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NORTH CAROLINA
Christian Advocate

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EDITORIAL ~ PARAGRAPHS

A ford used to be a place where one crossed a creek or river; now it is a thing that "will take you there and bring you back."

* * * *

The story of Helen Hamilton, who had for seven years lain upon her bed of suffering and then died just about daylight on Sunday morning before Christmas, has been carried by the news agencies of the country to every nook and corner of this broad land. It is a tender and pathetic story how she died clutching her big doll that friends had given her and how she requested that the doll be buried with her. The child had a few days before her death passed her thirteenth birthday. But for years she had prayed that she might be released from her suffering, so that she could go and be with Jesus. "Go and be with Jesus" was the solace of this suffering child. It is the solace of all God's suffering saints.

* * * *

The forgotten man and the forgotten woman are to claim the attention of the church in the very outset of this new year. The worn out preachers and the worn out wives of these preachers are hereafter to be given a decent support in their declining years, that is, if the church lives up to its obligations which have been too long neglected. The church has been mindful of the call for help from the Near East and from the Far East. Will it heed the call that comes from the neglected of its own household? When Armenia stretched out empty hands, those hands were filled. Shall the worn out men and women of our itinerant ministry stretch out empty hands in vain? God forbid! The church must now save itself from dishonor by taking care of the men and women who have and are making the Methodist church what it is. This should be a year ever memorable in Methodist annals because our church has made adequate provision for its aged and disabled ministry. "So mote it be."

* * * *

Booker T. Washington took great pleasure in telling the following story about the Alabama darky: "On one hot day in July, when at work in a cotton field, he suddenly stopped, and looking toward the skies exclaimed, 'O Lawd, de cotton am so grassy, de work am so hard, the hours am so long, and the sun am so hot, dat I b'lieve dis darky am called to preach.'" Others beside this Alabama colored man have the same notion of the Christian ministry. They think that it is a nice, clean, easy job, with little to do but wear good clothes and eat chicken. Perhaps the greatest discovery that a young man makes when he enters upon the work of the pastorate is that the task is so much more difficult than he had ever dared to dream that it could be. But the Christian minister who takes his work to heart, and no man is worthy of the name who does not lay the burden upon his heart, learns with St. Paul that "the care of the churches" constitute the very crown of his sacrificial service. But he should, and the true minister of Jesus Christ does, glory in all this. His meat and his drink is to do the will of his heavenly Father.

As we stand amid the sunrise glories of the new year there should be in us the zest and eagerness of men who have their hearts set upon a full days's work, or of bold and brave pioneers who hasten to subdue the wilderness or to explore continents which lie beyond the rim of the sea. What we need in this, as in every other new year, are spirits that will both dare and do. Let us be like Wilfred Campbell's pioneers:

"They feared no unknown; saw no horizon dark;
Counted no danger; dreamed all seas their road
To possible futures; struck no craven sail
For sloth or indolent cowardice; steered their keels
O'er wastes of heaving ocean, leagues of brine;
While Hope firm kept the tiller, Faith, in dreams,
Saw coasts of gleaming continent looming large
Beyond the ultimate of the sea's far rim."

* * * *

We write it 1924. The days of our years fly like a weaver's shuttle. But there is no way to stop them. We can refuse to tell our ages; we can turn back the hands of the clock; but no such devices can stay the movement of time and of the tides. Even monkey glands have not yet disturbed nature in its age long obedience to the passing years. The multitudes, like Ponce De Leon have sought the fountain of youth, but, like him, they have failed to find it. Powder puff, lip sticks, bobbed hair and bobbed skirts do not deceive Father Time. He has been here too long for that. He is a wise old chap, whose delight is to puncture pretense, and to fling all things that are false upon the scrap heap of the eternities. Only the true, the beautiful and the good can with confidence defy the passing decades, for the eternal years of God are theirs.

* * * *

The following is from Harry Emerson Fosdick's Armistice Day sermon on "A Christian Crusade Against War": "Sometimes when a man talks against war, he faces in rebuttal a question such as this: Wouldn't you go to war to protect the weak? The answer seems plain. A modern war to protect the weak—that is a grim joke! Look at the facts of the last war. This is the way it protected the weak: 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What do you mean—modern war protecting the weak? The Turks have slaughtered Armenians with an abandon and freedom not known before, since we fought a war to protect the weak. This is the conviction that grows in modern minds—war is no way to protect the weak. A world court might help to protect the weak. A league of nations might protect the weak. An intertional mind, backed by a Christian conscience that would stop the race for armaments and forbid the nations to resort to violence—that would protect the weak. But there is no covering for the shame of a man who stands on the corners of the street today and talks about modern war protecting the weak. It is the weak who die by millions in every modern war."

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HURRAH FOR THE NORTH CAROLINA CONFERENCE

It is an interesting fact that missionary specials are carried in all of the nine districts of the North Carolina conference. All together there are 201 separate specials, carried by 44 churches, totalling $55,995.50; 47 Sunday schools, classes and departments, $4,788; 62 individuals, $5,485; four Epworth League chapters, $700; one Epworth League conference, $3,355; totalling $70,323.50.

Another interesting fact—the North Carolina conference has specials in all the mission fields in which Southern Methodism is at work, except Siberia, divided as follows: China, 59; Japan, 37; Korea, 45; Cuba, 12; Brazil, 9; Mexico, 13; Congo, 6; Europe, 11; Home, 9. Our records show that the North Carolina conference stands seventh from the head on assigned Missionary-Centenary specials, with a total of $314,641.75 for the Centenary period.

Official records further show that out of 226 charges 59 have missionary specials and 187 have none. These 187, a startling number, presents a large and immediate field for new specials. We believe it is a most promising one.

The North Carolina conference is now directing $70,323.50 per year to specific fields and units of work. They are ours to Christianize and support. This great privilege and personal responsibility does not stop when the Centenary closes. Those who carry missionary specials are now face to face with a divine providence. The appropriation for foreign missions, general work, in 1919, was $563,528; for 1924 it is $1,403,679. For home missions the regular maintenance budget for 1919 was $133,975; for 1924 it is $365,000. Yet the income from assessment, home and foreign, for 1922 was only $578,765, which is $1,189,914 short of the combined budget. That means that the missionary assessment on the church is no longer adequate to meet the world's needs, and that missionary specials have, in the providence of God, been given the opportunity to demonstrate that they can "carry on," and through directed, sympathetic, intelligent, prayerful partnership in the world task meet the financial requirements, and make possible long needed extension in unoccupied, unevangelized territory. It is a mighty challenge.

PROTESTANTS AND MASONS IN CONGRESS

The "National Methodist Press" gives the religious census of the new congress as follows and with it the number of Masons in Congress:

"Among the 225 Republican representatives there are 215 Protestants (180 Masons); among the 207 Democrats now in office, 168 are Protestants (121 Masons). The United States Senate, according to the summary, shows 49 Republicans, of whom 48 are Protestants and one a Mormon. Among these are 29 Masons. The Democrats number 45, of whom 39 are Protestants, five Roman Catholics and one Mormon. Thirty-one are Masons. Two other senators are Farmer-Labor representatives, both of whom are Protestants and one a Mason."

These figures do not indicate that the law-making body of the nation is about to fall into the hands of the Roman Catholics. On the contrary, it shows very clearly that this is a Protestant nation and that the Protesants have only openly and boldly to demand their political rights to get all that belongs to them. The fault of Protestants has been to quibble among themselves over minor and non-essential differences, instead of presenting a solid front to all common enemies.

A PRINCE AMONG PREACHERS

John Henry Jowett, who at the age of 59 died December 20 at his residence in Surrey, England, had no superior, if an equal, among the preachers of his generation. His main business was to preach the doctrine of a new life through Jesus Christ and he stuck to that one task. His sermons furnished no "copy" for the newspaper headlines. He did not possess the oratorical temperament. Yet he always preached to a full house no matter how large the building.

If any man questions his superior gifts as an expounder of Christian truth as revealed in the Word of God let him get a volume of J. H. Jowett's Sermons, read it through and then compare it with any other volume of sermons of the present day, and his doubts as to Jowett's ability will all be dissipated.

He was born in Halifax, England, educated at the universities of Edinburgh and Oxford, was ordained a Congregational minister in 1890, pastor of Newcastle, 1890-95, pastor at Carr's Lane, Birmingham, 1895-1911, at Fifth Avenue Presbyterian church, New York, 1911-1918; and at Westminster Chapel, London, from 1918 until he retired recently, broken in health.

The going away of this interpreter of the mind of Christ to his generation is a distinct loss to the entire Christian world. He was in Christian circles a world figure, a prophet of God to the nations of earth. God does not make many such ministers of Jesus Christ. Fortunately, his books are here to bless the generations. He was the author of many widely known books, "Apostolic Optimism," "The Pastor, His Life and Work," "Things That Matter Most," "The Eagle Life," "The Friend on the Road," "God, Our Contemporary," "The Passion for Souls," which is one of his most inspirational books; also several volumes of "Daily Meditations" and devotional treatises.

A HANDFUL OF JEWELS

Here is a bunch of quotations from Dean Chas. R. Brown of Yale University that should be of value to preachers. Laymen may, also, read them with profit to themselves:

"There is no such thing as extemporaneous preaching; there is extemporaneous twaddle and prattle, often times loud and unctuous, but real preaching is never extemporaneous—it is another thing for a man to preach without manuscript."

"The sermon has dimensions—height, depth, and breadth. The people who do the listening are sometimes painfully aware of a fourth dimension—length."

"The Bible is the greatest picture-book in print. The preacher may well 'search the Scriptures' for illustrations as well as for the promises of eternal life."

"The man who cannot look into a mirror occasionally and laugh heartily at that which he sees reflected there, must be listed with the 'defectives.'"

"Imagination differentiates literature from the reading matter to be found in the encyclopedia—the Britannica has facts, literature has vision."

"Bad architecture has destroyed the spiritual effectiveness of many a good sermon."

"The presence of an abundance of fresh air contributes steadily to the effective delivery of a good sermon. The church sextons as a rule are strongly conservative at this point. They do not want to change the old customs, the old theology or the old air."

BILLY SUNDAY IN CHARLOTTE

Last Sunday morning Billy Sunday began a six weeks' campaign in Charlotte. This is his first visit to North Carolina. He has been to Richmond, Roanoke, Knoxville, Spartanburg, Columbia and Charleston, but while campaigning on every side except where the Atlantic ocean offered too much water for a Presbyterian, this widely known evangelist has not hitherto entered the garden spot of the nation.

His beginning last Sunday was most auspicious. The tabernacle which seats 6,000 was filled to overflowing at each of the three services. The great congregations that packed the building and stood around the walls by the hundreds heard the evangelist with evident interest.

Billy Sunday, though 62 years of age, does not appear a day over 50, and seems as active as a trained athlete at 20. His agility is something marvellous. He is a physical wonder. When it comes to leaping and standing upon the top of the pulpit he is as nimble as a squirrel, and he gets down just as easily and quickly. He seems restless while awaiting the moment to begin like the proverbial warhorse which champs his bits and frets for the battle. And he leaves the impression upon his hearers all the way through the sermon that he not only has a message but that he is eager to give it to his auditors. His words come like machine gun fire for rapidity and they are laden with ideas. Billy Sunday has something to say and he says it with all the earnestness of his passionate soul. Such a man as that never fails to get a hearing.

A NEW YEAR IDEAL

"To weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I can do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought of another which I would be unwilling that other should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and persons that helps men to love one another."

Such is the ideal set by William De Witt Hyde.

A NEW YEAR RESOLUTION

Among your new year resolutions let this have a place: That you will be on cordial and confidential terms with the Advocate and send us the church and personal news from your community. If you do not care for your name, dear reader, to appear, just say so and we shall respect your wish. But do not fail to let us know your name. Send us the news while fresh. News items are like manna, they soon grow stale. Neither is it necessary to take a column or even half a column to report a fact or two. A paragraph is better. We will have room for that and everybody who sees the paper will read what you report. Brevity is the soul of wit, and brevity is the life of a newspaper.

All together this year to make the Advocate better than it has ever been, and it will be if our readers will help us.

A prosperous and happy new year to you all!

GOOD LITERATURE SUNDAY

January 27 has been set apart by the Southern Methodist church as "Good Literature Sunday." The day should be used to put a fresh and proper emphasis upon the reading of good literature. There is no better subject for a telling gospel sermon than that which is suggested by "Good Literature Sunday."

Tell of great books you have read, emphasize the need of the church papers, and with the passion of a crusader plead for a greater intelligence on the part of the people. If possible, kindle in the hearts of the people a fresh love for books and periodicals that are really worth while.

The Bible is not a text book in science. Neither is it an almanac that runs out of date with the passing seasons. But it is the sufficient and infallible rule of faith and practice. It is God's word with Jesus Christ as its supreme interpreter. Let no man, therefore, lay unholy hands upon that volume which is the corner-stone of all Protestant nations.

PEOPLE AND THINGS

Rev. W. L. Dawson, Jr., is highly pleased with his new charge, the Craven circuit.

The address of Rev. B. F. Boone has been changed from Battleboro, N. C., to Whitakers, N. C.

James M. Johns of Florida and Gertrude Umstead of Bahama, N. C., were married on December 24, L. H. Joyner, officiating.

Mr. and Mrs. W. Reid Harris announce the birth of a son on December 26, 1924. Weight seven and three-fourths pounds; name, W. Reid Harris, Jr.

Rev. W. L. Dawson of Summerfield has had a raise in salary, which now stands at $2,000, and he has been pounded continually since conference.

Rev. A. L. Stanford of Shelby left Christmas Day to spend ten days in Florida. He was away only one Sunday and Rev. C. F. Sherrill preached for him.

Mr. Lester D[illegible]nd Miss Eula E. Harris [illegible]me of the bride's father, Mr. [illegible]dman, N. C., December 29, 1923, [illegible] officiating.

[illegible]. C. Gentry is in love with his people on [illegible]e Morganton circuit and they love him. It is a sort of mutual admiration society with poundings the regular order of the day.

The College of Bishops at their recent meeting appointed Bishop Hay to take charge of Bishop Atkins' district till next May. Bishop Boaz will have charge of the work in China during this time.

The nine states in which lynchings occurred in 1923 and the number in each state are as follows: Arkansas, 2; Florida, 8; Georgia, 4; Louisiana, 1; Mississippi, 8; Missouri, 1; Oklahoma, 1; Texas, 2; Virginia, 1.

Mrs. F. M. Auten, Belmont, N. C., desires through the columns of the Advocate to thank the people of the Perfection community and Providence church for their kindness during the illness and death of her husband.

Dwight Ware, student and assistant instructor at Vanderbilt University, was elected to represent the faculty at the recent Student's International Volunteer convention in Indianapolis. Mr. Ware is a son of Dr. and Mrs. W. R. Ware, Morganton, N. C.

Rev. L. L. Smith, the pastor who is doing big things at Bethel, expects to pay off the $15,000 debt and dedicate the church in the early spring. Bethel is one of the best churches in the conference. L. L. Smith, the itinerant wheelhorse, is greatly in love with his people.

Rev. E. C. Glenn, who now lives in Greensboro, N. C., makes the following announcement: "I hope to so arrange my plans that I can give at least half my time during this year to revival work. Therefore if any of the brethren feel led of the Lord to use me, I will be glad to know it as soon as possible."

Rev. W. A. Barber's people at Glenwood gave him an overcoat Christmas, Park Place supplied Rev. L. B. Hayes with a big lot of new books, Rev. A. Burgess has been pounded without mercy by his churches. And so it goes with the Greensboro pastors.

Governor Morrison has appointed Dr. W. P. Few of Durham, Mr. Chas. A. Cannon of Concord, and Mr. Paul C. Whitlock of Charlotte to vacancies on the board of trustees of the Jackson Training School, Concord. The training school has now 360 boys there and is preparing to care for 500. It is one of the state's most valuable institutions.

The J. Wesley Higgins will case that has been pending in the courts for several months and that was on the calendar at Rutherfordton for trial this week has been compromised. Under the terms of the compromise the church gets one-half of the estate and the other half goes to Mr. Higgins' kinfolks. The estate is variously estimated at from $300,000 to $500,000.

Mr. John Lough, son of Rev. R. J. Lough of Grifton, N. C., and Miss Carrie Bernelle Jones, daughter of Mr. Charles Jones of Rocky Mount, N. C., were united in marriage on December 23, in the Methodist church at South Rocky Mount, by the father of the groom. Mr. and Mrs. Lough will make their future home at Rocky Mount, where he is employed by the A. C. L. railroad. We wish them a life of happiness.

Roy S. Umstead of Stem, N. C., and Mary Esther Pittard of Oxford, N. C., were married on December 26, L. H. Joyner, officiating.

Junius Wren, Siler City, writes: "Up to this time (December 29) only 26 of the 227 pastoral charges of North Carolina conference have made a report of the special collection ordered to be taken during the month of December as a Superannuate Special and sent to the treasurer of the Board of Finance. Please let these amounts be forwarded, so that an early distribution may be made."

Mr. D. B. Coltrane of Concord, N. C., president of the Methodist Board of Publication, celebrated his 81st birthday Christmas. Mr. Coltrane says that he is sure of a good dinner on his birthday because it comes on December 25. He refuses to grow old. The years sit lightly upon him. His health was never better than at this time. Our congratulations are his.

Rev. J. M. Price says: "Another assault was made on the parsonage last night by the good people of Nebo. This time it was the Epworth League that 'pounded' us. Many good things were placed in the dining room. We appreciate these kind favors more than words can express. We have preached at all the churches several times and are trying to look after all the interests of the kingdom of God on this charge. We wish everybody—especially those who pounded us—a happy New Year."

Rev. O. P. Fitzgerald says: "We are happily located among the cultured and refined people of Selma. Having been here alomst a month, we have made great progress towards developing plans for a useful ministry in Edgerton Memorial church. This delightful people 'raided' our home on Monday evening of December 17th, and gave us the largest 'pounding' which has been our experience to enjoy. I cannot relate the numerous gifts, but will say that Christmas has come to dwell with us in a most generous nature."

Epworth church, Washington, D. C., has a wonderful record of growth in the last four years since Dr. John Paul Tyler became its pastor. In 1919 the property was valued at $25,000, now the property is valued at $200,000 with a debt of $55,000. The present membership is 962, 650 having been received in the last quadrennium. The church supports two missions, one in Japan and one in China. In 1912 the Sunday school numbered 350, today it is 1025. Four years ago the church paid the pastor $1800, it now pays $4000. The church last year raised for all purposes $32,257.

On Christmas eve, in the evening, Rev. P. W. Tucker, pastor of the First Methodist church, was taken completely off his feet when his parishioners came tramping in, brushed him aside, went into the dining room and commenced to cover it with packages wrapped up in tissue paper (that is, as many of them as could be wrapped up that way, for many of them could not), and tied with ribbon, and asked him what he had to say about it. Of course Mr. Tucker—being under duress and his castle being invaded—felt that it was the better part of valor to mollify his visitors, so he said what might be translated into "Much obleeged."—Topic.

"On the 13th inst. Rev. Carlock Hawk closed a great revival in Brevard Institute. More than 100 were converted and reclaimed. Very few of the students remained unsaved. Brother Hawk won all hearts by his deep earnestness and consecrated life. He loves Jesus Christ intensely and preaches a plain, earnest and heart-searching gospel that admits of no half way compromise. The brethren will do well to use him for revival services as far as his time can be commanded. The writer was in all the services and himself received great spiritual uplift. Twenty-five young people united with Brevard church last Sunday. The Life Service Band was more than doubled."

O. V. Woosley, superintendent of Sunday school work in the Western North Carolina conference, returned last week from a ten days' trip to Nashville, Tenn., where he attended the sessions of the General Sunday School Council of the Southern Methodist Church. Mr. Woosley was elected president of the Conference Superintendents' section of the General Council. We congratulate Brother Woosley that such an honor should come to him. He has done and is doing most effective work in the Western North Carolina conference, and the page in the Advocate edited by him and Mr. L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference, is in itself worth more than the subscription price of the paper.

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Miss Agnes Martin and Ralph E. Webster were married at the Methodist parsonage in Madison Friday afternoon at four o'clock, December 28, 1923, Rev. J. P. Morris officiating.

Rev. W. L. Sherrill, who is in Charlotte for medical treatment, is getting on very satisfactory to himself and to his physician. His daily thought is about his people at Leaksville, as is characteristic of a true pastor. Brother Sherrill appreciates most deeply the kindness of the Leaksville congregation as manifested toward him. There is no people superior to that Leaksville church.

Dr. Ashley Chappell of Asheville is to preach and the "Wisdom Sisters" of Missouri are to sing in revival services to begin in the First Methodist church, Lexington, the third Sunday in March and continue two weeks. That is a big team. We would not know where to turn to find a better ETAONN not know which way to turn to find a better. Our congratulations are hereby extended Rev. W. L. Hutchins and his people upon securing Dr. Chappell and the "Wisdom Sisters."

Rev. J. R. Walker, pastor of Westview charge, Hickory, has entered Emory University, Atlanta, Ga., to take a year's post graduate work. His family will join him a little later. Brother Walker has done very efficient work at Westview. A year at Emory will be used to great advantage by this lover of learning and ardent believer in the highest efficiency on the part of those who undertake to do the Lord's work. His successor has not yet been announced.

Miss Gladys Helton of Greenwood, S. C., and Mr. R. R. Mitchell of Greensboro, N. C., were married Saturday, December 28, at four o'clock in the afternoon at the home of the bride's brother in Columbia, S. C. Mr. and Mrs. Mitchell after a bridal trip to New York and other northern cities arrived in Greensboro Wednesday morning of this week. Mr. Mitchell is foreman in the mechanical department of the Advocate office. Mrs. Mitchell has for several years taught in the city schools of Greensboro. These choice young people have numerous friends in Greensboro who extend good wishes and congratulations. Everybody about the Advocate building are extending congratulations to Mr. Mitchell, who is most highly esteemed by the entire Advocate family.

ACTION OF THE COMMISSIONERS OF THE SOUTHERN ASSEMBLY

In response to numerous inquiries from various sections of the church as to the attitude of the Southern Assembly toward the character of teaching to be given on the Southern Assembly Grounds, the commissioners adopted the following statement:

"The Southern Assembly is the child of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, and the only purpose of the Assembly is to aid in carrying on effectively the great work of that church. The commissioners of the Assembly, as representatives of the church, do not favor or approve any teaching which is contrary to the doctrinal standards of the Methodist Episcopal Church, South. Each General Board of the church which presents programs or carries on work on the grounds (of t he Southern Assembly) is alone responsible to the church for the speakers who appear on the platform and for the character of the teaching which is given by said speakers under the auspices of said board. Any criticism, therefore, of any teaching given under the auspices of the commissioners of the Southern Assembly should properly be directed to them, and any criticism of any teaching given under the auspices of any General Board of the church should properly be directed to the officers of said board."

J. R. Pepper,
President Southern Assembly.

ATTENTION, PASTORS

Supplies for use on Good Literature Sunday will be mailed you not later than January 10, 1924. In case you do not receive your envelope by January 15, 1924, please write us at once.

Let's make this work a big success, thereby helping the cause of Methodism.

Lamar & Barton, Agents,
Circulation Dept.

Happiness is not the end of life; character is.—Beecher.

WAS THE BIRTHPLACE OF CHRISTIANITY UNFORTUNATE?

By Bishop Warren A. Candler.

In a recent number of The Homiletic Review a clergyman publishes an article which displays both a remarkable ignorance of history and an amazing misapprehension of Christianity.

He assumes that the Christian church is justly open to the charge of theological narrowness, and then seeks to extenuate the offense by attributing it to to the blank and barren soil in which the Christian religion had its origin. He seems to think if Greece, instead of Galilee, had been the birthplace of Christianity the church might have escaped the narrowness with which he imagines it is blemished, and inherited the love of art and beauty which characterized the Greeks. He conceives that this defect, or deformity, of the church reflects Galilee's barrenness of beauty.

By "Galilee" he probably means the Jewish people of all the Holy Land; for he must know that in the strictest sense Galilee was not the birthplace of Christianity. Christ was born in Bethlehem and crucified in Jerusalem, both places being in Judea. At Jerusalem was achieved the first great triumph of the Christian religion on the day of Pentecost; and for many years the most influential of all the Christian churches was that of Jerusalem. No church in Galilee was conspicuous in those days, and no Galilean church ever attained to the prominence and influence of any of the Grecian churches.

The writer of this article seems to be striving to find something to say worthy of the columns of the periodical for which he is writing rather than to be in possession of any important truth which constrained him to utter it.

He goes on to say:

"The critic charges the church today with being circumscribed and narrow. Does he pause to realize that the Christian church had its origin among a people circumscribed and narrow as perhaps no other nation ever was—a people with a gipsy heritage of laborious wanderings, with a peon's heritage of unrequited and servile toil, with a vassal's heritage of conquest and suppression? Where were the joyous interludes in the history of Israel—a history composed of nomadic excursions, of captivity, of a generation in the wilderness, of hard and doubtful fighting, of civil war, of further captivity and transportation, of return to a devastated home, of revolt, of subjugation and tyranny? How could the heirs of such travail be the purveyors to the world of a gospel of brightness and love? If the church has been joyless and narrow, there was excuse enough in its fiber and sinew."

Te thus foolishly admits an unfounded charge of which the church is accused and brings a false accusation against the Jewish nation, while pretending to summarize its history and set forth its characteristics.

It is true that the Jews did not cultivate the arts of painting and sculpture. Nor did they excel in architecture, alhough many noble strucures adorned Jerusalem in both the days of Solomon and the time of Jesus. But Jewish literature, all of which was religious, was more joyous than that of any contemporary nation. Where is anything in Grecian literature in which there is so much joy and beauty as in the Hebrew Psalms?

The Jewish religion was more pure and joyous than the religions of any neighboring nations. This contrast is quite marked between the gloomy and bloody Baalism, which Jezebel brought into Israel in the days of Ahab, and the noble faith which sings in the fervent compositions of David and soars in the lofty periods of Isaiah. The contrast is scarcely less striking when Hebraism is compared with pagan Hellenism.

The Grecian gods were conceived with a certain sensuous beauty and gladness, but there was about them nothing akin "to the beauty of holiness." They were represented as practicing the foulest crimes and indulging the most repulsive vices. Some of the Grecian sculpture, which has survived until our day, represents them in forms suggesting the merely physical and embodying their sensuous indulgences. Would such things have given to the Christian religion an added charm, or would they have imparted repulsive characteristics? Which?

The Christian art of Michael Angelo, Rapheal, Rubens, Murillo, and a host of other masters, is as far above the art of ancient Greece as the blue sky is above a polluted cesspool. And Christian architecture is not less superior to the noblest buildings of Athens. What structures had the Greeks more impressive than St. Peters in Rome, or St. Pauls in London or the inspiring cathedral of Cologne?

The following is a most astonishing passage found in this article of amazing nonsense:

"We worship, to a large extent, in most unlovely buildings. The world is beautiful, and the world is many-colored and very much alive. But the somberness of our churches has annulled the beauty, the artificial atmosphere of devotion has stilled the activity, and the dead level of mediocrity has caused the coloring to pale; and we have essayed a dull and uninspired task. In the name of religion! In the name of God! We are afraid that His voice can not be heard above the babel, or the perfume of His presence rival the rose!

"If our services are dreary, if our places of worship are ugly and uncomfortable, it is not fitting that this generation should shoulder all the blame. Again we are heirs of all that went before, even to the dark rituals of the historical synagogue."

Doubtless among the millions of houses of worship in Christendom there are many "unlovely buildings"; but not all the shrines of ancient Greece were beautiful. Some Grecian places of worship were scarcely less than hideous. Not one place of worship in all ancient Greece approached the beauty and majesty of the best specimens of Christian architecture. Where in the entire extent of Hellas was found anything comparable to the best examples of "the pointed-Gothic" churches which are found all over the Christian world? Why did this foolish contributor to The Homiletic Review ignore or depreciate all the forms of beauty which have sprung from Christianity? Is he ignorant of them, or does he have a bias against the Christian religion in favor of Grecian paganism? Does he value art above religion?

It should not be forgotten that purity of life is the chief product of Christianity, and that beauty of art is one of its by-products.

It is well for mankind that this is true. If holiness had not been the chief end of the Jewish religion, as well as the prime object of Christianity, mankind would be now in a hopeless condition. The human race can not be saved by art. In the times and places in which art has been most flourishing foulest immorality has been frequently most prevalent. In a fastidious aestheticism men have never found any purifying power. It did not save the artistic Athenians. Their commonwealth perished when their art was most glorious. It was utterly ineffectual to save either the Grecian people or itself. It has passed away as a beautiful dream vanishes.

St. Paul, the great Apostle to the Gentiles, did not appraise very highly Grecianism as a force by which Christianity might have been improved. He says the gospel of a crucified Christ was "unto the Greeks foolishness" (1 Corinthians 1:23). Perhaps that which the anti-Christian Greeks called "foolishness" some modern minds call "narrowness."

The mistake which lies at the centre of the misleading article in The Homiletic Review is that Christianity is a product of naturalism colored by climate and affected by soil. This is a capital blunder. Christianity is a revelation from God, and works its redeeming results with equal power in all lands and among all peoples, being to them, who believe, "both Jews and Greeks, the power of God and the wisdom of God." It is the fulfillment of the Messianic hope of Israel, which was not a conception suggested by the soil of Galilee or the climate of any land. From this "Christ idea" Christianity derives its name, and the religion of the Christ could not have originated with any other people than the Jews of Palestine.

Upon this point Rev. Stanley Leathes, D. D., one of the ablest of the Bapton Lecturers, speaks most aptly and forcibly:

"The birth of Christianity would have been impossible in any other land than Palestine. Not only can we not imagine it springing into existence among the mountains of Greece or the plains of Rome; but it would have been a moral impossibility for it to have arisen there. Why? Because the very soil had not been prepared. There was nothing there for it to support itself upon, to lay hold of, or to spring from. Palestine was the natural birthplace of this religion, and it could have originated nowhere else. Why not? Because nowhere else was there the definite and fixed conception of a Christ. We too often regard the name of Christ as a personal appellation; it is not so; it is strictly and solely an official title. When we say that Christ was born in the reign of Augustus, we mean that a person was then born who was the Christ. But the personal name of Him who was so born was Jesus and not Christ. That this Jesus was the Christ, that he had the right to fulfill the office which that name implied, was the earliest assertion of the religion which was afterwards named for Him, but that assertion would have been unmeaning where the name was not known and not understood. And yet so completely has this assertion been found and felt to be true, or at all events characteristic, that after an expereince of eighteen centuries we still call the religion of Jesus Christianity, a name derived from the office He fulfilled, and do not call it by any name derived from His personal appellation. But the very name Christ alone and of itself is a witness to a mass of thought and fact, of idea and anticipation, without which it could have taken no hold and would have made no way. There was in the mind of the Jewish nation the conception of a Christ, which was the very basis and foundation that the religion so called was to rest upon, and without which it not only would not have stood for a day, but also could not even have come into existence."

If the writer of the ill-considered article in The Homiletic Review will think on these things he will come to see perhaps that Christianity could not have been improved by a birthplace in Greece. It could not have been born there at all. Its birthplace determined its nature and its nature fixed its birthplace. Jesus was bound to be born in Bethlehem, and not in Athens. One might as well to propose to change the name of our blessed Redeemer Jove or Apollo [illegible] change the birthplace of Christianity to Greece [illegible] essential character into Hellanism.

At last what the apostles of naturalism intend by all their proposed amendments to the Christian religion is to denature it. But this can never be done. They may corrupt Christianity or reject it altogether, but its character is too fixed for them, or any one else, to change it. An angel is not qualified to amend it. So Paul wrote to the Galatians: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." (Galatians 1:8).

Christianity is the final religion. Neither its facts nor its principles can be changed in this or any future age. It is the last and best hope of the world. "Christ no after age shall e'er outgrow."

Bethlehem and Calvary must ever remain the dearest spots on earth to the children of men.

At the close of the year 1923 Christianity is the same it was in the first century when Paul preached at Athens and Corinth and Philippi. It is what it ever must remain "the power of God unto salvation." Neither literature nor art can substitute or supersede it.

ASSESSMENT FOR ELIZABETH CITY DISTRICT

	P.E.	D.W.	C.W.	G.W.	Orph.
Chowan	144	6	272	291	150
Columbia	98	6	199	214	126
Currituck	169	8	339	366	130
Dare	84	6	158	169	90
Edenton	145	7	275	294	150
First Church	437	21	885	948	300
City Road	217	10	412	442	275
Gates	203	9	393	424	180
Hateras	84	6	164	177	70
Hertford	217	10	412	442	220
Kennekeet	84	6	158	169	70
Kitty Hawk	50	4	93	88	42
Moyock	109	5	206	220	110
North Gates	203	9	393	424	180
Pantego & Belhv'n	177	8	236	360	160
Pasquotank	203	9	390	417	190
Perquimans	203	9	385	412	200
Plymouth	145	7	275	294	180
Roanoke Island	191	8	363	380	130
Roper	145	7	275	294	150
South Camden	92	5	196	199	70
South Mills	140	6	262	287	120
Stumpy Point	60	3	115	125	100

FIGURES THAT GLOW WITH MEANING

Figures are not always dead, cold facts. Sometimes they glow with meaning and record great achievements. Below are some statistics from J. S. Ryang, mission statistician, which show what has been accomplished during Centenary years in the Siberian Mission:

In 1921 there were 1,261 adherents in the Siberia Mission. Now there are 5,175.

In 1921 there was one girl's school and boys' school, with a combined enrollment of 53. Now there are five schools for girls and 17 for boys, with students numbering 190.

In 1921 the sum of yen 652.39 was contributed for all purposes. Last year the mission raised yen 15,-254.55.

WEAVER COLLEGE IN 1924

The total enrollment to Thanksgiving is one hundred and thirty-eight, including special students in music and stenography. A majority of the academic students are high school graduates, sixty-six being registered in the college. The largest high school class is the fourth year class, which seems to indicate that for the future the college will very largely predominate.

The students evidently come from homes where they have had good training, for only about a half-dozen cases of discipline have been necessary. The young men have drafted and enforced a most satisfactory set of regulations for the government of their dormitory during study hours. The earnestness of the student body seems to increase week by week.

Much interest has been taken in athletics. About half of last year's football team returned, and this has been satisfactorily supplemented by new men.

Two new departments are being opened up. A class in stenography was formed at the beginning of the fall quarter, and it was at once evident that the typewriter equipment must be increased. The students are very enthusiastic. Those who have not carried literary work in connection with their shorthand will soon be ready to take stenographic positions. The domestic science class is also a new organization. One of the new class rooms has been set aside for this department and is being equipped for its use.

In addition to the publication of the official quarterly, The Weaver Bulletin, the students have begun a publication. The Weaver Pep, which is managed by their own staff. It is published monthly. Volume 1, No. 1, was a very creditable paper.

The organization of the Alumni Association at conference and the formation of county chapters is perhaps the most far-reaching event of the fall. Weaver College is now in its eighty-seventh session; its graduates are among the most prominent men and women in the state. Nearly all of them are prosperous and loyal, and a great many of them are eager to be of service to their college. It is very probable that this organization will do great things for the worthy high school graduates in the communities represented by alumni and alumnae, and will in this and in other ways solve many problems for the college.

Operations are now in progress for the construction of a coures of study which can profitably be carried in a junior college and which will definitely fit into the needs of the students who intend to go to A-grade colleges and universities to continue the rigorous course of study leading to the A. B. degree. It seems possible to organize an equally thoroughly course preparatory to degrees in Business Administration and in Religious Education. There is also a large number of men and women who do not expect more than two years of college study. Arrangements should be made to offer them a rather wide range of electives which will fit them for a considerable degree of efficiency and leadership in the problems of their own lives and the life of their community.

This will, undubtedly, require a somewhat larger faculty than is maintained at present; it will demand enlarged dormitory space though the homes of the village can be drawn on temporarily for that purpose. It will not at once require new class rooms, however, for the Administration building is fully adequate for any growth to be expected at once.

It is imperative that a department of physical education with a full time director be created as soon as possible. This demands a thoroughly qualified man who directs college athletics and who, at the same time, is interested in the moral and religious elements that the church stands for in its colleges. He should be able to give good instruction both in the class room and the athletic field, and should not only develop winning teams in the various games but should provide for the development and health of every student.

This requires not only a man of an unusual type but signifies that he must have adequate equipment for his purpose. The building of a gymnasium is the most insistent need of the institution just now. This building with adequate equipment, and an increased faculty constitute the chief immediate needs of Weaver College, though when they are possible, the prospects for its growth are very bright.—The Weaver Bulletin.

A GOOD CURE FOR CRITICAL RABIES

By R. H. Bennett.

Have you seen them? No? You have not? Well, you've missed a treat. Yes, sir, you've missed a treat. But the good thing is that you still have that treat to enjoy. If you have not seen them, you have missed an opportunity to learn in short space and in a most entertaining way the facts in one of the greatest debates of the day—a controversy on which the issues of this life and the next depend.

To what am I referring? Why to those steel jacketed bullets that Bishop DuBose is firing one after another into the centre of the forehead of the Destructive Higher Criticism. Bishop DuBose carries a much more formidable weapon than a sling and a pebble, but he is loosing his bolts with the same unerring accuracy as David, and there are already several things inside the head of that Goliath of gas that were not in there when the bishop took his Mauser in hand.

"Tell me to what you refer." I will. It is that series of printed pamphlets so well prepared by the bishop and so handsomely printed by our Publishing House, called The Aftermath Series. They are written with the wide learning, convincing accuracy and devout spirit of Bishop DuBose.

One of my neighbors in Virginia used to tell of a citizen who emerged from the woods breathless and with eyes popped with fear saying he had seen a strange and hideous beast in the swamp and that he could not make out what it was unless it was the tariff. So the bugaboo of destructive Higher Criticism has frightened timid people long enough. If you will get the bishop's first pamphlet of the series, you will see how the tide of scholarly opinion is turning today against the critics. You will have at your hand and in small space just the information for which you have wished to silence the blatant pretensions of present day doubt and infidelity.

As you read these pamphlets you will see that while some helpful conclusions have been reached and there are some things yet to be decided by reverent study of the Holy Scriptures, the destructive Higher Criticism, if not a dead cock in the pit, is groggy on its legs and staggering to its fall. This wretched abortion has had locomotor ataxia ever since it was born. It never knew where it was going, having more wings than tail feathers, and now it is developing a creeping paralysis of the knees. It will not be long before the call will be heard, "Somebody page an ecclesiastical undertaker and have him take this thing out of here. It is becoming offensive." And some preachers and professors who have accepted its blatant half-baked claims without really investigating them, for fear of being called not up to date, will live to regret that they were ever bamboozled by it.

From the bottom of my heart I wish that every preacher, layman and lay woman in Southern Methodism would send twenty-five cents to our publishing House for the first of Bishop DuBose's Aftermath pamphlets. And if you read the first one, you will want the others.

The bishop's prolific pen has never done a better piece of work. No man is excusable for suffering longer himself or for having his congregation suffer longer from the rabies of rationalistic criticism, when he can so easily and cheaply obtain the cure for such madness. Write for it today.

OUR BISHOPS ON LAW ENFORCEMENT

At the recent session of the College of Bishops of the Methodist Episcopal Church, South, at San Antonio, Texas, the following statement, presented by the chairman of the Commission on Temperance and Social Service, was adopted:

"Admittedly federal prohibition will stand. The Eighteenth Amendment prohibits the manufacture or sale of 'intoxicating liquors for beverage purposes.' The supreme court of the United States would therefore necessarily declare unconstitutional all amendments to the Volstead Act, proposing to legalize either manufacture or sale of 'intoxicating' wine or beer. Traffic in intoxicants of any kind must be lawless. To satisfy appetite and covetousness, men violate law because hoping to escape punishment. Fear of prompt adequate punishment, while not abolishing, greatly diminishes lawlessness. Industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship effectively fought the legalized liquor traffic, securing national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic. Whatever is necessary to secure effective law enforcement must be done. Adequate appropriation should be made by state and nation to provide sufficient men, paid salaries commensurate with such important dangerous work. Prosecution of offenders should be speedy; penalties by judges and juries should be adequate; prohibition violators however prominent should be branded as criminal; above all there must be continued educational emphasis in the press, in the pulpit, and in the school, upon the evils of alcoholism and the destructive result of lawlessness upon the entire fabric of national life."

The prohibition amendement to the constitution of the United States is the greatest legislative act ever passed by any nation in the history of the world for the social and moral betterment of the people. It was the culminating victory in the warfare with the beverage liquor traffic; the traffic which inherently and always breeds insanity, poverty, vice and crime; the traffic which shamelessly violated the license law before the prohibition amendment was adopted; the traffic which now that it has been branded is a dangerous, defiant, murderous outlaw.

Stimulated by the lying propaganda of this still active, though outlawed traffic, a selfish minority of the nation has exalted gratification of personal sensual appetite above the good of the industrial, social and family life of all the people and now openly advocates nullification of the Eighteenth Amendment, and either condones or approves liquor law violations no matter how flagrant.

The issue which has been raised is vital to the future integrity of the national life. It must be met promptly and effectively by the united moral force of the country. The approaching national convention of the Anti-Saloon League of America to be held in Washington January 13-16, 1924, should be such an outpouring of the leadership of our law abiding citizenship as will show that a liquor loving, lawless minority can neither overturn nor nullify the recorded will of the majority of the people as it has been expressed in the enactment of the beneficent legislation in the history of the world. Let us make our plans to add our presence and voice to those gathering from all sections of the country to demand the effective enforcement of the prohibition law. The church of God must face and meet her responsibility to the nation in this hour of lawless uproar and must declare that the nullifying minority shall not rule. Let us make sacrifices if necessary to attend this great convention.

ASSESSMENTS ROCKINGHAM DISTRICT, 1924

	G.W.	C.W.	Orp.	D.W.	P.E.
Aberdeen-Vass	$708	$665	$300	$ 60	$ 250
Biscoe	340	327	150	30	125
Caledonia	407	386	180	36	148
Ellerbe	408	380	180	36	150
Hamlet	705	651	300	60	250
Laurel Hill	283	265	125	25	100
Laurinburg	705	652	300	60	250
Lumberton	613	588	250	50	225
Lumberton Ct.	250	188	100	20	55
Maxton	405	371	200	40	165
Montgomery	193	180	85	17	70
Mt. Gilead	460	444	210	42	173
Mt. Gilead Ct.	250	188	100	20	80
Piedmont	385	352	180	36	120
Raeford	453	428	200	40	165
Red Springs	497	465	220	44	181
Richmond	385	352	180	36	140
Roberdel	340	307	150	30	125
Rockingham	708	665	300	60	275
Robeson	385	360	170	34	145
Rowland	453	428	200	40	165
St. Johns-Gibson	453	428	200	40	165
St. Paul	453	423	200	40	165
Troy	475	525	240	48	188
West End	315	282	150	30	125
	11029	10300	4870	974	4000

W. L. Parsons, Sec. J. H. Shore, P. E.

THE GLORY OF WORK

"Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsman at the oar,
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiment of God,
March together toward His triumph, do the task His hands prepare.
Honest toil is holy service, faithful work is praise and prayer."

NORTH CAROLINA CHRISTIAN ADVOCATE

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A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

SUBSCRIPTION RATES

One Year.....$2.00
Six Months..... 1.00
To all preachers of the Gospel, year 1.00

FIELD NEWS

ARARAT CHARGE

We are making our lodging place in Mount Airy, the city that hath foundations on a rock. We landed here the 28th of November. The people are very nice to us. Our hustling presiding elder was knocking at our door before we hardly got a good fire made, looking after our comfort and happiness. He looks after his preachers in a way that makes a fellow feel he is interested in him. Our stewards are looking after us in a splendid way. We are being pounded with the finest of mountain honey and apples. The best of all the Lord is with us and we are looking for this to be the greatest year of our life. W. J. S. Walker.

SANDY MUSH

After our appointment to the Sundy Mush charge at the last annual conference we arrived on the job soon after and found some of the best people on earth.

At our first quarterly conference in November the good people at the Brick church and Teague's Chapel filled our car with good things to eat. Two weeks later at Big Sandy after preaching we were led into the library room in the rear of the church and there was another big pounding for us. Then as we go into the homes they are not satisfied with our eating all we can, but give us more to take home.

May God bless the homes of these good people and help us that we may in return for all their kindness be able to feed them upon the bread of life.

Our Sunday schools have taken on new life and our congregations are growing. We are praying for a great revival in all of the churches on the charge, also that we may have a baptism of the Holy Ghost that will enable us to see ourselves as God sees us. We are selfish enough to be satisfied with nothing less than the best.

J. W. Groce, P. C.

EAST ROXBORO AND LONGHURST

We have entered upon our third year on the East Roxboro and Longhurst charge with perhaps a better outlook for a good year than we have had at the beginning of either of the other two years we have served this work. The people have been very kind to us all during our stay here, but we have felt that they have been exceptionally good to us since we returned from conference. Many of them have remembered us during the Christmas season, and have given expression to their thoughtfulness with useful presents. We have received many encouraging expressions which serves to strengthen us for our task. We have a real program planned, and are looking for the best year yet. While we intend to look after the material interests of the kingdom, our real desire is to grow in grace and in the knowledge of the Lord Jesus Christ, and to give ourselves in unselfish service to His cause and to the spreading of His kingdom throughout the world. S. J. Starnes, P. C.

MINUTES OF THE NORTH CAROLINA CONFERENCE

The minutes of the North Carolina conference have come from the press and all whose names are on the mailing list should have received them before ths notice appears in the Advocate. Any who fail to get them will please notify me.

We have had a larger number printed this year than heretofore, in accordance with the action taken by conference, and each pastor is receiving one copy for each forty members of the charge, but no pastor is receiving less than six copies. These are sent without charge. Extra copies can be had at 25 cents apiece, or two dollars a dozen. Single copies are being mailed to all members of the lay delegates, and lay members of the boards, and to the widows of preachers.

In keeping with the Standard Plan for Annual Conference Minutes adopted by the General Conference committee the dates of ordination for each preacher are given this year for the first time in the Chronological Roll. If there are any errors in these dates I would be glad to have my attention called to them.

The Advocate Company has given us an excellent job this year, and the work has been done in less than thirty days. I would suggest that we call attention to the fact that this work has been done by our own printing house, and that we turn what business we can their way.

R. H. Willis, Secretary.

A SPECIAL PLAN OF ENDOWMENT

In raising its endowment Rutherford College will utilize any method which best suits the individual contributor. A special "Note Plan" has, however, been arranged which should solve the problem for many.

By this plan the subscriber may give a note or notes bearing six per cent interest. Such notes may run for any length of time. They may mature at death and be paid from the donor's estate if desired. They may be seeured by an insurance policy if the subscriber so prefers to protect his estate.

Such notes will be accepted in denominations of $1,000. The college will at present secure the interest only.

Advantages of the Plan.

1. It enables persons of modest means to contribute at least $1,000 to a permanent endowment.

2. Business men may aid the college and at the same time keep the principal in their business, retaining all dividends in excess of six per cent.

3. It relieves the college of the responsibility and risk of handling and investing funds.

4. Each note is an individual endowment and a memorial to the giver or to his loved ones.

5. Each such gift carries with it a personal interest and moral influence which will be continuous, and the good will is worth much to the college.

6. The interest will be small and can legitimately and scripturally be paid from the donor's tithe or the funds usually devoted to Christian and benevolent purposes.

Rutherford justifies your confidence.

ORIENTAL AND STUMPY POINT

The bishop was kind enough to send us this year Bro. J. C. Whedbee as pastor and Dr. J. C. Wooten as presiding elder. With them to guide us we are looking forward to 1924 being a great year here in Oriental.

Our church has been well filled each service and our prayer meetings are the best we have had in several years. We have a good Sunday school; the membership far exceeds the membership of the church; a live Epworth League well organized.

We hope the Lord will bless us this year with a great revival of religion. We are sure we shall like Dr. Wooten as presiding elder. He is a stranger to many of us in this district; still we were loth to give up Brother Shamburger and his good wife. He has worked his way into the hearts of his people and it was with a great deal of pleasure we looked forward to the trips they made to our little town. We hope they have not gone so far away that they will not be able to come amongst us again, for the latchstring hangs outside for them at all times.

The writer was called from the annual conference at Elizabeth City to the bedside of my only living aunt, at Stumpy Point, N. C., and after lingering for several weeks she folded her hands and with a smile on her face her spirit went back to the great God who gave it. She lived well. Her age was seventy-six years and a few months.

This was our first trip to the historic old settlement, Stumpy Point being just across the sound from Roanoke Island. They have a good church, well organized Sunday school and Epworth League, all doing fine work under the leadership of Brother Brown and his good wife. They are well liked by the folks and from observation are receiving the co-operation of the church membership. They have a choir that would do credit to any city church.

In one home we found a small boy only fourteen years old reading a chapter from the Bible and leading family prayers. From homes such as these come the men and women that will help to turn this world from the paths of sin into the paths of righteousness. B. W. O'Neal.

HALIFAX CIRCUIT

The people of Halifax circuit very graciously received us for the second year.

One year to a day from the time we came here to serve these good people we had thirty-nine additions to the Halifax church. This is an addition of more than fifty per cent increase over the membership which we found.

Some of the people from nearly all the church on this circuit have been pounding us monthly ever since we first came, but Halifax and Calvary churches gave their regular yearly pounding on Sunday after preaching and Halifax immediately after they had met with us in their prayer services on last Thursday night, which was held at our home.

Both the members of Halifax and Pierce's and also some of those who are not members seem to take delight in pounding us with something like a dozen five dollar bills. These people know how to make a preacher think they love him. J. L. Midgett.

DR. CARROLL WANTS FACTS AND INCIDENTS OF EARLY METHODISM

Recently in a notice of my book, "Francis Asbury in the Making of American Methodism," Will Allen Dromgoole, of the Nashville Banner, stated that he is the great-granson of Edward Dromgoole, an early Methodist preacher who wrote John Wesley of the fitness of Asbury to be in charge of the work in the United States. The reviewer also referred to the fact that George Coke Dromgoole, the eldest son of Edward, who served as a member of Congress from Virginia, was named for George Whitefield ,the evangelist, and Thomas Coke, the first bishop.

It has occurred to me that there are probably others who are similarly linked to the early years of American Methodism, and this item is intended as an invitation to any who are thus related to contemporaries of Asbury, or know of interesting facts and incidents of that period, kindly to send them to me at Plainfield, N. J.

The dedication in 1924 of an equestrian statue to Francis Asbury, which is to stand at the intersection of Sixteenth and Mt. Pleasant streets, Washington, D. C., should bring to light interesting incidents and records of the early days of American Methodism. Old faded letters may exist relating to Francis Asbury, Robert Strawbridge, Philip Embury, Barbara Heck, Ezekiel Cooper, and others. Chrsitopher Duckle had a valuable letter of Barbara Heck in his possession. He settled at Maumee, near Toledo, Ohio, in 1846. He left a daughter, Mrs. Sarah Whidden, who was living at Presque Isle, Ohio, in 1890. Any who know of letters, records, incidents, etc., pertaining to the beginning of Methodism, will please communicate with H. K. Carroll, Plainfield, N. J.

ARE YOU A BROTHER?

Would you pay a sympathetic tribute at the death of your fellow preachers, and offer tokens that will comfort their widows or orphans when their hearts are breaking under the dark shadow of death?

Then join the Brotherhood, which makes inexpediency expedient. It would humiliate to send small personal checks to the wife of a deceased brother. It would smack of charity. The brethren have so joined themselves together that each token is added to othere till a large aggregate results. A more brotherly, sympathetic and acceptable gift could not be made. Is there a man in our Methodist itinerary who would not be glad to send such an expression of sympathy to a brother's broken-hearted widow or orphan, after it has been made so expedient? And you answer, "Assuredly not."

Then join the Brotherhood, or this privilege is not yours.

Would any member of our conference make it inexpedient for his widow or orphan (when providence makes them such) to receive this expression of love and sympathy from his co-laborers? And the answer comes back, "Certainly not."

Then join the Brotherhood, or you deny your own this privilege.

This is not an insurance organization. It has the same benefits of an insurance company, and more. You can buy insurance, but you can't buy your brethren's love, sympathy, nor an expression of these to those who need it most, when you no longer can offer comfort.

Estimate the material benefits of the Brotherhood on the plane of mere insurance. On a policy for a thousand dollars, with a few special features, I have paid over a hundred dollars in four years. In four years the Brotherhood has cost each beneficiary six dollars and fifty cents.

A large number of laymen wish to use this expedient means of paying a last tribute to the pastors who have preached for and served them in many ways, as well as those pastors who have served other people in our conference. Therefore, laymen are admitted as honorary members without benefit, their obligations being only one dollar at the death of each beneficiary member.

At the last meeting of our Brotherhood it was decided to so amend the constitution as to bar any members of the conference from membership after they have been in conference a certain number of years and have not joined. This was done in the hope that no one would be barred, but rather that all would be included at an early date.

No one is barred yet. While it's on your mind, send Rev. W. P. Constable, Swan Quarter, N. C., check for $3.50 for beneficiary membership, or $1.00 for honorary membership.

neral ceremonies but in three inmember we now pay just about $600. If all our brthren were members, and some more of our laymen, it would be a thousand. Let's make it that.

Dwight A. Petty.

There was no bitterness in her poverty: she met, looked at it, often even laughed at it, for it bound all the family together hand in hand; it taught endurance, self-dependence, and, best of all, lessons, self-renunciation.—Dinah Maria Mulock.

AN ANGEL IN THE CALF PASTURE

We came back to the old calf pasture with full determination to be a better pastor this year than ever before. Well, we were welcomed with an expression of greetings that encourages our resolution. We had but returned from conference when our good friends of Antioch came to our door and began emptying a truck of good things to eat. Our Hot Springs friends held aloof until Friday night before Christmas and they did it, too. So we have been feasting these Christmas times.

The next thing we desire to mention is the numberless little cards of good wishes, and presents that flowed into our home to cheer us while we nursed our six little angels through chicken-pox and measles.

The last item is that of our meetings. We have held two of our meetings, a thing which always means much toward our own personal uplift as well as to the communities in which they are held. Our good Lord has never let our humble efforts fail. The lost were found—the souls above 30 in number were gloriously saved, the church revived and praying, singing and testifying for God.

The most marvelous thing I noted during the meetings was the conversion of an old man who, I judge, was sixty or above. The subject that reached him was "The Prodigal Son." I illustrated the youngest son, the darling of a mother's love leaving a broken-hearted mother and father in their sighings, while he in a high and haughty spirit left unmoved when they bade him farewell. This the old man said was a true story with him, and for three long years he had not heard a gospel sermon. He said he felt that day like he had been sentenced to hang. So he gave his heart to God and is now testifying to salvation through faith in Jesus Christ.

Brother, pray for me that I may become a great soul winner for Christ, and if I can serve you in any way let me know it. A. A. Angel.

POUNDED? WELL, YES

On the night of December 29th two trucks and an automobile stopped in front of the parsonage. The noise of the cars and voices of people finally caused us to peep out. The yard was full of Gardners, Davises, Askews, Ducketts and Willetts, all loaded and trying to slip into the house. We opened wide the door and said, "Come in, we are glad to see you. In they came and unloaded a great variety of real good things to eat in no small quantities. It looks as if they intended for us to be at home all the year prepared to feed friends at any moment. They departed, saying that they were likely to disturb us again—that the epidemic of measles had held them off until now. Well, there are some disturbances that this preacher and household can pass by without reporting the same to a grand jury. So believing the motive a pure expression of their esteem for the inmates of the parsonage we are only going to threaten them with our best service posible, and pray our Father's richest blessings upon one and all of their loved ones. W. I. Hughes.

A PREACHER ASSAULTED

Please allow me just a little space to say that on the night of December 21st we were at home at the parsonage on the Hallsboro charge when we heard cars coming to the door, and on going to the door found that the good people of Hallsboro church were coming in with packages of various sizes. They loaded the dining table with lots of good things and put several packages on the floor.

So we feel like Santa Claus did not forget us this Christmas. The people of Hallsboro charge have been very kind and thoughtful of us and we feel very grateful to the good people of Hallsboro. J. K. Worthington.

LOUISBURG STATION

We have received a very cordial welcome to Louisburg, both by the membership of our church and the people of the community. We found a good parsonage "in decency and in order." Thanks to the Thompsons. We found a parsonage warm, well lighted, a good supper prepared, and a pantry filled with good things to eat. Thanks to the good women who welcomed us to our new home, and to all the good people of the church and community who were so thoughtful and kind.

Our first Sunday was a great day. The church was filled with those desiring to hear the new preacher and to extend to him a warm welcome.

This is the only charge I have ever had where we have had an overflow prayer meeting in attendance.

We have here a fine board of stewards—aggressive and progressive. The spirit of progress is in the air and in the hearts of these good people.

On Christmas Sunday we had our presiding elder, M. T. Plyler—tall in stature and in mentality, and deep in the affections of this church. He seemed at his best in the excellent Christmas message to us.

Mrs. Dowd and I feel happy in our new home and grateful to our church and community. We are pleased as we think of our fine opportunity to labor here, and in a church so highly blessed in splendid leaders. Every society and organization in the church and the classes in Sunday school have valuable leadership.

We are going to look after the interests of the Advocate.

O. W. Dowd.

NOTICE

I desire to devote my entire time to evangelistic work. I wish to make a specialty of helping at weak points on rural charges. However, I will work wherever desired within the bounds of the N. C. conference. Free will offering. No high pressure methods. Present address, Clarkton, N. C., Route 1.

Emanuel Johnson.

CORDIAL RECEPTION AT GLENDON

We have been very cordially received by these good folks, and pounded so badly hat it will be far in the new year before we recover.

Christmas has been quiet and the spirit of giving has been lovingly carried out. E. S. Hill.

A MINISTER'S SOLO

By Thomas T. Johnston.

I'm moving—
And some are glad and some are sad
Because I'm moving.
It is too bad for friends I had
That I am moving.

I'm moving—
I'm lifting now my gypsy-tent
Because I'm moving.
I love to go where I am sent
And so I'm moving.

I'm moving—
The bishop said I'd have to go
To where I'm moving.
The flowers come, then winter snow
And then I'm moving.

I'm moving—
So many mingled hopes and fears
Come when I'm moving.
Life's joys and tears blend through the years
Of all my moving.

I'm moving—
And afterwhile I'll come to die
And I'll be moving
Up yonder to a waiting sky—
Then no more moving.

—Northwestern Advocate.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.—Goethe.

CLOSE TO YOUR DOOR

¶ The Centenary sweeps 'round the world, but its service begins at home. It has achieved large results in every Annual Conference.

¶ In your District, perhaps in your community, its accomplishments are evident.

The Centenary has placed the vast sum of $1,646, 067. 97 in the hands of the various Conference Authorities to be used as they see fit in supporting underpaid preachers and developing mission charges.

It maintains fifty preachers and workers at hard tasks in sixteen of our largest cities.

It supports 12 summer schools for the training of rural pastors, Conference undergraduates and others, and these schools enrolled 2,000 preachers last year.

It has reopened scores of abandoned country churches in all sections of our territory.

It maintains full-time evangelists in nearly all our Annual Conferences and places their services at the disposal of all the churches.

Will You Keep This Program Going!

PAY OUT YOUR CENTENARY PLEDGE

Centenary World Week - January 13th-20th.
Centenary Pay Out Period - January 20th -February 1st.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer.....Editor
Mt. Airy, N. C.

North Carolina Conference

NEW AUXILIARY ON ROCKINGHAM DISTRICT

On the second day of December we organized our largest missionary society of the year at Star with 22 members, and the following officers were elected:

President—Mrs. A. B. Trogden.
Vice President—Mrs. J. C. Murray.
Treasurer and Cor. Sec.—Mrs. D. T. Beacham.
Rec. Sec.—Mrs. L. A. King.
Supt. Young People—Mrs. C. L. Shamburger.
Supt. Study and Publicity—Mrs. F. K. Sturdivant.
Supt. Social Service—Mrs. L. A. Briles.
Supt. Supplies—Mrs. E. B. McCallum.
Agent Missionary Voice and Our Misisonary News—Mrs. L. L. Richardson.

Mrs. W. R. Royall,
District Secretary.

WHAT BECOMES OF YOUR CENTENARY DOLLAR

Half of it is spent in America. Half of it boes abroad.

Ninety-two cents actually reaches the field. Eight cents pays expenses.

Seven cents is spent for church extension, and a cent and a half of this goes abroad.

Four cents goes to the mission buildings at Lake Junaluska and Nashville.

Eleven cents goes to our new European fields.

Seven cents goes to the War Work Fund in the United States.

It has multiplied our work threefold.

Yet only half of the pledges have been paid. If all were in hand, what a record could be made.

Your Centenary dollars are well spent.

Have you paid them all?

Some of us recognize the information above as that being sent out through the church by the Centenary Commission. We have the additional information that the woman's department gets ten cents for their foreign work and five cents for their home work of every Centenary dollar.

The month of December, in which we were urged by Council to carry out certain informational, inspirational and preparational publicity programs in every church in our conference where we have axiliaries, is rapidly nearing its close and with it also the five- year period of the Centenary, in which the millions of dollars pledged by us as individuals of a great church to carry on to a successful finish the most magnificent adventure in faith ever undertaken, at the time of its inception, by any church, were expected, because promised to be paid. But we are told that only half of these peldges have been paid, and our church is committed to a work that needs, that requires every penny of every pledge, and, more, to be carried on from year to year.

We trust that our women are now faithfully putting on the "Demonstration," and will be ready in January to finish up the work given them to do in the Pay-Out Campaign. If each of us, as an individual, does her part in the preparation for, and then the actual campaign we can put it over. We can all pray, and we can all give—something. As God has blessed us, let us contribute liberally of those blessings to help our church in this critical hour of her need, to enable her to obey the last command of our Saviour that the gospel be carried to every nation.

STATE RECOGNITION FOR PAINE COLLEGE

Dr. J. W. Perry, secretary, home department, board of missions, speaks on the need of negro schools: "Among the negroes there are five schools which are expecting help from Centenary money. Four of them were needing new buildings very sorely. Some of these have started their buildings and others have plans to begin very soon. One, Lane College, is adding the Centenary money to its endowment, a very wise policy At Paine College our plans are to make of that a real teachers' college. Already the state of Georgia has recognized the work as that of an "A" grade college. It is impossible to overestimate the importance of such a school in helping to train the leadership for the colored race. In the development of their schools they must have teachers, trained teachers, and for the most part at the present time they are compelled to go north for any special training. This is hardly wise for them or good for us. But until we provide a place where they may be trained it will have to continue so. The material resources of the south cannot be developed until negro farmers are intelligent—at least have enough intelligence and training to do something besides grow cotton; and they will not get the training needed until southern people provide the ways and means.

300,000 SETS OF BEDDING NEEDED FOR EARTHQUAKE SUFFERERS

And the small sum of $6.00 will keep one person from freezing through the winter. Miss Katherine Shannon of Hiroshima, Japan, on November 10, wrote: "If 300,000 sets of bedding, cotton mattress and heavy cotton comfort are not provided immediately the suffering from cold will be intense. Six dollars will buy the very cheapest bedding for one person. Prices have been kept very low in the devastated section. The government has taken over all foodstuffs to avoid profiteering. Today our school is sending off more than 500 yen, $250 in money, and some clothing in addition for relief. The thing that touched me most was five yen from the school servants."

OFFICERS W. M. S. OF FREMONT

President—Mrs. J. B. Exum.
Vice President—Mrs. Cora Newsom.
Supt. Y. P. Dept.—Mrs. Paul Best.
Supt. Children—Mrs. G. A. Yelverton.
Supt. Mission Study—Mrs. J. A. Dailey.
Rec. Sec. and Treas.—Mrs. Paul Best.
Cor. Sec.—Mrs. John Hare.
Agent Missionary Voice—Mrs. Jack Peele.
Chairman Local Dept.—Mrs. G. A. Benton.
Treas. Local Dept.—Mrs. J. A. Best.
Mrs. John Hare.

OFFICERS NASHVILLE SOCIETY

The Nashville Auxiliary of the Woman's Missionary Society at the last regular monthly meeting elected the following officers for the ensuing term:

President—Mrs. N. B. Dozier.
Vice President—Miss Louise Sills.
Cor. Sec.—Mrs. F. M. Lane.
Rec. Sec.—Mrs. S. F. Austin.
Treasurer—Miss Sallie Benson.
Asst. Treas—Mrs. A. S. Vick.
Supt. Social Service—Mrs. E. S. Paddison.
Supt. Study and Publicity—Mrs. E. C. Few.
Supt. Y. P. Work—Mrs. L. L. Davenport.
Supt. Children's Work—Mrs. T. B. Dameron.
Chairman Local Work—Mrs. G. N. Bissette.
Treas. Local Work—Mrs. J. N. Sills.
Voice Agent—Mrs. Burton.
Supplies—Mrs. J. Strickland.
Mrs. F. M. Lane, Cor. Sec.

Western North Carolina Conference

A NEW YEAR DESIRE

In the approaching year may we keep our reverence unimpaired for the humble-minded and those who have suffered much; our humor alert for our mistakes and our self-sufficiency, and not at any time wreak it upon the aged, the crippled, the obscure. May we guard childhood and honor age, however infirm and petulant, because it has gone a long way on the same road that bruises our feet; and ever seek to prolong the brief moment of joy as it visits children and lovers. May we have the grace to rejoice in the flow of life as it moves through men from generation to generation, and to be purified by the mystery in which we dwell—the night silences and the wonder of our inner life. May we know that humanity is vaster than any creed of its devising, any church of its building, any religion of its shaping. May we look upon the widespread spectacle of human suffering and, having endured to look upon it, learn to know our single life—seemingly so unique—as a drop of that infinite sea. When it comes our time to realize that in this earthly progress we shall not long dwell with happiness or with success, may we clear our spirit of bitterness, and in calm strength continue at the work.—Collier's.

CENTRAL, ASHEVILLE, HAS NEW OFFICERS FOR YEAR

Monday was a red letter day in the history of the Woman's Missionary Society of Central Methodist church, and the Harvest Day services, held at that time were splendidly attended, most enjoyable and highly profitable. The opening service at 11:30 o'clock began with a devotional service—a prayer and praise service—conducted by the president, Mrs. W. R. Harris.

The report of the social service superintendent, Mrs. J. D. Miller, showed the splendid accomplishments of that department during the year, and was received with interest. Two articles on "The Warless World" were given by Mrs. C. C. McCarty and Mrs. P. A. Donnahoe.

A feature of the morning was a memorial sirvice held in honor of the three members of the society who have died during the year—Mrs. J. W. Albright, Mrs. W. P. Pegram and Mrs. J. P. Sawyer. These tributes were beautiful and were read by Mrs. V. L. Stone, Mrs. W. B. Williamson and Mrs. A. L. Wiley. Preceding the reading of the tributes, "How Firm a Foundation" was sung by the audience, and at the close Mrs. V. R. Patterson sang with feeling and expression, "Some Sweet Day."

Lunch was served in the dining room of the church at one o'clock. The afternoon program was given over to the reports of the society officers, each of which was most gratifying and showed that the organization had done, during 1923, the greatest work of any year before, and the total contributions will reach nearly $2,000 for the year.

The election of officers, which closed the afternoon program, resulted as follows: President, Mrs. W. R. Harris; vice president, Mrs. E. C. Chambers; recording secretary, Mrs. Olin Auld; corresponding secretary, Mrs. S. H. Bryan; treasurer, Mrs. J. P. Coston; superintendent young people's work, Mrs. J. W. Wolfe; superintendent children's work, Mrs. A. E. Huffman; superintendent mission study, Mrs. V. L. Stone; superintendent publicity, Mrs. W. G. Fortune; superintendent social service, Mrs. Ashley Chappell; superintendent supplies, Mrs. H. C. Johnson; superintendent local work, Mrs. H. L. Morris; agent Missionary Voice, Mrs. W. N. Collings.

During the luncheon hour a number of interesting after dinner speeches were made, Dr. O. J. Chandler, Mrs. Whit Gaskins, Mrs. W. M. Reagan of Weaverville, Mrs. Kope Elias, Mr. F. M. Weaver and Mr. H. C. Johnson being the speakers. Mrs. S. E. Dilworth and Mrs. Fannie Waters, two of the oldest members of the society, who were present the entire day, were given the Chautauqua salute.

OFFICERS OF SOCIETY AT MARSHVILLE

President—Mrs. J. Z. Green.
Vice president—Mrs. Irl Bivens.
Supt. Young People—Mrs. Elzie Myers.
Supt. Children—Mrs. W. G. Mearon. Myers.
Supt. Mission Study—Mrs. A. L. Marsh.
Supt. Social Service—Mrs. M. F. Phifer.
Supt. Supplies—Mrs. John Belk.
Rec. Sec.—Mrs. Charles Barrino.
Cor. Sec.—Mrs. H. C. Ashcraft.
Treasurer—Mrs. Wade Bivens.
Agent Missionary Voice—Mrs. L. C. Ashcraft.
Treasurer—Mrs. L. L. Green.

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SUNDAY SCHOOL WORK

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE NEW YEAR

Since the adjournment of the Western North Carolina annual conference your Sunday school forces have been busy promoting and conducting four standard training schools and outlining definite plans for the promotion of our work during 1924. During December ten days were spent in a general collaboration with the Central Office workers and the Conference workers of Southern Methodism in a General Council meeting held at Nashville, Tenn. Our next meeting will be a Conference Council meeting held at First church, Salisbury, Tuesday afternoon and evening, January 8, to which will come our eleven presiding elders, our eleven district Sunday school superintendents and the executive committee of the Conference Sunday School Board. The purpose of this meeting will be to outline and correlate our conference work among the various districts. It is expected that this meeting will be one of great importance.

DISTRICT SUPERINTENDENTS

We are very proud of our district Sunday school superintendents. They are men of affairs, very busy men, men who have made a success of what they have undertaken. In the midst of all their other work they have set aside a certain portion of their time for the Lord's work and have chosen the Sunday school field in which to do a special work. Most of them have already done outstanding work in their respective districts and it is safe to say that they have only made a beginning of what is to be done. Our district superintendents are noted as follows:

E. L. Brown, Asheville, Asheville district.

D. E. Henderson, Charlotte, Charlotte district.

I. F. Craven, Ramseur, Greensboro district.

Joe Kjellander, Morganton, Marion district.

E. H. Kochtitzky, Mount Airy, Mt. Airy district.

J. R. Hix, North Wilkesboro, North Wilkesboro district.

C. A. Reap, Albemarle, Salisbury district.

Marshall Dilling, Gastonia, Shelby district.

R. C. Bunch, Statesville, Statesville district.

A. C. Reynolds, Waynesville, Waynesville district.

A. W. Cline, Winston-Salem, Winston-Salem district.

SUNDAY SCHOOL ENROLLMENT

Strange as it may seem the Sunday school leaders of our church have never defined what is meant by Sunday school enrollment. Quite a bit of consideration was given this subject in our recent General Council meeting and a committee, of which your humble servant was chairman, was appointed to bring in a report defining what is meant by Sunday school enrollment. The report brought in was adopted by the General Sunday School Council and I am assured by Dr. E. B. Chappell and Dr. J. W. Shackford, general Sunday school executives, that it will be used by them as the official ruling on the matter. The report follows:

"In defining what constitutes enrollment your committee recommends that when any person, of his own volition, or through the volition of his parents or guardian, enrolls with any class or department of a Sunday school the said person becomes a member of the Sunday school of which the class or department is a part.

Your committee further recommends that the "conference year," the time elapsing beween the two meetings of any annual conference, be made the unit of measure for counting Sunday school enrollment.

Your committee further recommends that all persons enrolled in a Sunday school during the conference year who can by some authentic means be shown to be residing in the community where the Sunday school operates and unattached to any other Sunday school of our denomination at the time the pastor in charge makes his report to the annual conference, shall be regarded as the Sunday school enrollment for the given Sunday school."

CIRCUIT ORGANIZATION

Your humble servant, as chairman of the committee on "Circuit Organization, How and Why," formulated a report emphasizing the value of the circuit institute as a means of promoting more intensive work in religious education in our rural sections. He proposed the following rating for checking up our circuits, which rating was adopted and referred to the Standards committee of our General Sunday School Board with favorable comment.

Circuit Rating.

I—Organization 5 per cent.

Five per cent circuit officers—President, vice president, secretary-treasurer, pastor participating.

II—Meetings 20 per cent.

1. Five per cent first quarter.
2. Five per cent second quarter.
3. Five per cent third quarter.
4. Five per cent fourth quarter.

III—Representation 10 per cent.

1. Five per cent all schools represented at all circuit institutes and circuit represented at district institutes.
2. Five per cent all superintendents attending all quarterly conferences.

IV—Reports 15 per cent.

1. Five per cent written report from each school at circuit institutes.
2. Five per cent written circuits reports to district institutes and to conference superintendent.
3. Five per cent written report from each school to quarterly conferences.

V—Promoting work 50 per cent.

1. Five per cent when Programs of Work are placed in all schools.
2. Five per cent when majority of schools become progressive.
3. Ten per cent when all schools become progressive.
4. Five per cent when majority of schools become advanced.
5. Ten per cent when all schools become advanced.
6. Five per cent when majority of schools become standard.
7. Ten per cent when all schools become standard.

GROUP LESSONS

The attention of our Sunday school workers is called to the fact that Uniform Lessons for everybody in our Sunday schools is a thing of the past. There will be a group of lessons from the Bible which are best adapted for boys and girls through eight years of age. There will be another group of lessons from the Bible selected for their special fitness for boys and girls from nine to twelve years of age. All over twelve years of age will have uniform lessons as heretofore. Our literature for Primary boys and girls and Junior boys and girls, called "Our Little People" and "Junior Lessons," will appear and cost just as before, but the lesson material will be suited to the actual needs of growing and developing life. It is thought that no person who has the welfare of childhood at heart will object to this great help to boys and girls. "The needs of the pupil should be the law of our schools."

North Carolina Conference

A HAPPY NEW YEAR

Human hearts this week are tingling with the spirit of Christmas. They have been stirred again by the celebration of the birth of the world's Saviour. The beauty and power of the story of the Babe in the manger have thrilled young and old and stirred them to go out into the world and attempt to do something in a measure worthy of His great love. Leastwise let us hope so. And having celebrated the birth of the world's Saviour, they are thinking of another birthday just ahead—the birth of a New Year and the coming of new opportunities and responsibilities.

This is, therefore, also a season of resolutions. Resolutions of all sorts are made—resolutions to quit bad habits, resolutions to undertake better things. It is our purpose, then, to suggest that the work of the Sunday school—the glorious privilege of training and developing boys and girls, men and women, for Christian living and Christian service, be taken into account and determination made to do great things in this field in the year just ahead.

A challenging program has been planned, and an earnest effort will be made to make the new year the most fruitful of all in the work committed to the Sunday school. The success attained will be determined by the measure of co-operation and effort contributed by all of us, and we are expecting nothing but the fullest co-operation and, for our part, to give the most faithful service of which we are capable.

So we are not only wishing you a Happy New Year but are believing that a Happy New Year it will be.

And let Bert Morehouse speak for your conference superintendent of Sunday school work a more personal greeting:

"I wish you the happiness of a healthy body: The thrill of full lungs, glad laughter at each meal, sleep which keeps the sparkle in your eyes, nerves which purr softly, and play which brings fresh joy and vigor to your budding life.

"I wish you the happiness of an optimistic mind: The morning spirit alert to latent nobilities, wonder and imagination on tiptoe, thoughts charged with high ideals, splendid eyes for the dawn.

"I wish you the happiness of a generous disposition: The delights of self-investment in great causes, the loving spirit in the face of personal injuries, lips liberal with cheers for a rival's success.

"I wish you the happiness of a trustful spirit: That which can keep you cool under confusion, bring you up smiling from any deeps, and utterly banish your fret and fear.

"I wish you the happiness of achievement: The joy of finished work, the hatred of bungle, and release from the bear's hug of drudgery.

"I wish you the happiness of a quiet heart: The hallowed interludes most open to the invasions of the Infinite; golden hours of truce, when you feel afresh the beauty of the world, the worth of man, the spell of Christ, and the wondrous nearness of God."

LEAFLETS ON EVANGELISM

January has been suggested by your Sunday School Board, in keeping with the plan of the General Sunday School Board as relates to the special emphasis upon evangelism, as the month for the training of local forces in preparation for the season of Sunday school evangelism in February. "A month of study together, as far as practicable, of pastor, teachers, and parents, of what evangelism means for the young life, of how to get the viewpoint of the child in his expanding outreach after God, and of how the teacher may help to discover the attitudes and needs of the pupils in the class, of how parents and teachers may sympathetically co-operate in re-enforcing and encouraging the child as his heart opens toward the truth and will of God and as he stands ready to yield the loyalty of his heart to the supreme friend and hero and Saviour—these are questions which in the intimacy of the pastor's training class may be studied with a frankness and sincerity and with a prayerful earnestness that will be illuminating and enriching to the pastor and to every member of the inner group who study together with him the meaning of personal evangelism in the teaching work of the church."

Leaflets outlining the plan in detail may be secured by writing to L. L. Gobbel, Durham, N. C. The following are available:

1. Evangelism through the Sunday School.
2. A Practical Plan of Sunday School Evangelism.
3. The Sunday School Teacher as an Evangelist.
4. The Child and Evangelism.
5. The Evangelization of Youth.
6. Confession or Decision Day.
7. Two Experiences in Evangelism.
8. Preparation of the Young for Church Membership.

STUDY BY CORRESPONDENCE

There has been a growing demand among our Sunday school workers for an opportunity to take some of the specialization units in the Standard Training Course by correspondence. An attempt was made to meet this demand by offering credit for certain specialization units based upon an examination. This method proved rather unsatisfactory because no provision was made for correcting the errors that appeared in the examination papers. The pupil either passed or failed and was not able to tell whether or not he had reached right conclusions. The Training Section of the General Sunday School Board has now made provision, however, whereby the papers will be returned to the pupil with errors corrected, and this under the direction of an approved instructor in the office at Nashville.

Brief suggestions and instructions concerning this work are:

1. All courses offered by supervised correspondence are indicated in the catalog of the standard training course. If a catalog is not available, write to L. L. Gobbel, Durham, N. C., or to the Office of Training Work, 810 Broadway, Nashville, Tenn., for information.

2. Persons desiring to take a specialization unit by supervised correspondence will register their request with the Director of Training Work, accompanying said request with a one dollar fee for each course and indicating the course to be taken.

3. It is advised that only one course be taken at a time.

4. Local training classes or groups desiring to take specialization course by correspondence may enroll as such a class upon the payment of an enrollment feet of one dollar for each pupil. The instructor of such a class will receive the assignment from the office, one for each pupil, and will gather all papers from said class and send them in to the Office of Training Work.

It must be remembered that the foregoing statement refers to specialization units only. General units in the course may be taken as heretofore without the payment of any fee whatever.

The plan for supervised study will enable scores of our workers to secure specialization courses that heretofore have been available only in standard training schools, and it is hoped that large numbers will avail themselves of this opportunity.

EPWORTH LEAGUE WORK

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

CHRISTMAS PLAY BY EDENTON STREET LEAGUE

A two-act play entitled "Where Jsus Has Been" was presented by members of Epworth League of Edenton Street church, Raleigh, on Sunday night before a large and appreciative audience. The president, Caswell Riddle, took the part of King Herod, Agnes Waite as Mary, Lee Davis as Joseph, other characters being the "The Wise Men" and a slave of King Herod.

A well planned stage, well fashioned costumes, the appearance of the star in the sky on the approach of the Three Wise Men added greatly in making it impressive.

Miss Mamie Speas, chairman of the porgram committee, is due credit for the sucess of the play.

Lucy Scott, Reporter.

EDENTON STREET LEAGUE BANQUETS

Friday evening, December 28th, Edenton Street Epworth Leaguers held their annual banquet in honor of the home coming student members. Miss Mabel Merritt who was in charge was ably assisted by Miss Eunice Blair and others.

Caswell Riddle, president of the League, presided at the opening and after the supper welcomed the "homecomers." Miss Marjorie Waite responded and thanked Edenton Street Leaguers on behalf of the homecomers for their hearty reception and splendid "eats," saying that she had come all the way from Stanhope to attend this banquet. Mr. Riddle then called for reports from the various officers of the League. Their response indicated that Edenton Street League is "hitting on all cylinders." The Raleigh district secretary then took the chair and acted as toastmaster.

Lee Davis, editor of our Epworth League page in the Advocate, spoke, urging the leaguers to use plenty of printer's ink from week to week letting other folks know what they are doing in their league life.

Miss Eula Purnell, a good looking lass from the Methodist Orphanage, recited several dainty pieces that had lots to with kisses—but none of the candy variety.

Rev. W. H. Brown (they call him Rev. Billy Brown), pastor of Jenkins Memorial church, was there enjoying the good things to eat and then paid for them by giving us a splendid talk.

Martha Fulford, president of the Methodist Orphanage League, said "Howdy" and sat down.

Rev. W. A. Stanbury was then introduced and spoke. He became a vital part of Edenton Street League at once. Every word spoken by him indicated his deep interest in the young life of the church to which he has just come.

Mrs. W. A. Stanbury also had a splendid speech, but she didn't "speech it." And so we have a treat in store for us at some future date.

With the eating, laughing, speaking and singing, everyone had what young folks term "a dandy time."

COMING!

Get ready for the Raleigh district institute to be held at Smithfield, N. C., some time during the month of April, 1924. Boost Raleigh district!

OXFORD LEAGUES

The Raleigh district secretary was privileged to spend the week-end at Oxford several weeks ago. And what a fine lot of young folks he found in the intermediate and senior Epworth Leagues! Of course they attend their devotional services, but you should see them go direct from their meeting to the evening church service. They are to be commended indeed. With Miss Fuller and Mr. T. B. Rose as leaders Oxford leaguers are going to set a merry pace for the other leagues in the district.

"WELL BEGUN IS HALF DONE"

So goes the old adage. Now since we've had a happy Christmas, let's begin the year altogther "All for Christ" —and keep it up.

RALEIGH DISTRICT

Another league. This time at Sander Chapel on the Four Oaks circuit, Bro. W. J. Watson, pastor.

Charter members, 41.
President—Percy L. Barnes.
Secretary—Mrs. P. L. Barnes.
Treasurer—Mrs. Jarmon Eason.
First Supt.—James Hill.
Second Supt.—Mrs. J. C. Creech.
Third Supt.—Mrs. M. V. Hill.
Fourth Supt.—Miss Lillie Daughtry.
Era Agent—D. F. Talton.

"A WORD ABOUT MINISTERIAL COURTESY"

Reading over the Advocate of November 15, 1923, I was very much surprised and pained to note the contents of an article from the pen of the Rev. R. F. Taylor entitled "A Word About Ministerial Courtesy." In this article Mr. Taylor refers rather disparagingly to his predecessor on the Steadman circuit.

As one well acquainted with the situation, and sincerely desiring to see justice done, I am contstrained to say a word in reply.

I have absolute knowledge of the fact that he visited but a few times in the homes of, perhaps three, of the many friends he had learned to love so dearly on his former charge. He really refrained from further visits because he was painfully aware of Mr. Taylor's attitude toward him.

I know also, just as positively, that he did not use any persuasion whatsoever to get members of that charge to call upon him to officiate at marriages or funerals. It is common knowledge that this seemingly offending brother did not participate in funeral ceremonies but in three instances, and only then upon the urgent request of relatives of the deceased. Unwilling as I am to admit the fact, his refusal of these requests would have entailed an explanation uncomplimentary to Mr. Taylor.

The only instance in which he performed the marriage ceremony for members of his former charge was upon the request of the contracting parties, and even then believing that their regular pastor was away on his vacation, though he learned later he had returned home sick.

I fail to see wherein the author of the article under discussion can find grounds for the erroneous and sarcastic statements he has made therein, and I feel sure that he has in some unaccountable way gotten the wrong impression of his brother minister's intentions. This being the case, I am certain that after acquainting himself with the facts, he will see wherein his predecessor on the Steadman charge is due an apology, for it is evident that this is the especial pastor referred to in his article.

Again assuring you that my sole intention is the furtherance of truth and justice, I respectfully submit the foregoing. P. L. Strickland.

A TEACHER OF PATRIOTISM

There are few, indeed, among our people, even among the most enlightened, who know how great a share The Youth's Companion has had in cultivating a fine spirit of patriotism in our land, the kind of patriotism which means: Our country; not wrong, but right. It was this weekly that started the movement for putting the flag on every schoolhouse in the United States. It formulated the well-known Pledge of Allegiance to the Flag, that is repeated today in almost every classroom in America. It is now running a series of patriotic covers picturing in color the striking events in the nation's history, painted by the best historical illustrators in the country, pictures that will greatly help in fixing the memor yof events, that so often seem merely disagreeable memory chores in the school history.

There are other things of which The Youth's Companion is proud in its long and honored service. For generations it has stood for the cleanest and best in periodical literature. It boasts, and the writer knows with what justice, that nothing printed on its pages ever remotely suggests the need of a censor. It occupies a unique place in American journalism. President Coolidge has said that "the destiny of America, the greatest of service lies around the hearthstone." The Youth's Companion is guiding that destiny in its chosen field as a great family paper.—The Christian Register.

PIANO BUYING MADE EASY BY ADVOCATE PIANO CLUB

You Can Save Money and Pay on the Most Convenitent Monthly, Quarterly or Annnal Payments

The Advocate Piano Club has arranged through the manufacturers the most ideal terms on which its members may purchase a high quality Piano or Player-Piano. Each club consist of 100 buyers and this entitles them to much better prices than could be gotten if they bought individually. The club's plan of easy payments to its members is based on the cash value of the instruments and you will be highly pleased with this feature of the plan. You can pay on the most convenient monthly, quarterly or annual terms.

Other Features of the Club.

You are a member of this club buying at wholesale, but you are responsible only for your own purchase.

The club enables the factory to pay all freight charges.

It insures all club members against disappointments or dissatisfaction by providing that you may first try the instrument in your own home without incurring any obligation or expense. If you are entirely pleased with it you keep it and pay for it on terms to suit your self.

It insures the highest quality of Piano or Player-Piano, fully guaranteed.

Its free life insurance clause is a great protection to its members.

It enables club members to dispose of their old pianos to best advantage, in exchange for a new one or a player-piano.

Ludden & Bates, Southern Music House, are co-operating with the club to give each and every member an instrument of the highest quality and at prices that mean a big saving. Thousands of pianos and player-pianos, each sold under a guarantee of perfect satisfaction or money refunded, and each bearing the familiar name of Ludden & Bates, Southern Music House, can be found throughout the South. Since 1870 Ludden & Bates instruments have been owned and appreciated by the foremost artists of the South.

If you intend to provide a Piano or Player-Piano for your home, church or school, don't fail to investigate The Advocate Piano Club. Write today for the Club's catalogue showing the various styles and full particulars as to terms of payment, guarantees and insurance feature. Also ask for the Club's booklet showing dozens of letters from enthusiastic club members. Address the Manager Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

1000 Eggs in Every Hen

New System of Poultry Keeping —Get Dollar a Dozen Eggs —Famous Poultryman TELLS HOW

"The great trouble with the poultry business has always been that the laying of a hen was too short," says Henry Trafford, International Poultry expert and Breeder, for nearly eighteen years Editor of Poultry Success.

The average pullet lays 150 eggs. If kept the second year, she may lay 100 more. Then, she goes to market. Yet, it has been scientifically established that every pullet is born or hatched with over one thousand minute egg germs in her system—and will lay them on a highly profitable basis over a period of four to six years' time if given proper care.

How to work to get 1,000 eggs from every hen; how to get pullets laying early; how to make the old hens lay like pullets; how to keep up heavy egg production all through cold winter months when eggs are highest; triple egg production; make slacker hens hustle; $5.00 profit from every hen in six winter months. These and many other money making poultry secrets are contained in Mr. Trafford's "1,000 EGG HEN" system of poultry raising, one copy of which will be sent absolutely free to any reader of this paper who keeps six hens or more. Eggs should go to a dollar or more a dozen this winter. This means big profit to the poultry keeper who gets the eggs. Mr. Trafford tells how, if you keep chickens and want them to make money for you, cut out this ad and sent it with your name and address to Henry Trafford, Suite 251 F, Herald Bldg., Binghampton, N. Y., and a free copy of "THE 1,000 EGG HEN" will be sent by return mail.

TRIAL OFFER TO YOU

Only 25c for Ten Weeks' Trial Subscription to Youth's Companion, America's Great Family Magazine

(Regular Price $2.50 a Year)

This liberal offer does not pay unless it leads you to become a regular subscriber. But when you have read these ten splendid numbers you will not wish to be without this great National Family magazine.

The thrilling Indian serial, "Buffalo Horn," by Frank C. Robertson, ten chapters, begins February 14th. If sold in book form would cost $1.50 or more. You get also "The Pearls of Quohoggar," a serial in four chapters, by C. A. Stephens, the dean of Companion story writers; thirty or more interesting short stories; and articles to interest all members of the family, and instruct them as well.

The Youth's Companion is appreciated and enjoyed by the old as well as the young. It is always clean, patriotic, interesting and instructive.

It does make a difference what your family reads. The Youth's Companion affords the best of interesting, clean fiction, able editorials, special contributions by leading world workers, the doctor's corner, household helps, special pages for boys, for girls and for children. You will be immensely pleased. Send 25c stamps for ten weeks' trial subscription to

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Throat irritations quickly disappear when you take Brown's Bronchial Troches. A dependable remedy—not a candy. Used for more than 70 years by singers and public speakers. Promptly relieves hoarseness, loss of voice, coughin. At all druggists.

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OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President
A. S. Barnes.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Clayton and Cary—Recently our singing class visited Clayton and Cary. All those who heard the sacred concert were highly pleased. The orphanage has many warm, generous friends in each of these communities. We appreciate the substantial help which they are giving us. We trust that our visits will bring us still closer together in Christian service.

* * * *

Plays—The girls and boys gave three plays during the holidays. On Monday night the McGee girls gave a most beautiful play, on Tuesday night the Jenkins girls gave a lovely play, and on Wednesday night the boys gave a negro minstrel. To each of these plays the public was invited. These plays added much pleasure to the entire orphanage family. The children get them up bv themselves, and the plays go to show that the children possess much real talent along those lines.

* * * *

Circles—The circles of Edenton Street Methodist church always do the generous thing for our children at the glad Christmas season. Each year the children express their wishes for presents and the good women of Edenton Street church, led by Mrs. I. M. Proctor, buy the presents and put them on a big tree on Christmas Day, and hand them out to the children as their names are called. The presents are not little cheap, worthless things, but are of real value. Every child leaves the chapel with a smile and a glad, appreciative heart. I am persuaded to believe that the noble women of Edenton Street church are as happy over these gifts as the children themselvs.

* * * *

Radio—For a long time I have wanted a radio for our boys and girls. The day before Christmas a large radio was installed in our chapel, and since then we have been in communication with the great outside world. The radio is one of the best on the market and can be heard distinctly all over the chapel. We can hear the most noted singers and speakers of the country. It is simply marvelous to realize just how great are the wonders and mysteries of the physical world. The hearty thanks and sincere appreciation of every child and officer of the Methodist Orphanage is extended to our good friends, Mr. and Mrs. Josephus Daniels, for this splendid Christmas gift. They have brought so much joy to our children by their numerous gifts. We have a piano, New Edison and moving picture machine and the radio, which express in a tangible way the genuine love the Daniels have for our dear boys and girls. We are happy over the fact that they have built themselves a beautiful home right by our campus. They are near neighbors whom any orphanage would be proud to claim.

Unto one has gave five talents, to another two, and to another one; so every man according to his several ability.—Matt. xxv. 15.

IMPORTANCE OF GETTING A GOOD CHURCH PLAN

The last annual meeting of the Board of Church Extension adopted the following:

"The secretary shall require the plans of all churches, to which grants of either donations or loans are made, to be submitted to the Department of Architecture of the Board of Church Extension for approval. Should the plans be unsatisfactory it is made his duty to suspend payment of the grant until the plans are changed to conform to the suggestions of the Department of Agriculture. A reasonable charge shall be deducted from the grant for this service rendered by the Department of Architecture."

In passing upon plans the secretary of this department must be governed by certain definite requirements for church activities, and especially the work of the Sunday school. He must also insist upon a decent regard for good architecture. These requirements are not the arbitrary expression of individual whim or notion. They represent the reasoned conclusions of many experienced leaders in our own and other denominations. A joint committee on church and Sundav school architecture, composed of equal numbers from the General Sunday School Board, and the Board of Church Extension, was created by the last General Conference, and no requirement is made which has not been most carefully considered by this join committee. Full information concerning these requirements will be supplied on request, and this department can supply a service which will prevent serious mistakes in regard to plans.

The importance of seeking this assistance before employing an architect, or deciding on plans, cannot be too strongly urged. The time for consultation is in the beginning before plans are made. After an architect has prepared a set of plans extensive changes cannot be made except at great expense and considerable delay. Avoid this by finding out in advance what kind of plans will be approved by the board.

There is in some quarters much confusion of thought as to what constitutes a good church plan. When a brother states his requirements in terms of so many "class rooms" it usually means that the Departmental Sunday School has not yet appeared on his horizon. Reference to the increased seating capacity to be secured by "throwing open the Sunday school room" is a sure indication that the writer is still wandering in the wilderness of the Akron dispensation. Likewise the corner pulpit is a sure mark of arrested development. Both Akron plan and corner pulpit are entirely out of date. The number of primary and beginner children assigned to rooms on some plans would suggest that the architect has had more experience in packing sardines than in planning a Sunday school building.

Building a church is an important undertaking. The people are entitled to the best building possible for the money to be invested. A new era in church biulding is upon us, and all the churches are taking steps to secure a decided improvement over the past. The church building required for the most efficient work today is in many respects quite different from the church building of yesterday. Take time to get all the light possible, and especially from the headquarters of your own church. There is an old proverb, "Haste makes waste," and this office has often seen its truth demonstrated.

Address all communications to Rev. J. A. Baylor, Archectural Secretary, Board of Church Extension, 1115 Fourth Ave., Louisville, Ky.

Reputation is what men and women think of us; character is what God and angels know of us.—Thos. Paine.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

READING MAKES A FULL MAN

In this age it is impossible for a man to keep fully abreast with the procession unless he reads. Not only must he read those books and papers dealing with his daily occupation, but he must read literature on the devotional life to be a "full man." What better reading for developing the spiritual side of man than the Church paper? It holds his interest in the things for which the Church stands. By reading it he is a more intelligent and enthusiastic worker in his Church—a better Citizen—a better Christian.

Keep this in mind and do your full part in putting the right sort of reading matter into the hands of your membership.

We suggest the North Carolina Christian Advocate and the (Nashville) Christian Advocate for

GOOD LITERATURE SUNDAY

WHAT THE CENTENARY OWES THE MOUNTAIN SCHOOLS

In the Centenary survey, at the beginning of that movement, twelve schools called mountain schools, or mission schools, besides Sue Bennett Memorial and Brevard, were included in the askings for $50,000 each. Up to this time a little more than three annual payments have been made, leaving a little less than two, or nearly $20,000 still due to each one of these schools.

For the most part this money has been used to increase and improve the equipment of buildings of these schools. One has had a severe loss by fire and had to rebuild. Others have needed to make enlargement. Others have needed equipment to enable them to do satisfactory work. All have projected their work with the expectation of receiving the full amount of $50,000, as was natural. Some of them have been very greatly handicapped and very much embarrassed because of the tardy payments on Centenary pledges. The money is very sorely needed.

These school sare rendering a very distinct and great service to the church. Last year there were in the twelve something more than seven hundred students who are preparing for the ministry or for some other form of life service. A very large number of the ministers of the church get their start toward equipment for their life work in one of these schools. In addition to that they are giving to many others, who make leading workers in the church in communities, the only preparation they get and but for some such school a preparation which they would be deprived of.

Surely no better investment can be made then an investment in these schools in view of the dividends which they are declaring for the church.

J. W. Perry.

RESOLUTIONS OF RESPECT

Resolutions by the board of stewards of Rockingham Methodist church:

Whereas, in the providence of God our friend and brother, T. C. Leak, has passed over the great divide from whence no traveler returns, and

Whereas, his going leaves us with sorrowing hearts and tearful eyes, intensified by the thought that we shall see him no more on earth, and

Whereas, he has faithfully filled his place as a member of this board of stewards, always showing a spirit of hearty co-operation with every advance movement of his church, be it resolved:

First, That we shall fondly cherish the pleasant memory of our association with him, of his loyalty to the right, of his unselfish disposition and his warmth of love and friendship.

Second, That we tender the bereaved ones our sympathies and prayers in their great grief so acute and mutual to us all.

Third, That these resolutions be spread upon our minutes and a copy be sent the family of the deceased, a copy to our town papers and our conference Advocate, with request for their publication.

Signed for board,

Geo. S. Steele, Chm.
T. P. Wood, Sec.

It is when a man has his eye upon the unseen that he has a sense of proportion—knows what things are important and what are trivial. It is when a man has his eye upon the unseen that he can stand square and steady against popular disapproval and also be unaffected by popular approval. It is when a man has his eye on the unseen that his heart is delivered from envies, jealousies, and bitterness about trivialities, and is filled with the love of God.—John Watson.

What we want is character, not stage investments.—Lyman Abbott.



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

A WAY CAN BE FOUND TO DO ANYTHING WHICH OUGHT TO BE DONE

It is impossible for me to get the viewpoint of the man who says "I can't." Determined men do not think in such terms. I like the man who thinks he can and who never lets up trying until he accomplishes his task. For such a one no obstacle is too great to be overcome; he just keeps on going on until his objective is reached.

"Somebody said that it couldn't be done,
But he with a chuckle replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: 'O, you'll never do that;
At least, no one ever has done it.'
But he took off his coat, and he took off his hat,
And the first thing he knew he'd begun it.
With the lift of his chin and a bit of a grin,
If any doubt rose, he forbid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you;
But just buckle right in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That cannot be done, and you'll do it."

The Spirit of the Special Effort.—Every preacher in the church should have the spirit and purpose of the foregoing in the special effort for superannuate endowment. This is not a time to doubt; it is a time to do. Another such chance to do something worth while for this needy cause will come in this generation. We must do the thing now, or we will not be able to do it at all. In the light of this fact, how can any preacher go about looking for excuses why it cannot be done? Every one of us should rather set his jaws, roll up his sleeves, take up the tools, and say: "It can be done, and I will do it." The timid preacher who is frightened every time he hears a screech owl is to be pitied. And the preacher who sits down and twirls his thumbs during the special effort for superannuate endowment, saying it cannot be done in this place, should be shamed ever again to look his preacher brother in the face. I would rather die and be decently buried right now than to live in such manner that I may be justly accused of lying down on the special effort in behalf of the "forgotten man."

What About That Pink Leaf Report?—At this writing, December 8, approximately 1,000 charges have sent in the pink leaf report. This means that 5,400 charges are yet to be heard from on this important matter. Is your charge one of the 5,400? If so, you are urged to send your report at once. Get out of the class of "I have not done it yet" and into the class of "I am up to date on the movement." Keep step with the plan. The importance of a response from you compels this persuasion. The Board of Finance would not insist upon it so eagerly and with such persistence if it did not know that such action on your part is vital to the success of the special effort in your charge. Therefore give your co-operation without question. If your first quarterly conference has been held and action taken by it on matters listed for its attention in the "Workers' Guide," I see no good reason for your failure to send forward your pink leaf report. Do you? Then let the board have it without further delay. Ow course if your first quarterly conference failed to do this work as called for under the plan and in Paragraph 112 of the 1922 Discipline, you cannot send the report until you have the information. In such cases please get action as quickly as possible so that the board may not continue to be disappointed and embarrassed in its work on account of your pink leaf report not being received.

This One Thrills Me to the Toes.—At one of the annual conferences a very prominent layman told me this: "Just recently the board of stewards of the charge to which I belong held a meeting to discuss plans for the ensuing year. Everything went smoothly until the question of the year's budget came up. Then the president of the board took the floor and with much earnestness said that the budget would have to be decreased all along the line, even to the reduction of the pastor's salary. A committee was about to be appointed to arrange for reducing the budget as indicated when some brother asked what was to be done about the charge's quota for superannuate endowment. Everything and everybody was very quiet for a brief period. The president of the board bowed his head in deep thought and then announced that the superannuate cause had suffered too long and that it must not be further neglected. He said it would be well to forget about reducing the budget and leave it as it had been, except that the charge's quota for superannuate endowment should be added to the budget. The board unanimously and joyously agreed." Whoopee! The "forgotten man" scored twice that time, once for himself and once for all others concerned in that budget. Mr. President of that board of stewards, you are one of God's own. You have a wise head and a warm heart. Blessings be upon you!

Out of a Difficult Situation.—Columbia charge, Missiouri conference, is at the seat of the State University. Our people there are in the midst of a mighty effort to build a splendid new church that will adequately provide for the religious needs of Methodist students who attend the university in great numbers. When Rev. M. T. Haw, pastor, brought the special effort for superannuate endowment to the attention of his people, they heard him gladly. They refused to neglect the cause of the aged preachers because they had so much money to raise for other purposes. They not only accepted their minimum quota cheerfully, but voluntarily added a considerable amount. Hats off to Brother Haw and his loyal people. They care. And I have observed that when people really care for something they will find a way to serve the object of their concern. I do not believe that any church in Southern Methodism has a heavier financial burden just now than the Columbia charge, but they are eager to do more than their part for superannuate endowment. May the example of this loyal people be followed by others!

A "Forgotten Man's Testimony.—It was at the South Georgia conference. Bishop Ainsworth had just called attention to the fact that our living superannuates of today failed to receive a total of $3,000,000 promised them on salaries when they were in active service. The bishop then called the name of an aged superannuate who was present and asked him how much he failed to receive on the salaries promised him by the charges he served before superannuation. The dear old brother scrambled to his feet and said: "Bishop, I don't know. It was considerable, but I was so busy looking after the work committed to my care that I did not keep an account of the deficits on my salary." As the significance of the battle-scarred veteran's words gripped the conference all of us were swept by a wave of deep emotion. Strong men wept. It was an hour that I shall long remember. O, my friends, it is for the sake of men like this self-forgetting soul that I appeal to you for help in the special effort for superannuate endowment. They did not forget! Shall we?

A Little Pepper Sauce.—I have already traveled 30,000 miles this fall visiting the annual conferences in the interest of superannuate endowment. Please do not force me to take the train again to go after your pink leaf report. Send it in.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nauseless calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.

FRECKLES

Quickly and Easily Removed During Winter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

Always ask for the double strength Othine—willingly sold on the money back guarantee.

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It's only just a house until you have some Roses over the porch, Shrubs for the border, and Shade Trees for the lawn. Let our landscape planners help you. Write us Also send for our new catalog of ornamentals and fruit trees.

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It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis.
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Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the
Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

Our Little Folks

THE AUTOMOBILE

By Mrs. E. M. Anderson.

O what has become of Black Beauty,
Or Prince, or Dapple Gray?
Or Charley, or Bob, or the others—
Have the horses all gone away?

Where is the dear little pony,
So frolicsome and gay,
But gentle as a kitten,
Would reach for a wisp of hay?

Where is the dear old barnyard,
Where the children loved to play;
And the stable where the master
Could hear the horses neigh?

Where are the dear dumb creatures,
Since automobiles have come?
Have they gone to some distant pasture,
And will never again come home?

Will we always ride hereafter
In an auto or a Ford,
With never again a canter
A-down the grassy road?

O swiftly we speed on the highway,
And 't is all very well, I know,
For the auto is fast succeeding
The horse, which was too slow.

But memory sometimes will wander
To the days of long ago,
When over the hills and the byways
We took our time, you know.

And dropping the bridle often
To allow a drink from the stream,
We watched the glowing sunset,
With many a fancy dream.
St. Petersburg, Fla.

GIVE YOUR HEART TO JESUS

Give your heart to Jesus!
Give it to him now;
Give your heart to Jesus
For wearing on His brow
A crown of thorns so angry
That pierced that forhead so fair;
Give your heart to Jesus,
And meet Him in the air.

Give your heart to Jesus,
Brother, don't delay;
Give your heart to Jesus,
For there's no other way
To have a home in glory,
In mansions pure and fair;
Give your heart to Jesus
And meet Him in the air.

Have you any loved ones
Who have gone before,
Who are with the angels,
On that golden shore?
If you want to see those
Loved ones any more,
Give your heart to Jesus
And dwell there evermore.

(Composed by Wilma L. Welborn, 11 years old, 411 S. Wrenn St., High Point, N. C.)

THE RAG DOLL'S CHRISTMAS

There was once a very, very old rag doll who lived in a nursery. She was so old that she had seen all the children grow up—the boy who wore trousers now, the girl who had her hair done in braids, the middle-sized child who had so often left the rag doll out in the garden at night. There was only the baby left—bless his pink toes!—to sleep in the nursery; but didn't he take the rag doll to bed with him just as all the other children had so many years ago, and didn't he love her just the same?

But the rag doll was very, very old, and one beautiful Christmas time she began to show her age. It began with her back. She had been loved so much and squeezed so much about her waist that some of her sawdust had gone up, and some of it had gone down, and the place where there should have been sawdust was as empty as a drum, and she simply could not sit up. Her hair had been combed so much that it had come out dreadfully, and her nose, from a great deal of kissing, was entirely gone. Her pretty pink cheeks had been washed away when the boy tried to teach her to swim in the bath tub, and all her clothes were very untidy indeed.

The baby never noticed all these things, but the toys did, and they all made the most unkind remarks to the rag doll the day before Christmas.

"Look at your dirty face," said the large French doll. "You'll be put in the attic tonight. That's where the old dolls go."

"Look at your dress," said the jumping-jack. "It is all torn. I wouldn't walk across the nursery floor with you."

"Did you ever see such thin hair?" asked the hobbyhorse. "I thought my tail was thin, but it isnt to be compared with that!"

But just then the nursery door opened, and the Christmas Angel came in. You could be perfectly sure that it was the Christmas Angel even if she did have on a gingham apron, because her face shone so through the dark, and there was a crown just over her head not quite touching her hair, but very plainly to be seen if a person looked for it. Her arms were full of Christmas things—Christmas greens, and strings of glass bells, and bags of candy, and lollipops, and scarlet candles, and gold and silver bells—all for the Christmas tree. She covered the nursery walls with the greens and the tree with the Christmas things, and then she went softly about the nursery gathering up the old toys.

"The French doll must go up to the attic," said the Christmas Angel. "There is a more beautiful new best doll coming."

"Why, the jack-in-the-box has forgotten how to jump!"

You see the jack-in-the-box had been so excited about the rag doll's torn dress that he had broken his spring.

"The jack-in-the-box must go up to the attic, too," said the Christmas Angel.

Then she went over to the hobbyhorse.

"Poor old hobbyhorse!" she said. "Your leg is very badly broken. I will take you up to the attic until you can be mended."

"There," the Christmas Angel said at last, "the nursery is all tidy, and ready for new toys—but, dear me, what's this? Why, it is the little rag doll!"

"O, please, do I have to go to the attic, too?" said the rag doll. "It's very cold there, and I know the best doll will have the chimney corner for herself—and I don't want the mice to knaw my toes!"

"Why, you dear old thing!" said the Christmas Angel. "You're the same rag doll that I used to play with when I was little. You go to the attic? Why, I just guess not! We couldn't get along without you in the nursery. You do need a little mending, but I am going to sew you, and you shall sit on the very tiptop of the Christmas tree."

The Christmas Angel lighted one of the Christmas candles so that she could see to sew. Then she took the rag doll in her lap and opened her workbag and set to work.

First she stuffed the rag doll's in sides with plenty of cotton so she could sit up. Then she sewed her toes and put new little white stockings and black shoes on her feet. She took a piece of clean white cioth and covered the rag doll's dirty face, and painted in blue eyes and a smiling red mouth and vermilion cheeks. She sewed on a new yellow wig; and then she made a pink-and-white checked gingham dress with puffed sleeves and a white apron with strings to keep the dress clean, and a pink-and-white chicked sun-bonnet to tie under the rag doll 's chin and keep her hair tidy.

"I think you will do now, you dear old thing," said the Christmas Angel.

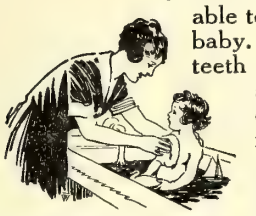
So it came Christmas morning, and there on the tiptop of the tree sat the rag doll quite made over. The children thought her really the most beautiful of all the Christmas things. As for the rag doll herself—why, all the pleasure of her old days was as nothing to the happiness that was hers now.—Carolyn S. Bailey, in Kindergarten Review.

The great difference between men, the feeble, and the powerful, . . . is energy and invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.—Sir T. Fowell Buxton.

Teach your child internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life of her little one.

It must be remembered that an infant is helpless, unable to tell that constipation is making its life miserable. Consequently the mother must be able to recognize signs of constipation in her baby. Convulsions, night terrors, grinding the teeth in sleep, feverishness, fretfulness and such symptoms—any of these may indicate that poisons from baby's stagnant intestine are flooding the little body.



Washing Cleans Only The Skin

In older children biliousness, coated tongue, loss of appetite warn the mother that constipation is present. Constipation, unchecked in youth, may lead to serious consequences. In constipation, according to intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives Only Aggravate Constipation

The mother should not resort to laxatives. A noted authority says that laxatives and cathartics do not overcome constipation but by their continued use tend only to aggravate the condition and often lead to permanent injury.



More Important Than Soap and Water

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

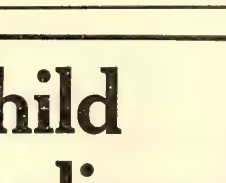
Let your infant or child have Nujol regularly—and see rosy cheeks, clear eyes and happiness return once more.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol yourself as regularly as you brush your teeth or wash your face. For sale by all druggists.

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For Internal Cleanliness



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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Faulty Elimination". (For booklet only, check here ☐ and send without money.)

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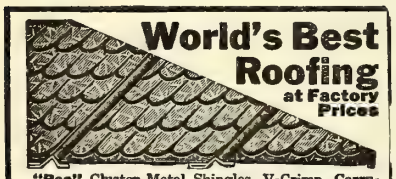
Ford.....34 mi.	Reo.....24 mi.	Chevro't...32 mi.
Buick 4...30 mi.	Chalm's...23 mi.	Max'l (25) 30 mi.
Buick 6...24 mi.	Olds. 6....23 mi.	Nash 6....23 mi.
Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8. 17 mi.
Hupp.....25 mi.	Oaklnd 6..24 mi.	Stdbkr'l-6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

If your car is not mentioned here send name and model for particulars and our guarantee on it. Agents wanted.

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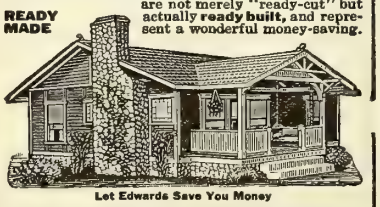
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FREE Samples & Roofing Book

TO HIM WHO BELIEVES IN SANTA CLAUS

It is said that Santa Claus will come only to those who believe in him. I was taught when a child to look for this mysterious one on Christmas and my belief in him has been very convincingly confirmed this time.

There was a Christmas tree in Scott's Hill church on Friday night. A nice Christmas program was rendered by the children of the Sunday school, after which the presents were distributed. After all had been given out some one brought forth from its hiding place a basket, well filled, labelled "For the pastor." Santa Claus? Yes, sir-ree. Not toys from Kress' but such things as come from a corner grocery store. Then Supt. Rhodes of Rocky Point says, "Come over Wednesday night to our Christmas tree." When we got over there we found the same treatment. The same Santa Claus with the same generous spirit, and besides this a special present to the pastor from the Sunday school, for which I am very gra teful.

Two poundings for Christmas sounds pretty rough, but it didn't hurt a bit. That's not all either. Just a few nights before we left for annual conference Brother Bender, with some good ladies from Union, drove over and relieved us of a heavy grocery bill.

It is gratifying to us to know that these contributions are not from our own members alone. Members from other denominations joined them in these gifts very generously.

With such expressions as these how can one help being glad he was returned for another year?

I have not words to express our sincere appreciation and gratitude for your expressions of kindness to us. I cannot repay you in service, but may He who prompted you to do this reward you for it. E. W. Downum.

TWO FAST TRAINS FROM WEST TO CAROLINAS

Asheville, N. C.—Two daily fast through freight trains from the Central West to Carolina territory have just been inaugurated by the Southern Railway System to provide quicker movement of automobiles, packing house products, merchandise, and other high class freight.

One train comes from East St. Louis and Louisville; the other from Cincinnati. Both run via Danville, Ky., Harriman, Tenn., and Knoxville to Asheville, where they are broken up and cars sent over diverging routes to all points in the Carolinas. From points of origin to Asheville these trains from the west are handled through like passenger trains, without switching at intermediate terminals. They are the counterparts of the Southern's textile specials, running from Spencer to eastern and western gateways, which have proven such a great success.

Freight leaving East St. Louis 7:00 p. m. Monday, Louisville 5:30 p. m. Tuesday, Cincinnati 10 p. m. Tuesday, reaches Knoxville Wednesday afternoon and Asheville early Thursday morning, connecting with through trains to Spencer and Spartanburg, making delivery Spartanburg 2:10 p. m., Spencer 7:50 p. m., Columbia 10:40 p. m. Thursday; High Point 12:55 a. m., Greensboro 1:50 a. m., Charlotte 3:15 a. m., Winston-Salem 5:00 a. m., Augusta 6:30 a. m., Charleston 11:55 a. m., Durham 12:10 p. m., and Raleigh 2:25 p. m. Friday. Trains leaving East St. Louis and Cincinnati on other days reach destination at same hours on corresponding days.

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R. L. FLOWERS,
Secretary to the Corporation.

The Church Wide Good Literature Program
January 1924

This is a day of the printed page, of books and reading. All who have anything to sell or a thought to put forth are generous users of printer's ink.

God himself gave His law to men in writing.

The church, the mother of learning, the teacher of morals and the inspiration of all good works from Moses to Paul has put life's most important teachings in a Book.

Jesus, the world's greatest teacher and only Saviour, gave inspiration to men by the Holy Spirit to record His sayings in a Book.

The church fathers recorded their instructions to their converts in books. Every great church leader has set forth his ideals and programs for his followers in books.

Martin Luther and John Wesley, the greatest Christian leaders and reformers of modern times, gave much time to the preparation of Bibles and a Christian literature for their converts and co-workers.

As the Christian receives his life by inspiration of the Holy Spirit through faith in Jesus Christ, so he mantains his life and faith by the cultural influences of religious literature and service.

Methodist leaders have always been publishers. The Methodists of all lands have the greatest and most extensive publishing business of all the churches.

The publication of the best books and papers has always been the first business of the Methodists. The reading of these books and papers should be the first duty of the members of all Methodist churches.

In compliance with these conditions and directions of our General Conferences, books and papers are published for every departmnet of the church adaptable to every member.

The general and conference organs, the Advocates, as they are usually called, take first place among all our periodical literature.

These papers are owned and controlled by the conferences and the general church.

The month of January has been appointed as Good Literature Month.

Sunday, January 27, 1924, a special sermon or presentation of the importance of the publication and reading of these papers should be given in every church.

The General Conference, the official leaders of the Methodist Episcopal Church, South, and the Southern Methodist Press Association are responsible for this movement.

All pastors will co-operate and are agents for their conference papers.

Permanency

The most permanent monumental stone is granite, but geologists proclaim and time proves that granites vary widely in the quality of permanency.

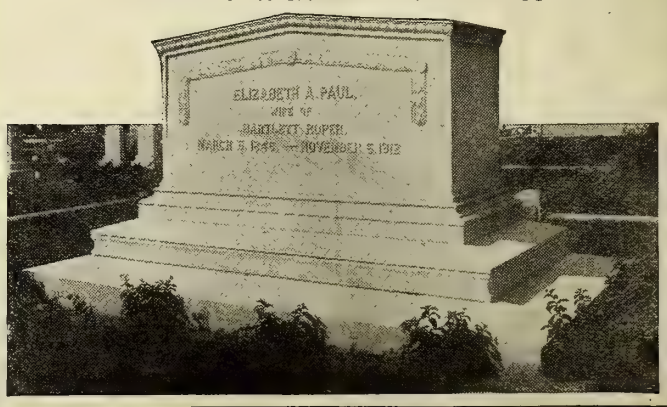
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Spinkle, P. E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Fairview, Sharon, 11 5-6
Mills River, Horse Shoe, 11.....12-13
Flat Rock-Fletcher, Naples, 11.....20
Hendersonville, night 20
Mars Hill, Laurel, 11 26-27

February
Weaverville Ct., South Fork, 11...2-3
Haywood Street, night 3
Marshall, Walnut, 11 9-10
Swannanoa, Swannanoa, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 ...23-24
Saluda-Tryon, Tryon, night 24

March
Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11.....15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3....23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

January
Hickory Grove, 11 6
Calvary, 7 6
Weddington, Indian Trail, 11.....13
Suencer Memorial, 7 13
Rural Trinity, 11 20
Seversville, 7 20
Matthews Station, 11 27
Brevard Street, 7 27

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
Wentworth, Salem, 11 & 3.....5-6
Ruffin, Pelham, 11 6
Reidsville, night 6
West Market St., 11 13
E. Greensboro, Mt. Pleasant, 3.....13
Glenwood, night 13
Main St., High Point, 11 20
East End, High Point, night 20
E. Greensboro, Friendship, 3....26-27
Park Place, 11 27
Caraway Memorial, night 27

February
Randolph, Trinity 2-3
Wesley Memorial 3
Highland, night 3
Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, Oakdale, 11....24
Spring Garden, night 24

March
Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Fr'kv., ngt. 2

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January
Broad River, Krislers, 11 4
Mill Spring, Grays Chp, 11 5-6
Bostic, Salem, 11 13
Old Fort Ct., Ebenezer, 11 20
Old Fort Sta., 7 20

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

January
Jonesville, Jonesville 5-6

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

January
Jefferson Ct., Jefferson 5-6
Warrenville Ct., Ashley 12-13
Creston Ct., Big Laurel 19-20
Todd Ct., Calvary 26-27

February
Helton Ct., Greenwood 2-3
Laurel Springs Ct., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March
Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda 15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N.C.
FIRST ROUND

January
Lowesville, Hill's Chapel, 11 5-6
Lafayette St., night 6
Cramerton, 11 13
Park Street, night 13
Lowell, 11 20
McAdenville, night 20

SALISBURY DISTRICT
T. F. Marr, Salisbury, N. C.
FIRST ROUND

January
First Church, Salisbury, 11 6
Spencer, Central, 7:30 6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FIRST ROUND

January
Jonathan, 11 6
Waynesville, night 6
Glenville Ct., Cashiers, 11 12
Highlands Ct., Highlands, 11 13
Whittier Ct., Whittier, 11 20
Bryson City Ct., Bryson City, night, 20
Haywood Ct., Crabtree, 11 27

WINSTON-SALE MDISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
SECOND ROUND

January
Central Terrace, Cen. Ter., 11..... 6
Burkhead, Burkhead, night 6
Advance, Fulton, 11 12-13
Cooleemee, Cooleemee, night 13
Green Street, Green St., 11 20
Lewisville, Sharon, 3 19-20
Kernersville, Sedge Garden, 11.....27
Thomasville, Main St., night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.

January
Burlington Ct., New Salem, 2:30.. 5
Burlington, Front Street, 11 6
South Alamance, Swepsonville 13
Mebane, 7:30 13
Yanceyville Prospect 19-20
Milton Ct., Milton, 7:30 20
Mt. Tirzah Ct., Helena 26-27

February
Cedar Grove Ct., Cedar Grove.....2-3
Hillsboro-Eno Ct., Hillsboro, 7:30.. 3
Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 26-27
Gregson, 7:30 27

ELIZABETH CITY DISTRICT
Rev. C. B. Culbreth, P. E.

January
Edenton, night 4
North Gates, Kittrells 5-6
Gates, Zion 6-7
Perquimans, Oak Grove 12-13
Currituck, Mt. Zion 19-20

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

Fayetteville, Camp G'nd, Dec. 2, Jan. 2
Roseboro, Bethel .....Dec. 9, Jan. 3
Person St. and Calvary,
Person St., night .....Dec. 9, Jan. 8
Newton Grove, Antioch.....Dec. 15
Dunn (morning) .....Dec. 16
Hay Street (morning) ..Dec. 23, Jan. 2
Sanford (morning) .....Dec. 30

January
Mamers, Woodside 5
Lillington, Lillington 6
Duke, Duke, night 6
Buckhorn, Olive Branch 12-13
Elizabeth, Trinity 15
Parkton, Parkton 16
Stedman, Tabor 19-20
Bladen, Windsor 18-20
Jonesboro, Jonesboro 25
Goldston, Goldston 26-27
Siler City, Siler City 27-28

February
Hemp, Tabernacle 1
Glendon, Cool Spring 2-3
Carthage, Carthage 3-4
Haw River, Bynum 9-10
Pittsboro, Pittsboro 10-11
Fayetteville, Camp Gr'nd, Dec. 2-Jan. 2

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

January
Mt. Olive Ct., Falling Creek, 11.... 5
Mt. Olive and Calypso, 11 6
Craven Ct., Clarks, 11 9
Dover Ct., Dover, 11 10
Goldsboro Ct., Salem, 11 12-13
Elm St. & Pikeville, Elm St., 7:30..13
Pamlico Ct., Bayboro, 11 15
Jones Ct., Trenton, 11 16
Newport Ct., 11 17
Harlowe, Oak Grove, 11 18
Straits, Tabernacle, 11 19
Atlantic and Sea Level, 11 20
Ocracoke 21

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FIRST ROUND

January
West End, West End 5-6
Aberdeen 6-7
Raeford, Raeford 12-13
Red Springs 13-14
Caledonia, Caledonia 18
Rowland, Rowland 19-20
Maxton, St. Paul 26-27

February
St. Paul, St. Paul 2-3
Lumberton, Chestnut St. 3-4
Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Cary, Cary 5-6
Epworth, 7:30 6
Millbrook, Millbrook 7
Kenly, Kenly 12-13
Selma, 7:30 13
Benson, 7:30 18
Four Oaks, Elizabeth 19-20
Smithfield, 7:30 20
Princeton, Princeton 26
Clayton, 11 27
Jenkins Memorial, 7:30 27

February
Bailey, Bailey 1
Zebulon, Zebulon 2-3

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible. This necessitated putting a few of the conferences on other days than Saturday and Sunday.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.

January
Tarboro, night 4
Rocky Mount Ct., Sharon 5-6
Rocky Mount, Clark St., night..... 6
Freemont, 11 7
Stantonsburg, night 7
Robersonville, 11 13
Ayden, night 13
Bath, 11 20
Swan Quarter, 11 25
Mattamuskeet, Watson's, 11.....26-27
Fairfield, night 28

February
Vanceboro, Epworth, 11 2-3
Farmville, 11 9-10
Greenville, night 10

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.

January
Enfield, 11 4
Warrenton, 11 5-6
Northampton, Jackson, 11 12-13
Rich Square, 11 14
Conway, 11 15
Murfreesboro and Winton, 11.....16
Littleton, 11 & 7:30 20
Rosemary, 11 27
Roanoke Rapids, night 27

WILMINGTON DISTRICT
J. M. Daniel, P. E.
FIRST ROUND

January
Kenansville, Kenansville, a.m.....5-6
Faison-Warsaw, Faison, p.m., a.m. 6-7
Swansboro, Swansboro, a.m. 12-13
Maysville, Maysville, p.m., a.m. 13-14
Carvers Creek, Council, a.m. 18
Hallsboro, Wootens, a.m., ...19-20
Whiteville, Whiteville, p.m., a.m. 20-21
Old Dock, Bethel, a.m. 24
Tabor-Fair Bluff, Fair Bluff, a.m....25
Chadbourn, Evergreen, a.m. 26-27

February
Town Creek, Bethel, a.m. 1
Shallotte, Shallotte Camp, a.m.....2-3

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IN MEMORIAM

DETTER—George Washington Detter, son of Albert and Emma Detter, of Lincoln county, N. C., was born December 4, 1856, and died on August 10, 1923. His age was therefore 66 years, eight months and six days.

Paralysis caused his death. Stricken at 1:30 while at work in the town of Kernersville, N. C., at 9 p. m. the same day his earthly career was ended.

He was a steward and trustee in the Methodist Episcopal Church, South, at Dallas, N. C. Here he spent most of his life. Brother Detter was a good man, an excellent workman, builder, and like his Master was truly a carpenter.

Truly a good man has gone from us to be with his Lord. Rest from thy loved employ. A. S. Raper, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom removed from us on the 7th of September, 1923, Mrs. Julia Ann Canady, one of the most faithful and devoted members of the Ladies' Aid Society of Scott's Hill; therefore be it resolved:

First, That we cherish her memory in coming years and try as best we can to follow the example of her who in all Christian work was ever faithful and diligent.

Second, We thank our heavenly Father for her noble Christian life.

Third, That we extend to her family and loved ones our heartfelt sympathy in the time of their bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy spread on the minutes of our society record, and a copy sent to the North Carolina Christian Advocate.

Mrs. Clyde Binkley,
Mrs. R. K. Bryan,
Mrs. F. M. Foy,
Committee.

RESOLUTIONS OF RESPECT

Whereas, the great Father of us all has called from the sufferings and cares of this world our beloved friend and co-worker, Mrs. Bettie Henley Vann, to be with Him forever in the heavenly home, be it resolved:

First, That we, the Woman's Missionary Society of the Franklinton Methodist church, express our great love and appreciation of her beautiful life and character, who like her Master went about doing good.

Second, realizing our great loss and feeling our helplessness, with God's help, we will strive to take up the work that she has laid down, looking to Him whom she served for strength for the task.

Third, we send sincere love and sympathy to her husband, her children and granchildren, assuring them that we sorrow with them and with them look forward to the great day when we shall meet her again in the "house not made with hands eternal in the heavens."

Fourth, that a copy of these resolutions be sent to her family, a copy spread on the pages of our minutes, and copies sent to the North Carolina Christian Advocate and Missionary News.

Mrs. Eleanor Ballard Joyner,
Miss Sue Cheatham,
Miss Kate Whitfield,
Committee.

BOND—Laura Griffith Bond, daughter of E. J. Griffith, was born in Norfolk, Va., June 21, 1857. In early life she taught school in Harrellsville, N. C., and in Edenton Academy, Edenton, N. C. On November 4, 1885, she was married to W. M. Bond, now judge of the superior court, First district, North Carolina. Of this marriage there were born five children: W. M. Bond, Jr., lawyer, now living in Denver Colorado; Griffith Bond, who died in infancy; Lieut. Edward G. Bond, mortally wounded in battle in the Argonne Forest; Julia D. Bond, now Mrs. M. H. Dixon of Edenton, N. C.; Lyn Bond, lawyer, Tarboro, N. C. She died at the home of her daughter, who then lived in Norfolk, August 21, 1923. Surviving her are her husband, Judge W. M. Bond, W. M. Bond, Jr., Mrs. M. H. Dixon and Lyn Bond. The burial was from the Methodist church at Edenton, N. C., where she had spent all of her married life with the exception of a short time. In the absence of the pastor the service was conducted by the writer, a former pastor.

In early life Mrs. Bond became a member of the Methodist church, and throughout her life was an active member. She was one to whom God gave talents, and these she consecrated to Him in service. In her life the church came first, and in it she was an untiring worker. The Methodist church at Edenton owes much to her life and to the gifted service which she gave to it. She will be missed, and the world is better for her having lived. Probably nothing greater than this could be said of a life in its passing.

May the God of all comfort abide with those who mourn, may He sustain them in every time of need, and guide them in all of their going to that glad day on which we shall see again those whom we have "lost the while."

H. I. Glass.

RESOLUTIONS OF RESPECT

Resolutions on the death of John J. Edwards of Ayden, N. C., by the stewards of the Ayden Methodist church:

Whereas, God in His infinite wisdom has seen fit to call from his labors in the church and community our beloved brother and co-laborer, John J. Edwards; therefore be it resolved:

First, That we as a board perpetuate his memory by following in his steps of faithfulness and devotion.

Second, That in the death of Brother Edwards, Ayden has lost a good citizen, our church a wise and faithful worker and the stewards a valued member and helper.

Third, That we extend to the bereaved family our heartfelt sympathy, and that we pray God's richest blessings upon them.

Fourth, That a copy of these resolutions be spread upon our minutes, that copies be sent to the family, to the North Carolina Christian Advocate, and to the Ayden Dispatch.

Mrs. J. C. Andrews,
E. E. Hardee,
J. R. Turnage,
Committee.

PEARCE — Mrs. Charley Pearce died near South Mills, N. C., on November 25, 1923, after a brief attack of pneumonia. She is survived by her husband, three children, four grandchildren, a mother and brother and many firends to mourn her loss. She will be greatly missed in her church and Sunday school, as she was a most faithful and tireless worker and was very rarely absent. The little corner of the old country church will look lonely now for her bright face and the faces of her two sweet little children will not be in their accustomed place. May God bless all those who grieve for her and may He take care of the loved ones is the prayer of a true friend. Mrs. L. I. Spence.

RESOLUTIONS OF RESPECT

Again the death angel has entered into our midst and removed from our church Bro. John Clayton Moore, one of the oldest and most loyal members of Tuscarora Methodist church. He was faithful to his church as long as his health permitted and during his illness bore up with great patience, forgetting the trials of this life as he looked forward to that glorious life in the great beyond. He was a kind husband, a loving father and a friend to all.

Brother Moore died December 8, 1923. In his death we, the Ladies' Aid Society, have lost a friend, therefore be it resolved:

First, That his place is vacant, but his influence liveth.

Second, That we extend to his devoted family our tenderest sympathy and trust that his example will lead them on to that bright shore where they will meet to part no more.

Third, That in this trial may God give them peace, perfect peace.

Fourth, That a copy of these resolutions be sent to the bereaved family and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. E. B. Moore,
Mrs. J. E. Wetherington,
Mrs. T. A. Dillon,
Mrs. N. C. Atkinson,
Committee.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JANUARY 10, 1924 No. 2

EDITORIAL — PARAGRAPHS

Mabel Normand is a movie star. Courtland S. Dines is a Denver oil operator. Horace Greer is, or was, chauffeur for Mabel Normand. On New Year's night Greer plugged Hines with a bullet. Press dispatches reported that the whole party was drunk. On Januray 3, Will Hayes, the "czar of the movies," was in Chicago on his way to Los Angeles to investigate the scandal. Hayes tells the reporters, "I am going to California forthwith, and I have my chin out." He does not tell what he is going to do with his nose. To us the whole affair smells bad. But Hayes has become accustomed to bad odors.

* * * *

The fine thing about Mary was that she broke the box of ointment while the Master lived. If broken after His death the sweet smell thereof might have filled the tomb, but broken when it was the odor has filled the world.

"O friends, I pray tonight,
Keep not your kisses for my dead cold brow.
The way is lonely; let me feel them now.
Think gently of me; I am travel worn,
My faltering feet are pierced with many a thorn.
Forgive! O hearts estranged, forgive, I plead!
When ceaseless bliss is mine I shall not need
The tenderness for which I long tonight."

* * * *

"When the press stops pressing, the movement stops moving" is more than apt alliteration by some smart observer; it is artful aid to one of the mighty agencies of civilization—the printing press. Dr. J. A. Burrows, editor of the Methodist Advocate, says with point and pertinency: "Our people perish for lack of knowledge—knowledge of our connectionalism, our plans, our forces, our obligations. As they read, they pick up interest. As they know what is going on and what we are trying to do to meet emergencies, they become aroused and put money, thought, and heart into the remedial agencies. Without knowledge, they let the years go round in a meaningless circle, their minds listless, their powers unemployed, their souls atrophied. They must get the facts, if they would be drawn into the fight. The church papers will carry to them the facts."

* * * *

A man without faith in men is not a Christian. For one of the outstanding things about Jesus was His faith in people. He was badly treated. "He came unto His own and His own received Him not." Yet the Son of Man never lost faith in humanity. Neither can we, if really Christian. The great majority of people will do to trust. In fact, we do trust them. Traitors are the exceptions. One to twelve was the ratio among the apostles. Among the conspicuous leaders of the American Revolution there was just one Benedict Arnold. Not many men in whom you place confidence fail you. On the other hand great numbers have failed because they had no one to trust them. The confidence of another begets strength and honor in most men. Jesus Christ dared to commit the destiny of His kingdom to men, men marked by many imperfections.

A wise old preacher is the author of the following advice: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short introductions. Say good things from the first and stop before you get prosy. Do not scream. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder."

* * * *

"Earth's crammed with heaven,
And every common bush aflame with God.
But only he who sees takes off his shoes.
The rest stand around and pick blackberries."

Blind bondslaves of little things, instead of men with vision to see the bush aflame and with ability to hear the voice of God appointing them to become leaders of the people. They are not literally picking blackberries, for we have gotten from the hedgerows where the blackberries grow out into the midst of a big, rich civilization where automobiles, costly garments and luxurious homes have taken the place of blackberries, but are none the less material.

* * * *

When the fruitage of the orchards, the bountiful harvests from the fields and big returns from shop and mill and mart of trade proclaim the goodness of God, it comes easy to offer a song of thanksgiving. But who is able to join with Habakkuk when he sings, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation"? A man like that is beyond the reach of drouth and mildew and poverty. He has not only learned in whatsoever state he is to be content, "but to rejoice in the Lord always, and again I say, rejoice." Faith in God giveth him the victory. And this faith was characteristic of prophet and apostle. How their lives and their all conquering faith put to shame those whose mouths are constantly filled with murmurings.

* * * *

Mr. S. C. Vann of Franklinton, N. C., announced a few days before Christmas that every child under twelve years of age who called at his office on December 24, would receive a new crisp one dollar bill. Did they come? Of course they came more than a thousand strong. Early in the morning the children from all over town and from all parts of the adjacent country started for Mr. Vann's office. By ten o'clock the street for a block near the headquarters of new one dollar bills was crowded with children. White children, black children, and babies in their mother's arms were all there eager to get the coveted dollar fresh from the Bureau of Engraving and Printing at Washington. More than a thousand happy youngsters that day went away from this benefactor's office, but the happiest man in Franklinton and perhaps in North Carolina was Mr. Vann himself, who loves little children and is doing such great things for the Methodist Orphanage at Raleigh.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1102, act of October 2, 1917, authorized September 9, 1918.

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* * *

THE AMERICAN PEACE PLAN

Out of 22,165 plans submitted, the jury of award has unaimously selected number 1469 as the best practical plan by which the United States may co-operate with other nations looking to the prevention of war. For this plan Edward W. Bok has offered a prize of $100,000.

The author of the plan has not been announced, not even to the jury which made the award, and will not be until the referendum has been completed.

The jury of award was composed of Elihu Root, chairman, widely and well known in all parts of the world, James Guthrie Harbord, Department Chief of Staff of the United States Army, Edward M. House, the personal adviser of President Wilson, Ellen F. Pendleton, president of Wellesley College, Mass., Roscoe Pound, dean of the law school, Harvard University, William Allen White, newspaper man, and Brand Whitlock, author and diplomat.

That such a jury should unanimously agree upon the plan selected speaks strongly in its favor. The American people will do well to study the plan with care and if they approve make it known by mailing to The American Peace Award a ballot that has been provided therefor. Disapproval of the plan is to be expressed in the same manner.

Statement of Jury of Award

The jury of award realizes that there is no one approach to world peace, and that it is necessary to recognize not merely political but also psychological and economic factors. The only possible pathway to international agreement with reference to these complicated and difficult factors is through mutual counsel and co-operation which the plan contemplates. It is therefore the unanimous opinion of the jury that of the 22,165 plans submitted, Plan No. 1469 is "the best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world."

It is the unanimous hope of the jury that the fruit of the mutual counsel and co-operation among the nations which will result from the adoption of the plan selected will be a general prohibition of the manufacture and sale of all materials of war.

The Question to Be Voted Upon.

The substantial provisions which constitute the plan selected by the jury of award, and upon which the vote of the American people is asked, are hereby submitted by the policy committee as follows:

I. Enter the Permanent Court.

That the United States adhere to the Permanent Court of International Justice for the reasons and under the conditions stated by Secretary Hughes and President Harding in February, 1923.

II. Co-operate With the League of Nations, Without Full Membership at Present.

That without becoming a member of the League of Nations as at present constituted, the United States government should extend its present co-operation with the league and propose participation in the work of its Assembly of Council under the following conditions and reservations:

Safeguarding of Monroe Doctrine.

1. The United States accepts the League of Nations as an instrument of mutual counsel, but it will assume no obligation to interfere with political questions of policy or internal administration of any foreign state.

In uniting its efforts with those of other states for the preservation of peace and the promotion of the common welfare, the United States insists upon the safeguarding of the Monroe Doctrine and does not abandon its traditional attitude concerning American independence of the Old World and does not consent to submit its long established policy concerning questions regarded by it as purely American to the recommendation or decision of other powers.

No Military or Economic Force.

2. The only kind of compulsion which nations can freely engage to apply to each other in the name peace is that which arises from conference, from moral judgment, from full publicity, and from the power of public opinion.

The United States will assume no obligations under Article X in its present form, or under Article XVI in its present form in the Covenant, or in its amended form as now proposed, unless in any particular case Congress has authorized such action.

The United States proposes that Article X and XVI be either dropped altogether or so amended and changed as to eliminate any suggestion of a general agreement to use coercion for obtaining conformity to the pledges of the Covenant.

No Obligations Under Versailles Treaty.

3. The United States will accept no responsibilities under the Treaty of Versailles unless in any particular case Congress has authorized such action.

League Open to All Nations.

4. The United States government proposes that Article I of the Covenant be construed and applied, or, if necessary, redrafted, so that admission to the League shall be assured to any self-governing state that wishes to join and that receives the favorable vote of two-thirds of the Assembly.

Development of International Law.

5. As a condition of its participation in the work and counsels of the League, the United States asks that the Assembly and Council consent—or obtain authority—to begin collaboration for the revision and development of international law, employing for this purpose the aid of a commission of jurists. This commission would be directed to formulate anew existing rules of the law of nations, to reconcile divergent opinions, to consider points hitherto inadequately provided for but vital to the maintenance of international justice, and in general to define the social rights and duties of states. The recommendations of the commission would be presented from time to time, in proper form for consideration, to the assembly as to a recommending if not a law-making body.

A MESSAGE FROM YALE UNIVERSITY

Rev. Leon M. Hall, a member of the North Carolina conference who is now a student in the Yale Divinity School, writes the editor of the Advocate as follows:

"I was very much interested in your editorial about 'The Story of the Bible' by Hendrick Willem Van Loon. The article by Rev. Tom Jimison of Spencer was interesting. I have not read the Bible Story myself so I am not in a position to say who is on the right side of the fence. I am, however, enclosing a review of the book by Prof. D. C. McIntosh of Yale University as it appeared in the Yale Divinity News. It seems from this review that you and the professor of philosophy are not very far apart in your estimation of the book."

The following initial paragraph from Prof. D. C. McIntosh's estimate of the book will indicate the drift of the learned professor's rather extended review of "The Story of the Bible":

"Here it is at last—a really 'up-to-date' Bible! We have had the new art, the new poetry, the new psychology, the new realism, New Thought, and The New Republic. And through it all we have had that strange sense of something lacking. But now comes the finishing touch, the last word—the 'Van Loon Bible'! A reviewer gives it the apt designation, the 'saxaphone Bible.' The author pleads guilty of the soft indictment of 'a delicate mysticism.' It must have been delicate; it seems to have passed away before his volume was written. It is quite evident that Mr. Van Loon has an uneasy conscience about what he has done."

IS THE PAPER TOO HIGH?

Pastors tell us that a few people in some localities complain that the Advocate costs too much, that $1.50, or even $1.00 would be enough. The few who think that the paper costs too much should give heed to the following from the News and Observer. That daily says editorially:

"Mr. Curtis has increased the price of the New York Evening Post to five cents. The price of the cheap paper is gone. Most papers in the far South charge $12 a year, whereas in North Carolina the papers of their class charge $8 and $9 per year. The cost of making a paper has doubled, and more, in recent years. As an illustration: In 1913 The News and Observer paid .0255 for its white paper delivered in Raleigh. In 1920-21 it paid prices ranging from 5 to 13 cents per pound. Today it pays 3 3-4 cents per pound and in addition pays the freight from mills in the far North. The compensation of its typographical force and others have about doubled, and all other expenses have increased in proportion."

What is true with a daily paper is more emphatically true with a weekly, because the amount of advertising has not increased with the weeklies as it has with the dailies.

CENTRAL CHURCH, ASHEVILLE, TO BUILD

The present auditorium of Central church is to be enlarged to 60 by 90 feet, and a new unit, 50 by 100 feet and three stories high, is to be erected. The new building will be connected by a corridor to the main auditorium of the church. The front of the present church will not be disturbed, but when completed, the buildings will cover practically the entire lot which fronts 275 feet on Church street and extends 100 feet back.

Tentative plans were accepted by the board of stewards last Monday night. As soon as the final plans are completed work will be started, and October 1 has been set as the date for completion.

With the proposed improvements of the church property Central will have one of the greatest plants in the country. The membership is now 1900. Dr. Ashley Chappell is the pastor.

THE GENERAL CONFERENCE AT SPRINGFIELD, MASS.

The Northern Methodist Church is turning its attention already to the General Conference next May in Springfield, Mass. Bishop Berry is writing the episcopal address. The committees of entertainment have been announced and are at work. Dr. Stephen J. Herben is editor of the Daily Advocate, Rev. A. H. Herrick has been secured as the official reporter. He has served our General Conference in like capacity five different times. One-half of the seats in the auditorium that are not used by delegates are to be sold, the other half remain free. There will be a unified exhibit by all the benevolent boards in the exhibit hall of the auditorium. The hotel accommodations are said to be ample in every respect. Springfield is represented as an ideal city for a General Conference.

BISHOP W. B. BEAUCHAMP TO BE IN GREENSBORO

Bishop Beauchamp is to preach at West Market Street church next Sunday morning at 11 o'clock, and Monday night will address the pastors of North Carolina who gather in Greensboro Monday in the interest of the Centenary. As is well known Bishop Beauchamp was Director General of the Centenary before elected bishop at Hot Springs and he comes to speak for the Centenary, particularly in behalf of the pay-up campaign that is now on and to continue till the end of the present month.

Bishop Beauchamp is now in charge of our European work, but returned a few weeks ago to the States for some special work.

PEOPLE AND THINGS

Rev. and Mrs. J. C. Postell announce the marriage of their daughter, Frances Elizabeth, to Carl Gilmer Weaver, November thirtieth, nineteen hundred and thirteen.

Clyde P. Stroud of Clarksbury writes urging the people of his church to pay their Centenary pledges in full and without delay. He is anxious to write every one a clear receipt.

"The Rockingham district conference will be held at St. Paul, beginning Tuesday, May 6th, at 10 a. m., and close on Tuesday night, the 8th. Of course the Advocate will be represented." Rev. J. H. Shore.

Married, at the home of the bride's father, Mr. A. A. Wells, in Elm City, on December 26, 1923, Mr. Chas. Y. Thomason of Georgia and Miss Rosalie Wells. Rev. G. W. Fisher officiated.

Trinity church, Durham, expects in a very short time to begin work on the new $300,000 church. The building when completed with the grounds will be worth half a million dollars. Rev. W. W. Peele has captured his congregation completely.

Rev. John R. Edwards is in fine humor. Listen to him: "Yes, I like Southport, and Southport likes me fine! Yes, we have been pounded like the other boys. But these folks are so nice that is just one of the little things they do for the preacher."

Mrs. Gordon Porter and Mr. H. L. Sherrill of Asheville, N. C., were married on the evening of December 19, 1923, at the home of the bride, Rev. G. A. B. Holderby officiating. They will continue to make their home in Asheville.

On Wednesday afternoon, January 2, 1924, at 2:30 o'clock, Miss Ruth Price and Mr. Carl B. Graybeal, both of West Jefferson, were united in marriage at the home of Mr. Earl B. Graybeal by Pastor J. L. Reynolds of the eMthodist church.

Rev. T. V. Crouse, the new pastor at Carraway Memorial, has led a campaign to raise money to pay off the $6,000 debt on the Carraway Memorial church. The effort has been entirely successful and the church will now be free from debt. The people are highly pleased with their new pastor.

Rev. H. M. Eure preached at the Methodist church Sunday morning and night. Large congregations heard him at both services and many of them spoke very complimentary of his sermons. Mr. Eure is becoming very popular with our people.—Headlight.

Rev. W. E. Hauss speaks after this fashion: "China Grove not only feeds its Hauss, but it also curries him. The Sunday school administered the rubbing on Christmas night through Mr. K. A. Shinn, when it presented the pastor with a fifteen jeweled gold cased South Bend watch. China Grove is not only on the map, but also on time."

The funeral services of Mrs. Laura Cochran, who died last Saturday night, were conducted from the Methodist church, Newton, Sunday at two o'clock by her pastor, Rev. W. B. Shinn, assisted by Rev. P. W. Tucker, a former pastor, of Lenoir. Both ministers paid beautiful tributes to the deceased, who was loved by everybody in Newton, as was attested by the immense congregation.

Rev. Elzie Meyers offers the following correction for the Sparta circuit: The Journal shows assessed for conference work $25, paid $25; for general work $18, paid $18. It should be assessed for conference work $7390, paid $25; general work, assessed $215, paid $18. Brother Meyers says that they expect to begin a new church at Marshville in the early spring.

Mr. George A. Warlick, a prominent citizen of Newton, N. C., died at his home Sunday morning, January 6. The funeral services were held in the Methodist church Monday afternoon at two o'clock. Mr. Warlick was prominent in business and a liberal contributor to all public enterprises. He leaves a wife and eight children, Frank, Eli, Andrew, Simon, Joe and Alex Warlick, all of Newton, Mrs. Clyde Rowe of Newton, and Mrs. J. H. P. Cilley of Hickory. One daughter, Mrs. W. H. Everhart, died in early womanhood, leaving a daughter, Lilly Gill Everhart. Mr. Warlick was a son of Prof. E. A. Warlick, one of the early teachers in Catawba College. He was born in 1859 and was married to Miss Lilly Gill in 1883. From early manhood he was a member of the Methodist church.

Rev. J. E. Woosley was pounded by the Trinity people last Friday night. This is the third time for the present year. Brother Woosley is now in his seventh year on the Randolph circuit, having spent three years quite awhile since. He is now more appreciated than ever before.

The announcement by Rev. L. A. Falls, president of the Conference Epworth League Board, that Miss Sallie Carroll has been chosen as field secretary of the league in the W. N. C. conference will be of wide interest. Miss Carroll succeeds Miss Grace Bradley, who a little while ago changed her name to Mrs. J. S. Gibbs and now presides over that beautiful new parsonage at Marven. The Epworth Leagues will extend to Miss Carroll a cordial welcome.

Dr. S. H. C. Burgin, pastor of Laurel Heights, San Antonia, Texas, is paid a salary of $7,000, has been presented a new Nash sedan, and receives new members at almost evrey service. Why should a man fixed like that care to be secretary of the Board of Church Extension, spend half his nights on Pullman cars and pass his days by being worried about church debts that other people have contracted? Dr. Burgin showed sound judgment when he refused to be re-elected at the last General Conference.

To the Bible Class of West Market, Park Place and Centenary Churches: We, the members of Grace M. E. church, McAdoo Heights, express to the friends and brethren of the Bible class our profound gratitude for your very generous offering toward our recent undertaking to lift the indebtedness of our church. The success of this undertaking you have in no small way made possible. With this goes our best wish and earnest prayer that He who put this thought in your heart for us may bless you this year in a measure undreamed of. Grace Congregation, Jos. W. Kennedy, Pastor.

"My attention has been called to an error in the statistical tables for the Rockingham district. The total amount paid on pastors' salaries should be $49,843 instead of $44,843, making an increase over last year of $2,184 instead of a decrease of $2,816. This was due to an error in copying by those doing the statistical work at conference. With this correction made it will be seen that the increase in pastors' salaries paid in the conference over the year before is $19,481 instead of $14,481."—Secretary N. C. Conference.

Rev. W. T. Albright and his people at Walnut Street, Greensboro, are getting the plans perfected for their new church. They have secured $25,000 for the new enterprise. The liberality of the Cones who own the Proximity and White Oak mills has added largely to this fund. The site for the new church, whether the location of the old church or some other place, is yet to be decided. The architect's plans are not yet completed and further efforts are being put forth to increase the building fund. The cost of the new church has not yet been determined, but will probably be $35,000. Work will hardly begin before early spring.

Mrs. Martha Caroline Pledger Siceloff, after an illness of two weeks, died Tuesday, January 3rd, at the age of seventy-two years at the home of her son, Mr. D. S. Siceloff, in Lexington, N. C. The funeral services were held Friday at Midway Methodist church, where she was for many years a devoted member. The services were conducted by her pastor, Rev. W. L. Hutchins, and Rev. J. W. Fitzgerald, pastor at Midway. Mrs. Siceloff was a woman of marked piety and devoted to her children and grandchildren. Her friends were numerous. Before her marriage to David Lumsden Siceloff she was Miss Martha Caroline Pledger, of Forsyth county. Surviving this union are five children: Mrs. J. M. Nifong, Midway township; Mrs. Ella Delap, Lexington; Mrs. P. J. Leonard, Lexington; James A Siceloff, Oxford, formerly of Spencer, and D. S. Siceloff, of Lexington. The husband died thirty-two years ago. Three sisters also survive the deceased, these being Mrs. Sarah Warren, Danville, Va., Mrs. Leon Jones, Forsyth county, and Mrs. Meacham, Davie county.

STATESVILLE DISTRICT

Rev. D. A. Lewis has been changed from Elmwood to take the place vacated by Rev. J. R. Walker at Westview. Rev. W. G. Pratt has been appointed as junior preacher at Westview. Rev. R. H. Ashmore has been appointed preacher in charge at Elmwood with Rev. J. L. Rayle as junior preacher.

D. M. Litaker, P. E.

"THE ALBEMARLE COUNTRY METHODIST"

By C. B. Culbreth.

A Foreword.

The courtesy and generosity of the editor of the Advocate has made it posible for me to reach the preachers and laymen of the Elizabeth City district with a weekly message through the columns of this paper rather than through a district paper which I had planned to publish. It is my purpose to make these messages as personal as they can well be made and at the same time general enough to apply to the needs of the whole district.

A Word About the Advocate.

The educational value of the Christian Advocate on the life of the home and the church is recognized by an ever increasing number of Methodist people. The folks who read the Advocate are those on whom the pastor and the church must largely depend to do the work of the kingdom. It is an exception rather than the rule that a dependable worker does not read the Advocate. No investment will bring larger dividends to the pastor in his work than the investment of a little time and energy in securing subscriptions to the Advocate. Well might every board of stewards, as a financial enterprise, include the cost of the Advocate in its budget and send it to every member of the church. I am very anxious that every preacher in the district make a special effort, during the next few weeks, to place the Advocate in the homes of all our people.

To the preacher, or to some one whom he will name, I will give a prize of $5.00 in gold for the largest number of new subscriptions to the Advocate on the basis of percentage of membership. Provided that at least 12 are secured. For the largest percentage of renewals, provided fifty per cent of the present number of subscribers renew, I will give a prize that will tickle the fancy of the most fastidious.

METHODIST HANDBOOK, 1924

The Southern Methodist Handbook for 1924 is dedicated to the late Dr. Thomas N. Ivey, who originted the handbook and for more than twenty years issued it annually. For some years the present editor, Dr. John S. Chadwick, was assistant to Dr. Ivey in the editorship of the Christian Advocate and assisted in the preparation of material for the handbook. In bringing out the 1924 issue he dedicates it to the man who established the handbook. This volume carries the picture of Dr. Ivey, a biographical sketch and other tributes to the man and his work.

The handbook, a volume of 170 pages, carries much valuable information concerning every department of our church's activities, statistics for the year just closed, Methodist history and all of the other features of former issues. The illustrations add much to the value of the book. Elsewhere in this paper is an advertisement of the 1924 Handbook, just issued. Send your order for one or more copies.

BISHOP MURRAH ILL

The press dispatches report that Bishop W. B. Murrah is critically ill at his home in Memphis, Tenn., having suffered a stroke of appoplexy last Tuesday.

The bishop has not been at all well for several months, being unable to hold his fall conferences. His district is composed of the North Alabama, North Georgia, and the Alabama conferences. The church will with deep regret learn that the good bishop is seriously ill, and pray that he may be spared to the church and to his family.

CARD OF THANKS

Mrs. O. P. Routh and family wish to thank all who so kindly ministered unto us during the illness, death and funeral of our dear mother and grandmother. Also those who have sent flowers and messages of sympathy. I am not able to write and thank each one personally, but we do appreciate every kindness and favor to the fullest extent.

Anna K. Routh.

Speak of the importance of good literature in the home January 27th—Good Literature Sunday. Let every subscriber to the Advocate try to pay up on that day.

REPORT OF FALL MEETING OF THE COLLEGE OF BISHOPS

For the second successive fall meeting of the College of Bishops, we were grieved by the death of a colleague. While we were on our way to San Antonio the papers reported the death, in Little Rock, Arkansas, of our esteemed colleague, Bishop James Atkins. He had just finished the work in his last conference, the Little Rock conference. Fortunately, Bishop DuBose had been with him to relieve him of some of his burdens, but Bishop Atkins was able to read the appointments before he was fatally stricken. A committee was appointed to prepare a memoir for our minutes.

The College met as guests of Laurel Heights M. E. Church, South, in San Antonio, Texas, and was in session from the morning of December 14th until ten o'clock the following night. The pulpits of the churches in San Antonio were occupied by the bishops on Sunday, December 16th. During the session eleven bishops were present. Bishop Hendrix was kept away by illness; Bishop Murrah had expected to come, but at the last minute sent a telegram that his doctor thought so long a trip was unadvisable. Bishop Dickey was kept away by the sickness of Mrs. Dickey; Bishop Dobbs arrived in New York from Brazil too late to enable him to reach San Antonio, and Bishop Boaz was in Asia.

Our Laurel Heights people, and indeed all the Methodists in San Antonio were most courteous and attentive. Every possible facility for the quick dispatch of our work was provided. Daily at noon the ladies of Laurel Heights church served a luncheon in honor of the bishops and such other guests as there was room to entertain.

There was a meeting in Travis Park church on Friday night at which four of the bishops spoke to a large and interested audience.

Arrangements had been made for a banquet Saturday night at the St. Anthony Hotel, but out of respect to Bishop Atkins and the members of his family the banquet was not held.

Asbury Statue: Dr. H. K. Carroll, secretary of the Francis Asbury Memorial Association, came before the College and inquired whether any action could be taken to anticipate the amount asked of our church during this quadrennium for the Asbury Statue to be erected in Washington, D. C. The following action was taken: "The publishing agents are requested to give favorable consideration to the suggestion that not more than ten thousand dollars be borrowed against General Conference assessments to enable the executive committee to complete the work of erecting the statute."

Centenary: Rev. W. G. Cram and Col. J. E. Edgerton of the Board of Missions appeared before the College and spoke in the interests of the Centenary. The College adopted the following communication: "We have heard with much pleasure and interest the financial statement of Col. J. E. Edgerton, general treasurer, and the report and plans of the Centenary Commission by Rev. W. G. Cram, D. D., directing secretary of the Centenary Commission.

Therefore, in view of these statements of facts, the urgent need for the support of the missionary program we at home and abroad, be it resolved, that we rejoice in the positive success of the Centenary throughout the church, and in the notable fact that in the current year collections show a substantial increase over the two preceding years. This indicates the vital interest of the membership of our church in carrying to completion the whole Centenary program.

The Committee on Reference, Counsel and Decision appointed by the last General Conference set apart the months of December and January as the period when the church shall deliver its whole force in the collection of Centenary pledges. While the results of the Centenary in the foreign field and in the homeland have stirred the church to new enthusiasm and a larger faith in their ability to carry on, we must not falter until the task of the Centenary has been completed.

The Centenary Commission has set up a special program for cultivation and collection during December and January, which, if loyally carried out by our leaders and membership will undoubtedly go a long way toward completing this great task of this great missionary movement. In the beginning, the Centenary program and plans were inaugurated by a period of prayer, and we believe that it should be carried on in the spirit of prayer. We, therefore, particularly commend the week of prayer set for January 13th to January 20th to our people everywhere.

In securing the Centenary pledges the membership of the church was carefully visited and gifts were solicited from every member. We believe that the collections of these pledges will be largely dependent upon the same sort of personal visitation and solicitation. We, therefore, urge that the same plan be followed in the collection of the pledges, viz., that committees in every local church visit the subscribers and urgently request them to complete the payments of the pledges made in the eight-day drive. This period of collection set apart by the Centenary Commission is January 20th to February 1st.

We, as bishops of the Methodist Episcopal Church, South, wish again to assure the commission and church that we stand ready to co-operate in every practicable way in the completion of this great task."

Lay Activities: G. L. Morelock appeared and spoke in the interests of the Board of Lay Activities. The following resolution was adopted: "The College of Bishops has had before it a communication from the secretary of the General Board of Lay Activities, concerning the importance of working out and putting into operation a great cultivation program of Christian stewardship. We have given his suggestion due consideration. We heartily concur in the judgment that the time has come when the church needs a thorough program of indoctrination of the Bible principle of Christian stewardship. Such a program will promote all the plans of Christian service, and is vital to the solution of the financial problem of our expanding church. We, therefore, approve the organization of such plan by the several boards of the church, and we further concur in the view that such plans con be better wrought out and executed by the several boards, in collaboration with each other, and perhaps the most effective agency for this may be the General Board of Lay Activities. We commend this matter to the boards for their consideration."

Denver Conference: From the Denver conference a communication was received touching the territory of that conference within the state of New Mexico. The matter was referred to the bishops in charge of the Denver and New Mexico conferences, Bishops McMurry and Dickey, with the recommendation that the annual conferences agree to let the work continue as it is until the next session of the General Conference.

The Arkansas Conferences: The supervision of the conferences in Arkansas heretofore in charge of Bishop Atkins was given to Bishop Hay, and it was suggested to Bishop Hay that he request Bishop Boaz to take charge of the work in China next May.

Superannuate Endowment Fund: Bishop McMurry, president of the Board of Finance, presented the Superannuate Endowment Fund, and the following resolution was adopted: "We, your committee, to which was referred the suggestions presented by Bishop McMurry for the directing committee of the Board of Finance, concerning the future of the special effort for Superannuate Endowment, now being placed before the church, respectfully submit: First, we are gratified with the progress made in presenting this important interest to the church and the favorable reception given by the annual conferences and the plan approved by the General Conference.

We hereby pledge our whole-hearted co-operation in the execution of those plans, particularly in the prosecution of the program outlined by the secretary and presented to us by Bishop McMurry for the directing committee, during the period of cultivation."

Sunday School Board: Bishop Beauchamp was elected to fill the vacancy in the Sunday School Board, made vacant by the death of Bishop Atkins.

Spring Meeting: Bishop Mouzon was elected to represent the college in arranging the time of the spring meeting.

Decisions of Law: An appeal by the district conference of the Portsmouth and Newport News district from the decision of the presiding elder in the chair: At a regular session of the Portsmouth and Newport News district conference, May 8-10, 1923, it was moved that the character of a local preacher be passed, and his license renewed. After considerable discussion in which the legal point was raised, that through the preacher's failure to make report and ask for the renewal of his license in any way, it was not within the province of the district conference to renew his license, and the chair ruled that since the legal issue had been raised, he must necessarily decide that such renewal would be contrary to the Discipline. The motion to pass the preacher's character was then tabled, and an appeal from the decision of the chair was taken. The conference sustained the appeal by a rising vote of 25 to 7. The preacher's character was passed and his license renewed.

Question: Has the district conference the power to renew the license of a local preacher under the above circumstances? Answer: The question has been decided in 1915 and the president of this conference might decline to decide it again; but he is not disposed to evade deciding it again. The decision of the presiding elder is confirmed in conformity to Paragraph 702 of the Discipline of 1922. Signed, W. A. Candler, President. The College unanimously concurred in the decision rendered.

The following question was submitted for decision pending the consideration of the report of the Conference Board of Finance: When a woman marries a superannuated preacher, is she debarred from sustaining the relation of conference claimant at the death of her husband? Answer: She is, the law being that the Board of Finance shall distribute funds "to the widows of the deceased preachers on the basis of the number of years that they have been wives of effective traveling preachers." It follows, that there is no lawful basis for an appropriation to a woman who becomes the wife of a preacher after he has ceased to be effective. W. A. Candler. The College concurred in Bishop Candler's decision.

Fraternal Delegate to the Wesleyan Methodist Church: Bishop Beauchamp was elected fraternal delegate to the Wesleyan Methodist Conference.

Forms: For the reports by the bishops, Bishop Ainsworth called attention to forms he had prepared in connection with the work of the committees on Examination and also in connection with Ordination. The College thanked Bishop Ainsworth for his suggestion, and requested him to bring the completed forms to the attention of the bishops at the May meeting.

Methodist Church of Australia: A communication from Frank Lade, secretary of the General Conference Methodist Church of Australia was read. The secretary of the College having replied to this letter on its receipt, his letter was endorsed by the college.

lishing agents, Messrs. Lamar & Barton, touching the preparation and improvement in the General Minutes, was received. The publishing agents were thanked for their communication, and the college expressed the view that if the minutes could be issued somewhat earlier in the year, they would be more valuable to us and to the church.

..Louisville Convention of 1845: Some years ago it was proposed by the Board of Church Extension to mark the site of the building in which the Louisville Convention of 1845 was held. Under the Plan of Separation adopted in 1844 this convention completed the necessary steps which led to the division of the M. E. church in America. To Bishops McMurry and Denny, who were to act in providing this marker, Bishop Darlington was added.

Resolution of Thanks: The following resolution of thanks was unanimously adopted by a rising vote: Resolved, that we appreciate very much the kindness of the Methodists of San Antonio, as expressed in the provision made for our entertainment. We desire to mention especially the homes that have been opened to us, and the courtesy of the Laurel Heights ladies in providing daily luncheons for us.

We record our thanks to Dr. Wright, Dr. Burgin, Dr. Moore, and other preachers of the city, together with Dick O'Terrell, W. H. Chambers, and Henry Flannery, and othern notable laymen, who have served us so faithfully in providing desks, stenographers and other conveniences, which have aided to our comfort. We shall hold in our hearts all these dear friends.

Reports of the Bishops: Each bishop reported the state of the work of the church in the conference assigned to his supervision. God has blessed the church greatly in a large increase of membership. The church has made larger provision for the support of the preachers, for the general work, and for the need of the individual congregations. Measured by these items, the church was never more prosperous.

Collins Denny, Secretary,

LETTER FROM REV. S. A. STEWART

I have no time to write you each one a Christmas message, and so I am going to write to you all together. You may be assured that we are thinking of you very often and praying for you. You became so much closer to us on this last trip home that we were loth to part with you. But we know that one can find his true happiness only as he remains at his post of duty. And we feel that our place is here. There is great need of work in America also, but the number of workers there is out of all comparison with the few we have here.

There is a great work to be done in Japan at present, and the school offers us a splendid opportunity for service. We have just had some fine services conducted by Mr. Kugimiya whom many of you know when he was at Trinity College. He is a most winsome man, and his preaching is thoroughly evangelistic. He lays a good foundation for faith in his clear exposition of the great doctrines of the Bible and of Methodism, but he does not fly off at a tangent on many disputed points like the "second blessing" and premillenarianism. We shall have a baptismal service before Christmas, and I trust quite a number of our students will definitely decide to join the church, thus taking an open stand for Christ.

Sometimes when the results are not immediate the harvest is reaped later. Last week I went to Tokyo in company with Mr. Nishimura, dean of our college, to visit our graduates and learn of their situation after the earthquake. In all there are some eighty of our old girls living in the vicinity of Tokyo and Yokohama. At our meeting one of the oldest graduates—I think she belonged to the second graduating class early in the nineties—told us that she could not become a Christian while in school because of the opposition of her parents. Then when they married her off, her husband was opposed to Christianity. But the faith she had was never lost, and just two years ago she had succeeded in winning the consent of her husband, and she was baptized. She sent word to the girls now in school that the Christian faith is a living thing and one never gets away from it. She says that she is very happy now that she has been baptized and her husband has become favorable toward Christianity. Such stories encourages us greatly to do our best for our girls, even though we may not be able to see immediate results. We now have 62 students in the college, 353 in the high school, 242 in the primary, and 80 in the kindergarten. In the five affiliated city kindergartens there are 150 other children. I am sure you will agree that this is a great field for service.

Now I want to tell you something about our trip to Tokyo. Our school has been trying to help a little in the relief work even though from a distance. By the way, we are constantly hearing the Japanese express their gratitude for the generous and spontaneous help given by America. Before school opened on September 12, we had collected $250 (500 yen) from various sources, student funds, dormitory supply, and teachers' gifts, with which we bought food to send to the earthquake sufferers. You may be interested to know that many boxes of California raisins were sent. Japanese are fond of them and there were big supplies here as well as elsewhere through the country. They were specially suitable in Tokyo, for they needed no cooking. In October the girls contributed "comfort bags" to the number of 352, each bag being worth about fifty cents. With these we raised about $120 in money. Like the former gifts, this was sent through the social service department of the Ken (Prefecture) government. In November we raised nearly $300 in money and collected a considerable number of kimonas, blankets, etc., besides school supplies for the children in the burnt out sections. These supplies we desired to send, but the railroad will not yet accept freight for Tokyo and as we would have to send them in small packages by parcel post, we decided to send some of the teachers who could take the things as baggage. They could also visit the graduates and learn at first hand of their estate. So our school council decided that Mr. Nishimura and I should go. We left Hiroshima on the afternoon of November 20th and returned here November 29th, spending a full week in Tokyo and its vicinity. We got our first ideas of the actual situation in the earthquake district as we neared Gotemba at the foot of Mt. Fuji. Many of our missionaries go there in the summer instead of going to Karuizawa. Many houses were down, others still standing but supported by long poles, and still others in process of being repaired. It was worse in certain sections, just as is the case with a cyclone. Some villages were apparently untouched. Landslides were frequent, and tunnels, stone walls in cuts, and the masonry under bridges were terribly injured in places. A great landslide has made a big hole in the side of Mt. Fugi, half way down. The bridge over the Banyu river, some distance this side of Yokohama, was tumbled off its pillars into the river, and may still be seen twisted and broken, with the ends of the cross-ties sticking out of the water. We passed through Yokohama which was swept clean by fire save for a few scattered sections on the outskirts. But already little villages of wooden shacks covered with tin or zinc may be seen. In the residence sections, the cleaning away of the debris was easily accomplished as the fire left nothing to cumber the land. In the business section near the Bund it is quite different. Here and there are the remains of great brick structures still standing which were gutted by the fire. A few of these can be repaired, but many are being torn down. Here the work of cleaning will take months as it did in San Francisco.

In Tokyo the government has built barrack villages in several places, chiefly in parks such as Ueno, Shiba, Kudan, etc. These barracks are just long, low lean-to affairs made of wood, divided into small rooms, one family being allotted one room. The barracks face each other with a narrow street between, which is from six to eight feet wide. In the middle of the street is a ditch for waste water. It goes without saying that sanitary arrangements are very imperfect and there is great danger of epidemics. It will be very cold this winter, as there is no plaster on the walls to protect from the winds. Neither is there any "tatami" (matting padded with straw) on the floors, but only one thin layer of ordinary matting spread over the rough boards which are loosely laid. All over the city people are building rapidly their own little barracks on their former lots, so that Tokyo looks like a big village of one-story wooden huts. The authorities will not allow anything permanent in the way of buildings to be put up yet, as they are working on a reconstruction plan for the whole city. There seems to be plenty of food in Tokyo now and it is comparatively cheap. Lodging houses are scarce and rather high. Mr. Nishimura and I paid $2.50 a night for a little room 9x9 feet—just the room—and we were glad to get that.

There is considerable discussion going on about the kind of buildings needed for the future. The general consensus of opinion is that reinforced concrete is the safest thing. As you know, only about half of Tokyo was destroyed and most of that was by fire rather than by earthquake. Some few large buildings are still standing in the business section of the city. A few of these were not seriously injured by the earthquake, but most of them must come down, especially those built of brick.

We had a good meeting with about twenty-five of our graduates on Sunday afternoon. Several had been burnt out, but none lost their lives that we have heard of so far. One lost her husband when their house was shaken down at Kamakura. We visited another in Yokosuka whose house was shaken down, but they are rapidly rebuilding. They were all safe, including their six children. The quake was very severe in Kamakura, a great summer resort near Yokohama for wealthy Japanese. It is on the sea. Nearly all the houses there were shaken down and most of them burned. We saw a primary school at work in tents. It is very interesting to see that they have gone to work starting schools in all sorts of places. It shows the importance Japanese attach to education.

I was much impressed with the work the Christians are doing. They have union work, consisting of earthquake relief, welfare work, educational classes and night schools, besides union tents for evangelistic services. They are all busy. It is said that there were 111 churches burned in Tokyo alone. The Methodists lost eleven there and in Yokohama. Some eight hundred Methodist families lost their houses. But everybody is cheerful and hopeful. The Spirit of the Lord is reviving their courage and all are working with great zeal and faith.

"WHAT BOOKS MEAN TO ME"

By E. C. Few.

As I reflect upon the daily fellowship which I enjoy with the affable associates which inhabit the shelves of my study, I feel that it is perfectly legitimate and just that I should attribute to my books the honor, apparent to me as their due. Especially, as I recall their timely help through past days, am I constrained to readily acknowledge my great indebtedness toward them. With Channing I can gratefully repeat: "God be thanked for books; they are voices of the distant and the dead and make us heirs of the spiritual life of the past ages." My honest confession blends with that of Addison: "Books are legacies that genius leaves to mankind to be delivered down from generation, as presents to those unborn."

Books are numbered among my choicest friends. I may at times be badly disappointed by one whom I thought my human friend, but a great and noble book never turns traitor. Human company which we never suspicioned as being other than the best may prove to be the worst, but he whose friends are wholesome books always abides among the true aristocracy. I never find myself lonely when I hold before my eyes the pages of a book of intrinsic worth. To be locked in a room with a book of history or biography is to me a rare privilege. To be swept along by a breezy and invigorating novel is to experience a friendship most complete. I delight always in human fellowship and appraise the friendship of men as invaluable. Yet there are other fellowship and friendship which I dare not divorce from my life—the fellowship and friendship of the pure and heroic books I have read. A great book is a constant friend that does us aught but good.

The grandeur of the career of Benjamin Franklin is traced to his close acquaintance with Cotton Mather's "Essay To Do Good." After all, the real test of reading is self-discovery. "Every life is a reservoir of unawkened possibilities," and books can, and frequently do arouse many of these possibilities. The books of my reading have been an inspiration indeed. During the course of a year I complete twenty-five or thirty, and I go from each of them feeling that I have drunk of the waters which bring renewal of confidence in myself. The humdrum grind of daily vocation often saps the best out of us. Our hopes are frustrated and our plans crushed. Under such disconcerting circumstances as these, how refreshing it is just to plunge headlong into a book which restores courage and makes us believe that we can even yet do mighty deeds. "Every great book is an action," and every great book will when properly appraoched, revive within every responsive heart the desire to do large service. My books have been servants of mine in that they have set my soul aflame with a tenacious ambition and determination to avail myself of my opportunities and make good.

It was the genius of William Shakespeare that put it as others would delight to: "Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven." Ignorance is not to be desired by any, but "wisdom is the principal thing" for all peoples. Great books are cisterns of knowledge. They are teachers who never grow old. The knowledge embodied in the outstanding books of the world is almost illimitable and the good such knowledge can do is incalculable. Within every great book rests a great soul that longs to interest the reader in a knowledge more abundant. My books haven't taught me everything I know, yet to me they have been able instructors, and to them I can ever go and they shed a light upon my darkness.

THE SOURCE OF GOD

The dissatisfaction and disappointments of life do not affect the man who has learnt to find his supplies in God. Other hearts may be empty, but his is full; others may be fainting for very weariness, but he is full of buoyancy and vigor, so that he does not see when heat cometh; to him the world, though his place of discipline, is by no means the waste howling desert that it is to the man of the world; it is one apartment of the great Father's house, and in every part of that house there is, for the members of his family, "bread enough, and to spare."—W. H. M. Hay Aitken.

CORDIAL RECEPTION TO NEW PASTOR

Zebulon circuit churches have received their new pastor most cordially. The parsonage pantry was well stocked, the house warmed, and a good supper cheered the heart of the preacher and family on their arrival. At Christmas time the Wendell members gave us a generous donation, including a large turkey from that good steward, Bro. R. B. Whitley. The Wendell congregation expects to begin using a part of their handsome new church next Sunday.

Arrangements have been made for the installation of water in the parsonage.

From the interest shown the prospects are good for a successful year's work.

The Advocate will be given special attention on this charge.

E. M. Hall.

ASHEVILLE CIRCUIT ON THE MAP

Just a word to let the readers of your valuable paper know that the Asheville circuit is on the map, and that we are highly pleased with the outlook for a good year. We have three churches to serve, all close to Asheville. Our address is 66 Bartlett Street, Asheville, N. C.

We recommend the Advocate to all our people. We are thankful for our faithful and wise editors who have grace and backbone to stand up for truth and righteousness in these perilous and strenuous days. Our faithful and efficient persiding elder, Rev. H. C. Sprinkle, held our second quarterly conference at Emma, N. C., Sunday, December 30, 1923. The elder preached a forceful sermon, after which we had a good conference. Brethren, pray for us.

G. A. B. Holderby.

NEW FIELD SECRETARY

The Epworth League Board has secured Miss Sallie Carroll as field secretary for our Epworth League work within our conference, and we consider ourselves very fortunate. She is located in Charlotte, and now ready for work. Anyone wishing her services can address her Charlotte, N. C., care Y. W. C. A., and she will come to you just as soon as her plans will permit. Miss Carroll is a daughter of one of the honored members of the Virginia conference, and comes to us with the very highest recommendations. Prior to this service in which she now works she was pastor's assistant of West Eend church, Winston-Salem, and was very proficient in that field. Mrs. Gibbs (formerly Miss Bradley) gave us very fine service in pushing forward the Epworth League work within our conference, as all very well know, and we are confident that we have in Miss Carroll a worthy successor. Now let the pastors and Epworth League forces rally to her leadership and I am sure we will see a prosperous year in Leaguedom.

Lee A. Falls,
Chm. Epworth League Board.

MEETING MANAGERS OF PREACHERS' SUMMER SCHOOL

The board of managers of the Preachers' Summer School met at Trinity College on January 2. Those present were Rev. M. T. Plyler, Dr. E. K. McLarty, Rev. H. H. Jordan, Rev. C. M. Pickens, Rev. H. M. North, Rev. W. A. Stanbury, Dr. W. P. Few, Prof. R. L. Flowers, Prof. J. M. Ormond.

Plans for the coming summer session of the school were considered and important decisions reached. The term of the school will be lengthened to twelve days, including two Sundays, and following conference action laymen will be organized by their conference leaders to care for the supply of pulpits on one of these Sundays.

The plan of the school will stress class room work leading to definite credits with either the General Sunday School Board of the Board of Missions. The mornings will be given over entiely to class work and the platform addresses will come in the evening. Each pastor or lay worker in attendance will have an opportunity to earn two units of credit, and at least four full credit courses will be offered. The usual provision for undergraduates to do the work of the conference courses will be made.

Courses of interest to lay workers will again be a feature of the summer session. It is the hope of the managers that increasing numbers of lay workers will take advantage of the school. Details as to lecturers and teachers will be given upon completion of the work of the program committees.

ANOTHER POUNDING

The Waxhaw preacher and family have been the recipients of another enormous pounding from these big hearted, generous Waxhaw people.

These people don't do things by halves. This took place a few days after the other churches had pounded so freely, and a few days before Christmas. This is the fifth one we have had. These things helped to make Christmas more pleasant to us. Santa Claus remembered us from Wilmington, Del., Great Falls, Mont., and the orange groves of Florida.

Our work seems to be on the upgrade. and our new year's resolution is to make this a better year than last.

E. N. Crowder.

SOUTH ALAMANCE CIRCUIT

Thursday, December 6, 1923, this writer and his family stepped from the train at Burlington, and were met by Rev. G. M. Daniel of Graham, and Mr. W. C. Neese, Jr., of Swepsonville. The latter took us in his car, and in a short while brought us to the parsonage of the South Alamance circuit, at Swepsonville, N. C.

There were quite a goodly number of ladies at the parsonage waiting for us, and they extended to us a very cordial welcome indeed. They had prepared dinner for us, and enough besides to last for several days. The parsonage had been given preparation for us, and quite a number of new articles of furniture placed in it Repairs on the house and the yard have been made.

On Saturday evening before Christmas a large box containing many of the necessary things of life was sent to us by some of the people of Swepsonville. Besides these things mentioned we have received many expressions of good will, both in deed and in word. May God's blessings rest upon these good people.

L. M. Chaffin.

FIRST STREET, ALBEMARLE

Ever since we arrived here on the first day of November the people have been showing to us their appreciation and love. Almost every week we received good things to eat. Then on Thanksgiving night a considerable portion of the church membership and community came to the parsonage with a regular old time pounding. They brought meats, potatoes, butter, canned goods of all kinds, and enough sugar and flour to last us for several months to come. All of you preachers know how glad I was and how silly I acted, for when our hearts are overflowing with gratitude it is well nigh impossible to express ourselves. Such evidences of appreciation inspire us and make us give our best services.

Our Christmas entertainment was splendid and all seemed to enjoy it. We gave our regular appointment for this on Sunday night preceeding Christmas, and then we had the remainder of the program and the tree on Monday night. Many gifts were distributed, and even the pastor and his family were remembered in a substantial way.

We are praying for a successful year here. R. A. Swaringen, P. C.

THE ADVOCATE IS LIKE BREAD ON THE TABLE

The Advocate is highly appreciated by every member of the family in the humble parsonage; even the children look forward to its arrival with as much pleasure as they do bread on the table. This is my second year on the Mill Spring charge, and I am hoping by the close of this conference year to have the Advocate going into every Methodist home on the charge.

The longer I serve the good people on this charge the better I enjoy my work. This charge has often been called the "calf pasture" of the conference; but what of that, the grass is always tender and plentiful. Some of our best men have gotten their start from this "pasture." Very much depends upon the start you receive in the making of a man.

The folks do not have so much money with which to support a minister, but they will just cover him with their love and overload his table with good things to eat. Why, just the other day I had services at one of my churches—the stewards did not offer to take an offering at the beginning of the services—but after I had delivered as best I could a message on Perfect Love the people loaded my car with everything that a preacher's family would need from a bag of flour to a cake of soap.

We began the new year by beginning some repair work on two of the church buildings. We hope to complete this work soon and put a new cover on a third one. The financial obligations of the church are being looked after, and hope to have a real revival in every church on the charge this year. We have some real Methodists on this charge—some who believe in the inspiration of the Scriptures, the virgin birth of Christ, and in the operation of the Holy Spirit being able to save and save to the uttermost.

Best wishes to the Adovcate and all its readers. H. C. Freeman, P. C.

TWO CHRISTMAS TREES

In 1922, in a prosperous village of the Blue Ridge foothills, I attended a Christmas tree. It was a small holly covered with modest presents for son-in-law, daughter, servant, my invalid wife, her attendant and myself. It was a season of joy. But as one listens to a concert on the radio he hears faint sounds of other music essaying to break in. I heard faint sounds of sorrow behind that Christmas joy. My wife sat with paralyzed limbs and the sentence of death written in her face, yet strove to enter into the joyous spirit of that sacred hour.

In 1923, in the metropolis of Western North Carolina, I attended another Christmas tree. Again it was a small holly, around which lay modest presents. Three of last year's company were not there—the servant, not now a household necessity, the quiet attendant, and my wife. The last named sleeps in a grove at Webster, N. C., the town of her girlhood.

The delicate hands of my sweet daughter, who distributed the presents both times, could not reach down into the grave and hand me back my wife. Faith sees a hand with a scar inside that will reach down and hand her back one day. The clouds poured down the rain as old friends put her out of sight; the hills will glow with the splendors of a resurrection sunrise the day she's mine again. The purgatorial fires of these last years have not burned this faith out of my soul. They've etched it there.

J. J. Gray.

Let's make Good Literature Sunday, January 27th, a great day for the Advocate.

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"THE MISSING LINK"

By H. C. Sprinkle.

A mote, a gnat, a polliwig,
A frog, an ape, a missing link,

A MAN.

Why wreak the brain to find the link
That couples man to such a chain?

God first, a man, a will to choose,
A link that couples man to God,

A CHRIST.

Woe be to him, peasant or sage,
Who dares this vital link to miss.

The man who finds this link, by faith,
And couples on to God will win

A HEAVEN.

Besides a life worth while on earth—
A life that seeks the will of God.

Earth's duties done and heaven won,
The mind of man, from shackles free,

AN ETERNITY

May spend, the mystery to learn,
How fallen man can grow like God.

CAMP FREE

The camp meeting at Camp Free is scheduled for August 1-12, 1924. Some of the platform speakers engaged are Raymond Browning, Clovis Chappell and Dr. H. C. Morrison (if his health conditions improve sufficiently). The management expects this camp to give all preachers their meals free of charge. Some new buildings are soon to be started. Pray and plan to attend. Jim Green.

HEARTS THAT ARE SINGING

May I have just a little of your space in which to express my heartfelt thanks and appreciation to the good people of Jefferson circuit for their geenrous pounding and bounieous gifts?

Our hearts are continually singing: "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pasturs: he leadeth me beside the still waters."

The parsonage of Jefferson has just passed through a series of continuous pounding. The people take real pleasure in sharing their good things with us. It seems that the spirit of joy and good will has caught from heart to heart, and as one good brother said in a revival last week: "Religion is more contagious than the measles." So is the generous spirit of this charge.

Well, to show the fine spirit, it began with abundantly supplying the pantry with the most delicate fruits and sweets, also filling the bin to overflowing with flour. But it did not stop here. They also added to our general wardrobe in presenting their pastor with an elegant new suit and garments for all the family, even down to the youngest.

During the Christmas holidays the parsonage and surrounding neighborhood has been the scene of a number of quiet but most impressive weddings.

We are looking forward to a good year. The ladies of West Jefferson are forming plans for laying the foundation for their new church, after which the men will come to their aid and continue the work. The people of Smithport have their church almost ready for service.

May the Lord pour out great blessings on the people of Jefferson circuit for all their kindness and generosity to us. J. L. Reynolds, P. C.

THE WORK AT OTEEN

Just a brief report of our work at Oteen. At this time we have 993 patients, nearly 700 of them bed patients. We have more than 350 Methodist young men at present and as fine a lot of fellows as you will find anywhere.

We are getting in much better shape for our work. The American Bible Society is furnishing us Bibles and Testaments. The Publishing House and the General Sunday School Board are furnishing us 150 Adult Students for our own Methodist boys every month for 24.

The Home Circle, Morganton M. E. church, sends us check for $5 every month. The Young Men's Bible class, North Wilkesboro M. E. church, through their pastor, Rev. M. T. Smathers, sent us a Christmas offering of $10.75. This money will be used for Methodist boys of our church—boys without compensation who really need help.

There is one young man here who has been here five months. Was overseas with the thirtieth division. He is a twenty-four hour patient—will never get well. He has a wife and two children living in bounds of N. C. conference, his wife working in a cotton mill while her mother cares for the children during the day. Now his wife is in no condition to work and this husband, father and veteran is worried. This is one of dozens of cases. These are facts, for I have written the pastor in charge and this good woman is a member of our church, and the pastor tells me that he has been in her home and that she needs help, and needs it badly and is deserving. This young man being such a fine young fellow and yet troubled, the men in his ward made up a purse for him. He kept out only a few dollars for his own needs and sent the balance to his wife and children.

I want to ask all pastors who have members here, also fathers and mothers who may have sons here to write me that I may be able to render the largest service possible.

I hope some of our good people will make it possible for our N. C. Methodist boys here to have the Advocate every week. T. A. Groce.

ELIZABETH CITY METHODISM

Assuming that at least those of your readers who visited our city during conference will be interested in Elizabeth City Methodism, "I am taking my typewriter in hand to drop you a few lines, hoping that you and they are enjoying like blessings."

We are still talking about the conference and many people are frequently saying, "We certainly did enjoy the conference. You gave me the very finest guest of all." And to the present hour not one has made any complaint, even the slightest, about the guest assigned him.

And now we are about settled down to day by day duties after our conference excitement. Of course the folks at City Road and in the county have not ceased to mourn because they have lost their beloved Brother Myers and Brother Stack. These men did great work for Pasquotank county and Elizabeth City and they will be long remembered and loved. But already Brothers Lane and Phipps are getting hold on their people. They are well fitted to the tasks assigned them here and the work will no doubt prosper in their hands.

Our elder is abroad in the land. Yesterday he had the preachers of the district to assemble here, at least those who could get here. One of the difficulties of this district is the practical impossibility of getting a full attendance of the preachers at such a meeting. When the State Highway Commission gets through with us we hope that it will not be so bad, but road building in northeastern North Carolina is, we think, not being pressed as rapidly as it should be. However, we live in hope that the right thing will be done for us ultimately. But even if we had our full share of hard surfaced roads, they would not reach Hatteras and Stumpy Point and many other places in the district. About half of the preachers were present and we had a good time. Brother Culbreth led us wisely in the study of the present problems of the work. Plans were made for Centenary, Superannuate Endowment, revivals, etc. The ministers resident at Elizabeth City were appointed a committee to arrange for a district circulating library. We have confidence that under the leadership of Brother Culbreth the year 1924 is going to be a great one for the church.

Since conference the membership of the First Methodist church have not lost an opportunity to make Mrs. Wilson and me feel that they were glad to have us back for another year. It warms the cockles of the heart to receive such assurance and in so many ways. Words of gladness, kindly praise, tokens of affection, assurances of faithful support during the new year, gifts from individuals— hardly a day without its special form of such expression of joy at our return. I thought it had reached its height when "certain friends," having "plowed with my heifer," sent me on Christmas eve a handsome traveling bag packed with those things which make up a man's wardrobe by night and by day. But the good women of the Bible class had to have their inning; so New Year's night they and their husbands raided the parsonage with a good old fashioned pounding. Why is it that a preacher at such a time is as dumb as an oyster and feels like a fool? In my heart was much that I wanted to say, but, grinning and grinning, I was speechless. Anyhow, we love them for their thoughtfulness of us. And we will work for them and pray for them.

Another event of the Christmas season augers well for the new year. The preachers of the city met around my table where with one mind and heart they destroyed turkey and fixings, then spent a delightful hour of brotherly intercourse. "I can tell the world" that we are a hard headed bunch. There is not a weak jaw among us. But as one band we are determined to work together for our common Master in a spirit of unity and brotherly kindness. There was a day when it was not thus in Elizabeth City, but we hope that those days are gone foverer. Each loyal to his own church and denomination, we work together for our "One Lord."

N. H. D. Wilson.

WELL RECEIVED AT ELM CITY

We have been cordially received on Elm City charge for the third year. Since conference our people have added much to the comfort of the parsonage, having underpinned it and made very substantial improvements on the inside, and also furnishings. We now have a delightful home.

We have been pounded by our Elm City congregation and have been remembered in a substantial way by our people at Mt. Zion.

We are hoping and praying that many who are now in spiritual darkness may be brought to the light, and that this may be the best year that Elm City charge has had in the history of Methodism. G. W. Fisher.

TWO MORE POUNDINGS

If any charge in the North Carolina conference has done better for its preacher since the annual conference at Elizabeth City than the Cedar Grove circuit has for us, we should like to see the report in an early issue of the Advocate. Before the Christmas holidays came three of the four churches on this circuit most graciously and bountifully pounded their preacher and family. The first large pounding from the Cedar Grove community has already been reported in the Advocate. It remains for me to say a word about two more churches.

On Tuesday night before Christmas a large delegation of the Carr church people drove up to the parsonage about seven o'clock. They just came in and sat a while for a social chat without saying a word about anything to be added. The visit alone was deeply appreciated. Brother Yates arose from his chair, after an hour or two, and said they would like to leave something with us if we did not object. I let him know that the nature of the "leavings" would determine our attitude toward same, but that I was sure there would be no objection on our part. There could not be any objection to receiving a large Christmas turkey, and scores of other valuable gifts. We are not through thanking them yet for the "leavings."

On the next Tuesday night (Christmas night) after the splendid program was given by the Prospect Sunday school and after the gifts were distributed from the tree that was beautiful with its decoration and candle lights, Brother E. L. Dailey, superintendent of the Prospect Sunday school, arose and with a few well directed remarks spoke of the excellent record the Sunday school had made during the year; and then, looking over towards my little family and back again at the contents beneath the Christmas tree, he said: "These things left here are for you, and my father-in-law has a large sack of flour down at my store for you, and there are other gifts awaiting outside the church." That is the way we have been treated. God bless the people.

E. C. Durham, Pastor.

NEW HOPE CIRCUIT

Last Monday afternoon on the eve of the glad Christmas time, while we were at the church assisting in dressing the Christmas tree, an old gentleman already past his three score and ten years, full of the Christmas spirit, came in with a number of little gifts he wanted put on the tree, and the little children were bringing gifts. All seemed to be brimming full of the great Christ spirit, and I was very forcibly reminded of the words of our Master, "Except ye become as a little child ye cannot enter into the kingdom."

When we came home from the church we found that the good people of Eldorado had visited the parsonage—and oh, such a pounding! The many nice things they brought for the table, and they had taken down the old shade from the dining room window and replaced it with a new shade and curtain. For which we feel very grateful. Truly the great Christ spirit was prevalent in Eldorado.

We pray God's richest blessings upon every one and that His kingdom may be advanced here and throughout the entire world, until all shall know Him, whom to know aright is life eternal. Mrs. J. A. Howell.

AN EXPRESSION OF THANKS

"'Mid pleasures and palaces though we roam,
Be it ever so humble, there's no place like home."

I never fully appreciated the sentiment thus expressed by John Howard Payne until recently when confined for nearly seven weeks by sore affliction in the Jefferson Hospital, Philadelphia. So far away from home, in a strange land, among strangers, my unsatisfied heart constantly turned toward home land where dwelt friends and loved ones. I was simply "homesick"—almost at the point of despair. But these emotional feelings were greatly alleviated by many loving messages of sympathy and words of good cheer from friends and loved ones. I had these filled with the intention of replying personally when I should reach "home, sweet home," but when I began to pack my belongings I found no room for these messages in my spacious suit case. I was forced to consign these to the hospital "cremator." But by the courtesy of the Advocate I avail myself of this method of expressing my heartfelt thanks for the kindly sentiments of sympathy in all these letters received. Thank you, dear friends, may heaven's richest benediction rest upon you during this glad New Year, which I trust may be one of continued happiness and health, peace and prosperity to you. J. Archie Bowles.

January 27th is Good Literature Sunday. Give the people a chance to subscribe for the Advocate.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer.....Editor
Mt. Airy, N. C.

Western North Carolina Conference

NOTICE, ADULT PRESIDENTS

Any failure to receive literature should be reported to our distributor of literature, Mrs. S. H. Isler, 201 North Edgeworth St., Greensboro, N. C.

KING'S MOUNTAIN AUXILIARY OFFICERS

President—Mrs. J. O. Plonk.
First Vice President—Mrs. M. L. Houser.
Second Vice President—Mrs. R. M. Latham.
Cor. Sec.—Mrs. W. C. Putnam.
Dis. Sec.—Mrs. B. T. Morris.
Rec. Sec.—Mrs. B. M. Ormond.
Treasurer—Mrs. J. R. Davis.
Supt. Study and Publicity—Mrs. E. W. Griffin.
Supt. Social Service—Mrs. John Long.
Supt. Local Work—Mrs. A. P. Warlick.
Supt. Supplies—Mrs. Lizzie Falls.
Agent for Voice—Mrs. C. L. Fulton.

AUXILIARY SUPPLY SUPERINTENDENTS

I am in receipt of the following letter from Mrs. J. W. Perry, acting home cultivation secretary of the Council:

A number of inquiries have come regarding the plans for the supply department in 1924. During the years that have gone this department has been a channel of mercy; it has brought cheer and comfort to many of our underpaid ministers and their families and has helped in making comfortable and homelike many of our institutions both in the homeland and in the foreign fields.

Our church is soon to launch a movement which will make better proviion for our ministers in the evening time of their life, or when broken health necessitates retirement from service. It seems fitting that the part our women are to have in this movement should be committed to the department of supplies. You, doubtless, have noticed the action taken by the Council in regard to it, page 182, Council Minutes. By that action you are to be the director of the part the woman's missionary societies of your conference will have in the movement.

You will notice that the plans, as outlined by the Council, call for the appointment of a committee in each auxiliary with the superintendent of supplies as chairman. Their duties are:

1. To see that the claims of the Superannuate Fund are presented at the regular missionary meeting in January, February and March, 1924.

2. On March 16th, when the financial drive is to be made, this committee is to direct the canvass of the members of the auxiliary.

3. The pladge cards are to be held by this committee and collections pressed through the year.

4. All money for this plan must be turned over to the church treasurer and not sent through the treasurer of the missionary society.

5. The auxilaries are not to be asked to assume any amount; subscriptions must be made individually.

6. Regular reports are to be made to the conference superintendent of supplies and she will report to the organization secretary.

7. The participation of missionary societies is to be limited to 1924. At the close of the year the subscription cards are to be turned over to the leaders of the campaign.

Our women are so loyal and true, I am sure their contributions to this movement, both in money and in service, will be of inestimable value.

The above letter fully explains every detail of the campaign in the raising of the Woman's Missionary Society part of the Superannuate Fund in 1924. This is possibly the most important piece of work that has ever been committed to the supply department.

Will you not, therefore, confer with the president of your auxiliary without delay and ask her to appoint a committee as suggested; and then see that this cause is faithfully presented at your regular January, February and March meetings.

I am preparing a message for you to be used at your March meeting. In the meantime if I can be of any assistance to you, do not hesitate to call on me.

It is my great desire that the missionary women of our conference shall be largely acceptable in His sight. To this end let us together work and pray.

Mrs. J. N. Hauss,
Conf. Supt. Supplies.

TWO GOOD THINGS

Mrs. J. L. Woltz, secretary of the Mt. Airy district, is the proud possessor of a new daughter-in-law and a new missionary society, and acquired both on the same trip. This demonstrates anew Mrs. Woltz's executive ability. The pastor and ladies at Yadkinville had invited her to come over and organize a society. Incidentally, the marriage of her eldest son, Mr. Osler Woltz to Miss Louise Elliott of Catawba was solemnized at the home of the bride on the 18th inst. En route to the wedding Mrs. Woltz stopped in Yadkinville long enough to organize the society, then continued her journey, "happier on the way."

The officers of the society are:
President—Mrs. Blanche Marler.
Vice President—Mrs. R. E. Ward.
Treasurer—Mrs. Harding.
Secretary—Mrs. Wallace.
Agent for Voice—Mrs. Couch.

ELECTS NEW OFFICERS

The Woman's Missionary Society of the Boone Methodist church held its regular monthly meeting December 3 and elected the following officers for the ensuing year:

Mrs. J. D. Rankin, president.
Mrs. H. J. Hardin, vice president.
Mrs. J. T. C. Wright, recording secretary.
Mrs. F. A. Linney, corresponding secretary.
Miss Jennie Coffey, treasurer.
Mesdames A. E. South and O. L. Hardin, Supt. children's work.
Mrs. McG. Anders, Supt. young people.
Mrs. J. D. Council, Supt. baby division.
Mesdames M. B. Woosley and J. L. Winkler, Supt. mission study.
Mrs. R. L. Bingham, Supt. supplies.
Mesdames W. G. Hartzog and L. L. Bingham, social science.
Mesdames M. B. Blackburn and E. N. Hahn, local work.
Mrs. T. B. Moore, Missionary Voice.

The Boone auxiliary is doing excellent work and is facing the coming year with renewed interest. It has thirty-one active and energetic members, twenty-eight of whom are members of the mission study class. All contributions to the foreign work have been paid in full, amounting to $201.55.

The society has been very successful in the special efforts to raise money to be expended on the new church and the parsonage. The amount expended is $1247.15 and we have a surplus of $299.42.

Mrs. F. A. Linney, Cor. Sec.

"Enthusiasm ain't everything," remarked Uncle Ezra, "yu got to hab judgment as well. Good intentions am responsible for some o' de worst singin' in de choir."—Boston Transcript.

North Carolina Conference

A PLEA

God grant me these: the strength to do
Some needed service here;
The wisdom to be brave and true;
The gift of vision clear,
That in each task that comes to me,
Some purpose I may plainly see.

God teach me to believe that I
Am stationed at a post,
Although the humblest 'neath the sky,
Where I am needed most.
And that, at last, if I do well
My humble services will tell.

God grant me faith to stand on guard,
Uncheered, unspoke, alone,
And see behind such duty hard
My service to the throne.
Whatever my task, be this my creed:
I am on earth to fill a need.

Edgar A. Guest.

1924

At the very beginning of this, another year of grace, may we start out with the desire, the determination, to see in every task an opportunity for service, in every duty a precious privilege, that if not accepted and done may never be offered us again.

Have you ever known the heart sorrow of being "left out" of some little intimate plan or preparation for something in which you longed to take part, because of your previous refusals to o-operate in other things you did not want to do? Can you forget the heartache, the bitter disappointment?

This year will be filled with opportunities for us all to co-operate in plans for the salvation of the world. Whatever task is given us to accomplish, whatever duty faces us, let us consider a privilege and go to it with joy, with enthusiasm, with zeal, and with prayer. God will surely bless it and us in its doing.

And may the year be filled with real happiness for every one of you and all your loved ones, the peace that comes from within, and the prosperity that attends earnest, faithful effort. Our Father be with you and bless you.

YOUNG PEOPLE PRESENT PAGEANT

The Young People's Missionary Society of Jackson presented the pageant "Bethlehem," or the birth of Christ, at the Methodist church Tuesday, December 22. It was enjoyed by all. Readings, "The Three Wise Men" by Dorcas Lassiter, "The Other Wise Man," Elizabeth Buffaloe, and "It Came Upon a Midnight Clear" by Katherine Lister, were impressive because the thought of giving service to others and forgetting self was portrayed so vividly.

Mrs. A. P. Flythe and Miss Blanche Holomon sang a duet which was beautiful and enjoyed by all.

The members of the society and others carried gifts which were taken to the county home for the aged and infirm.

S. Dorothy Gay.

PROVIDENCE BRIGHT JEWELS

The Children's Missionary Society (Bright Jewels) of Providence M. E. church, Warren circuit, Warrenton district, held its last meeting Saturday afternoon, December 15th, in the church. Fathers, mothers and other members of the church were present to hear and help with the following program:

Bible lesson, Luke 2:8-18, Fannie Mae Martin, president.
Prayer, Mr. Bowden.
Reading of minutes, James Dickerson, secretary.

At the roll call dues of $1 were collected, and mite box offering amounted to $3.65.

Te balance of the time was spent in the following entertainment:
Dialogue, Vera and L. B. Bowden.
Recitation, Nellie Gray Martin.
Solo, Miss Myrttle Pinnell.
Talk and questions on childhood of Jesus, Rev. Mr. Towe.

A treat furnished by the mothers consisting of candy, raisins and apples was then passed around, much to the delight and enjoyment of all. May God bless us in our efforts to send the gospel to the heathens.

"INTIMATE GLIMPSES"

Mrs. T. L. Copeland says of this little book: "I know of the nicest present you can give, and it costs only forty cents. It is 'Intimate Glimpses,' written by Miss Emily Olmstead (deaconess) secretary, companion, daughter to Miss Belle H. Bennett during the later period of her life. This little book is just what its name indicates. It tells of Miss Bennett's home life, of her activities in her home town, gives intimate glimpses that perhaps would not appear in a regular biography. No more suitable present could be given any Southern Methodist women or girl than this. It is beautifully and tenderly written, neatly and attractively bound, and contains a picture of Miss Bennett. It makes a definite spiritual appeal and will serve to remind one of the Bennett Memorial as well. Address Literature Headquarters, Lambuth Building, Nashville, Tenn. Do it now."—Bulletin.

"LAMBUTH-BENNETT BOOK OF REMEMBRANCE"

The price of this little book is fifty cents. Every Methodist woman should have one in her home at this reasonable price. A message each day from the giftel pen of Bishop Lambuth or Miss Belle H. Bennett will give inspiration and strength for the day's needs. One does not often get 365 worth-while quotations from these two great missionary leaders as well as from other outstanding men and women as are found in the "Lambuth-Bennett Book" for the small sum of fifty cents. Order from Lamar & Barton, 810 Broadway, Nashville, Tenn., at once.—Bulletin.

"HANDICAPPED WINNERS"

Wherever the Negro is being studied, "Handicapped Winners" has had a prominent part. Mrs. Harry Monroe, superintendent of mission study in the Louisville conference, recently wrote: "Our adult society had its most interesting program in mission study from 'Handicapped Winners.' It is told in an interesting way and contains such an amount of real information and facts unknown to many of us. It is certainly convicing in a way that we are made to realize the Negro's achivement and to give credit for same."

There is still a supply of "Handicapped Winners" on hand if you wish to order now. Your public library and schoo library should have several copies of this book on their shelves. Order from Lamar & Barton, 810 Broadway, Nashville, Tenn. Price fifty cents.—Bulletin.

PICTORIAL LEAFLET AND MAP OF JAPAN

The pictorial leaflet telling of the work of the Woman's Department and of the General Department of the Board of Missions is now ready. It is written by Miss Mabel Howell, who made a recent trip to the Orient, visiting all our work there and bringing back first-hand information. This leaflet should be used with every mission study class on Japan and can be secured from Literature Headquarters, Lambuth Building, Nashville, Tenn., for ten cents. This leaflet is the first of a series telling of our work in all the mission fields in which the Methodist Episcopal Church, South, operates. The map of Japan can also be secured at Literature Headquarters for ten cents.—Bulletin.

Bibles of all kinds. Give us your order. We will mail you catalogue to select from.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

WILL EMPHASIZE TRAINING

It is the plan of your Sunday School Board to continue, with increased vigor, its emphasis upon leadership and teacher training. Training schools, standard and non-standard, training classes, and correspondence are the agencies which will be used. The conviction is general that the chief need of the Sunday school of today is for consecrated men and women trained for service, and the way to get them is to train them.

RALEIGH SCHOOL FEBRUARY

Dates have been definitely fixed for four Standard Training Schools this spring, and at least two others are to be held between no wand May 1. Thirteen, and perhaps fifteen, such schools are in prospect for this conference year, to say nothing of the fifteen or twenty smaller schools to be held here and there over the conference for communities not served by one of the standard schools. The dates of the four schools immediately ahead of us are as follows:

Raleigh—February 3-8.
Wilmington—February 10-15.
Wilson—March 2-7.
Kinston—March 9-14.

The school at Raleigh the first week in February will be the first standard school of the year, and will be followed immediately by one at Wilmington.

PREPARATION OF THE FORCES

January, according to the plan of Sunday school evangelism suggested by the General Sunday School Board and your Conference Sunday School Board, is the period which should be used by the pastor and officers and teachers of our Sunday schools for getting ready for an active evangelistic effort in behalf of the boys and girls of the Sunday school.

"A special season of evangelistic effort with the Sunday schools ought not to be entered into without careful and prayerful preparation," says one who has given this matter special study. "No school has a right to deal with this supremely important work in a hurried and incidental fashion.

"If this occasion is to have any deep spiritual significance to the pupils of the school, if the purpose is to bring them to Jesus Christ as their Saviour and Friend and to encourage and strengthen the faith and love of those who already are of the kingdom, then the school, with its pastor in the lead and ith its entire working force will spare no pains to make ready the conditions for an evangelism that is vital, normal, and considerate of the religious needs of every pupil in the school.

"Such a preparation cannot be had without paying the price. So long as the pastor or teachers think of this work other than as of central importance n the year's program of work, so long will other matters crowd out the program of preparation necesary to prepare the forces that are dealing with the young life of the church."

This program of planning will involve organization—the definite location of responsibility and clearly defined plans of work, prayer and study conferences, and a discovery of the religious needs of the pupils in all the classes above the primary.

This preparation should be followed in February by a period of active evangelism, leading up to a day of public confession, and all of this followed by a period of training for church membership, culminating in the reception of new members into the church perhaps on Easter.

Leaflets giving helpful suggestions concerning this great work, which we hope will receive special emphasis throughout the North Carolina conference, may be had upon request

IT WILL WORK—TRY IT!

One hundred and sixty-six Sunday schools in the North Carolina conference have adopted the official Program of Work, 147 of them Program of Work "C" and 19 Program of Work "B." Some of them to our own certain knowledge are taking them seriously and are making splendid improvements as a result. Quite a few have been checked by an official checker and seals awarded.

It is our plan to check every school desiring to be checked and to award seals. We are planning a systematic check-up campaign. If you would like to have your school checked before this campaign is launched, however, write to us and we will arrange to have a checker visit your school earlier.

These Programs of Work are worth while. They will work. Are you working yours?

YOUNG MEN'S BIBLE CLASSES

Wesley class certificate No. 11,063 has been issued to the Young Men's Bible Class of First church, Elizabeth City, which has recently been organized with William Woodley as president, J. C. Humphlett as secretary, M. L. Sheep as teacher, and 40 young men as members. We welcome these fine young folks into the great Wesley brotherhood.

A NEW YEAR'S GREETING

Every Intermediate-Senior and Young People's Wesley class that has either registered or made a report during the past year received the following greeting from the Intermediate-Senior and Young People's Department of the General Sunday School Board:

"To you and your Sunday school class greetings, and sincere good wishes for a year of happiness and prosperity, 1924."

And these thoughtful good wishes were added:

"Fifty-two weeks of opportunity are offered you.

"May each of you, and the class as a whole, know the happiness of a prosperous year and the contentment of those who do well the task of each succeeding day!"

"O King of kings, O Lord of hosts,
our fathers' God and ours,
Be with us in the future years; and
if the tempest lowers,
Look through the cloud with light and
love and smile our tears away
And lead us through the brightening
years to heaven's eternal day."

Western North Carolina Conference

A TONIC

The year's at the spring
And the day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world.
All's right with the world.
--Robert Browning.

HOW WE STAND

The following figures give the church membership and Sunday school enrollment in the eleven districts of the Western North Carolina conference. It will be noted that the Sunday school enrollment is almost equal to the church membership in our conference. In three districts the Sunday school enrollment exceeds the church membership. It is hoped that by another year both the church membership and Sunday school enrollment will show healthy increases. The increase in church membership last year was 4,036. The increase in Sunday school enrollment was 6,050. Note the district figures.

District.	Ch.Mem.	S.S.En.	Pct.
Winston-Salem	14,315	16,046	112.0
Greensboro	14,790	16,014	108.3
Salisbury	12,925	13,236	102.4
Shelby	14,307	14,279	99.9
Statesville	14,721	14,051	99.8
Marion	10,735	9,665	95.6
Asheville	10,831	10,354	95.6
Charlotte	15,797	14,521	91.9
Mount Airy	8,883	8,253	92.9
Waynesville	7,775	7,187	92.4
N. Wilkesboro ..	4,883	4,216	87.7
Conference 129,882		127,882	98.4

DISTRICT SHOWING

For the next several weeks it is desired to publish district by district the records by charges of church membership, Sunday school enrollment and the percentage of Sunday school enrollment on church membership. The charges will not be given in alphabetical order but in percentage order. Since we have perviously been beginning the districts in alphabetical order we will this year begin at the alphabetical bottom and proceed to the top. Therefore the Winston-Salem district is given first.

Charge.	Ch.Mem.	S.S.En.	Pct.
S. & E. Thomasville	162	523	323
Erlanger	145	350	241
Hanes-Clemmons ..	188	415	223
Oak Ridge	113	227	201
Green St., W.-Sa.	340	535	157
Forsyth	663	901	136
Cooleemee	380	512	136
Thom'vl-Main St...	675	907	134
Kernersville	237	313	130
Mocksville	346	425	123
Burkhead, W.-Sa...	749	922	123
Grace, W-Salem ..	360	444	123
Lexington	908	1083	119
Southside, W.-Sa...	351	413	117
Thomasville Ct. ...	933	1030	110
Linwood	563	616	108
Davidson	773	764	99
Lewisville	601	593	99
Walkertown	395	393	99
Welcome	700	660	94
Advance	704	645	92
Centenary, W.-Sa..	1150	1058	92
Denton	513	440	86
Farmington	641	539	84
West End, W.-Sa...	844	677	80
Davie	881	661	75

JIM DANDY

The Young Men's Wesley Bible Class, Park Avenue, Salisbury, is a jim dandy. The class does not boast of a huge membership, but it can boast of many good things done. It is composed of real fellows who do real things, not only for the class but for the entire church and community. It will be remembered that this class supervises a playground for the good of the east side of Salisbury. It was my pleasure to be present at the annual banquet of this class held during the holidays at the residence of its teacher, Mr. A. S. Morgan, at which time and place a sumptuous feast of good things to eat and good things to think about was furnished. Among the speakers were Rev. H. H. Robbins, the pastor, G. B. McMilan, superintendent of the Sunday school, E. M. Hoffman, local secretary of the Y. M. C. A. and your humble servant. Mr. James Hoffner, president of the class, concluded the evening with a brief business session. I know of no finer man to deal with young men than A. S. Morgan.

WADESBORO

Sunday morning, December 29, was spent with our fine folks at Wadesboro in attendance upon the Sunday school and the eleven o'clock service. Following the morning services a meeting of the Sunday school officers and teachers was held, at which time it was unanimously agreed that a standard training school for Anson county would be held in Wadesboro some time in April. Rev. W. R. Shelton, the pastor, and Mr. Paul J. Kiker, the superintendent, will push the work along. It is thought that good delegations will come to this school from the Lilesville, Morven, Bethel-New Hope, Polkton, Peachland and Ansonville charges.

MORVEN CIRCUIT

Mrs. M. H. Lowery and Mrs. J. J. Kibler are president and secretary respectively of the Four-Times-A-Year Circuit Institute for the Morven circuit. They have been consistently promoting good Sunday school work in this way for the past three years. It was therefore a distinct pleasure to meet with them and their institute held at McFarlan Sunday afternoon, December 29, where after a good program of song and devotion the program of our Sunday school work was presented and agreed upon. It will be remembered that at the last annual conference the Morven circuit was divided so that now Rev. J. S. Gibbs is pastor of the Morven part and Rev. J. C. Umberger is pastor of the Bethel-New Hope section. I regretted to miss seeing Mr. and Mrs. J. S. Gibbs who were away on a visit.

BETHEL-NEW HOPE

Hurrying from the Sunday afternoon meeting in company with the pastor, Rev. J. C. Umberger, I met a fine congregation Sunday night composed of the leadership of three of the four churches of the Bethel-New Hope charge at Bethel, a fine new brick building so erected as to accommodate all the phases of good church work. It was a pleasure to speak and exchange ideas with the splendid leadership of the new charge. Brother Umberger is very enthusiastic over the prospects for good work to be done on this charge. Right away a splendid new parsonage will be built in the vicinity of Bethel church where a splendid communitya splendid community center is being built up.

MOUNT VERNON

Thirty-two of the forty-two Southern Methodist churches in Randolph county are strictly rural churches. In all this number there are only two rural churches in the county that have Sunday school rooms, these two churches having during the past year remodeled their plants. Prospect, on the Thomasville circuit, have been in their new plant several months. Mt. Vernon, on the Randolph circuit, is just completing its rearrangement which provides for a splendid sound proof Beginner-Primary department, four large class rooms and an enlarged auditorium. In company with the pastor, Rev. J. E. Woosley, it was my pleasure during the holidays to look over the new Mt. Vernon church which has been reconstructed at a cost of about $4,000. When the building is painted and furnished with new seats, as is contemplated, it will offer a fiitting religious center for the splendid community in which it is located. The pastor, Supt. C. W. Redding and the other members of the building committee are to be congratulated on the good work done at Mt. Vernon.

NEW WESLEY CLASSES

Since our last report the following new Wesley classes have been enrolled with our Western North Carolina Conference Wesley Bible Class Federation. We are delighted to have these fine recruits.

Young Woman's Wesley, First church, Salisbury.
Wesley Earnest Workers, Pleasant Grove, Waxhaw circuit.
Willing Workers, Mt. Vernon, Randolph circuit.
Willing Workers, Central, Spencer.
Willing Workers, Central, Asheville.
Team Workers, Central, Asheville.
Wesley Workers, Central, Asheville.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

RALEIGH DISTRICT BOOMING

With forty-one members, Banks church, Creedmoor, N. C., in the Raleigh district, has made application for a Senior Epworth League charter. A letter from Mr. Frank E. Parrott, treasurer of the new league, reads "Please send us a Senior Epworth League charter. We have forty-one members. Here's the check for the charter."

Forty-one charter members and a treasurer who knows how to do business makes us feel sure that we'll hear more from Creedmoor some time in the near future.

That's another star in the crown of the Raleigh district.

Leaguers, boost leaguers!

LEAGUES AND PASTORS

How does your league and your pastor work together? Does your league aid the pastor as it should? Is your pastor interested in league work, and does he attend your meetings? Does your pastor take part in your programs, and do you leaguers attend his church services? Do you all together have a good time serving the Master?

Can you answer "Yes" to all these questions? Then you've a wide-awake league. If not, see your pastor and your league officers and ask them why you can't co-operate. You should.

Listen, Rev. W. A. Stanbury and the Edenton Street League of Raleigh can answer "Yes" to every question. Lots of others can, too. Are you among that number? Why not? You'll get more done if you can say "Yes."

"AN AFRICAN TRAIL"

We have received a new mission study book entitled "An African Trail," in which we started our first lesson a week ago.

Mr. Charles Belvin is in charge of our missionary department and is conducting it in a splendid manner, which is natural to say that he is very diligent in taking care of the work assigned to him.

We have an unusual custom which is a very good system of study in our missionary department—that is to say, the same party does not teach on every missionary study night, but the study is handled on an alternate basis of our league's material.

Our new mission book gives a present indication that same is going to prove deeply interesting, as a vital as well as thrilling illustration is given of the misisonary's task in converting the callous African. The priests of the pagan gods, we are told, spread evil propaganda in the villages that our missionaries are representatives of the devil and that they should be feared and avoided, which of course creates a very dangerous atitude in the minds of the natives and which places the lives of our missionaries in a precarious state of existence.

When we read of the daily task and hardships imposed upon our missionaries in the African fields there comes to us a feeling of desire that we want to do more and more for them; for surely it is only by the light and the way of Him the Saviour that sustains the life and heart of the missionary to continue their work in the hard fields of Africa.

Harry Daniels, Cor Sec.

JUNIOR AND INTERMEDIATE LEAGUE WORK

The week of February 3-10 has been set aside as Junior and Intermediate League Week. This is one of the greatest weeks in our league calendar, a time when in churches where there are several chapters these will draw closer together, and when in churches where only one league exists a desire for others may be instilled in the hearts of the members of the congregation.

The Junior and Intermediate superintendents are to a large extent dependent upon the councils of the senior leagues for their co-operation. The plan includes a union meeting on Sunday evening, February 3, a special program given by the juniors and intermediates for the board of stewards, a Valentine banquet given by the seniors, open meetings of junior and intermediate leagues. The week may be one brimming over with gladness and permeated by a spirit of prayer. Suggestions are given in greater detail than in any previous year in the junior and intermediate Epworthians, and more briefly in the Epworth Era for February. The Central Office will be delighted to help you in making plans We are eager to hear from you about them.

Iday Mallary Cobb,
Junior League Secretary.

BETHEL AND GRACE

We are in the hands of God's people at Bethel and also at Grace.

We are well housed in the new Bethel parsonage, and have built since conference a good garage, barn and woodhouse, etc. More than a month ago the Bethel people stormed the parsonage one night, and the good things left on our dining table is far too much to mention here. These things are still with us in part. Brother H. M. Blair, a former pastor, and his good wife were in the pounding. through the years these people have been led by this godly man, and the leading tells on them. We have quite a number of as nice young people as can be found anywhere. We are expecting to organize an Epworth league at Bethel in the next few weeks. We have a good Junior League at Grace. Come out, brothers, paper men, to see us. Jas. W. Kennedy.

DAVENPORT COLLEGE

The members of the Davenport College faculty came back to the college Wednesday, January 2, clear-eyed and fit, looking as if they were eager to be about the work of the new year. It was a merry, happy crowd that gathered in one of the recreation halls to swap experiences, in its gaiety like a group of boys and girls at a party. It was, "Oh, I had a gorgeous time," and "Yes, I was feted and dined all through the holidays from every side." An outsider might have murmured to himself, "Teaching school must be great fun, these people came back to work so cheerfully."

Mr. and Mrs. G. L. Hornaday and Miss Annie Neal Jones went to Beaufort, N. C., to Miss Jones' home for the holidays, motoring both ways. Miss Mamie Boykin, Mrs. S. C. Hebron, and Mrs. Lula Gwyn Hickerson remained in Lenoir. Mrs. Hebron and Mrs. Hicekrson live in town and naturally were never at a loss for entertainment; and they, together with Miss Boykin, who is from Mississippi, had a pleasant time visiting and being entertained.

Miss Lucy Howard went to her home in Columbus, Mississippi; Miss Lora Lee Robertson to Paducah, Kentucky; Miss Edith Radford to Lynchburg, Virginia; Miss Edna Constable to Swan Quarter, N. C. The Christmas season was saddened for the last two by the illness of Miss Constable's father and of Miss Radford's sister.

Prof. and Mrs. F. W. Kraft remained quietly at their home in Lenoir; Mrs. J. L. Cross visited her daughter, Mrs. C. McGee, in Charlotte; Mr. W. R. Bourne went to Spartanburg, S. C.

Miss Pearl Willoughby was with her mother in Charlottesville, Va. She and Miss Boykin each slaim to have set a record in the consumption of turkey dinners. Miss Pantha Harrelson arrived in Cherryville in time to preside at the annual meeting of the Harrelson Woman's Club, and managed in her spare time to gather together forty members of the family for a home-coming feast on Christmas day.

Miss Maude Nicholson and Miss Katharine Weed have the greatest tale to tell. They went to Havana, Cuba. In the short space of five days they contrived to visit all points of interest, including the Casino, the Avenue of Palms, and the roof garden at the Plaza. To hear them talk of bananas,oranges, pineapples and other native fruits that grow in profusion along the countryside is like putting on the wings of the morning and flying to a tropical land, "Wodie Citronen Bluhen." They found a new and fascinating divertisement in the game of Jai Hai, rivaling Mah Jong in its intricacies.

With an enthusiastic and energetic faculty and a willing student body Davenport is getting back to work. The spirit of active co-operation is abroad on the campus, so that no one is exempt from its influence. Spurred on by the genial and vigorous support of the town and its organizations, the college is looking forward to the greatest second semester of its career.

As an example of the thoughtfulness of Lenoir people in little things might be mentioned such gifts as that of Mr. George F. Harper, Jr., who has just presented the library with a copy of Shaw's recent history of the development and growth of Davidson College. The men's Bible class of the First Methodist church has agreed to finance the building of a rock wall for the front campus. This will add much to the appearance of the campus and act as a retaining wall at the foot of the hill.

Several new students have matriculated for the spring term and with high hopes for a helpful and a pleasant term the institution enters upon the spring semester's work.

An installment of bound volumes of the Atlantic Monthly, Scribner's and other magazines has just been received from the bindery. Many recent additions have been made to the library both by donation and by purchase.

TRINITY TRAINS WORKERS

In a very practical way are our church colleges serving the church these days. For example, last year Trinity, through her Department of Religious Training, gave enough courses in Bible, Principles of Religious Teaching, Sunday School Organization and Administration, and other subjects in the field of religious education to entitle the students to 972 certificates and diplomas in the Sunday School Standard Training Course as outlined by the General Sunday School Board, and to students in Louisburg College 116 certificates and diplomas were awarded.

The service which Trinity is rendering is outstanding among the colleges of the South, no other institution earning more than 65 per cent of the certificates Trinity earned and the average only about 20 per cent. Professors Spence, Cannon, and Ormond are giving courses acquainting their pupils with the best principles and methods of Sunday school and church work and sending out young men and young women who, we believe, will make no little contribution to the work of improving conditions wherever they may go.

Some idea of the scope of Trinity's influence may be gained from the fact that 12 annual conferences are represented in the 972 certifictes issued for work done at Trinity, as follows:

North Carolina	600
Western North Carolina	291
Virginia	19
Baltimore	14
South Carolina	12
Tennessee	9
North Mississippi	8
Florida	6
South Georgia	5
Upper South Carolina	4
North Georgia	3
Southwest Missouri	1

Louisburg's record, also, is one of which the church has a right to be proud. The Standard Training Course commends itself to thoughtful people everywhere, and we are encouraged by the fact that more and more of our people are studying it.

NOW READY

Southern Methodist Handbook

1924

John S. Chadwick (North Alabama Conference) Editor

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OUR ORPHANAGE WORK

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Mrs. Mattie Jenkins.....Matron
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FORM OF BEQUEST

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THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Donations—Many donations were made to the Orphanage during the Thanksgiving and Christmas seasons. For each gift we wish to express to the donors the sincere gratitude of every child in the home. The names on a number of packages were either torn off or so badly abused we could not possibly make out the names. If any have failed to receive a letter of thanks it is due to the above reasons, unless the package was lost in transit.

* * * *

Contract—Within a few days the executive committee will be in a position to advertise for bids on four or five buildings to be erected on the Orphanage campus. The architect has the plans and specifications about completed. We are going to need from seventy-five to a hundred thousand dollars more than we now have with which to carry out the building program. There will be a great response when the appeal is made. Just what course will be pursued in order to secure the necessary amount has not been decided upon thus far. A number of these buildings could be erected as memorials. I trust that this suggestion will be given serious consideration.

* * * *

Holidays—The holidays are all over and we have settled down to normal conditions. Christmas was an occasion of great joy for us all. Many of the former boys and girls came home and spent several days with us, much to our pleasure. Many gifts, plays and socials added no little good cheer to our boys and girls. If those who think the world is growing worse could spend one Christmas at the Methodist Orphanage they would have to revise their thinking. There is more of the milk of human kindness in this old world than most people are prepared to believe. Living at the Methodist Orphanage furnishes the finest opportunity to see the best side of human nature, and especially human nature that has been shot through with the spirit of our Christ.

* * * *

Specials—If all of our church members and pastors knew that the Orphanage assessment does not meet one-half of our current expenses, they would strive harder to raise large specials for our home. In spite of the fact that our assessment is inadequate to finance our cause, I have repeatedly urged the Conference Orphanage committee not to ask for an increased assessment. I have taken this position, believing that individuals, Sunday schools, organized classes and churches would raise a sufficient amount through specials to make up the difference between the assessment and our actual needs. Unless all the churches and pastors fall in line and secure many specials we will be driven to the necessity of asking the conference to double the present assessment. I sincerely trust that we will not be forced to pursue such a course. If every pastor will raise his full Orphanage assessment and let all specials go as specials we can finance the Methodist Orphanage without having to resort to an increased assessment for this worthy cause. Let's all fall in line with this policy and keep our Orphanage on a good financial basis!

* * * *

One Thousand Dollar Gift—The day before Christmas I was made very happy over a gift of one thousand dollars for the Baby Cottage. For two or three years I have labored in season and out of season for sufficient funds to erect a Baby Cottage. At times I have felt just a little discouraged over not securing the necessary amount for the erection of the building. All the time I have felt that it is God's will that we should have it, and I believe He will put it into the hearts of others to respond to this most worthy cause. The gift of one thousand dollars from Mrs. G. G. Allen, of New York, a niece of my predecessor, Rev. J. N. Cole, has greatly encouraged me to press forward in this Christ-like undertaking. I do not hesitate to say that there has not come before us in many years a more urgent appeal than the one that has come out for the erection of a Baby Cottage. We need several thousand dollars more to make possible this building. I trust that others will follow the fine example of Mrs. G. G. Allen. We have the plans and specifications ready for the contractor. All we need now is a few more friends to give us a helping hand.

MRS. NANCY COSTON SAWYER

The following beautiful tribute to the memory of Mrs. Nancy Coston Sawyer was read at the Harvest Day service of the Woman's Missionary Society of Central Methodist church, Asheville, N. C., by her friend, Mrs. A. L. Wiley.

I deem it an honor and a great privilege to be permitted to share in a tribute to our departed friend and coworker, Mrs. J. P. Sawyer, whom we all loved. More than a half century ago I crossed for the first time the threshold of Central church. Looking backward over the long stretch of years that have intervented, the outstanding figure in my vision is that of Mrs. Sawyer, who, with her husband, the late Capt. James Sawyer, was an ever conspicuous figure in the church work. Not only in the church was she an outstanding figure, but as a citizen she occupied a prominent place. Her interest and activities were not confined to the church of her denomination but included every civic movement or any tending toward the uplift of her fellowman. She lived to lessen the pain of the earth ,and to add to its happiness. Such as she have ever been the true guardian angels of mankind.

One year ago, on our Harvest Day, she was with us. She expressed herself freely as to her enjoyment of the occasion and the beauty of the service. Today "Love's flower of memory tender, we drop at her place which is vacant. She is just away with her Lord today, beholding him face to face."

Mrs. Sawyer was born, and spent her early life in Henderson, N. C. She was educated at the Asheville Female College, which was under the supervision of the Methodist church and was owned by that body, and at that time was one of the leading schools for women in the South.

She was a woman of most attractive personality, with thoughtfulness and kindness for others for whom she had, always, a pleasant smile and an encouraging word. She was a loyal Methodist, a noble Christian woman and a zealous worker for her Master. A woman possessed of many virtues, of quiet demeanor, modest, unassuming, self-sacrificing, patient, courageous, and in all walks of life, faithful to every trust.

The career of Mrs. Sawyer in Asheville began when she came here as a bride, and it has been a richer place in which to live because she tabernacled within its boundaries. She was a faithful and devoted wife and mother. Many, besides the immediate members of her family, shared her love and kindly ministrations and found home and comfort under her roof. She was an industrious woman, one who looked well to the ways of her household.

Mrs. Sawyer lived through that period of our history which called forth all the fortitude possessed by womankind. She never faltered, but met bravely all the problems that confronted her, and set herself cheerfully to the task of aiding in any way she could the brave ones she loved. She was instrumental in organizing the Asheville chapter of the Daughters of the Confederacy and for a long time her home was their meeting place She was a charter member of the Flower Mission, which was the nucleus of the civic organization of the city, and was also a charter member of the Woman's Christian Temperance Union and one of the leading spirits in this work. In the founding of a hospital in the city she took an active part, and gave liberally of her means to put this much needed institution into operation. She was a charter member of the Woman's Missionary Society and in that, as well as her other church work, was a faithful and efficient laborer, ready for any service required of her. She was one of the loyal little band who held that organization together when it was hard to arouse interest in the cause. She claimed no honor and accepted no glory for her work She was satisfied that it met the approval of her Master, whom she loved and served.

In the providence of God she was spared to the long life of more than four score years, but none can say she was burdened with the weight of them. Her figure remained erect, her spirit kept young and in her step was the elasicity of youth. She retained her interest in things about her and was always the bearer of sunshine and cheer, fulfilling the utterance of Browning, "Grow old with me, the best is yet to be."

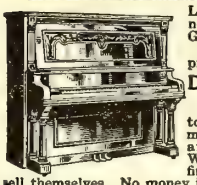
On November 21st, just passed, Mrs. Sawyer slipped through the gates of life and went to that realm where the rainbow never fades, where the stars are spread out like the islands in the ocean, and where our loved ones who passed before us like shadows, will be permitted to dwell in their presence forever. Her passing brought a poignant sorrow, not only to her bereaved family, but to a host of friends as well. On November 22nd she rested once more in Central church, where the last sad rites were said, and deserving tributes were paid her by her pastor, Dr. Ashley Chappell and Dr. O. J. Chandler, during which time the old church bell, which in years long ago had called the people to worship, tolled the 82 years of her life.

The large congregation assembled to honor her memory and the profusion of flowers attested the esteem in which she was held. We shall miss her. Death robs the living, not the dead; they sweetly sleep whose tasks are done. She has fought a good fight, she has kept the faith, and she left behind her a princely legacy, worth more than all the gold of the mines or the pearls of the seas. Her influence will live throughout the coming years in the lives of those she touched. Mrs. Sawyer needed no prolonged illness to warn her of an approaching end. She lived day by day, ready and waiting for the summons and when it came she went, in the words of Bryant, "Like one who wraps th edrapery of his couch about him and lies down to pleasant dreams."

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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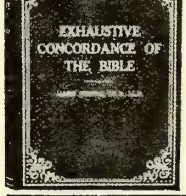
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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

YOU NEVER CAN TELL UNTIL YOU TRY

Today is Friday, December 21, 1923. Three more days and it will be Christmas. When this page is read, it will be along in the new year. How the time flies! The days are so precious that I would like to be one thousand instead of one so that I could give heed to a thousand voices calling for service which, being but one, I am unable to answer.

We Have Had a Good Week, Bishop.—Of course by this time everybody knows that we are right now chiefly interested in receiving the pink leaf report from every charge in the church as soon as the first quarterly conference is held. If my readers could see how the pinks are coming from every direction, I am sure that doubters concerning the progress of the great movement in behalf of Superannuate Endowment would cease making pessimistic remarks on the subject. Look at this record on pink leaf reports received this week: Monday, 46; Tuesday, 38; Wednesday, 65; Thursday, 73; Friday, 41; Saturday, 32; total received this week, 295.

I find that the Inland district, Northwest conference, Rev. John H. Dills, presiding elder, has now a 100 per cend standing on the pink leaf report. Please bear in mind that Brother Dills is working in mission territory, and he has difficulties to meet that are unusual. He is to be commended for having done this part of the special effort program so perfectly.

The Ashland district, Kentucky conference, Rev. W. M. Given, presiding elder, has sent in a pink leaf report from every charge except one. I am sure before these lines are printed that this district will also be entitled to its place of honor in the 100 per cent column.

A Preacher Shouting Happy.—This week came a letter from Rev. Chas. W. Seale, pastor of the Springville-Trussville charge, Gadsden district, North Alabama conference. With the letter came the pink leaf report, and it shows that the minimum quota of this charge was $1,850; but the brethren voluntarily added $650 to the minimum, making the total $2,500. Brother Seale writes: "They did this without any great insistence on my part, merely explaining that the plan for one minute did the business. If our pastors will just present the matter, there will be no trouble about securing a good amount of endowment for the 'forgotten man.'" I am not surprised, Brother Seale, that you are happy in having your charge pledge thirty-five per cent aboue the minimum requested for Superannuate Endowment. You have a right to smile all the year.

The pink leaf report from West End charge, Winston-Salem district, Western North Carolina conference, Rev. W. A. Newell, presiding elder, and Rev. R. H. Daugherty, pastor, is before me. The minimum quota of this charge is $4,400. The brethren voluntarily added to the minimum amount $600, making the total quota to raise in five years for Superannuate Endowment $5,000.

I am glad to share with my readers as many of the pink leaf reports showing additions to the minimum amounts as I am able to publish. The brethren of West End charge deserve the commendation of us all, and I am sure they have it. Richest blessings be upon them!

This Presiding Elder Is a Treasure.—Occasionally I receive a faultfinding letter that makes me unhappy. However, ninety-nine per cent of my mail is of a character that encourages and helps to carry the load. I have just received a postal from the presiding elder of the Brookhaven district of the Mississippi conference, which reads as follows:

"Dear Brother: The package has arrived, and I shall use the pamphlets to the best advantage. You can count on us of the Brookhaven district. Don't worry over us. Just indicate the job, and then you can leave us to put it over while you are worrying over the other chap.

"Success to you! And the Lord be with you! Yours cordially,

"H. M. Ellis."

A Midwinter Morning's Experience.——I have just received a letter from Rev. Seba Kirkpatrick, of Strawn, Texas, which should be published, as follows:

"I was comfortably located in my study the other morning reading Dr. Ed Cook's splendid exposition of the Sunday school lesson in the December Magazine. My heart was thrilled as he pictured Paul in his missionary journeys, pioneering the way for the church of God and a new civilization. A gentle knock was heard at my door. 'Come in,' I shouted with the enthusiasm of a schoolboy. Almost before I knew it there stood in my presence an old man. It was raining, and the north wind blew outside. The old man was wet and cold. I saw expressions of culture and character in the outline of his rugged and noble face. 'Pastor,' said he hesitatingly, 'pardon me for intruding. My own life has been spent as a pastor, and I knew you would understand. I am sixty-eight years old. I was a pastor thirty-eight years without a break. It's cold, and the highway is muddy and sloppy. I have friends in St. Louis, and I am making my way to them to spend the winter. Three years ago I left a Northern city where much of my life work had been spent and went to Los Angeles, Calif. I was almost totally blind. Through the providence of God and the skill of a splendid surgeon my eyesight was restored, and now I can read and go about. A few days ago I left Los Angeles and came to Abilene, Texas. I expected to meet a prominent minister of my denomination there and get some funds. He was out of town and would not be back for days. I knew no one else there, so I walked from Abilene to Cisco. I spent night before last in Cisco. Yesterday through rain and cold I walked from Cisco to Ranger. It was cold and dark and raining when I reached Ranger. I knew no one. I have never asked for charity for myself. The agent gave me permission to sleep in the depot. Before daylight this morning, without any breakfast and in the rain, I left Ranger for Strawn. I was making my way to Dallas to some friends. A truck driver picked me up ten miles out of Ranger. He said: "Old man, you are cold and wet and tired. Let me carry yo uas far as Strawn." Now I am here, pastor. They told me the roads are impassable from here to Weatherford. I could walk on the railroad, but that's such tiresome walking. If I can get to Weatherford, there is a paved highway from there to Fort Worth and Dallas. Once in Dallas, I am all right.'

"'That's enough,' said I. The old veteran had told his story. Every word was true. I could not keep my hands off of him. 'You are a hero, every inch of you,' said I. 'There's a good dinner and a railroad ticket for you on the Sunshine Special.' I saw him eat his dinner and take his train. Then I went back to my study to reflect. Every word he had spoken revealed refinement. Every gesture and movement revealed princely character. For years he had stood before cultured audiences, and their lives had been enriched by the treasures stored in his mental and spiritual nature. Now he is old and cast aside. Rather than ask for charity he had set out to walk nearly two hundred miles. He had slept in a depot and gone without supper and breakfast. Timidly he had told his story. Only December rain and fierce roads had driven him to my study. I sat and cried over the experience. Such men have given us a great, rich church. They made strong and safe the foundations of government. It isn't fair to rank them as beggars. We have not treated them right. Unfortunately our Superannuate Movement has not come soon enough for some of the worthiest of them."

A Question Pastors and Presiding Elders Should Answer.—Shall the plan of Special Effort for Superannuate Endowment up to and including the first quarterly conference go over one hundred per cent?

SAY IT WITH PINKS!

A VISIT TO NASHVILLE

We are greatly indebted to Mrs. H. A. Dunham for the following interesting clipping, which is self-explanatory. Mrs. Dunham represented the W. N. C. at this meeting. Mrs. Copeland at one time "belonged" to us, and left many admiring friends when she left us to go to the Baltimore conference. She is editor of the Woman's Page of the Batlimore Southern Methodist.—Editor.

A friend seemed surprised that I had not been to Atlantic City, seeing how it is in my neighborhood, so to speak. I explained, "No; the Woman's Missionary Society has never met there." Well, neither has it met at the "Capital of Southern Methodism," otherwise known as Nashville, Tenn., so this was my first visit. The Centenary Commission invited one Council member from each conference to a Centenary conference at Nashville on September 27 and 28. Miss Peppler had a district meeting engagement, so I went. The first day we were invited to listen in at a Scarritt committee meeting, presided over by Bishop Mouzon. Such matters were considered as (1) The purchase of a site "which must be within easy walking distance of Peabody College"; (2) Of whom and how many should the trustees consist. 'Twas interesting to hear on the one side insistence that all details should be named in the bond and on the other that in all contracts much must be left to the morals and spirit of the contracting parties. (You would never guess which sex stood for which.) (3) The name. It was recommended that it be "Scarritt College for Training Christian Workers." The school will remain at Kansas City this year. A site will be purchased at once and buildings erected as rapidly as possible. It is suggested that the Belle H. Bennett Memorial Fund be used for the establishment of "A School of English Bible." I believe this use of the fund will be very pleasing to the women of the Missionary Society. Many conference representatives report enthusiastic, unanimous acceptance of the quota for the Memorial.

What did I most wish to see in Nashville? Why the Lambuth building, of course. I felt all the pride of posessing as I looked at this beautiful structure, for what belongs to the Southern Methodist church belongs in part to me. It is six stories high, the first two are rented and I hear that in addition to housing our mission work it is a paying proposition. Missionary work is big business and it should have just such facility for its handling as this magnificent office building affords. Our secretaries' offices are in pairs with open door between. That is, the two foreign secretaries occupy one suite and the two home one, etc. There is a splendid "rest room" with couch, easy chairs, etc., a library with chairs ,plenty of magazines, many book cases and very few books. (It is a young library though as years go. It will will grow, let us hope.) There is a real gem of an assembly room with good chairs and it is well lighted. Back of the platform hangs a large painting of Bishop Lambuth with one of his father on one side and one of his mother on the other. At the rear in the center hangs the beautiful picture of Miss Bennett, which was unveiled at the Council meeting at Mobile with that of Laura Haygood on one side. On one side of this room hangs the beautiful painting of Mrs. McGavock which has been described several times in the church press. But the most beautiful fact about this beautiful room is the prayer service held here every day exactly 15 minutes to 12 o'clock—no matter what is being done by anybody or group of same. Everybody stops and repairs to this place of prayer at this minute of this hour. On this day as we sat in conference here, the office force all filed in and Miss Howell was leader for this service and truly

"Heaven came down our souls to greet,
And glory crowned the Mercy Seat."

Do write in the "Book of your remembrance" that every day you are prayed for along with the other missionaries by this consecrated group. I say "other missionaries" advisedly. I do believe that we, who stay by the stuff and by so doing make it possible for those whom He has called to go, are just as surely missionaries as are they. How I wish to tell you about Mrs. Ross' office and all the others—but lack of space forbids. But I do wish you to know one feels the Presence all over this building. Be sure it is BIG BUSINESS, but there is a spirit one senses that is different from the usual offices for transaction of business. But the editor man must let you come into "The Centenary Office" and meet its sweet presiding genius, Miss Beauchamp (yes, the bishop's daughter), and see the big map with its net work of wire to which is attached in proper location buttons with name of conference and per cent of Centenary paid, and 'twas worth my four hot nights on the sleeper to hear her say to me, so that all and sundry could hear, "O, yes, the Baltimore conference! Only one other up with it!" Now, let me say just here our conference must pay every dollar of the Centenary obligation and we women of the missionary society are not more certainly fulfilling our mission than when helping to get that done. Seeing our Centenary director at work and hearing his plans, there constantly came to my mind, "And there was a man sent from God." And, now that he and the executive committee of the Woman's Missionary Council have agreed on some specific work for the Centenary, we only await instructions and like Gernol of Lupon say to our Angel Asmiel, not "How?" or "Why?" but joyfully ask "When?"

Mrs. T. J. Copeland.

Our Little Folks

HOW LITTLE BEAR FOUND HIS WINTER BED

It was the time of year when Father Bear and Mother Bear were obliged to look for their w nter sleeping cave. At first they did not say much about it to Little Bear because he was never really willing to give up and go to bed even for a summer night. Little Bear believed that going to bed to sleep all winter was one of the worst habits of the Bear family.

It made him cross to think that never in his life had he gone sliding down a long, snowy hill; that he had never gone skating or snow-balling, or walked through a snow tunnel. The squirrel children and the little meadow mice laughed at him because he didn't know what a snow tunnel looked like.

At last the day came when Father Bear and Mother Bear closed the shutters on their small house in the forest and told Little Bear that it was time to travel. They made him eat his porridge on the doorstep that morning, and he sat there and cried while he ate.

"Don't cry," begged Mother Bear as she placed the three chairs in a row against the wall of the little house and put away Father Bear's huge footstool. "We have found a beautiful cave, and we thought we should go and camp there for a while before we settle down to sleep through the cold winter."

"I don't want to sleep through the cold winter," Little Bear wailed. "Other folks don't. Just yesterday Mrs. Maria Wildcat said again, 'Young cub,—she always calls me that when she is cross,—'young cub, you won't be anything but a baby bear eating porridge out of a bowl and sitting in a wee, wee chair and sleeping in a wee, wee bed for another hundred years if you lie round and sleep all winter. You'll never grow up!' She always says that! And Mr. Bob Wildcat says—"

"That is enough," interrupted Father Bear. "Don't let me hear you say another word to your mother about Maria Wildcat or any of her folks!"

"Well, but Father Deed says too, he says—"

Just then Father Bear took a few heavy steps toward the door.

"He—he says that salt is good," Little Bear finished quickly, and then he laughed through his tears; he couldn't help it because Father Bear had such a funny look on his face, as if he had suddenly changed his mind about something.

"You must remember," Mother Bear said gently to the little fellow, "that we belong to a family that must sleep all winter."

"I'll tell you what we will do this time," Father Bear suggested. "We will stay awake as long as we can and enjoy the woods until snow flies."

"That's what I told him," added Mother Bear. "I said that we would go and camp for a time in our cave."

"Oh, I know what let's do," Little Bear piped up cheerfully. "Let's camp outside the cave! Let's build a little shelter and really camp. Our big new coats are so thick and warm it—it—it'll do us good!"

"That is a fine plan," agreed Father Bear. "I wonder how it happened that we did not think of that before."

It was quickly settled that the Three Bears should camp near the cave instead of in it until Little Bear was willing to give up and go to bed for the winter. Then Father Bear closed and bolted the door of the little house, and the Three Bears fared forth joyfully.

Little Bear went with hopping, skipping steps because he was so happy. In his heart he felt like dancing along the trail, but he was so plump and his new coat was so heavy that he couldn't run or dance. After a while he stopped hopping and skipping and walked slowly — walk-along, walk-along, like that. He was happy, however, because he expected to stay outside the sleeping cave all winter and sleep only at night as usual. He thought it would be a great joke on his family.

Father Bear and Mother Bear were happy too, because they were so wise. They knew Little Bear couldn't stay awake all winter, no matter how hard he tried. They could see that he was already almost half asleep.

Early in the afternoon the Three Bears reached a little rocky valley where they rested beside a spring of cold water.

"Here we are at last," said Father Bear. "Our winter cave is in this very hillside where our three beds are waiting. I believe it will snow before morning, too!"

"Oh, goody!" exclaimed Little Bear.

"Suppose we sleep in the cave tonight?" Father Bear suggested. "If it doesn't snow, we can build our shelter out here tomorrow." He then opened his huge mouth wide and yawned a deep wide yawn.

"Suppose we do that very thing," agreed Mother Bear. She opened her middle-sized mouth wide and yawned too.

But Little Bear shook his head. "We might get sleepy in the cave," he said. Then Little Bear opened his little mouth so wide it looked big—and he also yawned.

"I shall find some wild-wood children and have a game of hide-and-seek with them," he told his father and mother. "After that I shall help get supper and help build our shelter for the night. I see some porcupine children! Ooo-hoo, porcupines! And there are five little wildcats on the hill! Oo-hoo, catties, shall we play a game of hide-and-seek?"

A few minutes later Father Bear and Mother Bear were astonished to see how many little strangers were ready to play with their Little Bear that chilly afternoon. They watched the fun for a few minutes and listened to the merry voices calling, and then before either of them knew what was happening they yawned and yawned and fell asleep.

As for Little Bear, he was so sleepy he could hardly keep his eyes open. The wildcat children laughed at him.

"I'll be 'It,'" said the biggest wildcat child, "because old Sleepy Head here would go to sleep before he could finish counting out. I'll blind, and you all hide. I'll count to one hundred by fives and when I get to one hundred I'll come and find you. The first one I catch will have to be 'It.' Watch out for me, Sleepy Head, or you certainly will be 'It' next time."

Then in shrill, high tones the wildcat child began counting, "Five, ten, fifteen, twenty! twenty-five, thirty!"

Little Bear heard no more, because about that time he had a strange adventure.

Neither did Father Bear or Mother Bear hear anything more, because they were both asleep and snoring.

It may be that Father Bear and Mother Bear would have kept on sleeping all winter but for an accident. Father Bear rolled over in his sleep and tumbled into the icy cold water of the spring. That woke him up, and he made such a fuss puffing and blowing and grumbling as he scrambled out of the cold water that he woke Mother Bear.

The sun was sinking behind the hills, and the wind blew cold.

"Is—is Little Bear with you?" asked Mother Bear, rubbing her eyes and yawning.

Little Bear was certainly not with Father Bear, and the forest was growing dark.

Wide awake at last, Father Bear and Mother Bear called and called, but Little Bear did not answer. The wildwood children were gone. Only an owl spoke and he wasn't comforting because all he said was "Whoo? Whoo? Whoo?"

Up and down the valley Mother Bear and Father Bear searched and searched for Little Bear, but they couldn't find him. They looked under bushes; they looked into hollow trees; they looked under fallen logs and into the woodchuck's house; but they couldn't find Little Bear.

A huge snowflake fell from the sky and landed on Father Bear's huge nose; a middle-sized snowflake fell on Mother Bear's middle-sized nose. at the same time one hundred other little snowflakes came floating down at the same time, but not one of them fell on Little Bear's saucy little nose. Mother Bear began to cry, and Father Bear didn't scold her; he just tramped on, looking, looking for Little Bear. At last Father Bear and Mother Bear reached the entrance to their winter cave.

"Some one has been in our cave!" exclaimed Father Bear in a loud, loud voice. "Whoever it is has broken down the hazel bush at the door. I shall go in and see!"

By this time the snow was falling faster and faster, and Mother Bear wept aloud. Winter had come, and she did not know where to find her Little Bear.

"Some one has been lying in my bed!" shouted Father Bear. "He has kicked the pine boughs crooked."

Mother Bear peeped in the cave. "Some one has been lying in my bed!" she called, "and he has smashed it down in the middle! Oh, look, look, Father Bear! Some one is lying in Little Bear's bed! Why, it is Little Bear!"

Sure enough, there was Little Bear sound asleep. He was dreaming that he was playing hide-and-seek in a strange forest. He was dreaming that a wildcat child said that if he didn't watch out he would have to be "It" next time, but he was safe. The wildcat child couldn't find him, because he had tumbled into the sleeping cave, and — he —thought—that—he—would try the beds. The big one was too hard, the middle-sized one was too soft, but the little one was just right. So he decided to cuddle down to rest a minute, and then, when the wildcat child was far from goal, trying to catch some one, he would jump up and run and get in free.

When Mother Bear kissed Little Bear goodnight and tucked him in for the winter while tears of joy rolled down her cheeks Little Bear half opened his eyes and said in his dream:

"One, two, three,
You can't catch me!
I'm in free, free, free!"

Father Bear in his big bed and Mother Bear in her middle-sized bed fell asleep laughing.

That night winter came, and it snowed—and snowed—and snowed.—Youth's Companion.

A Swede went into a soda water grill and whispered to the clerk, "I want some Old Squirrel."

"I can't give Old Squirrel but I can get you some Old Crow."

"Ay don't want to fly, ay yust want to jump around a little."

"God made the earth and then rested, then He made man and rested; then He made woman and since that time neither man, woman nor God have rested."

HOW TO GROW COTTON DESPITE BOLL WEEVIL

By Roland Turner, General Agricultural Agent, Southern Railway System

One most important fact that stands out in connection with cotton raising since the advent of the boll weevil is that good, carefully selected land, well fertilized and properly cultivated, is very much more sure to produce a normal yield than the average field. The importance of good land, liberally fertilized and well cultivated, or of good farming, in meeting the weevil problem, we think, has not been sufficiently stressed throughout the cotton belt. Much has been said about poison but little is said regarding the very large proportion of all lands planted to cotton each year that do not promise a yield sufficiently large to justify the use of poison in the most limited quantities for effective control of the weevil. Undoubtedly the most practical means of insuring a good crop of cotton is to select land for the crop that is naturally best adapted to cotton, that is, high, well drained, dry land that has been put in good mechanical condition through the plowing in of humus-making materials as legumes or animal manures; land that warms up early and upon which cotton makes rapid growth from the very beginning. This character of land fertilized liberally, coupled with the very best and most approved cultural methods, practically insures success. The writer has observed throughout the cotton belt that farmers here and there succeed in every community every year, regardless of weather conditions and that the principles suggested above are uniformly followed by these farmers who make outstanding successes in raising cotton.

The past season we observed a crop of 100 acres on a South Carolina farm from which the farmer had picked 115 bales. This crop was on upland; a sandy clay soil with a yellow to red clay subsoil, was high and naturally well darined and would be classed as rather poor upland soil. The farmer had plowed in the previous fall a crop of cowpeas; had followed in the spring with a thorough discing and bedding in the usual way, applying 750 pounds of good, high grade fertilizer per acre, putting all the fertilizer in before planting. The cotton stalks on this crop were but little more than knee high. The proportion of fruit to stalk or size of plant was about the best we have ever seen. The cotton which had been planted in three and a half foot rows was chopped to a stand of one to five stalks in the hill, the width of a hoe. Frequent shallow cultivations were given and continued some weeks later the usual "laying by time." Although this farmer used poison, making three applications of a homemade syrup mixture, it was interesting to note that he was of the opinion that he would have made a good crop without any poison but that he considered the poison simply an insurance. He said, "You know there is no kind of poison that will make cotton. It requires good cotton land in good condition with plenty of fertilizer and good cultivation to make cotton. Poison may save some cotton, but it never makes any." It is remarkable and, we think, regretable that the many conferences and meetings that have been held in the South in the past for devising ways and means of meeting the boll weevil menace, and assuring the future of the cotton raising industry, have practically ignored the prinicple this South Carolina farmer and other farmers here and there throughout the cotton belt have so successfuily based their fight on the boll weevil upon. The force of the logic of these successful cotton farmers seems almost irresistible and the soundness of the principles upon which they are proceeding is confirmed by the actual results being obtained in practically every cotton growing community each year. We would then suggest these general principles for meeting the weevil situation and maintaining the supremacy of the South in world cotton production, as well as insuring a more profitable farm crop in cotton for the farmers of the cotton belt.

First—Select your best cotton land for planting, that is, land that warms up early and upon which cotton has always seemed to do better than upon other portions of the farm.

Second—Break early, preferably in

the fall or winter. Thoroughly harrow and pulverize well before bedding up. Use a liberal amount of fertilizer best suited to your soil and conditions. A high grade fertilizer with a heavy content of quickly available nitrogen is probably best.

Third—Plant early but not too early. Cotton should be planted at such time if possible as to insure that it will come up quickly and grow off rapidly. Care should be taken to plant good seed. Select some good early maturing variety and secure the best selected seed of this variety you can get. The annual loss sustained by farmers from planting poor seed is enormous. A careful checking of the average cotton field in September will show a percentage of stalks with no fruit. Eliminate these by careful seed selection. If you have failed to do this it will pay you to secure planting seed from some one who was careful in selection.

Fourth—Cultivate shallow and often. First cultivations may be made with harrow or weeder. Be sure and leave a good stand. Sufficient evidence apparently has been accumulated to convince anyone that three and half foot rows spaced the width of a hoe, two or more stalks to the hill, is the best spacing. Continue cultivation until crop is practically matured and keep as clean as possible. A crop is always delayed if not actually stunted when cultivation gets behind and the crops gets grassy, even though you do clean it out later. To delay the growing and fruiting under weevil conditions nearly always result in serious loss.

Fifth—Fight the boll weevil with determination. By (a) clearing all rubbish and brush about the farm. Use fire freely on hedges and ditches about the farm, but do not burn off stubble, stalks, etc., from your fields. Plow this under and let it rot and add plant food to your soil. By (b) keeping a close watchout for the weevil which may be expected to appear as early as the cotton begins to grow. The weevil will be found in the buds of the cotton plants and may be seen very plainly for three to five yards by one who will look carefully and who cares for his welfare and that of his family. It will pay handsomely to destroy these old weevil either by picking them off or by poisoning in the bud of the cotton with calcium arsenate, because they are to be the ancestors of all the thousands and millions that may later destroy your crop. If you killed all these as they came from hibernation you would have no young weevil to bother your crop for there are no young ones in the spring and cannot be until your crop has squares large enough to accommodate the weevil's egg or in which she may make her nest for such length of time thereafter as is required for the development through the several stages to be adult which is in the early summer about twenty-one days. This means there can be no weevil to attack your cotton except those that have successfully hibernated or passed the winter about your farm until fully one month after your cotton has begun to square, because the cotton square must be about ten days old before it is large enough to commodate the egg and immature stages of the weevil. If this idea shall be thoroughly gotten over to the cotton grower it will very greatly reduce the danger of his serious loss from weevil damage.

Let's not fail to get the significance of the fact that every year under all weather conditions that have existed there are in practically every local community farmers who are able to make good yields and profit on the cotton crop. A careful study of these instances will conclusively prove that the principles above suggested are fundamental and that if and when followed success is practically assured. It is a fact, of course, that the cotton crop will require more attention and more care and, of course, the acreage should not be larger than can be handled. Every crop should be pitched so as to insure ample grain and forage for all live stock and ample food for the family. If these supplies are produced we will need much less cotton, because most of our cotton has always gone to pay our bill for these necessaries. Also if ample feed and food crops are planned the cotton acreage will incidentally be reduced to a point conforming with the advice of experts regarding cotton acreage under weevil conditions. Plan for a cash income from month to month as nearly as possible throughout the year. A few milk cows and the sale of cream will fit in admirably on most farms. Feed the skim milk to chickens and supplement the cream check with sales of eggs, broilers and fryers. Also feed skim milk to good brood sows and pigs. Avoid debt for current expenses of the farm and family.

Above all, fertilize the cotton crop heavily; 600 to 1000 pounds per acre will, if used on the right kind of land, practically insure a successful crop of cotton if properly cultivated and if the necessary precautions against the weevil are taken. While poisoning the boll weevil is a success and is entirely practicable, it is not a remedy available to the 60 per cent or more of the annual cotton acreage in the belt which does not promise a yield under normal conditions sufficiently large to prove profitable and, of course, upon which the use of poison cannot be justified even though the remedy be ever so effective.

INCREASE IN SALARY, BIG MEETING, POUNDING, PARSONAGE FURNISHED

We arrived on the South Fork circuit the first day of November and found some of the good women of the circuit at the parsonage with a good warm dinner awaiting for us which we enjoyed very much. We also received a very warm welcome from the people all over the charge. We have had very encouraging congregations at each of the eight appointments that make up the charge. Our first quarterly meeting was held, at which the stewards gave us a real nice increase in salary.

We have just closed a very successful meeting at Bethel with 92 conversions and reclamations and 29 accessions to the church on profession of faith. We have received more than 30 members into the church this year. Brother R. A. Taylor did the preaching in the meeting, which ran for ten days. Brother Taylor is a fine gospel preacher, and centers his work around the church.

Others have been telling of poundings that they had received since conference, and how glad they were to receive them. Well, we have been in the number that has been pounded, and we have had a serious attack, for on Thanksgiving day, in spite of the rain, a Ford groaning under its burden was driven into the back yard of the parsonage by two men from Wesley's Chapel and unloaded a vast amount of good things to e at, consisting of flour, sugar, coffee, canned fruit of many kinds, pickles, butter, apples and many other good things to eat. Then on Christmas night we went to a Christmas tree and there our car was well loaded with things that would make any preacher thankful, for under the tree was a large number of packages and when they were called out I found that it was all for this preacher and his family, and and when I reached home I found that my wife and children were as proud of them as I was. As cold as it was in the parsonage kichen that night we stayed in there until we had opened every package and noted the contents, and there we again found flour, pickles, canned fruit, and this time there was sausage, liver mush, apples, candy, and a large cake that would make any preacher's mouth water. This was from the church at Reepsville. We went to other Christmas trees at Bethel, Zion, Plateau, and a Christmas entertainment at Wesley's Chapel and at these received many nice presents, all of which we were thankful for.

One thing more that is worthy and should be mentioned is the new things that were bought for our comfort in the parsonage. They have bought some nice furniture and other things to the amount of $122.60. We are comfortable and happy in this parsonage, on this work, and in the midst of these good people. J. N. Randall.

Don't forget that January 27th is Good Literature Sunday.

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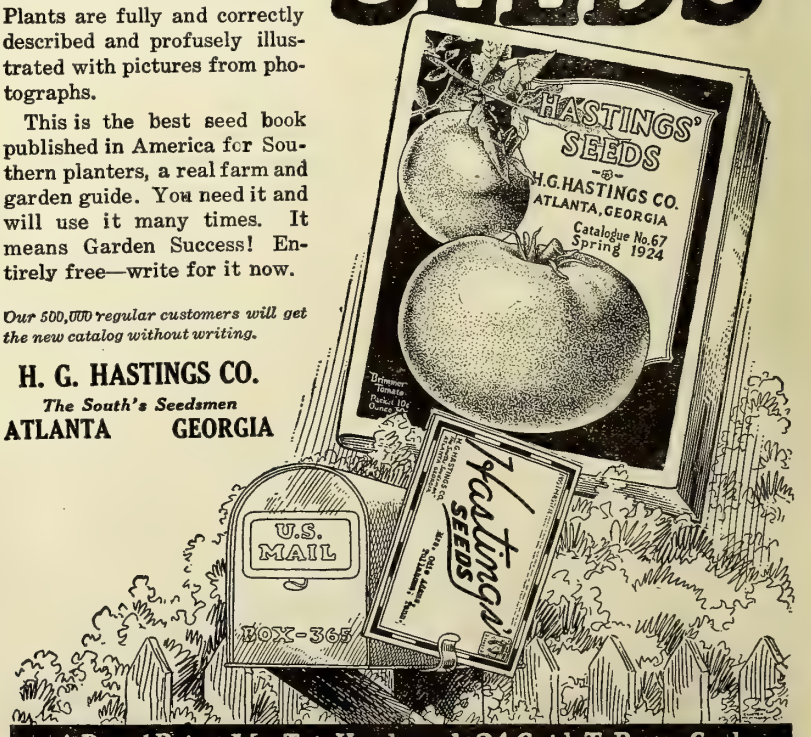
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Spinkle, P. E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Mills River, Horse Shoe, 11.....12-13
Flat Rock-Fletcher, Naples, 11.....20
Hendersonville, night 20
Mars Hill, Laurel, 11 26-27
February
Weaverville Ct., South Fork, 11...2-3
Haywood Street, night 3
Marshall, Walnut, 11 9-10
Swannanoa, Swannanoa, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 ...23-24
Saluda-Tryon, Tryon, night 24
March
Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11.....15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3....23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

January
Weddington, Indian Trail, 11.....13
Suencer Memorial, 7 13
Rural Trinity, 11 20
Seversville, 7 20
Matthews Station, 11 27
Brevard Street, 7 27

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
West Market St., 11 13
E. Greensboro, Mt. Pleasant, 3.....13
Glenwood, night 13
Main St., High Point, 11 20
East End, High Point, night 20
E. Greensboro, Friendship, 3....26-27
Park Place, 11 27
Caraway Memorial, night 27
February
Randolph, Trinity 2-3
Wesley Memorial 3
Highland, night 3
Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, Oakdale, 11....24
Spring Garden, night 24
March
Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Fr'kv., ngt. 2

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

January
Bostic, Salem, 11 13
Old Fort Ct., Ebenezer, 11 20
Old Fort Sta., 7 20

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mount Airy, N. C.
SECOND ROUND

January
Mt. Airy, Central, 11 20
Rockford Street, night 20
Spray, 11 27
Draper, night 27
February
Stoneville-Mayodan, Stoneville, Sat. & Sun. 2-3
Madison, night 3
Sandy Ridge, Delta, Sat. & Sun...9-10
Danbury, Davis Chapel, Sun, 2:30, 10
Mt. Airy Ct., Zion, Sat. & Sun...16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat. & Sun. 23-24
Leaksville, night 24
March
Yadkinville, Center, Sat. & Sun. ..1-2
Summerfield, Con. Dis. Conf., Wed. 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grove, Sat. & Sun. 8-9
Dobson, Old Siloam, 2:30 Sun..... 9
Ararat, Mt. Herman, Sat. & Sun..15-16
Rural Hall, Mt. Pleasant, Sat. & Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30
April
Jonesville, Tues. 1
District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

January
Warrenville Ct., Ashley 12-13
Creston Ct., Big Laurel 19-20
Todd Ct., Calvary 26-27
February
Helton Ct., Greenwood 2-3
Laurel Springs Ct., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24
March
Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda 15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N.C.
FIRST ROUND

January
Cramerton, 11 13
Park Street, night 13
Lowell, 11 20
McAdenville, night 20

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

January
North Main, Salisbury, 11 13
Park Avenue, night 13
Woodleaf Ct., Woodleaf, 11 19-20
East Spencer, night 20
Salisbury Ct., Providence, 11 ...26-27
South Main, 11 27
Spencer—Central, night 27
February
Forest Hill, Concord, 11 3
Central, night 3
Concord Ct., Carmel, 11 9
Epworth, 11 10
Kerr St., night 10
Gold Hill, Liberty, 11 16-17
First Curch, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24
March
Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11..22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 ...29-30
Norwood, 11 30

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FIRST ROUND

January
Glenville Ct., Cashiers, 11 12
Highlands Ct., Highlands, 11 13
Whittier Ct., Whittier, 11 20
Bryson City Ct., Bryson City, night, 20
Haywood Ct., Crabtree, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
SECOND ROUND

January
Advance, Fulton, 11 12-13
Cooleemee, Cooleemee, night 13
Green Street, Green St., 11 20
Lewisville, Sharon, 3 19-20
Kernersville, Sedge Garden, 11.....27
Thomasville, Main St., night 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.

January
South Alamance, Swepsonville 13
Mebane, 7:30 13
Yanceyville Prospect 19-20
Milton Ct., Milton, 7:30 20
Mt. Tirzah Ct., Helena 26-27
February
Cedar Grove Ct., Cedar Grove.....2-3
Hillsboro-Eno Ct., Hillsboro, 7:30.. 3
Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 26-27
Gregson, 7:30 27

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

January
Westview, 2 5
Elmwood, 2 12
Granite Falls, 11 & 2 13
Maiden, 6 & 7:30 13
Mooresville Ct., McKendree, 11....20
Jones Memorial, 3 20
Mooresville, Central, 6 & 7:30.....20
Alexander, Rocky Springs, 11...26-27
Hiddenite, Liberty, 2 26-27
Race Street, 7 27-28
February
Stony Point, 11 & 7 3-4
Mooresville, Broad St., 6 & 7:30...10
Rhodhiss, 6 & 7:30 11
Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24
March
Lenoir, First, 11 2
Lenoir, Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2.....15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesvile Ct., Bethlehem, 11 & 2, 22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30
April
Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City.

January
Perquimans, Oak Grove 12-13
Currituck, Mt. Zion 19-20
South Camden, Shiloh 26-27
February
South Mills, McBrides 2-3
Kitty Hawk, Kitty Hawk 2-3
Roanoke Island, Manteo, night 10
Dare, Mann's Harbor 11
Stumpy Point 13
Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

January
Buckhorn, Olive Branch 12-13
Elizabeth, Trinity 15
Parkton, Parkton 16
Stedman, Tabor 19-20
Bladen, Windsor 18-20
Jonesboro, Jonesboro 25
Goldston, Goldston 26-27
Siler City, Siler City 27-28
February
Hemp, Tabernacle 1
Glendon, Cool Spring 2-3
Carthage, Carthage 3-4
Haw River, Bynum 9-10
Pittsboro, Pittsboro 10-11
Fayetteville, Camp Gr'nd, Dec. 2-Jan. 2

NEW BERN DISTRICT
J. C. Wooten, P. E., New Bern, N. C.
FIRST ROUND

January
Dover Ct., Dover, 11 10
Goldsboro Ct., Salem, 11 12-13
Elm St. & Pikeville, Elm St., 7:30..13
Pamlico Ct., Bayboro, 11 15
Jones Ct., Trenton, 11 16
Newport Ct., 11 17
Harlowe, Oak Grove, 11 18
Straits, Tabernacle, 11 19
Atlantic and Sea Level, 11 20
Ocracoke 21

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FIRST ROUND

January
Raeford, Raeford 12-13
Red Springs 13-14
Caledonia, Caledonia 18
Rowland, Rowland 19-20
Maxton, St. Paul 26-27
February
St. Paul, St. Paul 2-3
Lumberton, Chestnut St. 3-4
Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

January
Kenly, Kenly 12-13
Selma, 7:30 13
Benson, 7:30 18
Four Oaks, Elizabeth 19-20
Smithfield, 7:30 20
Princeton, Princeton 26
Clayton, 11 27
Jenkins Memorial, 7:30 27
February
Bailey, Bailey 1
Zebulon, Zebulon 2-3

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible. This necessitated putting a few of the conferences on other days than Saturday and Sunday.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.

January
Robersonville, 11 13
Ayden, night 13
Bath, 11 20
Swan Quarter, 11 25
Mattamuskeet, Watson's, 11....26-27
Fairfield, night 28
February
Vanceboro, Epworth, 11 2-3
Farmville, 11 9-10
Greenville, night 10

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.

January
Northampton, Jackson, 11 12-13
Rich Square, 11 14
Conway, 11 15
Murfreesboro and Winton, 11.....16
Littleton, 11 & 7:30 20
Rosemary, 11 27
Roanoke Rapids, night 27

WILMINGTON DISTRICT
J. M. Daniel, P. E.
FIRST ROUND

January
Swansboro, Swansboro, a.m. 12-13
Maysville, Maysville, p.m., a.m. 13-14
Carvers Creek, Council, a.m. 18
Hallsboro, Wootens, a.m., ...19-20
Whiteville, Whiteville, p.m., a.m. 20-21
Old Dock, Bethel, a.m. 24
Tabor-Fair Bluff, Fair Bluff, a.m....25
Chadbourn, Evergreen, a.m. 26-27
February
Town Creek, Bethel, a.m. 1
Shallotte, Shallotte Camp, a.m.....2-3

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IN MEMORIAM

MIDGETT—Oscar S. Midgett, son of John P. and Vessie Midgett, was born in Rodanthe, N. C., April 1, 1887, and died in Elizabeth City, N. C., December 23, 1923. When a boy he connected himself with the Methodist church and was a consistent member until the end of his life. He leaves a widow and two children, Mary and little Mamie. May the peace of God abide with the grief-stricken mother and her children. A. W. Price.

KNIGHT—Earn Samuel Knight, son of Archie and Rosa Knight died November 1, 1923, when we heard the last sweet voice of our dear little son. The Lord through His tender mercy called him to a bright home not made with hands, but full of love. Samuel was two years and 23 days old. It seems to us a sad home here, and yet we know if we be true our sorrow will turn to joy—to live for Jesus, 'tis so sweet, and to be where Samuel is.

Mother.

SCARBOROUGH—Ignatius H. Scarborough was born at Avon, N. C., September 14, 1856, and died at Wanchese, N. C., December 23, 1923.

He was converted and joined the Methodist church in August, 1882, and remained an avowed believer in the Christian faith until his death. He leaves a widow and six children, three sons and three daughters, besides one brother and three sisters to mourn their loss. May our gracious heavenly Father comfort the sorrowing friends and relatives. A. W. Price.

SHERRILL — Marcus W. Sherrill, born in Catawba county, died at Terrell October 11, 1923. He spent three years in the Confederate service in Company E, 32nd Regiment. In 1865 he married Mattie Cornelius, who with four children survive—A. C. Sherrill of Hudson, Mrs. R. E. Gabriel and T. C. Sherrill of Terrell, and L. L. Sherrill of Shepherds. In youth he joined Rehobeth church. He was steward for several years and once served as Sunday school secretary. He lived a life of devotion to his church and his community. His pastor, Rev. H. C. Byrum, assisted by Rev. J. C. Brown, conducted the funeral at Rehobeth on the 58th aniversary of his marriage. He was buried with Masonic honors.

A. C. S.

TALLY—On December 16, 1923, the death angel took from the home of Mr. and Mrs. G. H. Tally their little nine-months-old daughter, who had been a great sufferer all her life. All that doctors and loving hands could do was done, but Jesus wanted to heal her little body, so He took her home to God.

She was buried in Camp Ground cemetery, and her grave was covered with flowers. We who saw her suffer can truly say:

"Sleep on little Frances,
And take your rest;
We loved you well,
But Jesus loved you best."

Her Cousin.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to take from our midst Mrs. B. F. Jennette, a beloved member of the Ladies' Aid Society of [illegible] M. E. Church, South, at Buxton, N. C., therefore be it resolved:

First, That we endeavor to [illegible] humble submission to the will of Him who doeth all things well.

Second, On account of the death of Mrs. Jennette our society has lost a faithful and consecrated member, who will be missed by her large circle of friends and loved ones.

Third, That with aching hearts we extend to the bereaved family our love and sympathies and trust that her consecrated life may lead them on to realms of eternal bliss where parting is no more.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy be recorded on the minutes of our society and a copy be sent to the North Caroina Christian Advocate, Greensboro, N. C.

Mrs. L. J. Gray,
Mrs. J. A. Quidley,
Mrs. O. C. Fulcher,
Committee.

SCOTT—Nancy Lee White was born July 5, 1860, married to N. E. Scott November 10, 1881, died December 16, 1923. She was a faithful member of Mount Hermon Methodist church for more than fifty years. She bore her sufferings in her last days with great patience. Her testimony at the last was, "There is not a cloud between me and my Saviour and I am ready to go home." She invited all her loved ones to meet her in heaven.

W. J. S. Walker, Pastor.

PUGH—Holland D. Pugh was born on Roanoke Island April 18, 1863, and died at her home in Wanchese, N. C., December 9, 1923. She had been a faithful member of the church for many years, always filling her place both in the church services and at the Sunday school whenever her health would permit. She was a devoted member of the Woman's Missionary Society. She had been for several years a life member of the society and was one of its bst workers. A consecrated servant of God has gone, but we hope to meet her in heaven. She leaves (besides a host of friends and relatives) two sons, Clarence Pugh of Elizabeth City, N. C., and Carl Pugh of Wanchese, N. C. May God comfort the breaved ones. A. W. Price.

O'NEAL—Benjamin W. O'Neal was born at Rodanthe, N. C., November 24, 1850, and died in Manteo, N. C., December 16, 1923. In early life he was converted and joined the Methodist church and served God in the spirit and life of holiness until God called him hence. He was confined to his home for more than a year, but during all his suffering he was never heard to speak a word of complaint. Like Job he waited patiently till his change came. He has left the legacy of a good name. His widow and five children survive him—one son, John D. O'Neal, four daughters, Mrs. Levenia Midgett, Mrs. Alvania Etheridge, Mrs. Elizabeth Price and Mrs. Brancy Peterson, all of Manteo, N. C., besides a large concourse of friends to mourn at his going. But God will take care of you. A. W. Price.

LANE—Victoria Horner Lane was born in Granville county May 24th, 1852, and died at the family residence in the same county September 14, 1923. On January 24, 1871, she was married to B. F. Lane of Nash county. To this union was born two sons and five daughters, all of whom survive her. She was converted and joined Banks' Methodist church early in girlhood.

Thus in brief outline is the record of a life of over seventy years that was well lived. It would be difficult to say any good thing of her that she did not richly deserve or to overstate the many virtues of which she was the happy but unconscious possessor. She made not much noise in the world, either in family, church or community, but wherever she was she was at work for her Master. She knew and loved her Lord and called upon Him in sickness and in health, and at all times she gladly submitted to His will. She was greatly attached to her home and children, and one of her greatest joys was having her children, grandchildren and friends around her. Her home was always open to her pastor.

Amid a host of sorrowing friends and relatives her body was laid to [illegible] in Banks' church cemetery, near [illegible] parents, and by the side of her [illegible]band who had preceded her.

V. A. Royall, P. C.

BROWN—Mrs. Ellie Brown, wife of Mr. J. B. Brown, was born in Haywood county at Little East Fork on Pigeon River, December 15, 1856. She was a daughter of Nicholas Norton. She was married to Mr. J. B. Brown in 1884, then moved to Clay county in 1885 and lived there until her death, November 11, 1923. She was the youngest of six children, of whom three are living yet.

She was one of the best women I ever met. She was always ready to give a word to those that were in need, and she was not ashamed to confess her Saviour before the world. She was a Sunday school teacher for years. Her life was all spent in God's service, for she joined the church at the age of eight years. She was always ready to help the sick. Her body was laid to rest in Myers Chapel cemetery by her pastor, F. L. Setzer. God give us more lives like Sister Brown.

DAVENPORT — Joseph Davenport was born March 21, 1864, departed this life December 21, 1923. Brother Davenport had a stroke of paralysis about two years ago, but recovered therefrom and was apparently well until about thirty minutes before he died. He leav s a widow, several children and grandchildren to whom he was perfectly dvoted. His devotion to family made his home ideal. He had a very attractive disposition —gentleness and thoughtfulness for others made him especially loved by all who knew him.

The funeral was conducted at the home by F. A. Lupton of the Methodist church and W. F. Walters of the Free Will Baptist church, after which his remains was laid to rest in the family burying ground near Columbia. May the Lord bless the sorrowing ones. A Friend.

PEEL—Sister Laureatte Peel of Hatteras, N. C., the young wife of Woodard Peel, just 23 years old, quit her tenement of clay on Sunday, December 9, 1923.

She was an invalid for several months and was conscious of her approaching end. She feared no evil as she went down into the valley, for she leaned on the everlasting arms. We never saw a more patient sufferer. Conscious to the end, she whispered of heaven. She simply waited for the end to come, and was unafraid.

She leaves a husband and two small children, but she said the Lord would take care of them, and we believe He will. Her child-like trustfulness was wonderful. How sweet it is to trust in Jesus. May the Lord comfort the bereaved and help them to so live that they too may die in the triumphs of faith. J. M. Jolliff, Pastor.

ROSSER—Mary Etta Jones was born in Chatham county near Buckhorn Methodist church April 17, -862, and she quietly fell on sleep in the hospital in Sanford early Christmas morning, December 25, 1923, while it was yet dark.

On December 29, 1886, she was happily married to John A. Rosser. Of this marriage there were five children, all of whom with the husband survive her.

In early life Sister Rosser gave her heart to God and became a member of Buckhorn church, but later and after marriage moved to Broadway and united with the Methodist church there and was a loyal, true member until called home.

For a number of years she was a great sufferer and gradually grew worse until the end, yet she bore these afflictions patiently, quietly and with Christian grace. They were as the refining fire by which the dross was consumed and the gold refined. I considered her a true Christian and a good woman. In every relation of life, as wife, mother, sister or friend she was genuine, and exemplified those great traits of character of real womanhood. Her husband said after the funeral that earth is darker but heaven means more than ever.

The funeral was in the church at Broadway. May God comfort the bereaved ones. B. E. Stanfield.

HICKS—Dr. William Norwood Hicks was born July 7, 1840, and died October 17, 1923, being in his 84th year. His study of medicine in the University of Pennsylvania was interrupted by the Civil War. Leaving school he served as surgeon in the Confederate army until the close of the war, and then returned to his studies and graduated in 1866. In February of this year he was married to Virginia Agnes Shaw, the daughter of Calvin and Martha Shaw, and began the practice of his profession in what was then Wake but now a part of Durham county, and practiced for fifty years. About forty years ago he was converted and joined the Methodist church at Fletcher's Chapel, where he held his church membership until he moved to Durham, placing it then in Calvary church, from which he was buried, the funeral service being conducted by his pastor, Rev. D. L. Earnhardt, assisted by Rev. A. D. Wilcox of Trinity church. Dr. Hicks was true, loyal, faithful and conscientious both to the church and the practice of his profession, and at the time of his death was Durham's oldest physician.

Frank Culbreth.

REAVES—Mrs. Martha Whitaker Reaves died at the home of her son, Mr. Rufus Turner, on March 3rd in Red Springs, N. C. She was born on March 22, 1836, in Raleigh and was therefore nearing her 87th birthday.

She had a very bright and attractive personality and had many friends, especially among the young people. She was deeply religious and a great student of the Bible. She was a very devoted Methodist and also a great lover of the Sunday school, which she attended regularly until her health failed. Many to whom she was an inspiration will miss her.

She was married three times, first to James Dixon Pearsall, second to James Bryan Turner and third to Robert Reaves. She leaves four children, Mr. A. B. Pearsall of Red Springs, Mrs. W. H. Williamson of Cumberland county, Mr. Sidney D. Pearsall of Richmond, Va., and Mr. Rufus Turner of Red Springs.

CARPENTER—Joseph T. Carpenter passed from this life to his reward November 21, 1923. He was born August 26, 1851. His body was laid to rest in the Bethlehem cemetery near the place of his birth in Polk county, N. C.

He went to Texas in early manhood, professed faith in Christ and joined the M. E. church in that state, to which he remained a faithful member until the summons came. At the time of his departure he lived in Tennessee, owning a beautiful farm there. He was a man of one book, the Bible.

He leaves one brother and five sisters to follow after—Mr. J. D. Carpenter and Miss Sallie Carpenter, Tryon, N. C., Route 1; Mrs. J. G. Waldrop, Hendersonville, N. C.; Mrs. M. G. Clark, Spartanburg, S. C.; Mrs. J. D. Sitton, Easley, S. C.; Mrs. S. M. Sitton, Brevard, N. C. Those gone on before are Mr. J. M. Carpenter, Easley, S. C., and Mrs. M. H. Shuford, Gastonia, N. C.

Brother Carpenter took the Word of God as the guide of his life. "Thy Word is a Lamp unto my feet and a Light unto my path."

Burial services were conducted by Rev. H. C. Freeman.

BARBOUR—On October 10, 1923, the death angel visited the home of Mr. and Mrs. J. O. Barbour and took from their hearts our darling Fannibel, a very bright, attractive child of six years.

No one could have been more patient during her long suffering. She was loved by all who knew her and always had a sweet smile for every one. She loved her Sunday school and would never miss going unless sickness prevented. She loved her teachers, classmates and all her dear ones. The home is so lonely without her. We are grieved to part with one too sweet for earth, but God knows best. He had a need for her. Let's bow in humble submission to His will. There is a light in the window for thee, father, mother, sisters, brothers. A guardian angel will be watching at the beautiful gate for us.

The funeral was conducted by Rev. E. B. Craven. Her precious body was brought to Bachelor and buried close by grandpa, who loved her dearly. The beautiful flowers that covered the grave told of the many friends who loved and gave us their sympathy. God save us all in heaven.

Grandpa, S. J. Bell.

SMITH—On October 30, 1923, the death angel visited the home of Bro. W. C. Smith of Hatteras, N. C., and took his faithful wife and companion.

Sister Smith went suddenly, having just been to visit a sick neighbor. She went home at bedtime and died before day. We are persuaded that she was prepared, for she was a good woman, quite unassuming, minding her own business she trod the pathway of life. She sounded no trumpet, acted well her part.

She leaves an aged mother, Mrs. Rhoda Kinsey, her devoted husband, W. C. Smith, and two sons, Blaine and Luther Smith, to mourn their loss.

She was fifty years old and able to perform well her household duties, but her work is done. May the comforting grace of our heavenly Father sustain Brother Smith in his sad afflictions. J. M. Jolliff, Pastor.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JANUARY 17, 1924 No. 3

EDITORIAL ~ PARAGRAPHS

The Scribes and Pharisees could recite accurately their creeds, but it was for these orthodox hypocrites that Jesus Christ reserved His withering scorn, while for publicans and harlots and other social outcasts He showed the tenderest sympathy. Correct thinking without character failed to deceive the Master.

* * * *

Walter Hines Page, that eminent North Carolinian, and one of the greatest ambassadors that has represented the American nation at the Court of St. James, was, according to Sir Walter Essex, "The greatest interpreter of Anglo-Saxon ideals of righteousness and justice that the World War has produced." That was high tribute from this member of Parliament who is raising funds to build a memorial to Ambassador Page, and who recently told Bishop W. B. Beauchamp that all England seemed anxious to contribute to the fund. We wonder if all North Carolina would be willing to contribute to a like fund in memory of one of her most distinguished sons.

* * * *

"Why don't you speak out in the Advocate against heresy and hit these people who are attacking the Bible?" was the question propounded to us a little while ago by an alarmed correspondent. We here and now answer that question by saying that, although a lover of peace, we will fight, if it is the thing to do, but we are anxious to have an antagonist in reach and not to be "as one who beats the air." We are too busy with more important matters to be knocking down a man of straw or to be railing at somebody out of hearing distance. Our readers would not be benefited by staging such a fight, for the heretics and those who attack the Bible are not among us. Methodist preachers in North Carolina do not preach doctrines contrary to Methodist standards. And who has heard of a layman teaching unsound doctrine? These things are unknown among us. This very matter was tested out at the last meetings of the annual conferences, when the members of both the North Carolina and the Western North Carolina conferences voted unanimously by a standing vote for resolutions that left no question as to their being in full accord with our standards of doctrines. These men by that act declared that they were true to their ordination vows, and the individual who even by implication charges that the Methodist prachers of North Carolina are unsound in doctrine partakes of the nature of a snake which lies by the wayside to drive poisonous fangs in the innocent passerby. What we need just now is to get rid of the snakes hidden in the hedgerows, rather than to bring charges of which they are not guilty against the ministry and laity who by sacrificial service and daily devotion to their tasks are preaching the Word of God, and teaching the same, and are building up the kingdom at home and in the "regions beyond." Our task as Methodists is to spread scriptural holiness over the land and not to be the emissaries of hate or to wage needless warfare about things that are not taught in the Holy Scriptures and that are contrary to the spirit of Christ.

Mr. L. H. J. Houser, editor of the Eagle, Cherryville, N. C., has in the following uttered a truth that every American should take to heart. He says: "There is little hope ahead for a people who grow to disrespect their country's laws. It brings revolution and bloodshed in the end. America is too firmly rooted and too stolidly set in ways that are right to tolerate even the slightest attempt to scoff at her laws. And it is time we were making this fact more generally understood." It is gratifying to all lovers of law and order to note with what uniformity the press of our state preaches respect for law.

* * * *

What is the doctrine of the Methodist church in regard to the Holy Scriptures? Here it is: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." In other words, the Bible contains all that is necssary for salvation, but beyond that the Article of Religion is silent. Nothing said about the Bible's being a text book in science. Nothing said about what particular theory of inspiration a Methodist is bound to accept in order to be an orthodox Methodist. According to the Methodist standards the Bible is primarily a book to tell men how to be saved from sin. Of course salvation here is not to be taken in any limited personal and selfish sense, but salvation is both personal and social in the fullest meaning of those terms.

* * * *

Dr. Basil Lanneau Gildersleeve, one of the world's most noted scholars, died January 9, at the age of 92, at his home in Baltimore, Md. He was born in Charleston, S. C., and was that city's greatest gift to the world. The son of a clergyman, his record in scholarship and achievements which are really worth while, strikes a hard blow at the notion that ministers' sons do not amount to much. His A. B. and M. A. degrees were from Princeton, his Ph. D. from Gottingen. He had honorary degrees from William and Mary, Harvard, Yale, University of Chicago, University of Pennsylvania, University of the South, Princeton and Cambridge. The leading philological societies of the world were proud to claim him as a member. He was professor of Greek at the University of Virginia from 1856-76, professor of Latin in the same institution from 1861-6. At the establishment of Johns Hopkins University, Dr. Gildersleeve became professor of Greek in 1876 and continued with that institution till he retired in 1915. He was founder of the American Journal of Philology and continued its editor since 1880. Gildersleeve's Latin Grammer has made this eminent scholar most widely known outside of strictly academic circles. His Latin Grammer, Latin Composition and Greek Syntax abide fresh in the memory of a generation, many of whom are looking toward the sunset of life. The life of Basil L. Gildersleeve was full of years and likewise one of very unusual attainments in the world of scholarship.

North Carolina Christian Advocate

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A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

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METHODIST PIONEERING IN EUROPE

Bishop W. B. Beauchamp's address to the pastors, presiding elders and Centenary treasurers of North Carolina who assembled last Monday night in West Market Street church, Greensboro, had thrills a plenty. The address was not dramatic, neither was it oratorical. It was a simple, straightforward narration of facts, as they related to gospel pioneering amid the desolations of the World War.

The bishop among other things told how in the ancient city of Prague the Methodists had set up a gospel tent, a thing unheard of in Europe, and there conducted services every night for eight months with overflowing congreations. At the end of eight months they organized a Methodist church with a thousand members.

It was under this tent that Bishop Beauchamp preached one night for one hour and a half through an interpreter, and at the close of the sermon the leader of the meeting announced that the people wanted him to preach another sermon that same night. The bishop told them that he could not preach again just then but that he would make a talk on "life service," which he did, and at the close called for volunteers. Eleven young men responded to this call. The young men are now Methodist preachers in Czecho-Slovakia. There are now two preachers from America and twenty-five native preachers in Czecho-Slovakia and abouf 10,000 members after three years work in that country, and Bishop Beauchamp says that he expects in ten years to have an annual conference there equal to an average annual conference in America. It is a story of marvellous achievement.

The bishop told how the army officer who was working with the Red Cross in Poland came to the Methodist headquarters to secure their aid in caring for the orphan children of Poland.

"Come and go with me," said the colonel, who was from Ohio. "I want to show you what we have got."

This army officer led Bishop Beauchamp to where the Polish army had kept its cavalry horses and mules, and there in those great pens built for army horses were 10,000 naked, starving children whose parents had been slain, herded as so many pigs or calves. And while the bishop and colonel looked upon that dirty, amaciated multitude in its hunger and nakedness in 13 minutes the keepers tumbled 13 little bodies into a hole dug to bury them. One was dying every minute.

This was the call that turned the Methodists to the care of orphans in Poland. They now have 300 children under their care.

Stubbleinsky.

Among these 300 orphans is a bright boy, who was not gotten out of the pens that stabled army horses, but who had been picked up almost dead in a stubble field and taken to the Methodist orphanage. He like the most of these children had no name. If they had ever known their names the anguish through which they had passed caused them to forget their names. So it was decided to name him "Stubble" after the field in which he had been found and to add "insky" to give the name a Polish sound. So he was given the name "Stubbleinsky" and to this was prefixed "Paul." His name is now Paul Stubbleinsky.

This bright boy came to Bishop Beauchamp as he was leaving the orphanage and said something in Polish which he had to ask the matron to interpret for him. And this was the message from that lad: "Tell the Methodist church that it will never be ashamed of me."

THE CENTENARY RECORD OF CENTRAL CHURCH, ASHEVILLE

No church in our connection has made a finer Centenary record than Central church, Asheville. Since the beginning of the Centenary they have put $58,660 into missionary enterprises as monuments to their faith in the missionary cause.

"I have often recalled the morning Dr. Rawlings asked our board to meet him in the pastor's study," writes F. M. Weaver, one of the business men of the church.

"It was then that he first brought to us the message of the Centenary, or rather what would be expected of Central. When he told us that Central would be expected to subscribe at least $40,000, a serious expression crept over the faces of us all. The awakening that followed was really a revelation.

"At the time this work began our yearly budget ran around $10,000. This coming year it is about $30,000, and the outside calls are accepted as a privilege and cheerfully met."

Thirty thousand dollars of their Centenary money went into the building of Central church, Sao Paulo, Brazil, in memory of Dr. C. W. Byrd, who was pastor of the Asheville church at the time of his death.

Thirteen thousand five hundred dollars has been used for the erection of McLain church, Sungkiang, China, which is now nearing completion. The Methodist churches of Asheville also contributed $4,000 to this enterprise. The Sungkiang district of the China Mission in which McLain Chapel is located was established four years ago and consists of ten circuits, with a laboring force too small to do the work that should be done. In the ten circuits that make up the district, there are thirty-two organized societies, seventeen of which have church buildings and five with good sites awaiting the money for building. McLain Chapel is an entirely self-supporting church.

Fourteen thousand one hundred was allotted to the building of the Hardin Memorial church in Seoul, Korea, in memory of E. K. Hardin, another beloved pastor of the Asheville church.

Besides these contributions to widely scattered foreign fields, the Wesley Byrd Bible class of Central church also contributes $60 a year to the Wesleyan Institute at San Antonio, Texas. Out of the eighty students enrolled in the institute last year, twenty volunteered for the ministry.

"GIVE ATTENTION TO READING"

The fourth Sunday in this month, as is well known, has been set apart as "Good Literature Sunday." St. Paul's admonition to Timothy, "Give attention to reading," should be made the watchword, or the rallying cry of the day. Emphasize the importance of reading good books and good papers.

The Woman's Missionary Society of West Market Street, Greensboro, has amid its many activities taken up the work in behalf of the North Carolina Christian Advocate. These good women are getting new subscribers and also collecting renewals. And they are doing business, too. It is an example that others would do well to follow. Ten per cent of all monies collected goes into the hands of the society and at the same time the workers are contributing to the general intelligence of Methodist people. For no one can be an intelligent Methodist who does not read his church paper. He may be informed about other things but he is ignorant of what his church is doing. All together to make "Good Literature Sunday" a success.

"The first year we idolize the pastor; the second we criticize him; the third; the third we scandalize him." Is there any truth in the above? Does it apply to any you know?

A PROFITABLE OCCASION

The conference of presiding elders, pastors and Centenary treasurers which began in West Market Street church, Greensboro, last Monday night and closed with a luncheon Tuesday noon proved to be a profitable occasion. Bishop W. B. Beauchamp and Drs. R. L. Russell and L. B. Patterson were the speakers and their addresses were heard with manifest interest. Rev. R. M. Courtney was on hand as director of affairs in this conference, the primary purpose of which was to arouse a fresh interest in the Centenary pay-up week that is now at hand.

The members of the conference returned home resolved to put forth their best energies to collect what is yet due on Centenary pledges as the following report of the committee on findings indicate. This report was unanimously adopted by the body while at luncheon and a request made that it be read next Sunday in every church in North Carolina.

In those churches where the pastors cannot be present the superintendent of the Sunday school or the Centenary treasurer will see that the North Carolina Christian Advocate is on hand at Sunday school and that the report of this committee is read to the school.

Report of the Findings Committee.

Whereas, the report of the leaders in charge of the Centenary Movement shows that the sum of $3,277,000 subscribed in North Carolina, $1,786,000 has been paid; and

Whereas, the additional reports show that Christianity throughout the world is suffering, and will continue to suffer through lack of funds to carry on the work already begun, and must soon cease unless available money be forthcoming.

Resolved, That the special Centenary Conference of presiding elders and pastors for the North Carolina and Western North Carolina conferences, held in Greensboro on January 14 and 15, 1924, most heartily endorse the plans and methods by the Centenary Commission for the collection of unpaid pledges, and commend same to the churches and pastors throughout the state, and urge that same be placed in operation at once.

Resolved further, that each church be earnestly urged to raise the amount now past due, according to the schedule of apportionments suggested by the commission.

In view of the fact that this is the close of the Centenary period, and that the great task remains unfinished, it is agreed that this group of presiding elders, pastors and laymen throw the full power of their office and personality into the victorious completion of this divinely ordered movement.

Respectfully submitted,

Findings Committee,
A. D. Wilcox, Chm.
A. L. Smoot, Sec.

"IN THE MIDST OF LIFE WE ARE IN DEATH"

This ancient declaration familiar to all has been accentuated by modern conditions. Those who question it have only to read the following figures for Chicago and vicinity to know that it is true. The Northwestern Advocate says:

"The clock of death carried by the Chicago Tribune during 1923 with hands pointing to the number of deaths by automobile in Chicago and vicinity, the number of deaths by bootleg booze and the record of gun murders, totaled on the evening of December 31, 721 deaths by automobile, 216 by moonshine and 267 by gun fire; 225 of the deaths from automobile were children, 64 of whom were under five years of age; 530 of the deaths were pedestrians. The Tribune published the name, age, address and date of death of each of the unfortunates, covering several pages with the black record. Mechanical genius has developed far more rapidly than has the skill of man to elude this modern Frankenstein. He may some day cultivate a sixth or seventh sense of the nearness of danger or develop a quick, emergent leap that may serve to keep pace with the increasing danger, but until then streets of our cities will continue to run with the blood of the innocents."

PEOPLE AND THINGS

Rev. Elzie Myers writes: "Sparta circuit last year was assessed for general work $215, paid $18; for conference work, assessed $290, paid $25."

Married, at St. John's church, Gibson, N. C., on December 29, 1923, F. C. Howell and Miss Myrtle Pate Gibson, Rev. A. J. Parker officiating.

Rev. Daniel Lane with a full pantry, a warm welcome, and plenty of work ahead of him began the new year at City Road, Elizabeth City, with fine prospects for a good time.

North Carolina Methodism had a net gain in membership last year of 6,248. These North Carolinians stand by their conference organ and profit by it.—Oklahoma Methodist.

Rev. Dr. J. T. Gibbs has decided to make his home in Warrenton, and is moving from Fayetteville to his new home this week. His new address will be Warrenton. His correspondents are requested to not change of address.

Rev. H. L. Atkins in Bandera, Texas, desires to thank friends in North Carolina for Christmas greetings and other remembrances of the season. He is not able to write each one who was kind enough to think of him.

Brother Johnson says: "I am writing this to ask you to please correct an error which occurred in my recent notice. My name appeared as "Emmanuel Johnson," whereas it is Samuel Johnson. I hope I'm like him in a measure, but don't feel worthy to bear his name."

At the Teachers' College, Greenville, N. C., the students in their church relations are distributed as follows, according to the statistics collected by the Y. W. C. A.: Methodists, 182; Baptists, 174; Presbyterians, 50; Christians, 21; Episcopalians, 15; Free Will Baptists, 8; Lutherans, 6; Quakers, 2; Catholics, 2.

The Methodist Advocate says: "The secular press has given out the following: 'The remains of Bishop E. E. Hoss and Mrs. Hoss, interred at Muskogee, Okla., the home of the family for a number of years, will be removed to Tennessee and be reinterred at Jonesboro on March 16. Bishop Collins Denny will officiate at the reinterment.' "

Rev. Raymond Browning, one of the general evangelists of the Methodist Episcopal Church, South, will begin a meeting in Trinity church, Trinity, Sunday morning at 11 o'clock, January 20, 1924. The meeting will run for ten days or more and during that time the people of the village will be glad to have those in the neighboring communities to attend.

Haywood Street church, Asheville, is being redecorated throughout and other improvements made. Rev. Carlock Hawk is the pastor and is now in his second year as pastor. Over a hundred have been added to the church since he became the pastor. Last Sunday was a great day for the church, when the pastor preached a fine sermon on "Prayer and World Redemption," and at night a pageant, "The Centenary at Work in Japan," was given.

Mr. F. S. Blair of Guilford College says, "The church sent him to plow." But here is his story in full: "Apropos to Dr. Booker T. Washington's story as given in the Advocate January 3rd last is the following: A colored man offered before the church court desiring to become a minister, he said, 'Brudder Mawderator, I wishes to be a minister ob de gospil. I feels I'se been called to dat wuk; for a long tim eback I'se ben seein' in de shin' dark nites de big letters P. C. Dat says to me, Preach Christ, Preach Christ. So I wants to lay it fo' de church, de bredering and de sistering, dat dey may set me apawt for dat holy wuk. Now darfore I leves de matta wid you all.' There was silence for a while after the fashion of Quaker meetings 100 years ago. A white wool headed darky arose and said: 'Brudder Moderator, we has hearn what de brudder sais he has seed in de ski—big P. C.—and he thinks dat it mean a call from heaven to preach Christ. I think he means mity well, but I thinks he do not 'terprit de great sine in de ski right. I thinks the big P. C. means Plow Cotton—Plow Corn. You all knows he's a good plower and we had betta keep a good plower ruther than git a poor preacher.' The church sent him to plow."

Rev. J. E. Abernethy, pastor of Trinity church, Charlotte, has recently moved into the new $20,000 parsonage which his congregation has just erected. This is one of the most modern preacher's homes in North Carolina. It is located on Dilworth Road.

Columbia University tops the list in enrollment with 30,619 resident students. Of this number 11,578 are of the undergraduate, graduate, and professional schools, 9,318 are university extension, while 12,477 are of the summer session. Every state in the Union is represented.—Exchange.

M. C. Ellerbe, one of the young men who joined the N. C. conference last November, now at Trinity College, and who expects to be there for the summer school, would like to get in touch with pastors on circuits who would desire his assistance in revivals during the month of August. As to his ability they may write Rev. D. A. Clarke, Ahoskie, N. C., or Rev. A. J. Groves, West End, N. C.

Dr. J. C. Wooten, presiding elder of the Newbern district, announces that Rev. W. C. Jones has been appointed pastor of the Pamlico-Vandemere circuit and will take charge next Sunday. Brother Jones has done three successful years work on the Jamestown charge, Greensboro district, and is a splendid gentleman and a fine pastor and preacher. The people of his new charge will be delighted with him and will find him in every respect as true as steel. The Advocate congratulates this charge upon their good fortune in having Brother Jones for their pastor.

Rev. N. M. Wright of Windsor is filled with thanksgiving. Listen to him: "It is somewhat refreshing to read what others are enjoying—and none the less when you know that you are sharing in the good things of life, both material and spiritual. So long as we remain on this terrestrial globe we wish to be able to appreciate and enjoy that which contributes to the body and soul. The friendship and love for the pastor and his family was attested by the ladies and men in the preparation of warm meals and delicious food from time to time. And the supply of wood has not failed. Would it not have shocked you to have had a heavy bag handed you in the dark? Been a snipe hunting? Well, the shock was alleviated when on Thanksgiving we sat down to enjoy delicious turkey dinner. We were thankful. And then to have a young man leave 48 pounds of flour, three pounds of coffee and 50 pounds of sugar! You know a preacher never orders that much sugar even though we need it to keep sweet. Editors can fall back on their memory and say, 'Them days are gone forever.' Added to that the quarterly conference raised the salary $200. And the stork was kind to us. On December 22 he left a strong, kicking boy whom we named Wilson Bruce—after that 'grand old man of S. street' and a progressive steward of Calvary church, Durham. If he be not an ecclesiastical statesman, then you may ask, 'What's in a name?' We are thankful. Hearts and homes are open to us. May we be faithful to Him from whom come all blessings. And the Advocate is not forgotten. Enclosed find check."

WASHINGTON DISTRICT ASSESSMENTS

	P.E.	Dis.	A.C.	G.C.	Orp.
Aurora	130	12	312	356	200
Ayden	130	8	329	393	210
Bath	105	8	260	360	150
Bethel	135	12	332	383	180
Elm City	135	12	240	355	150
Fairfield	100	8	160	183	100
Farmville	145	13	356	415	210
Fremont	145	12	350	403	200
Grimesland	80	6	139	106	150
Greenville	345	25	1245	1222	360
Mattamuskeet	110	10	228	358	130
McKendree	85	5	199	138	180
Nashville	150	15	444	468	250
Robersonville	25	2	88	58	55
Mocky Mt.—Clark St.	52	4	107	148	155
Rocky Mt.—First Ch.	350	30	1407	1369	330
South Rocky Mt.	22	4	63	79	55
Mocky Mount Ct.	75	4	198	144	148
Stantonsburg	140	12	320	408	200
Spring Hope	140	12	308	394	180
Swan Quarter	135	12	260	368	150
Tarboro	140	13	356	414	210
Vanceboro	80	4	175	148	130
Washington	275	25	1135	1137	320
Calvary, Wilson	21	2	59	42	48
First Church, Wilson	350	30	1411	1373	360

Through the preaching of life service and stewardship the Centenary has been the means of inducing 5,000 young men and women to turn their attention to the Christian calling. Of this number about 700 are already at work in our mission fields at home and abroad. Others are in course of preparation. Never in all the history of Methodism have people volunteered for Christian service as they have during the Centenary period.

Two leaders in the Methodist Episcopal Church, South—Bishop John M. Moore and Dr. Charles C. Selecman, president of Southern Methodist University at Dallas, Texas—were numbered among the callers at the Herald office on Monday morning. They are visiting leading universities of the country with a view to securing suggestions that will prove valuable in making plans for new buildings for the institution of which Dr. Selecman is at the head. The New England universities in their itinerary include Boston, Brown and Yale. Both Bishop Moore and Dr. Selecman report an auspicious outlook for unification.—Zion's Herald.

MISSIONARY INTEREST AT TRINITY COLLEGE

The delegation which represented Trinity College at the recent Indianapolis convention was "more than full." The college was entitled to nine delegates. All of these went, aided materially by contributions of the students and faculty. In addition to the nine students, Prof. H. E. Spence, head of the Department of Religious Training, represented the faculty. Besides these, one girl and two boys went as ushers, special delegates, and exhibitors. Thirteen was not an unlucky number, but the delegation counted besides two former Trinity students who were present from other schools, making a total of fifteen, one of the largest delegations from the South, certainly the largest from a Southern Methodist college.

This fine showing was but another phase of the marked interest in missions which has characterized Trinity College, during the past few years especially. Seven Trinity graduates have gone to foreigh fields since the World War. I. L. Shaver is in Japan. I. Tanaka is also there. Hiram K. King is in Poland. Ben H. Houston has been in Brazil and will return if the health of his family will permit. The same is true of J. W. Fitzgerald, who has been in Cuba. Miss Mabel Cherry is in Korea. Dr. W. B. Cannon went under contract with the Mission Board to build a hospital in Mexico, and did so, but was forced to leave because of ill health.

The present student volunteer band numbers 23. Several of these students will go to foreign fields in the next few years. There are a number of former volunteers who have been at work but who will soon ask for definite appointments.

Trinity College was the first college in our church to conduct an institute of missions, which was done during two days last spring by Bishop James Cannon, Dr. E. H. Rawlings, Rev. C. G. Hounshell, Rev. S. A. Stewart, and Mr. W. W. Alexander. Following the successful experience at Trinity similar institutes have been planned for other colleges. Hitherto they had been held only at the theological schools. Another such institute will be held at Trinity this spring.

For some years an annual missionary offering has been taken by the students and sent to be administered by Rev. Hiram K. King, at present a missionary in Poland and a graduate of the college of the class of 1919.

Two courses in Christian Missions, of full academic value, are offered in the Department of Religious Training by Prof. James Cannon. Last year the Board of Missions awarded 120 certificates of credit to the students in these courses, these being the first awards made by the board for college work in missions. Plans for the future development of religious instruction at Trinity call for a full department of missions, and this department will soon be an actuality.

PINK SLIPS TO THE NUMBER OF 2369

The following wire reached this office under date of January 14:

"Editor North Carolina Christian Advocate, Greensboro, N. C. Announce Board of Finance has received two thousand three hundred sixty-nine pink leaf reports to date and that response of church in this matter is very encouraging. Urge preachers who have not sent this report to do so as soon as facts are available." Luther E. Todd.

TO THE METHODIST PEOPLE AND PREACHERS OF THE CAROLINAS

Dear Brethren:

At last the united effort of the whole church to take more adequate care of our superannuated preachers, and the widows and orphans of deceased preachers, is to be put forth. Not even one of our millions of church members is known to object to this provision, to the need of it, to the worthiness of the beneficiaries of it. From unnumber- brethren, through long years, in the most open manner, the statement has been made, and truly, that in this sacred cause the church from the beginning has failed to do its duty. How often has the appeal for the collections for connectional work been centered upon this item of the "old preachers, widows, and orphans," and the response of our congregations to this special need been the raft to float the whole budget!

Now, without other organization than our well known and time honored methods, without needing to set apart brethren to do this special work, without interfering with individual initiative, but leaving to each one the selection of his own plan, the responsibility and the privilege to do this work is given to our laymen, pastors and our presiding elders. It ought to be easy to do, and without reasonable doubt it can be easily done.

Each congregation in the church is asked to contribute to this sacred cause a minimum amount equal to that allowed for the support of the ministry for the year 1922-23, to be paid in five annual installments. Beginning February first next, and continuing for six weeks, there is to be a period of cultivation. But many congregations, pastors and presiding elders have been forehanded. Already more than $3,000,000 of the minimum $10,000,000 has been assumed by quarterly conferences. One presiding elder in the Carolinas has already secured the subscription for the minimum amount from each charge in his district.

To confess that in the care of the men who have given their lives to the church, and the brave and noble women who have shared their scanty living, of the children who have known none of the luxuries of life, but who vividly remember the economy in the use of necessities, we and our forefathers before us have been at fault, is neither easy, nor pleasant. With humiliation we make the confession, and now God helping us we will change that sad record. Brethren, we have reached the crisis. If we be real men we shall neither falter or fail.

Very truly yours, Collins Denny.

THE ALBEMARLE COUNTRY METHODIST

By C. B. Culbreth.

A Word to the Stewards.

Dear Brethren: A good Methodist steward agreed with the writer the other day that the importance of the office and the value of the services of a Methodist steward had not been given very large public recognition by the church. Your brethren in the ministry, most of them at least, are in position to know something of the difficulties which you have in discharging your duties. And they are grateful for your service which has made it possible for the church to continue to serve humanity in an ever enlarging way.

Twice blessed are those of you who have learned how to change your responsibilities and obligations into privileges and opportunities. If you have been elevated from the position of a servant in the kingdom of the Lord to a place of friendship with the Master all of your work in the church has taken on a new meaning for you. If you no longer serve in the capacity of a hireling but in the spirit of the Good Shepherd there is both poetry and music in your work. And you find unspeakable joy in the doing of it.

"The work of steward is a thankless job," said a good brother the other day. The stewardship like the ministry is its own reward. The glory of it all is found in the doing of it. The motive back of your stewardship and my ministry qualifies them. "We are not Christians because we obey the Lord. We obey Him because we are Christians." What is the attitude of the steward who is moved from within toward larger responsibilities? There can be but one answer, namely, here am I, Lord, use me in a bigger and better way for the advancing of your interest in the kingdom.

Brethren, my prayer to God is that you may be filled with the Holy Spirit and always seek to render larger and larger service in the vineyard of the Lord.

CAN AN HONEST LAWYER DEFEND A CLIENT HE BELIEVES TO BE GUILTY?

Not infrequently some one who is disgusted at what he deems over zeal of a lawyer in defending one believed to be guilty, will declare that no lawyear can defend a client he believes guilty. It has been so stated, in effect, in the columns of the Advocate.

Is it so? Who is the judge of the law—the court, of which the attorneys on both sides constitute a part, as well as the jury—or just the one lawyer to whom the supposedly guilty applies for counsel? If he is to be the judge of the case, why not let him pass upon the whole case and determine the disposal of same? If he is only to be "counsel" in the case, then surely, as has been said by an eminent authority, "Any case fit to be presented to the court is fit for a lawyer to present." Some may say a particularly bad case is not fit to be presented to the court at all. Then such must accept lynch law, to be consistent. That is the only court in which there is no counsel for the accused.

Once the writer was in his office, and a man came in with every appearance of super-robustness, save that he moved with greatest apparent difficulty and sat down with labored effort, so much so that it did not seem possible that he could be suffering as badly as he would have one believe. He had been in a railroad wreck and had his back hurt, before the days of X-ray proficiency. Several doctors had attended him, but he did not stay in bed more than a day or two at the time. He continued to suffer and finally died. A post mortem showed that he had his back bones badly broken and almost had his back broken, and the doctors said he must have suffered tortures little short of the damned. But of the several lawyers who became interested in the case, pro and con, not one realized the man was suffering seriously, and more than one feared the client was malingering. Let me say again, this man, the very picture of robustness—large, ruddy, strong looking, good color in his face, and he baffled the doctors completely.

He had sued the railroad for damages. The day it was calendared for trial he died at the zenith of life, and only and entirely on account of the wreck, and the injury he suffered in it. His widow and children carried on the case, and recovered. But suppose the lawyers had refused the case, it would have been left until after his death, and, as it was more than a year, it would have been hard to prove in court, and especially as there would have been no autopsy had not one of the lawyers represented him demanded it.

No, it is the duty of a lawyer to become counsel for those who need it, and to act the part of an honorable advocate with due zeal for his client's interest. If innocent, to clear him, and if guilty see that the guilty has a fair trial and not unjust punishment.

Advocate.

THE WORLD PROBLEM—OUR RESPONSIBILITY

All agree the world's greatest need is not more religion or religions, but the greater practice of the religion of Jesus Christ in every day living—and the burden is with those professing it.

This is only restating what has been repeatedly stressed by thinking men in all walks of life—but do they tell us how this need shall be met? How indeed, except in one way, and that by each of us, every day and in every way—consistently and persistently living and practicing the teachings of Christ. For only as we so live—each in his or her own place and task, wherever that may be—just so far will our lives be reflected and make the community life and spirit—from community to state, state to nation—thus this spirit will finally find expression internationally. Therefore only as we each live in accordance with, and practice the teachings of Christ individually, are we doing our part—our plain duty towards meeting this world need. It can be met in no other way. It is finally and absolutely a matter of individual living—individual responsibility—with world-wide influence. We will do well to consider and always remember our personal responsibility in this the world's greatest need. X.

ELIZABETH CITY DISTRICT PREACHERS' MEETING

The ministers of Elizabeth City district were called to meet at ten o'clock January 3, in First church, this city, by Presiding Elder C. B. Culbreth. A majority of the divinely commissioned officers heroicly braved the baby-flood, bottomless roads, and all other obstacles, and were present in response to the summons of their beloved chief.

The spirit and purpose of the meeting, and the good gained, were well put in the opening words of the elder: "We have no cut and dried program for this meeting. We have come to confer together upon points of chief concern in our work, to pray together, and help each other in any way we can."

Rev. J. V. Knight of Edenton presented a well prepared appeal on evangelism. "Bishop" A. W. Price of Roanoke Island led the group in special prayer. A prayer league Covenant of Intercessors was formed, every preacher of the district to pray once each week for every other preacher of the distict, culminating in a special pre-Easter prayer week for a spiritual awakening.

In the absence of Rev. W. W. Peele of Trinity, Durham, who came up missing, Rev. N. H. D. Wilson spoke briefly and conservatively upon the subject the preachers generally are silent on in seven languages—the Centenary. Under the urgings of the elder the preachers pledged themselves to a consistent effort to carry to a successful conclusion our Centenary program.

Little was said or done concerning the Christian Education Movement. This was in keeping with the former record of the district.

The Superannuate Endowment question was faced heroicly and with confidence.

The Advocate also was properly and forcefully presented by our wide-awake elder.

A unique item of interest in the plans put over in the meeting was to perfect a plan for a Preachers' Circulating Library, each preacher presenting a list of three preferences, from which list the resident peachers of Elizabeth City as a committee are to choose one to be paid for and owned by the individual, and to be read in turn by each of the ministers of the district during the year. Daniel Lane.

THE PRINCIPLE IS WRONG

By R .T. Poole.

We hear much said about the poor salaries paid our preachers and I admit this is a just criticism. It is my purpose to point out one of the contributing causes that has helped to bring about this condition. It is not necessary for me to try to show here that there are many charges heavily taxed to pay the present salaries and the other collections. These are facts shorn of sentiment, yet many of these charges would undertake to raise the salaries at least a few dollars were it not for the policy of our church, through its district boards, to penalize such charges for doing the thing they ought to do. To illustrate: If a charge raises its salary five hunder dollars it is thereby automatically penalized two hundred dollars the next year for doing it. If a citizen violates the criminal law of the state he is penalized or fined as a punishment, the object being to restrain him from doing it again and to deter others from doing the same thing. We are all human and I assert the application is in effect the same. I trust there are none so narrow as to rise up in holy horror at the exposition of the truth but that in good conscience the church will find some proper and equitable basis by which the conference collections can be apportioned to the several charges and not any longer use the pastor's salary for the preceding year as a basis for doing it. The principle is wrong.

MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, February 21, 1924, at 10 a. m.

All applications must be approved by the Conference Board of Church Extension or its executive committee and in the hands of the General Board on or before February 15th. No application will be entered on the calendar after this date.

Don't forget that January 27th is Good Literature Sunday.

LOVE DIVINE

With tear-dimmed eyes, on bended knee,
I saw Mount Calvery.
Beneath that cross there flowed a stream
Of blood, there spilled for me.

Then I well knew my very sin
Had nailed Him to that tree.
I cried in deep remorse within,
"My God! My God! Save me."

In answer to my prayer there came
Pardon so full and free.
I heard a voice within me say:
"I did it all for thee."

Oh, wondrous, matchless Christ Divine,
With love so full and free!
Oh, may this heart and tongue of mine
Praise Thee eternally!

B. C. Reavis.

GOOD LANDING AT LAKE LANDING

Am glad to say to the readers of the Advocate and to all others as well that on our arrival at this place and circuit that family and myself received a warm reception from this good people. When we landed at Engelhard a few weeks ago (which seems like only a few days), one evening about night, after a short and pleasant trip on the safe, able and comfortable boat Rebecca, with a sober, gallant and big-hearted captain, crew and many passengers of the same good spirit.

After reaching Englehard Brother Sam Gibbs, a big-hearted Methodist (and I am glad to say that this country has a multitude of such Methodists and the church is proud of them), provided a machine to take us about four miles to the parsonage. Since we reached our destination at the parsonage, Lake Landing, N. C., the good, big-hearted Christians of this great country have not ceased to bring us all the good things we could enjoy. The blessings have been flowing in like a great flood tide from every quarter. The Englehard people came over and gave us an excellent pounding New Year's night, which was highly ed ciated from those faithful, loyal su tians who are working hard to God an excellent house which will hear more of later. So you C t is good to live in the land of the th g where they furnish you with b thing from a chicken to a milch v. It has been a continuous pour- in of God's blessings through the ectionate, benevolent hands of d's loving people of Mattamuskeet cuit.

Evan J. Midgett.

HAPPY WELCOME AND A SURPRISE

We have been given a very happy elcome back to the Person Street ad Calvary charge for the fourth year. The pastor was very greatly surprised on the night of December 19th when at the close of prayer service at Calvary church he found that some parties had been trespassing on his property—a Ford car which he had left just outside the church. Yet he was not at all worried about it or out of humor when he found that during the trespassing thirty dollars' worth of groceries had been left in the car for the pastor and his family—even cakes for Christmas and almost a barrel of flour being included.

We have about decided not to be surprised at anything that Calvary church might do. Last June the Sunday school presented a handsome birthday present to their pastor, which was a fifteen jeweled gold cased Waltham watch and gold chain with his name engraved on the back of the watch. Then the last Sunday before our annual conference this church came with a more substantial gift when through their Sunday school superitnendent they expressed their appreciation for their pastor and his services with and for them. The superintendent asked for the privilege to make an announcement which was gladly granted, but the surprise was that he read a letter of appreciation for the pastor and therewith handed him a purse of one hundred dollars in cash—twenty dollars in gold and sixteen new five dollar bills which had never been folded. Victory Sunday school also appeared on this scene and presented therewith their special offering of $13.25. Who would not have tried to do his best at preaching under such an occasion as this? For all these things we are profoundly grateful.

Our heavenly Father greatly blessed this charge last year. By his help we were permitted to add to the membership of our churches 129 persons, 107 of whom were received on profession of faith. We lost twenty-five members, and finally had a net increase of 104 for the year. There were also two Epworth Leagues organized and a membership of 105 reported to our annual conference. The Sunday schools have been good with very gratifying attendance, and a record of eleven certificates for work done in training courses having been won.

E. C. Maness, P. C.

RUTHERFORD COLLEGE CHURCH BUILDING

Were you ever seized with a conviction you could not get rid of until you yielded to its call? Well, I have, and it is this: That I might so present to the friends, patrons and former students of Rutherford College the great project that has been undertaken by the Methodist church of this place—that of building a modern church, equipped for modern church work. (This work is far too great for this town and community to finance), as to call forth a general and generous response from the above classes. While we are sure the Board of Church Extension will help, and help liberally after the work is nearing completion, yet so great is the probable cost of the building (not less than $25,000) and we cannot afford to put up a less expensive church at this great educational center, where beside the local population many hundreds of choice young men and women come to secure a Christian education, a large per cent of whom come to fit themselves for Christian wark—preachers, missionaries, Sunday school workers, etc. It is simply unreasonable to expect them to get a well rounded Christian education in a college that has no adequate church building, and of necessity an imperfect church organization. While it is true that many of our students have taken high rank in Christian service, how much more efficient might they have been if we had this additional equipment?

All you people who have been here know full well that there is not a capitalist here—not even a well to do farmer, no factory or industrial plant of any kind. There are two railway mail clerks, one locomotive engineer (and he expects to move away soon), a few traveling salesmen, two evangelists, four superannuate preachers (one of them a renter), two preachers' widows, and the college professors, only two of whom own their homes here. But this is inventory enough to make it plain that we need and will highly appreciate any amount large or small that you may find it in your heart to send us. Some one may say, "Why don't you get part of that large left over war fund?" That has been directed to the building of churches in state university towns, and while a portion would be as wisely spent here as at these secular educational centers, that it can or will be diverted to this place is not to be expected. However, it does look to me that the church should sacrifice as freely to the making of her own schools as fit centers as she does to compete with other churches in holding our own in universities under state control.

We have the walls built above the basement story, built of native stone, laid in cement by expert builders, and will begin work again as soon as the winter is over, hoping to put it under roof during the summer. Now if God directs this plea to the hearts of men and women of means so they will respond liberally and freely to this call we will soon invite you to the dedication of one of the best village churches in the state. Send money or checks to either the pastor, Rev. E. J. Poe, or the chairman of the building committee, Rev. M. T. Hinshaw, Rutherford College, N. C.

J. T. Stover.

THE TIME OF BEGINNING IN EARNEST

By Luther E. Todd.

February 1, 1924, is the date for beginning the six weeks' publicity in all the charges of the church in behalf of the Epecial Effort for Superannuate Endowment. This period of cultivation will extend to March 16, 1924.

The St. Louis office is now mailing to every pastor a package of the booklet "The Call of the Forgotten Man" for careful distribution among the members of the charge. Every pastor should be on the lookout for this package, and, upon its arrival, put it in a safe place until February 1.

The final results of the great movement to provide adequate Superannuate Endowment will be determined chiefly by the amount of real work done in publicity. The people will gladly contribute to this cause when it is explained to them, and February 1, 1924, is the time to begin the explanation.

The general plan of action, for the period of publicity, is clearly stated in the Workers' Guide, pages 23-25. If this program is followed with real purpose and enthusiasm, the whole church will be aroused to such an interest in the Forgotten Man that nothing can stop her until she pays the debt she owes her aged and worn-out preachers. On the contrary, if there is no cultivation, the outcome is sure to be disheartening. There can be no harvest without the sowing of seed.

With the actual campaigning for the comfort of the Lord's disabled prophets so near at hand, my soul longeth and my heart crieth out in supplication for the blessings of Almighty God upon those who are called to serve as leaders. The church never faced a greater opportunity than that which is now presented for supplying the distressing needs of those who made her great. Help us, dear Lord, faithfully to meet the responsibilities which rest upon us in this emergency.

Speak of the importance of good literature in the home January 27th—Good Literature Sunday. Let every subscriber to the Advocate try to pay up that day.

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This is a big opportunity for the buyer of a piano or player-piano. Dozans of clubs havealready been formed and not one member is in any way disappointed. All are loud in their praise of this plan. Ask Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga., to send you the Club's catalogue and furnish full particulars as to prices, terms of payments and other features.

Frost Proof Cabbage Plants

90% of plants in South killed Jan. 6th. We saved six or seven million, which we offer while they last at the following prices: 200 for $1.00; 500 for $1.75; 1000 for $3.00, postpaid. By express, $2.00 per 1000. Jersey and Charleston Wakefield, Succession, Flat Dutch. Onion. Lettuce and Beet plants same price. PIEDMONT PLANT CO., Albany, Ga., or Greenville, S. C.

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WOMAN'S PAGE

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Mrs. H. K. Boyer.....Editor
Mt. Airy, N. C.

North Carolina Conference

A BUNCH OF SWEET PEAS FROM GOD'S FLOWER GARDEN

The 23rd Psalm.

Possession—1st verse.
Provision—2nd verse.
Position and Progress—3rd verse.
Preservation and Presence — 4th verse.
Power and Plenty—5th verse.
Protection and Purpose—6th verse.

—Selected.

A STANDARD MISSION STUDY CLASS

A standard mission study class may be defined as follows: A small group, with a leader, making a systematic study of a book or problem holding daily or weekly meetings until the study is finished. A standard class is a discussion group and not a lecture.

The leader and the members of the class should be in close personal touch so that the discussion may be informal and each individual may feel free to express her impressions and opinions and to discuss the questions and problems which have arisen in her mind.

The most successful classes number from ten to fifteen members.

The class should meet daily or weekly for a course of from six to ten sessions, each session an hour to an hour and a half in length. The meetings should begin and close on time.

There should be one leader in charge throughout the entire course. Viewing the course as a whole, she is in position to develop a plan and lead to a definite objective, thus giving unity and a sense of progress to the work.

Each member of the class should have a textbook. The book should be carefully studied. The facts presented in the book afford a basis or starting point for discussion. There should be free use of reference books, articles in the current press, missionary periodicals, and other magazines. Maps, charts, pictures and curios add to the interest of a study class. A blackboard is almost a necessity.

Each member should have a notebook. The leader may cultivate the habit of note taking by calling for summaries which require a review of the contents of the notebooks.

The standard class is a discussion group and not a lecture. Give time for informal discussion. Skillful use of questions is essential to the proper guidance of discussion. Strive to get the members of the class to ask questions. Keep the discussion to the point.

The best leader is the one who says least and makes the class do most.

Suggestions for Mission Study Classes.

A mission study class must fit its environment. Women with several years of experience in mission study should endeavor to form standard classes.

If it is not practicable for each woman to buy a book, the books should be passed to the different women, so they may be studied by each member of the class.

Plan, if possible, to finish the book in a short period. It is far easier to sustain the interest in the book if the study covers a week or six or eight weeks than if it covers so many months.

Each small group with a leader may be counted as a class and reported to the conference superintendent and to the cultivation secretary in charge of missionary education. Only five points for mission study may be counted on the honor roll.—Council Leaflet.

PRAYER CIRCLES

In the prayer circle covenant we pledge ourselves to search diligently the Word in order to compare our lives by it, whether in spirit, soul, and body we conform to Christ's nature and life in our impulses, thoughts, words, affections, desires, and acts. The prayer circle has proved a blessing and a comfort to many and promises to enlarge and increase the spiritual helpfulness of many in the future.

Prayer circles may be organized by personal endeavor. Wherever a group of women agree that they will, at a specified hour, be in united prayer for a definite object, a prayer circle may be formed. If it is not convenient for the women to meet together for prayer, let them agree upon a certain hour when they may all be together in spirit and unite in prayer for the work and workers, praying by name for the persons and objects agreed upon.—Council Leaflet.

NEW CONFERENCE MISSIONARY SOCIETY IN BRAZIL

Miss Mary Sue Brown, one of our missionaries in Porto Alegre, Brazil, in a recent letter, says: "The large package of literature containing leaflets, etc., came at a very opportune time, as we had just completed the organization of the Rio Grande do Sul Conference Missionary Society. I mailed the literature to the wives of the missionaries and to one or two Brazilian women who can read English. In this way the leaflets are scattered all over the State of Rio Grande do Sul.

"There was a number of women at the annual conference which met here in Porto Alegre this year. We women missionaries thought this a splendid time to try to organize the Conference Missionary Society, as we had been agitating the subject for two or three years. So a meeting was called, and here in the parlors of our Collegio Americano the women met and discussed the possibility of organization and the constitution and bylaws. There were representatives from eight aid societies, and every one of these women was enthusiastic in changing her aid society to a missionary society. There were two dozen women present, and there were three missionary societies represented besides the eight aid societies. We elected the officers, and the society was an actuality, to our great joy. I have longed to see this day ever since I came to Rio Grande do Sul and had tried to do something about it before I went home on my furlough, but there was no response either from the women themselves or from the preachers. I am sure you will be glad to know this step forward has been taken, and that from time to time you will send us literature."—Bulletin.

SPECIAL REQUEST FOR PRAYER

Miss Lelia Roberts, our pioneer missionary in Saltillo, Mexico, writes: "Political skies in Mexico are becoming dark, and the prospect is that they will become darker as the days go by. Watch the papers. I will do my best to keep you posted, but, as you know, some things cannot be told in a letter. Ask our people to pray for us more earnestly than they have ever done."—Council Bulletin.

MISS VAN HOOSER RETURNS TO STATES

Friends of Miss Ruby Van Hooser, of the Japan Mission, will regret to learn of her return to the States because of ill health. Miss Jean Callahan accompanied Miss Van Hooser, who is now in Lane Hospital in San Francisco. She is suffering with some spinal trouble which causes much suffering; however, the best of medical skill is hers.—Council Bulletin.

Western North Carolina Conference

LOSING TEAM ENTERTAINS WINNERS

Following the reading of "Forces in Japan" by the study class of Central Methodist church, a reading contest was engaged in by the class, divided into groups or circles, with the understanding that he circle making the fewest points in a given time should entertain the remaining circles.

The Franklin-Pine Street circle lost, and entertained in a very clever and unique manner at the home of Mrs. R. H. Leonard, chairman of the circle, last Friday afternoon.

On their arrival the guests were given Japanese currency and shown into a railroad station where they purchased tickets for a trip through the "Land of the upside down."

The conductor, Mrs. Leonard in coat and cap, called and led the way to the train (next room) where the merry party was finally seated, and amid many questions and observations the touring train started.

The party was personally conducted by Mrs. E. F. McKinney, who pointed out objects of interest along the way from Yokohama, where the start was made, to their destination.

Several stop-overs on the tickets allowed the travelers to see many wonderful things in the Flowery Kingdom.

"Mother Paddison," as news boy, kept the passengers regaled with peanuts, popcorn, chewing gum and fruits.

The party was surprised and delighted to meet their friend, Mrs. J. W. Frank, impersonated by Mrs. H. K. Boyer. Mrs. Frank is the wife of the missionary to Japan supported by Central church and is well known and loved here.

Tea was served in true Japanese style and the journey resumed.

Upon their return to America the party was entertained by the nation-wide celebrity, Samantha Allen, impersonated by Mrs. Boyer. "Samantha" wore a grey velvet bonnet with a prim bow under her chin, with long streamers, and a black taffeta coat tightly belted with hoop skirt effect. She had just returned from Japan with her partner, Josiah Allen, and the poetess, Ardelia Cordelia Tutt, and gave the travelers an account of her "tower" as well as some clever poems.

A delicious salad course temptingly served with Christmas boxes of homemade candy for favors brought this delightful affair to a close.—Mt. Airy News.

PARK PLACE INSTALLS

The installation of officers was the main feature of the meeting of the Woman's Missionary Society of Park Place Methodist church Monday afternoon.

Mrs. W. L. Trotter's circle was found to have been the winner in the attendance contest started three months ago. Mrs. Trotter was chosen as chairman general of circles. Mrs. G. S. Ferguson was appointed new chairman of the membership committee.

When Mrs. S. V. Dawson, the new president, was installed she made a short talk, greeting the society and outlining briefly her hopes for the year.

The other officers formally installed by the pastor, Rev. L. B. Hayes, are as follows:

Vice president, Mrs. Fred Cunningham; recording secretary, Mrs. M. W. Gant; corresponding secretary, Mrs. A. L. Wood; treasurer, Mrs. Dan Fields; assistant treasurer, Mrs. R. S. Wimbish; superintendent of local work, Mrs. Fred Odell; superintendent of social service, Mrs. P. A. Hayes; superintendent of supplies, Mrs. A. W. Bagley; superitnendent of young people's work, Mrs. R. B. Allen; superintendent of children's work, Mrs. H. E. Elliett; superintendent of mission study, Mrs. C. A. Hines; agent for the Missionary Voice, Mrs. F. M. Clements; pianist, Mrs. Sparger; historian, Mrs. H. E. Ballance; press reporter, Mrs. F. M. Clements.

CENTENARY INSTALLS OFFICERS

An interesting installation service was observed at the meeting of the Woman's Missionary Society of Centenary Methodist church Monday when the new leaders took the oath of office.

Rev. R .G. Tuttle, pastor of the church, presided over the service which brings into action the following women:

President, Mrs. T. A. Glascock; vice president, Mrs. R. A. Schoonover; corresponding secretary, Mrs. R. H. Milton; recording secretary, Mrs. George Graff; treasurer, Mrs. Frank Brooks; chairman local work, Mrs. J. E. Faulkner; chairmen of circles, Mrs. Harry Lewis, Mrs. Lula Gleason, Mrs. George Graff and Mrs. N. R. Ham; superintendent of young people's work, Mrs. R. G. Tuttle; superitnendent of children's work, Mrs. W. H. Hire.

Mrs. T. A. Glascock succeeds Mrs. R .A. Schoonover in the presidency.

A talk by Miss Zoen Kuk Zien, Chinese student at Greensboro College, was an interesting part of the program. She spoke on the old and new woman of China. About 40 members were in attendance. After the program the retiring officers were hostess at an informal tea.

THIRTY-ONE NEW MISSIONARIES

Thirty-one missionaries to work under the auspices of the Methodist Episcopal Church, South, were accepted by the candidate committee at its recent meeting on December 15. Practically all of these candidates will begin their work in 1924. A few of them are accepted for work pending the completion of their college training.

Mrs. Hume R. Steele, candidate secretary, presented the applications of candidates for missionary service under the Department of Woman's Work. Those accepted for home mission work are: Miss Irene Kupp, New York; Miss Lottie Green, Branford, Fla.; Miss Ruby Berkley, Red Banks, Miss.; Miss Esther Mae Boggs, Greenville, S. C.; Miss Elise Setzler, Cowpens, S. C.; Miss Emily Mildred Dorsey, Dallas, Texas; Miss Sophie Kuntz, New Orleans, La.; Miss Elza Mae Lee, Kiowa, Okla.; Miss Eunice O'Bryant, Earl, Ark.; Miss Myrta Davis, Beaumont, Texas; Miss Blanche Mae Day, Dexter, Mo.; Miss Naomi Howie, Waynesville, N. C.; Miss Helen Byrd Reeves, New Haven, Conn.; Miss Martha Robinson, Jackson, Tenn.; Miss Hazel Bulifant, Hampton, Va.

Candidates accepted for foreign mission work under the Woman's Department are: Miss Alice Bertha Denison, Waco, Texas; Miss Mary Helen Rosser, Macon, Ga.; Miss Sadie Maude Moore, Statesboro, Ga.; Miss Amy Jo Burns, Winfield, Kans.; Miss Nannie Gilder Black, Chester, S. C.; Miss Lexie Vivian, Carrizo Springs, Texas; Miss Mildred Frances Bryant, Scottsville, Ky.; Miss Lucille Lindsey, McCurtain, Okla.; Miss Ruth Audrey Kellogg, Boyle, Miss.; Miss Bessie N. Baldwin, Curdville, Va.; Miss Eda Cade, Lono, Ark.

FROM ASHEBORO

The December meeting of the Missionary Society of the M. E. church at Asheboro was a very interesting one and the society has made a good record for the year 1923. The following ladies are the officers for the year 1924:

Mrs. J. W. Hadley, president.
Mrs. Oscar Redding, vice president.
Mrs. T. E. Lassiter, treasurer.
Mrs. W. A. Underwood, recording secretary.
Mrs. Joe Ross, corresponding secretary.
Mrs. Will Coffin, Supt. social service.
Mrs. W. B. Lassiter, Supt. publicity.
Mrs. W. B. Lassiter, Pub. Supt.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

BIG BUSINESS

The nnual observance of Children's Week in our church is a big business for little folks. In spite of the fact that the observance of this week, which observance is church-wide, came during the time our annual conference convened last October quite a satisfactory showing is presented by Miss Virginia Jenkins, under whose direction Children's Week was promoted. Miss Jenkins' report follows:

No. churches observing the week	38
No. parents' meetings held	37
No. parents present at meetings	5270
No. homes visited	3630
Percentage of homes visited ...	63
No. forward steps	32

FORWARD STEPS

One of the distinctive features of the observance of Children's Week is the holding of a parents' meeting in the church where the week is observed. At these parents' meetings one definite thing is agreed to be done. Miss Jenkins reports some typical Forward Steps as follows:

Employment of two directors of religious education.

A new church.

The building of a new Sunday school annex.

The placement of the Sunday school expense in the church budget.

Grading the Sunday school.

Teacher training classes organized.

Separate elementary departments.

Juniors given a part in the worship service.

Obtain "B" rank in all elementary departments.

Increased attendance and offering.

The furnishing and equipping of elementary departments.

Cradle roll and home departments organized.

Adults set a better example before their children.

CONFERENCE COUNCIL MEETING

The second annual Sunday School Conference Council meeting, composed of the presiding elders, the district Sunday School superintendents, the executive committee of the Sunday School Board and the employed conference workers, was held at First church, Salisbury, Tuesday afternoon and evening, January 8. Ten of the eleven presiding elders, six of the district superintendents and all of the executive committee and conference workers were present. The meeting was filled with the discussion and adoption of a conference-wide program as follows:

1. Eleven thousand increased enrollment this year.

2. Every teacher seeking to win every pupil to Christ. Active co-operation in the campaign of evangelism in the Sunday schools.

3. Eleven working district organizations.

4. Sixteen standard training schools with four or more courses in each school.

5. One hundred leadership training classes.

6. Fifty "One Week One Unit" schools.

7. Every presiding elder and pastor taking the training course.

8. Seven hundred registered Wesley Bible classes. Conference federation.

9. One hundred one-day circuit Sunday school institutes.

10. Missionary instruction and giving in every Sunday school. Centenary pledges paid in full and specials taken.

11. Program of Work (wall chart) placed in four hundred schools and personal visit from conference or district officer to interpret and check up same.

12. District Sunday school conference held in every district with special effort made to secure attendance of every Sunday school superintendent.

13. Children's Week observed in every "B" and "A" type school the last week in September.

14. Sunday school Day observed with liberal offering in every church.

15. Liberal fifth Sunday offerings to Children's Home from every Sunday school.

ENROLLMENT GOALS

The eleven thousand new Sunday school scholars desired to be found within the bounds of the Western North Carolina conference were allotted to the various districts in the following numbers:

Asheville district	1,000
Charlotte district	1,250
Greensboro district	1,250
Marion district	750
Mt. Airy district	750
N. Wilkesboro district	500
Salisbury district	1,000
Shelby district	1,250
Statesville district	1,250
Waynesville district	750
Winston-Salem district	1,250
Total	11,000

TRAINING CLASSES

The various district units in the Conference Council agreed to try to get as many local leadership training classes in the various districts as appear opposite their names:

Asheville district	10
Charlotte district	12
Greensboro district	12
Marion district	7
Mt. Airy district	8
N. Wilkesboro district	5
Salisbury district	10
Statesville district	10
Shelby district	12
Waynesville district	7
Winston-Salem district	12
Total	105

MONEY! MONEY!

There are just three conference causes that call for money from our Sunday schools. These are missions, Children's Home offering and Sunday School Day offering. The missionary offering is asked for once a month. The Children's Home offering comes once every three months. The Sunday School Day offering is asked for once every twelve months. Last year our Sunday schools gave over $16,000 to missions. Continued and increased offerings are being given to the Children's Home. The Sunday School Day offerings have been woefully small. In order to promote the elaborate program outlined for this year more money will have to be raised from our Sunday schools on Sunday School Day. With this in mind the Conference Council asked each district to set a goal for itself and the following amounts were agreed upon by the representatives from each district:

Asheville district	$ 500
Charlotte district	600
Greensboro district	600
Marion district	300
Mt. Airy district	300
N. Wilkesboro district	100
Salisbury district	500
Shelby district	500
Statesville district	500
Waynesville district	250
Winston-Salem district	600
Total	$4750

This amount is to supplement the annual appropriation obtained from the conference budget.

North Carolina Conference

WILMINGTON SCHOOL SET-UP

With Revs. J. M. Daniel, A. D. Wilcox, H. C. Smith, and A. L. Ormond, Messrs. M. J. Cowell, L. C. Walsh, and Major W. A. Graham, Miss Edna Wilkins, and Miss Hattie Willis in attendance representing the various Methodist churches of Wilmington, a meeting was held in Grace church the evening of January 8 for the purpose of perfecting plans for a Standard Training School to be held in Fifth Avenue church the week of February 1015. A board of managers and various committees were named, hours and place of meeting determined, and various other details considered, and machinery is now in motion looking to a great training week for the Sunday school and church workers of Wilmington and vicinity.

The first sessions of the school will be held Sunday afternoon, February 10, at 3:30 p. m. After Sunday the sessions will begin at 7:30 p. m. Two class periods in each of the five courses to tbe offered will be held each day, including Sunday afternoon. Although the Presbyterians will not share in the management or responsibility of the training school this year, they are being cordially invited to attend the classes.

The board of managers is constituted as follows: Major W. A. Graham, chairman; M. J. Cowell, secretary; L. C. Walsh, M. F. Allen, W. H. Montgomery, J. C. Parker and A. J. Lee, Jr. The various committees are as follows:

Publicity and Enrollment—A. B. Love, Miss Martha Voshall, Mrs. E. R. Clark, Rev. C. N. Phillips, Mrs. W. H. Grimsley, and J. C. Parker.

Entertainment—Miss Edna Wilkins, Mrs. I. C. Wright, Mrs. H. S. McGirt, and Mrs. M. J. Cowell.

Arrangements—Rev. A. L. Ormond, W. H. Montgomery, and Mrs. L. C. LeGwin.

Finance—R. S. McKeithan, W. T. Hufnagle, and F. R. Montgomery.

Books—Miss Enda Wilkins.

Courses and instructors will be as follows:

"Story Telling," Mrs. G. W. Green; "Junior Organizaion," Miss Virginia Jenkins; "Intermediate-Senior Agencies" or "Intermediate-Senior Organization," to be supplied; "Sunday School Management," to be supplied; "Program of the Christian Religion," Prof. James Cannon III.

HAMLET'S NEW BUILDING

Leaving Wilmington Tuesday night your conference superintendent of Sunday school work found himself Wednesday morning in Hamlet discussing with Rev. W. C. Martin, pastor, and Mr. L. E. Blanchard, superintendent, plans for the proper equipment and use of their dandy new Sunday school building, which will be occupied for the first time about February 3. Our progressive congregation at Hamlet is investing approximately $30,000 in a departmental Sunday school building, equipping it with adequate equipment, and planning to serve its growing Sunday school in a manner, in a measure at least, commensurate with the importance of the task in hand. And the matter of trained officers and teachers, of course, is not being overlooked. Arrangements were made while in the city for a training school to be held in the new Sunday school building the week of March 16-21. Superintendent Blanchard is already on the alert for men and women and young people to supplement his present teaching force, and he is going to insist they be workers who will stud yto show themselves "approved unto God, workmen who needeth not to be ashamed." He expects not less than 50 workers and prospective workers representing his Sunday school to attend the training school.

THE ROCKINGHAM DISTRICT

Thanks to Rev. W. C. Martin and his automobile, your conference superintendent was able on this trip also to drive over to Rockingham and discuss with Rev. J. H. Shore, presiding elder, plans for Sunday school work in the Rockingham district. Training work, including the big district-wide Standard Training School at Carolina College, Maxton, this summer, and various non-standard training schools, and general promotion work in the district were considered. Sunday school work is very close to the heart of this good presiding elder, and it is being supported and promoted by him wherever he goes. The Maxton training school and other Sunday school interests were discussed also at the meeting of the pastors at Aberdeen recently, and the presiding elder and pastors are expecting a great school and a large attendance and marked advancement throughout the district. In addition to a fine presiding elder and faithful pastors, the Rockingham district is fortunate in having two splendid district workers in the persons of Prof. Ernest J. Green, of Carolina College, district Sunday school secretary, and Mrs. E. B. Ward, of Rowland, district elementary superintendent.

TO OUR ELEMENTARY WORKERS

Miss Georgia Keene is your conference elementary superintendent and wants to help you in every way that she can in your work during this year. The following are some of the things that you can ask her to do for you:

1. Help in the introduction of Graded Literature.

2. Help in the organization and grading of groups and departments.

3. Furnish literature on all phases of the work with boys and girls 12 years of age and under.

4. Answer any letter that you write her about your work.

5. Furnish you information and book lists for reading on elementary work.

6. Check up your departments or groups and give you the proper recognition for the work your group is doing.

Have your department checked early in the year and get your Program of Work to guide you in your work for the year. They will be a wonderful help to you.

Miss Keene has plenty of work to do, but she wants to serve every elementary worker in the conference in the very best way possible. She must know where you need and want help before she can give it. So, workers with boys and girls 12 years of age and under, call on your conference elementary superintendent, Miss Georgia Keene, College Station, Durham, N. C.

GREGSON SUNDAY SCHOOL

Gregson is Durham's newest church, and Gergson Sunday school is its newest Sunday school. Last Sunday morning it held its second session with an attendance of about 50. This was fine for a new Sunday school and the rawest, coldest Sunday in years. Miss Keene attended this session and made a talk on elementary work. These folks are planning to give the boys and girls the very best advantages possible and asked her to come down and tell them what to do. The workers present were very enthusiastic, and we believe that they will make this a Sunday school to which they can point with pride.

Rev. D. M. Sharpe is the pastor of Gregson church and realizes fully the importance of the work of the Sunday school to the church. Mr. H. E. Nycum, principal of the North Durham graded school ,s the superintendent of the Sunday school and is wide awake to his task. He has a splendid corps of teachers who are determined to help him make their Sunday school one of the very best in the conference.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

Western North Carolina Conference

MEET OUR NEW FIELD SECREARY

"When in the course of human events" an efficient and popular servant of the church like Miss Grace Bradley, until recently the field secretary of Wetern North Carolina leagusdom, determines and carries out her determination to "marry and settle down," and when on this account it becomes necessary to find a successor to such an one it is sometimes exceedingly difficult to lay hands on the person who can exactly fit into the vacancy. But the men who have had this responsibility thrust upon them feel very happy to report that Providence seems to have prepared and made available the very one who can take up this great work. Her name is Miss Sallie E. Carroll, She, like her predecessor, is a daughter of the Methodist parsonage. She hails from Virginia, but realizing this "terrible" (?) mistake made at the very start of life, she hastens to atone for it as far as may be by giving her superb Christian womanhood to the young life of fair Carolina. Miss Carroll is a graduate of Randolph Macon College and has been for some time getting ready for "naturalization" by serving most acceptably as assistant pastor to our big West End church at Winston-Salem. Miss Carroll has established headquarters in the Y. W. C. A. at Charlotte and has plunged into her work with an intelligence and enthusiasm that are a guarantee to success.

She appeared before the League Union of Concord-Mt. Olivet-Kannapolis a few nights ago and made a most favorable impression. The leaguers of this conference should keep her busy. Don't fail to ask for her services.

North Carolina Conference

JONESBORO LEAGUE OBSERVED CHRISTMAS

At the regular council meeting in December it was unaimously decided that the league would give a pageant, "At Bethlehem on Christmas Day," have a Christmas tree at the county home ,and remember some of the old people in the community with Christmas boxes. Committees were appointed and plans formulated to carry out these suggestions.

The pageant was given on the fourth Sunday night, December 23rd. The church was beautifully decorated for the occasion. A musical program was rendered by the junior choir and a hidden choir under the direction of Miss Blanche Godfrey, pianist.

Miss Bertha Avent, our president, had carefully and patiently trained those who took part in the pageant. Each one of these did his part well. A profound impression was made on the large audience present as the women in the pageant gathered around an improvised platform talking of the new star they had seen, when the shepherds appeared and told what they had seen and heard concerning the birth of Jesus.

At the door there was a box placed to receive free will offerings as a token of Christmas cheer for others. A nice collection of confectioneries and money was given, and this was used to fix Christmas boxes. Christmas Day several members of the league visited ten or twelve homes and left Christmas boxes of confectioneries for the aged and infirm.

On Wednesday night, December 26, a Christmas tree was given at the county home for both white and colored. It was a beautiful tree and several gifts of various kinds were given to each one. It was a delight to see how these old people enjoyed the tree and Santa Claus. A musical program was given by those present for the occasion. We consider this the real way to enjoy Christmas by bringing happiness and good cheer to others who are less fortunate. The members of the league received a blessing also as theiy carried a blessing to others.

Margaret Maloy, Sec.

MURFREESBORO LEAGUE

The Intermediate Epworth League of Murfreesboro held its regular business meeting January 7, 1924. From the reports made by the different officers we find the year 1923 has been very successful, and from the interest shown by the members 1924 will be more successful. Our attendance has been very good, but there is still the 100 per cent goal to work toward. We are just entering into an attendance contest, in which the league is divided into two groups, taking as the name of one group "White," the other "Gold," adopting the league colors. We lost three of our members last year, but five more were added to our roll.

During the year 1923 the treasurer's report showed cash receipts of $133.72. Part of this money we used to help pay for a piano for the church; to help send a boy to the hospital; to help furnish the parsonage; and several other minor things, which in all amounted to $78.93, leaving us a balance of $54.79. This amount was not much, but taking into consideration that our league is composed of high school girls and boys, we are proud of our year's work and look forward to a year of deeper interest and more earnest effort on the part of our members. Meryl Britton, Sec.

ATTENTION, LEAGUERS

Trinity Epworth League of Wilmington, N. C. ,held its last council meeting on January 3rd, and at which meeting I was directed to address a letter to all the leagues in the Eastern conference of the Epworth League of North Carolina through the means of the Christian Advocate and the Epworth Era and say, that Trinity League wishes to make a suggestion respecting the games which are to be played at the league conference to be held at Morehead City the middle of June this year; that is to say, each league innovate some sort of game at home and present it at the conference, which shall if worked as suggested add a good many new games to our list which are needed very badly, as we have in our league already played every game that can be had in printing, or rather prepared, and we must all amit that to play the same games over and over do not tend to enliven things a bit. Everybody that attends league conference looks forward to stunt night with enthusiasm as that night creates much sensation and affords the individual league the opportunity of showing the conference how much pep they have. It is our thought to stage on stunt night any game that you might make up, and if accepted well have it listed in the first new issue of the league book of games and also the name of the league that introduced it. We shall be glad if you will let us know through the medium of the above mentioned papers or you may write us directly whether our suggestion meets with your favor or not. Harry Daniels.

ATTENTION, RALEIGH DISTRICT PASTORS AND LEAGUERS

The Raleigh District Institute is just a little over three months away. tI will be held at Smithfield, N. C., April 25th and 26th, at Centenary Methodist church. Our Epworth League records must be complete and you can help us to do this. If you have a league at your charge or church and it has not been reported to the district secretary, won't you please forward this valuable information to him immediately and help him "Boost Raleight District" because "Raleigh District Boosts?"

Phillip Schwartz.

SILER CITY LEAGUE

The Siler City Epworth League was organized Jaunary 7, 1923, with an enrollment of about 30. We are just one year old and are wide awake with an enrollment of about 70. Isn't that fine? We think it is, but we are not going to stop with that number. We want every young man and woman, boy and girl in Siler City to join us. Throughout the year we have had a wonderful average attendance of about 30. The league has raised approxim ately $150 in its year of existence. Fifty dollars of this was a pledge offering sent in to the African Special.

Last summer we sent a delegate to Morehead City to the conference and ar expecting to send another this summer.

We are a standard league and have received our chartered certificate. A large number of the members have been on the honor roll and received pins. Every one seems eager for the time to come to read the names of the honor roll.

Are you working to be the best league in the state by conference time this summer? We are. Our banner of gold and white is flying higher and higer and we want a better and larger league than ever before.

In closing I, the corresponding secretary, want to tell you in behalf of the leaguers what a leader we have. Physically she is not strong. Nevertheless she has not missed but once during the year. Should we not be proud of her? She and her husband, Rev. Mr. Hinson, organized the league, and it seems that there are not words to express how much we appreciate the work they have and are still accomplishing.

Come and visit our league when you can. You have a cordial invitation at any time and are heartily welcomed by all. Margaret Wrenn,
Cor. Secretary.

JUNIOR AND INTERMEDIATE LEAGUE WORK

The week of February 3-10 has been set aside as Junior and Intermediate League Week. This is one of the greatest weeks in our league calendar, a time when in churches where there are sevreal chapters these will draw closer together, and when in churches where only one league exists a desire for others may be instilled in the hearts of the members of the congregation.

The junior and intermediate superintendents are to a large extent dependent upon the councils of the senior leagues for their co-operation. The plan includes a union meeting on Sunday evening, February 3, a special program given by the juniors and intermediates for the board of stewards, a Valentine banquet given by the seniors, open meetings of junior and intermediate leagues. The week may be one brimming over with gladness and permeated by a spirit of prayer. Suggestions are given in greater detail than in any previous year in the junior and intermediate Epworthians, and more briefly in the Epworth Era for February. The Central Office will be delighted to help you in making plans. We are eager to hear from you about them. Ida Mallary Cobb,
Junior League Secretary.

January 27th is Good Literature Sunday. Give the people a chance to subscribe for the Advocate.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

OPPORTUNITIES!

1. Memorial buildings.
2. Money on the annuity plan.
3. Hundreds of friends to write Methodist Orphanage in their wills.
4. Sunday schools and classes to support children.
5. Missionary societies to clothe children.
6. Useful books and magazines for library.

* * * *

A Son.—I am publishing in these notes a letter which one of our boys wrote before leaving us last summer. In some strange way the letter was overlooked when similar letters were published. It breathes a fine spirit, and goes to show that our boys and girls face life with a serious purpose.

* * * *

Dear Friends:

I want to take this opportunity to express to you my heartfelt thanks for making it possible for me to be brought up in such a beautiful home. I have spent six years in this home and I want to say they were the happiest years of my life. It want to express to Mr. Barnes and "Miss Mattie" my sincere gratitude for their loving care and the interest they have shown in me. I can only show my real appreciation by a life of usefulness after leaving this home where Christian ideals are the controlling influences.

Thanking you again for making it possible for me to spend these carefree days in this beautiful home.

Sherwood White.

* * * *

Memorials.—The time is short for those who are thinking of erecting buildings at the Orphanage as memorials. How I would like to have two or three real memorial buildings on our beautiful campus! Such buildings would serve a two-fold purpose. They would keep alive and perpetuate the noble deeds and beautiful life of those who have crossed over the great divide. In addition to this the buildings would furnish homes for many fatherless children. This couples a holy sentiment with something tangible and worth while. A memorial that does not serve the living, does not honor the dear one whose name is inscribed thereon. I shall be glad to correspond with anyone who have the matter on their hearts. If a visit to the interested parties is preferred, I shall count it a joy to go at their convenience. Time is flying and I would like to consult as soon as possible those who may want to perpetuate the memory of some one whose life was a joy and inspiration to them.

* * * *

A Christian Knight.—Carlyle wrote a book on heroes and hero-worship. While we do not worship heroes today, we do admire and honor them. Many of earth's greatest heroes never led a victorious army like Foch. In that great day when all shall assemble before the King, many of the "forgotten men" who filled obscure places in our itinerant ranks, will be proclaimed as the greatest in heaven.

I am publishing a letter from one of our beloved and honored superannuated preachers which he sent to me at Thanksgiving. At the time he wrote he was sick. This Knight of the Cross has never had a big paying appointment in our conference, though he turned his back on a paying position in order that he might preach the unsearchable riches of the Gospel of Christ. Today he is old, in poor health and living on small means. In his letter was a check for our beloved Methodist Orphanage. I do not know when I have ever had my soul touched as it was the morning I opened and read his letter. Heaven came close to earth that day! Let our great church rise up as one man and for once and all show our gratitude to these holy men who have fought the good fight of faith, and who are now on the western slope where the shadows are lengthening and the night so near at hand!

* * * *

My Dear Brother:

I have been debating in my mind several days whether in my present physical and financial condition I could afford to send as much as five dollars ($5.00) as thank offering to the Orphanage, but the Orphanage articles are worth many times more than that amount and I trust may bring many times more from different sources. My Father has never failed me and I can trust Him now to see that I have the necessities of life. So here goes a check for five dollars ($5.00). It does my heart gneuine good to know that you have made and are still making good there.

Our love to you and your family, and Sister Jenkins, indeed the whole Orphanage family and faculty and student body.

I am trying to write flat on my back in bed where I have been since September 22nd.

MORE PAY FOR TEACHERS AND PREACHERS OF SOUTH URGED BY THE SOUTHERN

Better pay for the teachers and preachers of the South is urged by the Southern Railway System, the South's largest taxpayer, in an advertisement which will appear in southern newspapers this week.

Pointing out that it pays three million dollars per year in school taxes to the state, counties and municipalities through which its lines run, the Southern expresses the view that its own best interest and the welfare of the children of its 60,000 employes will be served best by more adequate rewards for the men and women who, in pulpits and classrooms, are building the southern citizenship of the future.

Under the caption, "For the Future of the South," the following statement is made in the advertisement:

"Because of the remarkable development of its natural resources, the South today is taking a new leadership in the economic progress of the nation.

"But this leadership, if it is to be maintained, must have a more enduring foundation than the possession and exploitation of material things.

"The South of tomorrow will be made by the children of today. The boys now in school and attending the churches will be the captains of industry and the leaders in the profession sof a few years hence.

"Citizenship is in the making in the schools and the churches. A great responsibility rests upon the shoulders of the teachers of the South—in the pulpit and in the classroom.

"But the compensation accorded the great majority of them is inadequate.

"The Southern Railway System, which pays three million dollars per annum in school taxes, voices not only its own best interest but the ambition of its 60,000 employes in respect to the future of their children and their section, when it expresses the view that greater rewards should be offered the men and women who are building Southern citizenship of tomorrow."

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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell, or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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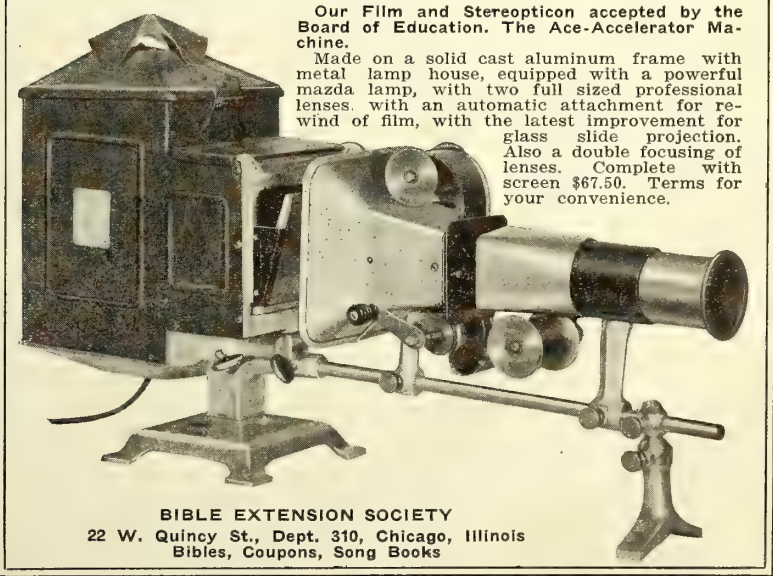
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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

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The Intensive Period of the Special Effort for Superannuate Endowment Is from February 1, 1924, to July 1, 1924

The General Conference of 1922 made a law that the first quarterly conference should (1) approve the minimum amount to be raised by the charge in five years for Superannuate Endowment and (2) appoint the charge special effort committee to direct the movement for raising the charge's quota. (See 1922 Discipline, Paragraph 112).

These duties of the first quarterly conference, as required by the law of the church, are clearly set forth in the Workers' Quide on pages 16, 17 and 18. When these matters have been attended to by the first quarterly conference, a report should be made by the charge to the Board of Finance showing the action taken concerning them. The Workers' Guide carries a pink leaf on pages 19 and 20, arranged conveniently for giving this information. The pink leaf should be carefully filled in on both ides, detached at the perforation, and mailed by first-class postage to the Board of Finance. This is the pink leaf report that I have been writing so much about in recent weeks.

The time of beginning the actual application of the plan of Special Effort for Superannuate Endowment is fixed for February 1, 1924. We are not at liberty actually to begin the plan for the movement before that time, except in the doing of those things demanding action under the law at the first quarterly conference and reporting its action concerning these matters on the pink leaf, as stated. Therefore I urge the pastors everywhere at the present time to express their loyalty to the Special Effort by saying it with pinks.

An Obligation That Should Not Be Neglected.—The Centenary Commission has been given the liberty for an intensive movement during December, 1923, and January, 1924, to collect subscriptions made to the great missionary Centenary. The Board of Finance is in hearty sympathy with the effort of the Centenary Commission to make these collections, and it sincerely hopes that every pastor will do his full duty in co-operating with the commission in doing this work. Let every lover of the cause of the "forgotten man" be faithful to the Centenary Commission's collecting program during December and January, and I am sure that these leaders will in turn be faithful to our Special Effort during its period, which actually begins February 1, 1924.

Every Day, Every Way It Is Getting Pinker and Pinker!—This is Saturday, December 29. It has been a holiday week, but, nevertheless, a good one in the pink business. Pink leaf reports have been received this week as follows: Monday, 86; Wednesday, 74; Thursday, 44; Friday, 23; Saturday, 25. Total for the week, 252. Also the total number of pink leaf reports received from the beginning is 1691. This means that already approximately $3,000,000 has been officially subscribed by the charges for Superannuate Endowment.

I sincerely believe that by February 1 fully 4000 pink leaf reports will be in the files of the Board of Finance. And before the cultivation period, February 1 to March 16, is over I believe that practically every charge in the church of the annual conferences which have been held will have sent in a pink leaf report. The pinker it gets, the broader my smile. Come on, everybody, and add some more color to the cause of the "forgotten man!"

Presiding Elders Who Are One Hundred Per Cent Pink.—My readers will recall that some time ago I promised to publish an honor roll of the presiding elders who succeed in having the charges of their respective districts send in the pink leaf report one hundred per cent. It is a pleasure now to list these worthies in the order that they reached the goal:

. Illinois conference, Murphysboro district, Rev. A. E. Thomas, presiding elder.

2. Northwest conference, Inland district, Rev. J. H. Dills, presiding elder.

3. Southwest Missouri conference, Sedalia district, Rev. H. J. Rand, presiding elder.

4. Tennessee conference, Mount Pleasant district, Rev. R. S. Tinnon, presiding elder.

5. Western North Carolina conference, Statesville district, Rev. D. M. Litaker, presiding elder.

Let the good work go on. I have a vision of the names of all the presiding elders of the church on this honor roll. It seems to me that if I were serving as a presiding elder at the present time I would count it a real privilege to serve the Special Effort for Superannuate Endowment in such manner that my name could appear on this honor roll for future generations to read. It is doubtless true that the work is exceedingly difficult in some districts, and yet I cannot get it out of my mind that a way can be found to do anything which ought to be done. Brother Presiding Elder, just get the mental picture of a host of over 2300 superannuated preachers and the widows of preachers reaching out their suppliant hands to you in this emergency, and I am sure you will have the courage and the determination to keep working at this thing until it is accomplished. I am eager to add your name to the one-hundred-per-cent list. Get all the charges of your district to send the pink leaf report to the Board of Finance, and you shall have your place on the honor roll of your brethren who succeed in doing likewise.

It may help you to read quotations from letters written by presiding elders who are already one hundred per cent pink. One writes: "I have faithfully presented the cause at every quarterly conference, devoting from thirty to sixty minutes each time to the subject. In my district there is no opposition. I am plugging away at it and mean to put up a creditable job by the middle of March and for five years thereafter." Another writes: "Every quarterly conference in my district accepted the quota without a dissenting voice. It is the most popular movement I have ever seen." Another writes: "The inclosed pinks complete my district. The members of the committees have been carefully selected." And so on. And I say: "How beautiful upon the mountains are the feet of Him who bringeth good tidings!" Saiy it with pinks!

On His Toes Awaiting the Signal.—I receive hundreds of letters from preachers expressing heartfelt interest in the Special Effort. I wish the many encouraging things they contain could be given to the public, but space will not permit. However, as a sample I will quote from one letter now before me the following: "For the past four years I have been sort of aching to get at this matter of Superannuate Endowment. I think there has never been a movement in our church more needed than this. Now that the time has almost arrived to begin actual operations, I am rarin' to go." A pastor who feels that way about it is sure to get a good start when the whistle blows. He makes me wish I were a pastor right now and could have the opportunity of toeing the mark with him for an honest-to-goodness race toward the appealing goal of justice for the "forgetten man."

I wonder what the Church will do
About these preachers, tried and true,
Who to the Lord their young years
And labored until strength was spent?
These preachers who did strive to win
The world from Satan and from sin,
These saintly men, now worn and bent,
Whose lives self-sacrifice have meant?

Yes, I wonder what we will do as a church? But I do not have to speculate concerning what I will do personally. Whatever may be the outcome of the Special Effort, I am positively certain that I shall be able at the end to say I have done my dead level best. If all the preachers of the church will join me in this whole-hearted consecration to the task, there will be no need to worry about the outcome. Failure comes from careless indifference, neglect, and procrastination; success issues from an honest try. If we really make the effort, it shall be done. Please remember that February 1, 1924, is the time fixed for actually beginning the work. What can you do until then to help the movement? Why, you can

SAY IT WITH PINKS!

A TONIC

If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,
And some highway some happier make;
If you can't be a muskie then just be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!

Douglas Malloch.

"Will some one solve this knotty problem for us?"

A young man become engaged to a young lady. Later he discovers she has a wooden leg.

Should he break it off?

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.

FOR QUICK RELIEF FROM COUGHS

You need Brown's Bronchial Troches. A real REMEDY—not a candy. For more than 70 years they have given prompt relief to many thousands. A trial will surprise you how quickly they will relieve your cough and all throat irritation. At druggists.

JOHN I. BROWN & SON, BOSTON, MASS.

General Sales Agents: Harold F. Ritchie & Co., Inc., New York London Toronto

BROWN'S Bronchial TROCHES COUGH and VOICE LOZENGES IN 3 SIZE PACKAGES

Quick Relief to
BRONCHIAL SUFFERERS



Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene--the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced in 1879

Vapo-Cresolene

"Used While You Sleep"

Send for descriptive booklet 43C. Sold by druggists

Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM, Greensboro, N.C.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the
Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

Our Little Folks

SOME BIRD RIDDLES

An amusing exercise can be made of this by a class of children. Have each child recite a line, then let the whole class give the answer together; or, vice versa.

1. There's a bird whose name tells if he flies fast or slow. (Swift
2. One which boys us when with long strides they go. (Stilt
3. One, we're told by the poet, at heaven's gate sings. (Lark
4. There's one which in Holland the new baby brings. (Stork
5. Which bird as an artisan works at his trade? (Weaver
6. And which is the stuff of which flags are made? (Bunting
7. There is one that a farmer in harvest would use. (Thrasher
8. And one you can easily fool if you choose. (Gull
9. What bird, at dessert, it is useful to hold? (Nut-cracker
10. And which in the chimney place oft hung of old? (Crane
11. Which bird wears a bit of sky in its dress? (Bluebird
12. Which one always stands in the corner at chess? (Rook
13. There is one built a church, of London the pride. (Wren
14. We have one whom we walk with a friend by our side. (Chat
15. What bird would its bill find useful at tea? (Spoon-bill
16. And which would its tail use to steer with at sea? (Rudder-duck
17. Which proudly a musical instrument wears? (Lyre-bird
18. And which the same name as a small island bears? (Canary
19. Which bird is called foolish, and stupid and silly? (Loon
20. And which always wanting to punish poor Billy? (Whippoorwill
21. From a high wind at evening what name is inferred? (Nighting-gale.
22. Guess these and you're wise as Minera's own bird. (Owl

—Selected

THE CAVE OF DREAMS

Once more the Little Men are bringing out the letters that, when they are all set in their proper places, will make the sign and mark the place of the children's parties that begin here today and that will come once every week for a whole year.

The Cave of Dreams, out of which they bring the letters, is a wonderful place; so large that it contains many whole cities, where all kinds of children live; and great woods, where there are wild animals that the Little Men have to get together from all parts of the world, and that they have to feed every day, each one with the kind of food that it has been used to and likes best; and there are beautiful farms, too, on which live grandfathers and grandmothers and uncles and aunts and all kinds of pets, and where children from the cities can spend their summer vacations in picking berries and feeding the cattle and learning to ride horseback and playing in the big barns on rainy days.

The cave is so wide and high that the children who pass through the entrance never think of it as a cave and would not know that they had left the plain, every-day world outside if it were not that the new world inside seems to have been made for them alone, and everything in it is within their reach. They can go where they please and stay as long or as short a time as they wish. They will find new games that the Little Men have planned for them, and friendly children that they have never met before, ready to play with them. If they walk in the woods they may meet Little Bear and his parents, Father Bear and Mother Bear, on their way to a picnic, and perhaps can hear all that Little Bear says and what the other animals say to him. They can see the curious trick by which a strange, dark-skinned people drive the monkeys away from their gardens without hurting them, and how they capture a tiger alive. They can hear old Mr. Groundhog tell what it means when he comes out of his den on Candlemas Day and sees his shadow, and what the white-throated sparrow said to little Sam Peabody.

It may be that their way will be along the Road of Wonders, where the gum trees bear gumdrops of all colors and flavors, and the plum trees are loaded with sugarplums, and milk flows from the milkweed, and honey drips from the honeysuckle, and the muddy-looking ice on the skating pond is really butterscotch and taffy. If they go to play in the great pile of white sand, and the sand slides down and buries them, and they wonder how they are going to get out, they find to their wonder and delight that the sand is really sugar, and they can eat their way out.

All about the cave the Little Men are busy every day of the whole year, but the children seldom see them; they see only what comes of their work. First there are the different seasons, which must be brought round in time. When December comes the Little Men must get loads and loads of snow, till every thing is buried in it and all the trees are bending under the weight of it ;and they must freeze all the water in the ponds and streams to make it safe to skate on; and they must make sleds and skates and toboggans and snowshoes and hockey sticks and put a heavy crust on the fields and pack the snow hard in the roads, so that the children can slide on it; and they must get together piles of coal to make eyes for snow men.

Then, when March comes, they have to start the pumps that send the sap up into the trees, so that the children in the cave can have maple sugar; and they have no sooner done that than it is time to mix the lovely light green and yellow and pink paints for the new leaves, so that boys will know when they should begin to make whistles and little girls will remember to gather pussy willows. In the summer the boats must be got ready for the water, and the water itself has to be warmed till it is safe to swim in it; and the Little Men must plan the trips to the farm, and see that all the pets are there, ready for the children's coming. The fall, of course, brings the work of loading the trees with fruit and nuts, and repainting the forest in red and gold, and preparing places for the little animals to spend the winter ,and showing the children in the cave how to get the big pumpkins into the barn in the easiest way.

But the pleasantest work of the Little Men, though it is also the most difficult and delicate, is making the sounds of the cave and keeping the lights always turned on. The sounds must be those that please the ears of children and therefore must be made up of many things—the barking of dogs, the songs of many birds, the tinkle of little bells and the booming of big ones, the laughter of running water, the cracking of timbers on frosty nights, the lowing of cattle, the rattle of milk wagons on the cobblestones of cities at four o'clock in the morning, and many other things, all mixed together and stirred and cooked and skimmed, until each one can be heard alone, pure and clear, and yet all together make melody for childish ears like the music of an orchestra.

But the light is the hardest of all to make, for it is not the light of the sun or the moon or the stars or of candles, but the light of childhood, which touches everything with its rosy fingers and makes everything beautiful. When the Little Men get that they are happy, for they know that in it the children intrusted to their care will be happy, too.

The door of the Cave is always open, and all may enter who will. Those that go in will find beyond the magic gate those dear joys that mean so much to childhood and pass so quickly.—Youth's Companion.

PAINFUL NEURITIS

If you have it, write to

THE BIGGS SANITARIUM, ASHEVILLE, N. C.

and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A.B. in the literary department and B.M. in the music department.

In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New $50,000 Dormitory completed 1918. Conservatory of Music costing about $170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

Get rid of constipation by internal cleanliness



Many Diseases Start from Clogged Intestines

THERE is no reason why you should suffer from constipation. Headaches, biliousness, sleepless nights, heaviness, are nature's warning that intestinal poisons are flooding your system. If allowed to continue, you may become a victim of serious organic disease.

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage out of the body. Thus Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness

There was a young woman named Myrtle
Who carried a plate of mock turtle;
But sad to relate,
She slipped with the plate,
And all the mock turtle turned turtle.

Wifey took off her hat and slammed it on the floor and then she turned to her husband. "I'll never go to another party with you as long as I live."

"Why?"

"You asked Mrs. Chester how her husband has been standing the heat and her husband has been dead six months."

January 27th is Good Literature Sunday. Give the people a chance to subscribe for the Advocate.

REFLECTIONS OF A SUPERANNUATE AFTER FORTY YEARS OF SERVICE

Solomon, the wise man, has said: "There is a time for all things." Prostrated upon a bed of affliction is a good time to reflect as well as to pray and enjoy fellowship with the Father and His Son, Jesus Christ, our Lord. My reflections, for the most part, were retrospective—what Dan Crawford, veteran missionary of Africa termed "thinking back." Thinking back over forty years of active service in the Christian ministry, without a break, I have been led to ask: What is my estimate of my life thus far spent in the delightful service of my Lord? Do I desire to live it over again? No, not over; but I would gladly give forty more years in preaching the gospel of Christ to dying men and women, if it were His divine will. But to say that I desire to live my life over again would be, as I see it, charging my Lord with injustice or folly in granting me forty years in which to labor for Him. God is too good to be unkind, too wise to make a mistake, too holy to be unjust, and too strong and mighty to be thwarted in His infinite purposes of good to His chosen vessels by any adverse power among men, angels or devils. Somehow, somewhere, some time God will "even up" all things in His providential dealings with men and angels, too, so that in the end there shall be no unjust complaint against God concerning the issues o fthe life of any good man.

My life has been a mixture of good and evil fortune—vastly more good than evil. But in no point do I now call in question God's wisdom and goodness in His dealings with me, although for the past few months I have "sweated blood" beneath dark and cloudy days. I have always had an inward consciousness of my individual responsibility to God and have endeavored to so order all my ways and doings. We have always had a sufficiency of the necessary comforts of life, good decent wearing apparel, comfortable homes to live in, fathers, mothers, sisters, brothers, etc., good appointments ever. Silver and gold we have but little, but we have been rich in true and tried friends in great numbers, and above all we have been rich towards God, which is far better.

My moral and spiritual life has not always been as pure and good as was my heart's desire, although I have striven, in the main, to make it so. Thinking back, I can see now that my failure has been due to the lack of watchfulness and prayer on my part. But I am so happy that by the grace of God I have never yielded to temptation and brought shame and disgrace on myself and the ministry. I feel sure that when I get to heaven, as I shall some day, no angel, not even one that never fell, will be any purer and happier than I shall be. I have done much hard work in these forty years —much of it has been "mud-sill" work —laying the foundation for new church enterprises. Many I had the pleasure of seeing completed, but a few I had to turn over to my successor to carry on. However, my consolation rested in the sentiment expressed by Whittier:

"Others shall sing the songs,
Others shall right the wrongs;
Finish what I began,
And all I failed to win;
What matter, I or they,
Mine or another day?
So the right word be said,
And the life sweeter made."

In conclusion, let me say that I repudiate the idea of being classified as a "Forgotten Man." There is no such thing as being forgotten when living men live close to God. They are lights set upon a candlestick tha t give light to all they come in contact with. They are living epistles know and read of men. Such men cannot be forgotten nor their lives hid—except hid with Christ. In that event they constitute a greater power, efficacy and success than preaching the living word from the sacred desk. No, not forgotten.

Humbly and fraternally,

J. Archie Bowles.

SOUTHERN RAILWAY SYSTEM



For the future of the South

BECAUSE of the remarkable development of its natural resources, the South today is taking a new leadership in the economic progress of the nation.

But this leadership, if it is to be maintained, must have a more enduring foundation than the possession and exploitation of material things.

The South of tomorrow will be made by the children of today. The boys now in school and attending the churches will be the captains of industry and the leaders in the professions a few years hence.

Citizenship is in the making in the schools and the churches.

A great responsibility rests upon the shoulders of the teachers of the South—in the pulpit and in the class-room.

But the compensation accorded the great majority of them is inadequate.

The Southern Railway System, which pays three million dollars per annum in school taxes, voices not only its own best interest but the ambition of its 60,000 employees in respect to the future of their children and their section, when it expresses the view that greater rewards should be offered the men and women who are building Southern citizenship of tomorrow.

The SOUTHERN SERVES THE SOUTH



RESOLUTIONS OF RESPECT

Resolutions on the death of Gates A. Lester by the board of stewards of Race Street Methodist Episcopal Church, South, of Statesville, N. C.:

Whereas, God in His infinite mercy and love has seen fit to remove Bro. Gates A. Lester, our beloved friend and brother, from the labors of life in this world to the rest and reward of the home in heaven; therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father and thank Him for the beautiful and helpful life of our friend and co-worker.

Second, That in the death of Brother Lester not only has Statesville lost a good citizen, but we especially have lost the companionship of a genial, kind-hearted Christian brother, and Race Street church has lost the services of a faithful and much loved Sunday school superintendent, an efficient steward and trusted treasurer of the Centenary fund.

Third, That we, as members of the board of stewards of Race Street church, extend our heartfelt sympathy and love to the wife, the little daughter and other relatives, and in this dark hour of their bereavement we commend them to Him who is too wise to make a mistake and too good to be unkind.

Fourth, That a copy of these resolutions be spread on the minutes of the meeting of this board, a copy sent to the family of our deceased brother, and a copy to the North Carolina Christian Advocate for publication.

W. F. Chester, Chm.

R. F. Rives, Sec.

Let's make Good Literature Sunday, January 27th, a great day for the Advocate.

"Behold, this dreamer cometh; let us slay him!"
From fields of Dothan unto Calvary's hill
Rang out the cry through long, prophetic ages,
And—God forgive us!—it is ringing still.

Dreamer of many names and myriad guises,
Men yet shall cry, who catch thy spirit's gleam,
Vanquished by thine eternal resurrection,
"This dreamer cometh; let us hear his dream."

—Hazel B. Poole,

The Skin's Best Friend

Vanishes pimples, heals sores and eczema, stops rash, makes the skin soft, smooth and spotless.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Spinkle, P. E., 20 Highland St., Asheville, N. C.

SECOND ROUND

January

Flat Rock-Fletcher, Naples, 11.....20
Hendersonville, night 20
Mars Hill, Laurel, 11 26-27

February

Weaverville Ct., South Fork, 11...2-3
Haywood Street, night 3
Marshall, Walnut, 11 9-10
Swannanoa, Swannanoa, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 ...23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11.....15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3....23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

SECOND ROUND

January

Rural Trinity, 11 20
Seversville, 7 20
Matthews Station, 11 27
Brevard Street, 7 27

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

January

Main St., High Point, 11 20
East End, High Point, night 20
E. Greensboro, Friendship, 3....26-27
Park Place, 11 27
Caraway Memorial, night 27

February

Randolph, Trinity 2-3
Wesley Memorial 3
Highland, night 3
Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, Oakdale, 11....24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Fr'kv., ngt. 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleas. Garden, Rehobeth, 3 & 11, 15-16
Walnut Street, night .....
Wentworth, Mt. Carmel, 11 & 3 .....
Ruffin, Pelham, 11 .....
Reidsville, night .....
Uwharrie, Concord, 11 & 3 .....
New Hope, New Hope, 3 & 11..29-30
Asheboro, night .....

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

January

Old Fort Ct., Ebenezer, 11 20
Old Fort Sta., 7 20
Gilkey, Thermal City, 11 26
Rutherfordton, Rutherfordton, 11...27

February

Morganton Ct., Salem, 11 2
Morganton, First Church, 11 3
Cliffside, Avondale, 11 10
Henrietta-Caroleen, Henrietta, 7...10
Rutherford College, Con. Spgs., 11..17
Glen Alpine, 7 17
Forest City, Pleasant Grove, 11....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11...1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11..... 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11...23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Celo, 11 29
Bald Creek, Boring's Chapel, 11....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C.

SECOND ROUND

January

Mt. Airy, Central, 11 20
Rockford Street, night 20
Spray, 11 27
Draper, night 27

February

Stoneville-Mayodan, Stoneville, Sat. & Sun. 2-3
Madison, night 3
Sandy Ridge, Delta, Sat. & Sun...9-10
Danbury, Davis Chapel, Sun, 2:30, 10
Mt. Airy Ct., Zion, Sat. & Sun...16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat. & Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun. ..1-2
Summerfield, Con. Dis. Conf., Wed. 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grove, Sat. & Sun. 8-9
Dobson, Old Siloam, 2:30 Sun..... 9
Ararat, Mt. Herman, Sat. & Sun..15-16
Rural Hall, Mt. Pleasant, Sat. & Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

January

Creston Ct., Big Laurel 19-20
Todd Ct., Calvary 26-27

February

Helton Ct., Greenwood 2-3
Laurel Springs Ct., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda 15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P.E., Gastonia, N. C.

SECOND ROUND

January

Lowell, 11 20
McAdenville, night 20
Rock Spgs, Mt. Pleasant, 11 & 3, 26-27
Lincolnton, 11 27
West End, night 27

February

Polkville, Clover Hill, 11 2-3
Belwood, Falston, 3 3
Smyre, night 3
Lowesville, Snow Hill, 11 9-10
Stanley, Iron Station, 3 10
Mt. Holly, night 10
Cherryville Ct., 11 & 3 16-17
Cherryville Station, 11 17
Main Street, night 17

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

SECOND ROUND

January

Woodleaf Ct., Woodleaf, 11 19-20
East Spencer, night 20
Salisbury Ct., Providence, 11 ...26-27
South Main, 11 27
Spencer—Central, night 27

February

Forest Hill, Concord, 11 3
Central, night 3
Concord Ct., Carmel, 11 9
Epworth, 11 10
Kerr St., night 10
Gold Hill, Liberty, 11 16-17
First Curch, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11..22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 ...29-30
Norwood, 11 30

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND—IN PART

January

Whittier Ct., Whittier, 11 20
Bryson City Ct., Bryson City, night, 20
Haywood Ct., Crabtree, 11 27

February

Dellwood Ct., Dellwood, 11 3
Sylva, Sylva, 11 10
Cullowhee, Culowhee, night 10
Canton Station, 11 17
Lake Junaluska, Long's Chapel, 11..24
Bethel Ct., Harmony Grove, 3.....24

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

SECOND ROUND

January

Green Street, Green St., 11 20
Lewisville, Sharon, 3 19-20
Kernersville, Sedge Garden, 11.....27
Thomasville, Main St., night 27

February

Forsyth, Marvin, 11 2-3
Trinity, Trinity, night 3
Hanes-Slemmons, Clemmons, 11..9-10
Davidson, Centenary, 3 9-10
Erlanger, Eerlanger, night 10
Oak Ridge, Oak Ridge, 11 17
Thomasville Ct., Pine Woods, 3..16-17
Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Ogburn Memorial, Hiatt, 11 8-9

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

January

Yanceyville Prospect 19-20
Milton Ct., Milton, 7:30 20
Mt. Tirzah Ct., Helena 26-27

February

Cedar Grove Ct., Cedar Grove.....2-3
Hillsboro-Eno Ct., Hillsboro, 7:30.. 3
Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 26-27
Gregson, 7:30 27

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

SECOND ROUND

January

Mooresville Ct., McKendree, 11....20
Jones Memorial, 3 20
Mooresville, Central, 6 & 7:30.....20
Alexander, Rocky Springs, 11...26-27
Hiddenite, Liberty, 2 26-27
Race Street, 7 27-28

February

Stony Point, 11 & 7 3-4
Mooresville, Broad St. 6 & 7:30...10
Rhodhiss, 6 & 7 17
Ball Creek 23-24
Catawba 25-26

March

Lenoir, F .....
Lenoir, Ct. .....& 3 2
Hudson, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2.....15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesvlle Ct., Bethlehem, 11 & 2, 22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City.

January

Currituck, Mt. Zion 19-20
South Camden, Shiloh 26-27

February

South Mills, McBrides 2-3
Kitty Hawk, Kitty Hawk 2-3
Roanoke Island, Manteo, night 10
Dare, Mann's Harbor 11
Stumpy Point 13
Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FIRST ROUND

January

Stedman, Tabor 19-20
Bladen, Windsor 18-20
Jonesboro, Jonesboro 25
Goldston, Goldston 26-27
Siler City, Siler City 27-28

February

Hemp, Tabernacle 1
Glendon, Cool Spring 2-3
Carthage, Carthage 3-4
Haw River, Bynum 9-10
Pittsboro, Pittsboro 10-11
Fayetteville, Camp Gr'nd, Dec. 2-Jan. 2

NEW BERN DISTRICT

J. C. Wooten, P. E., New Bern, N. C.

FIRST ROUND

January

Newport Ct., 11 17
Harlowe, Oak Grove, 11 18
Straits, Tabernacle, 11 19
Atlantic and Sea Level, 11 20
Ocracoke 21

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

January

Caledonia, Caledonia 18
Rowland, Rowland 19-20
Maxton, St. Paul 26-27

February

St. Paul, St. Paul 2-3
Lumberton, Chestnut St. 3-4
Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

FIRST ROUND

January

Benson, 7:30 18
Four Oaks, Elizabeth 19-20
Smithfield, 7:30 20
Princeton, Princeton 26
Clayton, 11 27
Jenkins Memorial, 7:30 27

February

Bailey, Bailey 1
Zebulon, Zebulon 2-3

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible. This necessitated putting a few of the conferences on other days than Saturday and Sunday.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

January

Bath, 11 20
Swan Quarter, 11 25
Mattamuskeet, Watson's, 11.....26-27
Fairfield, night 28

February

Vanceboro, Epworth, 11 2-3
Farmville, 11 9-10
Greenville, night 10

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

January

Littleton, 11 & 7:30 20
Rosemary, 11 27
Roanoke Rapids, night 27

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FIRST ROUND

January

Carvers Creek, Council, a.m. 18
Ballsbridge, Wesley, a.m. 19
Whiteville, Wesley, a.m. 20
Chadbourn, Bethel, a.m. 24
Tabor-Fair Bluff, Fair Bluff, a.m....25
Creekside, Zion, a.m. 26-27

February

Town Creek, Bethel, a.m. 1
Shallotte, Shallotte Camp, a.m.....2-3

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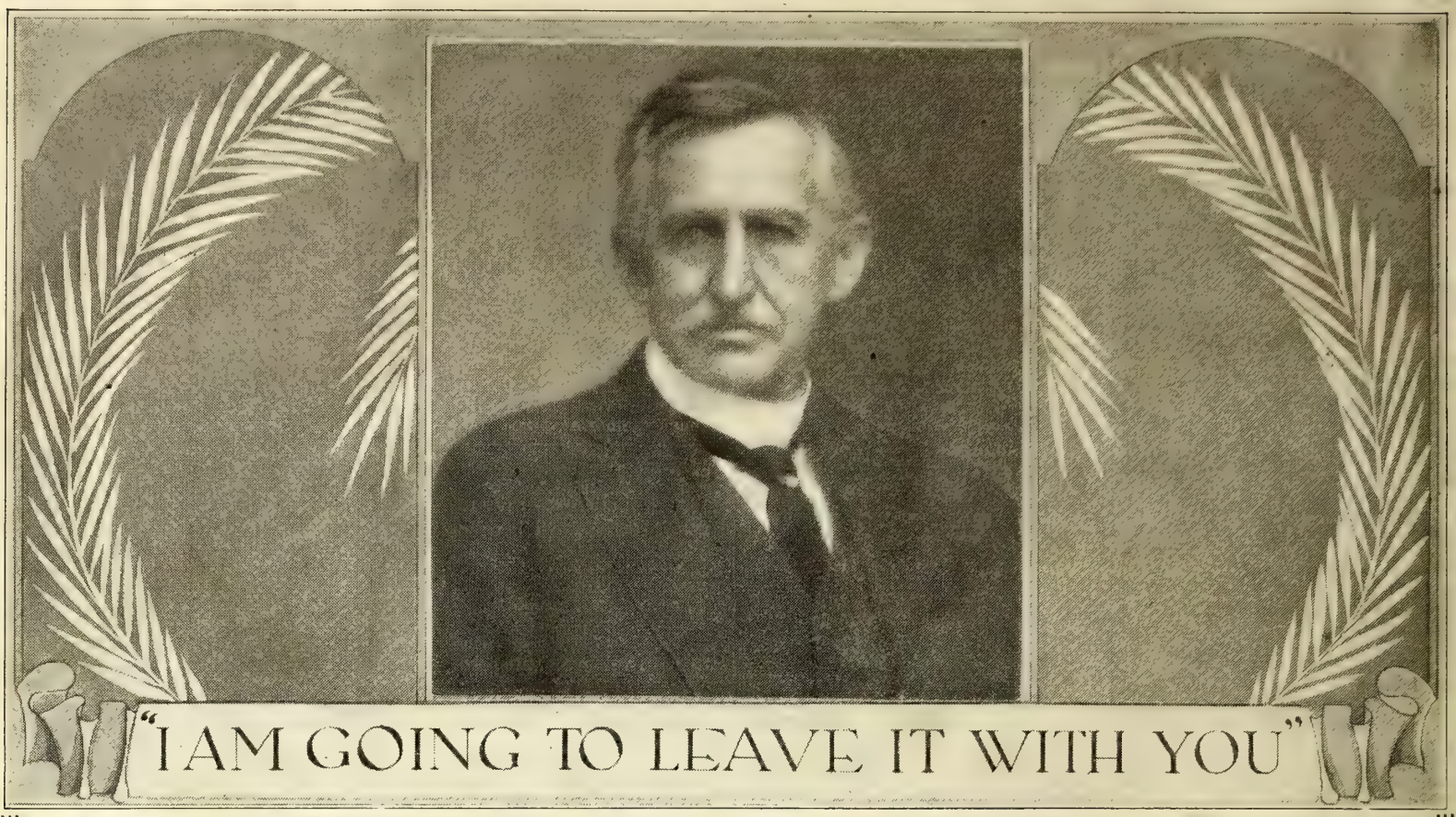
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Roanoke, Va.



"I AM GOING TO LEAVE IT WITH YOU"

Bishop James Atkins, who died at his post of duty in Little Rock, was Chairman of the Centenary Commission from the beginning. He delivered the great address which launched the movement at Memphis. He was the author of the Centenary motto, "When two million Methodists go from their knees to any task, it shall be done." He was the first superintendent of the new Centenary mission fields in Europe.

How deeply the Centenary impressed him is evidenced from the fact that his last appeal, his final official utterance, spoken to his presiding elders at the close of his Conference, was about the Centenary, concerning which he said:

"I have called you back to urge you to great faithfulness in this work. The world is broken, and unhappy relations are found among all peoples. The distress is growing, and the people of Europe are pitiable and helpless.

"I believe that Christianity in America is at its best, and it is the only hope of the world. The Protestant Churches of America hold the key to the situation, and our own Church has an important part in the work of world reconstruction. God is expecting much of the Methodists, and I want our men to know and feel the importance of this hour, that their work may tell in the redemption of the world.

"I have been connected with the Centenary from the beginning, and I am much interested in completing it in this quadrennium. Whether this will be my privilege is immaterial, but I would like to see a glorious conclusion of the great work in which I have had a part.

"I want you to feel the pressure of the hour. I want you to know how much depends upon the Church. These are the greatest days that ever came to the Church. I want its leaders to be wide-awake and to make full proof of their ministry. And now I am going to leave it with you."

And so he has left it with us all, giving to the people called Methodists, with his last breath, a commission to bring to bring to glorious completion the greatest movement they ever had the consecration and courage to begin. We owe it to his memory, and to the world parish which he served, to finish the Centenary by paying out the pledges we have made.

Centenary Pay-Out Perioa, January 20-February 1.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JANUARY 24, 1924 No. 4

EDITORIAL ~ PARAGRAPHS

Dr. L. E. Holt is dead. Thousands of mothers to whom Dr. Holt's book, "The Care and Feeding of Children," was a daily counsellor and guide will learn of his death with deep sorrow. He had become to them a friend who was trustworthy. Thousands of children are alive who without him would have been dead. This benefactor of the race will never know the multitude of hearts he saved from anguish because he taught mothers how to care for their little ones. To such men and not to warriors should we erect our memorials.

* * * *

How beautiful are the extravagances of love! Love is a bountiful giver. Judas, selfish and thievish cries, "Why this waste?" But Jesus exclaims, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The world will not spurn such prodigality, but rather cherish it and crown it with honor. The mother's never failing gifts to her children, he patriot's gift of himself to his country, the saint's sacrificial devotion to his Lord are among these extravagant offerings of love. All honor and praise to them!

* * * *

The things in which a man boasts indicate what he is. If he boasts of those who fear his strong arm and heavy fists, he is a neighborhood bully. If a man in some little position of authority boasts how men fear him, he is a cowardly tyrant. If he complains of his poverty when God has given him enough and some to spare, that man is a braggart who takes this method of boasting of his wealth. He who boasts of holy and helpful services which he has rendered, has the vision to see the beautiful and the good even if he has not the will to attain unto that vision. Watch what a man brags about. It is a good index to his character.

* * * *

"A word fitly spoken is like apples of gold in pictures of silver." So runs the stately and beautiful phrases from the King James version of the Holy Scriptures. The music and the melody of the verse linger as the tones of a silver bell, even if we do not understand the exact significance of the figure of silver pictures and golden apples. But here follows words aptly spoken by the New York Christian Advocate which are in plain, straightforward English and worthy of our careful consideration. Listen to this:

"Next only to the Methodist pulpit the Methodist press is the most valuable agency of the denomination. The two ought to work in harmony. They do so work. Wherever these papers are read the pastor finds himself addressing a prepared public. Wherever the pastor believes in the papers and teaches men so the circulation is increased. Wherever the circulation increases every denominational enterprise has a better chance of being understood and being enthusiastically promoted. If the pastor were to be cut off from the Advocate subscription list, he would quickly drop to a local and provincial atmosphere. He knows what it means to him when his Advocate doesn't come. Has he ever thought that to probably three out of four people in his church the Advocate never comes and never will unless he starts it?"

The total church membership of the Methodist Episcopal Church, South, is 2,468,590, a gain of 58,224 over the preceding year. There are 8,108 traveling preachers, an increase of 138. The Sunday school enrollment is 2,221,864 and the Epworth League membership numbers 253,870. These figures are taken from the Southern Methodist Handbook for 1924, which is just from the press. The North Carolina conference with 107,595 church members and 258 traveling preachers and the Western North Carolina conference with 129,882 church members and 331 traveling preachers makes a total of 237,477 church members and 589 traveling preachers in North Carolina. This lacks but a little over 9,000 of being one-tenth of all the Southern Methodists in the whole world.

* * * *

The University of North Carolina each week is becoming more deeply indebted to Rev. Walter Patten, as he goes before select groups in North Carolina to present the new church building enterprise which the Methodists have on hand at Chapel Hill and at the same time gives an attractive exhibit of the entire university plant and its plans for the immediate future. Every loyal alumnus of the university will be glad to extend to Mr. Patten, the pastor of the Methodist church at Chapel Hill, a hearty vote of thanks when he learns what sort of advertising this Methodist pastor by his illustrated lecture is giving Carolina. Patten with his lantern and slides is better than a winning football team. His lecture at the same time is interesting from start to finish. While incidentally doing good work for the university, he at the same time makes a telling presentation of his new church enterprise. Do not let pass a chance to hear him.

* * * *

What is demanded of all who desire to unite with the Methodist church? Simply to "ratify and confirm the baptismal covenant, and attend upon the ordinances of the church and support its institutions." In other words, the church demands that a member shall subscribe to the Apostles' Creed as a statement of Christian doctrine and attend to his religious duties. Hence the test is not doctrinal but a desire to live right, that is, "to flee from the wrath to come and to be saved from one's sins." If church membership involved strict doctrinal tests, thousands of little children are admitted every year who could not get in, children who by their lives adorn the doctrine here below and finally become saints in glory. The illiterate and other unfortunates who know little of creeds and books, but whose hearts God has touched with His spirit, have from the days of John Wesley swelled the hosts of Methodism and not a few of these have become jewels in the kingdom of grace. And the same will continue to be true if we as a church put religious experience first. We very properly do not ask for theories of inspiration or of the atonement, or for notions about Biblical criticism, or upon scientific and philosophical questions. If we did, not many people would ever become members of the church.

North Carolina Christian Advocate

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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

SUBSCRIPTION RATES

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To all preachers of the Gospel, year..... 1.00

MEN OF CAROLINA, READ THIS

To a group of University alumni in the Robt. E. Lee hotel, Winston-Salem, Rev. Walter Patten last Thursday evening delivered his illustrated lecture describing the new church that the Methodists are to erect in the near future on the University campus at Chapel Hill.

The lecture from start to finish is both interesting and illuminating. From the moment that Mr. Patten threw upon the screen a picture of that historic poplar which is dear to all Carolina men to the final picture which shows the new Methodist church, with its tall and artistic steple, the entire group looked and listened with breathless interest, for these University men and women were living over again their college days and saw most clearly the need of a better church to care for the Methodist students who are in this institution.

There are now 700 Methodist students at the University and the present little brick church will seat only 200. It is not big enough to hold one Sunday school class of Methodist students. That little Methodist church built 35 years ago as it stands today amid all those magnificent buildings of the State University, and in close proximity to the elegant Baptist, Presbyterian and Episcopal churches, presents a pitiable spectacle and ought to stir the Methodists of North Carolina to a determination to erect at once the proposed church which will care for the Methodist students and at the same time be a credit to our Methodism.

That is an impressive story that Rev. Walter Patten with the aid of his lantern slides is presenting to the University alumni of North Carolina.

It was a delightful evening that we spent at supper with the University men of the Twin-City. For added to the fine fellowship and the elegant supper was this story by the Methodist pastor at Chapel Hill, who gave us a fresh conception of the greatness of the University of North Carolina and of the urgent need for a new church at this educational center.

LEAKSVILLE

It would be exceedingly difficult to find a finer body of Christian workers than the Methodist congregation at Leaksville. During the enforced absence of Rev. W. L. Sherrill, pastor of that plucky congregation, who is under the care of a specialist in Charlotte, Bro. A. D. Ivie, the lay leader, with a number of other good men and women, are taking care of the church services. They have arranged with Dr. S. B. Turrentine, Revs. W. M. Curtis, A. W. Plyler and the writer to preach at the morning services, but the laymen take care of the night services, prayer meeting and the other services of the church, and there is no falling off in the attendance upon the services.

It is a real joy to preach to that intelligent and attentive congregation. It would be hard to find a people that can beat the Leaksville folks singing. A person would have to search for a long time before he could find a more delightful little town than this little city on the Dan. Brother Sherrill is fortunate to have such a flock during his illness. They would not consider his resigning. They love their pastor and are anxiously awaiting his return.

Last Sunday the assistant editor preached to a fine congregation, and enjoyed the try immensely. It was worth the trip to fellowship with Brother and Sister Ferrell and Rev. Mr. Gordon, the Episcopal minister, in the home of Brother and Sister A. D. Ivie. That is an interesting family of boys in that home. They will be heard from some day.

CATCHING FISH OUT OF OTHER MEN'S DISHES

Did you ever hear of preachers who catch fish out of other men's dishes. They are those busybodies who neglect their own flocks and at the same time are employing all sorts of methods to induce the members of other churches to join their church. These proselyting preachers visit and send their own members to visit the wabbly members of other churches, have their children take part in church entertainment; they flatter and cajole and sometimes they insist on the water route, or the social standing route. No stone is left unturned to attain the end in view.

These are the Tommy Tittlemouse preachers.

"Little Tommy Tittlemouse
Lived in a little house;
He caught fishes
Out of other men's dishes."

BLACK DRESSES AND BLACK VEILS

Pope Pius XI has announced that henceforth only women wearing black dresses and black veils will be admitted within the Vatican.. And he is the man who in the eyes of the Roman Catholic world is the representative of Jesus Christ on earth. When did Jesus Christ either by precept or example authorize any such tomfoolery as that? When upon the earth Jesus was in close, sympathetic touch with all classes and conditions of people, without any questions as to the style of clothing they wore, social or financial standing, or even the race to which they belonged.

It is surprising that intelligent people of the present day, especially in America, would tolerate for a single moment the nonsensical stuff that clusters about the Papacy and the Vatican. That old Italian prisoner ought to have better sense than he exhibits by such foolishness.

SOUTHERN METHODIST HANDBOOK FOR 1924

The Southern Methodist Handbook for 1924 has come from the press, and at an earlier date than any previous issue. The 1924 volume is of more than ordinary interest in that it is a memorial to the founder of the handbook, the man who for more than twenty years was its editor—Dr. Thomas Neal Ivey. The volume is dedicated to Dr. Ivey, carries his photograph, a biographical sketch, and other tributes to the man and his work. There is also a full page picture of Bishop Atkins, with a tribute to this great leader of Methodism. The present editor of the handbook is Dr. John S. Chadwick, of the North Alabama conference, who for some years was assistant to Dr. Ivey in the editorship of the Christian Advocate (Nashville), and his helper in the work of preparing the handbook material.

The 1924 volume is a book of 170 pages, with attractive illustrations and with much information of value concerning the activities of our church. There is a complete directory of the connectional departments of the church; annual conference directories; Methodist history, information concerning all of the departmental activities of our church; statistics for the year just closed; other Methodist churches; other religious and benevolent organizations. Of special interest just now is the record or history of Unification negotiations during recent years.

The handbook sells for 50 cents per copy. Orders should be sent to Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

If the 550 pastors in North Carolina Methodism will set their heads to the job the Advocate will have 30,000 subscribers before May 1. Will you do it?

THE ALBEMARLE COUNTRY PREACHER

By C. B. Culbreth.

It is the purpose of this article to suggest a few books that may be of service to others. They have been splendid helps to the writer. They are not specially new books. Most of them have been read for years. Possibly you have read all of them. It is not the reading of them that I would emphasize, but the reading of them again and again.

The value of a book to the individual depends to a great extent upon who that individual is. No great sermon was ever preached to empty benches. An American traveler brings back from his trip abroad not so much of what he found in foreign countries as what he carried there with him. Likewise what one gets out of a book depends in no small measure upon what he carries to the book. Some one in speaking of learning has said that we should know as much as we can about as many things as possible and know all that we can know about some one thing. This might well apply to books. Read as many books as you can about as many subjects as you can. Read a few books on one subject as many times as you can. We often lay a book down just when it could be of most use to us.

Dr. J. H. Jowett, possibly the most spiritually minded man of his day, wrote many books. Of those which I have read the greatest to me is "The Passion for Souls. It is a little book of 128 pages.

Bishop Quayle is one of the bishops of the M. E. church. He has written many helpful books for preachers. "The Pastor-Preacher" ought to inspire any one.

Benjamin Kidd's book entitled "The Science of Power" will give one something to think about for a long time. The author may be a little ahead of his day, but evidently headed in the right direction.

"The Indwelling Spirit" by Dr. W. T. Davidson will necessitate more than one reading, but the time and effort will be greatly rewarded.

"Good Minister of Jesus Christ" by Bishop McDowell of the M. E. church is a great book and will inspire any man who will read it.

Dr. Lyman Abbott wrote a little book of 194 pages which he began on his eighty-fifth birthday, entitled "What Christianity Means to me." You will not agree with all he says. It may cause you to make a restudy of the life of Christ.

THE VALUE OF TRAINED ROOSTERS

Seventy trained roosters were brought across the waters a little while ago and upon this cage of birds had been placed insurance to the amount of $250,000, an average of $3,571. These birds were intended for the vaudeville stage, having been trained to do stunts.

The incident serves to show how much more valuable is a trained than an untrained rooster. To strut and crow in the barnyard is not the full measure of even a chicken. How much more could be said of human roosters, who are content to strut and crow, if they would only take such training as would make them efficient and interesting in the eyes of the people. If training will make a chicken several thousand times more valuable what ought it to do for a man? For a man is better, or should be, than a rooster.

THE GIFT OF A JEWESS TO A METHODIST INSTITUTION

To her gift of $3,000,000 for the construction and endowment of a medical-dental center on the new McKinlock Memorial campus in Chicago, Mrs. Montgomery Ward has added $1,000,000 to her already munificent gift to Northwestern University as a memorial to her late husband. These $4,000,000 from Mrs. Ward constitute the largest single gift ever made to a Methodist institution.

A gift of $500,000 from Mrs. Levy Mayer is available for a law school on the same campus. These are among the largest of recent gifts to Northwestern University which is rapidly forging to the front as one of America's greatest universities.

PEOPLE AND THINGS

Next Sunday is Good Literature Sunday.

Announcing the birth of a son, Isaac Leroy, Jr., to Mr. and Mrs. I. L. Shaver, on December 20, 1923, Kobe, Japan.

When 550 North Carolina Methodist preachers unite to put a thing over it will be done. Next Sunday is the time for all of them to present the cause of the Advocate. Will you do it?

Here is a message from the pastor at Dobson: "Poundings, poundings, poundings, severely administered by Dockery's Chapel, Rockford and Dobson churches. That's the way it is on the Dobson charge. Many thanks to all."

At the Methodist parsonage in Rutherford College, January 14, 1924, Mr. Al. E. Westmoreland of Thomasville, N. C., and Miss Bertha Morrow of Hickory, N. C., were united in matrimony, Rev. E. J. Poe officiating.

The formal opening of Maylo Methodist church at Ranlo was held last Sunday afternoon at three o'clock. Rev. C. S. Kirkpatrick, the presiding elder, preached the sermon. This is a very handsome new church, erected at a cost of $20,000 and modern in every particular. Rev. R. L. Forbis is the pastor.

A prominent layman of Meridian, Miss., has just caused to be written in his will a bequest of $50,000to Superannuate Endowment. He consents for the fact to be published, but not his name. The fire spreads. Every day glad tidings come of some extraordinary thing done by somebody for this sacred cause. God is in this movement. It canot fail!

Here we go. All hands to the wheel! Sunday is Good Literature Day. Why not put the N. C. Christian Advocate in every Methodist home? Will you help us do it?

Luther E. Todd writes: "Letter just received from Bishop H. A. Boaz bears the glad tidings that the Korea annual conference has assumed a quota of 20,000 yen ($10,000) for Superannuate Endowment, and also the good news that the bishop hopes to have the Japan mission assume a stated amount for this great cause."

Rev. G. W. Perry preached two fine sermons at the M. E. church last Sunday. The sermon in the morning was exceptionally fine. "And let us not be weary in well doing: for in due season we shall reap, if we faint not," was the text for the morning discourse. Large congregations attended both services.—News.

Rev. J. M. Rowland, editor of the Richmond Christian Advocate, and conductor of touring parties De Luxe, will conduct a party to Palestine this summer. Brother Rowland has toured the Holy Land several times and is well prepared to give full information about all places to be visited. Write him at Richmond, Va. Look his ad up in another column of this issue.

Rev. J. F. Mock is assisting Rev. R. F. Huneycutt, pastor of the Davidson circuit, in a meeting at one of his churches near Lexington. Mr. Mock being absent last Sunday Rev. C. F. Sherrill, of Shelby, conducted the morning service and Rev. J. E. B. Houser preached Sunday night. Mr. Mock will return to Cherryville the last of this week.—The Eagle.

Mrs. Sara Celena Barber, widow of W. Z. Barber, of Reidsville, died at the home of her daughter, Mrs. W. T. Barber, Friday evening at 7 o'clock. She was in her 90th year. Mrs. Barber had been paralyzed for several years. Several weeks ago she suffered another stroke which so weakened her condition that she was unable to survive the shock. The funeral services were conducted by Revs. C. P. Goode and M. F. Moores last Sunday afternoon at two o'clock in Mt. Carmel church, of which Mrs. Barber had been an active member for over sixty years.. She was a devout Christian woman and leaves many friends who have been inspired by her noble traits of character. Mrs. Barber was the mother of eleven children, eight of whom survive. They are: Mrs. J. W. Jones, Rev. S. T. Barber and D. S. Barber of Greensboro; Mrs. W. T. Barber, Miss Evelyn Barber and George E. Barber of Reidsville and Mrs. J. W. Jarrett and Mrs. B. C. Smith of Rockingham county.

At a meeting last Thursday night in Winston-Salem of the board of trustees of the Jefferson High School a resolution was passed which recommends to the Western North Carolina conference a discontinuance of this school as an institution of the church. There is hardly any question but that the conference will adopt this recommendation.

Rev. G. A. Stamper takes his typewriter in hand and says: "I appointed my committee on the circulation of good literature, but somehow as per usual they didn't "commit," so I ran over the list and found that only a very few of our people were taking the Advocate. Well, I started out to see if anything could be done, not by a regular drive, but just using it as a side line while doing my scouting around among the folks, and I am turning in the results." Then follows a nice list of new subscribers. Rev. Gilbert A. Stamper of Green Street, Winston-Salem, never fails the Advocate. He never fails in anything he undertakes. Many thanks.

Rev. L. A. Falls, Rev. J. Frank Armstrong, Miss Sallie E. Carroll and Mrs. Jennie M. James were North Carolina's representatives in attendance upon the presidents' meeting of the Epworth League of the Southern Methodist church which held its sessions last week in the First Methodist church of Meridian, Miss. Bishop H. M. Dubose of Los Angeles, Cal., presided. This is coming to be a most fruitful and popular meeting. A half dozen great cities in as many states contended sharply for the honor of entertaining this body in 1925. Dallas, Texas, won over Kansas City, Mo., by a single vote. The North Carolina contingent stopped off a few hours in Atlanta and visited our Emory University. They found Rev. J. R. Walker of this conference prosecuting his studies with his usual diligence. They declare him to be decidedly the "youngest" man on the campus.

The annual banquet of the men's Bible class of Central Methodist church held Tuesday night at Cleveland Springs was regarded as the most successful and largest attended Sunday school banquet ever held in Shelby. High lights of the occasion were 212 class members and guests, an unequalled turkey dinner, music par excellence, a toastmaster de luxe, and an after-dinner speaker fully capable of entertaining the gloomiest of gatherings. A report of the Central church Sunday school dating back many years in the past was given by William Lineberger, the efficient superintendent, and how a class of 12 was transformed into one of 250 members with an everage attendance of 165 was explained by Ward Arey of the membership committee. It fell to Rev. A. L. Stanford to introduce the honor guest and speaker, Dr. Ashley Chappell, pastor of the Central church, Asheville, who at the very outset captured his audience and by his eloquence swayed it as he chose. Supt. William Lineberger gave among others these gratifying figures: Average attendance of school last year 456; total offerings $2922.

RALEIGH DISTRICT CONFERENCE

This conference will be held at Four Oaks, April 24-25. The session will begin at 10 a. m. Thursday and close about 4 p. m. Friday. This means two full days' work.

The time until the district conference shou.d be employed to the best advantage. Every charge is expected to have paid one-half of salaries and of conference collections by that time. By a united effort this can be done and the Centenary fund be put in good shape. These next three months must tell for much on the old Raleigh.

M. T. Plyler.

AN ELDER WRITES A PIECE

Your front page of last week is the best bit of work you have done since you mounted the tripod. Your paragraph on heretical men of straw was a knock-out. How happy would be our estate if all our men would keep out of this foolishness and preach the old time Methodist gospel without frills or furbelows. The world is hungry for it and will receive it gladly. None among us are learned enough to pose as higher critics—or any other kind of critics—and the old Ship of Zion is making too many knots each hour for any of us to be conservative without falling off the deck.

Wishing you a clear head and a pure heart,

Newell.

REV. J. M. PRICE PASSES TO HIS ETERNAL REWARD

Rev. John McCullom Price, pastor of the McDowell circuit, died at his home in Nebo, McDowell county, Friday noon, January 18. Brother Price was stricken with paralysis January 17 and remained unconscious to the end.

The funeral services were held Sunday afternoon in Wesley's Chapel, his old home church in Union county. These services were conducted by his presiding elder, Rev. Z. Paris, assisted by Revs. J. B. Craven of Charlotte, C. C. Weaver of Monroe, T. J. Higgins of Weddington and E. N. Crowder of Waxhaw. Interment was in the Wesley's Chapel graveyard.

John McCollum Price, oldest son and fourth child of J. Mac. Price and Sarah McNeely Price, born December 14, 1863, Sandy Ridge township, Union county.

He was licensed to preach in August, 1886; joined conference first at New Bern in 1888, served one year on the Dobson circuit. Was sent to mission work in Oregon in the fall of 1889, but had to return the next fall on account of ill health. He withdrew from the conference, but reassumed his conference connection in 1892 at Winston-Salem, being ordained deacon at this time, and elder in 1896. Was beginning the 32nd year of continuous ministry, having served the following appointments: McAdenville 1892-3; Charlotte circuit 1893-5; Wentworth 1895-9; Randolph circuit 1899-1901; Mooresville circuit 1901-03; Davie circuit 1903-05; Monroe circuit 1905-06; Caldwell circuit 1906-07; Catawba 1907-10; Lenoir circuit 1910-11; Salem 1911-12; Dobson circuit 1912-13; Gold Hill circuit 1913-15; Kernersville 1915-17; North Lenoir circuit 1917-19; superannuated 1919-20; Bald Creek circuit 1920-21; Morganton circuit 1921-23. He was reappointed to this work in 1923, but was transferred to the McDowell circuit which he served about two months before his death January 18, 1924.

The Monroe Enquirer carries the following accurate and interesting sketch of this good man whose departure will bring sorrow to his brethren of the Western North Carolina conference where he was held in high esteem:

"Mr. Price was a most excellent man, popular as a minister and pastor, and he had been on the McDowell circuit only about two months.

"Mr. Price joined the church when about fifteen years of age and was soundly converted when 18. In the fall of 1889 he was sent to mission work in Oregon, but had to return the next fall on account of ill health. He withdrew from the conference but resumed his conference connections in 1892 at Winston-Salem, being ordained deacon at this time and elder in 1896. He was beginning the 32nd year of continuous ministry at the time of his death, having served a number of charges in the Western North Carolina conference of the M. E. Church, South. He was educated at Wesley Chapel, Monroe, and Rutherford College. Mr. Price had just begun a most auspicious year on the McDowell circuit and was apparently in better health than he had been for some years previous. He had often expressed the wish that he might die in harness and this wish was fulfilled for he preached three times on the Sunday preceding his death.

"Mr. Price was a native of Union county and was 60 years old. He is survived by his wife, who was Mollie E. Walker of Mecklenburg county, and two sons, Robert M. and Walker M. Price, the former being a student of Yale Divinity School, New Haven, Conn., and the latter living with his parents. Mr. Henry L. Price is an only brother and Mrs. John F. Gordon and Mrs. F. W. Howey of Mineral Springs are sisters of the deceased."

SHELBY DISTRICT NOTICE

Rev. D. W. Brown has been chosen to lead the Advocate campaign for the district this year. Bro. Brown's exemption from domestic obligations will enable him to devote considerable time to this interest of the church. Brethren, call on him, cooperate with him, and have him visit your charge if necessary.

Mrs. C. L. Steidley is again our district evangelistic worker. Will not all who expect to need her services this year write soon and arrange dates? To postpone this matter may lose us the very date we wanted. C. S. Kirkpatrick, P. E.

Give the Advocate a chance next Sunday.

THE PART OF THE CHURCH IN PLAY AND AMUSEMENT

By A. P. Brantley.

Unquestionably we should say the first thing for the church to do is to put on a campaign of education relative to this matter. The only medium through which light may be brought to bear upon any matter is through the process of education. Therefore, the first thing for the church to do in providing for the people's play and amusement is to learn the recreational facilities of the community. This cannot be gained without a thorough study of the situation. The average person in the commuity knows in a vague sort of way what the facts are relating to the social life of the people, but very few know the facts definitely enough to be able to state them accurately and convincingly. Each person is apt to think of each particular problem from his own standpoint. In making a study of this matter we will discover such statistics as: the number of people now playing on the streets; the number of boys found in pool rooms; the attendance at dance halls, playgrounds, theatre and moving picture shows; the character of the places and the programs offered. Having secured this information, the church will then have in her hands a rough draft of how she will have to plan her program for action.

Having learned the facts through an intensive study of the community, and having tabulated the results and drawn conclusions regarding the needs and the facilities for meeting them, the wise church will attempt to change the character of the existing recreational agencies. There are definite ways in which pool room and dance halls, moving picture shows and other play agencies can be regulated and made to conform to law. In this ,of course, the church will have to exercise the widest charity and spirit of tolerance. People cannot all see alike, and every community must provide amusements that the people enjoy.

The church may help frame such legislation as will fit the needs of the community.

It is a good thing to know the owners of the places of amusements, since much may be accomplished through personal contact.

The church is responsible in every community for educating the taste of the people and teaching them to desire better things. While we have to take things pretty well as we find them, it is, nevertheless, the duty of the church to educate people to better standards so that the cheap and tawdry, to say nothing of the vicious, will no longer make its appeal.

The question, which would naturally follow here, is that of the direction of play. This is the pivot upon which the destiny of amusements hangs. If they are directed right, they are profitable beyond calculation; if not directed, they are detrimental beyond measure. There are two ways by which amusements may be dircted, namely, destroying tendencies by suppression, and controlling tendencies by discipline and discrimination. Hugh Black calls these two methods self-repression and self-expression. The former is the ascetic ideal. All that does not tend to this ideal we have too often classified as sin. But, instead of the hard alternative of being forced to choose one or the other, of giving full sway to our desire for pleasure or amusement, or of repressing these natural desires, may we not take a middle course and determine what things are good, what things are beautiful, what things will amuse or instruct, and then use as much or as little of them as seems good for one's welfare? This would seem to be the highest form of self-control; to be able to discriminate between the things of life and to choose the best.

But there may be times when conscience and self-control will play no part whatsoever, and then force may have to be brought to bear upon certain kinds of amusements, and, if this be necessary, we should not hesitate to use all our influence to bring this about.

But then, on the other hand, let us enumerate a few things directed play will bring before the people: Equipping one or more rooms in the church which shall be open to the various clubs in the community for club purposes; installing a pool table, a bowling ally, and tables for other games; organizing brass or string bands; helping to organize street play; providing tennis courts and baseball diamonds; promoting church athletics—basket ball, volley ball, etc.; maintaining yachting and fishing clubs; arranging for summer camps and tramping trips; promoting Boy Scouts and Camp Fire Girls societies; providing Sunday afternoon recreation, public addresses, and entertainments, and pictures; organizing of dramatic clubs; furnishing of a gymnasium, etc. When this is rightly done, why should we fear outside and commercial amusements?

In advancing a program like the above stated, the church should not endeavor to work alone or independently from other organizations. The membership and the work of the Playground Association, the dramatic leagues, and other agencies ministering to the play life of the people should be well known to the church. The church should learn from these recreational agencies what they need, and co-operate with them in helping to put through a unified program of amusement for the whole community. One of the great difficulties in this field arises from the fact that too often the agencies are working from or at cross purposes. One of the deep-seated problems of today is the lack of recognition on the part of the church of the pressing social demands. For this reason, the church should not stop with its own community. We must learn to think in terms of the community, then educate the community to think in terms of the state, and the state in terms of the nation. Out side of their own specialized field the churches in every community ought to feel that they are a part of the national movements, which are reconstructing the play life of the people, helping them to secure more of the joy of living which is the birthright of every individual.

One of the greatest difficulties of play and amusement today is that it is not democratic enough. One part of the people play too much, and the other part do not play enough, or they may have no opportunity to play. Many people love to see play, for instance, baseball, football, etc. Great crowds see the games, and their playing is only in the fact that they saw the playing. For the wealthy, money provides the means for pleasure and amusements and the best that can be realized. While on the other hand, the poor have hardly a choice. If the opportunity comes, they take advantage of it without questioning its cause or results. Thus, because play is largely restricted, it becomes, to a certain extent, individualism. Democracy is interested not so much in the ideal man, as in ideal men. It seeks the advancement of all, and its success must be measured by the general standing of attainment of the many rather than by the exceptional position reached by the few.

After the church has brought to light such a spirit of progress and it is being revealed in the life of the community, the church must throw open as a conservative organ of the forces at work. To do this, the church must be the center of, or rather, the headquarters of all activities—the social center. From here must radiate the forces which are to regulate the social, as well as the religious life of the people. The social and the religious life of our people must join hands in matrimony, and in this happy union they must live together, loving and working for and with each other. Then who should be disturbed about their posterity? Let the church make advances, and do a manly part in this great romance.

A WORD OF APPRECIATION FOR THE EDITOR

Please allow me to congratulate you on the last issue of the Advocate. It came this morning, and as usual, I read almost everything in it at once. It is the finest issue you have put out in my opinion. The Centenary page is a beauty! Whoever got it up knew what he was doing. After reading that striking sentence of our late Bishop Atkins given under his picture, "I am going to leave it with you," I could not stop until I had read the whole page.

The editorial page is a gem! I like that fine reply of yours to the correspondent who wanted to know why you do not "speak out in the Advocate against heresy and hit these people who are attacking the Bible." It is sensible, timely, and refreshing. I take a dozen or more of different religious papers and magazines and read as many more in our public library, and I want to say that yours is the finest attitude I have discovered on the part of any editor toward the unseemly controversy now raging between the so-called Fundamentalists and Liberals—certainly so far as Methodists are concerned. Indeed, as you well say, "our readers would not be benefitted by staging such a fight, for the heretics and those who attack the Bible are not among us."

The stand taken at both of our recent annual conferences shows that there are no wolves among our sheep. No preacher of my acquaintance is laying awake nights devising schemes by which he may lead his people astray. On the contrary, I have never in my sixteen years as a preacher seen men who were more in earnest about proclaiming the great truths of the religion of our Lord and Savior Jesus Christ. And as to the Holy Scriptures, what could be clearer and more definite than the article you quoted from our Book of Discipline? "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." It would be difficult to find a more sensible attitude toward the Bible than this, and one that would give a preacher more latitude in his preaching. For it must be remembered that he who would preach must interpret. And interpretation has always refused to be a set affair. A great number of things enter into interpretation which I cannot mention here, but suffice it to say that Wesley himself has given us the kind of spirit we ought to show toward one another in this; for it is well known that he kept in his societies men who did not always agree with him in matters of interpretation and opinion. Take, for example, Adam Clarke. Clarke held very different views from Mr. Wesley on the matter of the eternal nature of the Son, but Mr. Wesley refused to "church" him. It would be very difficult to find two Methodists, or two people of any other religious denomination, as for that matter, who interpret all Scripture exactly alike. The time has come when men who profess to have in them the spirit of Jesus should cease to suspect one another of heresy and call one another ugly names just because of a difference of opinion in religious matters. And, I say again that it is most refreshing to find one editor who refuses to be drawn into the present controversy. There are things to write about that are infinitely more worth while. Besides, we must remember that our great church has been remarkably free from all such controversies in the past. "What is our religion for," said John Wesley, "if it is not to think and let think?" The January number of the Sunday School Magazine has given us some very fine saying of Mr. Wesley, and if you will permit me I should like to give one or two of them in this connection.

"It is no little sin to represent trifles as necessary to salvation. Among these we may undoubtedly rank orthodoxy or right opinions."

One is reminded of what Dr. C. H. Parkhurst said in a recent sermon in New York. He said that there are people who say that the biggest need of the world today is a rebirth of the belief in the Holy Ghost. Dr. Parkhurst said he thought they were mistaken; that what the world needs is not a rebirth of the belief in the Holy Ghost but the Holy Ghost himself.

Again, Wesley says, "Lay so much stress on opinions that all your own, if posible, may agree with truth and reason; but have a care of anger, dislike, or contempt toward those whose opinions differ from yours. Condemn no man for not thinking as you think. Let every man enjoy the full liberty of thinking for himself. Let everyone use his own judgment, since every man must give account of himself to God." Wm. A. Jenkins.

THE ILLUSTRIOUS AND MIGRANT DEAD

Don Marquis, who conducts a whimsical "column" in The New York Tribune, was moved by the Oglethorpe incident to write this joco-serious letter to the Manchester (England) Guardian:

"Can you put me in communication with one Mr. J. C. Squire, who announced in a recent issue of your paper that he is forming the Posthumous Exploitations Company, Ltd., for the purpose of selling the illustrious dead of England to America?

"I am a self-made American business man, with a great many millions, but with no ancestors—to speak of. I should like some ancestors—to speak of.

"I will pay Mr. Squire any sum within reason for a Crusader, so that he be normal and warranted entire. I should reinter him, with appropriate ceremonies on the part of the Ku Klux Klan, on my oil lands near Oklahoma City."—Selected.

CHINA AS A MISSION FIELD

L. D. Patterson.

1. Some of the Results of a Hundred Years of Missions in China.

(a) The creation of a genuine Christian church—a true apostolic church. It has suffered both persecution and martyrdom for the faith. It has one-third of a million members, including adherents, almost a million.

(b) The prohibition of the opium traffic. This is due directly to the missionaries. Five years ago when the law took effect the Chinese government bought the existing stock of opium for a sum of twenty-four million dollars and burned it. So much better than our American way of exporting our surplus booze to weaker countries.

(c) The abolition of foot binding. When the early missionaries went to China they could hardly sleep at night for the crying of little girls who were in mortal agony because their feet were bound. I have been in China seven years and have never seen a little girl with her feet bound. The gospel has liberated the little girls of China.

(d) The organization of a modern educational system. The first schools in China were mission schools. The Chinese government learned from us.

(e) The introduction of modern, scientific methods of healing and sanitation. The physical suffering of China is unspeakably great. Until our mission doctors and hospitals went out to China the Chinese had no adequate means of relief.

(f) The creation of a periodical literature, and an enlightened public opinion, which is gradually paving the way for many needed reforms.

(g) In the mission schools and churches we are creating a new type of Chinese person. The men and the women who are to be the leaders in the coming age in China are those who have reecived their inspiration and education from the church.

(h) It is not an exaggeration to say that the overthrow of the Manchu despotism and the establishment of the Republic was due indirectly to ideals first introduced by the missionaries.

(i) The presence of more than six thousand British and American missionaries in China was the one big factor that held China to the Allies during the recent war.

The above are some of the outstanding results of missions in China.

2. Some Signs of Awakening.

(a) Politically. Heretofore there have been only two parties in China —the vast mass of the people, who are ignorant and are little more than cattle, and a million or two shrewd officials who regard the people as their private property, and fleece them accordingly. There has now appeared a third party known as the young China party. They stand for genuine democratic government. universal education, and suffrage. They are led by graduates of western schools. Many of the leaders are Christians, and the presence of this political party in China is pregnant with great hope.

(b) Economically. China heretofore has been the most backward of the large nations in economic development, but recently she is taking great strides forward. When the Peace Conference gave Shantung to Japan the students of China led in the great uprising. The merchants of China joined in and inaugurated a boycott of Japanese goods which has reduced Japanese trade in China fully 50 per cent. The Chinese are beginning to organize industry to make for themselves articles heretofore bought from Japan. Just recently one American firm in Shanghai received orders for the machinery to equip twenty cotton mills.

(c) Educationally. The government is spending large sums on a well organized scheme of public education. Recently they have promulgated an alphabet of thirty-nine letters, and the language of China which formerly has had a separate character for each word can in future be spelled just as the English language. All teachers are required to teach this new language, students in all government schools are required to study it, and the entire literature of China is being translated into it. The government proposes to re-educate the educated and then use them to educate the ignorant masses. Perhaps no such stupendous task in education has ever taken place before in the history of the world.

(d) Religiously. China is more open today than it ever has been to the Christian religion. A few years ago reactionaries made a tremendous effort to establish Confusianism as the state religion, but the influence of the Christian church was sufficient to prevent that step. The church itself is showing many signs of spiritual life and vigor. Self-support is growing rapidly. The response of the Chinese Christians to the appeal of the Centenary was intensely enthusiastic. As their share in this great movement they determined that the preachers now at work and the churches now organized shall become self-supporting within five years. This was one of the most apostolic events in missionary history. Evangelistic meetings and personal work are the program of the day, and last year the various Christian bodies among the Chinese organized an Interdenominational Mission Board and have established a mission by the Chinese church in the province of Yunnan.

3. The Awful Need of China.

(a) Physical need. There are more poor people in China than anywhere else on earth—bitter, terrible poverty. There is more sickness and suffering from disease than anywhere else. Blindness, malaria, skin diseases of all kind, typhus, typhoid, tuberculosis, scarlet fever, diphtheria, smallpox, bubonic plague and cholera are prevalent, and naturally slay hundreds of thousands. It will be impossible to send more hospitals and doctors and nurses than are needed.

(b) Educational need. Although a splendid start has been made toward the education of the Chinese people, yet a vast deal remains to be done—much more than the Chinese can ever do without help. They need assistance not only as to quantity in education, but especially as to quality. We not only must educate the Chinese people, but we must give them the sort of education that makes high character and that will bring the Chinese nation into the comity of nations as a great, strong, peaceful, righteous power. Only Christian education can do this, and just now while the government system is weak is the church's opportunity to plant Christian schools.

(c) Religious need. The Chinese nature is rich in possibilities, but they have been all their life long in bondage through ignorance, superstition, the fear of evil spirits, and the worship of ancestors. How they need the true God and an inner sense of sonship to Him in order to set their minds and spirits free, to make them peaceful and happy as God meant they should be, and to enable them to attain unto the fullness of the stature of manhood and womanhood as it is in Christ Jesus.

4. The Relation of China to World Peace.

The biggest issue before mankind today is how can the world be so reorganized as to prove adequate, ffective, and permanent guarantees of world peace. The heart of humanity is sick of war. We all want peace. But in any scheme for world peace China cannot be left out of the account. Two simple great facts will make this evident: (1) China contains one-sixth of the land area of the globe. (2) She has one-fourth of the population of mankind. These two facts show at a glance how significant is China for world peace. China menaces the peace of the world in two ways: (1) She is the richest in natural resources, and is one of the greatest markets in the world. All the great powers are falling over one another in a mad scramble to capture the Chinese market and the privilege of developing China's natural resources. Since the Chinese government is too weak to be independent, she is the prey of the great powers and a constant source of international disputes which are liable to lead to war. China menaces world peace (2) by her potential power. When her people are educated and trained for war, and her economics and industry and army and navy are organized and developed, she will be a menace to the world, unless we have previously put the sacrificial heart of Jesus into the very core of China's thought and ideals. The only possible way to keep China from menacing world peace is to make her Christian. This grows out of a great truth, namely: The character of a people has its root in the conception of God and of worship held by that people. What is the conception of worship held by us here in America? We conceive worship to be communion between a human being and the one God, and since we conceive that God to be holy, we feel the obligation on ourselves to become holy in order to be fit for fellowship with Him. This conception of worship reacts directly on the character of the worshipper, and explains everything that is good and great in the English and American people. China has no such conception of worship. She has vastly more worship than we; she has more temples than we have churches; she has more priests than we have preachers; she spends a great deal more money on religion than we, notwithstanding the marvelous achievement of the Centenary—yet, all this worship has as its motive merely some temporal, material advantage to the worshipper. Nowhere in their religion is there anything to elevate and purify the character of the worshipper. They perform the rites of worship because they hope to get direct, immediate, material benefit. Such a system of worship can only make a selfish and highly individualistic society. Its devotees are incapable of unselfish, patriotic, international, humanitarian action. For this reason Christianity is the only hope of mankind, and the money you pay for missions in the Centenary is just as vital to the peace of the world as what you paid for Liberty bonds and war saving stamps. Those were necessary in their day, but their day is past. This fight continues, and unless we win this battle the other must be fought over, perhaps many times. Those of you who go as missisionaries or who pray and give for missions are working at the one central, vital, supreme task of the race.

"What of the Centenary?" asked Dr. Patterson. He said it was the most important and far-reaching movement in human history. (1) Because it was the first definite attempt of the church to undertake on a large scale to give God to the whole world. (2) Because it is the only possible method of bringing world peace. We have tried every method but one to secure peace —and that is world wide evangelism by which bad men and bad nations are to be made good. (3) The Centenary has resulted in our receiving in the last three years more new members than at any other period in history. It is the biggest revival that ever occurred. President Wilson and our Dr. Pinson, our missionary secretary, are the two greatest seers of modern times. One sought to make the world safe for democracy, the other to make democracy safe for the world. The paper of Bishop Atkins presenting the Centenary at the Conference of 100 Laymen at Memphis in 1918, was a state paper worthy of James Madison. Pentecost was a great day, but it was only one day. Every day from June 1922, to June 1923, there were added to the churches 5,000 persons. It was a year of Pentecosts. The church was lifted to higher levels. (4) The Centenary saved Christianity in the lands beyond the seas. The missionaries, on account of the war conditions, were suffering great hardships, when the Centenary came to their rescue.

The missionaries were face to face with the necessity of stopping the work. The worst was that some had to quit, teachers were dismissed, and all work was cut down. The missionaries of the United States alone of all nations were able to continue. In the blackest day of our civilization the light of the Centenary shone into heathen darkness. The first Centenary payment enabled our front line to hold out. After having begun so great a task and awakened all the churches, we cannot afford to fail. If we fail to maintain what we have started, our church will be forced to abdicate the position of influence and leadership. We made pledges and the missionaries and foreign Christians thought them good. Can we afford to disappoint them? To break faith brings discredit and distrust. It may require sacrifice, but nothing that we may be called upon to do can equal the sacrifices made by the Chinese Christians. The Centenary provides resources; education furnishes the recruits; and the Superannuate Fund will take care of the disabled soldiers.

REVIVAL AT POLKTON

The second Sunday in November we started a meeting at Polkton, with Rev. J. A. Sharpe to do the preaching for us. The meeting ran for nearly three weeks, the last week being at the Baptist church. The meeting proved to be so much of a union meeting the Baptists invited us to continue at their place the last week of the meeting. The people here say that this was the best meeting in the history of the church at this place. The Baptists gained nine members, the Presbyterians seven, and the Methodists twenty-four, seventeen by profession by faith and seven by certificate. The people were very much delighted with the work of Sharpe.

An Epworth League has been organized. After the meeting the young people asked for a league.

Mt. Vernon gave us a splendid pounding. Since conference a constant pounding has been coming in from different churches, in Irish potatoes, sweet potatoes, sausage, fresh meats, etc. So we have many things for which to be glad, and press on, praying that this may be a great year for the Polkton charge.

D. C. Ballard.

WELL FIXED AT OLD TRAP

Just a little space, if you please sir, to say that we are very comfortably situated in the new parsonage on the South Camden circuit, surrounded by some of the best people on earth—at least it seems so to us. They have been trying very hard ever since we have been heer to make us feel at home, and we are beginning to feel just that way.

At Christmas time their recollections of us were very substantial indeed. It is almost an every day occurrence for these people here at Old Trap to bring in some of the necessities of life.

Just before Christmas the good people of Shiloh commandeered Brother Sike Forbs and his Overland and loaded it with good things, and headed it for the parsonage with Sister Forbs in charge.

We are fondly hoping and praying that this shall be our very best year.

S. Salyer.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

A PREACHER'S HOME ENTERED

A few evenings ago the pastor at Dover went with his family to visit a neighbor. On returning home they found that some one had taken advantage of their absence and the darkness to enter the parsonage home. The preacher's wife, however, willingly forgave the unknown parties when she saw the numerous packages they had left.

This pounding, on top of the many Christmas presents from handkerchiefs to shoes and a big turkey, and the fact that it is the third pounding in less than thirteen months (to say nothing of the almost continuous stream of articles put in the car by people of the other churches of the charge) makes us feel that "the lines are indeed fallen unto us in pleasant places." We have learned to love the people of Dover circuit and pray God's richest blessings on them.

C. B. Bell.

PASTOR AT ORIENTAL APPRECIATIVE

It perhaps is not out of order for me to let my people know through the Advocate that they have a pastor who appreciates their kindnesses at least. While I usually refrain from writing to the paper except to publish marriages and deaths, it seems that in this case I am forced to let them know that I think I have one of the best people to serve that I have ever had. They have received us graciously and have tried to make it as pleasant for us as we could ask.

We are located down here on the Neuse river and if you do not believe that we have the best place to live in the conference in the summer, you just come to the district conference and I think you will be willing to spend your vacation down here and enjoy the summer breeze.

We hope to be able to give in return for the kindnesses shown us the very best that there is in us, and we are praying and planning for the best year in our ministry, and with such loyal people to serve we feel sure that we are going to have a great year.

J. C. Wheedbee, Pastor.

BIG TIMES ON ALBEMARLE CIRCUIT

Please allow me a little space in your valuable paper to say just a few things relative to Albemarle circuit. After about three hours' drive from Thrift-Moores charge we arrived here in Albemarle, our new field of labor for another year.

We found a very good parsonage, and fairly well furnished. Owing to the fact that it was not publicly known just when we were coming, we did not have the hearty greeting that we would have had if it had been known just when we were to arrive. But it was soon found out that we were on the ground, and it was not long until we felt that we were among the best people anywhere to be found. Among the many that made us feel good and happy was Brother Pickens, pastor of Central church, Albemarle, Brother Moss and quite a number of good people from here in town, and then a goodly number from all over the charge came and not only introduced themselves, but went down into their pockets and made us think they thought pretty well of us at the very start by giving very liberally of their money.

I can truly say that in all my ministry I have never been more kindly and heartily received than I have here on this charge. We have a large field and in it some great possibilities. Some of our congregations are large and some are small. The way they all listen to the gospel is an inspiration such as I have not found all together in all my past ministry. It seems that the whole charge has taken on new life, and it looks now as though I might have the greatest year of my ministry.

The Wesley Bible class of Central Methodist church, Albemarle, is greatly interested in this circuit, and is doing much toward its development.

Well, I am about to forget to say something about the pounding of all poundings that this scribe and his family received just before Christmas. Some of our preachers write about poundings as though they were all that ever received one; but my, if they could have seen this one I think they would have decided that they were not in it at all. If the salary was to fall short at the end of the year $100 we would still be out. See?

Four of our churches, Stoney Hill, Piney Grove, Bethesda and Zoar came together and gave us such another pounding as we have never received before, and I am sure that we have had some mighty large ones. If the other three churches had come—well, I don't know what we would have done. We have not had to buy anything to eat for lo, these many weeks, and we have a good supply on hand yet. May God richly bless all these good people who remembered us so kindly in a material way.

Brthren, pray for me that I may be a great blessing to all the people here on this large field. L. H. Griffith.

CARAWAY MEMORIAL CHURCH

Another church debt has been paid, and another congregation is rejoicing because it is done.

For some time Caraway Memorial had a debt of several thousand dollars hanging over it as a result of building a splendid addition for Sunday school rooms. Gradually this debt was cancelled, until last fall about conference time, the debt stood at $6000 and interest for some time. The Caraway folks decided to bestir themselves. The stewards had a meeting. They then went to work (which is the next best thing any board of stewards can do after a meeting). They first went to the Messrs. Cones. (We all know where to go when we sure enough need anything for churches or schools). These men very generously agreed to give half the amount of the debt, also cancel the interest, provided the congregation would, in a short time, raise the other half. Last Monday night, January 14, the same board of stewards had another meeting. At this meeting the debt was wiped out! We are now ready to do some good work on Centenary, Superannuate Endowment, etc. We also expect in a short time to re-seat, repaint and otherwise improve the church building. In fact, this is all just a start.

Now this congregation was not satisfied to merely pay off the church debt, but they wanted things to look right after the debt was paid, so they decided to get off the Mission Board, and raise the pastor's salary from $1200 (without the appropriation) to two thousand dollars. This amount is now being paid by the week. We use the budget system and all the claims are being paid.

So you see the new pastor found the people at work when he came. We are trying to help them some. While working we wear a brand new Stetson hat, which was a Christmas present from the men at the office. We also spend some of our bonus, enjoy good dinners at the "Y," and do many other things bordering on dissipation, while trying to use and enjoy the many good things given to the pastor and his family by this good people.

Our Sunday school enrollment of five hundred—average of 350 or more—one class of 100 men; ladies also have large adult classes.

Rev. Tom P. Jimison will be with us in our meeting to begin the first Sunday in April. Brethren, pray for us that we may have a good meeting and a good year. T. V. Crouse, P. C.

If the 550 pastors in North Carolina Methodism will set their heads to the job the Advocate will have 30,000 subscribers before May 1. Will you do it?

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The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

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LAFAYETTE STREET, SHELBY

We have been too busy to write since conference, but I want to say a few things about our work here.

We have just completed the new addition to our church. We have built eleven new classrooms to our church and we are now ready to organize our Sunday school into a departmental school.

The new building cost $8000. Lafayette Street never was better prepared for her work than now.

Many tokens of appreciation have been shown us by these good people.

Been pounded? Sure! we have. On New Year's night our people came to the parsonage and gave us a real good pounding. They brought many nice things and we desire to express to them our heartfelt thanks for their many acts of kindness. My desire is to be of help to these good people.

J. W. Ingle.

CARRY PACKAGES DURING THE SERVICES

We enjoyed a fine Christmas on this charge. All the Sunday schools were stirring during the holidays with their trees, entertainments and services. The pastor tried to be in everything pertaining to Christmas over the charge, and when he went to Clarksbury to fill his appointment several of the good men remained outside of the church a while after the services began, but soon after the close of the service it was found out on them. They had been carrying packages, bundles and sacks from the other cars and stacking them in the little Overland that belonged to the pastor.

When the preacher went to his car lo and behold there was not space for him to sit. Then the congregation gathered around him and he began to cheer and laugh.

All these expressions seem to say to the poor overjoyed preacher, "We appreciate your service among us."

Last Thanksgiving Providence church came and pounded the preacher and family.

May God richly bless these two fine congregations. A better people cannot be found anywhere.

J. E. McSwain, P. C.

NO STORK BUT A TURKEY AND A GOOSE

There's no idea in my mind of trying to match the Rev. N. M. Wright, because we could not if we tried, since the stork has not been in our neighborhood recently. And, too, I guess you get tired of us pastors writing about poundings so much and leaving off many things we should tell about our work. However, I shall do both.

We enjoyed our share with the preachers so far as pounding is concerned, for we not only had the pounding, but a fine turkey, and a nice young goose for a Christmas and New Year's dinner. Since the daily press carried the story of our pounding, we are not going to burden you with it more than to say: "Our folks made it strong." It was the biggest and best we have ever received. About the only thing these good folks did not send was a note telling a man just how to express his feelings on such an occasion. Get some of these brethren who receive so many of them to tell some of us younger men just what to say. I don't know, I'm sure.

But I started out to say something else. Our work here is getting a fine start for 1924. Our people are getting down to work and are in fine spirits. Herewith you will find our policy for the new year, and while it is not as large as it might be, it covers the territory so far as the local church is concerned. The part referring to the Advocate seems small, but the goal will place the paper in every home in this charge if we can reach it. This policy has been adopted by the whole church, and the folks are now at work trying to put it across.

J. Vincent Knight.

Mrs. Housewife! Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

HIS WIFE COMES TO RESCUE

I have a question to ask you first of all, What would you do if all your people jumped on you and began pounding just as you came out of the church? Well, whatever you would have done, that was the experience of the writer on Wednesday night past at the close of prayer service at Clinchfield Methodist church. And here is what I did: After thanking the good people I crawled in my Ford, which was so full I could hardly find sitting room, and drove home as fast as I could telling my wife what they had done, and it is needless to say that she came to my rescue and has been with me ever since helping to make use of the many good things, which are too numerous to mention, such as flour, meats, sugar, rice, coffee, canned goods of various kinds, etc. Do you think I did the proper thing?

This is not the only good thing they have done for us, as on our coming here we found a good dinner prepared by the ladies of East Marion and enough to do us for several days besides this. And it has been a continual thing all the while. May the Lord bless each one who had a part in this.

We closed a real good revival at East Marion just before Christmas, having 137 conversions and reclamations. Fifteen have joined the church already and others are coming each Sunday. Rev. R. A. Taylor did the preaching and that well. The entire church was strengthened in most every way, twenty-five of the leading people of the church pledging themselves to tithe, which was a great help in paying off and taking care of a $2,500 debt on the church.

Clinchfield has just finished seating their church with opera chairs costing $1200, which adds much to the interest and looks of the church. We hope to pay off the debt on this church this year also. They keep the preacher and elder paid up and a little ahead at times. On the charge we have been talking Centenary and Good Literature, and find that some of the preachers have actually made Centenary pledges moved away and have not paid any more. How can we expect the people to pay up when the preacher has set such an example? I know not how many have done this, but that is the case here. I have paid mine, and everyone should do the same so as not to leave any gap for the man who would find excuses.

I am going to say another thing here and that is I write for church letters and sometimes have to write the second time before getting any answer. No wonder some people are so careless about taking them with them and that we have so many careless church members.

Pray for us that we may be able to lead many who are in sin to a Christ that is able to save to the end.

G. L. Wilkinson, P. C.

All over Southern Methodism, Sunday January 27th, will be observed as Good Literature Sunday.

METHODIST UNIFICATION

Whatever your convictions and opinions concerning Unification, you ought to have all available information concerning this question. The SOUTHERN METHODIST HANDBOOK gives you—the plan proposed in 1920; the action of the General Conference of the Methodist Episcopal Church, 1920; the action of the General Conference of our own church, 1922; the plan now before the two churches. This feature alone is worth the price of the Handbook. But there is much other information of interest and value. YOU NEED THE HANDBOOK. Price, 50 cents per copy. Special discount on 12 or more copies. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer.....Editor
Mt. Airy, N. C.

Western North Carolina Conference

BURKHEAD LADIES TO HOLD INDOOR PICNIC

Despite the very inclement weather there was an excellent attendance of the Woman's Missionary Society of Burkhead Methodist church at its first regular monthly business meeting of the new year.

Rev. J. S. Hiatt, pastor, conducted the devotionals and officiated at the installation of the new officers, at which time the following were installed: President, Mrs. J. G. Sterling; superintendent of young people's work, Mrs. F. A. Stith; superintendent of children's work, Mrs. W. T. Bradford; corresponding secretary, Mrs. C. W. Snyder; recording secretary, Mrs. J. W. Futrell; missionary treasurer, Mrs. J. A. Houchins; local treasurer, Mrs. R. H. Shelton; superintendent of study and publicity, Mrs. J. S. Hiatt; superintendent of social service, Mrs. C. H. Clarke; superitnendent of supplies, Mrs. J. W. Snyder; agent for Voice, Mrs. Ed. Lancaster.

After the installation the new president took the chair, and conducted the business session.

The society voted to buy new communion cloths and a new electric sweeper for the parsonage and church.

Before adjournment it was also decided that the society should have an "indoor supper," the ladies meeting and spending the afternoon together, and inviting their husbands and children in for supper.

WEST END, WINSTON

The December meeting of the Woman's Missionary Society of West End Methodist church, Winston-Salem, was a most interesting one. Officers for 1924 were elected as follows:

President—Mrs. H. W. Foushee.
Vice President—rMs. M. D. Stockton.
Treasurer—Mrs. T. P. Fulton.
Local Treasurer—Mrs. P. O. Leak.
Cor. Sec.—Mrs. W. B. Speas.
Rec. Sec.—Mrs. W. E. Beck.
Supt. ..ission Study—Mrs. W. A. Newell.
Supt. Social Service—Mrs. B. M. Cahill.
Supt. Supplies—Mrs. J. W. Carter.
Supt. Young People—Mrs. B. M. Hitchcock.
Supt. Juniors—Mrs. Cicero Ogburn.
Supt. Local Work—Mrs. W. H. McGeehee.
Supt. Cradle Roll—Mrs. R. B. Crawford.
Agent for Voice—Mrs. J. R. Walker.

At the close of the meeting a most delightful salad course was served by the loosers in the attendance contest waged during the year.

Mrs. W. B. Speas, Cor. Sec.

OFFICERS PINEVILLE AUXILIARY

President—Mrs. W. E. Cunningham.
Vice President—Mrs .H. W. McGinn.
Second Vice President—Mrs. E. W. Burrell.
Rec. Sec.—Mrs. H. D. Merritt.
Treasurer—Mrs. Cora McGinn.
Supt. Study and Publicity—Mrs. J. W. Kerr.
Supt. Supplies—Mrs. W. W. Patterson.
Supt. Mission Study—Mrs. W. S. Robinson.
Supt. Jr. Y. P.—Mrs. E. C. Taghr.
Supt. Social Service—Mrs. T. B. Hunfield.
Agent Voice—Mrs. S. E. Kerr.
Cor. Sec.—Mrs. T. H. Barber.

NEW OFFICERS LINCOLNTON AUXILIARY

Mrs. R. H. Randall, president.
Mrs. W. B. West, vice president.
Mrs. Lee M. Lea, Supt. Y. P.
Mrs. A. D. Sigmon, Supt. children.
Mrs. S. W. McLean, Supt. study and publicity.
Mrs. W. E. Padgett, Supt. social service.
Mrs. C. E. Robinson, Supt. supplies.
Mrs. M. H. Kuhn, recording secretary.
Mrs. A. W. Webber, corresponding secretary.
Mrs. R. J. Sifford, treasurer.
Mrs. John Carpenter, agent for Voice.
Mrs. Plato Miller, Supt. local work.
Mrs. William Hoffman, Asst. Supt. local work.
Mrs. K. L. Lineberger, local treasurer.

Mrs. Roscoe Phifer is publicity superintendent for the missionary society of Central M. E. church for 1924. Address Monroe, N. C.

CHRISTMAS AT SCARRITT

Christmas at Scarritt! It was the happiest time imaginable. Giving, more than receiving, was the keynote of the joyous spirit premeating the holiday season. Of course very few of us had money to give much in a material way, but we gave ourselves in service to others. There were Christmas parties for the poor Italian mothers and children; there was a delicious Christmas dinner provided for a helpless old couple; there were gifts for the household servants and for the postman who so faithfully brings us news from the folks back home; Christmas eve groups of students went about the city singing the wonderful story of the Saviour's birth; stealthily committees slipped into the rooms of the different teachers and left them gorgeously decorated with Christmas trimmings; parlors, halls, dining room, chapel, all were transformed into scenes of wondrous beauty. Thus we tried to bring joy to the hearts of others.

Christmas morning no cruel rising bell disturbed our dreams, but gradually we awoke to the soft singing of Christmas anthems. Then fully awake and aware that it was actually Christmas morning we rushed to our doors and just outside found the packages which had been so mysteriously concealed until tmie for Santa's visit. At six-forty we went into the beautiful Memorial chapel where a lovely and impressive pageant of the Nativity was presented in the early morning hour.

Afterward, to the strains of "Joy to the World" we slowly marched into the dining room. Immediately following breakfast Santa invited the Scarritt family into the parlor to enjoy a real Christmas tree. Here a very clever dramatization of The Night Before Christmas was presented amid much laughter and applause. Then each person was required to perform a designated stunt before receiving a "ten-cent" gift from an anonymous giver. Everyone was greatly tentertained by these stunts ranging all the way from "five different smiles" to composing a verse in poetry.

During the remainder of the morning all rooms and gifts were open for the inspection of faculty and students. Every girl was remembered in very beautiful and useful ways. The school, too(received its share of gifts of money and eats from thoughtful friends.

Naomi Howie.

North Carolina Conference

"WHAT IS COUNCIL ANYWAY?"

"What is Council anyway? Why do we have to do what it says? Why can't we do as we please? Well, I just don't see why we can't do, or not do, what we want to do." This was said quite recently by as good a woman as we have, and one of our faithful workers. "Council" was a word to her, no more, and she didn't feel inclined to acknowledge or submit to its authority. Most probably there are many others of us in her state of mind, and for their benefit, as it seems to us to be a good time for it right now, we quote from our 1922 Discipline. The woman's missionary work of our church is done under the Board of Missions as its third department: "The Board shall carry on its operations under three departments, namely, Foreign Work, Home Work, and Woman's Work."

Par. 500, Art. 29. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children in the annual conferences and in the churches, in the inteersts of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society.

Par. 501, Art. 30. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a president, one or more vice presidents, two or more secretaries, the treasurer for woman's work, superintendents of bureaus, a corresponding secretary or alternate, the president or alternate, of the woman's missionary society of each annual conference society, and the president and secretary of the Deaconess Workers' Conference. The secretaries of the Board of Missions, both men and women, the treasurer for woman's work of the board, the general secretary of the Epworth League, the women members of the Board of Missions, and ten women elected at large by the council shall be members of the Woman's Misisonary Council.

Par. 502, Art. 31. The council shall hold annual meetings, to hear reports from the fields, home and foreign, and from the societies, to consider the fields, lines of work, the various enterprises, and the amounts needed for them; to make recommendations to the Boar dof Missions, through the comimttee on estimates, to be considered with other estimates of the board for final determination; and to consecrate the women who have been accepted for service. It shall make recommendations to the Board of Missions for the employment and support of deaconesses.

Par. 503, Art. 32. The council shall enact its own by-laws and provide a constitution and by-laws for the conference and auxiliary societies, all of which shall be in harmony with the constitution of the Board of Missions. The council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

Par. 504, Art. 33. At its annual session preceding the General Conference the council shall elect its officers by ballot, without nomination. All property hereafter acquired by the woman's missionary societies through devises, bequests, annuities, gifts, or purchases, shall be held by the Board of Missions, for the use and benefit of the department of Woman's Work.

We see from the above exactly the measure of the authority of our council. We people called Methodists have lived and moved and had our being under authority and have thrived under it. Looked at from any standpoint, our church is a great church, one to which we should be thankful and proud to belong. It can hurt none of us to bow to its authority and that of its institutions and organizations—hurt can come to us through it only through disloyality to it and its standards, and lack of faith in its teachings. We have not the advantage of viewing its work in perspective as our leaders have, because of our circumscribed position ,and so it is impossible for us to judge fairly the importance of or necessity for any movement recommended by it. Then let's do our best, individually and collectively, to accomplish the tasks they set us to do—they are our chosen leaders, consecrated and faithful to their work, which is much harder for them than for us, because of their termendous responsibility for its right conduct and successful completion.

RESOLUTIONS CONCERNING SUPERANNUATE CAMPAIGN

(Adopted by Council Meeting in Mobile in May, 1923.)

Whereas, the General Conference assembled in Hot Springs, Ark., in May, 1922, requested the missionary societies and auxiliaries in our churches to participate in the Superannuate Movement in accord with plans to be formulated by the Woman's Missionary Council; and whereas, the Woman's Missionary Council has already resting upon it a heavy responsibility in making provision for the support of its superannuated deaconesses and missionaries, which responsibility it has been unable to meet adequately; and whereas, the members of the missionary societies would enter more enthusiastically into the work of the larger superannuate movement if they knew their claimants were to be beneficiaries of the General Superannuate Fund.

Therefore the Woman's Missionary Council, in annual session in Mobile, Ala., memorializes the General Board of Finance to admit the regularly superannuated or retired deaconesses and missionaries under the woman's department of the Board of Missions as beneficiaries of this fund on the same basis as missionaries under the general departments of the Board of Missions.

Mrs. J. H. McCoy,
Esther Case.
Mabel K. Howell,
Mrs. J. W. Downs,

EUREKA AUXILIARY

The Woman's Missionary Society of the Eureka Methodist church held its regular monthly meeting January 11 at the home of Mrs. G. E. Yelverton and elected the following officers for the ensuing year:

President—Mrs. C. A. Davis.
First Vice President—Mrs. W. J. Yelverton.
Rec. Sec.—Mrs. J. P. Coley.
Cor. Sec.—Mrs. L. R. Jones.
Treasurer—Mrs. L. R. Jones.
Supt. Social Service—Mrs. J. R. Yelverton.
Agent for Voice—Mrs. S. J. Sauls.

The Eureka auxiliary has only twelve members, but they are very active and energetic. All contributions to foreign and home missions have been paid for last year. We are facing the new year with renewed interest and a determination to do more and better work.

Mrs. L. R. Jones, Cor. Sec.

ST. JOHNS, GOLDSBORO

The following are the newly elected officers of the Woman's Missionary Society of St. John's, Goldsboro:

President—Mrs. John Raper.
Vice President—Mrs. D. W. Cobb.
Rec. Sec.—Mrs. O. H. Pipkin.
Cor. Sec.—Mrs. W. M. Hines.
Treasurer—Mrs. W. P. Wrenn.
Voice Agent—Mrs. D. W. Cobb.
Supt. Mission Study and Publicity—Mrs. R. E. Atkinson.
Supt. Social Service—Mrs. H. A. Pike.
Supt. Local Work—Mrs. Don Scott.
Supt. Supplies—Mrs. J. M. Latta.
Supt. Children—Mrs. Will Ward.
Mrs. R. E. Atkinson Pub. Agt.

January 27th is Good Literature Sunday. Give the people a chance to subscribe for the Advocate.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

CONFERENCE-WIDE MEETING

Wilson is the place. Tuesday, Wednesday and Thursday, April 1, 2, 3, are the days. And a conference-wide conference of representative Sunday school workers of the North Carolina conference is the occasion.

This is the conference which pastors in attendance at the Summer School for Preachers last summer went on record as favoring and which the annual conference at Elizabeth City, November 17, authorized.

And plans are being worked out looking to a real worth-while meeting which will mean genuine service to the 729 Sunday schools, 7,133 officers and teachers, and 90,220 members of the Sunday schools of the conference.

The work of the conference will be done in general sessions and in sectional meetings, the sections, which will have as leaders some of the foremost Sunday school workers of the Methodist Episcopal Church, South, providing opportunity for the consideration of topics, problems, and plans of particular and vital interest to the various sections composing the conference.

The plan includes general sessions, where all will come together to consider matters of common concern, and the sectional meetings. There will be three sections: one for administrative officers, one for Wesley class officers and teachers, and one for elementary workers.

The plan of representation entitles each charge in the conference to three deleg ates, one to each of the sections. Wilson is providing entertainment for all duly appointed delegates. Room and breakfast will be furnished free. All other meals will be served in the church for a nominal charge for the period of the meeting.

Pastors are asked to see that delegates from their charge are named as soon as possible. Names of delegates must be sent to the office of the Conference Sunday School Board, Durham, N. C., on or before February 20 in order that proper reservations may be made.

OUR LEADERS AND SPEAKERS

Leaders of the sections are as follows: Administrative, Mr. M. W. Brabham, Department of Sunday School Administration, General Sunday School Board, Nashville, Tenn., and Mr. L. L. Gobbel, conference superintendent of Sunday school work, Durham, N. C.; Wesley Class Section, Prof. H. E. Spence, Department of Religious Training, Trinity College, and Miss Lucy Foreman, Department of Intermediate-Senior and Young People's Work, General Sunday School Board, Nashville, Tenn.; Elementary Section, Miss Minnie E. Kennedy, elementary superintendent General Sunday School Board, Nashville, Tenn., and Miss Georgia S. Keene, elementary superintendent, North Carolina conference, Durham, N. C.

For the inspirational addresses negotiations are now under way for a platform man of international reputation and recognized leadership in the field of religious education.

RALEIGH SCHOOL FEB. 3-8

The second annual session of the Raleigh Standard Training School for Sunday School for Sunday school and church workers will be held in Edenton Street church the week of February 3-8. Representatives of the various Methodist churches of Raleigh, meeting at Edenton Street Monday evening, January 14, completed plans for the school and named officers and committees as follows:

Board of Managers—Rev. W. A. Stanbury, Rev. M. T. Plyler, Rev. H. I. Glass, Rev. R. F. Bumpass, Rev. W. H. Brown, Mr. R. E. Prince, and Mr. Joseph G. Brown.

Publicity Committee—Miss Susan Iden and Mr. W. H. Wallace.

Boosters' Committee—Miss Vara L. Herring, Mr. R. E. Prince, and Mr. Satterfield.

Registration Committee—Mr. J. B. Robeson, Mr. T. M. Phillips, Mr. R. H. Bashford, and Mr. P. B. Magruder.

Entertainment and Arrangements—Mr. C. A. Dillon, Mrs. Nellie Reeves, and Mrs. W. L. Nevins.

Not only the schools of Raleigh but also Cary, Garner, Mill Brook, Zebulon, and other neighboring places are expected to take advantage of this big opportunity.

COURSES RALEIGH SCHOOL

Courses and instructors for the Raleigh school are as follows:

"Story Telling," Mrs. G. W. Green.

"Junior Organization and Administration," Miss Virginia Jenkins.

"Intermediate-Senior Organization and Administration," Rev. J. Calloway Robertson.

"Principles of Religious Teaching," Prof. H. E. Spence.

"The Church and Its Work," Rev. M. T. Plyler.

The school will begin Sunday evening, February 3, at 6:15 o'clock, and continue through the following Friday with classes each evening at 7:30.

TRAINING WEEK AT BETHEL

"'Your plans are all right. We are getting ready for you." Thus writes Rev. L. L. Smith concerning a training school which begins at Bethel Sunday, January 27, with Miss Keene and the writer offering courses in "Elementary Work" and "The Organization and Administration of the Sunday School." respectively. Forty-two of his workers enrolled for the courses in one day, and these will be joined by workers from Robersonville and Conetoe. Concerning the Conetoe workers, Rev. J. Herbert Miller, of McKeKndree circuit, writes that "some of our people are planning to attend from Conetoe." We are going to have a real school.

WORLD'S S. S. CONVENTION

The World's Sunday School Convention is scheduled to be held in Glasgow, Scotland, June 18-26, 1924, and Dr. W. G. Landes, general secretary, expects 2000 delegates from North America. Information concerning the program, tours, and other details may be secured by writing L. L. Gobbel, Durham, N. C.

PINETOPS FEBRUARY 17-18

Sunday school matters will hold the attention of the people of McKendree circuit Sunday and Monday, February 17 and 18. Rev. J. Herbert Miller, the pastor, is planning to give these two days to a consideration of better plans and methods of Sunday school work, and has asked the writer to assist in the program. We are looking forward to our work with these good people.

DURHAM ELEMENTARY COUNCIL

A City Elementary Council for the elementary workers of the Methodist Sunday schools of Durham is to be organized at a meeting to be held at Memorial Methodist church on Tuesday evening, January 22, at 7:30. Plans for this meeting were launched by a committee composed of a representative from each Sunday school in the city which met at the Chamber of Commerce on Tuesday afternoon at the call of Miss Georgia Keene, conference elementary superintendent.

Western North Carolina Conference

WAYNESVILLE DISTRICT

As stated several weeks ago there will appear in these columns from time to time the Sunday school enrollment record of the various charges in each district of the Western North Carolina conference. This week we present the record made last year in the Waynesville district:

	Ch.M.	S.S.En.	Pc.
Waynesville Ct.	241	405	164
Sylva	284	454	160
Lake Junaluska	410	512	125
Cullowhee	153	184	120
Judson	211	248	113
Hayesville	439	472	108
Jonathan	168	180	107
Bethel	369	386	105
Franklin	341	357	105
Fines Creek	217	220	101
Andrews	340	333	98
Haywood	255	250	98
Murphy	381	343	90
Webster	303	269	85
Waynesville	568	480	84
Bryson-Whittier	257	214	83
Glenville	125	102	81
Hiawassee	240	200	80
Shoal Ck.-Echota ...	216	170	79
Canton	686	526	77
Murphy Ct.	190	139	73
Robbinsville	121	79	65
Highlands	223	142	64
Macon	438	263	60
Franklin Ct.	592	260	44
Total for district....	7775	7187	92.4
Total for Conf.	129,882	127,882	98.4

FLOWERS

Mrs. Woosley is now convalescing after a major operation performed by Dr. J. W. Long at the Wesley Long Hospital, Greensboro. Friends have never meant more to her and flowers as they have come in abundance from Lexington, Greensboro and elsewhere never said more to her, even though she has been a constant lover of friends and flowers. These manifestations of kindness have been very deeply appreciated. Your humble servant has learned this lesson that hereafter he will more readily stop to offer a little comfort to those in distress.

MOSE

"Slack off a bit, my boy, until this strain is over. I know it is easier to work but she needs the best that is in you and that's just a little bit harder. In a few days she will be home and then she will need you just a little bit more. The best thing you can do for the great cause which absorbs your whole being is just to take care of her until she is able to boost you again. The little of you that functions without her doesn't enter into the computation.

That was a bully meeting at Salisbury. The thing that pleased me most was that the boys really showed a spirit of co-operation. This will be a whale of a year in Sunday school progress.

This doesn't need any answer.

Mose.

The above kind sentiment was written by none other than the Rev. W. A. Newell, presiding elder of the Winston-Salem district. I love Newell for many reasons. One of them is that he never does anything just like anybody else, but he does it.

NORTH WILKESBORO

On that very cold Sunday Miss Virginia Jenkins, our elementary superintendent, was with our fine folks at North Wilkesboro, meeting with them in their Sunday school in the morning and discussing with them in the afternoon in their well attended workers' council meeting the Sunday school's Program of Work. Rev. M. T. Smathers, pastor, and J. R. Hix, superintendent, along with the other good workers there assured Miss Jenkins that North Wilkesboro proposed to be second to none in furthering religious educational work. They were urged in their request for a standard training school this summer and they ought to have it. Our congregation at North Wilkesboro includes two district workers for the North Wilkesboro district in the persons of J. R. Hix, district superintendent, and Mrs. J. C. Henry, district elementary superitnen lent. These two splendid workers will aid us greatly in promoting our Sunday school work in the bady district.

STATESVILLE

Miss Jenkins spent Sunday, January 13, in Statesville, where she has a disposition to go every possible opportunity. At the morning hour she was with Supt. R. C. Bunch in his Sunday school at Broad Street, where progress has been made in the Sunday school work during the recent past. Rev. J. W. Moore and R. C. Bunch compose a well balanced pulling team. Their harness is not made with back straps—just traces.

In the afternoon Miss Jenkins met with the workers' council at Race Street to discuss the Program of Work for the Sunday school. She reports a very profitable meeting. Our Sunday school at Race Street is so much larger than the church building that it is a constant source of embarrassment. Rev. E. W. Fox lovingly leads these good people. In place of G. M. Lester, who recently joined the angels in heaven after serving his heavenly Father so well here as a Sunday school superintendent, is succeeded by E. M. Smith, who shows promise in the furtherance of religious education in his congregation and community.

ASHEVILLE

I had a busy day in Asheville last Sunday. Arriving there early in the morning I visited the Haywood Street Sunday school ad after a short conference with Supt H. A. Dunham, who is also treasurer of our Conference Sunday School Board, I hastened over to Chestnut Street to speak briefly to their Sunday school before it adjourned. While there I was pleased to have short conferences with Mrs. Guy Weaver, formerly Miss Ethel Terrell, daughter of Rev. P. L. Terrell, and Mrs. H. C. Sprinkle, who are meaning so much to our Sunday school work. We expect to use them more extensively. Rev. G. Ray Jordan preached a most earnest sermon to a splendid congregation. Jordan is not content to mark time. Things are looking up at his church. You need not be surprised if you hear of some building operations going on there in the near future.

BIG BUSINESS

The occasion for my hurried trip to Asheville was in response to a wire from Supt. L. B. Rogers, of Central Methodist church, urging that I meet with the architect and building committee of Central Methodist church Sunday afternoon. The main auditorium of the church will be rearranged and enlarged so as to accommodate 1200 people and a religious educational building, joined to the main church building by an arcade, will be built where the present parsonage now stands. The plans are most saitsfactory and when the building is completed at a cost of $150,000 to $200,000 there will be no better plant anywhere to be found. Central church numbers 1,900 members. It employs four whole-time workers with additional part-time workers. The total salary budget for this congregation is $14,700, the salary of the pastor being $6,600. I am told that this greatly enlarged budget is easier raised than when it was much smaller. Big business is going on at Central, Asheville.

Let's make Good Literature Sunday, January 27th, a great day for the Advocate.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

"BUSY EPWORTH LEAGUES"

Have you noticed the change in the title of this League page? Good for Brother Plyler! Now he has put it up to you leaguers. Hereafter all the "Busy Epworth Leaguers" will be found on this page with reports of what their league is doing. So if you want to see who the busy leaguers are in the conference, you just watch this page. If your league is not listed among the "busy" crowd, ask your corresponding secretary the reason why.

Write me the news of your league and you'll be classed with the "Busy Epworth Leaguers." Lee Davis.

YES, HARRY, WE AGREE

Agree on what? Didn't you read last week what Harry Daniels, Trinity League, Wilmington, N. C., had to say about the leagues learning some new games before next summer to be played on "stunt night" at the Assembly next June? Well, that's what he suggested, and that's where we agree, that to learn new games will add more "pep" to the play hour of the Assembly. Harry further suggests that the best games be added to the league book of games. Let's join the fun.

L. D.

WATCH SOUTH MILLS—A DOUBLE HEADER

short while ago we received a letter from Brother A. B. Crumpler, South Mills circuit, asking for information about organizing a junior and a senior Epworth League. We hope that by this time the organization is completed and that we'll soon hear something of the progress of the new South Mills leagues.

RECENT HISTORY

A letter lost in the mail since July 3, 1923, coming from Miss Henrie Murphy, Goldsboro, N. C., says that Miss Mildred Grantham, delegate from the Falling Creek League, Goldsboro, to the assembly at Morehead City last June, made an inspiring report to her league. This news may not be news now, but reports from Falling Creek since this letter was mailed last July show that Miss Grantham's talk evidently got some results. Falling Creek League is wide awake and doing a great work in that community.

SELMA! ANOTHER LEAGUE FOR RALEIGH DISTRICT

The Epworth League at Selma has just been reorganized with Mr. A. K. Eason as president. This chapter is now thoroughly deparmentalized and doing fine work. The young people there are very much interested in its future growth. They write, "You can count on Selma being at the district institute in Smithfield, N. C., during April 25th and 26th. "Boost Raleigh District."

IS YOUR LEAGUE HOKEY POKEY?

I have heard real down earnest and sincere leaguers ask each other, "What on earth is the matter with our league; the attendance is dropping off alarmingly?" This question continues but it seems that no one answers this question in a way that would reflect in the least bit the element or cause of the decrease in league attendance. Perhaps the atmosphere of your league is dry and your leaguers long-faced and to laugh would be followed by pain. I believe that physiology says that it requires sixty-five muscles to frown and only fourteen to look pleasant or even smile a little or a whole lot; why therefore do so many of us work overtime and take out of life the joy, comedy and mirth which to the body is just as highly essential as the food we eat. Please pardon this preliminary and let us go back to where I first started and let me if I can offer a suggestion or maybe an answer to the above question which will, I believe, solve the problem to a great extent if not entirely. I shall proceed now by asking you the following questions: What sort of a social department have you got in your league? Is your social department inactive, sick, lame, or on crutches? Is your social department filled by primitive fossils? Is your social department looking out for the kind of program that appeals to the young folks? Does your social department function every meeting night? Is your league controlled by married folks that immediately after the devotional services they yawn a bit and close up the doors and depart for home? Is your league handled by social bugs that arrive just in time to open the meeting, with the thought to close it as soon as possible so they can get back to their fast set, where entertainment is not so slow? I have asked you these questions because I feel reasonably sure that if your leaguers do not attend regularly your league leaders must be bothered with the above ailments or sickness and for the betterment of the church and its growing flower, I would demand that they perform their work better in the league and if an improvement was not shown in due course, my prescription would be to put them out of office and install the proper material that would improve the chapter.

Far be it that I should be accused of throwing flowers in my league's paths, but I cannot refrain from saying that I firmly believe that Trinity Epworth League of Wilmington has got one of the best managed social departments that can be found in the Eastern conference; it is active, tactful, hospitable, winsome and therefore progressive. Our social leader or alternate is on hand for every meeting night and takes full charge after the devotional or business meeting. I might say, to give you some idea as to the length of our meetings, that we begin services at 8:00 p. m. and never leave the church before 10:30 p. m. I think that this is sufficient proof that our meetings are deeply interesting and enjoyable. Last Friday night a week ago our league went down to a place called Masonboro Sound and enjoyed a most delightful oyster roast. We carried almost our league's complementof membership. We have 37 on our roll and along with us were 34. Not so bad, do you think? While on this outing we sang several league songs and gave a number of league yells which helped out quite a bit and put things on the move.

Let me say again before closing that if your league memebrship is dropping off, I would suggest that you look well into the cause and I think that you will without doubt find that your social department is "hokey pokey." If your social department is operated well you may be assured that all other departments in your league will automatically take care of themselves in a surprising manner. If your league intends to hold the young folks you have got to have young people's amusements; otherwise, close up your shop. Harry Daniels.

Western North Carolina Conference

ASHEVILLE LEAGUERS AT BIG BANQUET

The Epworth Leaguers of the Methodist churches of the city held Friday night what was conceded to be the best annual banquet in the history of their organization which dates back to 1917. One hundred and fifty-five young men and women of the organization were present and for over two hours the banqueters enjoyed the occasion.

The principal address of the evening was delivered by Rev. Dr. Ashley Chappell, of Central Methodist church. The speaker won the hearts of the young people as he held before them the ideal man. With great power he traced the development of man into the ideal state and told the young people present that man gained this state as they devoted their lives to Christ in service to Him and their fellowmen. Dr. Chappell was invited at the close of his address to deliver the annual message as long as he was in Asheville.

Miss Dorothy Bates made a strong appeal to the pastors to help the young people in their work and to place responsibility upon them in training them for service in the church and city. Rev. Carlock Hawk was to make a talk but was unable to attend on account of illness in the home.

Grady Reagan entertained the young people with his selection of original songs. His songs made such a hit that he was encored numerous times. S. J. Perkinson led the crowd in singing popular airs.

Mrs. W. W. Edwards and Mrs. Grady Smith had charge of the banquet and had several ladies from the various churches to help. Miss Dorothy Bates had charge of the decorations. Flowers were furnished by Brownhurst.

Chestnut Street had the largest number, closely followed by Central. Reports of the local chapters were submitted during the business session.

OLD HEN AND LITTLE CHICKS BUSY

Our league sang Christmas carrols for the old, sick and shut-ins—about 15 in all—and carried each a little gift. The junior league went along with the senior and sang. The children carried in bags of fruit for each one. All enjoyed it more than anything for Christmas, and each one received a blessing. It is grand to see how the grownups and the young people and children work together in our church and league. Our pastor, Mr. Short, and good wife went along, too. We feel that our league will go forward as never before this year, because our pastor takes such an interest.

I must say a word about our mission study class. It is fine and interesting. Mr. Dotson is hard to beat when it comes to teaching.

We hope when Billy Sunday gets through with us we will all be better leaguers, better workers and better Christians. Tillie Chick.

BOLD CHALLENGE FROM DENVER

If you ever want an especially strong league program, one that will encourage your old members, enlist new ones and enliven the entire church membership, let us suggest this plan:

Put on a series of public meetings, invite the district president and the district secretary to be with you in your first service. They are men presumably who are full of new ideas and plans and you may justly anticipate a great service. However, we charge you not to be disappointed. They will not be there!

Forgive them, see them personally, invite them again and secure another promise of their services on a given date. Later write them your plans for a short meeting of the leaguers before going to the church, invite them to supper, and show them every courtesy you possibly can. Then advertise the meeting well, have the church filled with expectant hearers and everything at white heat. Crash! The second failure! Again they will not be on hand and you will never know the reason why.

The Tar Heel Leaguer is forever slamming Plyler for being late for his appointments, but Hager and Brown never get there at all.

Is it of no consequence that a warm supper is prepared on Sunday evening, that a congregation is twice disappointed, that a league is embarrassed, and that two out of six public services fall flat? Are promises no longer kept? Are explanations unnecessary? Is courtesy dead?

Denver Epworth League.

LEAGUERS, ARE YOU IN GOOD STANDING?

Below is treasurer's report for December, 1923:

Asheville District—	Miss'ry	C. Dues
Central	$25.00	$ 5.00
West Asheville	6.50	2.00
Mills River	6.50	3.50
Greensboro District—		
Main St. Juniors	5.00	
Statesville District—		
Race Street	39.50	
Salisbury District—		
Shiloh	3.00	
	84.00	10.50
	Miss'ry	C. Exp.
Amt. pledged	$3765.00	$1500.00
Amt. paid	1184.22	171.50
Balance due	$2580.78	$1328.50

Leaguers, attention: Only five more months till conference. All pledges must be paid by the 25th of May. Let the checks come forward.

D. L. Webster, Treas.

CENTRAL, ASHEVILLE, HAS A JUNIOR LEAGUE

A brand new junior league has been organized in Central church, Asheville, with the following officers:

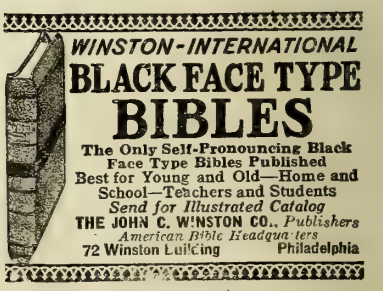
Supt.—Miss Hattie McKoy.
President—Eileen Stikeleather.
Secretary—Marion Cox.
Treasurer—Mary Edwards.
Junior Epworthian Agent—Louise Whitman.

Now let everybody in this great church not only admire but feed and instruct this new body.

Here we go, all hands to the wheel! Sunday is Good Literature Day. Why not put the N. C. Christian Advocate in every Methodist home? Will you help us do it?

GET ACQUAINTED

To get acquainted with your own church, to know what are its various activities and the programs of all of the connectional departments, is the obligation of every Methodist preacher and layman—especially when such information is in easy reach. The SOUTHERN METHODIST HANDBOOK, just published, gives you all of this, and much more. A book of 170 pages carrying statistics, history, biography, connectional and annual conference directories, illustrations, etc. The price is only 50 cents per copy; special discounts for 12 or more. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.





Business men will pay you a good salary if you will take our Bookkeeping, Shorthand or any of our Commercial Courses. School the year round and you can enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalog.

OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President
A. S. Barnes.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

CHILDREN'S HOME HAPPENINGS

The New Year was ushered in at the Children's Home a few minutes after midnight by the prolonged ringing "the bell," just as some of us who had lingered up late were dropping off into restful sleep.

One would think that as often as the old bell had sung out its commonplace notices that to wring unnecessary noise from it would be a poor celebration of joyful emotions—especially as it sounds a flat, untuneful note.

But doubtlessly noise of any kind is a joy to a group of boys, so they swung the old clapper strongly for a full fifteen minutes.

And that wasn't the only treat that the boys had for their friends at that hour. We were drifting off into sleep again, in the pleasant quiet that ensued after the bell solo had died off, when we heard sounds of singing across the grounds, and presently footsteps struck the plank stringers that stretch across the low walk that leads toward our cottage—trop, trop, trop, and then tramp, tramp on the gravel near at hand, and the singers lifted their voices, with a considerate soft pedal on, in a few songs they knew.

Of course serenading, singing at 12:30 needs to be extraodinarily good to be appreciated, so I shall only say that I hope the boys were enjoying their celebration, and will learn the words of some of the many beautiful hyms and sing them for me sometime in the still night air, as I know they could—delightfully—if they would.

* * * *

Our largest outbreak of measles came so close onto our Christmas festivities that Christmas was not all joy and good times this year at The Home. But we had much to be thankful for, both in the abundance of Christmas, and that the measles was no worse.

One of the nurses helping said that "some of the boys had only a few measles and that others had a good many." The little fellows that I saw seemed to be having cases of the plentiful and plural kind. And it seemed to be a variety phenomenally easy to catch. Not a single possible catcher muffed it, once it started around. Which was not be wondered at, as none would confess to feeling sick until they were beginning to "break out." Well, I think that everybody on the place has had the measles now, and some had it twice, and those who had only "a few" had a plenty and are not feeling slighted.

Little Marquis Wood had his turn with the rest. In his case the eruption was a little slow in appearing after he was put to bed. He was anxious to have a proper display, but when the measles blossomed out over his face and arms and body he was feeling pretty bad. We tried to cheer him up by laughing at his gay looks, and he responded each time with a brave smile, but one morning he said, "'Cousin Margaret, please do not say anything funny." There comes a time in most measle experiences when smiling feels out of place.

Some of the little folks were pretty sick and had considerable fever. After the infirmary was filled to overflowing, the little boys who were taken sick were kept in their dormitory and one end of the dormitory was filled rapidly.

The superintendent, passing through one morning to see how they were getting along, noticed the bright eyes of little Charlie, the smallest, asked him if he wanted anything. "Yes," said little Charlie promptly, "I want an egg." "You shall have an egg when you are well enough to eat it," said Mr. Wood. Then little Charlie took courage and said he wanted five eggs. Charlie has had his eggs, but I do not imagine that he had as many as five at one time.

The children had lots of nice presents sent in for Christmas. They were accumulating for days before. till Margaret's room and the attic at the superintendent's cottage looked like a Santa Claus annex.

The gifts for the children come from many different sources, and it is quite an undertaking to get it all arranged so that each child shall get something nice, no one left out. It takes a good deal of writing to find out in time what the children's relatives and friends are going to do and some faith to wait confidently to the last convenient minute to complete the lists. But everyone seems to like to help give joy to the children and responded kindly to any suggestions of helping with the gift expenses. The week before Christmas there were a number of gifts for the larger boys that had not been reached. The superintendent asked the gentlemen of the Rotary Club if they would like to play Santa Claus to that extent. Of course they said they would, and offered to come out and be Santa Clause in distributing gifts. But Christmas eve is a busy time to everybody and only three Rotarian gentlemen could get here.

From the rapt expression on the faces of the little boys around their Christmas tree, as Mr. Landreth, as Santa Claus, came in and began to distribute the piles of packages, Santa must have been a typical Christmas spirit. And as the little boys reached their eager arms for their toys and other gifts as their names were called, I imagine that Santa and his helpers felt the presence of the Christmas spirit as only such occasions can inspire it.

Afterwards some of us had to hurry home to help load the truck with Christmas things for the girl's cottages for the matrons to have ready for the early morning rally of the little folks who never sleep late on Christmas morning.

It seemed to me that I had hardly gotten to sleep before the rising bell rang and we had to get up, rather than keep the young at our house from receiving their presents promptly. So a bright fire was soon going in the sitting room and by the time that Myrtle and Louie were back from the dining hall we were all down and Marquis was given the office of giving out the presents piled at the foot of the small pine in the corner and on the sofa and across the mantle.

Some of the gifts that I received were a clock, a diary and a kodak album. I ought to be able to keep up with reporting passing events better than I have been doing lately. Here it is the middle of January and I haven't told anything about the Home since Thanksgiving.

I am almost as far behind as a preacher once said he was in his collections. Charles met a neighbor preacher on the street one morning in the fall of the year, and inquired how he was getting along with his conference collections. The brother did not seem to feel that "getting along" was descriptive of his financial speed—said he was "considerably behind in his arrears." I do not know how far back that is, but it seems to express a far back extension of remoteness that is more than ordinary behindness.

I get so far behind sometimes that it is quite likely that I'll lose the path out of the arrears country some day. However, the diary ought to help keep the tally.

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina

Rated by State Department of Education as Class A.

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THE METHODIST ORPHANAGE

Weddings. — Since Thanksgiving seven of our boys and girls grew weary of single blessedness and have launched out upon the sea of matrimony. Two of our old boys married former orphanage girls. This is the first time in the history that such has occurred. We wish them great usefulness and much happiness.

* * * *

Buildings.—Since getting plans and specifications for the five buildings with estimates, we find that they are going to cost us considerably more than the first estimates. By action of the board of trustees these buildings must be fireproof. That means that they will cost us very much more than they would have otherwise. We cannot afford to risk the lives of children by putting them in buildings where danger is so great. Every year hundreds of children are burned to death in schoolhouses and other public places. Any one can easily imagine what might happen at an orphanage if fire should break out at night where a large number of little children are sleeping. We must throw every protection about our orphan children. In doing so we have the hearty approval of all right thinking people.

* * * *

Head Masters.—Mrs. M. A. Jenkins spent a few days away from the orphanage recently. She richly deserves a little change and rest. There may be other women engaged in orphanage work who are pust as fine and efficient, but I do not know them. She has poise, fine judgment and a mother-heart shot through with the spirit of Him whom she loves and serves. She has the faculty of imparting these fine gifts and virtues to our children. This answers and explains why our boys are so manly and our girls so ladylike. Her presence is a benediction to the children and officers. Our church is to be congratulated upon having such a woman to put her stamp upon the plastic life of our sons and daughters.

* * * *

Endowment.—If more of our pastors in their preaching and pastoral visits would suggest to their members how they could help the Methodist Orphanage to become a greater force, it would be only a few years before we could have the greatest and best orphanage in Methodism. By a simple suggestion that members write the orphanage in their wills, tens of thousands of dollars could be turned into our small endowment fund. It will be impossible for us to do the high class work which our conference expects of us unless we have a large and permanent fund from which to draw. As it is, there is much uncertainty about meeting our current expenses. Add one hundred more children to our home and the uncertainty becomes intensified. Our present policy is too much like living from hand to mouth. Any financial serious reverses in the business world would throw us flat of our backs. There is too much involved to continue the present short-sighted policy. Let us give the matter of increasing our endowment fund serious consideration if we want to operate on a sound business basis and meet our full duty to those who need our tender, helpful ministry.

* * * *

The Facts.—The Methodist Orphanage, the pride and joy of North Carolina conference, has never asked any great sacrifices at the hands of the North Carolina conference. When her needs have been manifold, and she has been hampered in doing her God-given task because she did not have buildings in which to house more children, she has taken a back seat and given the right of way to other important causes. We have hoped for a clear field before launching any great building program, but the way things look now there is no ground for such hopes. We cannot stand aside any longer without doing the orphanage serious harm. We wish all the great causes for which collections are being taken may be crowned with success. We feel now that the time has come for the orphanage to have some consideration at the hands of our people. In view of these facts, I want our people to realize that we need something like one hundred and seventy-five thousand dollars more than we now have at our command. The General Conference does not give any thought or consideration to orphanage work. All orphanage work, in the mind of the General Conference, is local and confined to the annual conference. Therefore, nothing is ever done by the General Conference to help finance orphanages. It is simply up to us as a conference to finance our orphanage work and we ought to do it with a generous hand. Just what course we shall follow in our endeavor to raise one hundred and seventy-five thousand dollars to carry out our building program I cannot now say. Regardless of the course followed, I do want to request and urge our entire membership to give us their united and enthusiastic support. If we have the hearty co-operation and sympathy of our Methodist folks, the money will be eas yto secure. Brethren, think on these important facts.

ATTENTION, MINISTERS AND EVANGELISTS

A. N. Fisher, Singer Evangelist, is now making his slate for the year. Anyone in need of a singer can reach him at 3314 Maltby Ave., Norfolk, Va. Best of references.

When the preacher presents the Advocate the people subscribe.



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

THE MAGIC OF THE PINK LEAF REPORT

If you will bear in mind that the pink leaf report from the charge's quarterly conference records the amount that the charge has officially accepted as its quota for Superannuate Endowment, you will understand why I keep on pleading say it with pinks. And let me assure you they are coming from every direction and every day. This week (ending January 5) 264 have been received, which makes a total of 1,955. Let me tell you about a few of the latest arrivals:

St. John's Church, St. Louis.—Their pink leaf report from the first quarterly conference is now before me. It is signed by Frank L. Wells, presiding elder; Ivan Lee Holt, pastor; B. C. Jenkins, secretary. It shows that the minimum quota of the charge is $7,000 and that the quarterly conference voluntarily added $13,000 to the minimum, making the total the charge agrees to raise in five years for Superannuate Endowment $20,000.

When it is remembered that this great church has built three St. John's churches in foreign fields, paid approximately $40,000 on the Education campaign and $60,000 on the Centenary campaign, pays $10,000 annually to social settlement work in St. Louis, pays $15,000 annually to maintenance of Barnes Hospital, has contributed liberally to the building of the twenty-four churches in the St. Louis district, is contemplating the erection of a great Sunday school house in the near future at a cost of $150,000, and maintains several missionary workers in various foreign fields, I am sure that my readers will agree with me that this report on their intentions conecrning the Special Effort for Superannuate Endowment is one of the pinkest of the pink.

Hardly had St. John's quarterly conference agreed upon a $20,000 quota for the Special Effort when Col. Paul Brown subscribed $8,000, John W. Fristoe, treasurer of the Board of Finance, $2,000, and W. M. Sloan $500, a total of $10,500 subscribed and to be paid the first year on the $20,000 quota. It is my conviction that this wonderful church will not only raise its quota in a reasonably short time, but it will pay considerably more for the cause that it has assumed.

Quickly upon the heels of the pink leaf report from St. John's church, as referred to in the foregoing, came the announcement of Col. Paul Brown that he had written in his will a bequest of $100,000 for Superannuate Endowment. Colonel Brown does things, and he does them invariably in a big way. For years he has been intensely interested in the cause of the "forgotten man," and now he does something for this cause that will not only prove an everlasting and valuable aid to the conference claimants but will also be a monument to the colonel's liberality and beneficence which time can never beat down.

Colonel Brown deserves from the entire Methodist Episcopal Church, South, the warmest gratitude for the many splendid contributions he makes to her various causes. He is a most liberal contributor in the maintenance of Barnes Hospital, St. Louis, had built and chiefly maintains the Warren Brown Hospital in Arkansas, paid $20,000 cash to the Centenary, $14,000 cash to the Education Movement, and is contstantly contributing to the building of churches in the city of St. Louis and elsewhere. May time deal gently with him and our gracious Father give him yet many years in which to serve as his faithful steward!

Special Effort Cultivation Period, February 1-March 16.

St. Paul's Church, Springfield, Mo.—Rev. J. C. Saylor, presiding elder, and Rev. J. W. Pearson, pastor. The pink leaf report is before me. It states that the minimum quota of this charge is $5,000 and that the charge has voluntarily added $5,000 to the minimum, making a total of $10,000 that the charge has approved as its quota for Superannuate Endowment. Bully! I tell you I like the pinks. The pastor of St. Paul's writes that he invited the leaders of all the departments of the church to be present at his first quarterly conference so that they might hear the presentation of the superannuate cause. One hundred and thirty-eight people attended, notwithstanding the weather was very inclement. The quarterly conference proper accepted the minimum quota and added the additional $5,000 without a dissenting voice; then the entire company present (one hundred and thirty-eight people) took a rising vote on the proposition, and the vote was one hundred per cent in favor of St. Paul's church raising $10,000 for the "forgotten man." I know the St. Paul's congregation, and I know that they will do what they have promised.

Special Effort Cultivation Period, February 1-March 16.

Central Church, Kansas City, Mo.—J. B. Swinney is the presiding elder; Dr. M. N. Waldrip is the pastor. Now please everybody listen while I read the ping leaf report from this charge: "Minimum quota, $6,400; voluntarily added to the minimum by the quarterly conference, $600; total amount the charge agrees to raise in five years for Superannuate Endowment, $7,000." Fine! But wait a minute; that isn't all. I read that the quarterly conference has adopted Plan No. 1, which means that they intend to raise the entire quota in cash the first year of the Special Effort. So, you see, this report is exceedingly pink—aye, it is rosy! A letter from Dr. Waldrip accompanies the report, and it is just as interesting as the writer. He writes, referring to the quota: "This will call for our best. Please send literature for one thousand members. I have a fine committee. Shove on the stuff and see us move. We shall raise our quota in one day." Now isn't that just like Waldrip? His church is a great down-town center, and it is not easy to finance its program. But they do it and also meet other obligations to causes outside of self-maintenance. Hats off to Dr. Waldrip, to Brother Swinney, the presiding elder, and to Central church, at Eleventh street on the Paseo!

Special Effort Cultivation Period, February 1-March 16.

Weldon Station, Weldon, N. C.—Rev. S. E. Mercer is the presiding elder, and G. W. Perry is the pastor. Minimum quota of this charge, $2,722; amount voluntarily added to the minimum by the first quarterly conference of the charge, $1,278; total amount Weldon station agrees to raise in five years for Superannuate Endowment, $4,000. These brethren have adopted Plan No. 2 for raising their quota, which means they will present it as a special each year for five years, seeking to raise not less than one-fifth of the quota annually. Who said the North Carolina conference was not interested in the Special Effort? Nobody. Because that great conference is on its toes for Superannuate Endowment, and everybody knows it.

Special Effort Cultivation Period, February 1-March 16.

St. Paul's Church, Fresno, Calif.—Rev. E. H. Mowre is the presiding elder, and Rev. W. G. Fletcher is the pastor. Tune in while I broadcast the pink leaf report from this charge in sunny California: Minimum quota, $4,125; amount voluntarily added by the first quarterly conference to the minimum, $875; total amount St. Paul's agrees to raise in five years for superannuate Endowment, $5,000.

Now, I think that is right smart, don't you? Remember, this charge is located on our extreme western border in the Northwest conference, which we regard as mission territory. The pinks just naturally grow in California. Some tell me out there that they grow biggest and best at Fresno. As to that, I would not express an opinion, for it isn't good policy. But I do know that the pink now in my hands from Fresno is a very fine specimen.

Special Effort Cultivation Period, February 1-March 16.

Hot Off the Wire.—I have already overwritten my space, but I cannot stop without giving my readers an electric thrill or two. Note this:

Sacramento, Calif., Dec. 30, 1923.

Board of Finance, St. Louis, Mo.: As a New Year gift to the Lord we raised our Special Effort quota for the year of $400 this morning. Check will follow. E. E. Wall, Pastor.

Here's another:

Shreveport, La., Jan. 2, 1924.

Board of Finance, St. Louis, Mo.: Noel Memorial church in Shreveport gave a thousand dollars as a Christmas gift, being the first annual payment to Superannuate Endowment, and we hope to have the honor of being the first church in Louisiana to make the first payment. Letter and check go forward tomorrow.

W. W. Holmes, Pastor.

Whoopee!—The booklet, "Call of the Forgotten Man," is being sent to all the charges for general distribution during the cultivation period, Februory 1-March 16. Hit hard, boys!

ADVOCATE ENDORSED

May I have a little space in the dear old Advocate?

What shall the new year be? Nineteen twenty-four will be just what we make it. By using our privileges in Jesus we may make it the gladdest and most helpful year of all our lives. And as I have been reading in the Advocate about the moving pictures coming in some of the churches, I just want to say amen to what I saw in the Advocate against it. I think it is wrong to have any such in the house of God, and I think the Christian people ought to strive harder than ever before to keep such things out of our churches of today. I know we need the boys and girls in the Sunday school, and we must work to get them in and try to keep them; but I think there is a better way than the movies to get them in. When I see and hear so much form and pride in some of the churches I think as old Apostle Paul said, "Some are lovers of pleasure more than lovers of God, having a form of godliness and denying the power thereof; and from such turn away."

And as long as they are fed on worldliness what else can we expect? The greatest thing they need is the great salvation of Jesus Christ planted in their hearts and minds. I can't think any minister of the gospel filled with the Holy Spirit will uphold any such in his church. May God open the eyes of some of the ministers as well as the people. I'm so glad we have got some preachers that will stand up and proclaim the the whole counsel of God. May God bless the dear old Advocate and all its readers. And may this be a great year for winning lost ones to Him.—Contributed.

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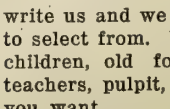
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IN MEMORIAM

PARISH—Charles Walter Parish was born June 9, 1858; died December 22, 1923, age 65 years. He married Miss Elizabeth Amos in 1891. This union was blessed with one son, Philip Nelson Parish, of Walkertown, and a steward in Love's church. He leaves one sister, Mrs. B. F. Pegram, of Winston-Salem. Brother Parish joined Love's M. E. Church, South, Walkertown, N. C., in early life and was known as a devoted member of the church of his choice. His influence for good in the community will be greatly missed.

H. G. Allen, P. C.

CLEMMONS—John Melvin Clemmons, son of Rev. G. S. Clemmons, was born October 7, 1845; died December 17, 1923, age 78 years. He was married in his early youth to Miss Syrepta Jane Smith. This union was blessed with eight children, of whom five survive, Mrs. W. E. Hulls and Mrs. J. H. Marshall of Mineral Springs, Mrs. L. L. Morris and Mr. J. L. Clemmons of Walkertown, and Mr. E. G. Clemmons of Chicago. Brother Clemmons joined Love's M. E. Church, South, Walkertown, N. C., in early life and proved his faithfulness to this church during a long life of useful service.

H. G. Allen, P. C.

AUTEN—Frank Williamson Auten after a short but severe illness passed to his reward December 21, 1923. Brother Auten was 28 years, 11 months and five days of age. He joined the M. E. Church, South, at Moores Chapel when 17 years old and moved his membership to Ebenezer last year. He was a steward in the church, led in the singing, took an active part in Sunday school and Epworth League work. Brother Auten leaves a wife and five children, also a father, mother and eight brothers and four sisters. He died like an old time Methodist, praising and singing praises to God while passing.

A. A. Godfrey, P. C.

SHUPING—Adolphus Shuping was accidentally thrown from a truck and severely hurt on December 24th. The next morning at six o'clock his spirit returned to God. Adolphus was 19 years, 10 months and two days of age. He had been a member of Bethel church for 18 months, renewing his covenant with God at the revival in July. Young Brother Shuping made his home with his sister, Mrs. Andrew Lafevers. The death of this young man reminds us "In the midst of life we are in death." May the Lord comfort herts torn by the death of this brother. He was buried at Salem in the presence of a host of sorrowing friends and relatives.

His pastor, J. C. Gentry.

RESOLUTIONS OF RESPECT

On Friday, November 30 1923, the noble spirit of Benjamin Riding Taylor passed into rest. Quiet and unassuming, of sterling worth, unimpeachable integrity, generous and kind, he had endeared himself to all with whom he came in contact and was universally beloved.

For years he was a member of the board of stewards of Queen Street Methodist Church, South, and by virtue of this a member of the quarterly conference of this church. He loved his Master, rendering willing and faithful service and found a joy in it.

Therefore be it resolved by the Quarterly Conference of Queen Street Methodist Episcopal Church, South:

That we extend to the bereaved wife and son our sincere sympathy in their sorrow and the assurance that we, too, mourn his death;

That a page in the minute book of this conference be dedicated to his memory and these resolutions spread upon it;

That a copy of these resolutions be mailed the family and copies furnished the Kinston Free Press and North Carolina Christian Advocate for publication.

T. C. Ethridge,
L. P. Tapp,
R. F. Churchill,
C. F. Harvey,
Committee.

HUDSON—David C. Hudson, the genius of his community, the man of One Book, the preacher's friend, was suddenly called from among us to meet the Lord. Brother Hudson loved his church, lived for his Lord and exhorted others to prepare to meet their God. Uncle Dan was a veteran of the Civil War, a soldier of the Cross, and was not ashamed of the gospel of Christ. Aged as he was, he took great delight in keeping his grain cradles up to a high standard. Thus also was his daily manner of life. He has gone from among us. Prepared he was to be with Him, his Lord. Uncle Dan will be missed around Morganton, but he is with his Lord. J. C. Gentry.

BOWMAN—Mrs. J. A. Bowman, an invalid for more than 18 years, yet through these years she bore her suffering patiently. For a few months previous to her death she and her husband had made their home in Winston-Salem with their daughter, Mrs. E. A. Walters. While with her daughter the Lord called her spirit away from the presence of husband and children to enter into His rest. Sister Bowman was 61 years of age. Her remains were laid to rest at Salem church, the place where her earlier and later years were spent. In the presence of a large number of relatives and friends we committed her body to the earth while her spirit was enjoying freedom with the Lord.

Her pastor, J. C. Gentry.

RESOLUTIONS OF RESPECT

Sunday afternoon, November 18, 1923, at the close of our missionary meeting with Mrs. W. H. Jones, known as "Aunt Rose," the death angel came and claimed her. Her death was peculiarly touching in that she had just had the joy of greeting a son who had been absent five years. Mrs. Jones was a sweet spirited Christian wife and mother. It was her delight to carry sunshine or to serve the sick. She was a loyal member of ou rmissionar ysoycteiwmember of our missionary society. Therefore be it resolved:

That we realize our great loss, but are grateful that we had the privilege of knowing her.

That we will endeavor to follow in her footsteps.

That we extend to her husband, sons, daughters and grandchildren our heartfelt sympathy and commend them to our gracious heavenly Father.

That a copy of these resolutions be spread on our minutes, a copy sent to the family and a copy submitted to the North Carolina Christian Advocate for publication.

Mrs. J. K. Sessnus,
Mrs. J. W. Prince,
Mrs. P. T. Farabow,

McFARLAND—Mrs. Angie Mahulda McFarland of Columbus, N. C., died on December 17th, 1923, at the home of her daughter, Mrs. James P. Morris, in Madison, N. C., while there on a visit. She suffered a general breakdown from which she never recovered.

Mrs. McFarland was 76 years old at the t ime of her death. She had spent the greater part of her life at Columbus, N. C., where she was born and reared.

Surviving her are the following children: Mrs. J. H. Hill, Spindale, N. C., Mrs. James P. Morris, Madison, N. C., Mr. Robert McFarland, Columbus, N. C., J. Simpson McFarland, Charlotte, N. C., and Mr. R. T. McFarland of Fort Eustis, Va. Two brothers and one sister survive her, Mr. George Weaver of Tryon, N. C., Mr. F. L. Weaver, Hopewell, Va., and Mrs. T. T. Patton, Pisgah Forest, N. C.

Mrs. McFarland was a consistent member of the Presbyterian church in her home town, Columbus, N. C., being one of the charter members of that church.

She was laid to rest by the side of her husband in Columbus, N. C., on December the 18th. Her husband had preceded her to the grave 29 years.

She died as she had lived, a triumphant death. She called her children to her bedside and told them she had fought a good fight and had kept the faith, and she was going home to be with Jesus and wanted them all to meet her there. She said she loved everyone and wanted her children to love each other more and to visit each other and thus live the Christ life.

Truly Christ's children die happy.

J. P. Morris.

Art in Stone

The most important factor in the erection of a memorial is the selection of the stone. Regardless of how beautiful the design or how skillful the sculptor, the finished product cannot be a work of art unless the stone is capable of being cut into artistic form and unless it will hold its true form and natural color for generations.

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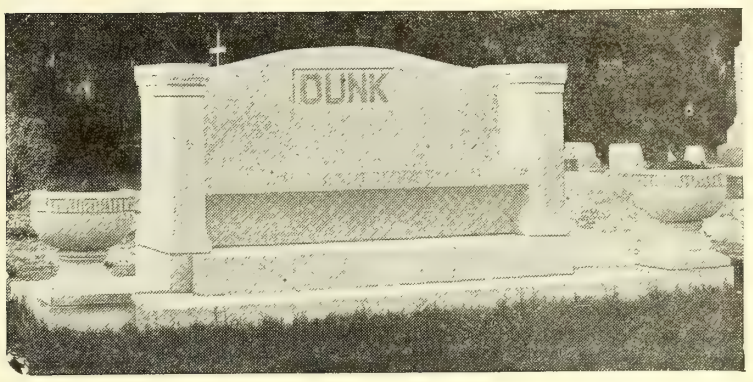
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MONUMENTS MAINTAIN MEMORIES



JENNETTE—Mrs. Dorcas Jennette was born in Dare county, N. C., January 24, 1856, and died December 5, 1923.

Before she was married she was a Miss Gary. On the 14th of February, 1876, she was happily married to B. F. Jennette of Buxton, N. C. To this union were born nine children, the oldest, Mrs. W. E. Quidley, preceded her by several years. The others are Mrs. Benjamin Etheridge, Manteo, N. C., A. D., Capt. W. B. and W. C. Jennette, Mrs. C. P. Gray and Mrs. F. W. Miller of Buxton, N. C., and Wallace R. and Miss Ethel Jennette of Raleigh, N. C., all surviving her.

Sister Jennette was one of the best women we ever knew. To know her was to love her. Her children rise up and call her blessed; her husband, and he praiseth her. Her neighbors say they never heard her speak evil of any one. Surely she was one of the choice spirits of earth. She was stricken with paralysis in September and never walked again. She was very patient in her afflictions. The writer went to see her often, and she always said she was feeling better. Sister Jennette performed the common duties of life in an uncommon way. Surely she was worthy to bear the name of Dorcas of Biblical fame.

To the heart-broken husband and grief-stricken children we extend our heartfelt sympathies. She is gone from our sight, but we shall not forget her. Her body sleeps in the churchyard at Buxton, N. C., to await the resurrection of the just. Sweet be her rest. May God in His infinite love and mercy comfort the breaved ones.

J. M. Jolliff, Pastor.

HICKS—Virginia Agnes Shaw, the wife of Dr. W. N. Hicks, was born July 5th, 1845, in what was then Wake but now a part of Durham county and died in Durham November 8th, 1923, being in her 79th year, and just 22 days after the death of her husband. She was the daughter of Calvin and Martha Shaw and was educated at Davenport College, Lenoir, N. C. When a small girl she was converted and joined the Methodist church at Fletcher's Chapel and was a loyal and faithful member there until she moved her membership to Calvary church, Durham, some eight years ago. For about all her life she was a subscriber for the Advocate and read it, even the advertisements, and believed all she saw in the church paper. I am of the opinion that she was better informed as to the polity, doctrines and leaders of the Methodist church than half the members of the North Carolina conference. Her church membership rested on intelligence, information, positive convictions, a strong faith, and a pure love and devoted to Christ as He was revealed to her through and by the church. She was truly one of God's noble women. It has not been my privilege to know a finer, sweeter, more gentle and Christ-like character. She is survived by ten children, twenty-nine grandchildren, and three great-grandchildren. The burial service was conducted from the home by her pastor, Rev. D. L. Earnhardt, and she was laid to rest beside her husband in Maplewood cemetery.

Frank Culbreth.

PATTON—On November 6, 1923, at Marvin church in Catawba county, on the Westview charge, was held the funeral service of one of God's noblemen. The Rev. J. N. Patton was born January 5, 1880. He died November 5, 1923, at the age of forty-three years and ten months. At the age of fourteen he was converted and joined the Methodist Episcopal Church, South. For nineteen years he preached the gospel full and free. Brother Patton was a true man anu a good preacher. He was a local preacher. I was his pastor at Marvin until he moved his membership to Pisgah church, on the Dudley Shoals charge, his home being nearer that church. I loved him.

Brother Patton loved to preach. After his health failed I mentioned in a sermon at Marvin the idea that Bishop Marvin had, that after death, we might be used in telling to other worlds the wonderful plan of salvation that God has for this world in order that the inhabitants of those worlds might increase in their love for such a God. Brother Patton, with eyes shining, spoke out in meeting to say:

"I believe that, Brother Walker."

Brother Patton is today glorifying God in some way, perhaps preaching.

He bore his sufferings without a murmur and was happy to go to heaven. He died of tuberculosis.

Brother Patton is survived by his wife, five children, his father, six sisters and five brothers. He was a kind and affectionate father and a devoted husband. The funeral service was conducted by his pastor, the Rev. J. M. Barber, assisted by the writer.

J. R. Walker.

Don't forget that January 27th is Good Literature Sunday.

BLACKWELL—Bernard L. Blackwell of Ruffin died in St. Luke's hospital December 28, 1923, at the age of 56 years. Brother Blackwell was a member of Ruffin church, for a number of years a steward, and the most liberal man I ever knew—always ready to help in every good cause. He will be missed in the church and in the home. His wife, four sons and four daughters and four brothers survive to mourn their loss. The funeral services were conducted in Ruffin church by the pastor, Rev. H. F. Starr, in the presence of a large number of people. Burial was in the Ruffin cemetery. The Shriners having charge of the remains administered the rites of the Masonic order at the grave, with the benediction by the pastor.

H. F. Starr.

KIBLER—Rebecca Evelina Kibler was born in Burke county August 19, 1826; departed this life after spending more than 97 years as a sojourner. Seventy-seven years of her life was spent as a member of Mt. Pleasant church. "Grandma Kibler" was a sweet spirited Christian lady, Morganton's oldest and among the best beloved of Christian characters. Her husband, Milus Kibler, was killed at Petersburg, Va., in the Civil War. Thus left a widow she was faithful to her children, her church and ever rejoiced because she loved the appearing of her Lord. Her pastor was her friend, and she to him was indeed a grandmother in Israel. Her last visit was to the parsonage. She is now with her Lord.

One son, W. M. Kibler of Morganton, N. C., and one daughter, Mrs. M. M. Cole of Birmingham, Ala., survive.

Her pastor, J. C. Gentry.

MOIR—Thomas Robert Moir was born September 10, 1878, and died December 22, 1923, aged 45 years. Brother Moir is survived by his wife, who was Louise Moir before her marriage; two small children, Thomas and William, and one brother, Mr. D. C. Moir, of Walkertown. He was the youngest of five children, three of whom have preceded him to the grave. The surviving brother, D. C. Moir, being the last of the family.

Brother Thomas Moir joined Love's M. E. Church, South, Walkertown, N. C., in early life and continued to manifest an interest in this church until the last. He was for many years a steward. He was a man who made friends and kept them. His devotion to his home was very noticeable and inspiring. His grief stricken wife, relatives and friends have the sincere sympathy of the church and community. May God comfort them all.

"Not now, but in the coming years,
It may be in a better land:
We'll read the meaning of our tears.
And then, ah then, we'll understand."

H. G. Allen, P. C.

BRANTLEY—Aunt Challie Brantley died October 20, 1923, after she had lived a life devoted to her home, friends, church and God. She was born October 12, 1835, making her stay on earth 88 years and eight days.

Bewteen these dates there lived one who came down to the evening sunset of life. She was remembered very kindly by her neighbors and friends, and these were numbered by their acquaintances.

She was a member of the M. E. church at Aurora, N. C., and was ever faithful as long as health permitted her to attend. She was confined to her bed for four years, but bore her sufferings with patience. She often would say, "Christ suffered for us all, and I am willing to suffer for Him."

During her illness the writer went to see her one day and she said, "I am hungry for the word of God." She being blind, asked me if I would see the ladies of the missionary society of our church and arrange to have some one every day to read for her. We arranged to do this, and on Mondays I went as long as she lived. I regret very much not having taken this up earlier, as there by her bedside I spent some of the happiest moments of my life. She made the Bible plainer to me than I had ever been able to understand.

She leaves behind to mourn her loss a husband, two sons, Rev. J. J. Lewis of Grimesland, N. C., and J. F. Brantley of Aurora, N. C., and several grandchildren.

She was laid to rest in the family burying ground near her home to await the resurrection morn.

We loved her,
But God loved her best;
Today we feel in our hearts
That she is supremely blest.

A Friend.

ADVOCATE PIANO CLUB
BEGINS ANOTHER YEAR

The Advertising Manager of the North Carolina Christian Advocate takes special pleasure in announcing that owing to the wonderful popularity and success of the Club during the past twelve months, and in view of the enthusiastic praise and gratitude which have been expressed by those who placed their orders through the Club, we have effected arrangements with the Managers, Messrs. Ludden & Bates, to continue the attractive prices, terms, guarantees and privileges which the Club has afforded its members during the past year.

Everybody was delighted. Music Teachers, Farmers, Preachers, Lawyers, Doctors, Merchants, Mechanics, Bankers, Manufacturers, Professors, Clerks, Stenographers—members of every conceivable occupation expressed their appreciation and unqualified approval in the strongest possible terms. There was not a single discordant note in the great chorus of praise of the Club and its superb instruments.

Why?—Read the answer in the following letters, selected at random from the Club's correspondence.

From a Music Teacher

"I have had my Ludden & Bates piano since last September and would not part with it for anything like the amount I paid for it, unless I could get another one exactly like it."

From a Minister

"The piano arrived in good time and in first class condition and we find that it measures up in every particular to what you claimed for it. We are delighted with it and take pride in showing it. The first comment after a test is, "Oh, hasn't it a sweet tone,' and the next is, 'What did it cost?' and 'Where did you get it?'

"The wonder is how a piano of its appearance and tone can be sold on the terms on which you offer it. The Club plan is a blessing to the poor man who must buy and would not otherwise be able."

On receipt of our letter thanking him for his endorsement this minister replied as follows—"You are certainly welcome to my testimonial, but if it had not been true you could not have pumped it out of me with a high-power engine."

From a Merchant

"After carefully investigating the catalogues of other music houses I am of the opinion that the Club plan has given us a much better piano than I could have bought elsewhere for the same money. We are very much pleased with the self-player piano."

From a Farmer and His Wife

"We have had the Ludden & Bates piano almost a year and would not take twice the amount of money that we paid for it. If we were to want to buy a dozen more we would buy a Ludden & Bates piano every time."

From a Physician

"The Ludden & Bates Cabinet Grand Upright piano which I bought through the Club more than six months ago has been a source of great pleasure to my whole family. I am well pleased with the Club plan and think that the tone and workmanship of this piano cannot be surpassed. I was in touch with several piano concerns before buying and decided to join the Club. I shall never regret it. I congratulate you upon being able to sell so fine an instrument on such reasonable terms."

From a School Teacher

"I have received the piano and am well pleased with it. Everyone that sees it says it is a beauty. The Club plan is fine."

From a Little Girl

"I have had my piano nearly a year and I have learned to play. It has a very sweet tone and is admired by all. I think every girl who wants a piano can join the Club and make the payments and never miss it. I appreciate what you have done for me and hope that 1919 will be a prosperous year for you."

From a College Professor

"It is a pleasure for me to state that the beautiful Ludden & Bates Upright piano has, after a thorough test, proved more than satisfactory. The beauty both in design and finish can only be surpassed by its pure, rich tone. It is a piano for the best and most discriminating musicians."

From a Church Official

"I will say that the Church is pleased with the Club plan. The piano is first class in material, workmanship and construction—fine tone, clear, soft and musical. It is an extra fine instrument for the price."

The Attractive Features of the Club

1. The great saving in price which results from the big factory order for one hundred instruments.

2. The guarantee of perfect satisfaction which is accomplished by having each Club member try the piano or player piano in his own home before assuming any expense or obligation to keep it.

3. A lifetime guarantee of the quality and durability of your instrument by one of the oldest, largest and most responsible music houses in the country. This gives you absolute protection against all defects in workmanship and material and if such should ever arise Ludden & Bates agree to make it good or replace with another instrument.

4. An easy payment system based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices, which are usually 20 per cent. higher than the cash prices.

5. Protection to his family in the event of the death of a Club member before the instrument is fully paid for. If the regulations of the Club have been complied with the unpaid balance is cancelled and the family is given a receipt in full.

6. The privilege of trading in your old piano or organ at its real valuation, for a new piano or player-piano.



Among the many beautiful styles and designs you will find a piano or self-player piano to suit your taste and pocket-book

You Are Cordially Invited

to join us and be one of a hundred members who will make up the next Club and who will benefit by the big wholesale transaction. The Club has been organized in such a manner as to **absolutely insure** the best in quality, the lowest possible price, terms to suit your convenience and perfect protection against **every** possibility of dissatisfaction. After 30 days free trial each Club member judges the quality, prices and terms for himself and if he is not pleased he simply returns the piano to the Club and no questions are asked. As the Club pays the freight both ways each member is **perfectly free** to judge the merits of the Club. Write for your copy of the Club's Catalogue today. Address the Managers.

LUDDEN & BATES NORTH CAROLINA CHRISTIAN ADVOCATE PIANO CLUB DEPT. **Atlanta, Ga.**

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the Carthage M. E. church, wish to express our sorrow at the going away since our last meeting of one of our most loyal members, Mrs. Bettie Stuart. For more than 35 years she has labored with us with untiring hands in whatever duty called us to do—visiting the sick and scattering sunshine in homes blighted by sorrow. She was always cheerful, heroic and ful of service—yes, even to the and full of service—yes, even to the when her Saviour took her to live with Him, where she will serve Him more beautifully in a world not marred by sin and sorrow. Let us emulate her worthy example of service, in interest and punctuality, with that abiding faith which was hers even when called upon to "pass under the rod."

It is the desire of our society that a copy of these words of love be placed in our book of memoirs, a copy sent to her family and a copy sent for publication to the North Carolina Christian Advocate.

Mrs. J. E. Waddill,
Mrs. P. K. Kennedy,
Mrs. I. W. Williamson.

JONES—Recently Mrs. Lillian Timberlake Jones finished her work on earth and went home to dwell with her heavenly Father.

She was born August 19, 1888; fell asleep in the arms of her Saviour December 2, 1923.

She was happily married to I. L. Jones on October 2, 1907, who passed to his reward February 21, 1817. To this union were born four children, three boys and one girl, all of whom survive and mourn the loss of an affectionate mother.

She professed faith in Christ when only a child and joined Mt. Zion Methodist church, of which she remained a faithful member until her marriage when she moved her membership to Helena Methodist church, in which she lived a consistent member until her death.

She was a kind and loving companion and mother, patient in sickness, and had an unshaken faith in God. She left rich testimony to her family and many friends and exhorted them in her last days to meet her in heaven. Her presence will be greatly missed in her community, yet her influence and life still lives in the hearts of those who knew her.

We know not why God took her and question not His goodness, but wait and say:

"Not now, but in the coming years;
It may be in the better land,
We'll read the meaning of our tears;
But then, up, there we'll understand."

J. C. Williams.

When 550 North Carolina Methodist preachers unite to put a thing over it will be done. Next Sunday is the time for all of them to pres nt th cause of the Advocate. Will you do it?

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Spinkle, P. E., 20 Highland St., Asheville, N. C.

SECOND ROUND

January

Mars Hill, Laurel, 11 26-27

February

Weaverville Ct., South Fork, 11...2-3
Haywood Street, night 3
Marshall, Walnut, 11 9-10
Swannanoa, Swannano, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 ...23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11.....15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3....23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

SECOND ROUND

January

Matthews Station, 11 27
Brevard Street, 7 27

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

January

E. Greensboro, Friendship, 3....26-27
Park Place, 11 27
Caraway Memorial, night 27

February

Randolph, Trinity 2-3
Wesley Memorial 3
Highland, night 3
Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, Oakdale, 11....24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Franklv., ngt. 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleas. Garden, Rehobeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3, 22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3 29-30
New Hope, New Hope, 3 & 11..29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

January

Gilkey, Thermal City, 11 26
Rutherfordton, Rutherfordton, 11...27

February

Morganton Ct., Salem, 11 2
Morganton, First Church, 11 3
Cliffside, Avondale, 11 10
Henrietta-Caroleen, Henrietta, 7...10
Rutherford College, Con. Spgs., 11..17
Glen Alpine, 7 17
Forest City, Pleasant Grove, 11....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11...1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11..... 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11...23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Celo, 11 29
Bald Creek, Boring's Chapel, 11....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C.

SECOND ROUND

January

Spray, 11 27
Draper, night 27

February

Stoneville-Mayodan, Stoneville, Sat. & Sun. 2-3
Madison, night 3
Sandy Ridge, Delta, Sat. & Sun...9-10
Danbury, Davis Chapel, Sun, 2:30, 10
Mt. Airy Ct., Zion, Sat. & Sun...16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat. & Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun. ..1-2
Summerfield, Con. Dis. Conf., Wed. 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grove, Sat. & Sun. 8-9
Dobson, Old Siloam, 2:30 Sun..... 9
Ararat, Mt. Herman, Sat. & Sun..15-16
Rural Hall, Mt. Pleasant, Sat. & Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

January

Todd Ct., Calvary 26-27

February

Helton Ct., Greenwood 2-3
Laurel Springs Ct., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda 15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P.E., Gastonia, N. C.

SECOND ROUND

January

Rock Spgs, Mt. Pleasant, 11 & 3, 26-27
Lincolnton, 11 27
West End, night 27

February

Polkville, Clover Hill, 11 2-3
Belwood, Falston, 3 3
Smyre, night 3
Lowesville, Snow Hill, 11 9-10
Stanley, Iron Station, 3 10
Mt. Holly, night 10
Cherryville Ct., 11 & 3 16-17
Cherryville Station, 11 17
Main Street, night 17

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

SECOND ROUND

January

Salisbury Ct., Providence, 11 ...26-27
South Main, 11 27
Spencer—Central, night 27

February

Forest Hill, Concord, 11 3
Central, night 3
Concord Ct., Carmel, 11 9
Epworth, 11 10
Kerr St., night 10
Gold Hill, Liberty, 11 16-17
First Curch, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11..22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 ...29-30
Norwood, 11 30

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND—IN PART

January

Haywood Ct., Crabtree. 11 27

February

Dellwood Ct., Dellwood, 11 3
Sylva, Sylva, 11 10
Cullowhee, Culowhee, night 10
Canton Station, 11 17
Lake Junaluska, Long's Chapel, 11..24
Bethel Ct., Harmony Grove, 3.....24

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

SECOND ROUND

January

Kernersville, Sedge Garden, 11.....27
Thomasville, Main St., night 27

February

Forsyth, Marvin, 11 2-3
Trinity, Trinity, night 3
Hanes-Slemmons, Clemmons, 11..9-10
Davidson, Centenary, 3 9-10
Erlanger, Eerlanger, night 10
Oak Ridge, Oak Ridge, 11 17
Thomasville Ct., Pine Woods, 3..16-17
Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Ogburn Memorial, Hiatt, 11 8-9

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

January

Mt. Tirzah Ct., Helena 26-27

February

Cedar Grove Ct., Cedar Grove.....2-3
Hillsboro-Eno Ct., Hillsboro, 7:30.. 3
Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 26-27
Gregson, 7:30 27

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

SECOND ROUND

January

Alexander, Rocky Springs, 11...26-27
Hiddenite, Liberty, 2 26-27
Race Street, 7 27-28

February

Stony Point, 11 & 7 3-4
Mooresville, Broad St., 6 & 7:30...10
Rhodhiss, 6 & 7:30 17
Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24

March

Lenoir, First, 11 2
Lenoir, Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City.

January

South Camden, Shiloh 26-27

February

South Mills, McBrides 2-3
Kitty Hawk, Kitty Hawk 2-3
Roanoke Island, Manteo, night 10
Dare, Mann's Harbor 11
Stumpy Point 13
Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FIRST ROUND

January

Jonesboro, Jonesboro 25
Goldston, Goldston 26-27
Siler City, Siler City 27-28

February

Hemp, Tabernacle 1
Glendon, Cool Spring 2-3
Carthage, Carthage 3-4
Haw River, Bynum 9-10
Pittsboro, Pittsboro 10-11
Fayetteville, Camp Grnd, Dec. 2-Jan. 2

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

January

Maxton, St. Paul 26-27

February

St. Paul, St. Paul 2-3
Lumberton, Chestnut St. 3-4
Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

FIRST ROUND

January

Princeton, Princeton 26
Clayton, 11 27
Jenkins Memorial, 7:30 27

February

Bailey, Bailey 1
Zebulon, Zebulon 2-3

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible. This necessitated putting a few of the conferences on other days than Saturday and Sunday.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

January

Swan Quarter, 11 25
Mattamuskeet, Watson's, 11.....26-27
Fairfield, night 28

February

Vanceboro, Epworth, 11 2-3
Farmville, 11 9-10
Greenville, night 10

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

January

Rosemary, 11 27
Roanoke Rapids, night 27

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FIRST ROUND

January

Old Dock, Bethel, a.m. 24
Tabor-Fair Bluff, Fair Bluff, a.m....25
Chadbourn, Evergreen, a.m. 26-27

February

Town Creek, Bethel, a.m. 1
Shallotte, Shallotte Camp, a.m.....2-3

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BABY CHICKS

Flocks from which we hatch our chicks won all the first prizes in the Western N. C. Poultry Show just held in Asheville. Mr. A. G. Oliver, Supt. Poultry Extension for N. C. at Raleigh, judged the show and personally inspected all our flocks. He very kindly gave us permission to use his name as reference. We would be pleased to have you write him.

Anconas 18c each; Leghorns, R. I. Reds, B. P. Rocks, 20c each; White Plymouth Rocks and White Wyandottes 25c each. Hatching, four dollars per tray of 96 eggs. Orders filled in rotation in order received.

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Thus Say the Bishops of the Church

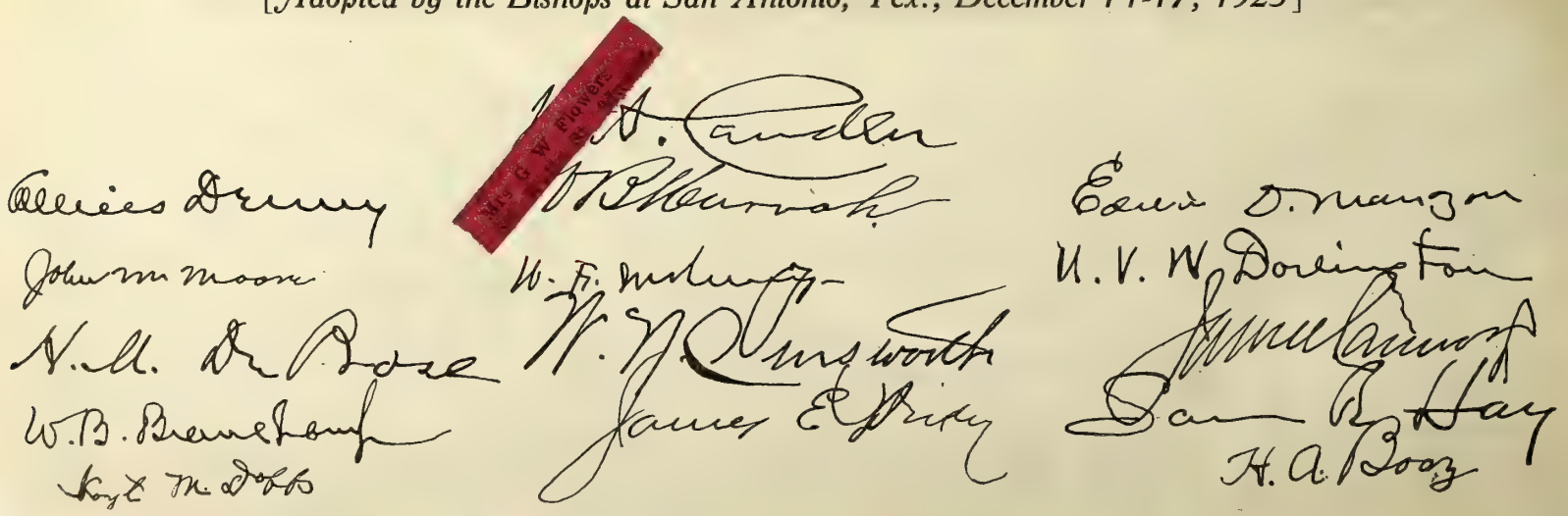
We rejoice in the positive success of the Centenary throughout the Church and in the notable fact that in the current year the collections show a substantial increase over the two preceding years. This indicates the vital interest the membership of the Church has in carrying to completion the whole Centenary program.

While the results of the Centenary in the foreign fields and in the homeland have stirred the church to new enthusiasm and larger faith in their ability to carry on, we must not falter until the unfinished task of the Centenary has been completed.

The Centenary Commission has set up a special program for cultivation and collection which, if loyally carried out by our leaders and membership, will undoubtedly go a long way toward completing the unfinished task of this great missionary movement.

In securing the Centenary pledges, the membership of the Church was carefully visited and gifts were solicited from every member. We believe that the collection of these pledges will be largely dependent upon the same sort of personal visitation and solicitation. We therefore urge that the same plan be followed in the collection of the pledges---namely, that committees in every local Church visit the subscribers and earnestly request them to complete the payment of these pledges during the period set apart by the Centenary Commission, which period is January 20 to February 1, 1924.

[*Adopted by the Bishops at San Antonio, Tex., December 14-17, 1923*]



NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JANUARY 31, 1924 No. 5

EDITORIAL ~ PARAGRAPHS

Cupid is not a diligent student of finance, neither does the little naked and winged god give heed to the wherewithal with which one shall be clothed and fed, but somehow he continues to do business regardless of Dunn and Bradstreet. Not Wall Street, but shady lanes and leafy bowers are his delight.

* * * *

For twenty-one years they walked together with the glow of youthful love in their hearts and the warmth of an undying affection aflame about the thorny and rugged pathway of their journey. No cheap ostentation marked their married life, but through all the years the companiionship of the one was unspeakably precious to the other. When there was an enforced separation, however brief, the letters passed with beautiful frequency. He was one Methodist preacher who did not care to be a presiding elder, because the duties of his office would compel him to remain so much of the time away from home. Can any one guess his name?

* * * *

Men find in the Bible whatever they are looking for and all religious notions whether true or untrue are bolstered by proof texts. The Baptist finds baptism by immersion and by immersion only. The Methodist finds in the Holy Scriptures evidence of baptism by sprinkling, pouring, or immersion. The Calvinist supports his doctrine of the "decrees" with Holy Scripture. The Armenian takes the Bible to overthrow what his friend the Calvinist has built thereupon. The Universalist marshals proof texts to prove the final restoration of all men to a knowledge and enjoyment of the truth. The Mormon goes to the Bible for his proof that polygamy is right and proper.

"In religion
What damned error but some sober brow
Will bless it and prove it with text,
Hiding the grossness with fair ornament."

* * * *

Partisan politics will ignore the claims of humanity and put secondary the matter of justice and right if some little advantage may be gained thereby. After church a little while ago President Coolidge called to see an employee of his who was sick, a colored man. The politicians at once saw politics in that, not willing to give Mr. Coolidge credit for being a kind hearted man who had an interest in a faithful servant who was sick. But President Wilson and every other President have been subjected to the same kind of unjust treatment. Does anybody suppose that the Democratic politicians are shedding tears because of the financial scandals that are being unearthed among high officials in the Republican party? If the guilty ones belonged to the Democratic party does anybody think for a moment that the Republican politicians would put on mourning? Not on your life, to use Billy Sunday's favorite expression. What does it matter how the public is made to suffer if it in any way brings an advantage to the party. Such partisanship is a disgrace to a great people and intelligent citizens ought to spurn such methods of playing the political game.

"Old Folks at Home," "My Old Kentucky Home," "Old Black Joe," are like the sunshine, fresh every morning and delightful at eventide. The human heart will not fail to respond to the sentiments and the melody of these familiar songs. It is interesting, therefore, to know that on January 13 the sixtieth anniversary of the death of Stephen C. Foster, the composer of these, a great audience assembled in Carnegie Hall to hear a Foster program, Dr. Charles Heinroth accompanying the soloist on the piano which Foster used. On the same Sabbath these and other melodies floated from the chimes in the church towers of the city of Pittsburg.

* * * *

That the coming of Jesus Christ made "the deaf to hear," has been limited to the miracles that He wrought when in the flesh or to the use of the statement in a spiritual sense. But it looks now as if what was a miracle when Jesus was on the earth is about to become an every day occurrence and not at all miraculous in the ordinary acceptance of the term. For those who have been deaf from birth are now able to hear by radio. Three such cases are reported in North Carolina. It may be that the day is at hand when the deaf shall hear.

* * * *

"The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God." But the sparrow and the swallow today builds the same sort of nests for their young, whether they be near God's altars as in David's day or amid the wilds of savage beasts and still more savage men. The bee with which Solomon repeatedly pointed lessons of industry and frugality is the same sort of builder as in the day when it became the subject for Jewish proverb. But man, that animal which talks, laughs and prays, is not satisfied with past or present attainments. Onward and upward are his watchwords. Between him and bird and beast there is a great gulf fixed. The link is surely missing.

* * * *

As late as 1840 forty-six of the sixty members of the North Carolina conference were married and twelve of these forty-six had homes and farms of their own where lived their families and provided for themselves no little of their living expenses. The entire conference at that time had only two parsonages. And according to James W. Reid, a leader of the conference, the unmarried preachers were more popular than the married men, because not so burdensome to their respective charges. This was not an inviting prospect for men with growing families or for unmarried men with matrimonial inclinations. And such inclinations have been quite common with Methodist preachers from the beginning, in spite of good Bishop Asbury's example and emphatic injunctions to the contrary. Asbury might lift his voice in lamentation and cry, "The devil and the women are about to get all my preachers," but those same preachers went right ahead in their practical protest against the celibacy of the clergy.

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A BIT OF METHODIST EDUCATIONAL HISTORY

As early as 1785 the Methodists under the leadership of Bishops Thomas Coke and Francis Asbury had taken out the charter for a school located at Abingdon, near Baltimore, Md., to which the trustees gave the name of Cokesbury College (blending the names of Coke and Asbury, the two first bishops of American Methodism). It began its work in 1787, but was burned in 1795. After an attempt to rebuild it in the city of Baltimore, which was followed a year later by another fire, completely destroying the property, Bishop Asbury concluded that the Lord did not want the Methodists to have a college, and so discontinued his efforts to build schools. Other attempts, however, were made here and there throughout the country by the Methodists to provide themselves with schools and colleges, with varying degrees of success, up to 1830, when the first successful efforts to secure colleges of high grade were made by them—one in Virginia and the other in New England, resulting in the establishment of Randolph Macon College in Virginia and Wesleyan University, Middletown, Conn. The former was first chartered, but the latter was the first to begin the work of instruction, due to the fact that the latter took over from another institution buildings that were already in existence, whereas Randolph-Macon started with nothing but the bare ground.

As early as 1826 the preachers of the Virginia conference began to feel the need of an institution of learning of collegiate grade not only for the education of their young ministers, but also to meet the needs of Methodist parents who desired to send their sons to a distinctly Christian institution under the control of their own church. This growing desire and sense of need soon found expression in a decision to establish a college of high grade. Inasmuch as the Virginia conference at that time had almost as much territory and almost as many members in North Carolina as in Virginia, it was naturally desired and decided to locate the new college at some convenient point near the dividing line between the two states; and this was a determining factor in the selection of the particular spot where the college was first located (at Boydton in Mecklenburg county, Va., where it remained till 1866, when the college was removed to Ashland, its present location). The fact that Virginia and North Carolina were uniting in establishing the college also helps in part to explain the curious fact that the Methodists should have given to this their first church college the names of two eminent public men and political leaders, neither of whom was a member of the Methodist church —John Randolph of Roanoke, one of the most eminent Virginia statesmen of that day, and Nathaniel Macon, a public spirited citizen and influential leader of North Carolina, scarcely less eminent that was Randolph, who said of Macon, "He is the wisest and best man I ever knew." If the fact that John Randolph was an old bachelor and reputed to be quite wealthy created expectations which the Methodists thought would materialize in gifts to a new college which should bear the joint name of himself and his intimate associate and friend in a neighboring state, they were doomed to disappointment. If it turned out, however, that the name given the new college did not prove to be of any special advantage to it as a Methodist institution, it is also true that the name given it did not prevent the college from taking high rank from the very start among Southern institutions of learning and from doing a work for which the church has been profoundly gratified. From it as a fountain have flowed forth streams of Christian culture and learning that have enriched and blessed not only the Methodist church but other churches and the entire South to an extent it would be impossible to measure.

THE PREACHER'S THRONE

By C. B. Culbreth.

It used to be said that the pulpit was the preacher's throne, "but them days are gone forever." The preacher's throne is in the field at the end of the corn row with the man of toil behind whose soiled shirt beats a heart of gold, in the office by the side of the man at the desk, in the shop, in the factory, on the street, in the home. This throne has been consecrated and dignified by Him who preached from fishermen's boats, from Samaritan well curbs, on mountain sides and in open fields.

I am thinking of pastoral visiting. It is too late in the history of the church to discuss whether the returns from pastoral visiting are sufficient to justify the expenditure of the necessary time and energy. This question has been satisfactorily answered. Dean Brown in his book on "The Art of Preaching" emphasizes the value of a systematic visitation of all the members of the church four times a year. He is a man of sufficient experience as a pastor, however, to know that this program, with the increased duties of a modern pastor would in a very short while overtax the preacher's strength. Yet he urges, and almost without qualification, not merely the advisability but the necessity for successful achievement, of visiting every member at least two times a year.

"The suppostion," says Bishop Quayle, "that a man is so important that he cannot afford time to make pastoral calls is a piece of religious conceit which is intolerable in a man who is to be a servant of all."

Some men have supposed that a preacher could not do both pastoral and preaching work effectively. These who have only to look about them to see that as a rule the best pastors of the country have been the best preachers. I have in mind such men as Cadman, Jowett, Goodell, and Brown of Yale. Dr. Jowett more than once has urged his brethren not only to do pastoral work, but to do effective and constructive pastoral work.

There are doutbless a number of preachers today who would be commanding twice the salaries they are if they were not satisfied to do half the work of a preacher. Systematic pastoral work is exceedingly profitable. It is profitable for the church, it is profitable for the individual, it is profitable for the preacher. It follows as the night the day that those preachers who will not learn the fine art of pastoral work must content themselves to serve the poorer charges and live on the smaller salaries. The signs of the times point to the day when there will be no place in the church for the preacher who will not learn pastoral work. Various reasons have been offered for the failure of men at this point. Timidity, conceit, secularity, laziness, all of which are intolerable in the preacher of righteousness.

HENRY FORD AND PRESIDENT WILSON

It is said that when Henry Ford was dining at the White House that President Wilson asked him how he controlled his men.

"I make them do my will in every detail or I let them go," Ford told Mr. Wilson. The President got up from his chair, walked around the table, shook his guest by the hand, and said: "Mr. Ford, you have the right idea, exactly."

This incident throws a flood of light on affairs following the signing of the Armistice and explains why some history was not written differently.

CONFERENCE BOUNDARIES IN NORTH CAROLINA

Up to 1836 the Virginia conference included in its boundaries many of the central counties and all of the northeastern counties of North Carolina, while the South Carolina conference held the southeastern counties of North Carolina (including Wilmington and the region round about) until 1850, and also held all the central southern counties of the state (including Charlotte, Concord, Lincolnton, Monroe, Wadesboro, etc.,) until 1870, while all the territory west of the Blue Ridge mountains belonged to the Holston conference until 1890.

The state was thus parcelled out to conferences taking their names from other states, until North Carolina came to be referred to by its neighbors north and south of it in humorous and taunting pleasantry and with an air of superior state pride as "a trip of land between two states." While some North Carolina wit in response to such a designation said that it was a valley of humility between two mountains of conceit."

This reproach was in good part taken away, however, when in 1836 the General Conference ordered a division of the Virginia conference and the organization of the North Carolina conference, to which approximately one-half of the preachers in the Virginia conference as then constituted should be transferred. This division took place at the next subsequent meeting of the Virginia conference, which was held at Petersburg, Va., February 8-14, 1837, at which time and place the North Carolina conference began its separate existence and work as a conference. The extreme northeastern section of North Carolina, however, was retained in the bounds of the Virginia conference, and did not become a part of the North Carolina conference until the autumn of 1890, at which time the Western North Carolina conference was organized, and that section of the state which up to this time had belonged to the Virginia conference became a part of the North Carolina conference.

AN APPEAL TO THE SOUTH'S BEST TRADITIONS

The best people of the South will not turn deaf ears to the following appeal of Col. A. R. Lawton, of Savannah, Ga., in behalf of the colored people of the South. Col. Lawton says:

"Deep down in our hearts the people of the South have an affection for the Negro. Remember his remarkable record during the Civil War. During those four years of trial there was not even one instance of faithlessness by the slaves left to care for the helpless women and children on the plantation. John Brown called for them in vain. It is a record of which any race should be proud, and we are proud of it for them.

"We know that we are in the ascendancy and that the Negro's fate is largely in our hands. We know that as compared with ourselves he is helpless and that he deserves not our criticism but our sympathetic interest; not our antagonism but our help and our encouragement. I appeal to each of you for active aid in urging upon your community and your state fair and impartial consideration of this harassing problem; for study of it in the light of today and not exclusively in the light of tradition; for encouragement and participation in the work of the Inter-racial Commission; and for a firm determination as men and women on whom the higher duty rests that no unfair advantage shall be taken of our power, and that the Negro shall always receive that justice and fair treatment which is due, and which we cannot withhold if we wish to retain our self-respect."

To examine its evidences is not to try Christianity; to admire its martyrs is not to try Christianity; to compare and estimate its teachers is not to try Christianity; but for one week, for one day, to have lived in the pure atmosphere of faith and love to God, and tenderness to man, that, indeed is to have made experiment of Christianity.—Wm. Archer Butler.

PEOPLE AND THINGS

Rev. and Mrs. J. Bascom Hurley announce the birth of a daughter, Doris Tabitha, January 21, 1924, Milton, N. C.

"The Fayetteville district conference will be held in Hay Street church, Fayetteville, March 12-13." R. H. Willis, P. E.

The Bostic charge last year paid $150 for conference work and $100 for general work, but through an error gets no credit in the journal.

Married, at the Methodist parsonage in North Rocky Mount, January 23, Miss Mary Grace Smith and Mr. Walter Lee Lamm, Rev. W. G. Farrar officiating.

On January the 18th Roland McDowell, eight-months-old son of Bro. George McDowell and wife, went home to heaven. A very beautiful and sweet child. The parents, grandparents and relatives have our sympathy.

Dr. Luther E. Todd reports that up to January 26, 3200 pink leaf reports had reached his office. This is wonderful progress and he is anxious to have a one hundred per cent report. Send in your pink slips at once.

The Hon. William Jennings Bryan says in writing about Dr. Theodore Copeland: "I have known Dr. Copeland for many years and consider him one of the sanest and safest evangelists I know. He is a blessing to every town or city where he conducts a revival campaign."

The Durham Sun says: "We safeguard the health and happiness of our children with adequate inspection of food and drinks consumed by them. Do we likewise safeguard the mental health of our children by adequate inspection of their mental food? Movie censorship is a step in the right direction. Local picture shows have made this necessary."

The body of Mrs. W. P. Dixon, who died Thursday morning at the home of her son, Frank C. Dixon, Mount Vernon, N. Y., arrived in Charlotte Saturday morning at 9:45 o'clock, accompanied by Mr. and Mrs. Frank Dixon. The body was carried to the home of her daughter, Mrs. J. H. Armbrust, the manse of Spencer Memorial Methodist church, North Charlotte. The funeral was held Sunday afternoon at 3:30 o'clock from Westminster Presbyterian church, Dilworth, Rev. W. B. McIlfaine, assisted by Rev. J. B. Craven, officiating.

In greeting a minister of the gospel, stop calling him "preacher." It would be just as appropriate to say to an attorney, "Good morning, lawyer," or to a man who tills the soil, "Good morning, farmer," or to a man who conducts a meat market, "Good morning, butcher," as to say to a minister of the gospel, "Good morning, preacher." Call him by his name just as you do other men. There should be a law authorizing every minister of the gospel who is insulted in that fashion to slap such a man in the face. A woman is not going to be guilty of such an impropriety.

Rev. R. H. Willis like a good elder reports this item of progress: "The first quarterly conference on the Jonesboro circuit was held at Jonesboro last Friday. Twenty-seven officials answered to the roll call. The salary was reported as having been fixed at $2,400, an increase of $400. Each of the six churches reported salaries overpaid for the first quarter, and more than one-fourth of the assessments for benevolences paid. Great is Jonesboro circuit. Great is D. E. Stanfield, the pastor. Rev. L. B. Jones of Sanford preached for the presiding elder at eleven o'clock, and following the sermon the ladies of Jonesboro served a sumptuous dinner."

"Rev. Edgar H. Nease, who is now in his third year at Trinity College, desires to fill out his schedule in helping some of the pastors in revival meetings from the last of July to the first or middle of September. Brother Nease is an excellent young preacher, he is good in a revival, he helped me in one last year and I am expecting him in one this year. I believe you would make no mistake in using him at any place. He uses good English, and is not a money grafter. He is a fine all round fellow, one of the few who can be depended on at any time and place. He is anticipating coming up for admission this fall." So writes Rev. A. A. Godfrey.

Rev. John C. Hawk, who went from Holston conference to China as a missionary, has been placed in charge of our mission work in Siberia-Manchuria.

"Mr. Albert B. Atwood announces the marriage of his daughter, Anna Estelle, to Rev. Walter J. Miller on Tuesday, the twenty-second of January, nineteen hundred and twenty-four, Winston-Salem, North Carolina. At home after February the tenth Ronda, North Carolina."

In a series of intelligence tests given 107 Harvard students and 37 girl undergraduates at Radcliffe, the girls won a ranking of 4.5 per cent higher than the college men. This would not be hard to believe if the women did not wear furs in summer and spring hats in winter!—Methodist Advocate.

Dr. E. K. McLarty, who shepherds the flock at Wesley Memorial, ran over last Tuesday in his new sedan—a gift from his admiring officials—into north High Point, known outside of the city of High Point as Greensboro, and while in these northern suburbs honored the Advocate office with his presence. He brought with him L. B. Hayes, the gallant leader of the Park Place people. The stay of these theologians though brief was a delight. Come again.

The whirlwind drive for Centenary funds, started Sunday afternoon at the Broad Street Methodist church and resulting in the collection of $1,250 from unpaid subscriptions, will be continued here throughout this week, according to the pastor, Rev. J. W. Moore. Friday, the first day of February, will mark the official close of the five-year Centenary movement of the Southern Methodist church. Seven thousand dollars are yet due.—Statesville Landmark.

"May I suggest, brethren, that we should do well to spend 35 cents for the February number of 'The World's Work' and read 'Protestantism at the Crossroads.' Whether one agrees with the article or not, it is great for a self-starter when the mind is sluggish. Better not read it at night when weary with the day's work; you might get mad. Lean back some morning when the mental power is ascending and read and look at the pictures! What horrible chapters in church history some of those illustrations recall." L. B. Hayes.

Beginning the first of February the Anti-Saloon League will again put its debating team in the field. They are now planning for a six months' itinerary. The team is composed of Rev. M. E. Cotton, who has been field secretary for over four years, and R. L. Davis, Jr. The organization has just invested in a Ford car so that they can reach any town, hamlet or large country church. If you would like to have them pull off the dramatic dialogue in your church, write to the North Carolina Anti-Saloon League, N. C. The dialogue is a sentiment builder for respect for law and enforcement of law.

Here is a pen picture of Stonewall Jackson that appeared in the Houston Post January 21. It is the work of a master: "Just 100 years ago today Stonewall Jackson was born. He lived a little more than 39 years, the first 37 in obscurity, the remaining two the most dazzling military figure of the nineteenth century, after Napoleon. He was not prepossessing in manner or person. He pursued the paths of life, seeing little of the beauty of the world about him, knowing little of the blessedness of human associations, wrapped in the gloom of his puritanical humility. Then one day the flames of war lit the continent between the oceans and this strange figure stood forth in the red glare the spirit of war incarnate—a superman, a living wonder and terror, with the gaze of the world fixed upon him, and History standing by with a robe of immortality with which to enfold him. He lives."

THE MOTOR SUBDUES THE DESERT

Sahara has been conquered by the automobile. The usual nine-day camel-back journey across the desert, between Touggourt in South Algeria and Tozeur in South Tunisia, has been reduced to three days of comfortable travel by automobile. This is not the first time the automobile has penetrated the great desert of Sahara, for last year a much more ambitious and perilous undertaking was accomplished by French engineers in making the trip from Touggourt to Timbuctoo with caterpillar tractor cars. The type of car used in the Touggourt-Tozeur trip was especially constructed for the heavy work of traversing shifting sands and dunes of from fifty to sixty feet in height, and had six sets of double wheels.—N. Y. Christian Advocate.

The Methodists of Rockingham are to spend $50,000 in remodeling the present church edifice and building a handsome 20-room Sunday school annex. The contract was awarded last week to J. P. Little and Son for the work, which will be completed by October 1. The remodeling of the church and building the Sunday school annex will cost, it is understood, around $40,000. A vapor system furnace heat will be installed, and a new pipe organ, which together will perhaps amount to $10,000. The improvement to the church will make for a larger auditorium. The Sunday school annex will have a basement and two stories, with 20 class rooms. The annex will be connected with the church building by an overhead corridor. When completed the Methodists of Rockingham will have a most complete plant, and one of which the entire community will be proud. Rev. J. D. Bundy is the pastor and leader in this progressive movement on the part of Rockingham Methodism.

Dr. A. C. Millar, editor of the Arkansas Methodist, is being mentioned for governor of Arkansas. The St. Louis Advocate says of this editor and Methodist leader: "Dr. Millar, though born and reared in Missouri, has spent thirty years in Arkansas and has given the church, schools and state invaluable service. He is known as a man honorable, dependable, and of good judgment. No native of Arkansas has greater love for the state or greater faith in its possibilities. Dr. Millar has had a prominent part in affairs of state. He has often been called into consultation by prominent leaders when special legislation and state programs were being considered. For these and many other reasons, friends of Dr. Millar are now starting a movement for his nomination for governor. Dr. Millar is a modest, unassuming man with no political aspirations. Whether or not he will permit the movement to advance very far we know not. In any case it is a tribute to the man and his worth and service to the state to know such a movement has been started. Personally, the editor of this paper believes Dr. Millar would render the state a great and most needed service."

EXECUTIVE COMMITTEE OF BOARD CHURCH EXTENSION

The executive committee of the Conference Board of Church Extension will meet at West Market Street Methodist church, Greensboro, N. C., Tuesday, March 11, 1924, to give consideration to applications for aid on churches and parsonages. The committee will only pass on applications which are to be submitted to the general board at its annual meeting in April.

Request for application blanks and Manual of Information should be made of the secretary at once. The committee will be glad to have parties appear in person at this meeting to give any information they wish to submit in addition to that given in application.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

"ITEMS WORTHY OF RECORD"

I mention two:

The old Shelby seems determined to give her pastors a decent support. Salaries in the district for this year show an increase of more than $8,000 over the same item last year.

There is also apparent lots of interest in the cause of the superannuate. Every charge in the district is lined up for this movement, and Main Street, Gastonia, did the generous thing by making this amount $6,000 on a minimum of $4,375. Our faces are toward the east. Kirkpatrick.

THE ADVOCATE RESOLUTION

Good Literature Sunday served as a good introduction to the task set by the annual conference last fall when the following resolution was adopted: "We recommend that a vigorous campaign be made in February, March and April to increase the circulation of the North Carolina Christian Advocate. We suggest that, wherever practicable, the board of stewards put the Advocate in the budget so as to send the paper to every home. We recommend that strong efforts be made to increase the subscription list to 30,000."

STATEMENT OF MINORITY OF BISHOPS ON UNIFICATION COMMISSION

When this writer was officially informed that the episcopal members of the Commission on Unification had prepared an address in advocacy of the plan agreed upon by the majority he, as one of the minority, claimed the right to send forth with the address a statement of his reasons for his opposition to the plan. He was repeatedly denied the exercise of this right.

Finally he quoted the action of the Comission as set forth in the manuscript notes of the stenographer, page 139: "'An address ought to be made to the two churches by the ten bishops that are members of this Commission. We believe such an address from the ten bishops, **whether in favor of this plan or not,** will have a wholesome effect on the two Methodisms, and do a large thing toward the passage of the paper through the churches.' **This suggestion prevailed.**" (Black by writer.) On this ground, lower than his inherent right as a member of the Commission, he asked permission to set forth his position at the same time and through the same channels as were used by the majority. He received no answer to this request.

Is this question to be settled by a count of votes, or by the weight of reason? Napoleon is reputed to have said that, Providence is on the side of the heaviest battalions, yet the sun that rose at Austerlitz set at Waterloo. Four years ago the Commission by vote of 44 to 6 put forth a plan of Unification by reorganization, and a number of the commissioners with no small enthusiasm published their conviction that the plan proposed would prove to be the solution of the troubles of the churches. It was even said that men would answer to the bar of God for their opposition to that plan, the answer to be followed, of course, by God's condemnation. Yet that plan was not even submitted to a vote in either General Conference. Evidently at that time the confidence of the large majority was misplaced. The majority is not always right.

It must be carefully kept in mind, a fact repeatedly overlooked, a form of fallacy anciently detected yet still vigorously alive, that the question now before the churches is not Unification generally considered, not Unification as an academic thesis, not the desirability of some sort of Unification. It is easy to speak to that general question enthusiastically, "with burning words," and it is altogether useless now that the Commission has acted. Not Unification in general, but this specific plan and no other is now before the churches.

Some of the reasons that led this writer to differ from his colleagues are:

First, This specific plan is a misnomer, it is not Unification. It is not even a wedding. It is an unassimilated mixture of two great and prosperous churches. It proposes to experiment with success.

Second, By this plan not one of the ends for the attainment of which the negotiations were begun, and have continued is achieved. The two churches are to maintain rival Methodisms in the same communities. Existing frictions, "irritating competitions," are to persist. "Altar against altar" is sanctioned by the plan, and "advised" in the published address. "Needless waste and competition" are not "eliminated." The plan indorsed what now exists and provides for its spread. So determined was the Commission **not** to provide in this fundamental document for the attainment of these desirable ends that the following amendment offered and urged received but five votes—all from the Southern Commission:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the quarterly conference of the existing congregation shall consent."

This amendment was a part of the action taken by a Joint "Commission on Exchange of Territory with the Methodist Episcopal Church," which joint commission consists of seven members for each of the two churches. At a meeting of this joint commission held in Cincinnati in February, 1923, all seven of the southern commissioners, and four of the seven northern commissioners voted for that agreement, yet two of the commissioners on Exchange of Territory who voted for this agreement in February voted in the Commission for Unification against it in July.

If the Commission on Unification proposed to achieve the ends for which it was appointed why would it not write some such provision in this fundamental document? Chosen by the church to try to relieve friction, to allay competition, to prevent overlapping of work, to conserve men and means in a needy, tumultuous world, this writer could not vote for the plan whose fundamental document perpetuates these very things.

Third, The great and astute Bishop Joseph Butler tells us that "probability is the very guide of life." For lack of surer ground in dealing with this plan we must take probability, recognizing the possibility of mistake.

Madison, wise, great and experienced in matters of government, was sure that since the Virginia statesmen of 1776 had prepared a state constitution that endured for fifty years, the statesmen of 1829-30 would prepare one that would endure for a hundred years. Yet within twenty years another constitution was found necessary.

In the Constitutional Convention of 1787 James Wilson announces that "to have states equal in the Senate will give a government neither solid nor lasting," and he predicted that the presidential "veto would seldom be used." Rutledge predicted that "Congress would not sit more than six or eight weeks in the year." Sherman said there was "no probability that the number of future states would exceed those of the existing (thirteen) states." He also said, "the people . . . will never give a majority of votes to any one man" for President. Williamson said, "It was pretty certain . . . that we should at some time or other have a king." Evidently he could not hear the clash of crowns tumbling from the heads of the monarchs of Europe. Gorham said, "Can it be supposed that this vast country, including the western trritory (then bounded not by the Pacific Ocean, but by the Mississippi River) will 150 years hence remain one nation?" Further quotation would be tedious. Here were men possessing a knowledge of history and of human nature, and of an ability—taken as a whole—that has been pronounced unsurpassed in the history of the world. In providing a government for state and church certainly as to results is unattainable, prophecy is childish, only a probable inference is possible.

What seems to be probable in a government whose legislative body is composed of a Northern Jurisdiction of approximately one thousand, and of a Southern Jurisdiction approximately four hundred delegates, each jurisdiction to vote separately, where the fundamental document provides specifically: "**Every vote** in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective?" (Black by the writer.) Suppose a case that often occurs: An annual conference is to be organized, or even to be divided. The Northern Jurisdiction, which as the Methodist Episcopal Church now has, and under this proposed plan will continue to have, organized work in nearly, if not quite all, the states, wishes to organize a new conference in Virginia, or the Carolinas, or Georgia, or Tennessee, or Alabama, or Mississippi, or Texas. Suppose a bare majority of the Southern Jurisdiction should not agree that the Northern Jurisdiction shall continue to force itself into the very heart of our work. Will that large Northern Jurisdiction, supported by a minority of the Southern Jurisdiction, submit to such conditions? Do not assert with the dogmatism of prophecy that no such condition can arise. Do not point to the express terms of the contract. Neither constitutions nor treaties bind a majority determined to carry out its purpose. You say our people will "count the cost" of the exercise of such a veto on the majority, and will yield. One of ourselves truly said, and under great strain through years of revolution lived what he said: "'Counting the cost' is in things temporal the only wise course, as in the building of a tower; but there are times in the life of an individual, of a people, when the things that are eternal force themselves into the calculation and the abacus is nowhere."

It is impossible to see even as a probability how such a provision in the fundamental document can reasonably be expected to promote peace. To some it bears on its face the aspect of war. That is "every vote" the majority should be permitted to control in matters relating exclusively to its own work is right, that in such matters the minority should have the power to protect itself, is also right; but where either is vitally concerned or believe itself to be vitally concerned, that it should quietly submit even to a majority does not accord with history and is contrary to human nature.

Fourth, The plan gives no voice in the government of the church to those chiefly concerned, the people and preachers. This fundamental document does not so much as recognize that they have any rights.

When in 1808 a delegated General Conference was proposed, only to avoid the division of the church was it adopted. Literally it took the tears and prayers of Asbury to gain approval. Its constitution provided that every five members of the annual conference should have a representative in the General Conference, and the General Conference itself was expressly prohibited from making more than seven the basis of representation. By the plan now proposed the General Conference, without the consent of the annual conferences, can reduce the representation in the General Conference, to "one ministerial delegate for every one hundred and twenty members of each annual conference and equal number of lay delegates." This brings representation almost to the vanishing point. Again, in 1808 the annual conference retained the sole right to initiate changes in the constitution of the General Conference. Not till 1832 did the annual conference agree to share with the General Conference the right to propose amendments, and from that day to the present continues to demand "that three-fourths of all the members of the several annual conferences who shall be present shall vote" must agree before an amendment can be adopted. This ancient protection of the rights of the annual conference is by the plan now proposed silently yet completely abolished. It is not overlooked that article XI of the proposed plan states that each jurisdiction shall be bound by its present law "until the General Conference by legal process shall otherwise ordain." What is that "legal process"? Who shall define it? Why not say not until the General Conference, but "until the annual conferences by legal process shall otherwise ordain?"

Again, among us no preachers can be ordained an elder until he has opportunity to learn that the constitution of the church and the constitution of the General Conference are not the same. In our church the solemn, delicate, grave responsibility is lodged to check the General Conference, not simply when it disregards the restrictive rules, not simply when it overlooks and overleaps the constitution of the General Conference, but whenever in the broader meaning it takes any action that "is unconstitutional." Instances are numerous, some of them comparatively recent, of actions adopted by two-thirds of the General Conference, yet negatived by the annual conference. A "supreme and all-controlling" General Conference never has commanded, does not now, and never will command this writer's consent. This plan more than any plan yet proposed eliminates the annual conference as part of the government of the church, makes the General Conference "supreme and all-controlling" and deserved to be defeated.

An effort was made to give the annual conferences, even in cases not often likely to arise, an ultimate determining voice in laws by which they are to be governed; the question was argued; but the Commission, by a large majority, refused to consent. In the conviction of Americans it ought now to be fixed that all governments derive their just powers from the consent of the governed. More than a hundred years before Jefferson wrote those words in the Declaration of Independence—a document that "ought to be hung up in the nursery of every king and blazoned on the porch of every royal palace," Milton had written: "It being thus manifest that the power of kings and magistrates is nothing else, but what is only derivative, transferr'd and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally and cannot be taken from them, without a violation of their natural birthright."

A great scholar and thinker says: "It is always curious to realize how unintelligible to some minds thought-out political principles remain." As a member of an annual conference, this writer could not vote to surrender his rights, as a commissioner he will not ask his brethren to consent to be governed and to be dumb.

Collins Denny,
One of the members of the Commission on Unification.

COMMUNITY SERVICE AND THE RELIGIOUS DYNAMIC

Oscar L. Simpson, S. T. M.

Luther's definition of faith has never been surpassed. "Faith," he says, "is a vital and audacious confidence in God's grace, so sure that he who has it would die a thousand times for it. Such assurance and knowledge of God's grace make one joyous, aggressive and eager toward God and all his creatures; and this the Holy Spirit does in faith." In that remarkable statement he co-ordinates the natural processes of human life (in the presence of the Infinite) with the work of the Spirit.

It is needless, I think, to state that the growing modern conception of the church is not that of fifty or even twenty-five years ago. The points of contrast have been emphasized so insistently and so frequently as to make them intelligible if not palatable to the average reader. The prophets of a new order have won a hearing and now they are begining almost thunderously to share the joys and responsibilities of leadership.

And why not? The mystery of mysteries is that community or social service within and under cover of the church organization should ever cause friction, heated controversies, or petty jealousies. Why after all should a storm of protest arise when a congregation, with the minister's sanction, votes to lay a much needed sidewalk in their town rather than make the expenditure of funds to secure the services of a professional evangelist? It was conceded that both could not be undertaken in the same year. For fifty years the evangelist had had his annual turn while the people trudged through mud on rainy days. The church has a right to be alive to muddy feet as well as to lost souls. Or why should the late Walter Rauschenbusch have been treated for the most part with cool regard not without a tinge of suspicion (thoughtful laborers and progressive members of the Hebrew race are notable exceptions) as he turned aside from his professional duties to give to the world his Christiianizing the Social Order and to utter his Prayers for the Social Awakening?

The principle herein enunciated is the clear unmistakable expression of the faith of Christendom. (Even non-Christian peoples have respect for our faith). "True religion grows more and more anxious to declare that religion is not something foreign to humanity, that it is simply the fullest utterance of human life, that all human life which is not religious falls below itself." Thus spoke Phillips Brooks and all Christians said amen. Dr. Graham Taylor goes not farther when he insists that life and religion are counterparts of each other. There follows the importance of surroundings in determining character. "No one wants anyone to tell him he loves his soul if he does not love him. . . . . I do not and cannot take it to be love if you do not care about my life; or whether my wife can stay at home . . or whether I have a hovel or decent house to live in; or whether the city is given over to corruption, so that I cannot bring my children up safely. What do I care if you care for my soul and do not care for me and mine?" There also follows the inevitable challenge thrown out to the church. "It would seem that to make good its claims to bearing the burden of souls, religion must find concrete measures of industrial protection in which to express its care for the lives of men. And yet, until very recently, the working people of America have been left alone by the influential constituencies of the churches to make their hard and heroic struggle for self-protection."

Let me suggest two reasons for the church's frequent refusal to become an active participant in the practical application of its faith. First, the church has counted its primary, immediate and all absorbing task that of formulating and fostering belief. Not an unworthy task, to be sure; but not easily conducive to the orientation of ethics and sociology! The middle centuries were pre-eminently a creed making age; but creeds divorced from life, interpretations (when interpretations became popular) multiplied, soon presented the spectacle of competitive creed building and later of competitive creed fostering. Eyeing each other suspiciously, there came into prominence in each generation professional heresy hunters. Deep rooted tendencies persist. But why go farther? The modern tendency of the kingdom of God—the "slow growth of the ages"—is defined in terms of the sum of human experience and centers around the individual, family, community, and state. The second reason for the church's hesitancy in making practical application of its own teachings is that the eschatological element is foreign to the entire program. Every great religious movement in the history of mankind since the coming of Christ has been ushered in with vivid eschatological hopes. But surely the church will not turn idolater and set her face toward the type of the past when the present and the future hold so much of promise and hope!

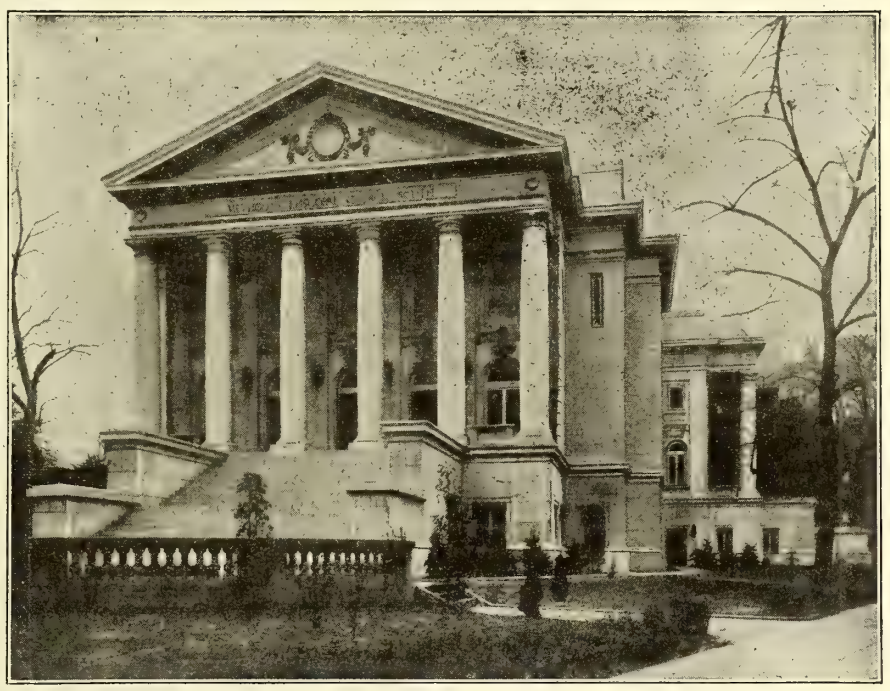
On the other hand, social service detached from the church presents no thorough-going logical system. The leaders of the movement—where there has been successful leadership—make for it no such claim. What is faith? "A vital and audacious confidence in God's grace, so sure that he who has it would die a thousand times for it." The Song of Ascents becomes for the social worker a morning hymn: "I will lift up my eyes unto the mountains: from whence someth my help? My help cometh from Jehovah, who made heaven and earth." The value of a growing religious consciousness and a religious dynamic not only for their own workers but for those among whom they work is now recognized and testified to by a class of social workers who hitherto have looked upon the religion of Jesus Christ as unessential to the work of social reconstruction. Let no one be mistaken on this point. Only he who is fired with religious enthusiasm is equipped for social service. In the task of human betterment 'tis true, the "shining ideal" becomes the "everlasting real."

"As torrents in summer
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

"So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel and know not
That God at their fountains
Far off has been raining!"

Does that not constitute the co-ordination to which I have referred? In that co-ordination, let it be known, the far-reaching undiscouragable faith has no reason to be ashamed of a consequent and accompanying attitude, joyous, aggressive, and eager toward God and all his creatures.

And this the Holy Spirit does in faith! The history of political and social reform in England shows that organized Christendom deliberately refused leadership therein. That significant and far-reaching movement was determined by the proletariat instead. (Chartism and the Churches. H. U. Faulkner, Ph. D.). What will the church do with the present golden opportunity? Heaven waits. The most virile form of heresy is the heresy of the hinders.



THE MT. VERNON PLACE METHODIST CHURCH, WASHINGTON, D. C.

This is known as the Representative Church, funds therefor having been collected from all sections of the church. Dr. Clovis G. Chappell has been the pastor for the past six years. These have been years of remarkable growth and this is now one of the great churches of the country.

CENTRAL EUROPE WALKS BACKWARD

By H. E. Woolever, Editor The National Methodist Press.

Recently an appeal was made to the State Department to protect the rights of America's missions in Poland. Following the war and the break-up of the countries in Central Europe, the Roman Heirarchy sent a special papal delegate to Warsaw where later the Roman Church took over the old State churches and commenced a warfare against the non-Catholics. Poland has had a growing Protestant element and the territory was assigned to the Methodist Episcopal Church, South, as part of its foreign missionary territory. Bishop Beauchamp, the former leader of the Centenary Movement in that church, has been in Poland supervising the large relief and mission work of his church. Property is owned valued at considerably over a million dollars, and work is carried on at several points. Some time ago a very curt order was sent to the bishop ordering all relief work carried on by his church to cease. Since his arrival in this country a new order has been issued commanding the Methodists to close up their churches and other property.

Last week Bishop Beauchamp laid the facts before the State Department with a request that the rights of Americans in Poland be respected. The constitution of Poland declares for religious freedom, but as in Italy, when the opponents to Protestantism are in power, constitutional rights are overridden. The department sent a communication to Poland which has resulted in permission to keep the buildings open until the latter part of March. Certainly some steps should be taken to provide reciprocal guarantees which would assure the same treatment for American protestant schools and churches in Roman Catholic countries as the United States accords Roman Catholic activities in this land. Such reciprocal relations now protect commercial interests. There is some diplomatic language which would nicely gloss over the real issue, but above is the essence of the trouble.

Some day America will arouse herself and demand fair play wherever she is called to serve in all the world. The Roman church, with its supreme temporal ruler in Rome, dominates the heights of Washington as it does many other American cities, with its schools and monasteries, but wherever Romanism gains political control of any country, she sets about to drive out every American Protestant school and church. At this very hour the Pope's forces are trying to close the Methodist International College in Rome. While Rome turns back the hands of time, America sleeps on, not realizing that it is already high twelve.

TO BE WORTHY

Let us labor therefore to enter into that rest.—Hebreks 4:11.

Much of the joy of being where He is will lie in being fit to be with Him. He does not take us, worthless, debased, sinful, stained, and usher us into royal presence. He does not even cast over sin-marked shoulders and withered arms His beautiful mantle of righteousness. No, He makes us through and through and in very truth fit for that presence.—C. B. McAfee.

Korea conference of 1919 licensed seven men to preach. The conference of 1923 licensed 72.

INTERESTING DAY AT MOUNT GILEAD

Sunday, the 20th of January, was a great day for the Methodist of Mount Gilead. At 11 a. m. the McAulay Memorial pipe organ was opened and dedicated. Mr. J. G. Steed in a most eloquent address presented the organ to the official board and the pastor, Rev. J. A. Martin, accepted the gift in behalf of the official board and church membership.

The organ is given by Mr. J. A. McAulay in memory of his deceased parents, three sisters and daughter. Mr. McAulay is a loyal Methodist and has been chairman of the board of trustees for a long time.

Our church is well equipped, having had a new Sunday school building recently erected. We have a beginner department, primary department, junior department with six class rooms, ladies' parlor, pastor's study, and five adult class rooms beside the main auditorium. About seven hundred dollars' worth of furnishings have been added to the Sunday school within the last year. The property is now worth $50,000. The pastor is in his third year.

FOURTH YEAR AT BOSTIC

It has been three months since I was returned to the Bostic circuit for the fourth year. The people received us cordially and have shown in many ways their love and esteem.

Just before Christmas the Salem and Oak Grove congregations pounded us and the other congregations have remembered us with many useful gifts.

Our first quarterly meeting was held at Salem church the second Sunday in January. Brother Paris, our presiding elder preached a great sermon at 11 o'clock, after which he held an interesting conference. Under his wise leadership and with hearty co-operation of our official board the work is moving forward. It is a joy to serve this people with the assistance of such a loyal band of men.

L. L. Smith.

TAR RIVER CIRCUIT

When we left Helena on Mount Tirzah circuit on the morning of November 28, we began to realize that our two good years in sacred fellowship with the many dear friends on Mount Tirzah charge had fixed them in our affection perhaps more firmly than we thought. But we find ourselves again in the midst of another kind people. We arrived here about one o'clock. The parsonage had been left in a neat and tidy condition by Sister Watson. Our predecessor, Brother Wilson, had made a nice coal fire in the sitting room that morning before starting for his new field at Four Oaks. So the parsonage was nice and warm as we arrived about two hours after his departure. We also found a faithful band of God's good women in the pitchen preparing a delightful dinner, and we most heartily appreciate their acts of kindness, and numerous others shown us since we have been among them. Before sunset, being Wednesday before Thanksgiving, we found a nice basket at our back door filled with nice things for a Thanksgiving dinner, and next morning, before we hardly realized our whereabouts, the door bell rang and another basket filled with suitable things for Thanksgiving was presented. So it is not necessary to say that the preacher and his family enjoyed a real Thanksgiving.

Since then other nice things to eat have been continually finding their way in our car. Last but not least, last Tuesday night, January 15, the Kittrell folks stormed the parsonage, loaded with bundles and did not make any stop till they reached the dining room, where they unloaded many nice things such as are useful in any home. This was a very delightful surprise to the pastor and his wife. If any of you older men in the ministry know just what to say or how to express yourselves at a time like this please send me your recipe, for I am speechless.



MT. GILEAD METHODIST CHURCH

That faithful band of men and women at Plank Chapel are now planning to add Sunday school rooms to their church. We feel sure that a preacher, with such a band as he has found at Plank Chapel will be able to carry this work through. We also feel sure that the children as well as the older ones will be inspired by this addition to their church to make this one of the best country Sunday schools in the North Carolina conference.

Our First quarterly conference was held December 22 at Piney Grove church. Bro. M. T. Plyler, our elder, did not take a text, but did some fine preaching or advising. Four of the churches were represented in the official meeting.

Many other things we could tell but will not take up any more space this time.

For all these acts of kindness we are very grateful and our prayer to the heavenly Father is that he will help us all work together this year for the salvation of lost souls.

J. C. Williams, P. C.

PARK STREET, BELMONT

When we arrived at Park Street parsonage November 1st, we found a number of the good women at the parsonage with a good hot supper ready to greet us, and a group of the men came in after prayer meeting was over at Park Street church for a few minutes' call, and to see if they could render any assistance in getting the things in the house. The ladies left enough good eatables in the pantry to do several days, till we could get properly adjusted in the new quarters. In a few days three of the men came with saw and hammer and we built a woodshed for my wood and coal. We have had two real good poundings since we came to the new field. On Saturday night after our arrival Tuesday, the new church, Providence, gave us a real nice pounding with many good things to eat. Last Friday night Park Street gave us a glad surprise. Cars came rolling up to the front door and the delivery truck to the back door. I never saw the like of good things to eat in a parsonage before. There was everything that one could think of on the dining room table, besides meat and flour which was placed on the floor. Our little Helen has not been able to get out for six weeks, but Christmas day the Little Folks' Missionary Society gave her a Christmas shower which was equal to Santa Claus stepping in and emptying his sack on the dining room table.

The Ladies' Aid has well supplied the parsonage with new curtains, shades and rocking chairs. After we were here about six weeks the stewards gave a handsome raise in the pastor's salary. We have two live Sunday schools and two live Epworth Leagues, one each at Park Street and Providence.

Just one week from our first quarterly conference, Providence, our new church, only a few months old, had all of her quota for the Superannuate Endowment Fund pledged in full.

We are glad that God has ever placed us with this good people, and we ask the prayers of God's children that we may be able to do a beneficial work in their midst.

A. A. Godfrey.

PASQUOTANK

We left the "land of beautiful women" as the Indian name Perquimans signifies on the morning of November 30th and set sail for this, the "bullfrog country." I say set sail, because it rained in torrents and turned the roads into rivers. We arrived, however, in Elizabeth City without serious damage, and the people have received us well and it looks as though we are to have a fine year together.

Brother Stack, who had been here four years and done a splendid work, is greatly beloved, but since he had to move the people seem very glad to have us. They have shown their appreciation already in many ways. The parsonage has been completely overhauled in the last six weeks, seven rooms and two halls papered, all interior wood work pointed ivory, two are squares and rugs, also matting for bed rooms, the roof patched and partly covered, and the lot has a new fence and many other things too numerous to mention. The best of it is they have nearly paid for it, and gladly

The first quarterly conference held December 16th increased the pastor's salary $100 and a good start was made toward paying it.

The first service was held in the new Newbegun church at Weeksville January 13th, the pastor preaching the opening sermon to a fine congregation. This church was remodeled under Brother Stack's direction last year at a cost of about $5,000 and is a splendid country church with six class rooms and two galleries. At the morning service a little over half of the $2,300 debt was subscribed and the committee expects to raise the balance shortly and have the church dedicated.

The people from the different churches have been bringing us various things since our coming, but Saturday it was all day, reaching the crest when several machines from Union drove up with a sure enough pounding, upon which we will be found diligently working for many day sto come. W. T. Phipps.

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield...Mar. 4-5-6
Fayetteville, at Hay Street, Mar. 12-13
Raleigh, at Four Oaks....April 24-25
Charlotte, at Rural Trinity, May 15-16

WINSTON-SALEM WOMEN OPEN CHILDREN'S RECEIVING HOME

With its purpose the temporary care of children under six years old, the Receiving Home of the Juvenile Relief Association opened recently in Winston-Salem, is the latest child-caring institution in North Carolina to be licensed by the State Board of Charities and Public Welfare.

This new home is a one-story brick cottage with capacity to care for 25 children, and was donated by Mr. W. N. Reynolds. A practical nurse is in charge. No child will be kept in the home for more than a year.

The Juvenile Relief Association grew out of an auxiliary of Winston-Salem women who worked to relieve conditions during the influenza epidemics. They saw then how many children are in need of at least temporary care, and conceived the idea of the home, which has recently materialized.

The board of managers of the institution is composed of Mrs. Bess Gray Plumly, Mrs. George Norfleet, Mrs. Bowman Gray, Mrs. J. Edward Johnston, Mrs. Richard Stockton, Mrs. Agnew Bahnson, Mrs. A. H. Galloway, Mrs. P. A. Gorrell, Mrs. C. G. Hill, Mrs. Charles Shelton, Mrs. E. E. Gray, Jr., Mrs. S. D. Craig, Mrs. A. S. Hanes, Miss Edwina Lockett, and Miss Eleanor Follin.—Public Welfare Progress.

STUMPY POINT

We love the Advocate and believe in it for ourselves and our people. We hope to put it into yet more homes than was possible last year.

May I say just a few words? We, preacher and people, sincerely appreciate the kind words of Bro. Ben O'Neal of Oriental, and we pray that God may bless both his preacher and community as they work together this year.

As for my charge there is not to be found a better anywhere. My people are all the true, honest, noble fishermen—types of people whom our Saviour knew, loved and called to His side. Their kindness, sympathy and hospitableness never cease. There has not been a discordant note in the support of the church and the ministry during our happy stay last year and part of this.

Nor has our sojourn been without solicitations and cares for our immediate wants. Scarcely a day or week passes that we do not receive a gift of "freshes," sweet potatoes, vegetables, fish, crabs, oysters and the like. But not satisfied with that alone, when we returned to our home after a long and pleasant Christmas with our parents, we were overwhelmed and made happy by the visit of a host of friends bearing a veritable grocery store in their arms and baskets. What a fine feeling it leaves upon an humble messenger of God to know that he has warm, loving, loyal friends to be among and to lead to higher plains of living for Jesus' sake. My wife and I wish to express our sincere thanks to our whole community for the gifts, but above all for the great spirit which prompted the act. May God bless us to the service of this community. A. E. Brown.

RESOLUTIONS OF THANKS

We, the authorized committee of the Pisgah church and Sunday school, adopt the following resolutions:

First, That we extend to our friend and co-worker, Mr. E. L. Brown of the Brown Book Co. of Asheville, N. C., our most sincere thanks for the grand and noble deed which he did in presenting to our church a nice pulpit Bible.

That a copy of these resolutions be sent to Mr. Brown as a token of our appreciation and also a copy be sent to the North Carolina Christian Advocate for publication.

S. F. Warren,
Mrs. C. A. Eplee,
Mrs. Gussie Davis,
Committee.

A SILENT PREACHER SPEAKS OUT

I have tried to be silent about this matter for some months, but the people of this Walnut Cove charge are so persistent in their poundings I can no longer refrain from reporting them to the authorities. It is a whack first on one side then on the other; first with a shower of eats and then with articles of wear; and then, to cap the climax, I am bombarded with the hard cash. While all the churches are more or less guilty of this thing, the charge rests most heavily on Pine Hall, Walnut Cove, Palmyra and St. Marks. J. T. Ratledge.

COMING OF THE ELDER

When I was a boy there was one occasion every three months that attracted more than ordinary attention. It was the quarterly conference and the coming of the presiding elder of the charge. I do not remember a single time in those days when the elder did not seem to be possessed with a great passion for the march of Zion and the salvation of the world. As I used to listen to those great spiritual messages, I could see the faces of hope and determination brighten the eyes of our pastor and the great saints, that I had been taught to look upon them as the best people in all the world, which is everlastingly true of all God's faithful children. Oh, but some one says, "them good old days are gone forever." But I say nay; and had you been at Prospect church on the Yanceyville charge during the session of our quarterly conference January 19th and 20th, you would agree with me most heartily. I had urged my people to attend, telling them that I thought the quarterly conference should be an occasion for a great spiritual feast, and a season of good fellowship among the people of the charge. In spite of the fact that there was a funeral nearby, and considerable sickness in the charge, we had a splendid congregation, and they were not disappointed. On Saturday morning at 11 o'clock Dr. Bradshaw delivered one of the most earnest, spiritual, uplifting sermons I ever heard. It thrilled the entire audience, and the spiritual fires in the souls of the good people were fanned into a flame, and you could not help but feel that love, peace and joy abounded.

This prepared the people for the next number on the program, which was the partaking of a bountiful lunch, which was spread on a large table in the grove. During this hour the comments ran something like this, "I am certainly glad I came, for this is a feast to my soul"; "I don't want to tell you, I don't expect to miss another quarterly conference if I can possibly help it, for it means so much to our work in so many ways;" "I think you are right, and that this furnishes a splendid opportunity for us to know each other better and to learn to love each other more." And I might continue but will desist. Another thing I observed was, every one seemed to be hopeful and ready to respond to any call they thought was for the glory of God or the good of His children. The stewards of the charge held their meeting just after the lunch hour, and kindly increased the pastor's salary five hundred dollars without saying a word to him about it, for which we are very thankful, and we hope this is not altogether from a selfish standpoint, for we feel that it ought to bring joy to the pastor's heart to see the charge he is serving move up into the rank of a first grade circuit or station, as the case may be.

They also accepted their quota for the Superannuate Endowment fund. Then Sunday morning, despite the fact that it was sprinkling rain, we had a fine congregation, and oh, how they sang, with the spirit and power as only Christians can sing. Dr. Bradshaw delivered another great sermon at this hour. As he spoke out of a heart filled with the love of God and love for man, we could feel the spiritual fires burning. At the close of this service, we administered the sacrament of the Lord's Supper, and I do not remember to have ever seen so nearly every one of a congregation of this size commune, which speaks well for our people. We hope to see interest in our quarterly conference increase until every one shall endeavor to be present to enjoy these seasons of spiritual uplift and good fellowship. We are praying that God will guide us in all of our work this year, and that many souls may be saved and that Zion's hosts may go forward.

E. L. Stack.

A HEARTY AMEN!

I believe in the old fashioned, outspoken, hearty Methodist Amen. Ofcourse, at the right time, in the right way, and in the right spirit. I believe when a man does a good deed, preaches a good sermon or says a good thing, we should let him know we are in sympathy with him, that we believe in him, and that we are with him in that particular thing.

There have been more preachers hurt by our silence when they have written or preached well than by excessive praise.

You are giving us a good paper. I never read the Advocate when I enjoyed it more or when it seemed to be quite so full of good things as now. All of your editorial paragraphs and comments are good indeed. But you never wrote one more pertinent than the one in reply to the brother who wanted you "To speak out in the Advocate and hit these people who are attacking the Bible."

It does no good to hit people. We deal with error, truth and principles. Our Bible is not suffering at the hands of the modernists—and neither our cause. And here I am reminded of the immortal verses of William Cullen Bryant:

Truth crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshipers.

Yea, though thou lie upon the dust,
When they who helped thee fled in fear,
Die full of hope and manly trust
Like those who fell in battle here.

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.

I shall send you soon some field notes from the South Mills circuit, and shall make a real, earnest, honest effort for the circulation of our Advocate. A. B. Crumpler.

MOYOCK IS ALL RIGHT

Well, Moyock is all right. They have a splendid parsonage, the best house I have found on going to any charge since I have been in North Carolina. I received more money on reaching Moyock than I ever received before on going to any charge since I have been in the ministry. They have increased the salary $500 for this year. The congregations are growing. Hurrah for Moyock!

At Christmas I received a 21-jewel Hamilton watch from seventy-five friends in Farmville—Methodists, Missionary Baptists, Freewill Baptists, Primitive Baptists, Episcopalians, Disciples, Presbyterians, and some not members of any church, "for service rendered the town of Farmville, by heroic and faithful preaching of the Scriptures." Hurrah for Farmville!

Farmville has a unique record. Last spring Rev. L. B. Padgett of the Baptist church resigned; he was doing nothing, and had no call elsewhere. In October Rev. A. C. Noe of the Episcopal church resigned and went to Arkansas. He was preaching to empty benches and told me that he was broken-hearted over the situation in Farmville. Since Christmas Rev. C. A. Lawrence of the Presbyterian church has resigned. He told me that the outlook was about hopeless. He was preaching to empty benches. The only peach that has not left is Rev. O. E. Fox of the Disciples' church. Many of his people want him to leave, and I understand that he will leave before the end of this year. The big bugs in the Methodist church made me leave. I didn't want to go back because it was a desirable place, but because it offered a chance for heroic service. Those other men either could not handle the situation or were afraid to try. They wanted to quit because it was hard. That was why I wanted to stay. Then I had the ear of the people as no other man ever had, as this watch signifies.

But Moyock furnishes a serenity which is ideal for writing.

C. T. Thrift.

She: "Don't you think that talkative women are the most popular?"

He: "What other kinds are there?"
—Punch Bowl.

PAINFUL NEURITIS

If you have it, write to
THE BIGGS SANITARIUM, ASHEVILLE, N. C.
and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist Conferences of North Carolina
Rated by State Department of Education as Class A.

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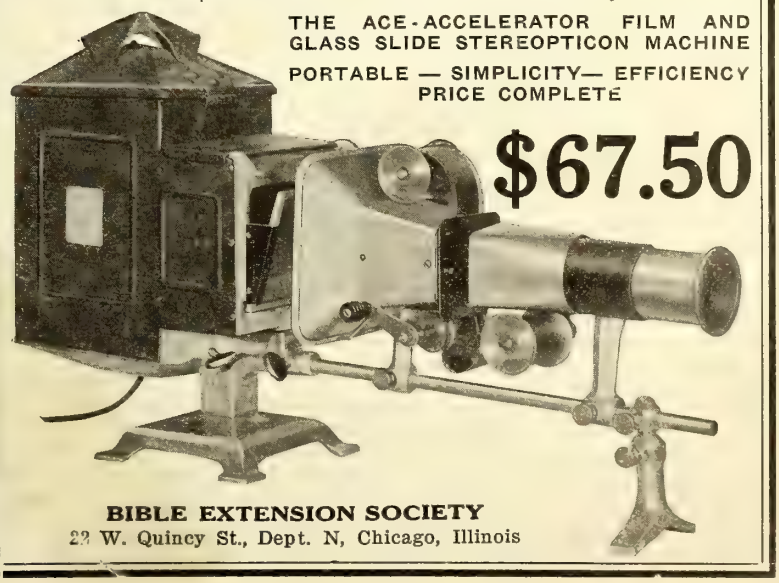
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22 W. Quincy St., Dept. N, Chicago, Illinois

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer.....Editor
Mt. Airy, N. C.

North Carolina Conference

MISSION STUDY TEXT BOOKS

This is the season selected in our conference for study of the home mission subject, "Saving America Through Her Boys and Girls." As it is ardently desired to standardize our work in this department, and permission has been given to us to award conference credits and certificates of proficiency for work meeting the requirements in standard classes, also to fix an honor roll ond honorable mention standard for classes completing the course of study recommended by Council, it is urged that the superintendents of study select one of the books on the home mission subject given below, and try to complete the study, certainly before the end of the second quarter, so as to leave plenty of time in second and third quarters for Bible study, and the fourth quarter for the foreign mission study. If it were possible, it would be better to have continuous Bible study, but as many of our classes feel they can not do good work in the two classes at one time, with everything else our women are expected to do, this arrangement above has been accepted.

We believe that this year will show a decided increase and improvement in the quantity and quality of the work done in this department in our conference. More interest is shown, there is a stronger desire to do the work and do it well, as evidenced by the letters received by the conference superintendent of study, than at any time since she has had the office. Our last year was a good one, let's make this a better one.

"The Debt Eternal," John H. Finley, 50 cents.

"The Child and America's Future," Stowell, 50 cents.

"For a New America," Coe Hayne, 50 cents.

"Better Americans" (for juniors), manuel, 60 cents.

"Helping Uncle Sam" (for primary children), Mrs. Price, 50 cents.

TREASURER'S REPORT OF THE FOURTH QUARTER, 1923

Dues	$ 5737.23
Pledge	7871.88
Belle Bennett Mem. fund	3490.55
Conf. Expense fund	538.75
Week of Prayer	2243.63
Specials	1694.68
Total remitted Conf. Treas.	$21576.72
Local Work	33105.10
Grand total	$54681.82

This is a very fine report, and gives us an increase of four thousand, one hundred and eleven dollars over the amount sent Council treasurer last year. But—we are short of our forty-five thousand dollar pledge by one thousand, one hundred ninety-seven dollars! We have raised a splendid amount on the Belle Bennett Memorial fund, but not nearly one-third of the amount pledged at Henderson during our conference session. Rockingham district leads with the largest increase and Weldon follows second. We have done well, friends, but let us determine now at the beginning of the new year to do better, bringing up all our peldges in full and doing greater things for our Belle Bennett Memorial.

Mrs. F. B. McKinne,
Treasurer.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of St. Paul Methodist church of Goldsboro, N. C. wish to express our sorrow in the loss of one of our most beloved and active members, Mrs. W. W. Quinn.

After an allness of only a few days she died December 27, 1923. While she had been in our midst scarcely two years, yet her sterling Christian character was exemplified by her intense activities in every line of Christian work. Therefore be it resolved:

First, That our society has a vacancy that cannot be filled, and that her life and devotion to her Master's work was and always will be an inspiration to us.

Second, That we will strive to carry on the work that she had so faithfully and lovingly planned for the coming year.

Third, That we express our sympathy to her husband and children and pray God's blessing on them.

Fourth, That we send a copy of these resolutions to the family, Our Missionary News, the Advocate, Goldsboro News, Goldsboro Argus, and spread on the minutes of the society.

Mrs. George Spence,
Mrs. Charles Slocumb,
Mrs. T. L. Ginn,
Committee.

AN URGENT REQUEST

It is insistently urged that the auxiliaries at once send a list of their officers for 1924 to the proper conference and district officers and secretaries. Even if the same set of officers have been re-elected it is necessary that their names should be sent in. The district secretaries have matters of vital importance to lay before their auxiliaries. The superintendents of social service, of literature, of study and publicity have program and departmental literature that must be sent to every auxiliary reguraly, and which every auxiliary greatly needs in carrying on its work. It is the duty of the auxiliary corresponding secretary, according to our by-laws, "to send to the district secretary and the conference corresponding secretary the names and addresses of all newly elected officers of the auxiliary. She shall also send to the conference superitnendents the names and addresses of their corresponding auxiliary superintendents." We would suggest that the name of the auxiliary also be given without fail, not merely the town or church, as there are frequently more than one auxiliary in the same church, and there is likely to arise a puzzling and troublesome confusion. For the benefit of these corresponding secretaries, some of whom may be newly elected, we give below the names of those of whom these names should be sent:

Mrs. Harvey Boney, Rose Hill, Conf. Cor. Sec., should receive a list of all the auxiliary officers' names and addresses.

Mrs. Lee Johnson, Weldon, Conf. Supt. Social Service, should receive the names and addresses of all auxiliary superintendents of social service, also the names of the auxiliaries and the auxiliary presidents, as she wishes to get in touch with every auxiliary in the interest of her work, and frequently an auxiliary does not elect a superitnendent of social service.

Mrs. J. LeGrand Everitt, Rockinghame, Conf. Supt. Study and Publicity, should receive the names and addresses of all auxiliary superintendents of study and publicity, also the names of the auxiliaries and their corresponding presidents, as she must mail to each auxiliary every month the Council Bulletin of Missionary News, and very often the auxiliary does not elect a superintendent of study and publicity.

Mrs. W. F. Murphy, Wallace, Conf. Supt. Literature, should receive the names and addresses of all auxiliary presidents with the names of their corresponding auxiliaries, as she must send to every auxiliary the program literature to be used in the regular monthly uaxiliary meetings.

The names and addresses of all the auxiliaries' officers and corresponding names of auxiliaries shall be sent to the secretary of the district to which teh auxiliary belongs, as follows:

Durham district, Miss Mattie Pulliam, Leasburg.

Elizabeth City district, Mrs. George Hawkins, Hertford.

Fayetteville district, Mrs. Emma Hunter, Fayetteville.

New Bern district, Mrs. Flora Kendall, Goldsboro.

Raleigh district, Miss Vara Herring, 604 N. Blount St., Raleigh.

Rockingham district, Mrs. W. R. Royall, Laurinburg.

Washington district, Mrs. C. E. Blount, Wilson.

Weldon district, Miss Amma Graham, Warrenton.

Wilmington district, Mrs. T. W. Lee, Rose Hill.

FROM ELM CITY

The December meeting of the Missionary Society of the M. E. church at Elm City was a very interesting one. The society made a splendid record for 1923. The following ladies are in office for 1924:

Mrs. W. M. Wells, president.

Mrs. E. O. McGowan, Jr., vice president.

Mrs. Sam G. Dixon, second vice president.

Mesdames G. H. Winstead and E. C. McCleese, assistants.

Mrs. G. W. Fisher, third vice president.

Mrs. W. H. Pridgen, Cor. Sec.

Mrs. L. L. Sloop, Rec. Sec.

Mrs. O. J. Harrison, Conf. Treas.

Mrs. R. J. Wells, local treasurer.

Miss Mary Belle Hayes, Voice Agt.

Not only the Methodist but the town as a whole are delighted to have Rev. and Mrs. G. W. Fisher returned for their third year. We are doing some much needed work on "inside and out" to the parsonage.

Western North Carolina Conference

LETTED FROM MISS LILLIAN WAHL

An interesting and instructive letter from our newest work in China. We are indebted to Miss Howell for passing it on to us.—Ed.

At last we are just about settled in our new home, and like it better all the time. The place has begun to look like a real home now and we love it very much. The furniture for our bed rooms is ready for use, and we will move in tomorrow—I mean into our bed rooms.

This is a wonderful country, and here you feel so well all the time! It is like a tonic, so cold and invigorating. Snow has been on the ground now two weeks, and still more falls. It is lovely here when it snows; it is very fine and misty, but is so dry you can't make snowballs, and neither can you made a snow man.

Harbin is on the plains of China, and you can see for miles around. Off in the distance are some low hills which look like mere ant hills from our house. A beautiful view lies before you when you glance from the windows and doors of our dining room; just now it is covered with snow, and, of course, is more beautiful than before. You can see so far that earth and sky finally become one and do not seem so far away. When people or cattle walk across this space they look like mere ants. I just wish I could make you see how lovely it is and could tell you how it fills the soul with thoughts of God and of beauty. When the sun comes up in the morning and floods this scene with its lights, you cannot imagine the beauty of it. We love out here and the work we are doing.

We are studying hard on the language now. Constance is making great progress and speaks well.

Last night we entertained two of our English classes and had heaps of fun. They could speak and understand English, and we wouldn't allow them to speak in Russian while here. It would have made you feel good if you could have seen how they entered into the games. They were a little slow in catching on, but when they did they entered heart and soul into them. Some of the guests were young people, some fathers and mothers, and some must be grandmothers, but just the same they entered into the games. It was lovely to see them and watch them. We served tea and cakes.

Our first game was progressive conversation. They could only speak in English about the subjects given. Some of the subjects were—weather, moon, why I like to travel, the study I like best, why I am studying English, why elephants have such large ears, etc.

The second game we had letters of different words. Each letter was numbered and they must find the other people who had the same number and get together. Then they must spell the word and act it out. Each group acted out the word, and it was fine. It seemed as if they dropped years and trouble from their shoulders. The words acted were—train, battle, lion, donkey and skating. All were well acted.

Then we divided them into two groups and gave to each a letter of the alphabet. Some had two. Then they spelled words we called for, and did it real well. This is called the human alphabet, and you know how that is played. Constance and I both said as the door closed on the last one, "Well, it was a success!" We hadn't known whether it would be or not, and were somewhat fearful.

In many ways they are lovely people to work among, and we want to give them Jesus Christ. They know religion, but do not know a practical religion at all and, of course, have not been taught to apply what they learn from the Bible. The Sunday school is growing each Sunday. The English class that was organized two Sundays ago has twenty-six members. Mr. Kemper, of the Y. M. C. A., is teacher, and is splendid. I go to this class. The house is full at night for the church service, and sometimes they can't all get in. Mr. Erwin is giving them some good, practical talks or sermons right out of the Bible. They are so helpful, and he puts so much spirit into them.

I was so glad to hear about Scarritt and to know that it is to be moved to Nashville. I am sure it is going to prove a blessing to everyone.

Lillian Wahl.

GRANITE FALLS

President—Mrs. D .H. Warlick.
Vice President—Mrs. D. W. Yount.
Cor. Sec.—Mrs. Florence Russell.
Rec. Sec.—Mrs. A. D. Abernethy.
Treasurer—Mrs. H. V. Bolick.
Supt. Y. P.—Mrs. C. Andrews.
Supt. Children—Mrs. Lula Hickman.
Supt. Study and Pub.—Mrs. Albert Yount.
Supt. Social Service—Miss Pearl Tilley.

We have started the new year with bright prospects. We have 68 active members and we have subscribed 15 shares to the Belle Bennett Memorial. We are to present the pageant next Sunday night, "The Centenary Comes to Methodism's Aid in Brazil." We trust that it will be a help and an inspiration to our society and to the church also.

Mrs. Florence Russell, Cor. Sec.

LEAKSVILLE

President—Mrs. R. P. Ray.
First Vice President—Mrs. J. E. Williams.
Second Vice President—Mrs. Ernest Fulcher.
Supt. Study—Mrs. Campbell; assistant, Mrs. E. E. Richardson.
Supt. Supplies—Mrs. G. C. Gammon.
F. Treas.—Mrs. F. M. Flynn.
H. Treas.—Mrs. J. G. Farrell.
Cor. Sec.—Mrs. Roy Warriner.

(Continued on page thirteen.)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

STATESVILLE DISTRICT

My observation leads me to believe that the fellow who has the habit of minimizing the importance of statistics is the very fellow who needs them most. He needs to stop generalizing for awhile and do some definite checking up on himself. In this paragraph we are checking up on the church membership and Sunday school enrollment of the charges in the Statesville district for last year. Kindly read the figures. They won't hurt you. They might do you good.

	Ch.M.	S.S.En.	Pc.
Jones Memorial	110	204	176
Rhodhiss	57	86	151
First Ch., Lenoir	483	659	135
Catawba	722	1075	134
West View, Hickory..	547	643	117
Balls Creek	437	495	113
Elmwood	217	235	108
Maiden	386	415	108
Huntersville	123	132	107
South Lenoir	342	358	105
Central, Maiden	629	659	105
First Ch., Hickory..	1002	1023	102
Hudson	323	330	102
Broad St., Statesville	783	780	100
Broad St., Mooresville	432	424	98
Race St., Statesville.	615	602	98
Davidson	427	415	97
Sool Springs	775	734	95
Mooresville Ct.	687	625	91
Stony Point	370	318	86
Mount Zion	693	567	82
Newton	675	554	82
Olin	395	323	82
Statesville Ct.	508	385	76
Dudley Shoals	484	365	75
Granite Falls	377	275	73
Hiddenite	496	348	70
Troutman	755	473	63
Alexander	512	305	60
Lenoir Ct.	359	216	60
Total for district..	14721	14051	99.8
Total for conf...	129,882	127,882	98.4

CENTENARY SPECIALS

There are many Sunday schools in the Western North Carolina conference that have not finished paying their Centenary pledges. To make it easier for these schools to pay their arrearages we have arranged with the Centenary people, thanks to the good work of Dr. Ed. F. Cook, our Sunday school missionary leader to offer definite and worthy objects to which the Sunday school Centenary money will go. Until they are all allotted a school in arrears can select from either of five causes or from all or part of them. No amount under $25 can be listed. Note our interesting specials:

Korea—Special evangelistic campaign, 800 shares at $25 a share—$20,000.

Brazil—The Impresna Metodista, 400 shares at $25 a share—$10,000.

Home Specials:

Rutherford College, 400 shares at $25 a share—$10,000.

Weaver College, 400 shares at $25 a share—$10,000.

Church building in Gaston county for industrial center, 160 shares at $25 a share—$4,000.

DISTRICT CONFERENCES

Following our most satisfactory Conference Council meeting to which came our presiding elders and district superintendents, plans are assuming shape for district conferences designed especially for pastors and superintendents to be held this side of the Blue Ridge in early March and on the other side in the good old summer time. Mr. M. W. Brabham, head of the administrative department of Sunday school work in Southern Methodism, will be with us in these conferences. The conferences will extend throuh one day, morning and afternoon. At night Mr. Brabham will show his stereopticon Sunday school pictures to all who will attend.

LINCOLNTON

Miss Jenkins reports a mighty good trip to Lincolnton last Sunday. Our pastor this year at Lincolnton is Rev. W. B. West and our superintendent Dr. I. R. Self. Minister West is a son of a minister and Self has one or two brothers who are ministers, so both have a good time ministering to the other in the good work of running a Sunday school. Miss Jenkins attended the morning services and in the afternoon met the Workers' Council in checking up on the Program of Work. Our good workers there agreed to attend the Gastonia standard training school to be held in late April in good numbers. Good numbers for Lincolnton means twenty-five or thirty, maybe more. The distance between Lincolnton and Gastonia is 18 miles.

HIGH POINT

In one of the best organization meetings I ever attended the High Point-Thomasville Co-operative Standard Training School was orgainzed last Sunday in Wesley Memorial Methodist church. The school will be held at High Point March 23-28 in Wesley Memorial church and will draw patronage from the Sunday schools at Jamestown, Trinity, Thomasville and surrounding country. The Methodist Protestants and Presbyterians of High Point will join the four Methodist Episcopal Sunday schools in High Point in making the undertaking glorious.

The following courses and faculty members will be offered:

Beginner Organization and Administration—Mrs. C. L. Van Noppen, Greensboro.

Primary Organization and Administration—Miss Georgia Keene, Durham.

Junior Organization and Administration—Miss Virginia Jenkins, Lexington.

Intermediate-Senior Organization and Administration—Miss Barnett Spratt, Nashville, Tenn.

Principles of Teaching—Prof. C. T. Carr, Mooresville.

Organization and Administration of the Sunday Schools—Mr. M. W. Brabham, Nashville, Tenn.

PARK PLACE

In Greensboro they say: "You have a place at Park Place," and I believe it. At the invitation of Supt. I. F. Peebles and "Parson" L. B. Hayes I met with their Workers' Council last Wednesday night after prayer meeting and greatly "enjoyed myself." After a most business-like procedure in which matters of vital interest to the departments of the school were discussed the meeting lent itself to a discussion of the Program of Work. If a fellow could continually attend sessions like the one at Park Place he would soon get so he could whistle a whole day long.

CORRESPONDENCE

The following credit students have done their work during the past month through correspondence:

First half of "Learning and Teaching" in class at Spring Garden Street, Greensboro. Mrs. J. M. Rhodes, Miss Josephine Powell, Miss Margaret Bell, Miss Edith Powell, Miss Mardecia Eaker, Miss Clara Foscue, Miss Annie Brown, Miss Ruby Doub, Miss Beatrice Dairs, Miss Lolah Scott, Miss Mary Jarrett. Special students: Mrs. F. H. Price, Mooresville; Mrs. Mabel Baughman, Asheville, diploma; Miss May McIntosh, Denver; Rev. J. W. Hoyle, Jr., blue seal; Mrs. J. W. Hoyle, Pleasant Garden, blue seal; Rev. G. G. Adams, Norwood; Miss Cora Lee Montgomery, Monroe; Miss Willie Paris, Greensboro.

Why don't you get a book and you a credit? It will help you and also help the folks who are with you.

North Carolina Conference

THAT WILSON CONFERENCE

Interest in the Conference-Wide Sunday School Conference scheduled to be held at Wilson April 1-2-3 is encouraging from the very start. Presiding elders, pastors, district workers, and others with whom the plans have been discussed see in them a means of great good for the Sunday school cause of the North Carolina conference. Although only about a week has elapsed since the plans were generally announced, quite a number of responses, all of them quite favorable, have been received.

Bethel charge has the distinction of being the first to appoint its delegates. Rev. L. L. Smith mailed January 22 the names of Mrs. I. A. Station, Mrs. I. B. Barnes, and Mr. W. V. Staton, making a full delegation.

Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, says: "I am delighted with the Sunday school meeting idea. You may count one me being there, and I will try to get a full delegation there from old Betsy."

From Rev. R. H. Willis, presiding elder of the Fayetteville district, came the following: "I have noted the dates on my calendar and will make arrangements to attend. Will be glad to do what I can to work up a delegation from this district."

Mr. E. S. Yarborough, district secretary of the Weldon district and superintendent of the Sunday school at Henderson, writes that "I have read very carefully your letter of the 16th and am in hearty sympathy with your plans. I think now that I can attend the meetings and hope to do so."

Mr. W. C. Chadwick, of Morehead City, president of the Wesley Bible Class Federation, writes: "I am very glad to know that you are going to be able to put the Sunday school meeting on. I feel that it will do the Sunday school work in the conference good to have such a meeting, and I am hoping that great results will follow."

And my good friend, O. V. Woosley, who is busy as a bee, making things come to pass in a great big way over in the Western North Carolina conference, has heard of our proposed meeting and says what he thinks about it in words as follows: "I note your plans for your conference-wide meeting and think they are good."

A real conference of earnest Sunday school workers considering in a sober, determined, systematic way the needs and programs of the Sunday school—this is what is being planned for the benefit of every charge in the North Carolina conference, and we are confident that it will be in reality all that we anticipate.

Wilson is the place. April 1-2-3 the date. Three delegates from every charge. Has your charge named its delegates yet?

CITY ELEMENTARY COUNCIL

A City Elementary Council for the elementary workers of the Sunday schools of Durham was organized at a meeting of representatives of the eight Methodist churches of the city at Memorial church Tuesday evening, January 22, with the following officers: Miss Mary Knight, president; Miss Eunice Jones, vice president; and Miss Louise Jones, secretary-treasurer.

All the churches—Bransom, Calvary, Carr, Gregson, Lakewood, Memorial, Trinity, and West Durham—were represented, and the Council starts off with genuine enthusiasm and purpose. Its membership is composed of all workers with children under 13 years of age, with the pastors, superintendents, and conference officers as associate members.

Miss Georgia Keene, elementary superintendent of the conference, under whose initiative and leadership the council was projected, presided at the organization meeting.

This is the first city elementary council to be organized in the conference and one of the few in Southern Methodism. Such councils have proved quite helpful wherever they have been organized, and the Durham council will doubtless make a real contribution to its membership and to the lives of the little children whom they serve.

INTERMEDIATE DEPARTMENT

Edenton Street Sunday school, Raleigh, now has a fully organized intermediate department with separate assembly room in which to conduct its opening exercises and worship period. Miss Vara L. Herring is the superintendent of this department and is performing the duties of the office in a fine way.

There are eight classes in the department, three ofwhich have just been organized and enrolled as intermediate Wesley classes, and the other five will be organibed and enrolled at an early date. Concerning the department Miss Herring says:

"Our department is doing fine work Interest and loyalty is growing among the pupils weekly."

And Miss Herring is interested in the Standard Training School to be held in Raleigh February 3-8. She says: "We are looking forward to the training school to be held at our church the first week in February. I do hope that we will have a large attendance." And we will!

WILMINGTON SCHOOL FACULTY

In Fifth Avenue church, Wilmington, February 10-15, the fourth annual Standard Training School for the city will be held, and the following will be the courses and instructors:

"The Christian Religion"—Prof. James Cannon III.

"Sunday School Management"—Mr. O. V. Woosley.

"Intermediate-Senior Agencies" M Mrs. J. W. Perry.

"Junior Orgaization"—Miss Virginia Jenkins.

"Story Telling"—Mrs. G. W. Green.

Workers from Scott's Hill, Town Creek and neighboring places have been invited to attend also. The first session is Sunday afternoon at 3:30.

MEMORIAL IS ENLARGING

Memorial Sunday school, Durham, under the leadership of Rev. H. E. Myers as pastor and Prof. Quinton Holton as superintendent, is making plans for greater things. With a membership of 1,091 pupils, it finds itself crowded, and to provide more room considerable excavating has been done. One or two good big class or department rooms are thus being provided. A committee has been appointed to study the entire Sunday school and church equipment with a view to making such adjustments and reassignments as will give all departments of the school the best equipment possible. The writer visited this school Sunday, January 20, and discussed some of these things with the leaders. He also made a short talk before the Pastor's Aide Wesley class, of which Mr. Marvin Llewellyn is president and Dr. W. P. Few is teacher. This class is doing things and growing steadily. It is taking an active and substantial part in providing additional room for the Sunday school.

DON'T FORGET EVANGELISM

Let's not forget that this is the time that we should be getting ready for a genuine campaign of evangelism in the Sunday school. Our Sunday school literature is full of suggestive and helpful plans,

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

CARR LEAGUE STILL PROGRESSING

Just a few words to let you know that Carr League, East Durham, is still alive and doing some good work. We have a "league room" in the church now and have a splendid attendance with several new members. We have taken twelve subscriptions to the Era, four more than we had last year. We have also lost several members in the past few months, one of them by death. Our aim, however, is to make the greatest year of our league. Addie Maye Lea,
Cor. Sec.

RAEFORD LEAGUE HAS A WORD

Some time ago the pastor made this report about his league: "Our league has had an unusual experience. All our leaders have either gone off to college, off to teaching or got married." All of which shows that league leaders are in demand.

A little later we were fortunate in having J. M. and Mrs. Stackhouse move to our town. They were not long in getting behind the league and soon found a good number who were not in college nor teaching nor getting married. So now we are hard at work again, and it's fine work they are doing. The pastor dropped in on one of their meetings the other night and the subject of their program was, "What Methodists Believe and Why." And, sir, after listening to them the pastor found out they knew the what and the why of Methodist belief.

One of the things that we are bothered about down here is the league assembly grounds are too far from us. We are hoping the leaders will change the place of meeting or move the ocean nearer the center of the state, so we can go and get the inspiration of that great meeting.

Jas. H. Frizelle.

BOOSTING RALEIGH DISTRICT

Last week beginning Monday night Philip Schwartz, Raleigh district secretary, drafted Lee Davis to make a tour with him over some parts of the district in an effort to boost the Raleigh District Institute which is to be held at Smithfield on April 25-26.

The first stop of this boosting team was at Smithfield on Monday night, January 21st. "The night was cold and dark and dreary," and though we were very tired and weary after traveling the distance there on a faithful Ford, we were very warmly greeted by a lively and handsome bunch of Smithfield leaguers. Space forbids telling all that was said during the encouraging session of the league meeting. We must say, however, that from all we could learn from the Smithfield leaguers, nothing will be spared in making the district institute a big success in every way so far as Smithfield leaguers are concerned. Having thus ended the first day's program the "booster team" set sail again on the Foard for the capital city with Willie West of State College at the helm.

On the following night the team invaded Selma leaguedom, being met there also by a very promising crowd of Epworth Leaguers. After listening to a very interesting and inspiring devotional program, the team was announced and told to do its boosting. The district secretary took first shot at arousing institute enthusiasm into the Selma leaguers. He was followed by Lee Davis, who endeavored to gather up the ragged ends of the threads of thought that Schwartz had thrown out to the leaguers. Consequences as they may, the Selma leaguers promised to be at Smithgfield on the 25th and 26th of April in large numbers to attend the Raleigh district institute. Then again after some detouring the same Ford sailed proudly into the executive city with the booster team.

After two days of hard rest the same Raleigh district booster team appeared on the scene at Wendell. There was cheduled that evening a social. The team had been previously notified of this fact, so the boosting duet and Willie West, the faithful conductor of the team, all three did their best to look their best (saying nothing of the result). The social was preceded by a short talk by the pastor, Rev. E. M. Hall, and the usual performance of the boosters with encouraging promises from the leagues to "be on deck" at Smithfield at the institute in April.

The boosters will continue to boost Raleigh district because Raleigh district boosts.

EPWORTH LEAGUE WANT ADS

We rarely ever see any want ads on the Epworth League page of this paper except those of the editors of the league columns wanting some news of the leagues for publication hereon. This fact, however, does not mean that the league editors do not get want ads, because hardly a week passes that we do not get some letter from some leaguer somewhere wanting to know Who, How, What, Which, and Wherefore; in other words, the title of these letters might be "Wanted, Information." This notice is no kick at the wanters, not in the least; we are glad to hear from them and know that they are interested enough to write to try to find out some things even if we are not able always to give them the information they want. At any rate, we usually can tell them where they can get the desired information if we haven't it. Let the good work go on.

Now this above paragraph does explain one thing. We are not able to carry one as much business correspondence in a personal way with the leaguers as we would like, since our first duty is to try to answer the "want ads." We can't write to all the leagues personally and ask what the news is in your league. Therefore the conclusion is that the individual leaguers must take the initiative and get the news about their league written up and sent to editor named at the head of this column.

TRINITY ORGAN RECITALS

Last winter Trinity Epworth League of Wilmington gave Sunday organ recitals which were accepted with so much enthusiasm by the hundreds of music lovers of this city that the league was actuated to resume these recitals this winter, which were started in November and shal continue until the latter part of March. These recitals are given by the community choirs under the auspices of Trinity Epworth League. It is contemplated, however, after all the organists and choirs are given an opportunity to present a recital that the recitals be brought to a close by a grand cantata composed of all the choirs that participated, which shall mean about two hundred persons taking part in the cantata.

The churches here have really a number of artists working in their choirs and it has been said by critics of prestige that several of the recitals already given this winter were truly metropolitan in rendition. Trinity church can very proudly say that she has one of the best, if not the best, organs that can be found in any church in the Carolinas.

Too much praise cannot be given Miss Post and Mr. Robertson for the most beautiful and artistic manner in which they performed, which was indeed above the criticism of most fastidious musicians.

Our leagueis greatly pleased over the wonderful success of these series of Sunday organ recitals, and we want to tell every league that can be reached through this medium how happy and elated we are in being able to present these recitals.

We are indeed deeply indebted to the various organists and choirs of this city who have so kindly given their time and talent in making each occasion so highly pleasing and successful. Harry Daniels.

EDENTON STREET LEAGUE PRESENTS PAGEANT

The Epworth League of Edenton Street church, Raleigh, presented the Centenary pageant, "Save America," to a large congregation at the evening service in the church last Sunday. This pageant was given in the interest of the Centenary Pay-Out campaign now on for the month of January, in which all the churches of Southern Methodism are participating.

The pageant is an appeal for home missions and is divided into three episodes: First, The scope of the home mission work; second, The needs told; third, Victory won by hope and prayer.

The chief characters were well chosen for the parts taken, and are as follows: Home Missions, Miss Eunice Blair; Church, Mr. Caswell Riddle; Centenary, Miss Grace Wilder; Doubt, Miss Mamie Speas; Ministry, Mr. Powell; Church Improvement, Mr. J. M. Moore; Deaconess, Miss Henri Etta Owen; Student Work, Mr. Alton Hunter; Childhood, Miss Edna Bell Britt; Prayer, Miss Agnes Waite; Hope, Mrs. Enos Blair.

Several others took part in the tableaux also as Unpaid Pledges and as the Completed Tasks.

Miss Eugenia Herring was director of the pageant; Miss Mabel Merritt had charge of costumes.

The junior choir of the church under the direction of Miss Mattie Reese, rendered the music in connection with the pageant and was very effective.

The league has been asked to give this pageant next Sunday evening at Garner. The junior choir will furnish the music. Cars will be at the church at 6:15 to take the leaguers and choir to Garner for the service.

Western North Carolina Conference

THE LIFE OF BISHOP JOSHUA SOULE

Bishop Joshua Soule was a lineal descendant of the Pilgrim forefather, George Soule, whose name was among the "forty-one male passengers and heads of families" who came over in the historic Mayflower. He was born in a little village in Maine about two days sailing from the place where the Pilgrims first touched American soil. The date of his birth was August 1st, 1781, just as the tide of victory was turning toward the American patriots in their struggles for independence.

Joshua and Mary Soule, his parents, were a very religious couple, and maintained a strict family discipline in the home. The future bishop was a quiet, determined and religious young man, though bold as a lion when aroused in a great cause.

It is of record that he was never known to have uttered an oath. What a contrast today! He had no education save a few months in a backwoods school in Maine, and the limited training he received at home; yet at the age of 27 he wrote the constitution of Methodism, and at 37 he was appointed to begin the publishing of a Methodist magazine. Without doubt Bishop Soule is the greatest bishop in the history of Methodism. Perhaps the church of all modern times has not seen a man so naturally great who cared less about popular applause or criticism, and who sought less after personal glory and fame. It was the South that gave the gospel of Methodism to New England, and New England squared a large part of that obligation when she gave Joshua Soule to the South.

(Continued on page fourteen)

Itching Skin?
Soothe the irritation, reduce the inflammation and stop the skin troubles with
TETTERINE
The itching skin's best friend
60c at your druggist's or from the
SHUPTRINE CO. :: :: SAVANNAH, GA.

It's Not a Home 'till it's Planted

It's only just a house until you have some Roses over the porch, Shrubs for the border, and Shade Trees for the lawn. Let our landscape planners help you. Write us Also send for our new catalog of ornamentals and fruit trees.
J. VAN. LINDLEY NURSERY CO.
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Opera Chairs,
Folding Chairs
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Southern Desk Co., Hick[illegible], N. C.

Always Take
HILL'S
CASCARA QUININE
BROMIDE
Relieves
COLD IN 24 HOURS
LA GRIPPE IN 3 DAYS
B-204 All Druggists—30 cents

GET ACQUAINTED
To get acquainted with your own church, to know what are its various activities and the programs of all of the connectional departments, is the obligation of every Methodist preacher and layman—especially when such information is in easy reach. The SOUTHERN METHODIST HANDBOOK, just published, gives you all of this, and much more. A book of 170 pages carrying statistics, history, biography, connectional and annual conference directories, illustrations, etc. The price is only 50 cents per copy; special discounts for 12 or more. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

CHURCH ORGANS REPAIRED
Pipe organs tuned, repaired rebuilt and modernized. All work fully guaranteed. Established 1868.
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Sure Relief
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25¢ AND 75¢ PACKAGES EVERYWHERE



Business men will pay you a good salary if you will take our Bookkeeping, Shorthand or any of our Commercial Courses. School the year round and you can enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalog.

OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page.....President
A. S. Barnes.....Superintendent
Mrs. Mattie Jenkins.....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina.....(here designate the bequest).....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Basketball.—Our boys' and girls' teams are doing good playing and winning some very notable victories. Since getting thoroughly organized they are doing splendid team work. Recently our girls won a victory ten to five over the strong Apex team. Our boys are making such a fine showing that the varsity team of State College challenged them for a practice game. Our boys feel very proud over the honor of playing State College varsity team. May have to get them new pants since experienceing such a distinction.

* * * *

Garner.—Our singing class had to postpone their first engagement at Garner on account of the extremely cold night. The next Sunday night was pleasant and a great congregation assembled to hear the class. Bro. G. W. Starling, my warm personal friend, gave us a hearty welcome. The attention and interest greatly helped the class. It was one of the most sacred and holy services I have witnessed in a long time. It has a tremendous effect for good on public speakers and singers when everything is quiet, orderly and reverent. We shall want to go to Garner again because of the manner in which our friends there received us.

* * * *

Commendation.—I wish to commend Brother L. Spivey and Zion Sunday school for their support of the orphanage, and especially the fine spirit that prompts them in their efforts to help us. I am publishing a part of Brother Spivey's letter which I received last week. If all of our Sunday schools and leaders felt the way Brother Spivey feels, we could make things hum at the Methodist Orphanage. Here is a school that gives all that it raises as a special. I am hoping that every school in the conference can give us at least one Sunday's offering each month. Our orphanage assessment does not meet one-half of our current expenses. With the help of the schools, classes, individuals and Thanksgiving offerings as specials, we can meet our financial obligations. In view of these facts I am urging and expecting all to rally to us by sending us specials both large and small.

* * * *

Letter.—"I again have the pleasure of sending you check for ten dollars ($10) from our Sunday school for the support of ————. I would not be satisfied if I did not send you something from our Sunday school each month. I know it does me good and also the other members of the school. I know very well that you could not begin to take care of the two hundred and fifty children in your care from what is given by the different charges on assessment. I noticed that our charge is only assessed one hundred and fifty ($150) dollars. We pay more than that as a whole from our own little Sunday school. I feel like the churches and Sunday schools should amply support you so that you would never lack for anything. I know that there is not a Sunday school in the whole conference but that could make a contribution for the orphanage. Your work appeals to me more than any work in the conference. I wish that we could do more for you than we are doing, but I feel like we are doing about what we can not to make it a burden, and I want what is given to be given in the righ spirit."

* * * *

Applications.—One day a few weeks ago I received nine applications for admission into our orphanage. To each of them I had to reply by saying there is no room for them. These were deserving cases and needed immediate relief. It is not hard to visualize the result of our not being prepared to accept these dependent ones. The mother's dying request was that her six little girls, all under twelve years of age, should be sent to the Methodist Orphanage. That Methodist mother went home believing that her request would be fulfilled. Doubtless the thought that our great Methodism would be a mother to these six little motherless girls comforted and sustained her in that trying hour. Can we afford to close our ears to the urgent request of a dying mother for her six little girls whom she loved with all her heart? Her baby is only two years old. How I wish that our Baby Cottage was a reality and not merely plans and specifications with insufficient funds with which to complete it! I know our North Carolina conference is amply able to provide a home for all such children who need our love and tender ministry! If we neglect our duty to the orphan children, can we expect God to bless and prosper us as a great church? He has blessed us that we might be a blessing to those who need us most. Can't we open our hearts and purses and wipe out this reproach? Let's pray and sacrifice until our building program has sufficient funds and friends to complete it!

NATIONAL MOVIE CONFERENCE

On Wednesday and Thursday, February 13-14, 1924, at Hotel Raleigh, Washington, D. C., there is to be held a Conference of the Churches of the United States and various civic and welfare organizations of the country upon the subject of Federal Regulation of Motion Pictures.

Eminent representatives of every branch of the motion picture industry have been invited and are expected to address the conference in behalf of his own department in the industry. Distinguished representatives of the church and civic and welfare organizations will also speak. This is not to be a conference of those who are all of one mind; both those opposed and those in favor of federal control of the motion picture business will be heard. The bill endorsed by a similar conference held in Washington in January, 1923, may be changed or discarded by this conference.

Every woman's club, civic orgnization, church society and philanthropic association in the country will do well to send delegates to this conference and do all within their power to urge Congress to enact legislation to deal with this great national and world problem.

METHODIST UNIFICATION

Whatever your convictions and opinions concerning Unification, you ought to have all available information concerning this question. The SOUTHERN METHODIST HANDBOOK gives you—the plan proposed in 1920; the action of the General Conference of the Methodist Episcopal Church, 1920; the action of the General Conference of our own church, 1922; the plan now before the two churches. This feature alone is worth the price of the Handbook. But there is much other information of interest and value. YOU NEED THE HANDBOOK. Price, 50 cents per copy. Special discount on 12 or more copies. Address, Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

FOUNDED 1838 **CHARTERED IN 1859**

TRINITY COLLEGE
DURHAM, N. C.

A College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.
For catalogue and illustrated booklet, address

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Most headaches due to lack of internal cleanliness

WHEN you are constipated, poisons form in the accumulated food waste. These poisons, absorbed by the blood, are carried throughout the body. Headaches follow. Biliousness, sleepless nights, lack of energy, all result from constipation. Each of these takes away piecemeal something of your health and strength. In time, intestinal poisoning due to lack of internal cleanliness, may cause the breakdown of some vital organ.



Health and Happiness Reward Internal Cleanliness

In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.



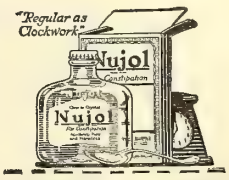
More Important Than Soap and Water

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Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

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For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Dangers of Constipation." (For booklet only, check here ☐ and send without money.)

Name..... Address.....



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

Don't You Hear Them Calling You?

At daybreak February 1, 1924, every preacher and lay member throughout the whole Church has full liberty in the Special Effort for Superannuate Endowment. From February 1 to March 16 the aim is to have a red-hot program of publicity, as follows:

1. **FROM THE PULPIT**

   During these six weeks the pastors should deliver several addresses on the subject at the regular hours of public worship.

   Gifted lay members and visiting preachers can be used in many places for addresses as opportune occasions arise.

2. **BY LAY MINUTE SPEAKERS**

   Snappy Forgotten-Man speeches by Minute Speakers, delivered to Sunday Schools, Epworth Leagues, Churches of the Circuit, etc., will help much.

   The publications sent to every Charge by the Board of Finance furnish abundant material for these addresses.

3. **BY DISTRIBUTING LITERATURE**

   Every Charge will be supplied by February 1, 1924, with a package of the booklet, "The Call of the Forgotten Man," for general distribution.

   If any Charge desires a package of "When Crossroads Cross Again," same may be had by application to the Board of Finance.

In addition to the foregoing, the secular press and Church press will carry appealing matter on the subject during the six weeks of publicity. The harvest of the Special Effort will be measured by the extent of seed sowing and cultivation.

I Am Calling, Too—for the Pinks

CRESTON CIRCUIT

Will you kindly give me space in your paper for a word from this charge? We arrived here the week after conference and took up the routine of an itinerant's life. The stewards met in ten days and raised my salary $100. At our Thanksgiving service the people of Creston made it donation day and came to the parsonage with many tokens of their thoughtfulness for our comfort; then we repaired to the church, where we had a delightful Thanksgiving service. The people of Creston and Big Laure with their constant donations have about kept the pantry supplied with fresh meats, flour, canned fruit, etc.

Last week some unknown friends sent me a check to buy a horse, but as I am riding the finest roadster in North Carolina, by compliment of Mr. Joe Worth, I am afraid I am going to be hard to please when it comes to buying. It is said "that it is more blessed to give than to receive." Surely those friends must have received a great blessing, for it was a god-send to me. I take this opportunity to offer sincere thanks to those unknown contributors.

Last but not least we, Brother Patton of the M. E. church and myself began a meeting at Big Laurel church January 6th and closed with my quarterly meeting January 19-20. In spite of the worst blizzard of the winter we had a great meeting, resulting in 27 professions. Seven joined the M. E. church, three the Baptist, ten our church, and there is not a shoddy one among the number.

W. A. Thomas.

BRING THIS JOY TO YOUR HOME

An exceptional opportunity is offered through the Advocate Piano Club for all readers to furnish their homes, churches and schools with the joy of music rendered from the highest quality instruments at the lowest possible price.

The Advocate Piano Club is formed for your benefit and protection. Each club consists of 100 members, who by buying together obtain wholesale prices instead of retail prices. You know what that means. You are only responsible for your own order, but you gain all the advantages.

Other Features of the Club.

You are guaranteed perfect satisfaction by a reliable Music House; a guarantee that covers the life of your piano against defective labor and material.

By joining the Club you are extended the most convenient terms of monthly, quarterly or yearly payments based on the lowest net cash price. This represents a tremendous saving as compared with the customary installment prices which are usually much higher than cash prices.

The family of a Club Member is fully protected in case of the death of the purchaser. If the regulations of the Club have been complied with, the unpaid balance is cancelled and the family is given a receipt in full.

You have the privilege of trading in your old piano at its real valuation for a new one or a player-piano.

The Advocate Piano Club positively insures its members against disappointment. Dozens of clubs have been formed and never yet has a buyer been dissatisfied. Arrangements have been made with Ludden & Bates, Southern Music House, which makes piano buying safe and easy. Ludden & Bates have been selling pianos and player-pianos throughout the South for over 50 years. It is a reliable house whose guarantee means exactly what it says. They are not in business today and out tomorrow, but are ever ready and willing to make good on every promise they make.

Don't wait longer to furnish your home with the happiness that can come only from music rendered from an instrument that has been the choice of hundreds of the South's greatest artists. Write today for the Club's Catalogue and full particulars. Address Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

Our Little Folks

A CHEERY SMILE

A cheery smile will often prove
A most contagious thing.
It spreads and scatters happiness
Like blossoms in the spring.

And when things all go crookedly
And everything looks blue,
A cheery smile is well worth while
And always helps you through.
—Exchange.

BETTY AND GEORGE MAKE A SNOW MAN

Sometimes Betty and George played together happily for hours, and sometimes they could not be happy together at all. The trouble always came when they could not agree what to do. George thought that Betty should do what he wanted to do because he was a man and men always had their way; and Betty thought that because she was a lady George ought to give in to her. Of course, the real trouble was that both of them were acting selfishly.

Today there had been a big snowstorm, and Betty thought that it would be fun to go out with their sled and coast. George said that he was tired of pulling sleds up the hill, and that he had much rather have a snowball fight. They were both unhappy.

"Well, we just won't go out at all then," said George.

"All right," agreed Betty. "I had rather stay in the house and play paper dolls by the fire anyway."

But deep down in her heart Betty knew that she wanted to go outside and play in that beautiful snow more than she wanted to do anything else. She knew that George wanted to play in the snow too. But she got her paper dolls and sat down before the fire, and George got his favorite book and curled up in the morris chair and tried to enjoy reading. Oh, but they were a stubborn pair!

By and by Betty felt that she did wish to play with her paper dolls so much after all; she was tired of them. She did not care whether she ever saw a paper doll again. And George found out that reading in the house when you have a yardful of lovely snow is not so much fun as he thought it was. But if they went outdoors, he wanted to snowball. That was all there was too it. So he went on with his reading.

All the time Betty was playing paper dolls and trying to pretend that she enjoyed it. But she was saying to herself, "I am a stubborn and selfish little girl. It is foolish to waste that lovely snow just because I can't have my way."

And all the time George was reading he was thinking to himself, "If I can't play snowball, I won't play anything."

Then suddenly Betty thought of a secret that she knew. It was that you must do for some one else what you would like to have some one do for you, and that you must do it smiling. She looked up at George and smiled and said, "George, I will play snowball with you if you want me to."

As quick as a flash something happened inside George's mind. He didn't want to play snowball at all! He wanted to take Betty coasting. "I had just as soon go coasting, Betty," he said. "I don't mind pulling the sled up the hill one bit."

So George and Betty put on their wraps and went out in the snow.

"Let's go coasting," said George. "I'h heaps rather."

"I tell you what," said Betty. "Let's make a snow man all by ourselves. We can make a fine one together."

"Yes, let's," agreed George. "We can use hickory nuts for button and pecans for teeth, and we'll get that old hat of father's for the top of his head."

They set to work eagerly, and very soon the snow man began to grow, and he grew and grew until after a he got them on crooked, but Betty said taller than George. He was a very large snow man indeed. George ran into the house for the hickory nuts, and when he put them on for buttons hegotthem on crooked, but Betty said that it didn't matter. Just when he had almost finished, Betty knocked one of the man's arms off, but George helped her to make another one and to put it on. Such happy little children as they were!

Between you and me, I think the snow man knows what the secret was that Betty thought about. He is certainly trying hard to wink at her; so there must be some sort of joke between them.—Youth's Companion.

THE FROG PEOPLE

Haveyou ever heard the story of the Frog People? It is a "once-upon-a-time story which Greek mothers long ago told their boys and girls.

Once upon a time the beautiful goddess Latonia, fleeing from the wrath of Juno with her twin babies, Apollo and Diana, came to a place called Lycia. Wearied with her burden and almost dead with thirst, Latona saw in the distance alake of clear, sparkling wa ter on the banks of which peasants were cutting bulrushes.

Running to the lake, Latonia stooped down to drink, but the peasants rudely stopped her and bade her begone. "Why do you refuse me water?" she said. "Has not nature given it freely for all? Let me drink, I pray you. I do not wish to bathe my wearied limbs, only to quench my thirst, which is so great that I can scarcely speak. By letting me drink you will be giving me life itself."

The peasants still refused to allow her to drink. Then Latonia said: "See how my helpless little ones hold out their arms in entreaty. If my misery does not stir your pity, have pity upon them."

You would think that even the roughest and most cruel would have been touched by such pleading, but the peasants remained unmoved. They only threatened greater punishment if Latonia did not go away, while they made the clear water muddy and undrinkable by jumping about in it and stirring it up.

Anger banished thirst and weariness from the goddess. She raised her hands to heaven and cried: "May you never quit that pool, but pass your lives therein!" And as she wished it came to pass. They plunged beneath the water, then, raising their heads, they swam on the surface; they came to the banks of the lake and sat on them for a while, only to plunge again into the water. As they did so a wonderful change came over them. The rude, harsh voices of the peasants turned into croakings, their jaws became wide, their necks swelled, and their bodies shrank in size; they became frogs leaping about in the muddy pool.

I don't know all the lessons the Greek mothers taught their children through this story, but there is one we should all learn. It is this: a selfish spirit in a boy or girl not only makes them cruel but makes the face ugly and the voice hideous—in fact, a selfish persons belongs to the "Frog People."—Irish Christian Advocate.

WOMAN'S PAGE

(Continued from page eight)

Rec. Sec.—Mrs. J. W. Ivie; assistant, Mrs. Geo. Clark.
Agent Voice—Mrs. Nannie Ould.

OFFICERS DAISY DAVES M. S. OF WESLEY MEMORIAL, HIGH POINT

President—Mrs. Robt. Sechrest.
Vice President—Mrs. Walter Chandler.
Rec. Sec.—Mrs. Tom Powell.
Cor. Sec.—Mrs. F. H. Murray.
Treasurer—Mrs. John Peacock.
Asst. Treasurer—Mrs. Bert Kirkman.
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Supt. Local Work—Mrs. W. L. Jackson.
Supt. Supplies—Mrs. F. J. Sizemore.
Agent for Voice—Mrs. S. C. Clark.
Mrs. F. H. Murray, Cor. Sec.

SPINDALE

The Woman's Auxiliary reorganized at a recent date with the election of the following officers:

Mrs. R. F. Bryant, president.
Mrs. Elizabeth Paysem, vice president.
Mrs. J. J. Holland, treasurer.
Mrs. G. Frank Hovis, secretary.
Mrs. Will Hayden, solicitor for Missionary Voice.

Our new year's resolution was to make our auxiliary "Bigger and Better," and we are optimistically starting with a high aim and we are hoping to have the full co-operation of every woman in our church. If we don't have the full co-operation 1925 will find us in the same old rut. We hope all our good women this year will be filled with the missionary spirit, but not of the dormant kind. Don't let it be said of us, "If their souls are not any bigger than they are, they would rattle in a mustard seed." No organization can flourish without every member putting her shoulder to the wheel. A few of the faithful can do some good, but all who belong can accomplish so much more.

"It is not the guns of the armament,
Nor the money they can pay;
It's the close co-operation
That makes them win the day.
It is not the individual
Or the army as a whole,
But the everlasting team work
Of every blooming soul."

It behooves our auxiliary to be up and doing if we keep apace with our church this year, which is preparing to take many long strides. We have had our prestige greately added to by having come to us this year Rev. Oscar L. Simpson, S. T. M. of the Virginia conference, Mrs. Simpson and two fine boys. Rev. Mr. Simpson is a graduate of Weaverville College, Emory, Henry College, Boston University and a post graduate of Harvard, and has also spent two years in Italy doing relief work for the northern mission board. So his ability to do things speaks for itself. All this doesn't mean he has gray hairs either, but possesses the sixth sense—"git up and git." Already things have gone bulletin, of which no other church bulletin, of which not other church (our size) can boast of. It contains the line-up of officers of the church, different committees, order of services and a chart showing Sunday school collections and attendance and many other things of interest. These are given out at each service and already people are pricking their ears and not all Methodist either. We are planning to build a new church at an early date that our townand conference will be proud of. We have an attractive bulletin board that stands on the highway opposite the church.

Mrs. G. F. Hovis, Sec.

FRECKLES

Quickly and Easily Removed During Winter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 15 years have gained a beautiful clear complexion by this simple, easy method.

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LIFE OF BISHOP JOSHUA SOULE

(Continued from page ten)

Jesse Lee, a Virginian evangelist, and one of the greatest men in the early history of the church, preached the first Methodist sermon young Seoule ever heard. A preaching place was established near the Soule home, and the young man was in constant attendance upon the services. Being thus closely associated with the preacher and his teachings, he at once became thoroughly interested, and soon realized that his entire mind and soul were in perfect assent with the doctrines of Methodism. He was converted shortly atfer in one of these meetings, and turned his back forever on Calvinism, his former belief and the religion of his parents.

So bitter was the prejudice against the people called Methodists at that time that when this news became known in the young man's home there was great consternation and sorrow, mingled with bitter indignation. His parents remonstrated with him and tried to dissuade him from uniting himself to this church, but the son's heart was set, and he felt it his solemn duty to become a Methodist, which he did.

In after years Bishop Soule is said to have remarked, "It cost me something to be a Methodist, for I became one fully expecting to be an exile from my father's home." But parental love was stronger than credal prejudice. The son followed the drawings of the Spirit, but continued in beautiful obedience at home. His greatest desire now was to see his entire family join the church of his choice, and he let no opportunity pass without expressing himself again and again as to the joy and satisfaction that had come to his heart since becoming a Methodist. Finally one day the father and son were ploughing in a field together, and the son ventured to remark that a distinguished preacher would preach for them in the afternoon, and he asked his father if he would go to hear him. "No," said the father. "I have heard one or two of these Methodists, and they are all alike; just enthusiasts, and do not know how to preach." This remark would seem to have closed the incident, but the son, with a reverent and respectful look, said to his father, "Does your law judge a man before he is heard?" This question was never answered, but when the father and son had gone up to the house for the midday meal, and the time had arrived for them to return to the field, the father greatly astonished the son by ordering that two horses be saddled, and within an hour the two were riding to the preaching place, a mile and a half distant. After the service the young man's heart was gladdened when his father consented to be presented to the preacher, and after a few moments' conversation the old man invited him to accept for the night the hospitality of his home. The invitation was accepted, and during the time spent in that home the Methodist preacher and the old Calvinist man exchanged many talks concerning their different beliefs. However, the Methodist man exerted such an influence through his talks that before morning the old man's heart was reached, and he was won over to the church of his son. Shortly after he joined the church, together with his wife and children, and lived to become a local leader and official of the church for several years.

Having thus succeeded in joining his entire family to the church of his choice, there was nothing now to detract from Joshua Soule's interest, and he began at once to live the life of long and illustrious service that he was destined to give to the church.

At the age of 17 he confessed that he felt a divine call to preach, and he asked the church for a license. His first appointment was a junior preacher to the Portland circuit, which was one hundred miles in circumference, and contained twenty-seven monthly appointments.

At the age of 23 he was made presiding elder, and the district given him embraced the entire state of Maine, which was more than one thousand miles in circumference, and contained twelve circuits and a single station. He held this office of presiding elder for four years, and these years of service brought him fully before the church, and made him a leader and lawgiver of Methodism.

At the conference of 1820 Joshua Soule was ordained a bishop, which episcopate was to extend through 43 faithful and laborious years. His first episcopal labors were to be given to conference in the West, and for this reason Bishop Soule resolved to make his home in the state of Ohio. It was said of Joshua Soule at this time that his presence in the episcopate seemed more and more each day the aspect of a special providence.

A noteworthy incident opens the narrative for the year 1826. Bishop Soule presided over the Virginia conference, which met at Portsmouth, and at this conference a movement was initiated for the founding of a high-grade literary institution, out of which movement grew the foundation of our present Randolph-Macon college.

Bishop Soule was for many years a great sufferer from asthma and rheumatism, and for a long while previous to the general conference of 1836 his health had steadily declined. In view of this fact, the conference released him from obligations to travel on full time and put him under orders of his own discretion. However, his health repaired in time, and when the conference met again in 1839 he was practically well again, and though nearing his sixtieth year, he still enjoyed much of the vigor and bouyancy of his youth.

In 1840 the conference elected Bishop Soule to visit the British conference in Europe at its next sitting, and he chose as his traveling companion Rev. Thos. B. Sargent, a great leader of the day. While in Europe Bishop Soule was the recipient of many honors, and it is doubtful if, in the whole history of Methodist fraternal intercourse ,any messenger ever received such distinguished attentions and courtesies as were extended to Bishop Soule. He returned from his trans-Atlantic visit in time to take up his share of the late fall and winter conference visitations.

Bishop Soule pleaded before the general conference of 1840 that the slave member of the church be held as a Christian brother, and that his word and profession be received with respect. However, his heart not only went out to the plantation slave of America, but the whole African race was embraced in his sympathy and interest. His well known feebleness and the contrary advice of the medical missionary in Liberia alone prevented him from giving the last years of his life to Africa.

Four years later at the ever memorable general conference which authorized the separation of our church Bishop Soule did his utmost to prevent it, but when he found this impossible he immediately cast his lot with the Methodist Episcopal Church, South. Of this incident Bishop Dobose says: "When the conference closed there were aching hearts in the bosom of thousands, but none ached as did that great heart in the bosom of the senior bishop of Methodism. He stood now where two seas met. However, he did not stand long till he determined to follow the one star which had led him through all the changeful years."

Although called a superannuate as late as 1853, Bishop Soule felt able to undertake the care of the conference work on the Pacific coast, and he made the long voyage by way of Panama. He was the first bishop to set foot on the Golden Shore, and he repeated his voyage in 1854.

Some time near the beginning of the year 1855 Bishop Soule established his residence on a little farm about seven miles from Nashville. The place consisted of several meadows, an orchard, a garden, and a few acres under tillage, and the farm house was a quiet, cosy, restful place. Here the venerable old man indulged to its fullest extent his love for reading and gardening, and his years of retirement, aside from those given to worship, his family and his friends, were divided between his library and the plants and flowers of his garden. He was a great reader, and his tastes in literature were catholic and classic. He was said to be the most rounded self-made man of his century.

On this little farm he spent the remnant of his days, save the last few months, which were spent in the city of Nashville. In May, 1857, he was greatly bereft in the death of his wife, whom he had married as an orphan girl more than fifty-four years before, and who had borne him eleven children.

The session of the Tennessee conference, which met in Athens, Ala., in 1861, was the last regular session of annual conference Bishop Soule ever attended. His health declined rapidly and he spent his last days in the seclusion of his own home, surrounded by his family and nearest friends.

When the cold bleak winds of March were moaning through the leafless maples and healing up the sere pasture lands, the summons came to the long waiting saint. From the very first of his last illness he sank rapidly, and it was plain that the end had come. Of this he himself seemed certain, and constantly asked the hour, as if impatient for his last breath. He lingered on through the night until the early hours of dawn, when he slipped away entirely without pain or struggle.

The first interment of Bishop Soule's remains was made in the city cemetery, famous as the sleeping place of the founders and first fathers of the Athens of the south. Here it rested for a period of ten years, when by request of church officials and the consent of the family it was taken up together with the ashes of Bishop McKendree, his devoted colleague in life and who had been dead more than forty years, and the two were removed to a sepulcher provided for them on the campus of the old Vanderbilt University. On a glorious day in October, 1876, the soil was opened and the dust of these two great fathers of the church was lowered by reverent hands to their resting place. The bells in the twin towers of the old university tolled a solemn requiem as the funeral act proceeded. A granite monument in the shape of a massive pulpit, surmounted by a Bible and a hymn book, was erected over the spot, and the two great leaders of Methodism, being knit together as one soul in life, were left to finish together their sleep of death. "Here sleep, side by side, the Cavalier and the Puritan—one in Christ."

BROTHER EARNHARDT PROTESTS

Brother Bowles protested against calling the superannuated Methodist preacher "The Forgotten Man." He is pictured in the Advocate as an old man bent with years and bending over a task that looks to be patching breeches. In an itinerancy of forty-two years I have never found a preacher who had come to that unless he wanted to do it. But I have found men and women from other walks in life who had come to that or worse, but in nearly every case it was the result of a wasted life in sin. "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread. That Scripture is not now out of date, nor will it ever be.

Not long ago we were summoned to the front door one evening by an enthusiastic crowd of friends and neighbors. Some of them were gray headed and some so young that they had to be carried into the parlor. Each one brought something valuable and every member of the family was remembered. Even the old horse was presented with the best all-leather backband that he had ever worn or that his owner was able to buy. As to this, wife and I have received more gifts since we retired than we ever received in active work. This simply proves that the picture of the privation of the superannuate is overdrawn. It is the duty of the church to make better provision than she does for the superannuate, but the cause is not helped by overdrawing the picture of his needs. Every cent I have received from this fund has been received with profound gratitude, trying to recall that much of it was given by people who were as needy as I. Of course this don't excuse them from giving, but it ought to hush my complaint and stimulate my gratitude.

On with the cause of the helpless orphan and the worn-out but not forgotten preacher.

D. L. Earnhardt.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Spinkle, P. E., 20 Highland St., Asheville, N. C.

SECOND ROUND

February

Weaverville Ct., South Fork, 11...2-3
Haywood Street, night 3
Marshall, Walnut, 11 9-10
Swannanoa, Swannano., 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 ...23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11.....15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3....23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Ave., Charlotte, N. C.

SECOND ROUND

February

Peachland, Peachland, 11 24
Lilesville, Forestville, 3 24

March

Bethel Station, 11 1
Thrift-Moores, Moore's Chp., 11.... 2
Belmont Park, night 2
Chadwick, night 5
Unionville, Mill Grove, 11 8
Marshville, Gilboa, – 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11.....30
Tryon Street, night 30

April

Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

February

Randolph, Trinity 2-3
Wesley Memorial 3
Highland, night 3
Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, Oakdale, 11....24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Fr'kv., ngt. 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleas. Garden, Rehobeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3, 22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3 29-30
New Hope, New Hope, 3 & 11..29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

February

Morganton Ct., Salem, 11 2
Morganton, First Church, 11 3
Cliffside, Avondale, 11 10
Henrietta-Caroleen, Henrietta, 7...10
Rutherford College, Con. Spgs., 11..17
Glen Alpine, 7 17
Forest City, Pleasant Grove, 11....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11...1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11..... 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11...23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Celo, 11 29
Bald Creek, Boring's Chapel, 11....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mount Airy, N. C.

SECOND ROUND

February

Stoneville-Mayodan, Stoneville, Sat. & Sun. 2-3
Madison, night 3
Sandy Ridge, Delta, Sat. & Sun...9-10
Danbury, Davis Chapel, Sun, 2:30, 10
Mt. Airy Ct., Zion, Sat. & Sun...16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat. & Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun. ..1-2
Summerfield, Con. Dis. Conf., Wed. 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grove, Sat. & Sun. 8-9
Dobson, Old Siloam, 2:30 Sun..... 9
Ararat, Mt. Herman, Sat. & Sun..15-16
Rural Hall, Mt. Pleasant, Sat. & Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

February

Helton Ct., Greenwood 2-3
Laurel Springs Ct., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda 15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P.E., Gastonia, N. C.

SECOND ROUND

February

Polkville, Clover Hill, 11 2-3
Belwood, Falston, 3 3
Smyre, night 3
Lowesville, Snow Hill, 11 9-10
Stanley, Iron Station, 3 10
Mt. Holly, night 10
Cherryville Ct., 11 & 3 16-17
Cherryville Station, 11 17
Main Street, night 17

March

Crouse, Landers Chapel, 11.....1-2
Goodsonville, Pisgah, 3..... 2
Dallas, Dallas, night..... 2
Franklin Ave., night 5
Shelby Ct., Eulphur Spgs., 11 & 3..8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11..22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11..30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April

McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

SECOND ROUND

February

Forest Hill, Concord, 11 3
Central, night 3
Concord Ct., Carmel, 11 9
Epworth, 11 10
Kerr St., night 10
Gold Hill, Liberty, 11 16-17
First Curch, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11..22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 ...29-30
Norwood, 11 30

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND—IN PART

February

Dellwood Ct., Dellwood, 11 3
Sylva, Sylva, 11 10
Cullowhee, Culowhee, night 10
Canton Station, 11 17
Lake Junaluska, Long's Chapel, 11..24
Bethel Ct., Harmony Grove, 3.....24

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. 4th St., Winston-Salem, N. C.

SECOND ROUND

February

Forsyth, Marvin, 11 2-3
Trinity, Trinity, night 3
Hanes-Slemmons, Clemmons, 11..9-10
Davidson, Centenary, 3 9-10
Erlanger, Eerlanger, night 10
Oak Ridge, Oak Ridge, 11 17
Thomasville Ct., Pine Woods, 3..16-17
Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Ogburn Memorial, Hiatt, 11 8-9

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

February

Cedar Grove Ct., Cedar Grove.....2-3
Hillsboro-Eno Ct., Hillsboro, 7:30.. 3
Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Slyvan 23-24
Gregson, 7:30 24

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Statesville, N. C.

SECOND ROUND

February

Stony Point, 11 & 7 3-4
Mooresville, Broad St., 6 & 7:30...10
Rhodhiss, 6 & 7:30 17
Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24

March

Lenoir, First, 11 2
Lenoir, Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2.....15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesvlle Ct., Bethlehem, 11 & 2, 22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E., Elizabeth City.

February

South Mills, McBrides 2-3
Kitty Hawk, Kitty Hawk 9-10
Roanoke Island, Manteo, night 10
Dare, Mann's Harbor 11
Stumpy Point 13
Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

FIRST ROUND

February

Hemp, Tabernacle 1
Glendon, Cool Spring 2-3
Carthage, Carthage 3-4
Haw River, Bynum 9-10
Pittsboro, Pittsboro 10-11
Fayetteville, Camp Gr'nd, Dec. 2-Jan. 2

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

February

St. Paul, St. Paul 2-3
Lumberton, Chestnut St. 3-4
Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

FIRST ROUND

February

Bailey, Bailey 1
Zebulon, Zebulon 2-3

This round is crowded into a little more than two months so as to get the work organized in each charge as early as possible. This necessitated putting a few of the conferences on other days than Saturday and Sunday.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

February

Vanceboro, Epworth, 11 2-3
Farmville, 11 9-10
Greenville, night 10

WILMINGTON DISTRICT

J. M. Daniel, P. E., Wilmington, N. C.

SECOND ROUND

Town Creek, Bethel, a.m. 1
Shallotte, Shallotte Camp, a.m.....2-3

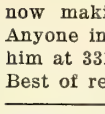
February

Wilmington, Trinity, a.m. 10
Wilmington, Fifth Ave., p.m. 10
Jacksonville-Richlands, Richlands, a.m. 17
Wilmington, Grace, a.m. 24
Wilmington, Epworth, p.m. 24

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IN MEMORIAM

REYNOLDS— Florence (Walker) Reynolds was born in Forsyth county March 22, 1887. She passed from this life December 16, 1923. She was married to David N. Reynolds June 1, 1914. To this father and mother one child was born—Mildred Reynolds. Mrs. Reynolds joined New Hope church at the age of nine years. After her marriage her membership was transferred to Sharon Methodist church, of which she was a most excellent member. She was especially interested in children of the church, and was superintendent of the Cradle Roll department. She was interested in every activity of the community in which there was good. We miss her so much in the church and community.

J. W. Vestal, Pastor.

PRATT—Sarah M. Pratt was born in Yadkin county May 9, 1842; died December 12, 1923. Sister Pratt was the daughter of Andrew and Elizabeth Axom. She joined the church in early childhood and was exceedingly loyal until death. On February 25, 1872, she was married to Francis M. Pratt, who died January 6, 1918. This couple moved into Forsyth county 46 years ago and became charter members of New Hope church. Ten children were born into this family, seven of whom are living. She missed but very few services in her church when health permitted her going. Her home was ever poen to all ministers. She suffered patiently and died happily.

J. W. Vestal, Pastor.

COWAN—Margaret Isabelle Cowan was released from suffering and entered into eternal rest on Wednesday night, January 2, 1924. She had been a patient sufferer for six years, having been confined to her bed all these years. Her age was 70 years and 14 days. Five children survive to mourn her going. Her husband died when the youngest child was a babe. Her greatest honor lies in having trained these five children into men and women for God and Christian service. The children are: Varner S., Mamie and Hattie Cowan of China Grove, Mrs. J. T. Carter of Cooleemee, and Mrs. Maud James of Kannapolis. May God's richest blessing sattend them, and sorrowing friends as they strive to emulate Sister Cowan's humble, trusting life. W. E. Hauss.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of St. Paul Methodist church of Goldsboro, N. C., wish to express our sorrow in the loss of one of our most beloved and active members, Mrs. W. W. Quinn.

After an illness of only a few days she died December 27, 1923. While she had been in our midst scarcely two years, yet her sterling Christian character was exemplified by her intense activities in every line of Christian work. Therefore be it resolved:

First, That our society has a vacancy that cannot be filled and that her life and devotion to her Master's work was and always will be an inspiration to us.

Second, That we will strive to carry on the work that she had so faithfully and lovingly planned for the coming year.

Third, That we express our sympathy to her husband and children and pray God's blessing on them.

Fourth, That we send a copy these resolutions to her family, Missionary News, the North Carolina Christian Advocate, Goldsboro News, Goldsboro Argus and spread on the minutes of this society.

Mrs. George S[illegible]ce,
Mrs. Chas. Sloc[illegible]mb,
Mrs. T. L. Ginn,
Committee.

WIGGINS—Grover C. Wiggins was born at Bryson City, N. C., in the 1903; died at Detroit, Mich., February 28, 1923, age 20 years four months and three days. He was laid to rest in Shoal Creek cemetery March 7 to await the resurrection morn, funeral services being conducted by Rev. J. R. Church and S. B. West.

Three months before his death he was married to Miss Alice Hunt of Lenoir, N. C. He professed faith in Christ in early life. To know Grover was to love him. He made friends everywhere he went. He leaves to mourn his death a wife, father, mother, two brothers and seven sisters, and a host of friends.

In the graveyard softly sleeping,
Where the flowers bloom lies the one
We love so dearly in the silent, lonely grave.
You will never be forgotten, never,
Never from our memory fade;
Loving hearts shall linger around
The grave where you are laid.
His presence lingers still about the room,
His footsteps echo yet upon the floor;
His pleasant smile still brightens all the gloom,
Though he has slipped out and closed the door.
A little lapse of time and you, too,
Shall go to see again your dearest friend.

His sister, Mrs. H. C. Freeman.

PICKARD—James Alexander Pickard was born in Orange county April 14, 1853; died at Charlotte December 31, 1923, aged 70 years. In 1876 he married Miss Sallie Stroud, and to them were born 12 children, six of whom are dead, six living. In 1908 he lost his wife, as true a mother as ever lived, after which his eldest living daughter kept the home fires burning. He was a kind and indulgent father, who loved his children to a fault, was a loyal friend, with undaunted faith in God. Few men had more trials and suffering than he, both physical and mental... By death he lost the first born, a girl of twelve years; then the eldest son, just entering manhood; three infants; his loved wife and the third son, then in prime of life killed in a train wreck. After long suffering years age he lost his left arm, from which time he was never strong, suffering for many months up to his death. Through it all he never lost hope nor was his faith dimmed. Just a few days before his death he told them he was ready for the call. Kindness was his rule. His friends were many. C. W. H.

JACKSON—On the early morning of December 17 the people of Littleton were greatly surprised and grieved at the death of Lula Heptinstall Jackson. They had been invited to attend her marriage on December 19 to Mr. Edward William Branch, but two days before the heavenly Bridegroom called her to the home he had prepared for her.

Lult was born in Littleton September 25, 1873. Her father, John Frank Jackson, a lover of music, and her mother, Eugenia Heptinstall Jackson, a woman of energy and intellectual ability, brought up their daughter in a home of music and literature, of intellectual and spiritual culture, and in early childhood she joined the Methodist church, and she gave to the church and community a fine religious life. One who knew her from childhood pays this tribute to her: "Lula Heptinsall Jackson, another of those gentle, modest, friendly and sweet-spirited souls that adorn the name of womanhood, has passed our way, blessed the world with her happy, radiant smile, and gone on to the happy summerland to which so many of her dearest friends and loved ones had already blazed the way. She was one of God's brave, patient and noble women who during her lifetime had suffered much, but whose unfailing faith and Christian courage inspire many a life to look up with hope and determination. The uplifting influence of such a life cannot be measured by human standards. She cheerfully gave her life to all good causes, and to know her friendly heart and bouyant spirit and her lofty ideals meant to everyone a larger sympathy and enrichment of life."

She graduated with honor at Louisburg Female College in 1892, and gave several years of her life to successful teaching. While teaching at Elon College she became a member of Gibsonville Chapter 108, O. E. S.

During a severe illness two years before her death she said she had praised God in life and wanted to praise Him in death, and requested that if she died suddenly she wanted sung at her funeral service songs of praise and invitation that someone might be won to Christ, and her request was carried out at her funeral service in the Methodist church in the presence of a large congregation.

She leaves a sister, Mrs. Dr. Neil McCrary of Littleton, and Murphy Jackson of Roanoke Rapids, and they and other relatives have the sympathy and love of a host of friends in their bereavement. G. F. Smith.

SECHLER—Bessie Marie Kluttz was born in Rowan county, near China Grove, October 15, 1879; fell asleep December 25, 1823. Her age at death was 43 years, two months and twelve days.

On April 1, 1900, she was married to William L. Sechler of the same county and for nearly 24 years they were permitted to walk life's road together, sharing its joys and sorrows.

This union was blessed with three bright children, one son and two daughters. Their names follow: Mrs. Eva Ferguson, William and Mary Katherine Sechler. She is also survived by her father and mother, six brothers and two sisters. Until the passing of Mrs. Sechler, neither her immediate family nor that of her father had been broken.

That which may be said of most people doubtless might be said with equal certainty of Mrs. Sechler, namely, she was not expecting to go so soon and so suddenly; but the thing that thrills us in the midst of the shock is that death did not find her unprepared. She, with the rest of us, had heard the command to watch, and happily she had heeded the command; so when the crown was presented she was prepared to receive it. Last Friday night, with that bright, cheerful, genial disposition so characteristic of her, she was at her post in the church helping to sing those Christmas carols which were to be used on the following Sunday in celebrating the world's greatest event, the birth of her Lord and Savior Jesus Christ. At that time no one present was wise enough to even venture a prediction that she would have the honor of singing with a new voice and a new understanding in glory on Christmas night to the praise and honor of Him whose birthday she had expected to celebrate on earth. But such has happened and those of us who are left to follow on resolve to bow our knee in submission to Him who had something better to give than our resources would allow or even our love could suggest.

She was a member of the Methodist church in Kannapolis and none perhaps in its membership is more devoted and true. Will she be missed? Everybody knew Mrs. Sechler is ready to answer this question with an emphatic "Yes." Her life was above reproach, her devotion to her home was beautiful, her relation to her entire neighborhood was unselfish. She has left us for awhile and as we stand near her remains we join in saying, "Servant of God, well done; rest from thy loved emplay; the battle's fought, thevictory's won, enter thy Master's joy."

May God's richest grace abound in the hearts of those who mourn.

The funeral services were conducted from the Methodist church in Kannapolist by her pastor, assisted by Rev. Mr. Vick, a former pastor, and the pastors of the various churches of the town. The multitude of people present and the wonderful floral offerings attest the very high esteem in which she was held by her church and town. The body was entered in Green Lawn cemetery near Landis, and there rests while waiting for the call of the just.

J. F. Moser.

RESOLUTIONS OF RESPECT

Whereas, the great Father of us all has called from the sufferings and cares of this world our beloved friend and co-worker, Mrs. Lillian Jones, to be with Him forever in the heavenly home; be it resolved:

First, That we, the Ladies' Aid Society of Helena church, cherish her memory and try to follow in her footsteps by always doing the best we con to help carry on the work of our Master.

Second, That we thank our heavenly Father for her patient, cheerful, Christian life.

Third, That we extend to her loved ones our heartfelt sympathy and pray God's blessings on her orphan children.

Fourth, That a copy of these resolutions be printed in the Courier, the N. C. Christian Advocate and that a copy be spread on the minutes of our society record.

Mrs. G. T. Bowen,
Mrs. T. L. Hall,
Mrs. G. W. Gentry,
Mrs. Annie Noell,
Committee.

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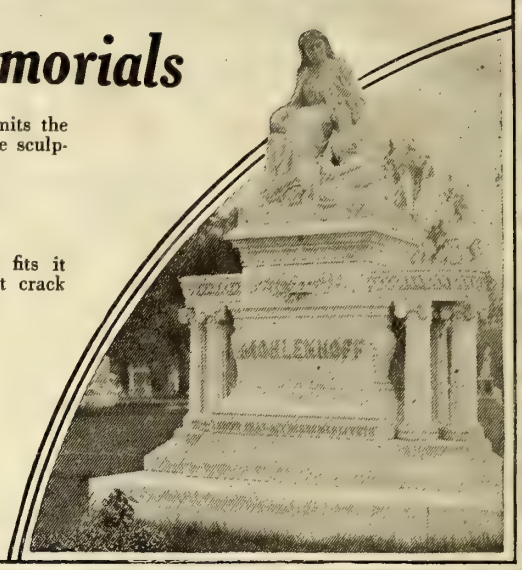
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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, FEBRUARY 7, 1924 No. 6

EDITORIAL ~ PARAGRAPHS

Lloyd George, Great Britain's war time prime minister, when informed of Woodrow Wilson's death declared: "Woodrow Wilson will become one of the great figures of history. He was a man, and therefore had his weaknesses. But he was the first to embody the ideal of fraternity of nations into a concrete plan. Wilson, like Lincoln and other great idealists, has not lived to see his dreams realized. Nevertheless, his work will be carried on to his own glory and the permanent benefit of mankind. In the national sense, he led his country out onto the road of world affairs, from which there is not turning back."

* * * *

California is noted for its fruits, its flowers and its forests. But this commonwealth that had its birth in the gold craze of 1849 and can still boast of its Golden Gate is now a candidate for honors in the telling of big stories as well as in the growth of big trees. Here is one by Dr. C. D. Bulla, the presiding elder of the San Francisco district: "A man while out hunting was caught in a rainstorm. In order to keep dry he crawled into a hollow log. When the rain began to fall the hole in the log began to grow smaller until he was unable to get out. In his alarm he thought of all his sins, but when he thought that he had not renewed his subscription to his paper, he felt so small that he immediately crawled out."

* * * *

The itinerant Methodist preacher after long years of service comes down to old age occupying a place distinctly his own. Those who sing of his worth put a halo upon his brow and invests him with garments of praise. But on the stern practical side of life the situation is altogether different. This veteran, if not relegated to the rear ranks, is transferred to a "silent sector" and fresh troops are ordered to the active zone. Futhermore, the old preacher is left without a constituency bound to him by past services. The doctor once established in his profession reaches the later years of his life entrenched in the affections of those to whom as a physician he has ministered in other years. The old lawyer has about him clients and friends secured when he was more vigorous and alert, who are a valuable asset in his old age. But the Methodist preacher transferred from one pastoral charge to another comes down to old age with no such constituency as belongs to a man with a more settled occupation. Like a baseball player he has nothing but his record and that record soon goes up in smoke if he cannot maintain his batting average. And to all this the church adds the disgraceful practice of giving these worn-out preachers a beggarly pittance, instead of providing for their comfort in old age. It is nothing short of a burning shame when a great rich church fails to care for its worn-out ministers.

"Judge Grady says that those who do not believe his statement that he draws no salary from the Ku Klux Klan 'may go to the devil.' Hold on, Judge, you are going beyond your jurisdiction." So writes the editor of Charity and Children and every time Colonel Johnson takes up his editorial rifle he hits the "bull's eye," but our friend must live up to his reputation as a blockade preacher and learn to use his Bible. Do we not read in Revelations xx:2, "And he laid hold on the dragon, which is the devil and Satan, and bound him a thousand years." Satan has a way of claiming the world. Read Matt. 4:8.

* * * *

"I am ready," said Woodrow Wilson to his friend and physician, Admiral Grayson, when aware that the end was at hand. "I am a broken machine. It is better that I should go than remain a hopeless invalid." The machine was broken, but his spirit was not broken. Rather than be a hopeless and helpless invalid here he preferred the untrammeled life of the spirit world. Can any materialist believe that Woodrow Wilson was nothing more than the product of organized matter, that the final heart beat marked the end of this great American. Nothing could be more absurd. He could at the last hour say with confidence, "I am ready." The humblest Christian who walks the sequestered vale of life can say as much.

* * * *

The man who has been accustomed to say that the Congressional Record is always uninteresting will be compelled to modify his view after reading the following from Congressman Upshaw of Georgia:

"Whenever I hear a blind, stingy parasite say that 'a p-r-e-a-c-h-e-r always hears the call where the biggest salary is,' I want to be free as a layman to lash him with my tongue or crack him with my crutch and remind him that he is one of the 'nuts' that do not pay any of the salary. When I hear a critic of preachers and churches say that 'preachers' children are the worst children in the world,' I love to be free as a layman to look him straight in the face and tell him 'without mental reservation, or purpose of evasion,' that he is an 'unmitigated fool or an unfumigated liar, either all or both.' (Laughter and applause.)

As over the hilltops, the valleys, and plains
Tho' the sun hath departed, a glory remains.

Even so does the beauty of the faithful preacher's unselfish, consecrated life throw back its mellow beams of radiant splendor upon the community sky—a light in which your children and mine walk, thank God, to nobler and grander living. (Applause.) Thinking of how preachers, Bibles, churches and schools give fundamental value to our homes and property, and everything that is worth while in our civilization, I love to be free as a layman to crown the underpaid preachers and teachers as the most unselfish men and women the world has ever seen. (Applause.)"

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A. W. PLYLER.....Editor
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WOODROW WILSON

GEORGE WASHINGTON, ABRAHAM LINCOLN, WOODROW WILSON — these three are among earth's immortals. They stand, each in his generation, in solitary grandeur among the Presidents of these United States of America.

The three were sons of the South. Washington and Wilson were born in the state of Virginia and Lincoln in Kentucky. George Washington like Robert E. Lee represented what was best in the Cavalier. Abraham Lincoln was a product of the American frontier. Woodrow Wilson sprang from the loins of Scotch Presbyterianism, which to all intents and purposes is Puritan.

Washington was the father of his country, the greatest country on the globe, and of him it could be said, as it was in all truth, "First in war, first in peace, and first in the hearts of his countrymen."

Lincoln, to the manumitted slave the world's greatest benefactor, and to all men a great heart free from malice even amid the strife and bitterness of civil war, stands like some tall mountain where the sun is ever shining. And this apostle of Justice and Liberty who was a kind-hearted brother to every man, has a secure place among those whose renown is in the keeping of the centuries.

And Woodrow Wilson is worthy of a place with these two eminent Americans. We believe that history will put him alongside of Washington and Lincoln.

The son of a Presbyterian minister, reared in an atmosphere of learning and piety, trained in the best colleges and universities of the country, and for years a student of government and history and a college teacher of history and the science of government, not to mention his experience as governor of New Jersey, Woodrow Wilson came to the presidency the best equipped perhaps of any who had hitherto been chosen for the nation's chief executive.

And this student of government, and man of broad culture with a will as imperial as that of Napoleon and a sense of duty that would cause him to sacrifice his life for the attainment of his ideals, threw himself at once into the heavy and important tasks before him.

Mr. Wilson in his first inaugural address presented in his own superb style—and who could, especially under the stress of circumstances which surrounded him in writing his great state papers, command such apt phrases and express himself with so great felicity and force as he—the work that he saw ahead of him as president. Here are his words of consecration to his task:

"This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us, men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them, if they but counsel and sustain me!"

Those first years of his administration have been largely forgotten because of the momentous events of the World War in the last years of which our government and President Wilson bore a conspicuous part. In the spring of 1913 he called a special session of congress, drove the lobyist out of Washington, had congress to enact a new tariff law and before the summer was ended had enacted the Federal Reserve System, which is the greatest piece of financial legislation in the history of the government. His putting this one act through congress marks that first administration of Wilson as successful in a pre-eminent degree. Wilson in his first successful handling of congress reminded one of Theodore Roosevelt, even if he didn't show his teeth and carry a big stick.

But we have not space to trace the events and acts of his administration. "Are they not written in the Chronicles of the Kings?"

Has there been a more accurate epitome of his work as war president than the following by William Jennings Bryan:

"He led the nation through its greatest war and mobilized its vast resources more quickly and more efficiently than such a task has ever been accomplished by any other executive in any age.

"His efforts to abolish war by confederation between nations was as noble an effort as was ever made by man and his failure to accomplish his purpose cannot dim the glory of that effort.

"He cannot be denied a place among the immortals. His substantial accomplishments will live long after his mistakes are forgotten."

"Man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel at the cistern." But Woodrow Wilson lives, and the cause for which he gave his life as a sacrifice lives, because it is in the keeping of the Eternal, and God cares for His own. Napoleon could boast that God is on the side of the strongest battalions, but God could thwart the plans of that military genius with snowflakes and raindrops. And in his plan for world peace which is in the economy of the kingdom of Jesus Christ, Divine Providence is abundantly able to dispose of those who fought plans that look to the abolition of war between nations. In fact, some of them are disposed of already.

God and History has Woodrow Wilson and those ideals dearer than life to him in keeping and they are safe.

Today, as an American citizen, we stand by the sepulcher of our chief and hail the three immortals, Washington, Lincoln, Wilson!

REV. W. A. LAMBETH

Bishop Candler's request that nothing be said in the Advocate about Rev. W. A. Lambeth's transfer to Mt. Vernon Place church, Washington, D. C., till after his official announcement had been made, explains our silence, hitherto, upon that subject. His transfer was announced by Bishop Candler last Sunday in Washington.

W .A. Lambeth is the young man who when a student at Harvard delivered an oration that so pleased Theodore Roosevelt, who was present, that he hastened to congratulate the young Carolinian while still on the platform upon his splendid effort. Several years after when passing through North Carolina on an official tour as President of the United States, Mr. Roosevelt remembered his Harvard orator, and sent him an invitation to meet him in Raleigh and accompany him while in North Carolina. Mr. Lambeth, of course, gladly accepted the invitation.

W .A. Lambeth, as an itinerant Methodist preacher, has made an enviable record. He led in the erection of the magnificent church at West End, Winston-Salem; he bore a heavy part of the burden in the building of the Methodist church at Salisbury, one of the most beautiful churches in the state.

The Wesley Memorial church, High Point, and one of the great and wealthy churches of Southern Methodism, prospered under his ministry of four years. Main Street, Gastonia, which he leaves in his second year, gives up the gifted young minister with great reluctance.

A man who like Lambeth has made good everywhere he has been will make good in Washington.

The Western North Carolina conference regrets to let Will Lambeth, as he is widely known, go away even for a season. We, of course, expect him some day to return to North Carolina. But while he is serving his church in the capital city, which is not far distant, we shall become reconciled to the temporary separation.

THE PRESS AND PEOPLE AGAINST HIM

The state press is practically a unit in its opposition to the behaviour of Judge Grady in continuing to hold a place as superior court judge when he is head of the Invisible Empire. And there is little question that the people of the state agree with the press in this matter. The Biblical Recorder has in our judgment stated the case just about as it is. The Recorder says:

"While Judge Grady makes the most plausible explanation of the klan and its work that possibly could be made, we do not believe he has succeeded in convincing the public that he ought to remain on the superior court bench while holding the position as head of the secret order in this state, which has either directly or indirectly been responsible for many violations of the law. His declaration that the klan is needed to apprehend and convict criminals, is a tacit admission that the judiciary system of which he is a high official, has broken down, and cannot function without the aid of an organization the names of whose members must be kept secret. Can a judge who takes that position expect people to respect our courts?"

SHOP TALK

The N .C. Christian Advocate must have 30,000 circulation. This number can be reached within the next 90 days if our good friends, the preachers, will press the matter just a little.

* * * *

Rev. J. H. Barnhardt, pastor of West Market Street church, this city, has turned over the matter of the circulation of the Advocate to one of the circles of the Woman's Missionary Society and, of course, the church organ will get a big boost in old West Market. The circle will get 10 per cent of all money collected for the paper.

* * * *

Remember that any person or organization soliciting renewals and new subscribers for the Advocate will get 10 per cent. If the preacher fails to mention the church organ speak to him about it. Get some one to agree to make the canvass.

* * * *

"We are planning to put the Advocate in every home in our charge."—W. G. Lowe, pastor at Plymouth.

* * * *

February, March and April are Advocate months—so designated by the reports of the boards on Christian literature of both conferences. There was not a dissenting vote.

* * * *

If the preacher wills that the Advocate must have a wider circulation it will be done.

* * * *

If it were not possible to devote the fourth Sunday in January to Good Literature, why not set apart one Sunday when it is convenient?.

* * * *

"I like the Advocate and can heartily recommend it to my people."—Rev. M. A. Osborne, pastor at Mt. Pleasant.

"Enoch walked with God and God took him. Who is going to take the man that walks with the devil."

PEOPLE AND THINGS

Rev. W. C. Jones, the new pastor of the Pamlico circuit, requests us to state that his postoffice is Bayboro, N. C.

Mr. and Mrs. W. J. Hackney are happy to announce the birth of Ruth Inez. Born on January 27, 1924; weight 10 pounds.

Rev. J. P. Morris, the pastor at Madison, was in the Advocate office a little while Monday morning. He reports everything in fine shape at Madison.

Rev. J. O. Guthrie, one of the oldest members of the North Carolina conference, has not been well for the past six months. He has been in bed about four weeks continuously. His family is anxious about his condition and would appreciate the prayers and sympathy of all. We trust that Brother Guthrie may rapidly improve in health. His home is in Raleigh.

Rev. L. D. Hayman has this to say about Washington: "We are getting on fine in our new field. Washington people have been kind to us since we came to take charge of First church. Have received eighty-one new members into the church since conference and have ten or more for next Sunday. These additions are the results of the Ham-Ramsey revival. Washington is thoroughly aroused in spiritual things. Mr. Ham and his party did a good work in this city."

Rev. W. A. Barber, the pastor at Glenwood church, Greensboro, reports splendid progress. A large basement is being built under the entire church, doubling the floor space entirely, and adding a Sunday school auditorium with twelve class rooms. He recently moved into his new home, and says that the ladies of the church were on hand long before dinner time with baskets of finely prepared food, enough for a picnic crowd. He thinks he serves the best church in this section, and freely states it.

Bishop Candler last Sunday in Washington in announcing the transfer of Rev. W. A. Lambeth to the Mt. Vernon Place church said that he discovered this young minister a few weeks ago when Lambeth came to Washington to make a Centenary address. The bishop was surprised at his ability and wondered where he had been all this time. Said that he had never heard of him before. If our senior bishop would come over into North Carolina he could make discoveries quite a few that would prove to his advantage. We have treasures of all sorts hid away in North Carolina that even Bishop Candler knows nothing about. Lambeth is big in Washington, but just an average fellow in his native state, a land full of tall, sun-crowned men.

Another students' recital was given last Monday night in Greensboro College. All of the students appeared for the first time in this series of recitals. Considerable music talent was brought forward. Organ students who have studied only since last September were also heard. The pianists taking part were Gladys Watson, Carthage; Euneta Pratt and Margaret Mason, Greensboro; Blanche Bodenheimer, Thomasville; Elizabeth Moore, Weldon; Rosinell Happerfield, Winston-Salem; and Kathleen Dayvault, China Grove. The organists were Misses Mary Long, Bryson City; Grace Johnson, Thomasville; Dixie Reaves, Raeford; Ruth Hoyle, Cornelius; Mary Jo Dickson, York, S. C., and Mrs. Glenn Gildersleeve, Greensboro. The vocalist was Miss Catherine Grantham, Goldsboro. This was recital number 34 since September, 1922.

The fourth of the series of students' recitals to be given this season at Louisburg College was thoroughly enjoyed by the audience that filled the auditorium Tuesday evening, January 29th. A delightful program had been prepared and was well rendered by the following students of the music and expression departments: Kate Allen, Louisburg; Frances Bacon, Stem; Mary Malone Best, Louisburg; Kittie Boddie, Louisburg; Vera Campbell, Siler City; Margaret Gillette, Goldsboro; Etta Hester, Roxboro; Bettie Holden, Youngsville; Ora Holden, Louisburg; Inez Hooker, Boardman; Elsie Hudson, Louisburg; Margaret Mitchiner, Franklinton; Bettie Mohn, Louisburg; Elizabeth Newell, Louisburg; Katie Richardson, Raleigh; Louise Taylor, Louisburg; Ella Tucker, Chicod; Jay Williams, Kittrell; Annie Woods, Cedar Grove.

Central church, Asheville, has made their pink slip for $15,000. They are to spend nearly a quarter of a million dollars on enlarging the church plant and everything is going good in that great congregation. How could it be otherwise with Ashley Chappell, pastor, and with the North Carolina Christian Advocate in all the homes of the people?

In one of his rambles out of the mountains last week Rev. B. C. Reavis paid the Advocate a visit, left his card and departed with due formality. We were out at the time and denied the privilege of a direct message from Weaverville, where he is serving the church to the great satisfaction of the people.

The hosts of friends of Rev. H. M. Blair, who for 20 years was editor of the Advocate, will learn with regret that he has been confined to his room for same days because of illness. His physicians do not consider him to be in a serious condition, but he is very uncomfortable a great part of the time. We are sure that many prayers will be offered for the restoration of this good man.

What would a railroad train bring at public auction? This question is suggested by a statement of Judge Webb last week in federal court in Greensboro, while trying Conductors B. F. Powell and T. A. Snow on the charge of aiding and abetting in the transportation of liquor. The judge said that if it could be proven that a train is continually engaged in transporting liquor, the court may attach it and sell it as it would an automobile or other vehicle that carries liquor. The two conductors were convicted and fined $500 each.

At Spring Garden Street church, Greensboro, last Sunday evening, the students of North Carolina College who attended the Student Volunteer convention the last days of December in Indianapolis gave a most interesting account of that great convention, which had over 6,000 in attendance. Misses Mildred Doxey, Poplar Branch; Thettis Smith, Hamlet; Lorena Kelley, Mooresville, and Edith Goodwin, Morganton, were the speakers. There are 25 student volunteers at the college.

There are five Cravens in North Carolina, more or less financiers, and each of them wants it understood he has no business connection with the other. First, there is Harvey B. Craven of Ridgecrest, who has misrepresented the Hanchett Bond Company so long that he has established a fine reputation; Earle B. Craven of Commercial and Savings Bank of Lexington, who enters quietly and occasionally into the bond game; Geo. B. Craven of Trinity, who buys bonds for McNear and Company; and then there is Bruce Craven. The fifth one? Oh, to be sure, there is Rev. J. B. Craven of Charlotte, Methodist preacher and presiding elder of the Charlotte district, and he wants it distinctly understood that he has no connection of any kind with either of his four brothers. —Public Financing.

THE WILSON SUNDAY SCHOOL CONFERENCE

Pastors and Sunday School Superintendents of the Elizabeth City District,

Dear Brethren:

You have heard, I am sure, Brother Gobbel's broadcast message announcing the Methodist Sunday school conference in Wilson the first three days in April. Each charge is entitled to three delegates. The names of these should be sent to Brother Gobbel at Trinity College not later than February 20. Three dollars in addition to railroad fare will be the only expense. Can't we have a full delegation from every church? The individual delegate will derive much personal benefit from the conference, but the Sunday school will profit more, far more. Every Sunday school can well afford to pay the expenses of its delegates to this conference. I trust that this will be done wherever necessary.

I am sure every pastor and superintendent will support this conference with splendid enthusiasm. Certainly there will be no kickers. Who can name a chronic kicker who ever did anything worth while? People do not follow this kind of a leader. Common sense every day folk will have none of them. They are likely to kick at either end.

Did you see that picture in the Outlook the other day? A little boy, apparently in a rather bad humor, was standing near his billy goat, and said: "I don't love my billy goat, I wish he were dead, He kicked me, so he did, he kicked me with his head."

C. B. Culbreth.

WHAT IS THE CENTENARY IN THE MINDS OF THE PEOPLE?

What is the Centenary, is one question. What is the Centenary in the mind of the people, is another question. I have been trying to find out what the Centenary is in the minds of the folks. I have found this study very interesting. A brief statement of my findings may not be entirely uninteresting to the readers of the Advocate.

I have learned that some are thinking of the Centenary in terms of an unpaid pledge. The mention of the Centenary in the presence of these people brings to their minds nothing but that pledge. Of course these people are not enthusiastic for the Centenary.

There is another class of persons who think of the Centenary only as an effort to raise a certain sum of money. They never think of anything but money in connection with the Centenary. I do not see how these can be enthusiastic for the Centenary. If there is nothing beyond the raising of a sum of money, however large, I doubt if our efforts are worth while.

I have found also a group of people who are thinking of the Centenary as a human scheme to advance the Methodist church. To this group of people the Centenary means that a few men conceived the idea of organizing the church to carry out some pet scheme of their making. In the estimation of these people the Centenary is of human origin. It has been carried on by human effort alone. It has for its objective human purposes only.

There is still another group. There are those among us who have seen and continue to see in the Centenary God moving in the life of the Methodist church for the establishing of His kingdom in the earth. The wonderful achievements of the Centenary in our mission fields, at home and abroad, confirm this as the correct view of the Centenary.

R. M. Courtney.

METHODIST GROWTH IN 1923

There are 348 Methodist preachers in South Carolina, and 116 local preachers. The total membership is now 133,575, which represents a net gain of 6,051 for the past year. Adults baptized numbered 3,463. Infants baptized were exactly 2,900.

The twelve presiding elders were paid a total of $46,764, or an average salary of $3,897. The amount paid the pastors totaled $476,439, or an average salary of $1,604. For special work in the various districts there was paid $6,634. On the conference budgets $128,238 was paid, and the general church budget received $77,713. For missions (through the Centenary principally) a total of $181,305 was paid. On the Educational campaign funds $68,989 was received. For the Epworth Orphanage $70,000 was raised during the year. Incidental expenses of the church amounted to $201,514. For all purposes South Carolina Methodists contributed the magnificent total of $1,827,664 or an average of $14 per member.—Southern Advocate.

NOTICE TO CORRESPONDENTS

Will all those who have copy for either the Woman's page, Sunday School page or the Epworth League page of the Advocate send it to the respective editors of those pages? Their names and addresses are at the head of their pages. We shall be compelled to observe this rule not to publish anything except what these editors furnish us. To do otherwise is hardly fair to them.—Editor Advocate.

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

Twenty-one clerical members of the North Carolina Conference Brotherhood have not yet paid assessment No. 3 and are getting pretty close to suspension, the 60 days being nearly expired.

Twenty-two beneficiary members are in the same fix. Have you paid up your assessment No. 3? Please come across and let me close the matter up. The 60 days will expire February 9, 1924. All who have not paid up then will suspend themselves.

W. P. Constable, Sec.-Treas.
Swan Quarter, N. C.

"The man who never thinks of returning thanks at the table ought to be fed in a trough?"

Who was it called the choir director the church's secretary of war?

A PROTEST AND AN APPEAL

By Mrs. N. H. D. Wilson.

During the past two years I have been frequently getting letters from the auxiliary superintendents of children's work of the Woman's Missionary Society saying that their pastors are urging them to turn their Bright Jewel Bands into Epworth Leagues. In some cases where the women thought that they had the right of way and protested, the pastor has allowed them the very small children, but has taken the children over ten years, and sometimes even over seven years, from them, thus seriously injuring their work.

I cannot express my appreciation of the great help that we have gotten from the preachers and their good wives in our work. We owe them our deepest gratitude and feel that much of the success of the past is due to their co-operation and their prayers. On the other hand, does not the pastor owe something to the women and to the Woman's Missionary Society. I have heard more than one successful pastor say that his Woman's Missionary Society was his most faithful and helpful organization. I confess that I cannot see how any pastor can set himself against any part of the work of the Woman's Missionary Society.

Surely that preacher who sets himself to destroy this department of our work has not rightly considered some facts about the work of the Children's Missionary Society, called in our conference the Bright Jewels.

First, the Children's Missionary Society under the care of the Woman's Missionary Society is just as much a part of the orgainzation of the church as any other and has the same claim on the pastor. Discipline, Par. 500.

Second, that excepting the Sunday school, it is the oldest children's organization. For more than forty years it has been training the children of our church for missionary and church work. In the foreign field and at home hundreds of our best workers are those who got their first love for church work and their first training from the children's missionary societies.

We know that our General Conference has authorized both the Children's Missionary Society and the Junior Epworth League and that there is overlapping. This is unfortunate, and the Woman's Council and the Epworth League Board are seeking to find the right way to avoid this conflict, but while they are doing this ought the preachers to seek to tear down one to set up another? When our women find a Junior Epworth League at work, we advise them not to organize a Junior Missionary Society. It seems to us that our pastors and others who are interested in the Epworth League work ought to show the same courtesy to the children's missionary societies.

It may not be known to these pastors that the work of the properly conducted Junior Missionary Society is just as broad as the Junior Epworth League and just as broad as the work needs to be. Our children conduct their own meetings, have social service work, Bible study, mission study, social meetings, are instructed in stewardship and under a wise and faithful superintendent have a full training for Christian work in the church. If in any church the Junior Missionary Society is not meeting the need, let the pastor make a study of our work and co-operate with the superintendent to make it fill the need, and not destroy a society already in the field to organize one which is no broader or better.

Nature teaches that a woman is the proper person to train a young child. A successful children's organization, whatever its name, will nine times out of ten have to be under the care of a woman. Then why should our pastors wish to take the management of the children's societies from the woman's organization of the church?

It is true that the prime purpose of the Children's Missionary Society, called in our conference the Bright Jewels, is to carry out the "Great Commission." We of the Woman's Missionary Society are trying to teach the little ones to put that first in their lives. Are training them to give their time, their money, their prayers and themselves to this great work. But is not that the prime purpose of the church itself? Should not that be put first in any church organization? We are thankful that some of our Bright Jewels of other years are now on the foreign "firing line" and that others of them are among the best of our home workers. God has abundantly blessed us. We have an inspiring history.

And against every obstacle we are doing a great work. Last year the Bright Jewels of the North Carolina conference raised and sent to the Woman's Council five thousand, five hundred and thirty-seven dollars and thirty-seven cents, besides the money spent locally. No small thing for little children to do! But they would have done much more if they could have had in each case the co-operation and help of their pastor. But alas, in some cases, the pastor was working against us.

This then, brother pastor, is an appeal from the woman who has been appointed by the Woman's Missionary Society of the North Carolina conference to superintend the children's work of that society. We women feel that we are the ones who ought to have charge of our children. We have the authority of the church equal with any one else. We are giving a full and helpful training to the children. We are doing and have done a great work for the church. We think that our pastors ought to co-operate with us and not to work against us. Our Bright Jewels need the love, the help and the prayers of their pastors. Help us to feed and to shepherd our Lord's lambs, His little ones.

HIROSHIMA CIRCUIT, 1923

In many respects the year 1923 has been the most interesting and the most profitable year that we have had since we have been in Japan. Some of our hopes have been realized, and many of our prayers have been answered. The greatest joy comes from the fact that souls have been saved.

As usual, part time has been devoted to the study of the language, and some time has been spent in trying to use it. I have spent two nights each week teaching at Fraser Institute. It has been a great joy to me to mingle with these young men at Fraser, and I have tried to influence them for Christ. I have also found time to complete the second year's conference course for undergraduates.

About three or four times each month has been my average in attempts at preaching in Japanese. This has brought untold happiness to me. I long to be able to preach like a native, fluently and with power.

Mrs. Shaver taught sewing in the Hiroshima Girls' School until July. She also had a cooking class, and a sewing class in our home until summer.

We have been supporting a young woman in the Hiroshima Girls' School this year, and also a young man in the Shudo Middle School for part of the year. Tithing has enabled us to do this. This young woman is making a good record in school, having recently been unanimously elected leader of her class.

We have had very good meetings at all our chapels this year, and the present spiritual state of at least one is as fine as I ever saw. I have had the pleasure of working with two splendid Japanese preachers on the Hiroshima circuit—Rev. K. Yamagata at Matoba, and Mr. A. Kiniwa at Koi since the last Japanese conference. We have had regular weekly meetings at four places, and regular monthly meetings at another place during the year. One of our members who had been a local preacher for several years, but who had grown rather negligent about church work, or attendance at church, confessed his faults, made a new start, gave up his position, and entered the active ministry again, and is making good.

Through the kindness of friends we have been able to purchase a fine lot in West Hiroshima, and have already let the contract for a new church building. We have great hopes for this place in the future. In East Hiroshima, better known as Matoba, the Lord has heard the prayers of His children, and has wonderfully blessed us this year. We had been praying for two years for a certain increase in attendance, a certain number of new converts, and for a church of our own. Last year we achieved the first two, but this year, thanks be unto the Giver of every good and perfect gift, we have reached all three goals. Attendance has been increased, many souls have been saved, and we have purchased property and are now worshiping in our own house and on our own land.

Twenty-nine have been received into the church this year, most of them on profession of faith, and one infant has been baptized. We are praying for and expecting great things next year. We are happy in the work of the Master, and are glad that we can serve Him in Japan.

I. L. Shaver.

HOW TO HAVE A REVIVAL*

By J. Vincent Knight.

I am not immune to professional evangelism, nor do I have any fight to make against the professional evangelist. There's a place for him in the work of the church, and his place cannot be filled by any other than one called to this specific task. The underlying purpose of this message is to encourage what we are pleased to call pastoral, rather than professional evangelism. I think we are at least agreed that the church everywhere is in great need of a stirring revival. The question is, how shall we have it? This I shall endeavor to answer.

Personal Preparation.

To begin with, there must be a personal preparation. A revival is not a thing of chance. It never happens. Preparation must be made. We must get right with God, and even that is not sufficient—we must get right with man. A revival does not come to a divided church, or a disinterested pastor. The pastor and church must be right with God and man, and then expect a revival. While mere expectation will not bring it, the passion we have for souls is measured to a large extent by it. Do we want men saved? Our Lord did. His passion for souls led to his death. Paul had it, and even the prison at Rome and the thought of Nero's block could not cool that undying passion for men's souls. Great leaders of the past and present have had it. Luther, Zwingley and men of that type. Yea, our own beloved church was born in the heart of one whose passions for souls never died. Men of our own day like Sunday, Eddy, Spear, Mott, and the Smiths—what of them? Their passion for souls is the underlying characteristic, and the whole church needs this undying passion. True, because a revival is not talked up, but is prayed down—born in love, prayer and in our passion for the salvation of men's souls.

Outward Preparation.

Then, too, there must be outward preparation. A revival is the natural effect of a cause. Things must be ready for it, just as it was on the day of Pentecost. Advertise it—invite folks to it—discourage secular meetings—the beach, the card, and Mah Jongg party are far more popular than the revival, because they are of the world. Discourage these ,and make it easy for folks to attend church. Let Christians be united, obedient, courageous, and submissive to the will of God. Turn these social gatherings into personal work for the meeting. Map out the field, study the subjects, and let the personal work be done privately as far as possible. Encourage the proper use of tact in the manner of approach—knowing that approaching an individual without a message from God is useless. We may persuade him to join the church, but—if we would save the man, we must pray God for the message and the manner of approach.

Individual Responsibility.

And the finality of the thing runs back to our own individual responsibility. Every pastor feels this responsibility. The work of the revival must start with the pastor. When asked how his revivals started the sainted Moody replied: "I go to my room, get on my knees, draw a circle around me, and pray God to start a revival within the circle," and that should be true with us. The pastor, church official, Sunday school superintendent, league officers, parents and individual workers each have their responsibility, but the leader for all these is the pastor, and each of us are our brother's keeper. The responsibility comes home, when we think of the urgent need in all our fields for an old time revival, of the old time religion, to awaken the church and people.

For the ushering in of this revival awakening let us all get busy. Let us prepare the way by doing the work of an evangelist in our own field—helping each other, planning our work, and working our plans—praying for the power of God upon us, praying for each other each week, holding a week of prayer for the work in the district, krowing that after all, the responsibility is ours as individual pastors. We must start the work, and may urge upon us the importance of praying for each other and our various fields of work, knowing that to us God has given the biggest task ever offered to humanity. Let us hasten to the work, remembering those immortal words of John the Baptist: "Prepare ye the way of the Lord."

*Message prepared and delivered to the Preachers' Conference of the Elizabeth City district January 3, 1924.

NICODEMUS JOINS THE CHURCH

By A. C. Gibbs.

The fire in my study burned low. The children, long since, had been tucked in bed by their mother's hand, and were fast asleep. That unearthly stillness, which at times settles down in places used to shout and laughter, filled the house. Its unbearable oppressiveness was at the point of driving me to bed when I heard a step on the front porch followed by a sharp ring of the door bell. As I wended my way downstairs I came very near concluding to my own satisfaction that Sister So-and-So who had been at the point of death for some time had died and that my caller was bringing me the sad intelligence. I was utterly unprepared for what I saw when I opened the door. There, framed in the doorway was Mr. Nicodemus himself—the most important man in the community!

Tremblingly I led the way up to my study. After my guest was seated and I had replenished the fire, I tried to appear very much at ease and utterly failed. There was something disquieting about him; yet his presence made me miserably hopeful. What if he had come to talk about joining the church? Oh, if he would join the church. The thought made me tremble. What a great man he was! How wealthy! What an influence for good he could have! Then, too, what a recommendation it would be for me personally to receive such a man into the church! My heart jumped into my throat, and my breath came in quick gasps as I said:

"Well, Mr. Nicodemus, I am so glad you have honored me with this visit. I have been hoping for a long time to have a heart to heart talk with you."

"I came not to honor or to dishonor anyone," he replied, "but to discuss with you a little matter of —shall I say—er—er—business?" Seeing a look of assent in my eye, he continued: "I heard you preach last Sunday and it has occurred to me that it might be a pretty wise thing for me to do to join the church. As you know, I have not paid much attention to the church and really know very little about it, or the requirements of membership therein. I am, however, able to pay quite liberally and that, I presume, is after all the most important consideration. Anyway, I have made up my mind to join. It doesn't look very well for a man my age to be outside the church."

I was so pleased that Mr. Nicodemus had made up his mind to join the church, and was so afraid that I might do, look, or say something that would hurt his feelings, I hardly knew what to do with myself. Then, I felt so flattered that he should want to join my church. Of course he should.

Despite the fact that, only a few hours before, I had read the third chapter of St. John I decided not to place very much emphasis on the new birth. He was a good fellow—moral and all that. Why trouble him with embarrassing questions?

I didn't. I jumped up and grabbed his hand and blurted: "I'm so glad! I'm so glad! Great decision you have made. I'm sure we shall get along famously. Next Sunday morning I shall expect you. By the way, have you been baptized? No? Well, we can tend to that without any trouble at all. Short service, you know."

Having discharged his business, and feeling altogether pleased with himself, he was ready to go. I walked with him to the door, told him goodbye half a dozen times, more or less, and then stood watching him till he disappeared down the street around a corner. I was so happy I walked on air.

He was present the next Sunday morning according to schedule. I baptized him and received him into the church. Seldom have I seen a great congregation so profoundly stirred. Tears glistened in nearly every eye and every heart quickened its beat. When the time came to give him "the right hand of fellowship" the whole church, building, people, and all seemed to sweep forward, moved by one impulse, to grasp his hand. Mr. Nicodemus joining the church! What a distinction!

At our next quarterly conference we elected him to membership on the board of stewards.

His influence on the board and on the church was felt from the very start. Brother Simon, when called on to lead in prayer, being a very devout man, glanced upward and his eye happened to catch the gleam of Mr. Nichodemus' diamond stud, and it froze him to his seat. After that no more prayers were offered in the regular meetings of the board. We next tried a revival. Mr. Nicodemus said to get a man to conduct the meeting who "could advertise the church." We had great singing, great preaching, and great congregations, but the revival spirit was off on a journey. Mr. Nicodemus said afterward that the only revival needed, anyway, was a "revival of business methods." So there were no more revivals. The spiritual light died out of many eyes. The fervent prayer was no longer heard. The singing became coldly beautiful and metallic. Formality took the place of spirituality. The Spirit was gone but Mr. Nicodemus didn't know it. He had never know the Spirit, how should he miss it? Just because he did not know and could not see, every spiritual movement of whatsoever sort, seemed to come to an end in the gleam of the big diamond stud in his shirt bosom.

Too late I began to see the awfulness of the thing I had done. How I wish that on that memorable night when he came to me I had said, "Except a man be born again he cannot see the kingdom of God." How I wish that I had explained to him that the church is more than a business organization, is indeed something that the man who has not been born again cannot see. Instead I allowed him to come in "some other way," and he cannot see the kingdom of God." His spiritual eyes have never been opened. How I wish that I had said: "'Ye must be born again.'"

Often, now, in my troubled dreams, I see Nicodemus caring for the body of the church. He wraps it in fine linen and places it in a glittering tomb of materialism. He loves the body but he has crucified the Spirit.

EDUCATION

By Arthur Guiterman.

Mark Hopkins sat on one end of a log
  And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
  And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farmer boy he thought, thought he,
  All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."
Theology, languages, medicine, law,
Are peacock feathers to deck a daw
If the boys who come from your splendid schools
Are well-trained sharpers or flippant fools.
You may boast of your age and your ivied walls,
Your great endowments, your marble halls
  And all your modern features,
Your vast curriculum's scope and reach
And the multifarious things you teach—
  But how about your teachers?
Are they men who can stand in a father's place,
Who are paid, best paid, by the ardent fact
When boyhood gives, as boyhood can,
Its love and faith to a fine, true man?

No printed word nor spoken plea
Can teach young hearts what men should be,
Not all the books on all the shelves,
But what the teachers are, themselves.
For Education is, Making Men;
So is it now, so was it when
Mark Hopkins sat on one end of a log
  And James Garfield sat on the other.

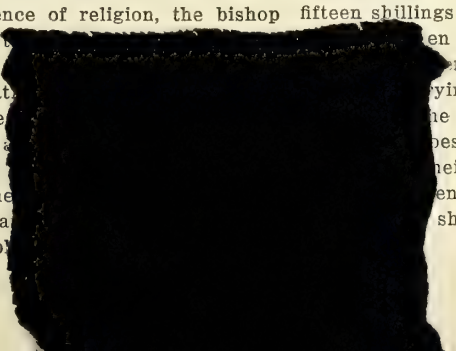
—Phi Beta Kappa Key.

BOOK NOTICES

FUNDAMENTALS OF METHODISM

By Bishop Edwin D. Mouzon, D. D., One of the Bishops of the M. E. Church, South.

In this book Bishop Mouzon has accurately indicated just what the fundamentals of Methodism are. With full information concerning Methodist history, with adequate knowledge of Methodist theology, and with the spiritual insight which comes from a genuine experience of religion, the bishop has brought to his task t
at this present time to
the world an interpretat
satisfy and warm the he
it leads the reader into a
book is throughout an
everywhere to follow the
our Methodist fathers a
Cokesbury Press, Publ



A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY

By Kenyon L. Butterfield, A.M., LL.D., President of the Massachusetts Agricultural College.

These lectures by a leading authority on community life offer a constructive program for special study, leadership and method in presenting the Christian message in rural sections. There is an informing and suggestive discussion of the economic and ethical phases of the problem in their bearing on the common welfare of the community. A pracical text book for theological seminaries and training institutes. Of particular value to ministers in country districts, in that it reveals opportunities and indicates definite and effective lines of approach to a successful meeting of difficult conditions. Price $1.50. Cokesbury Press, Publishers, Nashville, Tenn.

* * *

THE HAND OF GOD IN AMERICAN HISTORY

By Wilbur Fisk Tillett, D.D., LL.D., Dean Emeritus of the Theological Faculty in Vanderbilt Univ.

A study of Divine Providence as seen in the life and mission of a nation, wherein the author discuss success in brief but illuminating way God's use of nations in the execution of His providential purposes—the moral fiber and faith of the founders of the American Republic. He shows that the real and true greatness of America is not material or commercial, but ethical. A thoughtful, patriotic contribution to American ethical ideals.

Third printing, revised and enlarged. Cokesbury Press, Publishers, Nashville, Tenn.

* * *

SCOUTING AND RELIGION

By Rev. C. A. Guy, M.A., Late Commissioner for Rovers for Ceylon, and Chaplain of the Eighth Colombo Troop.

"Commissioners, Scouters, Chaplains and others who found these thoughts, or rather the method of expressing them, helpful asked for this book."

"I hope it may find a sphere of usefulness, also, as a prize or present for 'open-air' boys, Scouts or not."

Contents: Part I. Pathfinding; Nature Study; Animal Life; Signalling; Cooking Tests; Badges; First-Aid; Plant Life; Orderly Duty; A "Scout's Own"; Games; An Ambush.

Part II. The Scout Law; A Scout's Honor is to be Trusted; A Scout is Loyal; A Scout is Helpful; A Scout is a Friend to All; A Scout is Courteous; A Scout is Kind to Animals; A Scout is Obedient; A Scout Smiles and Whistles; A Scout is Thrifty; A Scout is Pure.

The Macmillan Company, Publishers, New York.

FROM AN OLD SCRAP BOOK

I lately found this in an old scrap book: "Fifty years ago the gallant Light Brigade thundered across the field of Balaklava, and the echoes of its hoof beats still reverberate. Fifty years ago—and last night, October 25, the grizzled veterans who are today the remnants of the Six Hundred, dined together and reviewed their memories of the bravest, maddest episode in military history. Forty-seven is the total of the survivors of the Light Brigade, and of them twenty-nine attended the banquet at the Halborne restaurant. It was an inspiring sight, but it was also pathetic, for only a few of its warriors are prosperous, and many of them wore their medals bravely on a shabby coat, and their care-lined faces and gnarled hands showed that life has not been overkind to them. But they were merry on their great anniversary.

* * * * * * * * *

"Mr. T. H. Roberts made an earnest appeal for subscriptions so that he could not only continue to make up the income from all sources of the old heroes to fifteen shillings a week, but could raise it to one pound. 'Surely,' he said, 'every patriotic Englishman must feel conscience-stricken to think of a Balaklava hero, aged about eighty, living on fifteen shillings a week."

en from the London Telegraph.
n the shame of England, but a few
ying hard to wipe out the shame.
he case of Southern Methodism! Look
es of the thousand spirited battles
eir last years. Do we not feel "con-
en?" Let us to a man rise up and
shame. The hour has struck.

J. J. Gray.

FORT STORMED BY BARACA CLASS

The Smoote Baraca class of First church, Salisbury, stormed our fort at China Grove last Sunday evening. We were prepared, however, and had the church well filled with siege breakers. Bro. J. W. Payne, the captain, loaded his men into a dozen or more cars and with the general, Dr. Marr, and lieutenant general, J. F. Kirk, in the forefront, headed a parade for our church. When they had covered the nine miles they at once turned loose on our defenders. The red hot speeches of Brothers Seleeba, C. W. Collett, Francis Griffith, James Plummer, W. M. Pickens and A. L. Smoote, together with the singing of the class quarter hit us at the vulnerable spot. We surrendered—and declare we will do better. Watch us trim up such an army of men, and then look out.

Are there other large men's classes cheering and inspiring their weaker brethren?

If not try it, and then whatch yourself smile. The other fellow will smile and try to do things like you.

W. E. Hauss.

FROM ROANOKE ISLAND

I have intended writing the Advocate ever since our conference in Elizabeth City last November, but we have been quite busy during these restless days, trying our best to preach the gospel, stir up the Centenary spirit, put the Advocate in every Methodst home on the island and prepare our people for the Superannuate movement. But we cannot longer delay writing our good editor and splendid business manager. I wish you both could have been right here in the parsonage with us a few night ago. The weather was stormy as we put it down here when the wind blows and the rain falls. Two or three of our neighbors had called and we were having a fine social chat, when all at once we heard a noise out on the back porch. Mrs. Price went to see what had happened and came back somewhat distressed and said there was a crowd of men in the dining room, and our guest suggested that the Ku Klux Klan was after me, and I at once examined myself as to whether I was in the faith. But when we had further investigated we found the dining room well filled with the biggest pounding this scribe had ever seen. Well, we were made glad, to say the least, and now may heaven's richest blessings rest upon these good people. So we are debtor to all the good people of this entire charge. A better and more generous people cannot be found anywhere. We will let you hear from the Advocate drive next week. A. W. Price.

MANY SURPRISES

Since returning from conference in October we have had many surprises at Davidson. Some time before Christmas a car drove up to the front gate, or rather a car was driven up to the front gate; you will pardon my grammatical and rhetorical blunders because I am like the fellow who went to Ringling's show—"A feller just can't stand everything." At any rate a car appeared before the parsonage and it was very apparent that the occupants had designs on the parson. They did not hesitate to order me into the car and drive away. As I was ruminating upon this unusual procedure (I think I borrowed that word "ruminating" from the World's Almanac and I'm certain I do not know exactly what it means, but I know I am saying something,) the driver was making time over the best highway in the world towards Mooresville. The pleasant demeanor of my captors was reassuring, but then I was reminded that Jesse James had a pleasing personality. At any rate, they could no do anything worse than hang me, so contented myself and waited for the disclosure of their purpose. Well, upon our arrival at Mooresville these gracious friends escorted me into a mercantile establishment and presented me with a splendid new suit of clothes. This was the extent of my damages in this daring adventure.

But this did not satisfy these generous folk. Soon the parsonage was invaded by the people of the Fairview church and many good things were left in the dining room to make Christmas happier. Then just as I was convalescent from the other "pounding" these Davidson Methodists without warning and with premeditation aforethought did forcibly enter and willfully take possession of the dining room of the parsonage and "littered up" the aforesaid dining room with so many things that we "had not where to bestow our fruits and our goods."

In consideration of the above mentioned grievances I have been much exercised to know how to get even with these people. I have decided that "it can't be done." Their offense is such as stirs the blood and warms the heart of a Methodist preacher. I can only say "Thank you, my friends," and I mean that. May God abundantly bless these good people for these acts of friendship. R. L. Foster.

BUDDHIST TEMPLE IN AMERICA

I was so pleased to see the answer you gave "Why don't you speak out in the Advocate against heresy?" etc. I have read just enough to find out how very weak the modernists are in their arguments, and only wish they had the mental power to overcome and then to build up their spiritual life. I have been also wishing that there was some way to keep this debate out of the circulating papers. I know you thoroughly appreciate the fact that some Americans are ready to follow a new theory whether it be a long duration or short. You also know the more it is advertised the more harm is done.

Now, dear editor, there is another matter I am troubled about. I have mentioned the fact to many of our preachers in charge and always get the same answer—"According to the constitution it canot be stopped, and maybe we can reach them by letting them stay." Really I can't see how we can be called a Christian nation as long as we allow the Buddha temples to remain on our soil. Christ said, "God ye into all the world and preach the gospel to every nation." He didn't say to tell them here to poison our soil. In the Old Testament we find what happened to he people because they didn't break down the idols and destroy the grove, evil communications, etc.

It is said a doctor buries his mistakes. Idol worship is a terrible mistake. Let's see if we can't get together, make an amendment to our constitution and bury this mistake so deep it will never get back to America again. We send our missionaries right to the place these people come from. What's the matter? I am awfully sorry the clause didn't read, "So long as the people worshipped the true and living God (Jehovah) that they were free to worship according to the dictates of their own hearts.

I am not expecting to see this in print because I don't feel that it is worthy, but really I would like to see your views, and if I am wrong I am willing to quit thinking about it.

I enjoy reading the Advocate and read it from beginning to finish, but really get more good for my soul out of the editorial paragraphs.

Mrs. M. B. Christy.

NOTICE



THE STEWART-GOODCHILD EVANGELISTIC PARTY

These two most excellent brethren live here in Burlington, making this their home and spending mose of their spare time in the interim of evangelistic campaigns. But while here they are never idle; they are either preaching somewhere, holding cottage prayer meetings or teaching in the Sunday schools of the city. These brethren are known to many of our preachers, especially in the North Carolina conference, having held interesting and successful revivals in various sections of the states.

Last year they held a gracious meeting in the city of Roxboro where I was located. His meeting was at the Longhurst church of which Brother Starnes is pastor. The most notable revival held by these consecrated men of God was at Willimston. Here they had immense throngs of people to hear them and that old staid and cultured community was stirred as never before. These brethren are not seeking the high steeple churches in the larger cities, nor so much the large town churches. They are anxious and willing to go anywhere—small towns, villages, country districts—anywhere that they may reach the people with the word of God. They have no clap-trap or sensational methods. They depend solely on the preached word, set on fire by the Holy Ghost, and on good singing and consecrative work. They have but little to say about finances, leaving that entirely with the people they serve. Of course the workman is worthy of his hire, and these men have no income save what comes to them through the meetings they hold. They leave that matter in the hands of the brethren and the God they serve. Now I am writing these lines not so much in behalf of these worthy men, but knowing there are scores of preachers at this season looking about for efficient help in their meetings to be held this spring and summer, these brethren would do well to communicate either with Brother Stewart or Goodchild as early as possible before their slate of meetings is full. Speaking with them recently they told me they still had some excellent dates open.

Both of these brethren are good preachers, but in a regular revival campaign. Brother Stewart does most of the preaching, while Brother Goodchild and his excellent wife conduct the song service.

If you need good help write to these brethren at once, Burlington, N. C. I know them both and know them to be excellent Christian men.

J. B. Hurley.

LOUISBURG CENTENARY

We are very fortunate here in efficient leadership. For thus the pastor was enabled to carry out successfully a Centenary program, the chief feature of which was "A trip around the world." The speakers who made the tour told us of the Centenary achievements and the tragedy that would follow our failure to complete the great task. It required one Sunday night service and a prayer meeting service. The fine congregations greatly enjoyed the services rendered by these Centenary speakers—Prof. A. W. Mahn, Mrs. M. C. Pleasants, Mrs. D. T. Smithwick, Mr. E. H. Malone, Mrs. W. E. White, Misses Grant and Eason, and Mrs. Frank McTinnie.

The church is responding generously to the Centenary cause and we expect to reach the quota expected of us this year. O. W. Dowd.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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One or two Calotabs at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.

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A GREAT DAY AT GRIFTON METHODIST CHURCH

Sunday, January 27th, was a great day for Methodism in Grifton.

At the morning hour the pastor, Rev. R. J. Lough, preached a special sermon to mothers from the text, "And she being instructed of her mother," found in St. Matthew, chapter 14, part of verse 8. He spoke to a large and appreciative congregation.

At night the service was given over to the young people of the town and community, and under the leadership of Miss Maxine Taylor, one of our high school teachers, the following program was rendered:

Hymn No. 1, Methodist Hymnal.

Scripture reading: Psalm 98, by Mr. Eugene Barwick.

Prayer by Prof. Coltrane, principal of Grifton high school.

Misses D. M. Wiggins and Louise Rouse.

Reading: "Why I Am a Church Member," Miss Mildred Lough.

Quartette: "Don't Forget That Jesus Loves You," by Mrs. Bessie Patrick alto, Miss Lucille McCotter soprano, Mr. Ernest Gaskins bass, and Rev. R. J. Lough tenor.

Recitation: "A Little Christian's Desire," Miss Iris Nelson.

Duet: "I Know That My Redeemer Liveth," Misses Anna Worthington and Helen Patrick.

Reading: Mr. Richard Nelson.

Chorus: "Master, the Tempest Is Raging."

Recitation: "Little Tommy's Prayer," Miss Dorothy Gardner.

Quartette: "The Church in the Wildwood."

Chorus: "When Love Shines In."

Prayer and benediction by Rev. R. J. Lough, pastor of the Methodist church.

People of the town tell us that this is the first time in the history of the church that there was not sitting room in the church auditorium for all the people who came. Some had to stand. It was a gracious season. God was there. God is doing great things for Grifton circuit this year through the leadership of its pastor. A splendid prayer meeting is held each Thursday night, the numbers in attendance increasing with each meeting. Over one hundred were present at our last meeting. And the good part of it all is that all the people, irrespective of denomination, are joining heart and hand in this great work. We hope to establish a similar service at Sharon in a very short time, and finally have a great big Epworth League at both Sharon and Grifton. The new pastor is pastor is directing most of his attention to the young of the communities in which he labors, believing that they are the hope of the church. Pledge cards will be in the hands of our two captains, Misses Dorothy Gardner and Myrtle Lough, within a short time, which will mean continued interest in the prayer meetings. To God be all the praise.

R. J. Lough.

SHELBY

It was my privilege and pleasure to be the speaker recently for the Men's Business Class of Central Methodist church in their annual banquet which was held in the beautiful Cleveland Springs hotel. It was the greatest single class occasion that I have seen for some time. In fact, I now recall nothing to surpass it. There were three hundred and seventeen seated at the dining tables. The meeting was in the hands of the president of the class, Mr. Fanning, who proved himself an excellent toastmaster.

This class has averaged nearly 175 in attendance for the past six months. It is not only a great factor in the church and Sunday school, but has vast influence in civic life of the city. The invincible Mr. Lineberger is the live wire superintendent of the Sunday school, while this special class is taught by that prince of teachers, the Hon. Clyde Hoey.

The versatile and many sided Stanford is the generalisimo of the whole church program. And he surely has on a real program. He secured a lot right on the city square and is building a $200,000 church plant, modern in every particular. Everything is moving in great shape. Stanford does not rant nor tear his hair. He has fine compousure, and administers affairs like one who knows his business. He is a real leader among men.

I greatly enjoyed my visit with those excellent people. Shelby will soon be one of the great churches of the whole land. Ashley Chappell.

FROM NEW BERN TO ROXBORO

When I boarded the train for Elizabeth City, the seat of our last annual conference, I had no idea where my work would be for 1924. Whether I remained on district work or served in a pastorate was of little concern to me. I have at times expressed myself as not wanting to go to certain places, but I have never in all my ministry selected my appointment. I would be afraid to do so, for fear there would be so much selfishness in the choice that God would not bless me. My appointments have been made for me and sometimes without inquiring into my needs or consulting my feelings or desires. I confess I miss the fellowship of my brethren on the district, but it now seems to me that the best thing was done for me when I was sent to Long Memorial, Roxboro, N. C. I am pleased with my charge. None need think that we have not our problems, for we have. There is plenty to do, but these are a noble people, and I feel sure that they will stand by their pastor in all wise efforts put forth for the good of the church. The people have been exceedingly kind to us. When we came a hearty welcome awaited us and without any solicitation on my part the salary was raised $250. The salary is paid the last day of each month and the pepole have almost entirely taken care of us in addition to what they have paid since we have been among them.

One night about two weeks ago the door bell rang and I went to the door expecting to meet a brother with whom I had an engagement at 7:30, but to my surprise I not only met him but scores of others, who without waiting to be invited, walked in and took possession of the parsonage. Who ever saw the like before? I will not attempt to mention in detail the thing s brought us. The pantry was filled to overflowing. The pastor was called to the center of the throng, and taking his place without knowing what was to follow, Brother S. G. Winstead opened up with an elegantly prepared presentation speech. What to do I did not know, but while his strains of eloquence were echoing, bewildered at what I had heard and at the generosity of the people, I pulled myself together and met the issue to the best of my ability, but found words at my command inadequate to express the feelings of my heart.

After lifting our hearts in earnest prayer to God the crowd quietly withdrew, leaving us to pack up and pile up the good things they had brought. We have a beautiful church, a convenient parsonage, and a noble people to serve, and a fine prospect of accomplishing something for our Lord. May God richly bless our efforts and give us a great victory.

F. M. Shamburger.

JONESBORO CIRCUIT

There are some folks who have very peculiar ideas and superstitions about Friday and the "13th." But I am free from these and have found Friday as good day as any other. It certainly was a great day on Friday, January 25th, when we held the first quarterly meeting for this charge. It was the greatest from many considerations that I ever attended. Every church on the charge was represented, every Sunday school superintendent had a report of their schools and the presidents of the senior Epworth Leagues had their reports. All these reports were encouraging and showed both Sunday school and Epworth League in a good working condition.

The stewards came with the best financial report I have ever known at the first quarterly conference.

The budget system is used at all the churches and the stewards' report showed more than one-fourth of all financial obligations paid. In other words I have sent checks to the orphanage, conference and general work for more than was due on first quarter. This clearly shows what a little effort and work can accomplish. I believe we have a board of stewards on this charge that cannot be surpassed for their loyalty and faithfulness to their task. The preacher does not have any concern about the finances with this board to look after this part of the church work.

A neat, modern and beautiful church plan has been adopted by the church at Lemon Springs. It is a plan from our church extension board and ample provision will be made for the Sunday school. We expect to begin actual work soon.

Last night, February 1st, while I was at the Sunday school workers' council a hurried call came for me to come over to the parsonage at once, for all of Poplar Springs church had come to see me. When I came over I found that not all the members were present, but a large number had come and had actually gone into the dining room and piled the table full and over with packages and bundles of almost all sorts of groceries, hams, fruit, etc. After a little social hour together and an attempt to thank them, we had prayer, and this happy party left, feeling good because they had made others happy and realized that it is more blessed to give than to receive.

Richest blessings on these good people, one and all. I have never served a more loyal, responsive and kind people than this Poplar Springs congregation.

Rev. L. B. Jones of Sanford preached a very fine sermon on prayer at our quarterly meeting. It was very much enjoyed by all. After this a sumptuous dinner was served by the ladies of Jonesboro.

In conclusion I am praying and expecting this to be the best year of any on this circuit. Asking an interest in the prayers of all those who read these lines, B. E. Stanfield.

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WOMAN'S PAGE

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Western North Carolina Conference

NOTHING BUT LEAVES

A fig tree stood beside the way,
The Saviour passed along,
A hungered, sought the tree and found
Nothing but leaves thereon.

Then said the Saviour, "From henceforth
No man shall eat thy fruit."
And when again the Saviour passed
'Twas withered to the root.

O, are we like this barren tree,
Which looked so fresh and green,
Yet when the Saviour sought for fruit,
Nothing but leaves were seen?

And when the blessed Saviour comes
To us, to seek for fruit,
Have we no goodly deed to show
That ripened for His use?

Will all be cast from off the earth
Who yield Him naught but leaves?
Then sad indeed would be our lot,
The thought my spirit grieves.

O blessed Jesus, hear and bless,
Enrich us for thy use,
That when thou comest, seeking, we
May yield abundant fruit!

Mrs. E. M. Anderson.

PRESENT CALAMITY A RARE OPPORTUNITY

So thinks Miss Kaetsu, head of a commercial school for women, and one of the leading figures in public charities, according to "The Far East" daily newspaper published in Tokyo: "The present calamity is a rare opportunity for everybody, especially women, to abandon the selfish and extravagant ways of living indulged in by a great many p rsons in recent years. The disaster has proved an excellent physical and moral test. The way many women have been living has been disgusting, and flippancy and selfishness had taken strong root in women's everyday life. But the calamity turned the wealthy into paupers in a few hours. Consequently everybody must hunt for himself for a livelihood. Those who wore gold wrist watches, rings and painted their faces are now treated as fools and cannot even board a car. If they walk the streets now in such a style they will be jeered at and mud thrown at them. If women are clad sensibly in simple coarse clothing, their sleeves tied back ready for work, they are treated kindly. Women should never forget the change that has so suddenly come about, and play their part with a firm spirit."—World News Bulletin.

OPENS DOORS TO CHRISTIAN TEACHERS FOR FIRST TIME

Mr. Peter Shih, Chinese, Department of Education Soochow University, Soochow, rejoices in this another open door, to enter for Christ's sake. Writing November 28th, he says: "I want to call your attention to the significance of these Bible classes at the government institution of teacher training. Years ago we were not allowed to go in there to conduct any sort of meeting. A few years ago they let us go in, but not to talk on religion of Christ. His name was not supposed to be mentioned. There was not even one Christian in that school. But this year, for the first time, they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own class rooms. Christian songs are being sung in their auditorium, where only last year only the worship of Confucius was tolerated. There are a few Christians among them now. Only two weeks ago, I heard that one of the students wanted to join our church at Konghong. I am taking Jesus the Master Teacher. All the boys in my class, numbering about fifteen, seem to enjoy Bible immensely. The Lord is great. His name be praised. It gladdens our hearts to see the victory of the cross of salvation. When Light shines, darkness has to disperse. Pray for us, th at we, all of us, live Christly lives among our non-Christian people. Pray that this work we are doing is done to Hi sglory and honor and that His church be made a reality in China as it should be everywhere."—World News.

TURNING DANCE HALL INTO A CHAPEL AT OUR OWN DOOR

Rev. A. J. Martin, French pastor n Louisiana, relates this story out of his own experience, which is one out of many such in the French mission in Louisiana:

"Twelve miles from the town of St. Martinsville, La., there is a French community where, until very recently, a Protestant sermon had never been preached. Having this place on my heart I began to plan to hold services. The only building available was a dance hall and the proprietor was a Catholic. When I asked him for the hall—much to my surprise—he willingly consented to let me have it, and offered same any time I wanted it, also furnishing good lights with his Delco plant. Upon securing the building, I immediately began to plan to get a crowd of French Catholics out to service. Due to the hostile priest and his well known tyrannical attitude, I resorted to a little strategy and it worked fine. I went to the printer and had a good supply of posters made as follows: 'Look! Stop! Read! Free Admission, Fine Music, Good singing, Very Good Speaker at Bernise's Dance Hall, Wednesday 7:30 P. M. Everybody Welcome.' I took these and tacked them all over town and told every boy I saw to spread the news. It worked like magic! Everybody thought a free show was coming to town! Wednesday night came and we had the crowd. With the little folding organ and a few good singers, we soon compelled attention. Every one attentively listened to the sermon. Before dismissing the crowd I asked for all those who had enjoyed the service and would like for me to come back to raise their hands, and about every hand went up. This was the beginning of our activities in this community where only about five could understand the English language. Of course we preached in French. There are still many more communities like this within our reach where the prospect for development is most encouraging.—World News.

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North Carolina Conference

KNOWING GOD THROUGH OBEDIENCE

If I could express in a single word all that was pent up in the beginning of Christ's missionary career, that word would be "Renunciation." Men count it a great sacrifice when they renounce an opportunity to make a home, yet Christ gave up his. They turn aside from wealth and count it a hard thing to do. Yet Christ became poor for our sakes.—Belle H. Bennett, Lambuth-Bennett Book of Remembrance.

ON PLANS FOR SUPERANNAUATE CAMPAIGN

Your committee appointed to lay plans for the participation of the Woman's Missionary Societies in the Superannuate Campaign, as authorized by General Conference, beg leave to make the following report:

1. In view of the fact that the supply department has always served the needs of ministers of our church, we recommend that this department be given the direction of the cultivation and activities of the societies during this campaign.

2. That in each conference the superintendent of supplies shall be the director of the movem nt. She shall pass on to the auxiliary superintendents the council plans, and use every means of stimulating the interest and efforts of the auxiliaries. Wherever necessary, an assistant superintendent of supplies shall be named by the conference to share the additional labors made necessary by the campaign.

3. That in each auxiliary a committee be appointed to carry out the council plans and that the superintendent of supplies be the chairman of this committee.

4. That during the months of January, February and March, 1924, the the claims of the Superannuate Fund be presented by this committee in the regular programs of the society.

5. That on March 16, 1924, the date for the financial drive, each Woman's Missionary Society, under the direction of this committee, shall canvass its membership for subscriptions for the fund, and that the pledge cards be held by this committee and collections pressed throughout the year. All money collected shall be turned in to the treasurer for the fund. Auxiliaries, as such, shall not assume quotas to be paid collectively.

6. That a full report of the pledges and collections be made regularly to the conference superintendent of supplies, who shall in turn report to the organization secretary.

7. That the participation of the Woman's Missionary Societies, as such, in the campaign be limited to the year 1924, and that at the close of that year the subscription cards be turned in to the church leaders of the campaign.

Mrs. F. H. E. Ross,
Mrs. B. W. Lipscomb.

MISSIONARIES RETURNING TO ORIENT

Miss Mary M. Tarrant, of St. Louis, Mo., and Miss Marie Raffo, of Fernandina, Fla., sailed January 10, 1924, for China on the President Taft.

Miss Ida Hankins, of Wilmington, N. C., left San Francisco on January 24, a passenger on the President Cleveland. Miss Hankins returns to her work in Korea after her furlough in the states.

Miss Bertha Tucker of Crawfordsville, Ga., who has been in Korea, will spend her furlough time in study at the George Peabody College for Teachers in Nashville. Miss Hortense Tinsley, also from Korea, has recently arrived in the states and expects to spend some months in study at Emory University.—Council Bulletin.

RACE RELATIONS SUNDAY, FEBRUARY 10

The Federal Council Commission on on the Church and Race Relations is asking that February 10 be observed in all the churches of the country, white and colored, as Race Relations Sunday. Since this subject holds so vital a place just now in the effort to make Christianity fully effective, it is felt th at in every pulpit at least one

(Continued on page twelve)

ADVOCATE PIANO CLUB SAVES YOU MONEY

You Are Invited to Join and Make This Saving.

You can now own a high quality, fully guaranteed Piano or Player-Piano at a price that means a big saving. The Advocate Piano Club consists of 100 members, all buying from the same source of supply. This means a big saving in the cost of each instrument. Each member is responsible only for his own purchase.

Other Features of the Club.

It enables the factory to pay all freight charges.

It insures all club members against disappointment or dissatisfaction by providing that you may first try the instrument in your own home without incurring any obligation or expense whatever. If you are entirely pleased with it you keep it and pay for it on the most convenient terms of monthly, quarterly or annual payments.

It insures the highest quality of Piano or Player-Piano fully guaranteed. Its free life insurance clause is a great protection to its members.

It enables club members to dispose of their old pianos to best advantage, in exchange for a new one or a player-piano.

Ludden & Bates, Southern Music House, are co-operating with the club to give each and every member an instrument of the highest quality and at prices that mean the saving of money. Thousands of pianos, each sold under a guarantee of perfect satisfaction or money refunded, and each bearing the familiar name of Ludden & Bates, Southern Music House, can be found in homes, churches and schools throughout the South. This name has always stood for the best in Pianos and Player-Pianos. Since 1870 Ludden & Bates instruments have been owned and appreciated by the foremost artists of the South.

Write today for the Club's Catalogue showing the various styles and full particulars as to the terms of payment, guarantees and insurance feature. Also ask for the Club's booklet showing dozens of letters from enthusiastic club members. If you intend to provide your home, church or school with an instrument, don't overlook this opportunity to save money and buy on such easy terms that you will hardly miss the money. Come in with the other ninety-nine Advocate readers and help all to make this big saving. Address the Manager Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

QUICKLY HEALS OLD SORES

Corona Wool Fat, a preparation extracted from the wool of sheep, is the world's greatest healing ointment. Quickly heals old sores and wounds of all kinds where everything else fails. Give it a trial. 8 oz. can 65c by mail. Money back if not pleased.



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It's not a Farm without Fruit



Apples, Peaches, Grapes, and Berries are needed as much as vegetables or grain. If you plan right you can have *fresh fruit* nine months of the year. Ask us how to do it. Send for our new catalog of all kinds of trees and shrubs.

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MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
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with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

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KNOXVILLE :: :: TENNESSEE

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

DANDY SCHOOL AT BETHEL

A training school for the Sunday school and church workers of Bethel and vicinity was conducted at Bethel January 27-February 1, Miss Keene and the writer doing the teaching, and splendid interest was taken in it. Approximately 70 people from Bethel, Conetoe, and Robersonville attended the school. Rev. L. L. Smith, the pastor, had worked diligently and made careful preparation for the school, so that when Miss Keene and the writer arrived on the scene, the stake was all set and everything in readiness for the week's work. There was splendid interest from the very start, and this increased as the work progressed. An indication of the interest in the school is the fact that the stores of Bethel voluntarily closed each evening in time to enable storekeeprs and customers to attend the classes.

IMPROVEMENTS ARE EFFECTED

A very definite motive moved the workers of the Bethel Sunday school attending the training school—a keen desire to have a thoroughly organized Sunday school properly functioning in all its departments. Bethel is just completing a new Sunday school and church buliding, which will represent an expenditure of approximately $50,000, and this new equipment, if properly used, will enable the Bethel congregation to have one of the most modern Sunday schools in the conference. A special committee composed of Rev. Mr. Smith, the pastor, Mr. H. V. Staton, superintendent, J. L. Gurganus, secretary, and J. B. Bowers, one of the teachers, to work with Miss Keen and the writer in making a careful study of the school and the building with a view to making the very best possible use of the equipment, and a number of definite improvements and changes will be effected.

OUR GOOD ROADS AND GAS

Four hours of work in the office at Durham Saturday morning, a conference in Raleigh in the afternoon with Rev. W. A. Stanbury relative to the Standard Training School at Edenton Street February 3-8, an evening in Wilson with Rev. F. S. Love, pastor, and Rev. S. A. Cotton, presiding elder, discussing plans for the Standard Training School at Wilson March 2-7 and the Conference-Wide Sunday School Conference there April 1-2-3, and then to Bethel in time to speak before Rev. L. L. Smith's congregation Sunday morning at 11 o'clock—thus is summarized the work of just a little over 24 hours in the life of your conference superitnendents of Sunday school work, covering a distance of 112 miles, which record is made possible by reason of good roads and gas.

CAMPAIGN OF EVANGELISM

Again we stop to remind our good pastors and superintendents and teachers that this is the time when we are supposed to be giving attention to the work of evangelism in the Sunday school. The work of the Sunday school is not only that of planting seed but also of gathering the harvest. And let's be sure that we do not neglect our opportunity during this harvest season. Rev. W. A. Stanbury of our own conference has an illuminating article in the February Sunday School Magazine which every Sunday school worker should read. There are other good articles on this subject of evangelism. Your Sunday School Board has a series of leaflets on the subject, which will be furnished free upon request.

WITH SILER CITY WORKERS

A most enthusiastic meeting of the Workers' Council of our Siler City Sunday school was held Thursday evening, January 24, at which it was the privilege of the writer to be present. Supt. M. M. Fox presided, had short talks on vital topics by various workers, and reports from the various classes, and the council decided upon a number of matters of importance to the school. The official Program of Work, which was adopted by the school last year, was discussed and certain points selected upon which to center for the next month, among them being a religious census or survey of the community, the organization of such classes above the junior department as are not already organized, and the prosecution of a campaign of evangelism looking to the proper observance of Decision Day.

PASTOR TEACHING TEACHERS

Rev. R. F. Munns writes: "Last night in our church in Gatesville twelve of our most enthusiastic workers and teachers organized a teachers' training class, the pastor to do the teaching act. You are going to hear from this clas sin the future."

NASHVILLE, N. C., HAS RECORD

There is a point on the Programs of Work for the cradle roll, beginners, primary and jurnior departments that reads as follows: "Workers attend workers' council regularly; read at least one specialization book a year. One-half of workers taking one unit for credit annually or graduate of Standard Training Course." And there is a Sunday school in which every elementary department has reached this point on these standards. This Sunday school is at Nashville, N. C. Mr. T. B. Dameron is the superintendent. The department superintendents are: cradle roll, Mrs. G. H. Strickland; beginner-primary, Mrs. T. B. Dameron; junior, Mrs. R. C. Calton.

Miss Keene met with the Nashville workers on Wednesday evening, January 23, and checked the elementary department departments. This is the first Sunday school in our conference that has reported this point reached on every elementary standard. It does not depend on building and equipment, but on folks, and these folks are the officers and teachers in our Sunday school and engaged in one of the greatest tasks in the world, training boys and girls in Christian character and service.

The cradle roll and junior departments at Nashville are "progressive" on their pappropriate standards. The primary department lacks only one point attaining this standard.

ROCKY MOUNT PROGRESSIVE

From Nashville Miss Keene went to Rocky Mount and met with the workers there on Thursday evening. Here again she presented the elementary programs of work. The primary department with Mrs. G. D. Lambeth as superintendent is "progressive," and only lacks one point being an "advanced" department. The workers said, "We will have that other point in a few weeks."

The junior department with Mrs. I. E. Smith as superintendent has only been organized a short time, but they have adopted their standard and are planning to work toward it this year.

TARBORO ADOPTS STANDARDS

On Friday evening Miss Keene met the workers at Tarboro. The workers were very enthusiastic over their work. While they did not reach all the points on the standard and are not ranking yet, they have adopted the standards for the beginner and primary departments, and we predict they will soon be reporting "progressive" rank departments. The junior department has not been organized, but they are graded by ages for class work and are using Junior Graded Lessons.

Western North Carolina Conference

SHELBY DISTRICT

It is being proven over and over again that only one-third of North Carolina's population is enrolled in the Sunday school. It is also being proven that only one-half of this third is actually present on an average Sunday. In order to change this poor record every denomination must do its part. The Methodists of the Western North Carolina conference have been doing a good part in bringing in new recruits and in stimulating regular attendance. Nearly 30,000 more names are on our rolls than were there three years ago. In order to call attention to this important feature of our work each charge's Sunday school enrollment is being compared with its church membership. This week we are calling attention to the record for the Shelby district:

	Ch.M.	S.S.En.	Pc.
Cramerton	182	596	327
Ranlo, Gastonia	158	434	274
Park Place	387	696	177
Franklin Av., Gast'ia	353	595	169
Layfayette St., Shelby	304	489	161
West End, Gastonia	442	629	142
Rock Spring	999	1100	110
Central, Shelby	644	704	109
Trinity, Gastonia	250	381	104
Lowell	336	447	103
Belwood	757	760	101
Main St., Gastonia	1081	1090	101
Dallas	352	350	100
East End Gastonia	258	256	100
Crouse	638	600	94
McAdenville	235	213	94
Lincolnton	528	457	87
Main St., Belmont	193	163	84
Polkville	787	662	84
King's Mountain	338	278	82
Mt. Holly	527	431	82
Lowesville	539	425	79
Cherryville	943	700	74
Bessemer	393	264	67
Shelby Circuit	616	388	63
South Fork	878	556	62
Lincolnton Ct.	704	400	57
Stanley	485	235	48
Total for district	14,307	14,279	99.8
Total for Conf.	129,882	127,882	98.4

A VENTURE

One never knows till he tries, but I have a feeling that our approaching series of district conferences for Sunday school pastors and superintendents will be well attended. At these ings one full day will be given to the considering of those things that partain to the managerial part of Sunday school work. Mr. M. W. Brabham, head of the administration department of Sunday school work in Southern Methodism, wil be with us and will feature the morning and afternoon sessions. We have never had meetings of this kind, but I believe they are needed and will prove immensely worth while. It is hoped that our pastors and superitnendents will note the following places and dates and arrange their affairs so they can be present:

Asheboro—February 29.
Mocksville—March 1.
Greensboro—March 2 (afternoon).
Thomasville—March 3.
Summerfield—March 4.
Kannapolis—March 5.
Marshville—March 6.
Lincolnton—March 7.
Forest City—March 8.

CONCORD SCHOOL

Rev. W. A. Jenkins has been urging a standard training school for Concord and vicinity for many months and at last we have come to the time when it could be arranged for. Last Sunday afternoon it was our pleasure to meet with a fine delegation of our pastors and superintendents from Concord, Kannapolis, Mount Olivet and elsewhere to discuss our training program. After considering the matter it was heartily and unaimously decided to have a training school in Concord March 16-21 for all of Cabarrus county. The following courses and instructors will be offered:

Beginner Organization and Administration—Mrs. C. L. Van Noppen, Greensboro.

Primary Organization and Administration—Miss Caroline Hess, Spartanburg, S. C.

Junior Organization and Administration—Miss Virginia Jenkins, Lexington.

Intermediate - Senior Agencies—Mrs. J. F. Spruill, Lexington.

Principles of Teaching—Prof. Claude T. Carr, Mooresville.

Organization and Administration of the Sunday School—O. V. Woosley, Lexington.

MOUNT AIRY

Miss Jenkins spent last Sunday in Mount Airy with our good people there. At the morning hours she was with the Sunday school and preaching services at Central. In the afternoon at Central she and fifty other Sunday school workers from the home church and Rockford Street discussed the Sunday school Program of Work for two hours. The people had a mind to get at real issues and were in no hurry to leave. At night Miss Jenkins ended a rather perfect day by speaking to the Rockford Street congregation. Rev. H. K. Boyer has led the Central congregation in the building of a commodious new Sunday school annex to his church and will soon have a house warming. Rev. G. W. Williams will soon begin the construction of a new church at Rockford Street to take the place of the present tabernacle made of rough lumber. These two hustling pastors are ably assisted in their Sunday school labors by E. H. Kochtitzky and W. R. Kiger, superintendents at Central and Rockford Street, respectively.

CENTENARY SPECIALS

During the next sixty days all Western North Carolina conference Sunday schools that are behind on their Centenary pledges will have the opportunity of selecting choice specials to which their Centenary money will go. These specials are so listed that they may be taken in shares of $25 each. While it is very desirable that these shares be paid at an early date where this is not desirable the time limit for winding up the paym nts can be extended. Definite instructions are being sent out to each school directly involved. An earnest effort is being made to place our Sunday schools in the "paid out in full" column.

WALNUT STREET S. S. ATTENDANCE

The following is a record of the members of Walnut Street M. E. Sunday school who have not missed a Sunday for the last year, two years, thre years, four years, five years and seven years, and who have received the little Cross and Crown Medal:

One Year—Betty Bryant, Annie Norwood, Ruby Wilson, Gracy James, Clarence Marshburn, Arthur Morrow, Edna Cole, Bessie Hunter, Everett Swaney, Lacy Boone, Millicent Maness, Wilburn Holler.

Second Year—Dorcas Koontz, Jesperay Jenkins, John Taylor Brewer, Louis Wilson, Edna Caudle, Howard Swaney.

Third Year—Mozell Koontz, Blanche Norwood, Thelma Cole.

Fifth Year—Helen Hicks.

Seventh Year—Edna Cole.

A. S. Arnold, Supt.

The Advocate carries in stock baptismal, marriage and church membership certificates. Order your supply from this office.

OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

School Building.—Recently I have inspected the new school building which is being erected at Franklinton. It is not only an imposing building, but modern in all its arrangements. The most careful and painstaking efforts have been taken in the design and construction of this great building. It would be time and money well spent for all those contemplating the erection of up-to-date school buildings to visit this model school building. Brother S. C. Vann has put his best thought into the undertaking. Franklinton and the surrounding country are to be congratulated upon having one of the very best school buildings in the state. When it is completed and furnished it will represent the expenditure of three hundred thousand dollars. It was a fine impulse that prompted Brother Vann in his noble benefaction. For generations it will stand out conspicuously as an expression of a man who had a great soul and a stateman-like vision.

* * * *

Lost Step.—I miss the company of a number of friends, Sunday schools and organized classes who supported children or sent monthly contributions. It is lonesome on the road I travel without their presence and their tokens of their love and good will. When the load is heavy and the road rugged and steep, I feel the need not only of their company but the push and lift they have so kindly given me in the good old days gone by. How I would love to have them to help me in the difficult task that has been assigned me! Unless I can have the glad, whole-hearted service and co-operation of all the friends, Sunday schools, organized classes, woman's missionary societies and Epworth Leagues, I cannot make our Orphanage what it ought to be and what the members of the churches of the North Carolina conference demand it shall be. How I am hoping and praying that all who have lost step with us, will join us again! How I do wish the others who have never joined hand and heart with us in our orphanage work would write me that I may count on them to the limit of their means and love!

* * * *

The Real Situation.—The executive committee which accepts or declines applications for the admission of children has many difficulties to encounter. So many communities seem to think that the cases they send to the Orphanage for consideration are more needy and worthy than any other cases that come before the committee. Let me say for the executive committee that these men give freely of their time and best thought to all the applications that come before them and render their decision accordingly. They do this as a labor of love for a cause that lies very close to the heart of each of them. They show no favoritism because they have nothing to lose or gain. They are actuated and controlled by one great motive, and that is to help those who most need assistance. Sometimes parties not knowing all the facts about all the other cases are a little disposed to criticise the action of the committee in some particular case. I believe if those, who are disposed to criticise, knew all the facts as a whole they would commend rather than criticise. Friends, please bear in mind that scores of applications are constantly coming before the committee, and they can only take a limited number because we have not the room to accommodate but about one out of every five who apply for admission.

* * * *

Forward.—We have stood still far too long. The need is so urgent and compelling that we dare not hesitate or delay any longer. Room for one hundred more fatherless children must be provided for immediately. The building program calls for an up-to-date school and administration building, kitchen and dining hall that will accommodate five hundred and fifty children and officers, and industrial building for vocational training, baby cottage and two additional dormitories. To carry out this big building program we are going to need in addition to what we now have more than two hundred thousand dollars. For several years we have not spent a dollar on new buildings, though the need has been imperative. We have been exceedingly considerate and patient because we knew there were big drives on for other important matters. We feel now that we have postponed and delayed our building program far too long. A few weeks ago I received nine applications one day. It was the request of the mother on her death bed that her children be sent to the Methodist Orphanage. While I was writing the above lines, two parties came to see me about taking five children out of a family of nine. The father of these nine children died last year, and the mother died last week. The baby is only five weeks old. With these facts before us, it does seem to me that our great church ought to open her arms and receive all such children! Two hundred and twenty-five thousand dollars ought not to be hard to raise.

CHILDREN'S HOME HAPPENINGS

The school at the Children's Home had an extra week of vacation the first of the year, owing to the measles, but the second week in January school opened, and things in all departments were soon running smoothly again.

The libary opening, which had been waiting the final shipments of the books of the Hanes gift and the printing of the library catalogue, which which seems to linger over long in the print shop, was finally achieved, and was a pleasant realization to every one wating to enjoy the books. The large gift of books by Mr. Ralph Hanes makes a valuable addition to the library advantages—particularly in the good selection of children's books, standard fiction, classic literature, nature books and other popular science books, entertaining biographies of great men and attractive volumes of the poets.

One of our Christmas gifts was a set of Compton's Pictured Encyclopedia. We were puzzled to guess where this set of nice books came from until the other day some one phoned to enquire whether we had received them. And as the enquirer preferred not to give her name, we were glad of the opportunity to thank her, for the gift was much appreciated, and the ten volumes of attractively arranged and highly interesting information will appeal to the boys and girls learning the use of books in the pursuit of knowledge.

Miss Ione McClure is librarian. The books are given out through the teachers of the grades, each grade having a separate time to get books. The library has over two thousand books on its shelves, and looks mighty good now to those who love to read. The catalogue, when it finally got printed, proved to be a nice piece of work, showing the different classes of books and their authors, and will be a great convenience in selecting books.

But the particular high desk that would be so convenient in handling the books in distribution, like one that Mr. Binkley saw down in Salem, with drawers for the card files, is still lacking. Margaret though has hopes and encouraging prospects of getting it started through the work shop as soon as the lumber gets the proper length of seasoning.

We have so ofen had difficulty in getting well seasoned lumber for particular articles that we are planning to build a dry kiln. That ought to add considerably to the convenience of the wood working department.

Waiting for things that are out of sight down an indefinately long vista of time was never a favorite occupation of the writer. The poet says that "All things come to him who waits." Well, yes, many things do finally arrive unassisted; and poets may know how to adapt the tedium of waiting by poetical pastimes. But suppose the article waited for happens to be a furnace grate needed to keep a house warm? In October the repair parts were ordered from the furnace dealers. We waited, as the poet suggested. The weather turned from fall warmth to cooler days. Efforts to hurry up things revealed a doubt as to the order reaching the manufacturers. It was then ordered direct from the factory, telegraphed for. The dormitory got colder. Finally the matron said something must be done for additional heat. The superintendent went down to see what the furnace people could do to expedite things, and had the good fortune to find the head man accessible; and the head of the firm looked up the second man of responsibility and he in turn showed the proper energy of interest, and all hands got busy passing the buck around. Just then the depot agent phoned up to them to inform them that the furnace grate for the Children's Home had arrived, and everybody felt relieved.

So the charm of the poet's philosophy seems to depend somewhat on what is waited for. Rheumatism and chilblains might find the feet of the too patient one waiting in January for the warmth of July and August.

But the Children's Home is usually on the lucky side of the waiting places. Many nice things arrive that we haven't waited for at all. John M. could hardly keep up with hauling things from the depot Christmas, and frequently munificent gifts drop down out of a clear sky. A large check from a gentleman at Lexington Thanksgiving, followed by another Christmas, and the little cheks that trickle in to keep grist flowing and the machinery running.

And a nice little typewriter table came to the writer all the way from Asheville some days ago, and my typewriter, so used to sitting around on all sorts of makeshift stands, looks almost proud and airish on its new pedestal of polished oak with a drawer and slide and a glass knob as a final note of elegance.

For sale at a bargain: One Lafayette single folder. Address N. C. Christian Advocate, Greensboro, N. C.

For sale cheap: One lot of shafting, cone pulleys, etc. The Advocate, Greensboro, N. C.

BOK PEACE PLAN DEFECTIVE

Thanks to Mr. Bok for his zeal, but his peace plan will not work. It lacks the main element needed to succeed, as convincingly shown in Mahaffey's charming and timely book—"WHAT AILS THE WORLD"—now endorsed by thousands of readers. To really aid the cause of peace and truth, this unique $1.50 book can be had from the Acme Press, Gray Court, S. C., for only $1.00.

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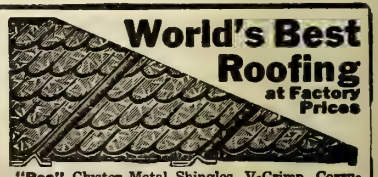
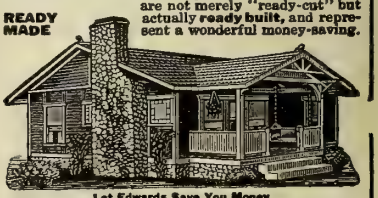
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BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

NEW LEAGUE AT ENFIELD

On Sunday evening, January 13th, 1924, the young people of the Enfield Methodist Episcopal Church, South, with their pastor, Rev. C. T. Rogers, met together for the purpose of organizing an Epworth League. Owing to the small number of people present at this time the only officers elected were the president, Mr. R. L. Williamson, and the secretary, Miss Annie Betts. Rev. J. Doane Scott was present at this meeting and made an interesting talk on Epworth League work. Rev. C. T. Rogers appointed a committee for the election of officers on the following Sunday evening, at which time the number in attendance was considerably increased and the regular officers were elected. We feel very fortunate in having for our president Mr. R. L. Williamson, who has had experience in Epworth League work and is a very wide awake person.

We feel sure that our league has before it a big future and trust that the number of members will continue to increase. Allene Vick,

NO, OUR LEAGUE IS NOT "HOKEY POKEY"

We commend Trinity League on the fact that they have a well managed social department which is active, tactful, winsome and progressive.

Readers, if your league happens to be "hokey pokey" and Mr. Daniels' solution of last week's issue has not solved the problem in your league, perhaps you would be interested in knowing something of the three leagues at Fifth Avenue church, Wilmington.

We believe if there is any royal road to a larger league membership it is by way of finding worth-while things for new members to do.

We believe that the devotional meeting is at the heart of the Epworth League. It may be made a power in the church the like of which has not been felt since the days of the class meeting's perfection. Our devotional meetings have not reached this height in our league yet, but they are above the medium of spiritual deadness. Though we do emphasize the importance of the devotional meetings we are not too busy with them to take up social service work. We realize the great need of Good Samaritans, and it is my earnest prayer that every league fulfill Christ's command and be a Good Samaritan.

Our social service red letter days, of course, are in the Christmas and Thanksgiving seasons, but we also visit the sick and shut-ins, taking long enough to sing and possibly pray and read the Bible. A few delicacies carried to the sick and some flowers sent speak words we never know how to say. Yes, the flower mission work is worth all its costs.

The social side of our league life is given full recognition. All forms of proper pleasure and amusement are welcomed and the department strives to emphasize the social nature of the Christian life by all possible means. We recommend the Christian life as a joy and gladness; a life of intellectual as well as spiritual growth. May not the leaguers of our land live so that outsiders will discover the beauty and winsomeness of the life that is in Christ?

Because the missionary enterprise is the chief busines of the church, therefore the missionary work is the chief business of the Epworth League. May not the theme of every missionary meeting be to inspire all our members with a steady, undiscourageable zeal to spread the gospel. Someone has said that if a league didn't produce missionaries, it needed either a funeral or a revival. If that is true the funeral of Fifth Avenue League can be indefinitely postponed. We have two leaguers who are missionaries—one is in the foreign field and the other is in training at Scarritt.

Because the advance of tomorrow depends upon today's young people, may not the leaguers all over our land work this year as never before, remembering that once in a while, even oftener, it is fine to do a piece of Christly work that doesn't fit into any report blank. Let us stand all together "All for Christ." Fannie Burnett.

NOTICE, RALEIGH DISTRICT LEADERS

February 29th will close the third quarter of the conference year's Epworth League work in the Raleigh district. Three months more and with the coming of June our annual assemply meets at Morehead City.

Raleigh district has been spoken and written of as a vanguard district. Each and every league chapter in the district has been directly instrumental in attaining this forward position. It is your promptness and thoroughness in directing the four departments of the league, the monthly cabinet and business meetings, well kept records, missionary pledges, pledged and paid, and last but not least your quarterly reports sent to the district secretary every three months that is altogether responsible for Raleigh district's splendid record.

Raleigh district institute will be held at Centenary church, Smithfield, N. C., Friday and Saturday, April 25 and 26. All roads lead to Smithfield! And "Boost Raleigh District!" They're all doing it!

TOWN CREEK CIRCUIT HAS NEW LEAGUE

We are in receipt of a letter from Brother W. J. Freeman, Town Creek, which tells us that a new league has been organized. He asks for some literature and information for making a good league.

We feel sure that this community will be greatly helped by the organization of this league and we shall expect to hear more from this new league soon.

Western North Carolina Conference

A CORRECTION

The very admirable paper appearing in last week's Advocate (League page) is the substance of an address delivered without notes at a recent meeting of the Concord City League Union by Mrs. Arnold Kirk of the Forest Hill chapter on the Life of Bishop Joshua Soule.

WHAT'S YOUR RATING?

Treasurer's report for January, 924:

	Miss.	Con. Dues
Asheville District—		
West Asheville	$5 .00	$ 2.00
Greensboro—		
Spring Garden St.	12.50	5.00
Bethlehem	15.00	10.00
Liberty	10.00	
Gibsonville	5.00	2.50
Centenary		10.00
Marion—		
Morganton	18.75	
Mt. Airy—		
Booneville	5.00	
Shelby—		
King's Mountain	5.00	
Dallas	15.00	5.00
Mooresville, Central		10.00
Totals	$91.25	$49.50
	Miss.	Conf. Exp.
Amts. pledged	$3765.00	$1500.00
Amts. paid	1275.47	228.00
Balance due	$2489.53	$1272.00

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Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



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WEAVER PIANOS



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

If You Do Not Sow, You Cannot Reap

¶ The field is now ours to raise a crop for the Forgotten Man. Let us not lose a minute. Prepare the fallow ground to the widest edge. Plow from daybreak until dark---and plow deep. It is the period of cultivation, and every hour counts big.

1. **A package, or packages, of the booklet "The Call of the Forgotten Man" should now have been received by every pastor. If in any instance the shipment has not arrived, notify the Board immediately. Distribute booklets with care.**

2. **Now is the time to ring out clear and strong on this subject which has filled us so completely. You are no longer held in restraint—let go. Preach with soul aflame concerning the cause. Send Lay Minute Speakers everywhere. It is the opportunity of a lifetime.**

3. **Let doubting Thomases put their fingers into the service scars of the old veteran preachers and go to the task with a will to win. O, the call of these heroes! Don't you hear it? It rises from the earth and descends from the heavens. Heed it!**

¶ To date (January 19, 1924) 2,728 Pink Leaf reports have been received, and 404 came during week just ended---a record. There are yet 3,672 charges to hear from on the Pink. If the entire Church responds 100 per cent on this vital matter, the Special Effort for Superannuate Endowment will have $10,000,000 officially subscribed before the six weeks' period of cultivation shall have ended.

Do Not be Blue, Boys; Be PINK

WOMAN'S PAGE

(Continued from page eight)

sermon a year might well be devoted to it, and one program in every Sunday school, young people's society, and other religious groups. In 1923 the day was observed in a great many churches. It is hoped that in 1924 its observance may be much more general. The results for good, it is believed, would be immeasurable.

The commission is publishing a booklet suggesting programs, topics, and materials suited to the occasion. Every one interested, whether pastor, missionary leader, Sunday school, or young people's worker, should write for it to the Commission on the Church and Race Relations, 105 East Twenty-Second Street, New York City.—Council Bulletin.

"SAVE AMERICA"

Each month the Bulletin will publish the above caption. An ample supply of this interesting book, "Save America," is on hand at Literature Headquarters and can be secured for twenty-five cents per copy, postpaid. The sale thus for has not been large, which may be due to the Christmas rush. Now that the new year is opening up, not only every auxiliary in Southern Methodism, but every member in every auxiliary should have a copy of this book.

A crisis is before us. Every force of evil is mobilized to break down prohibition and law enforcement. Our Christian women have no right to protection and no claim to citizenship unless they are familiar with the facts and help to save America by changing public opinion, and through their votes. The world is watching America today as never before. Those of us who represent great groups of missionary women who have worked untiringly for almost half a century for righteousness and justice must not fail at this crucial time to see that America is fit to rally the nations for rigteousness.

Do not wait to organize a state committee. Begin now by getting the women in your auxiliary, in your town, or city buy this book, read it carefully, then plan your Save America Campaign. The material for programs is in the book.

The victory against alcoholic liquor and against laxness of law enforcement may be decided this year, if the women are ready for it. Work toward registration rallies this coming spring, the object of which is to get every last law-abiding citizen registered. Save America rallies to be held in October, 1924, also.

Let's sell a million copies of "Save America." Order now from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price 25 cents.—Council Bulletin.

COLLECTION OF HERO STORIES

If you wish to make your program more interesting, a good way to do it is to have a story of one of our heroes of Southern Methodism told by some one in an interesting manner. Such men as Sostenez Puarez of Mexico; Young J. Allen of China; Jacob Riis, and Robert Morrison can be made to live again in the recital of their thrilling life work. Florence Nightingale, Frances Willard, Jane Addams, Laura Haygood and others are heroines whose names are outstanding in the world today and whose contribution to the church is beyond valuation. This package of hero stories contains 22 names, including those mentioned, and the whole package can be secured for ten cents by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn. Order now.—Council Bulletin.

If in need of a Bible of any kind, write the Advocate office and we will send you catalog to select from. We furnish Bibles for children, old folks, Sunday school teachers, pulpit, and in fact, anything you want.

OUR LITTLE FOLKS

THE FIRST SNOW

By Mrs. E. M. Anderson.

"Mamma, what are those little specks
That fall so softly down,
Covering all the housetops o'er,
Making white the ground?"

"I cannot even hear it fall,
And yet the ground is white,
And outside now the window sill
Is covered over quite."

"That's snow, my child." "But what is snow,
It looks so pure and white,
And seems to come from close the sky,
Away up out of sight?"

"'Tis only frozen vapor, child,
That first from earth doth rise,
And then comes down from out the clouds,
That seem so near the skies."

Does it come from Heaven, mamma dear,
Does God see when it falls,
And does He count each little speck
So soft and white and small?"

"Ah, yes, sweet one, He knows it all;
'Tis God gives us the snow;
And to this needy earth of ours
Each blessing gives, you know."

And then the little prattler turned
And watched the white flakes fall,
The while my thoughts to Heaven arose
To Him who guards us all.

And like the mists that from the earth
Ascend toward the skies,
To Him, who reigneth far above,
Our prayers must first arise.

And then His blessings will come down,
Our prayers He will attend,
E'en as the snow so beautiful
In soft white flakes descends.

PUSSY-DEAR'S STOLEN TRIP

"There Pussy-dear, I'm sorry to leave you, but Grandpa Tracy is ill, and Natilee, mother and I are off to his home in an hour's time. Mother says that kittens might be in the way, and so Dollie, next door, is going to keep you." With the explanation Anne embraced the black kitten serenely sleeping on the porch and hurried away to dress. Very soon everything was ready, and the big car stood waiting at the gate.

"Don't wake Pussy, Natilee," Anne said as they tipped by. "'I don't want her to see us go." The little girls were comfortably seated, and soon tearing along toward the Tracy's at a rapid rate. The twenty miles were rapidly driven, and they were all happy to find grandpa better. After finding out that Anne and Natilee began having a good time on the farm. Each morning they would visit the cows, horses and colts, making friends with all the barnyard animals. One day Anne received a card from Dollie. "We are going to stop by and see you all tomorrow," it said. Then at the bottom a postscripe, "Pussy-dear is well." Natilee and Anne gasped, "Who'll keep Pussy-dear while Dollie comes?"

"Oh," comforted Anne, after thinking for a moment, "she's only coming for a day, you see!" Natilee and herself then began planning a happy visit for Dollie. Bright and early the next morning up rolled the car with their little friend and her parents. Mrs. Sams jumped out, lifting carefully a basket by her side.

"This is something for Grandpa Tracy," she said. Anne took it and as she did so something inside began to move.

"It's alive!" she cried in astonishment, but Dollie's mother shook her head. Just then, as if to assert that her little mistress was quite right, there came a clear "m-e-o-w" from under the cover of the basket. In an ecstacy of delight the children knelt and opened it quickly, and Pussy-dear, black and merry as any one ofter her stolen drive, jumped out.

"You precious kitty!" Anne said. "You just had to find a way to come, and now that Grandpa Tracy is getting well, you can stay, too, for a nice visit and change of air."

Every one joined together in a great laugh, while Mrs. Sams remembered that she had left the basket open to put something extra in just before the car came to the door, and, hurrying in, closed it without looking inside again.

"We are so glad," said both Anne and Natilee, clapping their hands as they led the procession also, enjoying the frolic as much as any of the guests.—Kathleen Hay, in Child's Gem.

SALISBURY SCHOOL

At a most satisfactory and profitable meeting of the pastors and superintendents of Salisbury-Spencer-East Spencer at First church, Salisbury, Friday night, January 25, it was decided to hold the fourth annual standard training school at First church, Salisbury, March 30-April 4. Rev. J. F. Kirk and the other splendid backers are sure this will be our best school. They have many signs to encourage them in this belief. The instructors and courses are hereby given:

Story Telling—Mrs. G. W. Green, Greeleyville, S. C.

Junior Worship—Miss Virginia Jenkins, Lexington.

Intermediate - Senior Agencies — Mrs. J. F. Spruill, Lexington.

Principles of Teaching—Prof. C. T. Carr, Mooresville.

Bible, the New Testament—To be selected.

The Sunday School—O. V. Woosley, Lexington.

THAT BUILDING AND LOAN STOCK

This is to call your attention to your pledge in Building and Loan stock to the Superannuate Fund of our conferences.

If your dues are paid to date please ignore this letter, but if these dues are behind to any considerable extent, let us urge you to attend to the matter at once. Others are carrying their stock on the strength and faith that you are carrying yours, and it is incumbent on each one of us to keep faith with the other. We are getting in sight of the end, and the first subscriptions will begin to mature in July of this year. You know the great need of this fund, and it should be set to work just as soon as possible.

While in sympathy with the new movement by the entire Southern church for the Superannuate Endowment cause, yet as between the two ours is more helpful, as from ours the entire income goes to the claimants of our conference, while as to the other, we have a right only to one-half of the income.

We are interested in the matter first and only as you are and for a cause that has been too long neglected in our church.

May we not depend on you to see, at once, that your stock is paid up to date, and would you then drop us a postal card to that effect?

Jas A. Bell, Chm. Conf. Com.

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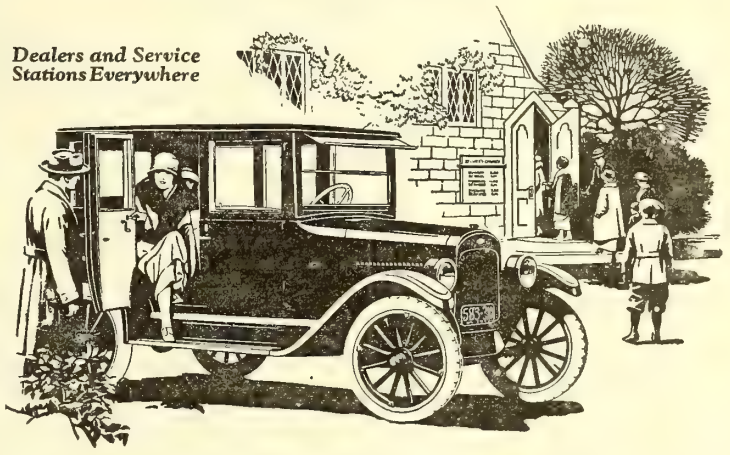
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield .....Mar. 4-5-6
Fayetteville, at Hay Street....Mar. 12-13
Raleigh, at Four Oaks .....April 24-25
Charlotte, at Rural Trinity....May 15-16
Durham, at Helena .....June 25-26
Rockingham, at St. Paul.....May 6-8

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
SECOND ROUND

February

Marshall, Walnut, 11 9-10
Swannanoa, Swannanoa, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

February

Peachland, Peachland, 11 24
Lilesville, Forestville, 3 24

March

Bethel Station, 11 1
Thrift-Moores, Moore's Chapel, 11..... 2
Belmont Park, night 2
Chadwick, night 5
Unionville, Mill Grove, 11 8
Marshville, Gilboa 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30

April

Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Centenary 10
Gibsonville, Whitsett, 3 10
Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, 11 24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Frankl'v, ngt, 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February

Cliffside, Avondale, 11 10
Henrietta-Caroleen, Henrietta, 7 10
Rutherford College, Con. Spgs., 11.....17
Glen Alpine, 7 17
Forest City, Pleasant Grove, 11.....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11.....1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

February

Stoneville-Mayodan, Stoneville, Sat. &
Sandy Ridge, Delta, Sat. & Sun.....9-10
Danbury, Davis Chapel, Sun, 2:30....10
Mt. Airy Ct., Zion, Sat. & Sun.....16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat.&Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun.....1-2
Summerfield, Con. Dis. Conf., Wed.... 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grv, Sat.&Sun. 8-9
Dobson, Old Siloam, 2:30 Sun. 9
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat.
& Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

February

Laurel Springs St., Transou 9-10
Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Lowesville, Snow Hill, 11 9-10
Stanley, Iron Station, 3 10
Mt. Holly, night 10
Cherryville Ct., 11 & 3 16-17
Cherryville Station, 11 17
Main Street, night 17

March

Crouse, Landers Chapel, 11 1-2
Goodsonville, Pisgah, 3 2
Dallas, Dallas, night 2
Franklin Ave., night 5
Shelby Ct., Sulphur Spgs., 11 & 3....8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April

McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

February

Concord Ct., Carmel, 11 9
Epworth, 11 10
Kerr St., night 10
Gold Hill, Liberty, 11 16-17
First Church, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

February

Mooresville, Broad St., 6 & 7:30 10
Rhodhiss, 6 & 7:30 17
Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24

March

Lenoir, First, 11 2
Lenoir Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

February

Sylva, Sylva, 11 10
Cullowhee, Cullowhee, night 10
Canton Station, 11 17
Lake Junaluska, Long's Chapel, 11....24
Bethel Ct., Harmony Grove, 3 24

March

Glenville Ct., Cashiers, 11 2
Highlands Ct., Highlands, night 2
Judson Ct., Maple Springs, 11 8
Robbinsville Ct., Robbinsville, 11 9
Andrews Station, night 9
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30

April

Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
SECOND ROUND

February

Hanes-Clemmons, Clemmons, 11 9-10
Davidson, Centenary, 3 9-10
Erlanger, Erlanger, night 10
Oak Ridge, Oak Ridge, 11 17
Thomasville Ct., Pine Woods, 3....16-17
Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Ogburn Memorial, Hiatt, 11 8-9

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

February

Durham Ct., Duke's 8
Leasburg Ct., Leasburg 9-10
Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 23-24
Gregson, 7:30 24

ELIZABETH CITY DISTRICT

C. B. Culbreth, P.E., Elizabeth City, N. C.

February

Kitty Hawk, Kitty Hawk 9-10
Roanoke Island, Manteo, night 10
Dare, Mann's Harbor 11
Stumpy Point 13
Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February

Hay Street, morning 17
Fayetteville, Cumberland, night 17
Person St. & Calvary, Calvary, a.m....24
Dunn, night 24

March

Duke, Black's Chapel 1-2
Newton Grove, Mt. Moriah 8-9
Mamers, Cool Spring 15-16
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30

April

Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Pleasant Plains 16
Elizabeth, Furdie 19-20

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

February

Mt. Gilead Ct., Mt. Gilead 9-10
Mt. Gilead 10-11
Hamlet 17-18
Rockingham 17-18
Piedmont, Pee Dee 24
Richmond, Steel's Mill 24
Ellerbe, Concord 29

March

Roberdel, Beaver Dam 1-2
Robeson, Bethesda 7
Lumberton Ct., Pine Grove 8-9
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31

April

West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28

May

St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

February

Farmville, 11 9-10
Greenville, night 10

WILMINGTON DISTRICT

J: M. Daniel, P. E., Wilmington, N. C.
SECOND ROUND

February

Wilmington, Trinity, a.m. 10
Wilmington, Fifth Ave., p.m. 10
Jacksonville-Richlands, Richlands a.m. 17
Wilmington, Grace, a.m. 24
Wilmington, Epworth. p.m. 24

ROCKINGHAM'S PROBLEMS AND ACCOMPLISHMENTS

The following letter comes to us from the corresponding secretary of the Rockingham league. She seems to want to make apology for not having any news and not having done anything in the league that "would be of interest to the other leaguers," but you leaguers read what this league has done and see if you think the secretary needs make any apology. We think not, but we hope that the league will accomplish its highest hopes in service for the Master. The letter reads in part:

"The hardest problem we have to deal with now is keeping the members interested so the attendance will keep up.

"We are planning to give a little play entitled, 'The Awening of Mr. Tite-Wad.' If this is successful in the league, we will probably give it in the church later and invite the public so they can see what we are doing.

"The delegates who attended the Morehead Assembly last summer have helped to give the stunt, 'The Burial of Mr. I Can't,, in a neighboring league.

"We are divided into two leagues now, a junior and a senior. That shows tmat we are growing some. The junior league is composed of children from the age of six to twelve.

"While our pastor was away during conference we held services for him. The junior league held the morning service and the senior league held the night service. The senior league also had charge of the Watch Night service on New Year's night.

"Miss Pearl Currie, Cor. Sec."

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Your Apparently Worthless Trash May Be a Gold Mine For You. I want to buy old cancelled United States and Confederate Postage Stamps on envelopes or loose, used before 1870. Collections.
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BIG REVIVAL AT PEACHLAND

Have just closed a twenty-four days' revival campaign at Peachland, which old-timers claim was the greatest meeting ever held in that part of the stat e. During the campaign some two hundred and fifty people professed faith in Christ. Besides this, on last Sunday afternoon at the men's service, after listening to a sermon on "law and order," based on the theme, "Let all things be done decently and in order," about two hundred and fifty men arose in a body, pledging their allegiance to Jesus Christ and to the enforcement of state law.

Mr. L. G. Sumner, who is associated with me in this work, is one of the finest choir directors and young people's leaders that it has ever been my pleasure to meet or hear. On last Sunday evening when we were holding a great mass meeting for men, Sumner was conducting a service for women at the Presbyterian church. At the close of the women's service every woman in the large audience of the packed house pledged themselves to Christ and His service. Large numbers of people from other places attended the meeting. We still have a few open dates, and would be glad to correspond with pastors for dates after July 1st, as we are dated up until that time. Our next campaign will be at Pageland, S. C. J. A. Sharp.

FAIRVIEW CIRCUIT

Just a word about the people called Methodist in Asheville, and on the Fairview circuit in the Asheville district. I am sure that some of God's children are living in this part of God's country, because some of them are loyal church members, praying church members, paying church members and faithful church members—all of which is characteristic of the children of God. During the Christmas holidays the parsonage at Fairview was stormed and taken by a squad of the soldiers of the cross. They were led by their corporal, Mrs. Holderby. The battle was not a hard one, for as soon as we discovered a Dodge car we were asked by the corporal if we could "fight," the answer being no! We were commanded to help unload, which we gladly did. Therefore, there were no casualties, except the dining table which was loaded beyond its capacity with the many good things to eat and wear which they brought.

The Ladies' Aid Society have been so nice to make us feel good by inquiring about our needs—told us they did not want us to suffer for anything we needed. I do not think there are any finer Methodist ladies anywhere than they are here, due to the fact that they know God and that they have such a splendid president, namely, Mrs. J. S. Williams.

Pray for me that I may be able to lead these good people into green pastures of spiritual blessings in Christ Jesus our Redeemer.

S. W. Phillips.

GOSPEL STOCK

For some years my business has been the practice of law in connection with the sale of bonds and stocks, and I now offer to a few generous hearted Methodists of North Carolina the best investment it has ever been my pleasure to handle, and in which my own profit and the profit of the other investors will be great.

This is to invest in a thousand dollars necessary to be raised to place Rev. H. Kimura into the active Methodist ministry in Japan. I absolutely guarantee the investment and the profits from it, and hereby openly pledge myself to pay back the investment with interest at six per cent to any investor who at the end of one year from date will write me that he has a better place to put his money and wants me to return it to him.

Mr. Kimura is a scholar and a gentleman and a Christian. He has been for the past three years at Emory University and is now ready to return to his native land. During his stay here Rev. Raymond Browning has been mainly responsible for his maintenance, and Mr. Browning needs help, and is going to get it. Before Mr. Kimura can return to his work in the Methodist conference in Japan he must be out of debt, and must have a certain sum in cash.

To do all this and pay his passage home requires about $1000. Mr. Browning has already contributed more than that, and I have taken upon myself the job of raising this money, and I am going to do it. The only open question is whether or not you will have enough sense to see and take advantage of your opportunity to help.

The Philathea class in the Memorial church here at Old Trinity has paid $110 to Mr. Kimura. Other parties here at Old Trinity have paid him about $50. I have subscribed for one share of stock in the balance of this enterprise at $100, and I want about eight other North Carolina Methodists to do the same thing. I want you to write me simply to say that you will pay this money whenever I notify you of the names of the others who have agreed to join so as to make up the total amount. We will later do this, and when the money is sent in to Mr. Browning he and Mr. Kimura will send you a receipt for it, and you will have a personal investment in making Japan a Christian nation, which is one of the finest things that any person can do.

As soon as Mr. Kimura gets settled in Japan he will write of his work to each of these contributors through the Advocate, and will do the same thing at least six months. At the end of the first year if you are not fully satisfied with your investment (and you will be the sole judge) I will very pladly return to you the full amount of it with interest at six per cent.

I am a business lawyer and konw investments, and I am talking only plain business horse sense when I say that I consider this the best investment I have ever come across.

Rev. Raymond Browning has been preaching at Trinity for the past three weeks, and he has settled the whole mess about the fundamentalists, free thinkers, and all that rot, but just preaching the gospel of Jesus Christ as it is found in the Bible. It is the finest meeting this community has known since the year 1894, when a big revival was held here by Rev. J. E. Woosley, who is the present pastor of the church. His preaching has reached the hearts of our people, and he has put a new life into the church. What I want someone to explain to me is why our Methodist churches allow themselves to be made into collective agencies for gospel sharks, when this man Browning preaches the gospel of Christ and Wesley, and the only thought he ever gives to money is to get it for others like Kimura and similar persons he has helped.

I will appreciate it if everyone who reads this letter with real interest will take a few minutes off and write me something in reply to it, even if you don't happen to be able to send the $100, and maybe you can help me to find the man who has the money.

The motto of my business office is: "It Shall Be Done." Mr. Kimura is going back to Japan soon to start in the Methodist ministry, and help to make that virile, growing nation a Christian nation so it will not be a menace to America or to anything else that is good. When I offer you a chance to invest in this, I am entirely sincere in saying I feel just like I would if I were able to offer you United States government four per cent bonds at fifty cents on the dollar when they are really worth their par value. In reply I will appreciate a prompt answer to this appeal.

Bruce Craven,

Soggy Biscuits and Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

In Memoriam

BURGESS—Lydia, daughter of Bro. Griffin Burgess, departed this life on October 9, 1923. Lydia left behind the indisputable evidence that she was going home to be with Jesus. Lydia's mother has been on the other side for a few years. She leaves her father and a devoted step-mother behind to mourn her death. Though she is gone she still lives in the memory of those who knew her. We pray that the heavenly Father may comfort the hearts of the sorrowing friends and loved ones. S. Salyer.

FELTON—Mrs. Hattie Felton, wife of James Felton, died December 3, 1923. She had been a devoted member of the Methodist church for many years. I visited Sister Felton several times after coming to Old Trap. I always found her cheerful and a patient sufferer. Her house was set in order; theer were no dark clouds in her spiritual skies. She leaves behind a husband, a daughter and two sons, besides a host of friends to mourn her death. May the great God of peace who is able to comfort the sorrowing be their constant companion.

S. Salyer.

FINCH—On January 1, 1924, the death angel visited the home of Mr. and Mrs. I. C. Finch and took from them their only son, William Braxton, a very bright child of two months. No one could have been more patient during his long suffering. The home is so lonely without him. We are grieved to part with one so sweet for earth, but God knows best. The funeral was conducted by Rev. L. C. Brothers. His precious body was brought to Mount Pleasant for burial. His grave was covered with flowers. We who saw him suffer can truly say:

"Sleep on little William
And take your rest;
We loved you well.
But Jesus loved you best."

A Cousin.

ELLIOTT—Watson Emory Elliott was born in Iredell county May 18, 1856, and died at Jonesville, N. C., May 20, 1923. Early in life he joined the Methodist Episcopal Church, South ,and at the time of his death was a loyal member of the Elkin Methodist church. He is survived by his widow and six children. The children are: Mrs. J. H. Hendrix, Queen, Ark.; Daily Elliott, Statesville; Miss Weetta Elliott, Mrs. C. G. Mathis, Miss Willie Elliott, and Joe Francis Elliott, all of Jonesville. He is also survived by a brother, Rev. W. F. Elliott, of the North Carolina conference. He was buried at Pisgah Methodist church in Iredell county, the service being conducted by Rev. D. A. Oakley.

A. P. Ratledge.

HODGES—Bro. J. R. Hodges passed to his eternal reward Friday, the 11th of January. He had been a great sufferer for some time while all that loving hands and medical skill could do was done, yet he was not able to stand the awful strain and went to live with his Lord. He was 72 years old and had been a member of Kershaw Methodist church on the Oriental charge for a number of years. He leaves a widow and four children to mourn their loss. He also leaves five other brothers who live in and around Washington, N. C. We laid his last earthly remains away in the cemetery at Oriental to await the final resurrection. J. C. Whedbee, P. C.

CAMPBELL—Charles Monroe Campbell was born June 4, 1845, and departed this life December 13, 1923. He was married to Miss Mary E. Cruse February 14, 1871. Five children were born to them, one died in infancy and the others, Charles Edgar of Sanford, N. C., Mrs. W. A. Rogers of Pineville, N. C., Mrs. S. H. Johnson of Gastonia, N. C., and Mrs. W. L. Patterson of Pineville, N. C., together with his widow all survive him. There are 12 grandchildren and three great-grandchildren.

Brother Campbell professed faith in Christ early in life and joined the M. E. Church, South, and lived a faithful Christian life. He was a steward in the church for perhaps forty years, was Sunday school superintendent for a number of years and was always loyal to his church. He was a soldier in the Southern army in the great Civil War through the entire four years; was a faithful and valiant soldier, and he never tired of telling of his many and thrilling war experiences over and over again. He was a true man in the home, in the church and in and for his country. We laid his body to rest in the old cemetery at Harrison church, where he and his wife were members. We shall miss him so much, but by the grace of God we expect to meet him again. May the Lord bless and sustain the widow and children and loved ones.

T. J. Houck.

ALLISON—Just having passed her sixty-seventh birthday Mrs. Sallie Burea Allison went home to God on November 29, 1923. The Lord spared her to wait patiently and tirelessly on her husband in his declining health, who preceded her to eternity only a few months. After he left her it seemed that her work on earth was finished, and she soon took her departure to meet him in the beyond. There is no doubt as to her soul's eternal safety, for all who knew her speak of her as a saint. It was an inspiration to the preacher while preaching to look into her saintly face. Her countenance and her life were an inspiration to all people. May the Lord be with those who are left behind.

E. C. Durham.

BOYETTE—"How blessed is the righteous when he dies." Thus when the spirit of Mrs. G. W. Boyette winged its flight to the haven of rest it was for her to enter that home that remains for the people of God.

She was Miss Lossie Usher and was born in Cumberland county April 7, 1873. In March, 1894, she was happily married to George W. Boyette and died at her home in Chadbourn early Friday morning, December 28, 1923. There are six children of this marriage, all of whom together with the husband and an aged mother and two brothers with other relatives survive her.

When only a girl Sister Boyette was happily converted under the ministry of Rev. Phillip Greening and united with Tabor Methodist church near her home. Later she transferred to Chadbourn and remained a loyal, interested and devoted member until death. She was a great sufferer for more than two years, yet with patience and great fortitude she bore it cheerfully and like a Christian. At her request the fifth chapter of James was read often and also at her funeral. If I have ever seen a genuine good woman she was one. And as mother, wife, daughter or friend she was true and good and a lady. Her children have a rich legacy in her life and influence.

The funeral services were conducted at the home by the writer, a former pastor and friend for four years, assisted by Rev. F. T. Wooten of the Baptist church.

May God bless the bereaved ones.

B. E. Stanfield.

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In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. Wm. C. C.

Lexington, Virginia.
I know of several who were relieved of rheumatism with this water. Please ship at once and oblige. J. P. R.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. Mrs. H. C. E.

Sign the Coupon.

Leeds, South Carolina
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief.
W. F. M., M. D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing.
REV. M. L. U.

Fill Out This Coupon and Mail It Today

SHIVAR SPRINGS,
Box 4-L, SHELTON, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith three dollars (check or money order) for ten gallons of Shivar Spring Water. I agree to give it a fair trial in accordance with instructions contained in booklet you will send and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within thirty days.

Name_____

Address_____

Express Office_____

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, FEBRUARY 14, 1924 No. 7

EDITORIAL ~ PARAGRAPHS

"A tempest in a teapot" has a way of breaking away from those circumscribed boundaries and becoming a great raging tempest upon land and sea. The latest illustration of this is the Teapot Dome oil scandal that now has political crafts adrift with sails torn and masts broken, and the end is not yet. This is one time that oil does not calm the troubled waters.

* * * *

Money talks. It tells that some are crooked and that others are straight; that some are misers and others are spendthrifts; that some are stingy and others are generous. Hush money may stop the man's mouth. But you cannot hush the mouth of the coin. For it will speak out against both him who gives and him who takes. The language of money is the language of silence, for silence is golden. But silent witnesses seldom lie. You can, therefore, put confidence in what it tells you about other folks. It is not how enthusiastically a man sings missionary hymns, but how gladly he contributes to missions that tells of his interest in world redemption. Dollars speak more eloquently than tears of one's interest in the orphan. The dollar says, "Learn a man's character by watching what he does with me."

* * * *

It is not so much the furnishings of the house as who occupies the house. "The prophet's chamber" in the house of the Shumanite had only "a bed, and a table, and a stool, and a candlestick," but that was adequate, for the presence of Elisha gilded the room with glory. It is not the number of volumes in the library or the equipments of the laboratories that constitute a great college. It is the quality of the teaching force. A master spirit on a log is better than a pigmy amid stacks of books and boxes of test tubes. The true ideal for a college or university is great teachers, extensive libraries and the best laboratories that money can buy. The style of pulpit is a trivial incident, the preacher is the all important thing. Wesley alive is alright on a tombstone, while no pedestal, it matters not how high, can give life and power to a dead preacher.

* * * *

A life of sacrifice and service, of unfailing devotion to God and the church, and of searching after those spiritual riches which by right belong to the children of a heavenly Father cannot be measured by mental processes, nor put within the circumscribed limits of the logical syllogism. Its range is far beyond such boundaries. Just as the odor of Mary's alabastor box, which was a gift of passionate love to her Lord, could not be confined to certain obligations to the poor, but filled the room, and has filled the world. In like manner, the life which overflows with a constant and passionate devotion to Jesus Christ, cannot be confined within intellectual processes. Even the doctrines which a man believes, and believes with all his heart, are only the banks and brays to guide such a life, which is as a river that ever flows onward with increasing volume and that finally makes glad the City of God.

In preaching the man behind the text must be taken into account. When a moral giant speaks the people say, "it thundered." When a man discusses social evils, personal righteousness, and the issues of eternal life and death the heart must be ablaze with passion and the truth must be hurled forth with the dynamic of a profound and abiding moral conviction. A man who lives constantly with a keen and solemn sense of his obligations in the discharge of duty will be bold to utter the truth and let it hit where and whom it may. In memory of such prophets of God the world has built its monuments to which pilgrims turn along a much traveled pathway.

* * * *

"If you need me, just sound your bugle horn," was the standing pledge of doughty Scotchmen to their leaders in the heroic days of William Wallace and Robert Bruce. It was this disposition to dare and to do that gave to the world those centuries of heroic history. It is the same willingness to serve and to sacrifice that will enable the church of Christ to write history which is well pleasing to God and that will become the joy and inspiration of succeeding generations. God save the church from a ministry of hirelings and a membership of weaklings who are lovers of pleasure more than lovers of God!

* * * *

Those who claim to know say that the nation's "beauty" bill runs annually to almost one billion dollars. In Chicago, alone, 6,000 people are at work in the "beauty" parlors doing their best to temporarily improve the appearance of people. The American people undoubtedly are in possession of pulchritudinous proclivities—both men and women, for these proclivities are not confined entirely to the female of the specie. And in man instances there is a great need. But we never could understand why a girl or woman, if she had the least bit of taste or complexion, would make her cheeks look like an orange peel. Then we recall that the ways of a woman are like the ways of the Lord, "they are past finding out," and in consequence, we pursue our journey walking by faith, and not by sight.

* * * *

When are we going to stop talking about the "preliminaries" in the church services? Or quit behaving as if the first part of the service does not even call for good manners in church, to say nothing about one's being on time at the beginning of the hour for worship? There are no "preliminaries." The period of worship begins with the first notes of the organ, if there be an organ voluntary, and if not, with the first utterance of the minister. Indeed to people who are devout, or who observe the proprieties of the house of God, the period of worship begins with one's entrance into the holy place. To behave in a church before the services begin as if it were the grand stand for a ball game or a horse race is deplorable. Let us remember that "the Lord is in His holy temple; let all the earth keep silence before Him." Be reverent and well behaved in the house of God.

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To all preachers of the Gospel, year.....1.00

HOPE HULL: A BRILLIANT YOUNG PIONEER

Hope Hull, a native of Maryland, was a young pioneer, whose itinerant career was one of great distinction. His first work was on the Salisbury circuit, then the Pedee one year, after which he went to Georgia, where he spent the remainder of his useful life except the year 1792, when he served the Hartford circuit in Connecticut, Bishop Asbury having taken him there to assist Jesse Lee with the work in New England. Mr. Hull located in 1795, built an academy in Wilkes county, Georgia, In 1802 he moved to Athens, Georgia, became one of the founders of the University and at one time its president. He died October 4, 1818.

Of Hope Hull Bishop Coke wrote:

"Mr. Hull is young but is indeed a flame of fire. He appears always on the stretch for the salvation of souls. Our only fear concerning him is that the sword is too keen for the scabbard—that he may lay himself out far beyond his strength. Two years ago he was sent to a circuit in South Carolina which we were almost ready to despair of; but he with a young colleague (Mastin) of like spirit with himself, raised that circuit to a degree of importance equal to that of almost any in the Southern states."

Lorenza Dow, that unique genius who was to the first years of the nineteenth century what Billy Sunday is to the present day, describes the impression Hope Hull made upon him in Connecticut when as a boy he heard him preach for the first time.

"There was much talk," says Lorenza Dow, "about the people called Methodists who were lately come into western New England. There were various reports and opinions concerning them. Some said they were the deceivers that were to come in the last times; that such a delusive spirit attended them that it was dangerous to hear them preach, lest they should lead people out of the good old way which they had been brought up in, and that they should if possible deceive the very elect. Some on the other hand said they were a good sort of folks.

"A certain man invited Hope Hull to come to his town, who appointed a time when he would endeavor, if possible, to comply with his request. The day arrived, and the people flocked out from every quarter to hear as they supposed a new gospel. I went to the door and looked in to see a Methodist; but to my surprise he appeared like other men. I heard him preach from 'This is a faithful saying and worthy of all acceptation that Christ came into the world to save sinners.' And I thought he told me all that ever I did.

"The next day he preached from the words, 'Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?'

Dow says that toward the close of the sermon Hull pointed his finger toward him and said, "Sinner, there is a frowning Providence above your head and a burning hell beneath your feet, and nothing but the brittle thread of life keeps you from falling into endless perdition. But says the sinner what must I do? You must pray. But I can't pray. If you don't pray then you will be damned." "And as he brought out the last expression he either stamped with his foot on which he stood or smote with his hand upon the Bible, which both came home like a dagger to my heart. I had liked to have fallen backard from my seat, but saved myself by catching hold of my cousin who sat by my side, and I durst not stir for some time lest I should tumble into hell."

Dr. Lovick Pierce in a careful estimate of Hope Hull as a preacher says among other things:

"Mr. Hull was a fine specimen of what may be regarded an old fashioned American Methodist preacher. His oratory was natural, his action being the unaffected expression of his inmost mind. Not only was there an entire freedom from everything like mannerism, but there was a great harmony between his gesticulation and the expression of his countenance. He seemed in some of his finest moods to look his words into his audience."

REV. H. M. BLAIR ILL

In an exploratory operation last Tuesday morning at the Wesley Long hospital, it was found that Brother H. M. Blair, for twenty years editor of the Advocate and an honored member of the Western North Carolina conference, has cancer of the liver.

Brother Blair's health, while not good for some time before he surrendered his work with the Advocate in the fall of 1920, has been failing for the last six months. He went to conference at Winston-Salem in October but was able to stay only one day when he had to return home. Since then he has been about home except when he came up street occasionally. His visits to the Advocate office where he felt free to make himself at home became less frequent because he was not able to get away from his home on Percy street, where he has lived for a number of years. His last visit to this office was for a few minutes a week ago last Saturday.

He went to the hospital Friday morning, February 8, and as noted underwent the operation Tuesday, February 12. He is resting very well except at times he suffers great pain and is very weak.

MRS. W. C. NORMAN

The North Carolina conference, in session at Wilmington, N. C., was shocked on the morning of December 7, 1902, by the sudden death of Rev. W. C. Norman, one of its most prominent members. Now, after a little more than twenty-one years, the woman who for a quarter of a century walked by his side, sharing his toil and rejoicing in his successes, has answered the summons to go and join the spirit of her honored husband in the heavenly world.

Mrs. Sallie Clement Hargrave Norman died Saturday morning, February 8, from complications following a surgical operation ten days before in Dr. Kelley's private sanitarium, Baltimore, Md. The body arrived in Lexington Sunday morning and the funeral services were held Monday afternoon, February 11, being conducted by Rev. W. L. Hutchins, pastor of the First Methodist church, assisted by the editor of the Advocate, and the body was laid to rest by that of her husband in the Lexington cemetery.

In 1877, at the age of twenty, Sallie Clement Hargrave, the daughter of Hamilton Hargrave, a large land owner and prominent citizen of Davidson county, married Rev. W. C. Norman, at that time completing his second year at Person Street church (now Central church, Raleigh). The youthful minister and his young wife remained at Person Street two years then went to Louisburg, where they served four years. The other pastorates were Edenton Street, Raleigh, four years; Centenary, Winston, four years; Grace, Wilmington, four years; Edenton Street another quadrennium, and three years at Trinity, Durham. They expected to return to Trinity for another year, but Brother Norman was suddenly cut off, as previously noted, at the Wilmington conference.

After the death of her devoted husband, Mrs. Norman returned to Lexington and made her home with her brother, Mr. C. C. Hargrove. Mrs. Norman seldom left Lexington. She was content to spend her time in church work, in Christly deeds for the people of the community and in keeping the flowers fresh upon the grave of her departed husband. She was devoted to her brother's children and never let an opportunity pass to show kindnesses to her pastor and his family. Every pastor who within the past twenty years has served Lexington station, knows of her constant and devoted attention to the occupants of the parsonage.

Not only do the people of Lexington mourn the departure of this good woman, but those who knew her in Raleigh, Louisburg, Winston, Wilmington and Durham will learn of her death with sorrow.

The members of her immediate family who survive are C. C. Hargrave and R. S. Hargrave and Misses Minnie and Mary Lee Hargrave, all of Lexington. We join with all sorrowing friends in extending sympathy to these and other bereaved ones.

THOUGHT WELL OF THE PLAN

Dr. H. C. Levermore, author of the Bok peace plan, spoke last month before the Ohio Pastors Convention in Columbus and in the discussion that followed his address one of the pastors present without suspecting his being the author of the plan asked Dr. Levermore what he thought of the plan. Dr. Levermore modestly replied that he thought well of the plan as a practical step for the United States to take right now.

It is of interest to note that Dr. Levermore was a classmate of Woodrow Wilson in Johns Hopkins University, and that of the first 400,000 ballots which have been received in the referendum over 350,000 favor the plan submitted by Dr. Levermore and that was accepted by the committee of awards.

OUR OWN CORNER

Both conferences unanimously adopted the reports of the Boards of Christian Literature, a paragraph of which reads as follows: "We recommend that a vigorous campaign be made in February, March and April to increase the circulation of the North Carolina Christian Advocate." No one voted against it, hence it is unanimous. All together, let's go!

* * * *

The Advocate takes its hat off to the Rev. John H. Green, pastor of Belwood charge, and bows its grateful acknowledgement to him for the largest list of renewals and new subscribers yet received. A fat, juicy check which has kept Miss Hayes in a good humor all week was enclosed. Thank you, Brother Green. May many more follow your example.

* * * *

There are about 75,000 Methodist families in North Carolina. Less than one-third of them take the Advocate. If every subscriber would get one more it would make a big difference. Why not?

* * * *

If the 550 pastors in North Carolina Methodism would determine that the Advocate should have 30,000 subscribers in thirty days that number would be on our mailing list. What about it?

* * * *

We like to have left off the 20 presiding elders. If they said the word it would not take thirty days. Just let it be known, Brother Elder, that you want it done, and the subscriptions will come.

* * * *

A number of church organizations are making the canvass for subscriptions to the Advocate. We trust that every pastor will see to it that some one makes the canvass in his congregation. Put it into the hands of the Woman's Missionary Society or some other organization. They are to retain 10 per cent of all money collected.

* * * *

Presiding elders, preachers, lay leaders—all friends of the Advocate—we beg of you to make February, March and April the biggest Advocate months in the history of the paper.

PEOPLE AND THINGS

Rev. Raymond Browning will begin a meeting at Graham Sunday, February 17. He has been at Graham and Burlington before and his friends welcome his return.

Rev. J. C. Umburger has just moved into a newly equipped parsonage in Wadesboro and is now pleasantly located and hard at work. He is pastor of the Bethel and New Hope circuit.

Rev. W. L. Maness is driving ahead "in high" when the way is not too rough on the Fayetteville circuit. He has the co-operation of his people and expects to make this another great year for his good charge.

Bishop Darlington at the request of Bishops Murrah and Candler will have charge of the North Georgia conference until Bishop Murrah recovers sufficiently to do the work or till some other arrangement has been made.

Married, at the parsonage, Central Falls, January 25, 1924, Elizabeth Windsor and Arlindo Hall. Miss Windsor is a niece of Mrs. O. P. Routh of Central Falls, and Mr. Hall is a son of Mrs. Nannie Hall of Uwharrie.

The faculty vote at Trinity College on the Bok peace plan stood twenty to one in favor of the plan. The vote of the senior class stood twenty-eight to one in favor of it. The total vote cast by the college was 482 for and 80 against. Only about half of the college community voted.

Rev. T. F. Higgins, pastor of Brevard Street, Charlotte, is able to take upon his work again after several weeks absence on account of serious surgical operations. His congregation is extending him hearty congratulations upon his recovery and are rejoicing to have him with them again.

Rev. J. W. Fitzgerald in sending in a list of subscribers to the Advocate adds that he has a good, loyal people and plenty of fried chicken. Why a man who lives in Davidson county, the land of plenty, will talk to a man in town about such things shows that he has little respcet for the the feelings of other people.

Rev. Carl E. Gaddy, formerly of Hamlet, but now of Winona Lake, Ind., and who has several years of successful evangelistic experience, is anxious to return to his native state for several evangelistic engagements during the spring and summer. He has is own singer. Any brother who may be looking for a man who will do good work in a meeting can address him at Winona Lake, Ind.

Rev. J. S. Hiatt, pastor of Burkhead church, Winston-Salem, was the principal speaker at the annual banquet of the Tucker-Ward Hardware Co. which was held at the Robt. E. Lee hotel on the evening of February 8. This popular pastor tried the role of humor something after the order of Mark Twain or Ervin Cobb, and acording to press reports succeeded admirably. A Methodist preacher can do almost everything except get rich.

Bishop W. F. McMurry, 1119 Fourth Street, Louisville, Ky., desires to secure copies of the following Disciplines to complete a set: 1790, 1791, 1797, 1800 and 1801. He has duplicate copies of some rare editions, and would be willing to make exchanges. Anyone having copies of those listed above who are willing to part with them should write to the bishop at the address given above.

The author of "Onward Christian Soldiers," "Now the Day Is Over," and other hymns died recently in England. Rev. Sabine Baring-Gould was nearly eighty years old at the time of his death. He had composed "Onward Christian Soldiers" for a special occasion when the school children of Yorkshire were to march from one village to another and no suitable hymn was available. This was in 1865.—Central Advocate.

We have from Dr. W. W. Peele, pastor of Trinity church, Durham, this sorrowful message: "Mrs. E. C. McCless, the owner of the Colonial Hotel at Lake Junaluska, is critically ill at the home of her daughter, Mrs. F. S. Aldridge of Durham, N. C. Mrs. McCless has been a mother to many Trinity boys and is known throughout our church because of her long connection with Lake Junaluska." We hope to learn of her speedy recovery to health again. The interest and prayers of a multitude of friends are hers in this critical illness.

Rev. H .G. Stamey, a superannuate member of the Western North Carolina conference, is reported ill at his home at Rutherford College. We trust he is not seriously sick.

Rev. M. V. Mercer, father of Rev. S. E. Mercer, presiding elder of the Weldon district, died at his home near Lumberton about midnight Monday night. He was in his 87th year and for some time had been in declining health.

Rev. G .A. Stamper, one of Winston-Salem's popular pastors and a good friend of the Advocate, was in our office for a chat on Tuesday. He also brought another list of subscribers. He reports his work in good shape.

Rev. C. E. Rozzelle has been appointed to Main Street, Gastonia, to take the place of Rev. W. A. Lambeth, who goes to Mr. Vernon Place church, Washington, D. .C. Mr. Rozelle is a gifted young minister who is very popular in Gastonia, where he is well known and greatly admired.

Rev. D. A. Petty, in his charge paper, the Piedmont Methodist, gives the names of all who take the North Carolina Christian Advocate in his charge, and in urging others to subscribe makes this truthful statement: "I think no person can do their full duty by their church who does not read its paper regularly."

The World's Work Magazine is offering $500 for the best sermon submitted between this and April 1. Theological argument is barred. But "any kind of sermon that makes real the spiritual life to doubting, or anxious, or weary human hearts, is welcome." Brethren, here is your chance—$500 for your old sermon, if it is better than any other submitted. Any length up to 4000 words. Try out your sermon, and if it is as good as you think it is get the money. This is next to a Bok peace prize.

Rev. W. T. Albright and his congregation at Walnut Street church, Greensboro, have $25,000 in the treasury for the new church, plans for which are now being secured. Of this amount the church raised $5,000 and the Cones have given $20,000. The location for the new church has not yet been determined. A committee which has that matter in hand will make a report in a very few days. The Walnut Street people are in need of a better and larger church. The equipment for several years has been inadequate for the needs of the congregation.

The Ham-Ramsey evangelistic party last Sunday afternoon began a tabernacle meeting to continue five or six weeks. A wooden tabernacle to seat 5,000 has been erected. These evangelists have held most successful campaigns at Washington, Durham and other points in the state. They will go from Raleigh to Wilson. Mr. Ham as a preacher and Mr. Ramsey as a leader of song have been making a very fine impression upon the people wherever they hold meetings.

Mr. A. D. Closson appreciates most highly his pastor, Rev. B. C. Reavis. Hear him: "Words cannot convey what we think of Brother Reavis in Weaverville. We see him constantly growing in every way in a deepening spiritual life, in a constantly growing power in preaching, and in wisdom and grace and knowledge. There is only one thing we fear—he is growing so fast that we know we canot hold him a great deal longer, but that he is destined for much larger fields than he has in Weaverville. He is an extremely busy pastor, but he takes time to study much, and to prepare messages that are becoming constantly stronger and deeper. His people here dearly love him and are supporting him loyally."

Billy Sunday closed his six weeks' campaign in Charlotte last Sunday. His preaching made a great impression on the city of Charlotte and the surrounding country. Mr. Sunday visited an unusually large number of towns round about Charlotte and was everywhere heard by very large congregations. The people of Charlotte gave him a purse of $25,000, which does not include a number of individual gifts to him. The question is already on the tongues of many people, What will be the permanent effects of this great campaign? Why speculate? Wait and see. Six or twelve months will tell the story pretty accurately. It is certainly a time in Charlotte when the organized agencies of religion should put forth their best efforts to conserve the results of the campaign. The success of the campaign was largely due to the superb organization that had been effected. The good results will probably in a large measure be determined by the efficiency of the churches which follow up the work.

Rev. G. T. Bond, pastor of Spring Garden, Greensboro, was given his annual pounding last Tuesday night. The heavily laden multitude filed into the parsonage to bestow their goods while the pastor served as timekeeper with his new $125 watch, a Christmas gift of his admirers.

A meeting for the preachers and Sunday school superintendents of the Greensboro district will be held in the Methodist church, Asheboro, February 29th. Messrs. M. W. Brabham and O. V. Woosley as well as others will make addresses. It is urged that every pastor and superintendent be present.

Good for Brother R. R. Grant! Listen to his interesting account of affairs at Hookerton: "I don't feel that our preachers are sending as much church news to the Advocate as they should. Letters from the different charges are very interesting to the membership of the church. Here is a bit: We have our organization for the superannuate call in good shape and hope to do our part. We are working up a real revival of Sunday school interest all over the charge. We have up one sign so far, telling the public what church this is. The public going from Kinston to Snow Hill can't help keep from knowing where Rainbow church is located, and knowing that it is a Methodist church, and knowing the name of the pastor. This was the work of Brother Henry Sugg, one of our faithful members. About three weeks ago the Bright Jewels and last week the grown-ups, both of Hookerton church, gave us great poundings. We appreciate them and we believe they know it."

CAROLINA COLLEGE

Prof. Ernest J. Green, president of Carolina College, says:

"In taking stock at the close of the fall term we find that our failures in all subjects were only 2.7 per cent. This means on the basis of work we have tested out 97.3 per cent efficient. The few failures we had were on continuous subjects and therefore by hard work can be overcome, and it is our ambition at the close of the year to be 100 per cent.

"We give this out with some degree of modest pride, that the public may know where we are placing emphasis, and the writer feels that this record reflects credit upon the faculty and student body."

Prof. Green has reason to rejoice in this record. Credit is given by him to the faculty and student body, but we are inclined to think that the president's leadership should also be taken into the count.

CHURCH EXTENSION EXECUTIVE MEETING

Brethren, please take notice that the executive meeting of the N. C. Conference Board of Church Extension will meet in Fayetteville March 4th at three o'clock p. m.

At this meeting all applications to the General Board will be passed upon by our committee. No application will be considered by the General Board which has not passed our board.

Let all brethren who desire to make application for aid get the regular blanks from Bro. J. E. Holden, Clinton, N. C., and get the application in to him by March 4th, as this is our last meeting this year. Euclid McWhorter, Chm.

THE BUGLE CALL OF A PRESIDING ELDER

Why spend five to ten dollars a year for school books for each child, and then balk on spending two dollars a year for the Advocate, which is a year's fine reading for the whole family?

Let's put the Advocate into every reading home. No better work for the individual or for the cause of God can command our time. Talk Advocate and boost it, and get people to take it. It is a great church newspaper. We are proud of it.

D. M. Litaker.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference will meet in the town of Lenoir on Tuesday, March 11, at 10 a. m. It will close the following day in the afternoon. D. M. Litaker, Presiding Elder.

The early church grew because they "went from house to house." We are seeking to do by purse what the early church did by person; to do by proxy the work of proximity. Door-bell evangelism is a thousand times better than church-bell evangelism. —Daniel H. Martin.

The Old and the New Washington

George Cleaton Wilding

The idea of the Father of His Country that prevailed generally fifty years ago was hard to believe even then, and is not at all acceptable today. It was that he was a sort of superman, an unapproachable demi-god in a wig, a frozen image of patriotism, a monument of congealed virtue, of whom everybody was afraid.

The New Washington is a much more beautiful and loveable character. New light has fallen upon his portrait. We now know that he was a very human personality. He has become known as a fallible being, with a quiet sense of humor and that he occasionally indulged in a hearty laugh. He was known to be a lover of recreation and pleasure.

Those who know him best declare that he had a hot temper and occasionally lost his balance. I think that it was at the battle of Monmouth, New Jersey, that he lost all patience over the blunders of General Lee and swore vigorously. It may be rather wicked to own up to it, but this incident has always been a sort of comfort to me. Not that I wanted this great and good man to lose his head and be profane, but it proved that, after all, he was human, of the same clay as the rest of us. Ever since I made this discovery I have sidled up closer to the historic Washington.

Parson Weems' gushing pictures of this paragon of matchless virtue and valor are laughed at in our day, and are placed in the gallery of myths, legends and fairy tales. I think it was the genial Washington Irving who drew aside the colonial curtain slightly and gave us the first true vision of Washington. At the time it seemed to be startling and disloyal to his sacred memory, but it was a distinct gain in every way. We used to admire and revere him. Now we love him with a new and reverential love.

Celebrating His Birthday.

It is natural to observe and commemorate this day out of very gratitude. The first mention of such a celebration we find in the Virginia Gazette: "Tuesday last being the birthday of His Exellency, General Washington, our illustrious Commander-in-Chief, the same was commemorated here with the utmost demonstrations of joy. The day thus celebrated was February 11, 1782. (Old style in the calendar.)"

Indeed the stone placed as late as 1815 on the site of his birthplace, in Westmoreland county, Virginia, had the following instription: "Here, on the eleventh day of February, 1732, George Washington was born." Twelve months later than that record of the Gazette the eleventh was commemorated at Talbort Court House, in Maryland. On the same day a company of gentlemen met in a tavern in New York. One had written an ode, and another brought a list of toasts. All, before they went roaring and singing home, agreed to assemble in the future on the same anniversary and make merry over the birthday of Washington.

Next year they had an ample opportunity. In the previous October the British troops had evacuated New York City, which was gradually recovering from the distresses of the late long war. The demonstrations were not very elaborate, but they were intensely patriotic. In a newspaper of February 17, 1784, we find an interesting account of the celebration in New York City.

"Wednesday last being the birthday of His Excellency, General Washington, the same was celebrated here by all of the true friends of American Independence and Constitutional Liberty, with that hilarity and manly decorum attendant on the sons of freedom. In the evening an entertainment was given on board of the East India ship in the harbor to a very brilliant and respectable company, and a discharge of thirteen cannon was fired on this joyous occasion."

A club called "A Select Club of Whigs" assembled in New York City on February 11th, and celebrated this important day. A poem read:

"Americans rejoice, while songs employ the voice,
Let trumpets sound, etc."

It was also celebrated in Richmond and Kentucky. All used the old style date. Tammany celebrated in 1790. Washington then lived in New York, a few doors below old Trinity church. Congress was in session in old City Hall, now occupied by the sub-treasury. New York was the capital of the nation, in its last year as such. In 1790 it was removed to Philadelphia, and remained there until 1800, when it was removed to Washington, where it has been located ever since.

In the course of time Washington's birthday was made a legal national holiday, one state after another adopting it until it is legalized in every state except Alabama. It is celebrated in our public schools, in our churches, and in community gatherings.

Washington passed through several stages. The army idolized him and authors wrote him up in the most florid style as a sort of superman. Jeffersonian democracy attacked him and denounced him as an autocrat, criticising his habits and mode of life. Gradually he became lowered in the eyes of the people. Many came to look upon him as a well-meaning man of fair ability. Then came a reaction, and he has been steadily gaining in public estimation as we come to know and understand the real Washington. Weems made him a faultless prig, but now everybody knows better. He was a truly great and noble man.

The Discovery of Washington.

Henry Cabot Lodge, in 1899, was among the first to discover "the new Washington." "The real man had been so long overlaid with myth and tradition, and so distorted by misleading praise and criticism, that he has been well nigh lost." We have the religious and statuesque myth. We have the stately hero of Sparks, Everett and Marshall, and, to some extent, Irving and others. He was in life and death a different man to know.

Behind all of these exaggerations and misrepresentations there was a strong, vigorous man, in whose veins ran warm, red blood, in whose heart were stormy passions, and deep sympathy for humanity, in whose brain were far-reaching thoughts, and who was endowed throughout his being with a mighty resistless will. It is too bad that this great and good man has been so long misunderstood. It is good to know that at last we are coming to know the real Washington.

A Vision of the Man.

His birthplace was on the Potomac river, seventeen miles below Washington, in the edge of the woods. This spot, important as it is, is rarely visited by travelers and tourists. It was difficult to reach until automobiles came into fashion.

His training was that of a back-woodsman, strong, athletic, well developed, of fine physical proportion. He stood in his stockings six feet, two inches, and tipped the scales at 175 pounds. He keenly enjoyed exposure, hardness and roughing it. He was out in all sorts of weather, on rafts in rushing rivers, and on huge cakes of floating ice. At Braddock's defeat he suffered great exposture, but came through it hale and strong.

His religious character was genuine and steadfast. He had a set time for personal and family devotions each day, wherever he chanced to be. At Valley Forge he was often seen going through the deep snow out to the woods to pray. And this was not a formal or perfunctory service.

He was born on February 22, 1732. He was a surveyor at sixteen, a military inspector and major at nineteen, an adjutant-general at twenty, an aid-de-camp to Braddock at twenty-three, colonel and commanding Virginia militia at thirty-two, a member of the Continental Congress at forty-two, commander-in-chief at forty-three, and President of the United States at fifty-seven. His education was plain, practical and simple—about what would equal a high school education in our day.

He had no children of his own to love and rear, so he assumed the support of nine of his "kith and kin." He was possessed of unsual muscular power and remarkable skill. At one time he stood under that famous bridge in Rockbridge county, Virginia, and flung a stone to the top, a distance of fully 200 feet. He scaled this steep rocky cliff and carved his immortal name high above all others. He is the only man who was known to have thrown a stone and a silver dollar across the broad Potomac. Some one has playfully remarked that a dollar went much father at that time than in our day.

He was an exceedingly prompt, punctual man. He could not bear to waste the time of himself or anybody else. He allowed at dinner five minutes for difference in the time of watches, and then the meal began regardless of who was late. The cook did not ask if the company had come, but has the hour arrived.

Some people have said that Washington never laughed. This is a mistake. He was not an uproarous laugher, but he occasionally indulged in this relaxing exercise. When the news came of Franklin's success in Paris he broke out into gay laughter, waved his cocked hat and fairly shouted: "The day is ours!" A beautiful smile frequently wreathed his handsome face.

He had a strong taste for literature and dearly loved solid books, biography, history, military campaigns, and philosophy. In dress he was neat and clean, but plain, usually wearing black velvet for his best.

His place in literature is fixed and permanent. He has a front place in books and addresses of great men of our own and other countries. He is especially admired abroad. Why should he not be? He was an English gentleman adjusting himself to America. Lincoln was an American, native of the woods, democratic in every fibre of his being. And yet he is greatly admired abroad also. What a noble pair! Put Roosevelt with them. Great, but different! Our Three Great Oaks in the American National Forest.

Avon Park, Florida.

MEETING OF SECRETARY-TREASURERS

The annual meeting of the Educational Secretary-Treasurers was held in Memphis, Tennessee, Tuesday, January 29th. The attendance was 100 per cent. Careful consideration was given to the various phases of the work of the Christian Education Movement. The reports showed that between four and five million dollars have been collected to date, and about an equal amount is due and unpaid, a large part of which is the third payment which fell due November 1, 1923. Many of the secretary-treasurers reported large sums of new money subscribed to the various institutions amounting to about $5,000,000 to date. Special campaigns are being put on for several of our schools and others are being planned. The movement has sown many fields with good seed which will bear large harvests for years to come.

All were agreed that the special period assigned to the movement for last year, namely, August to November, inclusive, was a very unfavorable time, since this is also the time of the meeting of the several annual conferences and but little can be done on these special movements for a month before or after the annual conference. Accordingly, they selected the period from November 1, 1924, to April 1, 1925, for a special intensive effort to collect the fourth payment and the balance due on previous payments. This will give the cause its first really good opportunity and will bring, it is thought, large results.

The exhibit showed that substantial reducation had been made in the percentage of cost in carrying on the movement, which was very gratifying. Emphasis was placed on the work and importance of the local collector as the key man and plans were suggested to help them become more efficient.

The district conferences were stressed as favorable opportunities to get our cause before the church leaders and it was suggested that wherever practicable a special hour be arranged for the Christian Education Movement. All the organized and special agencies of the church were requested to continue their co-operation.

The note of optimism and hopefulness prevailed. We contribute our task with "a faith that laughs at impossibilities and cries IT SHALL BE DONE."

H. H. Sherman,
Ass. Sec. Board of Education.

There are many books in my library behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the Book widens and deepens with the years.—C. H. Spurgeon.

AT THE FEET OF THE LIVING, NOT ON THE GRAVE OF THE DEAD

By C. W. Hunt.

In the Advocate of January 31 there appeared the following editorial paragraph:

It is said that when Henry Ford was dining at the White House that President Wilson asked him how he controlled his men.

"I make them do my will in every detail or I let them go," Ford told Mr. Wilson. The President got up from his chair, walked around the table, shook his guest by the hand, and said: "Mr. Ford, you have the right idea, exactly."

This incident throws a flood of light on affairs following the signing of the Armistice and explains why some history was not written differently.

The writer is unable, quite, to say what the animus was that dictated the paragraph, but it is possible it would have been left unsaid if it was being handled ten days later; but whatever was the intent there, it gives the writer a chance to tell some unwritten history and leave the reader to draw his own conclusions as to why certain history is written as it is.

It has been told the writer on the best of authority, only once removed from the man who heard it direct, that the day the late President Wilson appeared before the joint session of Congress and placed before them the complete treaty of Versailles, and delivered that wonderful speech in its favor, while all present sat enchanted; and when it was finished, and the members of Congress moved out, the then leader of the Senate walked with his secretary to his private office, and as soon as the two were to themselves, the leader turned to his secretary, looking him straight in the face, said: "Every word the President said is true, and this treaty ought to be ratified in toto; but inasmuch as Wilson has seen fit to snub the United States Senate, I will see to it that this treaty never passes this body."

The Senate leader's secretary and the secretary of a North Carolina Senator were personal friends, and the above was related at the luncheon table a few minutes after the conversation. It is possible that the man whom all the world mourns had a will, an uncompromising will, but in the light of the foregoing facts there is another and a stronger reason why history was written as it was, and we can lay it at the feet of the living, not on the grave of the dead.

DEDICATION OF THE FRANCIS ASBURY MONUMENT

The date of the dedication of the monument to Francis Asbury has been fixed by the board of trustees of the Francis Asbury Memorial Association for Tuesday, June 3rd. 1924. The equestrian group has been cast and is in the bronze foundry ready for the pedestal. Contracts have been let for the foundation and for the granite for the pedestal and will be completed in April, or May. The group which has won the unanimous approval of the Federal Arts Commission and evoked the admiration of such ditsinguished artists as Daniel Chester French (of whom our sculptor, Augustus Lukeman, was a pupil) and George Gray Barnard, and many others who saw the mounted clay model last summer in the Hispano Museum Park, in New York, will stand on a triangular plot at the intersection of Mt. Pleasant and Sixteenth Streets, Washington, D. C., in the northwest section, looking down the Avenue of the Presidents to the White House and to the Washington monument.

The board of trustees has directed that invitations be sent to all Methodist churches in the world, to be represented at the dedication ceremonies, and also that all Metohdist churches in the United States and Canada be asked to hold an Asbury Sunday service within two weeks before, or after, the day of the unveiling, at which hymns in use in Asbury's day shall be sung, and a sermon or discourse be delivered descriptive of the character and work of the man and his contemporaries, who laid the foundations of American Methodism. It is hoped the occasion will serve to revive the waning interest of ministers and laymen, generally, in the heroic labors and sacrifices of the early itinerants, and direct the attention of the youth of the church to a history which is fascinating in character, noble in accomplishment, and worthy of admiration.

H. K. Carroll, Cor. Sec.

HOG BUT NO HOMINY REPORTED

I am enjoying my work at Mt. Pleasant fine. The people are treating us royally. I think I have had a piece of every Methodist swine that has been slaughtered in this community. Our good neighbors of other denominations did not forget us on "hog-killing day."

Yes, we have had a pounding. Several nights ago a throng of people, headed by our "young" and saintly fellow townsman, Rev. N. R. Richardson, came to the parsonage unexpectedly and left many varieties of good things to eat, for all of which we are thankful.

At our first quarterly conference the salary was raised from $1800 to $2000. We now have good water in the parsonage, having connected up with the water system at the Reformed parsonage. A telephone was recently installed. So we are conveniently situated.

M. A. Osborne, P. C.

GOLDSBORO AND VICINITY

Another turn of what Parson Brownlow of Tennessee termed the "Great Iron Wheel" changes somewhat the features of the Methodist situation in Goldsboro and Wayne county. Three new preachers and a change in circuit lines constitute the new arrangement for 1924.

St. Paul church, with its more than 1,000 members, and an organization that runs from the "cradle roll" to the chairmanship of official boards and all in fine working order, looks out upon large possibilities for the year along spiritual lines. The beloved pastor, Rev. C. L. Read, is continued for a second year, and his people have put an automobile at his command, facilitating locomotion in pastoral rounds. A recent illness incommoded and handicapped Brother Read in the pulpit and elsewhere, but he is now able to meet the demands of the large pastorate.

St. John, or second church, has a new shepherd in the person of Rev. R. Ernest Atkinson, who picked up the staff dropped by Rev. J. W. Potter in going to Rocky Mount. Soon after the new pastor seized the reins he was floored by the influenza, which stubbornly held him out of his pulpit for two or three Sundays. It is likely he will resume proclamations February 3rd. He follows two popular workers, Brother Potter and wife, has a working membership, well organized Sunday school and boards, in the midst of a large population, and the outlook is auspicious.

At Elm Street we have a three-cornered circuit, under the guidance of that experienced pastor, Rev. C. P. Jerome, who comes back for the third year. The addition of Mt. Carmel church to this charge gives the work three churches and the pastor more to do and a better support. Under the new arrangement it is very likely the charge will take on new life and make an encouraging report at the next annual conference.

The old Goldsboro circuit has been divided, forming the Seven Springs circuit with four churches and the new Goldsboro circuit with four. Rev. H. C. Ewing, a new man in Wayne county, has been assigned to Goldsboro circuit, with parsonage in town, and his churches in the country. An automobile has been given him, which in these days is a necessity for successful work on a circuit.

The new Seven Springs circuit has been assigned to Rev. E. J. Lewis, also a new man in these parts. His headquarters will likely be Seven Springs and his churches located in the eastern section of Wayne county. Brother Lewis had Atlantic and Sea Level for two years past.

St. Paul church, Goldsboro, is not only missionary in spirit, but also in fact. It is sponsor for two mission enterprises in Wayne county. At Saulston, seven miles out, there is an organized Methodist church of between 35 and 40 members, with Rev. W. O. Butler as pastor, who is appointed by St. Paul church and partially supported by the same. A piano has lately been installed and Sunday school carried on, with preaching two Sundays in the month.

At Patetown, three miles from Saulston, there is a Sunday school, whose superintendent is furnished by St. Paul church and three teachers also go out from that church Sunday afternoons to aid in the good work. Mr. Wm. D. Moore, president of St. Paul Baraca class, is the superintendent at Patetown. Preaching is had at this point by the Saulston pastor.

W. O. Butler.

"THEM DAYS IS (NOT) GONE FOREVER"

I thought they were. I had pondered over it much. I had reached the final conclusion that they had passed. I wondered why. I couldn't solve the mystery; it had been so long since I had seen one of them that I just knew they were gone forever. But they are not—at least, not around Hav Street church in Fayetteville. To other city churches they may be a thing of the past, but right here is where they begin again.

What days? O, yes, you want to know, of course. Well, the days of pounding a city preacher. Brethren, the spell is off. Let the city pastors take warning and govern themselves accordingly.

I don't know what stirred such a notion in my people. Maybe the cold wave. Maybe leap year. It couldn't have been the Mexican revolution., neither their pastor's emaciated appearance—for he is as fat as a buck!

I am just a bit suspicious that Grace church, Wilmington, had a lot to do with it, for "Aunt Mirandy," who led the procession, came from there. She declares that she is a member in good and regular standing in Hay Street church, and she certainly is, for Stanbury gave me her letter, and he hated to give her up, too—for he said so. But "Aunt Mirandy" (she's white all right) is always on the alert for an opportunity to do an unusual thing in an unusual way, and she did it. And a certain saintly superannuate who lives here and blesses everything he touches, played a trick on me to help "Aunt Mirandy" on.

Well, while the dear brother held the pastor and his wife in suspense for a half hour, "Aunt Mirandy" had marshalled the hosts; and in they came—just folks, and folks, and folks. They did it just like they do it in the country and in small towns. Yes, they did. Just think of it, you hungry, lean, lank preachers, who long since have quit reading about poundings, because they made the tides rise around your tongues, and have to content yourselves with "dreams" of Hudsons and Buicks, or Fords—things you can't eat, but have to feed perpetually.

Well, this is a sure enough old fashioned pounding administered in the good old fashioned way. They constitute a great Methodist institution, and they really ought to be put in our Book of Discipline and regulated as to place, time and manner—and especially with reference to quantity. Then there ought by all means to be a model speech prepared, with "firstly," "secondly" and "thirdly" interspersed with good illustrations and witty sayings, so that a fellow would be able to say something; for on these occasions, a fellow certainly does need help. Almost any preacher can preach a sermon, and a few of them, like Lambeth, can make an after dinner speech. But the mortal is yet to be discovered who can make an after pounding speech. Brother Earnhart took a stab at it a few years ago when he said, "A man feels like—like—well, like a fool." But that isn't exactlv it—the feeling is too delightful.

Some of these days I'm going to make me a speech for these occasions. It's going to be—as Josephus Daniels would say—a real humdinger, and I'm going to commit the thing to memory and practice it till I can just rattle it off, and thus be ready for the next of these assaults. I am not just sure when I shall need it—about January, 1925, or (let us hope) earlier—but one thing is sure, I certainly did need it last night!

Pounded! A city preacher pounded! It's hard to believe, isn't it? But it's the truth.

The rest of you hungry fellows could get pounded, too, if—if you had my folks! H. A. Humble.

PREACHERS' MEETING OF THE NEW BERN DISTRICT

At the call of the presiding elder, Rev. J. C. Wooten, eighteen of the preachers of the New Bern district met in Centenary church, New Bern, Tuesday night and Wednesday of last week. Several of the pastors could not come because of sickness and other reasons.

Brother Wooten directed the discussion in a way that proved very helpful. The personal life and work of the preacher and the manifold work and obligations of the church were reviewed in a way that may prove very fruitful.

The spiritual needs of both the preacher and the people received first place in the thoughts of the brethren. They realize that the first and most essential work of the peracher is the preaching of the pure gospel. So the spiritual and mental preparation of the preacher so that he may most effectively reach and save the people had a leading place in all the discussions.

The financial and business side of the church was thoroughly entered into. There are many financial obligations on the church at this time. These can only be met by laying on the hearts of the members the sense of stewardship and material obligatio nto the kingdom. So the pastors expect to cultivate the Bible method of stewardship and tithing in their churches. It is found that in many instances there is no efficient financial method. The every member canvass and weekly or monthly offering were emphasized and urged for every charge.

A survey of the Centenary in the district revealed that only about half the pledges have been paid. Both for the sake of the Lord's work in the world and also the integrity of the subscribers to the Centenary the pastors regard that they must push the collections of all the pledges. This is also true of the educational subscriptions. The district proposes to do its part for the Superannuate Endowment.

Realizing that Methodism had its birth in evangelism and must so continue its growth, revivals are to be held in all our churches in the district. How to get the largest and best results in our meetings was studied. It was regarded that preparation before the meeting and plenty of time for it after it is begun are necessary. The pastors of the district covenant to support one another in their daily prayers and to assist one another in meetings whenever and wherever practicable.

The visiting pastors were entertained in the homes of Centenary members Tuesday night, and were served dinner at the church Wednesday by the good women of the church. All went away expecting and praying for large things in the district this year.

W. A. Cade.

Mothe love always keeps at it until the job is done.

BLADEN CIRCUIT

May I give you just a few lines from Bladen circuit? We had spent two years most pleasantly with this good people, and we are more than glad that we have the pleasure of serving them this third year. They had done some needed repairs at the parsonage and placed some new furnishings.

We had not more than gotten settled down after conference before their love for the preacher and his family was most fully demonstrated. They came with the many good things with which God had blessed them and supplied our pantry for days to come. And one of the good things about it is, they are ever thus remembering us. These tokens of their love make us glad, and we trust that we may be a blessing to them and to their homes during the year 1924. May the God of all grace grant us His presence.

G. H. Biggs, P. C.

MATH. TEACHERS MEET FEBRUARY 22-23

S. B. Smithey, member of the University faculty and president of the North Carolina Association of Teachers of Mathematics, announces that the annual meeting of the association will be held this year on Friday and Saturday, February 22 and 23, at the North Carolina College for Women in Greensboro.

William Betz, vice principal of the East High School of Rochester, N. Y., will be the chief speaker. . Mr. Betz, said to be one of the greatest authorities on high school mathematics, is well known to teachers through his articles in the "Mathematics Teacher" and his courses in the teaching of mathematics in Columbia University.

The principal address by Mr. Betz will be at 8 o'clock on the evening of February 22, to be followed by a social meeting at 9:15. On February 23 there will be a business meeting at 9:30 in the morning, to be followed by an address by Mr. Betz at 10:30 and a round table discussion at 11:45.

Professor Smithey's announcement says that women who expect to attend the meeting will be furnished board free at the college dining hall and rooms will be secured for them in the immediate vicinity. It is necessary, however, that they send their names to Miss Nell Farrar at the North Carolina College for Women, Greensboro, N. C., not later than February 15.

Robt. W. Madry.

BOARD OF EDUCATION MEETING

On January 29-30 there was held at Memphis, Tennessee, a meeting of all the conference educational secretary-treasurers of the Methodist Episcopal Church, South. This meeting was called by the General Board of Education of our great church, and was presided over by Dr. H. H. Sherman, associate secretary of the general board with Dr. W. E. Hogan, treasurer of the board as secretary. Every annual conference was represented, and from the reports of the secretary-treasurers, the Christian Education Movement is admirably succeeding everywhere, especially when considered in the light of the fact that except during the time the campaign was put on in 1921, the Christian Education Movement has never really had the ear of the church, nor has it been able effectively to use the machinery of the church, because other great and popular interests have been before the church and had a prior claim, and until the present have been given the right of way. However, a spirit of optimism reigned in that meeting.

Below are some figures that will be of great interest to all: The finacial exhibit shows that $17,799,329 was subscribed for our schools and colleges in 1921; $4,145,808 had been paid up to January 1, 1924. That $1,394,276 of that amount was paid in 1923. That on January 1, 1924, there was due and unpaid $4,989,158. The exhibit also shows that since the close of the campaign in 1921 there has been raised as new money by subscritpion $4,784,572.

Furthermore, the exhibit shows that from July 1, 1921, to January 1, 1924, the percentage of expenses for collecting and carrying on the work had gradually and greatly decreased, and that last year the percentage was lowest of any preceding year.

In the Western North Carolina conference there has been paid to date $148,788.

Immediately upon the adjournment of the secretary-treasurers' conference, there was convened the Educational Association of the Methodist Episcopal Church, South, and a great program by our college men was put on in fine shape. The Educational Association meeting continued for two days, during which time a number of our leading educators addressed the conference, on vital subjects and topics as may be seen from the outline of the program as given b low. The general theme under discussion was "Religious Education for College Students." Dr. Norman E. Richardson of Northwestern University and Dr. W. P. Few of Trinity College were the principal speakers during the Wednesday morning session. The former, bringing a message on the Survey of Religious Education in the nation, and the latter discussed the difference between Religious Education and General Education. It was a tense moment in the meeting when Dr. Few said, "We must provide religious training for the youth in this country, or it will not endure." During the afternoon session the matter of Religious Training of College Students in Church Colleges was ably discussed by Dr. Stonewall Anderson, general secretary of the Board of Education, and Dr. A. M. Traywick, professor of Religious Education of Wofford College, Dr. D. R. Anderson, president of Randolph-Macon Woman's College, Dr. R. E. Blackwell and Dr. Paul H. Linn, president of Central College, Missouri. And then, during the remainder of the conference such outstanding men as Drs. H. N. Snyder, president of Wofford College, H. W. Cox, president of Emory University, R. H. Bennett, secretary of Life Service Department of the Board of Education, brought great messages of wonderful interest to all who were privileged to be present. Dr. John H. Reynolds, president of Hendrix College, who at this time is president of the Educational Association, presided over all meetings.

Just at the close of the session of the conference all were shocked beyond measure, because of the sudden and untimely death of Dr. Paul H. Linn, who while purchasing his transportation suffered a stroke of apoplexy and expired almost immediately. Dr. Linn had, in a most masterful way taken a very active part in discussions of many important questions, which had from time to time come up before the conference. He was in a fine mood during the entire session and appeared to be at his very best intellectually and spiritually. He literally gave his life with all of his wonderful gifts and talents to the great cause of Christian Education.

W. O. Goode, Sec.-Treas.
Christian Education Movement, W. N. C. Conference.

"LORD TEACH US TO PRAY" LUKE 11:1

In our mid-week prayer services we chose as our study the "Prayer Life of Jesus," by Rev. M. E. Dodd. In studying the "Prayer Life of Jesus" there were certain things that helped us very much in our prayers and prayer meetings. Not only were we helped spiritually but our prayer meetings almost doubled in attendance. We learned four very important things connected with Jesus and his prayers.

In the first place we learned that Jesus had three special places he went for private prayers—the wilderness, the mountain and the garden. If the Son of God saw it necessary at that time to have a special place where he could separate himself from the world that he might have a private communication with his Father, how necessary it is for us amid the rush and stir of this busy age that we have a special place where we can separate ourselves for private prayer.

In the second place we learned that Jesus had three positions in prayer—standing (John 11-41), kneeling (Luke 22:41), and prostrate upon his face (Math. 26:39). What a great lesson this is for us that we should humble ourselves before God when we offer him our petitions. I have been in churches and while the minister or some one was leading the prayers the so-called Christians were not humbling themselves. Some were not reverent in their posture, while others were wont to whisper. How long will the Lord withold His wrath from such people? May the churches wake up and become more Christ-like.

In the third place, we learned that Jesus never approached his Father in any way except Father but one time, and then he was offering the sinner's prayer (Mark 15:34).

If we have a desire to express to our earthly fathers, we never call them names as John Jones, but we would say father, or as it is in some cases get some one to intercede for us. I was in a home the other day and a boy wanted his father's automobile. He asked his mother to intercede for him. Jesus will intercede for us to our heavenly Father.

Only those who have been saved by grace have a right to call him Father.

In the fourth place we learned that Jesus never prayed long prayers in public, while in private he often communed with his Father all night.

Jesus furnishes us an example of how necessary and important prayer is for he, the Son of God, would get up a great while before day (Mark 1:35) and go out into a solitary place to pray. May we learn from the life of Jesus that our spiritual as well as our physical lives needs food, and one good way to keep our spiritual beings alive is to communicate with the Father.

W. G. Farrar.

THE CHIEF TASK OF THE WORLD ALLIANCE

By William I. Hull, Ph. D.

The outstanding task of our generation is the abolition of war, the substitution of peaceful for military methods of settling disputes between nations, and the promotion of co-operation among the nations for the fulfillment of world opportunities for promoting human welfare. The gigantic size and difficulty of this task are obvious from a casual observation of world conditions today. Hence it behooves rational men to utilize every honorable means of accomplishing it. Business men, laboring men, the women, the statesmen, and all the champions of the higher intellectual, moral, and spiritual life are engaged, in their respective spheres and according to thei rappropriate methods, endeavoring to solve the great problem.

It would appear to be peculiarly the province of organized religion to champion this cause of peace, since the church is built upon the cornerstone of love to God and love to man. The Christian church in particular, with its far-reaching national and international organization, with its numerous and devoted membership, with its great inheritance and divine mission, is the agency of all agencies to which mankind can properly look for the promotion of the cause of peace throughout the world.

CAMPAIGN OF EVANGELISM

Are you emphasizing evangelism in your Sunday school these days? This is the time in which the Sunday schools of Southern Methodism are expected to give special emphasis to this great central phase of their work. Let's be up and doing! If you need help, write to L. L. Gobbel, Durham, N. C., who will send you leaflet literature for the asking.

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FROM GLENDON TO SOUTH MILLS

We left Glendon on November 14 for the annual conference which met at Elizabeth City.

While we were at Glendon only a year we made some warm friends whom we regretted to leave—they were so good to us!

At the annual conference, without our knowledge or consent, we were "read out" for South mills circuit. I had never heard of the circuit, to the best of my knowledge, and did not know where on earth it was—and hesitated some time about trying to find out. But my clever P. E. assured me it was on the map, and that while no railroad ran by, through or close, it was accesible by boat and auto, and that we would find some of the best people in the world in the bounds of the charge.

So in due course of time we started for this part of the moral vineyard, and having had some auto trouble on the way, wife and I reached this burg on the night of December 8th at 11 o'clock. By the assistance of a neighbor we found the parsonage—dark and deserted. But we lighted up and rambled through. We found everything in good shape—a good warm supper in, and on and around the cook stove, and enough provisions not cooked to last us for days and days—and in a few days the "poundings" began and have never stopped!

When the weather and roads would admit our congregations have been splendid. We have been cordially received and everybody seems to be full of faith and hope for a great year.

We have just had our first quarterly meeting, which was largely attended and full of enthusiasm. Our P. E. was in fine trim and brought us three good messages fresh from the Throne.

Bro. W. H. Phipps of the Pasquotank circuit was with us on Saturday and made us a splendid talk on the Centenary.

The South Mills circuit has four appointments and about 550 members, and is in the midst of a very fine farming country; and is 27 miles from Norfolk, Va., and 12 miles from Elizabeth City, with a splendid national highway to both places.

A. B. Crumpler, P. C.

INCIDENTS ON THE WAY TO WEST CHINA

August 29, 1923, Miss Grace Pipka of Mooresville, N. C., and a recent graduate of Greensboro College, married Dr. Ralph Blanchard, who goes as a medical missionary to West China, and Mrs. Blanchard as a teacher of music in the mission there.

Shortly after their marriage the young people left for their work on the other side of the world, and we are giving the Advocate readers an excerpt or two from the letters they wrote home on the journey to West China:

We walked many miles that second day along the beautiful "Iu" river and enjoyed every moment of the time until we got lost. It happened this way. Mrs. Fung, a fellow traveler on her way home, Chengtu, was out with us. The party was made up at that time of the two W. F. M. S. girls, Miss Flessel and Miss Bridershaw. About five o'clock we came to a little stream which emptied into the "Iu." Mrs. Fung asked our trackers if we could keep on and they said: "We cross the river here but come back to this side again a little way up river and the better path is on this side." We started out again and soon the boats were out of hailing distance and just like a shot, darkness came upon us. It seemed as if in the breath we were remarking at the beauties of the sunset and the next one surprise at the darkness about us. No lanterns and the path seemed to be miles above the little stream we were following. To all the party it seemed that we were getting farther away from the river with each step. At last one of the girls stopped dead still and said that she heard someone yelling "Ralph." Quite naturally this upset our peace of mind and we were uncertain as to our next move. Everything was suggested, even turning back. Poor little Mrs. Fung hardly knew what to do. She and I had held together on the forward march, but when the young lady in front of us inisted that she heard my name I confess I was afraid something was up. We turned to retreat our steps over rocks, gullies and mounds. Two men came into sight and we nearly held our breath. Had our party tried to warn us of robbers? The men came opposite me, looked and went on. Mrs. Fung stopped them to inquire the way. They pointed back, so we turned and started on into the night with no idea where we were going. One man led the way and the other stepped behind. On and on into the black Chinese night—always away from the big river. Were we headed in the right direction or not? Were these men taking us back to friends or to some sort of a dive? Mrs. Fung could speak no English, but she does understand a little. From the many hours of contact we had come to a place where we could understand each other by a great effort. She was a true sport. Four ladies and only one man who could not understand a word of the undertone which was going on between the two guides. At last we crossed a bridge and were headed back toward the river for the first time in over half an hour. But alas, our comfort was of short duration, for soon we entered a walled city. Of all the dingy places on earth it was the worst, I do believe. Nearly a hundred people took to following us. At the worst spot in that town our guides stopped and turned us over to the most ragged looking man I have ever met in my whole life who pretended to be anything but a beggar. Soon we came to the outer gate and were stopped by the soldiers. How thankful we were that Mrs. Fung was along. We were allowed to pass and the soldiers granted Mrs. Fung's request that the crowd be turned back. Once more we were free and alone save for the lone, forlorn looking man ahead of us.

As we passed out of the water gate we knew that we were headed toward the river because water has to come from the river out here. Bill North had purchased a huge pressure lantern in Shanghai and we knew that there was only one more in West China, so when in the distance I saw a very bright light I was sure that we were among friends once more, and sure enough a little later a red sweater could be seen above the light. The ladies in the party felt like hugging Brother Bill, but were able to refrain from so doing, since he is married and we are all members of a mission. Anyway, we were very happy to get back on board the ship once more. The rest of the night was very peaceable.

The next day we anchored near a little city which is on Havermale district, so we went up to see the little chapel. This is of special interest to folks who are paying in money this year, for we learned from a man in the town who was a member that a new site has been purchased. It is too bad that every person who is behind this great work for the uplift of the world could not get to see such little church homes. This place of quite a size is not able to have preaching save as a man comes to them. They are quite happy and ever so proud of their own property. The gentleman who showed us about the town was a fine chap, and one is rewarded for a great many trials when such a business man comes into the fold. Havermale must be doing a great work if this one place is a fair example. Oh, how my heart yearns for these folks who are trying so hard to make what they have go the long way it must. If the churches at home made as much use of their property as do these of our church we would never fear for the safety of the members or the leaking roof.

Darkness came on as it always does out here in a hurry, but we were on board, so we did not mind. It looked as if we were in for a good old sleep, but no such luck. I have written a little about Chinese funerals, but I did not know the half. About nine o'clock we heard a dreadful sound, and I thought it was the watchman; however, it was no such simple action as warning the robbers that the town crier was coming and looting must stop for a few minutes until he gets by. (This is not exactly fact, but it works out that way in most cases). As all the sound waves rushed upon my poor ear drum I declared that a funeral was no tame affair. That is, I would have done so if we had had any idea what was going ont outside, but for hours we heard these sounds and it was eleven o'clock before they stopped.

One of my boatmen has been looking in as I have been working and a boy bugler is at work up the steps. If these two co-workers would only "co" it would not be so bad, but the man keeps asking questions about this typewriter in Chinese, and the boy hits his three tones down and four up in a very monotonous manner.

To get back to the funeral. The mourners started again at three in the morning. Evidently the boatmen were sick of the noise, too, for we started out up river just about that time. It was good to be on the way once more. These funerals may last for weeks. Every sort of a musical instrument, mostly non-musical, from a kettle drum to a dishpan is used in the attempt to frighten away the evil spirits from the dead man or his family. (I just read this to Grace and she wanted this added. The newcomers, including ourselves, thought that they were trying to scare away the evil spirits of the "foreign devils." Some one has taught the mothers that even our cameras have evil eyes).

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For Internal Cleanliness

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

OPENS DOORS TO CHRISTIAN TEACHERS FOR FIRST TIME

Mr. Peter Shin, Chinese, Department of Education, Sooshow University, Soochow, rejoices in this, another open door, to enter for Christ's sake. Writing November 28th, he says: "I want to call your attention to the significance of these Bible classes at the government institution of teacher training. Years ago we were not allowed to go in there to conduct any sort of meeting. A few years ago they let us go in, but not to talk on religion of Christ. His name was not supposed to be mentioned. There was not even one Christian in that school. But this year, for the first time, they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own class rooms. Christian songs are being sung in their auditorium, where only last year only the worship of Confucius was tolerated. There are a few Christians among them now. Only two weeks ago I heard that one of the students wanted to join our church at Konghong. I am taking Jesus the Master Teacher. All the boys in my class, numbering about fifteen, seem to enjoy Bible immensely. The Lord is great. His name be praised. It gladdens our hearts to see the victory of the Cross in salvation. When Light shines, darkness has to disperse. Pray for us that we, all of us, live Christly lives among our non-Christian people. Pray that this work we are doing is done to His glory and honor and that His church be made a reality in China as it should be everywhere."

AFRAID TO SEE LARGER GRANBERY—UNLESS SPIRITUAL

This Methodist school at Juiz de Fora, Brazil, is witnessing a new day materially, but Dr. W. H. Moore, president, does not forget that in order for it to be indeed a really great institution it must be spiritual. In one of his most recent reports there is the following fine sta tement: "In all our work in the church now the revival is being especially stressed. The Centenary has brought a new day in a material way with many new churches, parsonages, school buildings, etc., and now the spiritual part must have firs tplace. Our building program here at Granbery began in September, 1922, and will continue two years or more yet; but I am happy to say that we are seeing more than new buildings going up. In May of this year, during the first semester, Rev. J. A. Guerra, one of the Granbery trained preachers, was with us for five days preaching to the students daily. The results were most encouraging. In September, the second semester, Rev. Guaracy Silveira, another of Granbery's preachers, was with us for a week and preached three times a day to three different groups of the students. Twenty-five took the first step, and next Sunday a class of seven of our best boys will be received into the Methodist church here in Juiz de Fora. These boys are all members of Methodist families. The others were of Catholic families, though some of them will later likely come into our church. It is our plan to invite each year two of the Granbery trained preachers to come and conduct a series of religious services in the school, as these two have done this year. We are afraid to see a larger Granbery unless it is better in every way, and especially more spiritual."

Brazil needs schools where young men and women can be associated under normal conditions; for Brazil society makes no provision for such association. The Brazilians are earnest, ambitious, self-respecting, but almost without resources. Until you see a land without it you cannot realize what a Christian background means to a nation. This Brazil lacks.—Mary E. Decherd, University of Texas, Austin.

ANOTHER CHANGE FOR PRACTICAL SERVICE

Our French evangelist, writing among his French people in Louisiana, about his Christmas trees and the happiness they gave the children, he found one family without clothes and unable to go to Sunday school. On January 11 he placed before us this immediate need: "I have some burden on my heart you don't know. At Eagle Island tree I had my heart broken. One poor little girl whom all her family are members of our great church; I believe there are seven in the family. So you see how they must be poor. In the meantime, however, while the Christmas tree was erected I went to her and asked her, 'Where are your little brothers and sisters?' 'They can't come,' she said, 'because they don't have any shoes.' It was very hard for me to hear such things. If you know some ideal and efficient Christians who would like to help these little ones, you will find their ages as follows: Boys, 13, 7, 9, 5; girls, 16, 11, 8, 1, 14. I went in their community last Sunday to the Sunday school, but they couldn't come because they had no shoes. So I have to do some pioneer work. I went in their home by the fire to teach them the lesson. You know they are very promising children; it's hard to tell if the boys will become some (Billy Sunday) and the girls (Catherine Booth) in the future. So in the meantime, however, we must take care of them. Remember the Lord's words, 'I was naked, and ye clothed me; I was sick, and ye visited me.' And second-hand clothes will be appreciated by them. I have many other families who are very much in need of clothes, but I do not know their ages. In the meantime, however, if some good Christians want to help these poor little ones, send whatever you have ,and I will see that they are provided for."—Address, Rev. Geo. A. LaGrange, Houma, La.

A SELF-SUPPORTING MISSIONARY ENTERPRISE

It is the Textile Department of the Songdo Higher Common School, Songdo, Korea, with Mr. C. H. Deal of North Carolina in charge. Illuminating are his letters. Here is one:

"Korea mission cloth is very popular all over the Orient and is becoming so in other parts of the world. During the past year we sold yen 177,000 (one yen 50 cents) worth to 24 countries. We have a very interesting enterprise employing 30 Christian men on salary and educating 135 of the selected youth of our church in Korea. It is not only self-supporting, but each year makes a profit which is reinvested to eanble us to take care of more boys. This year (1923) we have had added a hosiery department, also shirt making and children's garment manufacturing. Next year our output will be much larger than this year. We are opening up a mail order distributing branch in America next March to provide quick service and lower duty to our regular customers and to greatly increase our sales among our constituency there in order to increase their interest in missions.'

An interesting experiment has been conducted by the Methodist College, Kwansei Gakuin, at Kobe. It is an exchange of lectures between that college and one of the oldest sects of Japanese Buddhism at Koyasan. The result is remarkable not only for what it implies of interchange of thought and philosophy, but in the pleasant fellowship enjoyed on both sides. Keen interest is shown by both faculty and students.—S. Saito, Y. M. C. A., Japan.

PUTTING WORLD NEWS TO WORK

I want to tell you how much I enjoy the news bulletins you forward from time to time and I have a dozen of them before me now, which I expect to use in a talk to a large class of young women tomorrow.—H. F. Winn, Epworth Church, Washington, D. C.

Western North Carolina Conference

COMMUNICATION

Mrs. J. Dale Stentz.

I know our officers of the missionary societies receive a lot of literature, but in it a wonderful gathering of information. I just wonder if every officer studies this material carefully, or throws it aside "too busy" to read it. I am sincerely hoping that the letter telling of the action of our Council in regard to the Woman's National Committee of 100 for Law Enforcement did not escape your notice. I am intensely interested in what this committee stands for and the facts and material they are sending out for use in organizing and putting forth some constructive work between now and the primaries and election in November. I can hear someone saying now, "Well, are the missionary women going to get into politics?" No, not into politics, but into the vital issues of our day and do our bit towards keeping the right on top.

This committee of 100 women represent the women's clubs of America. Mrs. Henry W. Peabody of Boston is the general chairman and there are vice chairmen from each of the following organizations: General Federation of Women's Clubs, Y. W. C. A., Congress of Mothers, Parent-Teachers' Association, American Legion Auxiliary, Council of Women for Home and Foreign Missions, King's Daughters, Women's Christian Temperance Union. The committee represents the aggregate membership of ten million women. Mrs. F. F. Stephens, the president of our Council, is a member of this committee. Their creed is: Allegience to the Constitution, Observance of Law. Their aim is to work for the enforcement of all law with the stress especially at present on the prohibition law, the front where the battle against lawlessness has to be fought.

These women are not fanatics or cranks. Many are extremely busy women with great responsibilities in home, church, school and state, yet they are using their best efforts and giving much of their time to this new movement to bring about intelligent, law abiding sentiment in every community. They have published a book called "Save America." Many of you may have seen it, but if you have not don't fail to order one today from the Literature Headquarters at Nashville (Lambuth Building). It is rich in facts concerning law enforcement and prohibition as well as rich in material of programs, rallies and talks and newspaper items. To you who are reading this, won't you take it upon yourself to see to it that this book is placed in as many hands as possible. It costs only 25 cents and the funds coming from the sale of this book help to finance the activities of the committee. It means absolutely nothing to me simply that I am so anxious about the triumph of law and prohibition in this next election that I want to use my influence to get you aroused, too.

November is coming. The evil forces are always organized and at work early. Attention! Every law abiding and loyal citizen both men and women, begin to inform yourself and talk in private and in the open forum this vital question to the end that our

(Continued on page twelve)

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

SALISBURY DISTRICT

The Salisbury district, one of the three Western North Carolina conference districts having a larger Sunday school enrollment than church membership, had a larger Sunday school enrollment increase last year than any of our eleven districts, the total gain being 1,208 pupils. Dr. T. F. Marr, the presiding elder, and his pastors and superintendents will help District Superintendent C. A. Reap have even a better showing this year. Kindly take a peep at the church membership and Sunday school enrollment record for last year of this district that let the others "take the dust."

	Ch.M.	S.S.En.	Pct.
Westford, Concord ..	176	488	271
Harmony	180	272	151
Norwood	467	691	148
First St., Albemarle..	466	759	139
Epworth, Concord ..	344	474	138
Park Ave., Salisbury	518	689	133
Badin	159	210	132
Kerr St., Concord ...	174	225	129
South Main St.	592	714	121
New London	325	380	114
China Grove	247	272	110
Norwood Ct.	425	461	108
N. Main, Salisbury..	236	250	106
Landis	361	380	105
Central, Concord	330	338	103
Kannapolis 1010		1001	99
Central, Albemarle ..	638	583	91
Salem	580	512	88
Mt. Pleasant	745	625	84
First Ch., Salisbury	1040	872	84
Central, Spencer	644	543	84
Albemarle Ct.	267	238	83
Concord Ct.	600	480	80
Woodleaf	505	400	79
Gold Hill	487	378	76
East Spencer	266	200	75
Salisbury Ct.	528	370	70
Forest Hill	615	426	69
Total for district	12,925	—13,236—	102.4
Total for Conf.	129,882	—127,882—	98.4

GOOD SERVICE

The transfer of Rev. W. A. Lambeth from the Western North Carolina conference to the Baltimore conference leaves a big hole in our Sunday school works. As chairman of the Sunday school board for the past six years and as secretary for the four previous years he has used the opportunity presented to do more for our Sunday school advancement than any other in our midst. I well remember his interest in religious education long before he persuaded me to leave the field of secular education for that of religious education. In season and out of season we have counted on Lambeth and we have not counted in vain. Under his administration the Sunday school interests have grown beyond the most sanguine expectations, and, better than that, the foundation has been so well laid that the future growth will be even more satisfactory than the past. Lambeth has gone but his work remains.

MISTER CHAIRMAN

With the leaving of Chairman Lambeth, Chairman Henderson, formerly vice chairman, comes. We are fortunate to have such a good vice chairman. Mr. D. E. Henderson, lawyer and Sunday school superintendent, Charlotte, N. C., knows more about the aims and plans of the Sunday school work in Southern Methodism than any other layman I know. Our cause will not suffer in his hands.

REIDSVILLE

Mr. B. C. Trotter, a splendid young lawyer of Reidsville and Leaksville, is our new superintendent of Main Street, Reidsville, Sunday school. Right soon after his selection by his pastor and the quarterly conference he wrote me to come over and go over things with him. So last Sunday I went and found him boosting things with much success. He's already a trotter and after awhile will go in a gallop. After speaking to his school my good friend, Rev. M. F. Moores, the pastor, asked me to speak to his morning congregation, which when done and a good dinner at the Trotter home partaken, the workers' council assembled in the afternoon for a discussion of the Sunday school Program of Work. In all probability a standard training school will be held in Reidsville in early May for the Sunday school workers of Rockingham county. Brothers Moores and Trotter are squarely behind the proposition. While in Reidsville I had the pleasure of calling on Mrs. Sue Womack, the mother of the lamented Miss Ida Norman Womack, who for two years was a beloved elementary superintendent in our conference. Mrs. Womack never grows weary in making life happier for those about her.

WADESBORO SCHOOL

In a meeting of our pastors in Anson county held Saturday, February 2, with Rev. W. R. Shelton in his church at Wadesboro it was decided to hold at Wadesboro April 20-25 an Anson County Standard Training School for Methodist Sunday school leaders. The following courses will be offered:

Primary Organization and Administration.

Junior Organization and Administration.

Principles of Teaching.

Sunday School Organization and Administration.

For this school a strong faculty is being signed up. We have seven charges in Anson county and already six of them are buoyantly pushing our training program.

THOROUGHBREDS

"I am going to begin right away to hold my circuit institutes in connection with my quarterly conferences, and will continue till all the circuits have been reached. District Superintendent Edwin Brown is going to make the rounds with me, and we will from time to time put such other workers on the program as may be available. I wish you would mail me a wall chart of our Program of Work to carry with me on these rounds."

So writes Rev. H. C. Sprinkle, presiding elder of the Asheville district. Those who know Sprinkle and Brown will assure themselves that some good work will be done. Those fellows are thoroughbreds.

GASTONIA SCHOOL

In a meeting of the leading Sunday school pastors and superintendents of Gastonia held this week the third annual standard training school for Methodist and Presbyterian Sunday school workers in Gaston county was organized and set to begin Sunday afternoon, April 27. This is one of our largest schools and therefore seven courses will be offered as follows:

Beginner Pupil — Miss Elizabeth Shields, Richmond, Va.

Primary Pupil—Mrs. W. B. Ferruson, Oklahoma City, Okla.

Junior Pupil—Miss Virginia Jenkins, Lexington.

Young People Organization and Administration—To be selected.

Principles of Teaching — Prof. Claude T. Carr, Mooresville.

The Christian Religion—Rev. C. S. Kirkpatrick, Gastonia.

The Sunday School—To be selected.

GLORIOUS

The presiding elders of our conference have some fine training course news to release some of these days. Would you be surprised if they should tell you that over half of our good pastors have enrolled in our Standard Training Course? For that matter, the presiding elders have done that well themselves. Our leaders are not going to lead us into mistakes. They are going to know more about good Sunday school aims and how to best attain them. That's glorious.

North Carolina Conference

WILSON TRAINING SCHOOL

Sunday school workers of Wilson, Stantonsburg, Elm City, Bailey and Kenly will attend a standard training school to be held in First church, Wilson, March 2-7, representatives of these charges meeting in Wilson Saturday afternoon, February 2, and making plans for the school. The following organization was perfected:

Board of managers: Rev. F. S. Love, chairman; B. T. Ferguson, B. A. Harrelson, T. W. Pridgen, Julius Hinnant, A. E. Bishop, J. S. Bryan, Rev. W. B. North, and Rev. L. C. Brothers.

Executive committee: Rev. F. S. Love, A. E. Bishop, and B. T. Ferguson.

Registration committee: A. E. Bishop, T. J. Thompson, D. R. Daniel, W. A. Rose, B. A. Harrelson, T. W. Pridgen, Hubert Simpson, R. A. Norris, Mrs. Albert Stith, L. N. Branch, Rev. L. C. Brothers, and L. Z. Woodard.

Finance committee: L. E. Barnes.

Publicity committee, S. E. Tillett.

Arrangements and entertainment: Miss Daisy McGee and Mrs. R. P. Dew.

Five courses will be offered, beginning Sunday evening at 7:30. Following are the courses and instructors:

"Sunday School Organization and Administration," L. L. Gobbel.

"Principles of Religious Training," Prof. H. E. Spence.

"The Church and Its Work," Rev. H. M. North.

"Junior Organization and Administration," Mrs. H. E. Spence.

"Primary Organization and Administration," Miss Georgia Keene.

RALEIGH SCHOOL EXPANDS

One of the fine features of the second annual session of the Raleigh Standard Training School, in session in Edenton Street church last week, was the fact that not only were all our Sunday schools of the city represented in the enrollment but also workers from Apex, Garner, Cary, Clayton, Wendell, Bailey, and other places took advantage of this training opportunity. Five courses were offered, as follows: "Principles of Teaching," Prof. H. E. Spence; "Church and Its Work," Rev. M. T. Plyler; "Intermediate-Senior Organization and Administration," Rev. J. Calloway Robertson; "Junior Lesson Materials and Teaching," Miss Virginia Jenkins; and "Story Telling," Mrs. G. W. Green. The names of those earing certificates of credit and other details will be given next week.

SHARON ADOPTS STANDARDS

Miss Keene met with the elementary workers of Sharon Sunday school at Red Oak on Monday afternoon, February 4, and presented the Programs of Work for the cradle roll, beginner and Primary departments. All of the workers of these departments were present and decided to adopt thse programs for their departments. The superintendents of the departments are very anxious to reach standard and are planning to make some changes that will help them to do this. The boys and girls in this Sunday schol are fortunate to have teachers who are planning to do bigger and better things for them.

AT WILMINGTON THIS WEEK

The fourth annual standard training school for Wilmington and vicinity is being held in Fifth Avenue church this week. Five courses are being offered, and splendid interest and excellent work characterize the school.

OUR WILSON CONFERENCE

Interest in the conference-wide Sunday School Conference to be held in Wilson April 1-3 is increasing as the days go by. Quite a number of the charges have already named their delegates and sent in their names to headquarters, and we are expecting the bulk of the remaining charges to send in the names of their delegates before February 20. Plans are going forward for the conference.

GARNER WILL BUILD ROOMS

Garner Sunday school, which for all these years has been trying to do its work without equipment other than that furnished by the church auditorium, is planning to build several Sunday school rooms. Plans contemplated call for provisions for Beginner, Primary and Junior department rooms and about four additional class rooms for the older classes. Mayor John Broughton is one of the leading spirits behind the movement. Supt. T. A. Banks and Rev. G. W. Starling, the pastor are, of course, taking an active part in the project.

SUPERINTENDENT GASKINS

Mr. W. W. Gaskins has been made superintendent of Centenary Sunday school, New Bern, succeeding Mr. B. M. Potter, who, it is understood, is going to give his attention to the work with the teen-age boys of the Sunday school. Mr. Gaskins enters the superintendency with a wide experience as a Sunday school worker and with a vision and determination to make improvements and lead his school to bigger and better things. He has a big job, and we expect him to do it in a big way.

WITH OUR SELMA WORKERS

Mr. George F. Brieitz, of Selma, is a friend of the Sunday school. He was for a number of years superintendent of the Sunday school at Edgerton Memorial church, Selma, and also of the Sunday school at Selma Mill church. He has recently resigned as superintendent of Edgerton Memorial and Mr. W. H. Call has taken his place. He is still superintendent of the mill school and a splendid worker in the other.

Last Tuesday evening Miss Keene met with his workers at the mill school and the workers from Edgerton Memorial. She talked on the work with the children and presented the Program of Work for the school.

Both of these Sunday schools are doing a good work, but they say that they are planning to take care of the boys and girls in a better way this year than they have been doing.

MISS KEENE AT SMITHFIELD

The workers' council of Smithfield Sunday school met on Wednesday evening, February 6, in the social rooms of the church. They met at 6 o'clock and had dinner together before the regular council meeting. Mr. T. R. Hood, superintendent of the Sunday school, was host.

Miss Keene met with them and made a talk on the opportunities, responsibilities, and duties of the workers in the Sunday school, those in the greatest task in the world, the development and training of men and women, boys and girls, in Christian character and service. After this talk she checked the school on the Program of Work "B." This program was adopted by the school some time ago, and five points on this standard have been attained. The officers and teachers are very much intereetsd in making their school standard, and we believe that they will do this in a short time.

Smithfield has a fine Sunday school and a fine corps of workers. About forty of the workers were present at this meeting, and they are planning to help make their school one of the very best.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

Western North Carolina Conference

REPORT OF FIELD SECRETARY

I respecfully submit the following report of my first month's work ending February 1.

1. The Concord City Union at Kannapolis was visited January 4th. Intermediate, junior and senior leagues were represented and the total numbered nearly two hundred. Many of the leaguers from the different groups participated in the program. Reports were handed in to the credit committee and an intermediate chapter received the banner for attendance and efficiency. Several pastors and older people were present and pledged their loyal support to the league. The interest of people and league spirit were splendid. There was no social hour at the end of the program, hence a chance for good fellowship was missed. I shall try and promote this phase of the work at the next meeting through games, songs, etc.

2. Most of the leagues in Charlotte disbanded for the Billy Sunday meeting. The field secretary got in touch with members of the various cabinets trying to urge that the leagues meet earlier on Sunday evening and adjourn in time for the meeting. Very little was accomplished. Trinity continues its work and number of juniors and intermediate leagues continue. They all promise to get back in line after the meeting closes. Plans are on foot for organizing a junior union. The city has already organized the senior and intermediate.

3. Winston-Salem district visited for purpose of planning an efficiency institute March 16-21. Members of most of the city leagues were represented at the meeting and full plans were made for the training school. Lexington was visited on my way to Salisbury. The league is peculiar in that it is composed of girls. Social service was emphasized more than anything else then. There seems to be some trouble in getting leaguers to help on the programs.

4. At short notice several members of Salisbury union cabinet were called together. District institute planned. Finances seemed chief difficulty of leagues. All pastors of church were consulted and their co-operation solicited. They pledged same.

5. Gastonia-West End City Union planned institute March 9-14 and leaguers are very much interested in work. Seniors need to help out more in their own programs.

6. Rutherford College. Splendid band of interested workers, mostly ministerial students. Social side of league greatly neglected. Then I met cabinets from Marion, Glen Alpine and Morganton and planned an efficiency institute.

I have spoken in four leagues and two church services and each time a plea for co-operation.

Sallie E. Carroll, Sec.

MR. EDWARDS WRITES

Dear Epworthians:

Miss Sallie Carroll, 911 South Tryon Street, Charlotte, is the new field secretary for the Western North Carolina Epworth League conference. Miss Carroll is anxious to serve the Epworthians of our conference in a helpful way. She must get acquainted with you before she can really do effective work. We have written your district secretary and asked that he confer with Miss Carroll regarding a district institute. Write your district secretary and tell him that you want a district institute and will help him put it across. Miss Carroll is a bundle of energy and possesses remarkable ability. We are expecting her to be a real factor in the continued success of our conference work.

We are just in receipt of a letter from our treasurer stating that money for January came in very slowly. I know that you get tired of my mentioning money so much, but rather than send you a bill each month, as business houses would do, we just merely remind you through our monthly letters. If you have already paid your conference and Africa special pledges this part of the letter is not for you.

We rejoice that our treasurer was the only one in Southern Methodism to get a one hundred per cent report on making monthly reports of collections to the home office. We are sure you rejoice with him and congratulate our conference on having such an efficient treasurer. You help him make his reports on time by sending in your reports.

Remember the life of the Tar Heel Leaguer depends on the number of subscriptions sent in. Get several from your members for six months at 25 cents and send the subscription list to P. L. Plyler, Y. M. C. A., Asheville.

June—our annual conference at Greensboro. Exact dates to be announced later.

W. W. Edwards, Pres..

OUR CONFERENCE LEADS THE CONNECTION

What will be your record for 1924? Webster wants to know.

	Pct.
Western North Carolina	100
Baltimore	91
Illinois	91
North Carolina	91
Northwest Texas	91
Southwest Missouri	91
Upper South Carolina	91
Virginia	91
West Texas	91
Holston	83
Louisiana	83
Mississippi	83
North Alabama	83
Southern California	83
Alabama	75
Arizona	75
Florida	75
North Georgia	75
Pacific	75
South Carolina.	75
Texas	75
Tennessee	66
East Oklahoma	58
St. Louis	58
Central Texas	50
Little Rock	50
Memphis	50
Missouri	50
North Arkansas	50
North Mississippi	50
North Texas	50
West Virginia	50
Kentucky	41
South Georgia	41
Louisville	25
West Oklahoma	25

ENTHUSIASTIC LEAGUE ORGANIZED AT BATTLEBORO

January 20, 1924, Battleboro organized after the evening service an Epworth League with twenty-four members.

This league is the outgrowth of the enthusiastic work of Mr. Boone, the new pastor, among the young people at Battleboro. There was much enthusiasm shown at the organization by all present. An immediate social was planned to be held at the house of the pastor on Wednesday night in order to complete the organization and increase interest. At this meeting twenty members were present, and these thoroughly enjoyed two hours of games, after which refreshments were served by Mrs. Boone. The officers of the new league are as follows: E. F. Strupe, president; F. H. Burroughs, vice president; Martha Joe Gorham, recording secretary; Billie Benson, treasurer; Beulah Stewart, corresponding secretary. The superintendents of the departments are: Elizabeth Vick, first department; Elizabeth Benson, second department; F. A. Burroughs, third department; Jack Fisher, fourth department.

Up to date we have had two devotional services with a social planned for February 29. Look for us to do big things in Battleboro.

North Carolina Conference

WELCOME TO MISS BARRINGER

Miss Blanche Barringer has just come to Edenton Street church, Raleigh from Wilmington to be assistant to Brother Stanbury especially in the work among the young people. Everybody is very much delighted with the thought of having Miss Barringer here to work with us, but the Edenton Street Epworth League is especially happy to have Miss Barringer. We want her to feel that the league has its doors wide open to her and each leaguer has a warm welcome for her.

As a league we feel sure that Miss Barringer will be a great help to us. As individuals we will do all we can to co-operate with her in her new undertaking, and we feel sure that we shall all very soon learn to love Miss Barringer.

Those of us who have previously known our new colleague are all the more glad to have her with us because we have known her.

Miss Barringer, Edenton Street leaguers welcome you.

GRIFTON CLAMORING FOR LEAGUES

We are just in receipt of a letter from Brother R. J. Lough, Grifton circuit, which says, "Our young people are clamoring for a senior Epworth League. Please tell us how to organize."

This news has been sent to Willis Brothers, at Oriental, the New Bern district secretary, and we are sure that the New Bern district will have some new leagues at Grifton very soon.

WAYNE COUNTY UNION MEETS AT PIKEVILLE

The Wayne County Epworth League Union met in its regular monthly session at Pikeville Sunday evening, February 3rd. The program was very interesting and helpful.

The members were greeted at the door by the pastor and several young people who gave each one a hearty welcome and made each feel at home.

At seven-thirty o'clock the house was filled to its capacity. The devotional was conducted by Mrs. David Collier. This program was one of the best that the writer has ever seen. It was greatly enjoyed by all. The program as rendered was as follows:

An interesting feature of the roll call was that every leaguer was given a small candle and a match. The lights were turned off and as the secretary called the roll each leaguer as his name was called stood and lighted his candle. When all were lighted, all standing, the sang "Let the Lower Lights Be Burning." The candles were then blown out and the lights turned on.

The meeting was then turned over to the Wayne county president, Miss Emma Davis, who in a few well chosen words thanked the Pikeville leaguers for their splendid program. The business session followed. This concluded the program and all stood and were dismissed by the league benediction.

Miss Ruth Herring, Cor. Sec.
W. Frank Parker, Sec. Pro Tem.

A BOX PARTY

Say, leaguers, have you ever tried a box party? If not, why not? Plenty of real fun, laughter and last but not least, lots of good things to eat at a nominal price. Trinity Epworth League of Wilmington gave a box party last Thursday night, which was not our regular meeting night, as we hold our league meetings on Friday nights.

(Continued on page fifteen)

SORES BOILS, CUTS and BURNS have been healed since 1820 with Gray's Ointment
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WANTED YOUNG MEN and WOMEN to take training for high-salaried positions. You can take training at your home or at this college.
DRAUGHON'S BUSINESS COLLEGE
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Your Apparently Worthless Trash May Be a Gold Mine For You. I want to buy old cancelled United States and Confederate Postage Stamps on envelopes or loose, used before 1870. Collections.
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The Kellam Hospital cures cancers, tumors, ulcers, X-Ray burns and chronic sores without the use of the knife. X-Ray, radium, acids or serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years. Ministers treated free.
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Frost Proof Cabbage Plants
90% of plants in South killed Jan. 6th. We saved six or seven million which we offer while they last at the following prices: 200 for $1.00; 500 for $1.75; 1000 for $3.00, postpaid. By express, $2.00 per 1000. Jersey and Charleston Wakefield, Succession, Flat Dutch, Onion, Lettuce and Beet plants same price. PIEDMONT PLANT CO., Albany, Ga., or Greenville, S. C.


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Insurance is a guarantee against the snares and quicksands of a day.
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J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Mr. J. A. Boone, superintendent of Orphanage farm, is planting seeds of different sorts so he will have early plants to transplant. He has proven himself to be one of the best truckers in this section. Last summer he had the nicest vegetables that went on the Raleigh market. We are fortunate in securing him at the Orphanage.

* * * *

The city of Raleigh is growing rapidly, and especially is this so in the neighborhood of the Orphanage. To take care of the traffic on Glenwood avenue, it looks as if the city will have to run a street back of the Orphanage campus. All such improvements enhance the value of the Orphanage, but do not put more money in our hands with which to finance the Home.

* * * *

Athletics.—Last week our boys and girls beat the boys and girls of the Garner basket ball teams. On last Saturday both teams played the Oxford Orphanage teams. Our boys won by the narrow margin of eighteen to seventeen (18-17) while our girls won a decisive victory of forty-seven to seventeen (47-17). We are expecting a lively time when they come over to give us return games. Our boys have got to do some sure-enough practice beforehand if they come out on the big end of the score.

* * * *

Former Sons and Daughters.—Since examinations are over, several of our fine boys and lovely daughters have spent a day or so at their old home. We are always delighted to have our sons and daughters to visit us. To see their radiant faces and catch some of their enthusiasm, makes us feel that our labor here has been abundantly rewarded. It is simply wonderful how our dear orphanage boys and girls entwine themselves about our hearts! To us they are our devoted and affectionate children. They are loved and appreciated by all the officers as if they were their own children. When these relations are mutual, as in our home, peace and happiness abound.

LIVESTOCK GROWING INCREASIN THE SOUTH

More cattle, hogs and other animals were handled by the Southern Railway System in 1923 than in any previous year, the increased number of animals shipped showing the greater attention now being given to the livestock industry in the South.

The annual report of the Southern's livestock department shows that 23,620 carloads of livestock were moved in 1923, an increase of 2,480 cars over 1922. There were 612,634 hogs, 248,647 sheep, 233,326 cattle, 101,524 calves, 50,679 mules, and 22,299 horses.

Shipments of hogs over the Southern have been increasing from year to year, the new high record for 1923 comparing with 377,953 hogs shipped in 1920, 411,075 in 1921, and 603,202 in 1922.

Cattle shipped numbered 195,771 in 1920, 189,200 in 1921, and 219,177 in 1922. Sheep numbered 167,853 in 1920, 210,495 in 1921, and 230,542 in 1922.

Although livestock is handled in special equipment and requires unusual attention with special facilities for feeding and watering en route, the report points out that the average receipts of the Southern from livestock shipments in 1923 was only $47.43 per car.

SHELBY

At a recent banquet of the men's Bible class of Central, Shelby, at which banquet Dr. Ashley Chappell was the principal speaker and which class is taught so effectively by Hon. Clyde R. Hoey, Supt. William Lineberger presented some very inteersting facts. He gave the enrollment of the class as being 242 with an average attendance of 165 and an average offering to the Sunday school of $22.56 per Sunday. He showed wonderful Sunday sschool growth when he gave the following figures:

Average attendance thirty years ago, 104.

Average offering thirty years ago, $1.02.

Average attendance twenty years ago, 125.

Average offering twenty years ago, $2.11.

Average attendance ten years ago, 172.

Average offering ten years ago, $6.25.

Average attendance last year. 456.

Average offering last year, $56.20.

Total offering last year, $2922.50.

THE CHURCH BELLS

By Leona B. Cox.

'Twas a perfect Sabbath morning,
All nature seemed at prayer,
And the scent of buds and blossom.
Lingered in the balmy air.

There came a burst of joyous bells
Thrilling me through and through,
"Come worship in His holy place,
There's a welcome there for you."

Each bell gave an invitation
To the sacred house of prayer,
There to meet the loving Saviour
And on Him to cast each care.

Full, sweet and clear each note,
In harmony the bells all rang,
Telling of peace and joy on earth
And of good will to men.

As I listened to the ringing
Of the bells in unison,
My heart was filled with singing
The same sweet angels' song.

Oh, the blessed bells of heaven,
Making music here on earth;
Stealing into hearts so lonely,
Into hearts still full of mirth.

Filling space with sweetest music,
Floating on the wind blown air
Over city, field and hilltops,
With their message everywhere.

Gone now are the church bells olden,
Which to me is almost sin,
For their cloven tongues were golden,
Doing their very best for Him.

Whether loud or soft their ringing,
Bells of brass and iron, dear,
Seemed as if they'd mastered music
In a finer school than here.

Whether tolling sad and solemn,
Or the merry wedding bells,
Precious memories recalling
Each some fond, sweet story tells.

Prayers and tears, joys and sorrows,
Cluster round those ringing bells,
Outlining all the splendid sermons
Of the very best of men.

Again, I hear across the years
Those heaven born chiming bells,
Childhood's sweetest memory,
God's own glad Sabbath bells.

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Modern New $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

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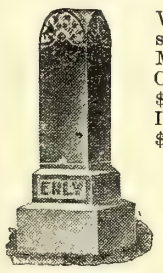
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Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

WHEN THE ROLL IS CALLED IN ST. LOUIS

Bishop John M. Moore writes: "Inclosed find check for $1,000 from Mr. Royal A. Ferris, a citizen of Dallas. For many years he was the president of the American Exchange National Bank and later became chairman of its board of directors. He is the grandson of a Methodist preacher. His wife is the daughter of the late Charles E. Brown ,of the Central Texas conference. He is greatly interested in the Superannuate Endowment Fund and shows his interest by making this gift, which is in honor of Brother Brown, whose memory he cherishes."

'Way Down South in the Land of Cotton.—Rev. R. J. Blunt, pastor at Portageville, Mo., sends the pink leaf report from his charge, showing that his people have agreed to raise $1,129 for Superannuae Endowment in five years and writes concerning the plan for raising it, as follows: "Mr. H. W. Smith, who is the president of our Special Effort committee, has volunteered the use of a piece of land which he has been renting for $75 per year. We are to have it free of rent. It is to be planted in cotton and cultivated for the Superannuate Endowment Fund until the total amount is paid. I feel that we are assured of raising the full amount and that we will do it in less than five years."

A Lively Baby Station.—The pink leaf report of Dill charge, Mangum district, West Oklahoma conference, is before me. The pastor is Rev. J. B. McCombs. He not only sent us the pink but also the gold. For his letter contains a check paying the total amount due on his charge's quota for the first year. This is a brand new station, and it is running full steam ahead, as evidenced in their paying the pastor and presiding elder in advance and all conference assessments paid up to February 1, 1924. This is the first charge of the West Oklahoma conference to pay its first year's quota on Superannuate Endowment in full.

This Boy Couldn't Possibly Wait.—One of our St. Louis conference preachers, Rev. E. F. McDaniel, is now pastor of the Henderson charge in Tennessee. He was so eager to get started on the Special Effort that he could not wait for his presiding elder to come around and head up the organization. He writes: "My first quarterly conference has not been held. When it is held we will announce that everything concerning the organization for the Special Effort has been attended to, committee appointed, quota fixed upon, and the amount due on the quota for the first year ($400) paid in cash. We will send you the pink leaf report just as soon as the quarterly conference is held. Please send me that crazy negro story."

Fine, Mac! The St. Louis boys are proud of you. Of course you shall have the "crazy negro story," and I will send it to any other pastor desiring it who pays in full the amount due the first year on his quota.

Some Samples of Special Effortis.—A letter from Dr. C. M. Hawkins, pastor of First Methodist church, Muskogee, Okla., reveals the fact that said charge increased its minimum quota $800, making the total amount $5,000 that the charge will raise in five years for Superannuate Endowment.

The pink leaf report from Rev. J. O. Grogan, pastor of Tallahassee charge, Florida conference, shows that the first quarterly conference added $878 to its minimum quota, making the total amount $5,000 that the charge will raise in five years for Superannuate Endowment.

The pink leaf report from Rev. H. A. Humble, pastor of Hay Street church, Fayetteville, North Carolina conference, shows that the first quarterly conference added $1,068 to its minimum quota, making the total amount $5,000 that this charge will raise in five years for Superannuate Endowment.

Korea! Korea! Korea! All Hail!—One of the most thrilling letters out of hundreds that stir my blood is one from Rev. J. L. Gerdine, presiding elder of the Songdo district, Korea conference. He writes that this foreign annual conference voluntarily accepted 20,000 yen ($10,000) as its quota to raise in five years for Superannuate Endowment. This was done notwithstanding the great strain the conference is under at the present time to reach a point of self-support and no longer be dependent upon subsidies from the Board of Missions.

Bishop H. A. Boaz personally subscribed one-eighth of the Korea conference quota for Superannuate Endowment and secured a like subscription from the great layman, Mr. T. H. Yun. Other individual subscriptions were secured and a special assessment on the conference added, and there was still lacking nearly one-third of the quota to be provided for. Then came a preachers' institute at Seoul, and about half of the preachers of the Korea conference in attendance upon that institute unanimously and enthusiastically pledged each one twentieth of his salary for the next five years on the conference quota, thus making the 20,000 yen fully subscribed.

I do not know what could be written on this page more powerful than this in its urge to faithful service in the Special Effort for Superannuate Endowment. If those preachers beyond the sea who are working in foreign mission territory can do such a thing as stated above, those of us in the conference of the States should be moved to greater and more faithful work for the cause than we have as yet decided upon.

Presiding Elders One Hundred per Cent Pink.—

1. Illinois conference, Murphysboro district, Rev. A. E. Thomas, presiding elder.
2. Northwest conference, Inland district, Rev. J. H. Dills, presiding elder.
. Southwest Missiouri conference, Sedalia district, Rev. H. J. Rand, presiding elder.
4. Tennessee conference, Mount Pleasant district, Rev. R. S. Tinnon, presiding elder.
5. Western North Carolina conference, Statesville district, Rev. D. M. Litaker, presiding elder.
6. East Oklahoma conference, Durant district, Rev. W. M. Crutchfield, presiding elder.
7. Holston conference, Radford district, Rev. J. B. Ward, presiding elder.
8. Southwest Missouri conference, Marshall district, Rev. Frank M. Burton, presiding elder.
9. Tennessee conference, Nashville district, Rev. T. C. Ragsdale, presiding elder.
10. Louisville conference, Owensboro district, Rev. J. C. Rawlings, presiding elder.
11. Louisville conference, Hopkinsville district, Rev. G. W. Hummel, presiding elder.
12. Alabama conference, Troy district, Rev. W. P. Hurt, presiding elder.
13. Missouri conference, Richmond district, Rev. J. M. Bone, presiding elder.
14. Louisville conference, Columbia district, Rev. L. F. Piercy, presiding elder.
15. Western North Carolina conference, Marion district, Rev. Z. Paris, presiding elder.
16. Western Virginia conference, Charleston district, Rev. O. F. Williams, presiding elder.
17. Virginia conference, Norfolk district, Rev. J. J. Bradford, presiding elder.

BE SURE TO ANSWER "I AM PINK"

LOVE DIVINE

By B. C. Reavis.

With tear-dimmed eyes, on bended knee,
I saw Mount Calvary.
Beneath that cross there flowed a stream
Of blood, there spilled for me.

Then I well knew my very sin
Had nailed Him to that tree.
I cried in deep remorse within
My God! My God! Save me.

In answer to my prayer there came
Pardon so full and free.
I heard a voice within me say:
"I did it all for thee."

Oh, wondrous, matchless Christ Divine,
With love so full and free!
Oh, may this heart and tongue of mine
Praise Thee eternally!

WOMAN'S PAGE

(Continued from page eight)

constitution shall be honored and that only such men as are loyal shall have the majority for any office in our great democracy.

The chairman of this great committee of 100 says in this little book Save America: "We see through this committee and the facts sent out by this little book the possibility of the greatest movement of women for a great moral issue that has ever been known. Thewomen of '76 have come down through history, honored for their patriotism, their self-sacrifice, their intelligent devotion. The women of 1916 will never be forgotten, their loyalty, their power in organization, their ability and statesmanship have gone on record. Now America calls to her women to save her from her great enemy, 'The Race-Destroyer.' The laws to control it exist. Shall they be enforced? Shall we help save America?"

These are the questions I am asking the women of the woman's missionary societies of the W. N. C. conference. Make it a personal question. Order the book today and begin to work.

Let us indulge no sickly sentimentality as to "women in politics," neither let us be indifferent, but as wives, mothers and sisters of men, and as intelligent citizens of this commonwealth, let us work while we earnestly pray for the success of this great moral issue.—Ed.

CENTENARY MEETING, MONROE

A most interesting all-day Centenary service was held in Central Methodist church, Monroe, Sunday, January 20th. At the morning hour Dr. C. C. Weaver preached a forceful sermon, telling of the accomplishments of the Centenary and stating the need for the remainder of the funds. Preparatory to this service Centenary literature had been distributed and posters used in the church.

The afternoon service was under the auspices of the Woman's Missionary Society. Mrs. T. C. Lee, the president, conducted the devotional in a very impressive manner.

Mrs. Walter Crowell, who was to tell of the accomplishments in the home land, was unable to be present, and Mrs. L. N. Presson was asked to cover both home and foreign fields, which she did quite effectively.

Mr. W. B. Love, representing the laymen, made a strong appeal for the payment in full from our church.

Dr. W. R. Burrell, pastor of the First Baptist church, made a splendid talk on the needs of the fields, as he saw them in his travels abroad.

The evening hour was taken up by the presentation of two missionary pageants, gotten up by Mrs. Atha Stevens and Mrs. C. C. Weaver. The young people gave "Opening Blind Eyes' 'and the adults gave a Mexican pageant. Both were exceptionally well rendered and proved interesting and instructive.

Mrs. Roscoe Phifer, Pub. Supt.

RESOLUTIONS OF RESPECT

On November 12th Mrs. J. D. Futch passed from her earthly home to her eternal reward. For months she had been confined to her bed of suffering, but was always patient, cheerful and resigned.

Mrs. Futch was devoted to her home and family, and was a consistent member of Central Methodist church and the Woman's Missionary Society. Therefore be it resolved:

First, That we shall miss her from her accustomed place, and that we strive to emulate her example and faithfulness.

Second, That we extend our love and sympathy to her family and friends.

Third, That a copy of these resolutions be sent to the family, and that they be published in the local papers, and in the N. C. Christian Advocate, and recorded in the minutes of the Missionary Society.

Mrs. J. A. Stewart,
Mrs. Code Morgan,
Mrs. Roscoe Phifer,
Committee.

WALKERTOWN OFFICERS, 1924

President—Mrs. H. G. Allen.
Vice President — Miss Elizabeth Booe.
Cor. Sec.—Mrs. E. M. Leight.
Rec. Sec.—Mrs. Hobart Martin.
Treasurer—Mrs. W. N. Poindexter.
Supt. Mission Study—Miss Elizabeth Crews.
Supt. Social Service—Mrs. T. A. Crews.
Supt. Supplies—Miss Lucy Booe.
Voice Agent—Mrs. W. N. Poindexter, Jr.

Mrs. E. M. Leight, Cor. Sec.

OFFICERS LITTLEJOHNS, 1924

President—Mrs. Albert T. Corpening.
Vice President—Mrs. Etta Arney.
Supt. Social Service—Mrs. M. T. Sigmon.
Rec. Sec. and Agent for Voice—Mrs. John W. Setzer.
Cor. Sec.—Mrs. C. A. Clay.
Treasurer—Mrs. G. A. Tuttle.

"THE BEST DEAL I EVER MADE FOR A DOLLAR"

Is what a prominent man says about "Travels in the Old World," a book of 435 pages and fine illustrations by Rev. J. M. Rowland, editor of Richmond Christian Advocate. Send a dollar and travel with this man who sees and tells what he sees in a way that is spicy and worth while. Advocate Publishing Co., Box 584, Richmond, Va.

In Memoriam

HATHCOCK—Jacob Ephram Hathcock was one of Norwood's oldest and most respected citizens. He was born December 10, 1852. Early in life he joined the Mt. Zion Methodist church. April 4, 1920, he moved his membership to Norwood. His profession of Christianity was strikingly consistent and harmonious with his daily life. Unashamed to confess Christ while he lived, Christ confesses him now.

Brother Hathcock had been in ill health for many years. He died early Saturday, January 12, having contracted pneumonia on Thursday before. Brother Adams, pastor of the Norwood circuit, assisted in the funeral, which was held from the Mt. Zion church. Interment was made in the Mt. Zion cemetery.

F. O. Dryman, P. C.

KINYOUN—Mrs. Eliza (Hartgrove) Kinyoun, of Central Falls, was buried at the Baptist cemetery, East Bend, December 30.

Mrs. Kinyoun was born near East Bend in 1943 and lived in Yadkin county many years. Her husband, Lemuel G. Kinyoun, died several years ago and was buried in the Baptist cemetery at East Bend.

Funeral services were conducted from the Baptist church. A large crowd of friends and relatives were present.

Mrs. Kinyoun is survived by only two children out of nine, A. H. Kinyoun, of Little River, Fla., and Mrs. Anna K. Routh, of Central Falls.

She had been in ill health for some time and died December 29 at the home of her daughter, Mrs. Routh, in the Methodist parsonage at Central Falls.

Mrs. Kinyoun was a consistent church member, having been a Christian for 68 years, and was at the time of death a member of the M. E. Church, South. She was known widely and loved by all who knew her for her kindly disposition and cheerful spirit.

COVINGTON—The subject of this sketch, Miss Ruby Covington, died Sunday morning, January 13, 1924, at her home in Ellerbe, N. C., at the age of 27 years. Pneumonia following measles was the cause of her death. She was sick for about two weeks.

Two sisters, Mrs. B. E. Davis and Mrs. Jasper Moore, also three brothers, J. W., B. S. and Grady survive, her parents having died some years ago.

Ruby was a member of Concord Methodist church, near which church she had lived the greater part of her life with the family. The family moved to Ellerbe only about three years ago. At the time of her death she was living with her brother, Grady.

On Monday morning, January 14, her body was laid to rest in the old Chappel cemetery. A large concourse of people attended the funeral service which was conducted by her pastor, assisted by the pastor of the Presbyterian church and the pastor of the Baptist church. Many beautiful flowers were placed upon the grave. May the Lord comfort the sorrowing ones.

W. F. Trawick, P. C.

LIPSCOMB—On the 5th day of July, 1916, I looked into the smiling faces of Mr. William Fountain Lipscomb and Miss Nina Wood McCall and pronounced the mystic words that united their young lives together for all of life. When the ceremony was over the happy couple, with radiant faces and bounding hearts, started out on the journey that promised only happiness.

A little more than seven and a half years later I stood by an open grave in Gibson burying grounds, with a casket nearby in which rested the mortal remains of the young man who was so radiantly happy only seven and a half years before, while nearby stood the bereaved young wife with tear-stained and sorrow drawn face as the dark cloud frowned down upon her in the greatest grief she had ever known.

As I stood there I could not but ask myself the question, Is life in this world worth while? Of course the answer to such a question would depend entirely upon how the life here is lived. To the individual who lives in harmony with God's eternal plan here in this world life is vastly worth livin. We believe this can be truly said of him of whom we are now writing. He did not spend a great many years here, but the value of life in this world can not be measured by the length of time we live, but rather by the way we live.

William Fountain Lipscomb was born in Washington, N. C., October 16, 1887, and died at the home of his sister-in-law, Mrs. Lula Usher, in Laurel Hill, N. C., December 19, 1923, aged thirty-six years, two months and three days.

When quite young he yielded his life to Christ, and remained true to Him to the end of his life here. He was not demonstrative, but he exercised an intelligent faith in and gave willing service to his Lord.

As stated above, on July 5, 1916, Mr. Lipscomb was united in marriage to Miss Nina Wood McCall, daughter of Rev. and Mrs. F. B. McCall of the North Carolina conference. Mrs. Lipscomb, with one little girl, Marguerite Eliza, aged six years, an aged grandmother, Mrs. Virginia Lipscomb, of Suffolk, Va., and others more distantly related, are left to sorrow over their great loss.

Funeral services were held at the grave in Gibson burying grounds December 21, 1923, conducted by Rev. J. W. DuBois, pastor of the family, assisted by Revs. A. J. Parker, D. A. Watkins and the writer, in the presence of a large number of sympathizing kindred and friends. The floral offerings were abundant and beautiful.

May the good hand of our loving heavenly Father guide and the strong arm support the sorrowing young wife and the sweet little daughter in their great bereavement.

J. A. Hornaday.

RESOLUTIONS OF RESPECT

In the passing of Mrs. Bettie Adams Stuart on Friday, November 23, 1923, after a life of 60 odd years' service to the God whom she delighted to honor, the Woman's Missionary Society of Carthage Methodist church sustains a sad loss, for she was missionary in spirit and deeds. The knoweldge of the needs of the least of God's creatures was responded to before a call came. In fact, she sought out such, and in her cheerful walk in life exemplified that it was more blessed to give than receive. Surrounded by devoted children, relatives and hosts of friends she merited the many tokens of love and esteem lavished upon her.

Resolved first, That our loss is heaven's gain. We will miss her cheery voice in our assemblies.

Second, That we strive, by her example, to do more to brighten some one's existence.

Third, That a copy of this memoir with love and sympathy be sent the bereaved family, spread upon our minutes and sent the local and church papers for publication.

Mrs. J. G. Downing,
Mrs. J. V. Williamson,
Committee.

RESOLUTIONS OF RESPECT

Saturday evening, January 19, 1924, Mrs. D. O. Brinkley, one of Plymouth's most noble women, passed from us. She was associated with all plans of community and church work. Her life was invested in helpful service for others. For 43 years she was a most loyal member of the Methodist church in Plymouth. She was a member of the Missionary Society over 20 years, to which she was a large contributor.

Therefore be it resolved by the Missionary Society of the Methodist church in Plymouth:

That we extend to the bereaved husband our heartfelt sympathy and that we, too, mourn her death.

That we realize our loss, and will ever cherish her memory.

That we will strive to live up to the high standards she set.

That a copy of these resolutions be sent to the husband, a copy be spread on our minutes, and copies be sent to the Roanoke Beacon and the North Carolina Christian Advocate.

Mrs. C. V. W. Austin,
Mrs. A. L. Owens,
Mrs. J. W. Norman.

RESOLUTIONS OF RESPECT

On the morning of November 22, 1923, just as she was preparing to breakfast with her hostess, God sent His messenger to summons Carolyn Watson to gather with the angels around another table with Him as host. She was on a visit to the place of her birth, and it seemed fitting that her spirit should be wafted to heaven from whence she first saw the light of the world. Be it resolved:

First, That while we bow submissively to His will, we deeply mourn the loss of her who was a charter member of our society, and who was always present at all meetings when her health would permit it. While we shall miss her we rejoice that she has received the reward of a faithful servant.

Second, To the bereaved ones, for whose coming she will be watching at the portals above, we extend our heartfelt sympathy and point them to the Great Physician in this hour of affliction.

Third, That a copy of these resolutions be sent to her relatives, a copy put on the minutes of the Aid Society of Watson's Chapel and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. J. S. Payne,
Mrs. W. R. Gibbs,
Mrs. W. S. Dudley.

BEST—Mrs. Margaret Best, second wife of Mr. Geo. D. Best of Fremont, passed to her richly deserved reward in the evening at 8:10 o'clock, January 14, 1924. She had been seriously ill for several weeks, hence her departure in her last illness was expected hourly. She was seventy-five years old September last, and having succumbed with heart failure, her last hours were calm and peaceful. All was done for her that could be done by her faithful physician, her devoted stepdaughter and tender, loving, aged husband, as well as the other loved ones and many friends; but our heavenly Father called and she went on home, full of fruitful years and unfailing faith in God to await the glorious resurrection morn. She and her devoted husband were growing old beautifully together as they were walking calmly by Jordan's stream, but she reached the crossing just a little ahead. There was no cloud on her evening horizon as she put out to sea, and on the other side she is happily awaiting the homecoming of her dear ones.

Sister Best was the wife of her husband's second marriage, and while she had no children of her own, yet the closest observer could never tell but that all the children of her husband's first marriage were her very own. Oh, how they loved her, and she them! The children all tenderly regarded her as mother and so called her by that charming name. Indeed, everybody loved "Grannie" Best who knew her. She and husband had been married thirty-one years and lived most affectionately together until the sad separation at her death. Having been a faithful member of the church from girlhood, so she walked with God through the years, and like Enoch of old, "She was not, for God took her." Out of that dear home so lonely, the Methodist church, missionary society and the community she has gone, but never to be forgotten. Some day, somewhere, in the providence of God, we shall see her again face to face. May God's grace be sufficient and bind up all broken hearts, and bring us all at last to be with Him and our loved ones on high.

J. A. Dailey, Pastor.

REYNOLDS—Joseph P. Reynolds was born in Buncombe county, N. C., May 23, 1838, and died in Fincastle, Va., December 3, 1923. He was reared on a farm under the best of moral and religious influences and early in life established a character in sobriety and piety which he maintained with increasing ferver through a long and useful life. He became a member of the Methodist church early in life, received license to preach and at the age of thirty-seven joined the Holston conference of the Methodist Episcopal Church, South, in which capacity he died faithful and efficient work for fourteen years. In the year 1889 on account of impaired health he retired from the active work of the ministry and rested until 1896, when he took up the work of his love and pursued it faithfully in the Western North Carolina conference until 1902, when he retired permanently from the active ministry and spent the rest of his life in Sunday school work, and whatever his hand found to do.

Brother Reynolds was married twice. First to Miss Anna E. Perkins of Cleveland, Tenn., in 1878, to whom were born four children, Mrs. C. S. Hayes, Niles, Mich.; John Wesley Reynolds, Fincastle, Va.; Walter Leacher Reynolds, Hendersonville, and one who died in infancy. He was married the second time to Sarah A. Ingle, Asheville, N. C., in 1893. In 1861 he volunteered in the Confederate army and served four years.

His death came after a brief illness of only three days. He died as he had lived at peace with God and a friend of man. His body was brought to Bryson City for burial. The funeral service was conducted by Rev. L. T. Cordell, assisted by Rev. Jesse Gillespie.

Brother Reynolds belonged to one of the prominent families of Western North Carolina. His education was such as the country schools afforded. He was a good man, a faithful husband, a kind father, a good citizen, a workman who needeth not to be ashamed of his work. He rests from his labors and his works follow.

WHITE—Joseph F. White was born in Davidson township about fifty-one years ago, and departed this life in great peace Tuesday evening, January 15, 1924, at his home in Mooresville. Brother White was for years a member of the Central Methodist church, and was always at his place in the Supnday school and church while able to attend. For the past two years he had been confined to his room, and a more patient sufferer could not be found. Like Able of old, before his death he had the assurance that he pleased God. He was laid to rest on Thursday, January 17th, in the presence of a host of friends.

L. B. Abernethy, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His infinite wisdom has called unto Himself on December 13, 1923, our much loved friend, Miss Carley Hooker, be it resolved:

That in her death the Woman's Missionary Society of Aurora has lost one of its devoted members and the church one of its most lovable Christian women. Her life was spent teaching young children.

"How rich thy heritage to be a part
Of every young life that has touched
thine own."

That we cherish the memory of her faithfulness and extend to her relatives our tenderest sympathy.

That a copy of these resolutions be sent to to her family, a copy be spread on the pages of our minutes and copies be sent to the Advocate and the Washington D ily News.

Mrs. W. A. Thompson,
Mrs. W. C. Benson,
Miss Lottie Bonner,
Mrs. Sue Litchfield.

BRINKLEY—Mrs. D. O. Brinkley was born in Washington county, near Raper, August 31, 1865; she died January 19, 1924. She was the daughter of Mr. and Mrs. W. J. Lewis, who preceded her in 1880 and 1878, respectively. She was happily married May 14, 1884, to Mr. D. O. Brinkley, one of Plymouth's great benefactors and most influential citizens; and through forty years she cheerfully shared his labors and trials. She loved her home. In it she was queen. She loved the beautiful and artistic. The flowers and beautiful paintings in her home portray those characteristics. She loved her town, and was a prmoter of the forward movements which mean for true greatness. She was devoted to her church, and was loyal and faithful to the various activities. She was a safe and dependable pillar of the Methodist church in Plymouth for 43 years.

She had a large circle of friends in whom she invested her love and life. Her slogan was unselfish service to others. She exemplified those Christian graces of meekness, kindness, patience and gentleness at home and away.

A devoted wife, a most noble woman and a devoted Christian has left us.

W. G. Lowe.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield .....Mar. 4-5-6
Statesville, at Lenoir .....Mar. 11-12
Fayetteville, at Hay Street....Mar. 12-13
Greensboro, at Glenwood.....April 8-9
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
SECOND ROUND

February

Swannanoa, Swannanoa, 11 16-17
Black Mountain, night 17
Hominy, Mont Morencie, 11 23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

February

Peachland, Peachland, 11 24
Lilesville, Forestville, 3 24

March

Bethel Station, 11 1
Thrift-Moores, Moore's Chapel, 11..... 2
Belmont Park, night 2
Chadwick, night 5
Unionville, Mill Grove, 11 8
Marshville, Gilboa 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30

April

Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Liberty, Liberty 17
Bethel, Grace, night 17
Jamestown-Oakdale, 11 24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Frankl'v, ngt, 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

February

Rutherford College, Con. Spgs., 11.....17
Glen Alpine, 7 17
Forest City, Pleasant Grove, 11.....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11.....1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

February

Mt. Airy Ct., Zion, Sat. & Sun.....16-17
Elkin, night 17
Walnut Cove, Bethlehem, Sat.&Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun.....1-2
Summerfield, Con. Dis. Conf., Wed.... 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grv, Sat.&Sun. 8-9
Dobson, Old Siloam, 2:30 Sun. 9
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

February

Sparta Ct. 16-17
Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

February

Cherryville Ct., 11 & 3 16-17
Cherryville Station, 11 17
Main Street. night 17

March

Crouse, Landers Chapel, 11 1-2
Goodsonville, Pisgah, 3 2
Dallas, Dallas, night 2
Franklin Ave., night 5
Shelby Ct., Sulphur Spgs., 11 & 3....8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April

McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

February

Gold Hill, Liberty, 11 16-17
First Church, Salisbury, 11 17
Harmony, Concord, night 17
New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

February

Rhodhiss, 6 & 7:30 17
Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24

March

Lenoir, First, 11 2
Lenoir Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

February

Canton Station, 11 17
Lake Junaluska, Long's Chapel, 11....24
Bethel Ct., Harmony Grove, 3 24

March

Glenville Ct., Cashiers, 11 2
Highlands Ct., Highlands, night 2
Judson Ct., Maple Springs, 11 8
Robbinsville Ct., Robbinsville, 11 9
Andrews Station, night 9
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30

April

Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

February

Oak Ridge, Oak Ridge, 11 17
Thomasville Ct., Pine Woods, 3....16-17
Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Lexington, Lexington, 11 9
Denton, Siloam, 3 8-9
Grace, Grace, 11 16
Ogburn Memorial, Hiatt, 3 16
Central Terrace, Cen. Terrace, night, 16
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.

February

Memorial, 7:30 13
Chapel Hill 17
Carrboro Ct., Carrboro, 2:30 17
Trinity, 7:30 20
Rougemont Ct., Mt. Sylvan 23-24
Gregson, 7:30 24

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

February

Kennekeet, Salvo, 2 15
Hatteras, Frisco, night 17
Pasquotank, Union 23-24
First Church, night 24

March

Roper, Pleasant Grove, 11 2-3
Plymouth, Plymouth, night 2
Belhaven-Pantego, Pantego 9
Columbia, Holly Grove 15-16
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30

April

Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27

May

South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

February

Hay Street, morning 17
Fayetteville, Cumberland, night 17
Person St. & Calvary, Calvary, a.m....24
Dunn, night 24

March

Duke, Black's Chapel 1-2
Newton Grove, Mt. Moriah 8-9
Mamers, Cool Spring 15-16
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30

April

Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Pleasant Plains 16
Elizabeth, Purdie 19-20

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

February

Hamlet 17-18
Rockingham 17-18
Piedmont, Pee Dee 24
Richmond, Steel's Mill 24
Ellerbe, Concord 29

March

Roberdel, Beaver Dam 1-2
Robeson, Bethesda 7
Lumberton Ct., Pine Grove 8-9
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

February

Oxford 17
Creedmore, Grove Hill 23-24
Franklinton, 7:30 24

March

Oxford Ct., Grey Rock 1-2
Granville, Stem, 7:30 2
Cary, Fuqua 8-9
Central, 7:30 9
Youngsville, Bunn 15-16
Lousburg, 7:30 16
Tar River, Trinity 22-23
Millbrook, Andrews 29-30

April

Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28

May

Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

February

Weldon, 11 17
Henderson, First Church, 11 24
No. and So. Henderson, night 24

March

Garysburg Chg., Seabord, 11 1-2
Aulander Chg., Lewiston, 11 8-9
Ahoskie, Harrellsville, 11 15-16
Windsor Chg., Windsor, night 16
Windsor Chg., Cashie, 11 17
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30

April

Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

February

Jacksonville-Richlands, a.m. 17
Wilmington, Grace, a.m. 24
Wilmington, Epworth, p.m. 24
Wallace-Rose Hill, Charity, a.m. 29

March

Magnolia, Centenary, a.m. 1-2
Kenansville, Wesley, a.m. 8-9
Faison-Warsaw, Warsaw, p.m,, a.m. 9-10
Ingold, Epworth, a.m. 15-16
Clinton, Clinton, p.m. 16
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30

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EPWORTH LEAGUE

(Continued from page ten)

Be that as it may, however, this occasion was much enjoyed by everyone present.

The idea is to have the ladies prepare boxes containing something good to eat, placing their names in the boxes and the boxes are sold to the gentleman and the name of the lady found in the box must eat it with the gentleman purchaser. Say, fellow leaguers, see if you cannot prevail upon the lady leaguers to give a box party. You will enjoy it.

Now, lady leaguers, if the gentlemen leaguers want you to give a box party do so, as it shall yield quite a revenue for your league treasury or benevolent department, which departments are always in need of money if they do their duty.

If you lady leaguers are not good cooks, do not tell anybody; but I tell you what you can do about it. Just see that the right gentleman leaguer buys the box that you fix and he shall eat it in the most noble way without complaining a bit. What do you say?

Harry Daniels.

HARRY DANIELS TO HENDERSONVILLE

Epworth leaguers of the N. C. Conference Epworth League and especially of the Wilmington district will be interested to know that Harry Daniels, Wilmington, N. C., and a wide awake leaguer, on advice of his doctors has gone to Hendersonville, N. C., for a complete rest. We wish for Harry a speedy recovery, and hope he will soon be able to be back at his post of duty. We also wish him a pleasant stay at Hendersonville.

IN ANSWER TO "A PROTEST AND AN APPEAL

If there is one body of men in this world who are conservative, who have been trained to build and not destroy, to love and do all in their power to help the youth of our church, it is the ministers of our Methodist Episcopal Church, South.

The fact that during the past two years frequent letters have been written by auxiliary superintendents of children's work of the Woman's Missionary Society saying that their pastors are urging them to turn their Bright Jewel Bands into Epworth Leagues, would indicate that there exists a weakness in that organization which does not exist in our Epworth League work. Any pastor who has so urged has surely given prayer and much time in thought to this vital question concerning his young flock before so doing. I do not believe there is a minister in our great church that would knowingly set himself against any part of the Woman's Missionary Society, nor strive to tear down or destroy a part of its splendid workings.

Only yesterday the writer heard two Woman's Missionary Society workers admit that their young people's society could not and did not reach the young boys; they would not join. Perhaps that is one of the reasons for the above mentioned frequent letters. Our young boys must be reached and taken care of, and how well are junior and intermediate Epworth Leagues doing that?

The Bright Jewels is primarily a girls' organization, under the direction of the Woman's Missionary Society, directed by one or more adult members of that society. The Epworth League takes care of both boys and girls.

Youth loves to be youth and in a great measure govern itself. It is here the Epworth League meets a need that no other organization of our church meets. The Epworth League is of the young people, by the young people, for the young people. And in doing of themselves, by themselves, for themselves, they develop in Christian leadership to a greater extent and efficiency tha nin any other field of our church. If all the ministers and missionaries, both men and women who have stepped directly from the ranks of our Epworth Leagues to the road that led to their respective fields of service, were gathered together in one great choir, what a hallelujah chorus we would have.

The junior and intermediate departments of our Sunday school may endeavor to function like an Epworth League in order to care for the needs of its young people, but it is not an Epworth League in order to care for the needs of its young people, but it is not an Epworth League, neither is the Boy Scouts, nor the Young Peoples' Missionary Society. The Epworth League is positively distinctive. Only in an Epworth League can Epworth League work be rightly acomplished and Epworth Leaguers made, leaguers who go into active service as ministers and missionaries.

God bless the Woman's Missionary Society in all its workings, as well as the Epworth League! May they both live on and on, one not hindering, not hampering the other in its progress. There's room and need for us both.

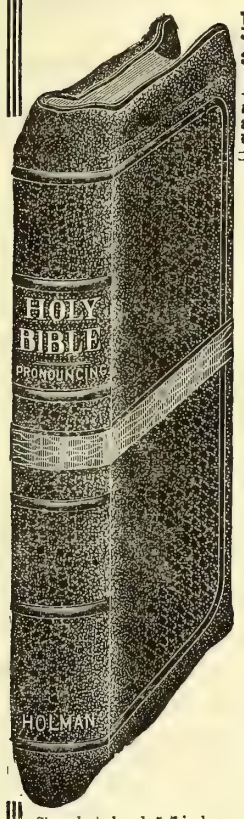
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I KINGS, 20. Samar

311 CHAPTER 20.
AND Běn-hā'dăd the king of Sȳr'i-a gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Sa-mā'ri-a, and warred even all the children of Is'ra-el, thousand.
16 And they went out at Běn-hā'dăd was drinking hi in the pavilions, he and the thirty and two kings that help
17 And the young men of th

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RESOLUTIONS OF RESPECT

In the passing of D. W. Edwards December 12, 1923, our friend and brother steward and trustee, we, the members of the quarterly conference of Clarksbury church, Cool Spring charge, feel deeply our loss; therefore be it resolved:

First, That we bow in humble submission to an all wise Father's will, striving to live a life of faithful service in every good work, and imitate his example of a beautiful Christian character.

Second, That he will be missed at Sunday school, church and in the community, and we as representatives of the church extend our sympathy to those who are bereaved.

Third, That we file a copy of these resolutions on our record and send a copy for publicationi

(Signed) Board of Stewards,
Mrs. Hattie Stroud,
A. M. Gaither,
D. C. Campbell,
R. L. Campbell,
R. T. Lowery,
C. P. Stroud.

..ANDERSON—Mrs. Sarah A. B. Anderson was born in Beaufort county, N. C., February 26, 1860, and died in North Henderson, N. C., December 30, 1923, age 63 years, ten months and four days. She was married to John Anderson in Beaufort county April 23, 1879, who died severa lyears ago, leaving her with four small children. She came to Henderson in 1912, where she found employment in the cotton mill. She was a loving mother, a good neighbor and a true friend. She joined the Methodist church in early life, and though she did not attend much in her last years, she never lost faith in God. She leaves two sisters, two children, the grandchildren and many friends to mourn her going. May the Lord comfort and bless the bereaved ones and give them grace to bear their troubles and meet her in glory.

Robert Fletcher.

CROWDER—Mary Turner was born January 18, 1848; died January 17, 1924. Was married to Miles Crowder in 1893. She was a faithful Christian, having joined the church in early life. She lived out her years nobly and faithfully filled her place gracefully in the home and community. Her husband and two brothers survive—Joe Turner and Andrew Turner. May God's spirit comfort the bereft and guide them to the glad reunion.

E. M. Avett, Pastor.

Children have more need of models than critics.—Joseph Joubert.

In Memoriam

BAKER—Mrs. Callie Dabbs Baker was born September 28, 1882, and died November 28, 1923. In 1910 she was married to Mack Baker. Four children of this union and the husband survive. She joined the Methodist church when a girl. She lived near Ansonville. She was brouht home to Polkton, the service conducted in our church, and the body buried in the Williams graveyard. D. C. Ballard.

CARPENTER—Mrs. Martha Carpenter, wife and widow of John H. Carpenter, was born July 4, 1835, and died November 24, 1923. In childhood she joined the Methodist church. Her maiden name swas Nance. She was married at the age of twenty. Of this union two girls survive, Mrs. Joe Tyson and Mrs. S. P. Martin. The funeral service was conducted at Mt. Vernon by the writer and the body laid to rest in the cemetery at that place. D. C. Ballard.

GALES—J. W. Gales was born October 27, 1854, and died at his home in Polkton, N. C., December 21, 1923. When about eighteen years old he joined the Methodist church, of which he remained a member until death. In 1879 he was married to Fannie Pope. Five children of this union together with widow survive. He was sick for five weeks. He said he felt that the Lord was with him. He was buried at the Griffin graveyard near Polkton, the survice having been conducted by the writer at the grave.

D. C. Ballard.

HARRIS—Mrs. R. F. Harris, born September 2, 1867, daughter of D. G. and Nancy J. McMaster, passed to her reward December 25, 1923. She was twice married, first to M. C. Kearns, and to them were born five children, four of whom are still living, one child and first husband having preceded to the better world. She had only been married the second time one year and four days. She joined the church in childhood and remained faithful to her vows to death. A fine Christian character is one thing she has left that will long be remembered. She was very faithful to her home and church.

Geo. W. Clay, Pastor.

VICK—C. B. Vick died a year ago today, the 4th of December, 1922, at his home in Margarettsville, N. C. He was a man of sterling worth and of strong character, having deep consecration and ready to stand against opposition whenever these were attacked. Educated in high school and at Trinity College prepared him for the activities of life in which he played no small part as farmer and merchant, ready to accept new methods but not to do away with the old ones too soon. He believed in preparedness. I first knew him at Trinity College and was afterwards intimately associated with him in his store, upon the farm, in social life. At church and in the cause I always found him honest and just and sympathetic and friendly, a good fellow ready to give and to take as man to man. At business he was a business man as he dealt with men. Upon the farm he delighted in improving the soil, seeing things grow and producing a greater yield per acre. In social life he was the friend who was a friend and gave expression to his friendship. At church he loved his church as did his father and mother and ready to help advance her cause and promote her welfare. But it was in the home that those beautiful charactertistics of a good man gave expression—gentle, tender, loving, patient, which spoke of the goodness of a noble heart. Nothing was too good for those loved ones in his home. Patient, loving and tender to his sick wife, affectionate companion and counsellor to the boys. He loved his home, and it was a real home which was a delightful place to visit, for they made you feel at home. He was elected as a steward in the Methodist church in 1912, which office he held at his death, and he filled this loyally and faithfully.

Gone but not forgotten.

A very dear friend, B. H. B.



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GLENN—E. C. Glenn was born September 22, 1876; passed away January 3, 1924. He leaves a wife, one brother and three sisters to mourn his departure. Brother Glenn had been a great sufferer for seven years or more. He had just passed through a severe illness and after some weeks was suddenly taken and death was the result.

He joined our church very young and continued till the end. He lived the last nine years a specially consecrated life. He leaves a large circle of specially devoted friends. We cannot bring him back, but we feel we know where to find him.

J. H. Buffaloe.

OWEN—Joseph Lawson Owen was born March 5, 1879, died December 21, 1923, age 45 years, eight months and 16 days. He was married on December 5, 1909, to Miss Laura Mace. To them were born four children, two boys and two girls. Brother Owen gave his heart to God a short while before he died and joined Lafayette Street M. E. Church, South. Brother Owen was a great sufferer, but bore his affliction with patience.

Brother Owen often said to me, "I would like to get well that I might prove to the world that I have accepted Christ as my Saviour, but if God wants me to go I am ready." We buried his body December 23, 1923. The funeral was conducted by the writer, assisted by Rev. Rush Padgett, a Baptist minister.

We shall meet him again.

J. W. Ingle.

THOMPSON—In loving memory of John Alexander Thompson, Bahama, N. C., for many years a member and official of Bethel M. E. Church, South, who died January 9, 1923, at the age of 66 years. He leaves a widow, three sons, five daughters and several brothers and sisters. One son, William Henry, preceded him to heaven by several years.

Four years ere man's allotted time was spent
Thy course was finished, well run was thy race.
Thou didst behold through faith thy Master's face
For many years with vision e'er unbent.

And now a year has passed—a lonely year
For us who miss thy kindly, gentle smile:
Thy family, who have lost thee for a while,
Thy church, who ever will thy name revere.

For thee we know the year was one of praise,
Renewed were ties of kinship, severed long;
Tuned is thy voice in holy children's song,
Swift are thy feet in heaven's pleasant ways.

Our home is nearer than a year ago;
Since thou art there this truth seems doubly so.

M. R. Chambers.

HICKS—Howard Mason Hicks was born in High Point March 30, 1899, being 24 years, nine months old at the time of his death at his home, 3822 Nations Avenue, El Paso, Texas.

Howard was converted at the age of seven, united with the church in his home town, where he remained a faithful member of Wesley Memorial church until the time of his death. He grew into young manhood ever happy in his Christian faith, devoted to mother(home, and loyal to his country. He volunteered for service in the World War in May, 1917. During two years' service at home and overseas he contracted the dreaded disease tuberculosis. He chased the cure in hospitals and at the home of his parents, Mr. and Mrs. M. T. Hicks, 322 West Russell Street, High Point, N. C. He fought the disease for two years, optimistic at all times. He was happily married to Miss Viola Lillian Lincoln of Demarest, N. J., on December 27, 1923. She, a true heroine, administered to him like a guarding angel night and day. She said, "I promised to go with him to the end." At the last they made a long western trip. They kept house, because Howard loved home and wanted to be in one. She smiled all the time to cheer him, which was a blessing to husband and mother, although her heart was breaking. I thank God every day for giving me such as they. Mother.

ROBBINS—On December 16, 1923, Mrs. J. D. Robbins, of Wilmington, N. C., was called away from earthly scenes. For nearly sixty-five years she had lived, loved always by those who knew her. Early in life she gave her heart to Christ, uniting first with Bethlehem Baptist church, Currie, N. C., and later joining the Methodist church with her husband. She had been at the time of her death a member of Grace church, Wilmington, for a number of years. She was a devoted, faithful wife, a self-sacrificing and indulgent mother, and was ready at all times to help all who were in need. Everywhere she manifested rare attainments in the Christian spirit. In her last and somewhat extended illness, she exhibited unsual patience and a beautiful faith in God.

Funeral services were conducted by her pastor, Rev. A. D. Wilcox. Her body was borne to its resting place in the family cemetery at Currie, N. C., by five of her devoted nephews.

She was the daughter of the late William A. and Rebecca Lamb. On November 12, 1882, she was happily married to J. D. Robbins, with their seven children surviving her. The latter are J. [illegible] E. L., W. C., F. A., and Miss [illegible]e Robbins of Wilmington, [illegible], W. M. Robbins of Anderson, S. C., and Mrs. W. S. Gibson of Bennettsville, S. C. There are also two brothers and two sisters surviving—F. P. and W. H. Lamb of Wilmington, Miss Carrie Lamb, Currie, N. C., and Mrs. W. C. Keith, Atkinson, N. C.

This writer suffers a great loss in her going, and prays God's comfort on the bereaved. W. A. Stanbury.

CHESSON—Marion Virginia Chesson, infant daughter of Hezekiah and Della Chesson, was born March 9, and died December 18, 1923. Little Virginia was a great sufferer with whooping cough and double pneumonia for eight days, till the death angel came and relieved her from all her suffering here below and transferred her spirit to the home above, where there will be no more suffering. While the parents' hearts are sorely bereaved, Virginia has gone to join her little sister angel that preceded her to the glory land about one and a half years ago. May these two bright stars some day reunite the entire family in our Father's house above.

Their pastor, R. F. Taylor.

IN MEMORIAM

The following was written by Rev. S. M. Davis March 20, 1921. The reader will recall his death December 1, 1923.

(The editor of the Christian Advocate will please use this sketch in his tribute of my death. S. M. Davis.)

(We regret that this sketch did not reach our office till a short time ago. —Ed.)

Rev. S. Micajah Davis, born in upper Cleveland, N. C., March 7, 1847, died December 1, 1923. The son of J. E. and Mary Davis. His father was an excellent citizen, member of the well known Davis and Durham families. Mother, Miss Mary Parker, sister of Rev. Joseph Parker of the S. C. conference and Dr. Geo. Parker. Brother Davis the only son with four sisters, all married and raised up good families. He was converted and joined the Methodist church in early life—brought up in the "Nurture and admonition of the Lord" and in the love of Methodism. Educated in the Yarboro high school. Joined the Confederate army at 17; entered the S. C. conference at the age of 20. Bishop Doggett sent me junior preacher with Rev. Simpson Jones to Darlington circuit, 15 churches. Second year appointed by Bishop Cavanaugh to Kingstree circuit with Rev. J. W. Jones, 15 churches. Third year sent by Bishop Pierce with Rev. R. R. Peghess to Wadesboro circuit, 15 churches. Forty-five churches served in three years.

As pastor I served the following churches, each from one to four years: Happy Home, Pineville, Mt. Airy, Magnolia, Plymouth, Jamesville, Washington, Wilson, Shelby circuit, Hopewell, Matthews, Mt. Island and Charlotte B. Street.

My health gave away while pastor in Plymouth and Washington. Malarial prostration and nervous breakdown.

During the many years of my superannuation I have endeavored to serve the Master in the church by preaching, teaching and writing. Have written and published several helpful pamphlets.

Let me say to pastors of the 20th century that my lowest salary received was $83, and the highest salary $600.

S. M. Davis.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, FEBRUARY 21, 1924 No. 8

EDITORIAL ~ PARAGRAPHS

Some expert in figures finds that it costs the railroads $5,000,000 a year to provide the steam to sound the locomotive whistles. If the cost of danger signals, notices of approach to road crossings and stations, and other occasional uses of the whistle amounts to the snug sum of $5,000,000, what would be the total cost of men's blowing their own whistles, many of which are kept going continuously, and some of them are like Mark Twain's steamboat on the Mississippi river; they have to stop going when blowing the whistle, because there is not steam enough for both.

* * * *

Is it possible? What? That of 2,000 high school and normal students of Missouri who took the examination: Sixteen per cent of the students neither knew where Christ was born nor the name of His mother. Sixty per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. And quite a few of them guessed that Paul and Pilate were books of the Bible, that Judas and Mark were kings, and Agrippa and Herod were apostles. Such is the report of Dr. George R. Crissmon, superintendent of Teacher Training in Central Missouri State Teachers' College at Warrenburg, Mo. Those students who were regular attendants at Sunday school made an average grade of 83.7 and non-attendants at Sunday school were marked at 35. These are disquieting facts.

* * * *

The forces seem to be swinging into line for a great Advocate campaign this year. Several of the presiding elders have already fallen in line. Quite a few of the pastors are marshalling their forces for a great victory in their respective charges. Lists of new subscribers and renewals are arriving in almost every mail. Many are interested and at work who have not yet reported results. Why should it be otherwise? Everybody this year who does any work for the Advocate gets pay for it and at the same time they are ministering to the intelligence of the Methodist people of North Carolina and qualifying them for more efficient service in the church. It's a fact that the churches which are doing big things in the kingdom of God are readers of their church paper. Where the church paper does not go, things are at a standstill. We can name examples by the score, if anybody should desire it. The time is at hand when the North Carolina Christian Advocate should have 30,000 subscribers. It would mean greater progress in all lines of church activity and we could say to the Methodist people of every other commonwealth in these United States, "Come on, we lead, you follow." And all we need to reach this much desired goal is for every friend of the church and of the church paper, who has any "pep" in him, to get busy for a little while. Do something, do it in a big way and at the same time get pay for it in dollars and cents, to say nothing of the service that you will render God and humanity. One and all, in line for a great Advocate campaign!

"Safety First" is an admirable slogan for men who handle railroad trains, drive automobiles, or in any way have control of those instrumentalities of our modern civilization which, when carelessly handled, jeopardize the lives of people. But that slogan has no place when wrongs are to be righted, or men are called to lead great movements in behalf of truth and justice. "I count not my life dear unto myself," cried St. Paul when he dared the dungeon, defied the mob, preached the resurrection on Mars Hill and gloried in the cross in pleasure loving Corrinth. John the Bapist beheaded, Christ crucified, John Bunyan in jail, Woodrow Wilson a broken machine, that is the story of sacrifices which mark the on-going of humanity. Sacrifice and service first, was the cry of those master spirits to whom the world owes its largest debt.

* * * *

According to the latest figures there are almost 1,000 superannuated ministers in the Southern Methodist church. Of these, 400 are practically blind or deaf; 440 are invalids; 170 have an invalid member of the family to support; 570 own homes that are heavily mortgaged; 300 rent or board; 70 roam around; and 60 live in superannuate homes. The church now pays these men who gave their best years to the ministry the miserable pittance of $200 a year, and to the widows of ministers $150. Such conduct on the part of a great rich church is shameful. No other organization would be guilty of such conduct. To kick out the aged unprovided for is characteristic of some pagan civilizations but it ought not to be the policy of the Christian church. With the proposed $10,000,000 endowment raised in full each superannuate would get an average of $700 a year and the widows of preachers would receive $500. Will any preacher or layman fail to do his full part to secure these $10,000,000?

* * * *

Even if you have read it before, read again what Woodrow Wilson said about the Bible just a little while before he left the White House. Ponder carefully the weighty words of this great man. Read what he says, then read the Bible just as he suggests. "The Bible is the Word of Life. I beg that you will read it and find this out for yourselves—read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about, and been troubled about all your life, as men and women have always been; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, ready to give everything for what they think their duty, and most of all the wish that they may have the approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

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A. W. PLYLER.....Editor
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SKETCH OF REV. H. G. STAMEY

By E. J. Poe.

Henry Gilbreth Stamey was born in Lincoln county, N. C., October the 6th, 1856, and died at his home at Rutherford College February the 14th, 1924, aged 64 years, three months and eight days.

Brother Stamey was admitted on trial into the traveling connection of the North Carolina conference at its session in Greensboro in the year 1889, and served the following charges: Montgomery circuit, 1890; Rockingham circuit, 1891-3; Deep River circuit, 1984-6; Buckhorn circuit, 1897-1900; Cumberland circuit, 1901-2; Montgomery circuit, 1903-4; Nashville circuit, 1905-6; Tar River circuit, 1907-8.

At the end of the year 1908 he took the superannuate relation, but at the next session of the N. C. conference he was left effective and transferred to the Western North Carolina conference, and served the South Fork circuit one year. At the close of this year he took the supernumerary relation, which he continued to sustain until the annual conference in Salisbury in 1920, when he consented to be placed in the superanuate relation, in which he continued until the end. It will be seen from from the foregoing that for only three years did he consent to share in the meagre amounts received by the conference claimants.

Brother Stamey was ordained deacon on the 29th of November, 1891, by Bishop C. B. Galloway at the conference which met in Greenville, N. C., that year. He was ordained elder on the 10th day of December, 1893, by Bishop W. W. Duncan, at the conference in Wilmington, N. C. He was educated in the local schools of his immediate section and at Rutherford College during the administration of Dr. R. L. Abernethy.

On the 17th of January, 1886, he was married to Miss Mollie Frances Wyatte at Sipe Springs, Texas, who for over 38 years walked by his side and shared the toils, trials and triumphs of his itinerant life. From this union six children were born unto them, all of whom with the wife and several grandchildren, and many other relatives remain to mourn his departure. His illness lasted only a little more than two weeks. All that two good physicians, a trained nurse and loving hands could do was done for him. But the Saviour said, "It is enough, come up higher." Perhaps foremost among the outstanding excellencies of Brother Stamey's character was his solid piety. No one could converse with him long without being reminded that his supreme love for God and love for his fellowmen were uppermost in his life.

His devotion to his family was beautiful and constant. Brother Stamey had a correct conception of values. He put first things first. No one could induce him to leave main issues, and waste time with non-essentials and trivialities.

The funeral service was held in Kadesh church, Belwood circuit, conducted by the writer, assisted by Revs. W. R. Ware, John H. Green, L. E. Stacy, and Rev. J. M. Morgan of Fallston, of the M. P. church. Other members of our conference present were: Revs. R. A. Taylor, J. T. Stover, J. W. Bennett, and J. M. Lowder of the N. C. conference. The men's Bible class of Rutherford College of which Brother Stamey was the efficient teacher, had a large representation present at the funeral. The Rutherford College quartet gave some fine selections of music. The Junior Order took charge of the service at the grave.

"THE PIERPONT MORGAN LIBRARY"

As a memorial to his father, the late J. Pierpont Morgan, Mr. J. P. Morgan of New York has turned over his magnificent library, its valuable contents and the ground upon which it stands, to a board of trustees to be maintained in perpetuity for the use of scholars from all parts of the world.

The library which contains rare volumes and manuscripts in great numbers and believed to be the best in existence in private hands, was estimated by Mr. Morgan to be worth $7,000,000. There are 25,000 books and manuscripts and 10,000 of these are rare or unique.

The library will not be open to the public, and wisely so, for only scholars and specialists can use a library like this to advantage. But the trustees will be allowed to put these rare books and manuscripts on exhibition when they deem such to be wise and can make copies and pictures of the same. Mr. Morgan explained: "The library would have to be confined to scholars and research students and would have to be denied the general public because of the fragility of the books and manuscripts and because, once injured, they could neither be restored nor replaced."

The library is to be known as "The Pierpont Morgan Library" and is located on land extending from East 36th to East 37th streets, between Madison and Park avenues, New York City.

To the world of scholarship and to research student, New York City and the western world will be enriched by the presence of this collection of so much that is rare, and quite a bit that is nowhere else to be found, in the world of letters and literature.

REV. G. T. SIMMONS DIES IN A RICHMOND HOSPITAL

Brother J. A. Hornaday sends us the following tender and interesting note:

"Brother Simmons died in a Richmond hospital February 3rd of this year. None of his little family were with him when the end came. His wife was in Catawba hospital, where she has been receiving treatment for many months. Brother Simmons had a married daughter in Richmond, and she and her husband were very attentive to him, but the end came unexpectedly, and he slipped off with no member of his family present when the call came. He left a little son fourteen years old, a married daughter, Mrs. Murrell, and an invalid wife to sorrow over his going. Brother Simmons joined the N. C. conference at New Bern in 1888, and for thirty years he rendered faithful service to his heavenly Master. Three or four years ago he ceased to do active service and moved to Richmond to be near his daughter."

The records show that Rev. G. T. Simmons took the superannuate relation at the conference held in Wilson in 1919, having completed three years of effective service on the Laurel Hill circuit, Rockingham district.

Since his superannuation Brother Simmons has been a considerable part of the time in a Richmond hospital and his wife, also, has spent much time in a hospital. The family has surely passed through the deep waters of physical affliction.

Brother Simmons was one of the faithful men of the North Carolina conference whose life was one of great usefulness. For a long number of years he was one of the assistant secretaries of the conference and a good one—accurate, alert, painstaking and in love with his job. And the very elements that characterized his secretarial work marked his services as a pastor and preacher. The conference will greatly miss him.

To the invalid wife, the daughter and the youthful son, we extend our deepest sympathies in this hour of their bereavement.

PROF. R. L. FLOWERS IN PHILADELPHIA HOSPITAL

Prof. R. L. Flowers, secretary-treasurer of the department of Mathematics, entered the Polyclinic hospital, Philadelphia, February 8, and underwent an operation Tuesday of this week.

He is reported to be getting on fine and hopes to be able to return home before a great while.

The friends of Professor Flowers, and these friends are multitudinous, will regret to hear that he has been called temporarily from his tasks at the college to enter upon a hospital experience.

Trinity College for more than 30 years has been enriched by his incessant and intelligent toil and every Trinity man through that long and fruitful period has learned to love "Bobbie Flowers." We among the rest rejoice to know that he will soon be able to return home.

AN EDITOR HERE

"Joe" Rowland, editor of the Richmond Christian Advocate, ex-Carolinian and general good fellow, blew into this office Wednesday morning and cheered us with his presence and edified us with his wisdom.

Brother Rowland was on his way to speak Wednesday evening to the Methodist Men's Club of West End church, Winston-Salem. It was a real joy to see this fellow editor and fellow Carolinian who some years ago wandered off into Virginia.

THE PARSON AND THE QUAKER

A worldly parson who lived in Philadelphia was taken in hand by an original inhabitant of the "City of Brotherly Love" and chided in the following gentle fashion: "Friend," said the Quaker, "I understand thee's a great fox-hunter, thee's clever at catching foxes." With great complacency the parson replied: "I have a few equals and no superiors at that sport." "Notwithstand thy skill," replied the Quaker, "if I were a fox I would hide where thee would never find me." "Where would you hide?" asked the parson. "Friend, I would hide in thy study." Some young preacher of the present day may be able to see this story pointing a moral as well as being useful to adorn a tale.

THINGS ABOUT THE ADVOCATE

The district conference season is now on us. It is the purpose of the managament to have the North Carolina Christian Advocate represented at each one of the twenty districts. Either the editor or business manager will be present. They would be very much pleased to receive good reports from the canvassers who are helping us to increase the circulation of the church organ. We hope that every preacher will find time to present the paper to his congregation before the date of his district conference.

Nearly a month of the time allotted to the Advocate is gone. We have not heard from many of the brethren. Only two more months of the time set apart by both conferences for the special effort in behalf of the church paper.

Mrs. A. A. Connelly, of Morganton, one of the Advocate's very best friends, is again at work securing renewals and new subscriptions. If any one is more proficient than is Mrs. Connelly we have failed to find him. Watch her list when it comes in.

Every Methodist in the state ought to have an ambition to see the Advocate in every Methodist home in North Carolina. When our preachers determine that it shall be it will be.

We are only asking that our mailing list be increased to 30,000 this year. That is just about one-third of the homes in our church in North Carolina.

Have you, Brother Pastor, asked one of the organizations of your church to take the Advocate business in hand? If not go to the president of the Woman's Missionary Society and see how quick she will tell you YES. Tell her that you will give her society 10 per cent of what they collect. If you have lost your mailing list write us, we will send another.

PEOPLE AND THINGS

Rev. D. V. York says: "I expect to be in the state this spring and will be available for meeting anybody wishing my services."

Married, at the Methodist parsonage, January 26, 1924, at Ocracock, N. C., by the pastor, Sam Leffers, Harvey Wahab and Virginia O'Neal.

The debt of $4,444 on the parsonage at Ayden has been paid off and the work on that charge is making fine progress. Rev. Geo. B. Starling is the pastor.

Wanted—A young unmarried man for a charge that will pay about $700, in North Wilkesboro district. Address Rev. J. W. Williams, P. E., Jefferson, N. C.

Bishop Warren A. Candler of Atlanta, Ga., preached last Sunday morning and evening for the Main Street congregation, Gastonia. Large congregations heard the bishop at both services.

Ten rules for killing a church has been named by one who claims that these ten never fail to bring death. The first is "Don't attend its services. We see no need for the other nine.

Rev. J. W. Groce informs us that he has two or three open dates between now and conference that he could give to some of the brethren in revival work. Address him at Leicester, N. C.

"The Miller Missionary Society of Ronda gave an oyster supper Friday night, February 1, 1924. The proceeds were given for the benefit of the building of the new Methodist church." So writes Mrs. E. E. Brown.

The Advocate regrets to note the fact that Rev. W. P. Constable, pastor of the Swan Quarter charge, is seriously ill in the Washington Hospital, Washington, N. C. His many friends will remember this faithful servant of the cross at a throne of grace.

Rev. E. P. Stabler is still rejoicing in the good fortune which came his way at Christmas when the Sunday school at Bessemer gave him a beautiful gold watch. In addition to this the people are repairing the parsonage, adding a bath room, hot and cold water. The entire building will be repainted.

The regular monthly sermon by a visiting minister at the University of North Carolina was delivered last Sunday night by Rev. J. H. Barnhardt, pastor of West Market, Greensboro. Monday morning he spoke at chapel services to the students of Trinity College.

Mr. J. M. Price, widow of the Rev. J. M. Price, member of the Western North Carolina conference, who died several weeks ago at Nebo, N. C., has with her only son at home moved to Greensboro to live. Mrs. Price arrived last Monday and has a home near the Pomona high school.

In a personal note from Rev. E. P. Billups to the Advocate he says after the middle of March he will be in a position to assist a few of the brethren in meetings, leading the singing and conducting services for young people. Brother Billups is well qualified for such service, and any brother will be fortunate to get him.

Rev. B. B. Slaughter, pastor at Farmville, has been appointed secretary and treasurer of the North Carolina Conference Brotherhood to fill the unexpired term of Rev. P. W. Constable, who has been forced to resign on account of sickness. All who have business with the Brotherhood will please take note and address all correspondence to Brother Slaughter at Farmville.

Walt Holcomb begins evangelistic services in San Diego, California, February 24. Mr. C. P. Curry will have charge of the music. These brethren will return in a month to fill engagements in the South. This is Mr. Holcomb's third trip to the Pacific Coast. A great meeting is expected at San Diego, as extensive preparations have been made.

The family and friends of W. L. Adams met at his home in Randolph county near Randleman, N. C., last Sunday, February 10, and gave him a surprise birthday dinner, he being 76 years old. When the long table was filled with good things to eat "Grandpa" returned thanks to our heavenly Father. S. A. Frazier presented "Grandpa" with a beautiful watch which the family gave him. W. L. Adams has been a lifelong Methodist and a steward of the old historical M. E. Church, South, at Old Union. His children, grandchildren and many friends wish for him many more happy and joyful birthdays.

Rev. H. M. Blair, who underwent an operation February 12 at the Wesley Long hospital, has been resting very well since then and hopes to return home at an early date. Since the operation he has been largely free from pain and is quite cheerful.

Col. W. P. Wood of Asheboro, who for a number of years was auditor for the state of North Carolina and who has friends in every section of the state, is quite ill in a hospital at High Point. He is now eighty years of age and his health has been failing for several months. The physicians do not give much encouragement for improvement in his condition.

Rev. C. S. Kirkpatrick went to Spartanburg, S. C., Monday morning to see Mrs. Kirkpatrick, who is ill in the Spartanburg General Hospital where she underwent a serious operation last Thursday. Late reports from the hospital are to the effect that she is getting along as well as could be expected. Mr. Kirkpatrick may be out of the city a good part of the week.—Gazette.

It will be pleasing news to the many friends of Rev. W. L. Sherrill, who has been under the care of a specialist for the past three months, to know that he has regained his strength and is now able to be back at work. He will hold services Sunday with his good people at Leaksville. The Advocate trusts that Brother Sherrill has been entirely restored to his former self and that he will suffer no inconvenience in returning to the duties of the pastorate.

"The death of Mrs. Rosa W. Bass removed from the Nashville Methodist church and community a beloved and kindly woman who was greatly respected. Born of pure Methodist stock and trained of Christian parents, she developed a strong and attractive personality. In her years of physical vigor she was a dispenser of gladsome sunshine wherever she went, and even near to the end she would frequently indulge in keen humor. Mrs. Bass was a liberal supporter of every good cause, and willingly gave herself in assisting others to bear their loads of care. She shall be greatly missed by her children and a host of friends."—E. C. Few.

The old church tower of Edenton Street, Raleigh, has been recently enriched by the presence of chimes, the gift of Mrs. N. E. Egerton and her son, N. E. Egerton, Jr. This is a memorial gift in memory of Mr. N. E. Egerton, who was a prominent member of Edenton Street church. The chimes were played for the first time at the church services Sunday morning, February 10. By special request of Mrs. Egerton, Miss Bessie Brown played the first Sunday, but hereafter Mrs. J. P. Pillsbury, who is organist, will play. The formal dedication of the chimes has been set, tentatively, for the first Sunday in March. The date may be changed if Mrs. Egerton, who has been ill, should not be able to return to the city by that time.

We have from Rev. J. E. Holden the following message which tells of the going away of a greatly loved physician: "May I say that we have just buried here Dr. Lee, one of the old landmarks of the county. He was ripe in years and came to the end ripe in faith. I suppose he was the most popular and beloved physician the county has produced. Rarely does one see such expressions of appreciation as was seen at the funeral. Very few men are born in a generation like him. In my life I have seen only one other funeral like it, and that was another old physician, Dr. M. Bolton, of Rich Square, N. C. How these benefactors do grip the hearts of the hosts they minister to. I shall not go into details of the funeral. Just wanted to let the hosts of friends of this great soul know he is gone, and to express the sympathy of all these to his loved ones left to miss him."

NOTICE CONCERNING THE MOUNT AIRY DISTRICT CONFERENCE

All persons who expect to attend the Mount Airy district conference to be held at Summerfield, N. C., embracing March 4, 5 and 6, 1924, opening at 8 a. m. on Tuesday, the 4th, will please notify the undersigned at once as to the time you expect to arrive and how you expect to come. Trains from Greensboro arrive at 8:29 a. m., 8:50 a. m. and 5:06 p. m. Trains from Mount Airy arrive at 11:08 a. m. and 5:38 p. m.; from Madison at 12:35 p. m. Those coming on train will be met at depot. Those coming in automobiles will be met at church or parsonage.

W. L. Dawson,
Summerfield, N. C.

The old Pullman car fish-net hammock is being replaced in the new cars with a rack designed to accupy the same position above the berth as did the hammock. The rack will hold clothing flat and prevent wrinkling. It is made in skeleton form of one-inch green belting and is fastened to either end of the berth by hooks. It folds back flat when not in use.—Dearborn Independent.

Mrs. Julia Kearns, widow of E. B. Kearns, who died in Asheboro in 1912, and daughter of Ivey Kearns, in other years a well known citizen of Randolph county, died February 14 at the home of her daughter, Mrs. F. L. Douthet, Danville, Va. Mrs. Kearns was almost 80 years of age. She had been in her usual health till about 12 hours before her death, when her heart seemed to fail. She gradually grew weaker till she quietly and peacefully passed away. She was buried Saturday afternoon, February 16. The funeral services were conducted in the Asheboro Methodist church, of which Mrs. Kearns was a member, by Revs. W. H. Willis and A. W. Plyler and interment was in the Asheboro cemetery. One daughter, Mrs. F. L. Douthet, of Danville, Va., and a son, N. T. Kearns, survive her. Many of her old friends attended the funeral services.

MT. AIRY DISTRICT CONFERENCE NOTICE

The Mt. Airy district conference will convene in Summerfield near Greensboro Tuesday, March 4th, at 9 a. m., and will in all probability close in the afternoon of the following day, Wednesday, in time for delegates to take outgoing trains for home or reach home by automobile.

It is a matter of much importance that all pastors, regular delegates and other members of the conference be present for roll call Tuesday morning, at which time committees will be announced, and the organization otherwise completed.

Doctor Ashley Chappell, pastor of our Central church, Asheville, will be with us through the entire session, preaching at least twice, plus an address on the interests of "The Forgotten Man."

Tuesday night will be at the disposal of M. W. Brabham, superintendent of the department of Sunday School Administration, and O. V. Woosley, our own conference Sunday school field secretary.

The law of our church requires that all local preachers be present and make report of their labors during the year, or let the conference otherwise hear from them. A failure to do this may precipitate trouble.

W. L. Sherrill, A. P. Ratledge and W. L. Dawson are hereby appointed a committee for license, orders, admission and re-admission.

We invite the representatives of the vital interests of our Methodism to be our guests, and will endeavor to give each of them the opportunity to say a word. Write to Rev. W. L. Dawson if you are coming.

J. H. West.

BROTHER COTTON FALLS IN LINE

To the Preachers of the Washington District:

This is to notify you that the offer made by Rev. C. B. Culbreth, presiding elder of the Elizabeth City district, as published in a recent issue of the Advocate, is made to the preachers of the Washington district. It is as follows: I will give $5.00 in gold to the preacher in the district securing the largest number of new subscribers to the Advocate, provided as many as 12 are secured, and also $5.00 in gold to the preacher who secures the largest number of renewals, provided fifty per cent of those now taking the paper renew their subscription. If the preacher prefers to turn the solicitation of subscribers and renewals over to some organization of the church this offer holds good with that organization. I hope that the Advocate will be properly represented in every church in the district and every family solicited for subscriptions.

Most cordially yours,
S. A. Cotton, Presiding Elder.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS OF GREENSBORO DISTRICT

There will be a meeting for all the pastors and Sunday school superintendents in the Greensboro district at the Methodist church in Asheboro, N. C., on Friday, February 29, beginning at 10 a. m. We are anxious for every pastor and superintendent to be present. Messrs. Woosley and Brabham will have charge of the meeting. W. F. Womble.

MISLEADING LEADERS AND THE MISLED PEOPLE

By Bishop Warren A. Candler.

The American people are very much addicted to the convention habit.

Every interest and vocation is organized, and the number of associations, conventions and congresses is almost beyond computation.

Very many of these bodies are directed and dominated by small group sof persons who pull the wires behind the scenes and make the other members move at will, as skillful showmen make puppets perform. These makers and managers of convention machinery are called "the leaders" and they generally compose "the committee on resolutions," to which all motions introduced are instantly referred on their introduction.

When this committee of "leaders" make their report (always during the closing hours of the convention) their "findings" are generally adopted with little, or no discussion, and adopted without adequate consideration. Indeed, it is considered bad form, if not disloyalty to the body, when any member presumes to express dissent from their conclusions. Moreover dissent is futile; for the voting, as well as the report, has been "fixed" by "the leaders" whose business it is to manipulate the meeting from start to finish.

On the adjournment of the session "the cut and dried' 'report of these manipulators is published as the matured convictions of all the members, although most of them know little about it and care less.

This method of the convention mechanics to promote their ambitious schemes and dangerous devices is a most pernicious form of personal propaganda. It is no more trustworthy than the prospectus of "a wild-cat oil company" whose "gushers" do not exist outside of its gushing advertising.

Religious and educational conventions constitute the special preserve, "the happy hunting ground," of these "machine gun men." They find particular delight in bringing down religious workers and shool teachers, who, in their unsuspicious goodness, are easy game for these marksmen of the committee room and the platform.

A case in point was staged at the recent meeting of the Student Volunteers at Indianapolis. That body is composed of college students who are supposed to be volunteers for foreign mission work, although most of them will probably never go to the foreign field. But the meeting drew together several thousand of these pious young people, and the word was sent forth that they all had approved enthusiastically the doctrines of pacifism and social equality. Many of them have denied that any such action was taken by them. If they had done so, what has a convention of school boys and school girls, met to consider foreign missions, to do with such matters? What qualifications have callow youths for passing on such issues?

Another instance of "machine-made" wisdom was the attempt of the m anagers of the North Carolina Education Association to constrain the senators and representatives of that great state in the federal Congress to support the mischievous measure known as "the Towner-Sterling bill." The manipulators of the association secured the adoption of resolutions favoring the passage of the bill, and the secretary of the body in sending copies of this action to the members of Congress from North Carolina, stated that it expressed the sentiment of 15,000 white school teachers in the state, although it may be doubted that as many as 1,000 of them know or care anything about it. That able and patriotic senator, Hon. Lee S. Overman, made a candid and courteous reply to the secretary of the association, which answer fortunately has been published. It is a clear and cogent exposition of this dangerous bill, and it deserves the widest circulation and the most careful consideration.

The admirable reply of Senator Overman to the communication of the secretary was as follows:

"I thank you for sending this resolution to me and assure you I shall be glad to give it due consideration, etc.

"I feel, however, that the teachers of North Carolina are making a grave mistake when they ask the federal government to interfere with our schools in North Carolina. This Towner-Sterling bill will take away the state supervision of our schools and give it to the federal government. It does not appear so on the face of the bill, but that will be an easy matter when the federal government once enters into this sort of administration. When it takes control, the teachers will have to submit to the dictates of the federal government. I also fear the negro question and mixed schools if this matter is given over to the federal government. We have to meet these questions every day and they would be absolutely forced upon us if this bill passes and becomes a law.

"I assure you I respect the voice of the teachers of the state and will give it my sincere consideration. I feel if this legislation were fully explained to the teachers, however, that they would not be heartily in favor of its passage."

The views of Senator Overman expressed so kindly will commend themselves to the approval of the great majority o fthe teachers of North Carolina, who have been misled, and then misrepresented, by the association's handlers.

It is encouraging to note that the people are beginning to understand and condemn this unwise "Towner-Sterling Bill." The more carefully they consider it, the more strongly will they oppose it. It is worse than the old "Blair Bill" which the country rejected some forty years ago.

The National Chamber of Commerce of the United States has condemned it, and the condemnation was expressed through a referendum of its members, and not by a manipulated vote in a mechanically managed convention.

And Hon. John Sharp Williams of Mississippi, in a letter to Mr. Frank H. Andrews, secretary of the Board of Trade of Vicksburg, laid bare its "true inwardness." Senator Williams wrote as follows:

"My Dear Mr. Andrews: I am absolutely opposed to adding another cabinet officer to the President's political family under the guise of a Secretary of Education. I would hate very much to see the educational institutions of this country centralized, or made uniform all over the country. I saw enough of that sort of thing, teaching every child the same thing every morning throughout a whole country, when I was in Germany. One of the good things with us is that the different states teach different textbooks,and all children's minds are not framed in exactly the same mold, so that a Yankee remains a Yankee, likewise as to a Westerner and a Southerner, and the difference in their traditions and ideals and mode of education and training has been of invaluable benefit to the republic. I was never great on uniformity anyhow.

"I am, with expression of regard,

"Very truly yours,

"John Sharp Williams."

Senator Williams puts the matter clearly and forcibly. His position is eminently correct.

This "Towner-Sterling Bill" is a most pernicious measure.

It is proposed by it to establish an executive department of education, similar to that of the Department of the Interior or the Department of Justice, with a secretary in the President's Cabinet to administer it. It would receive large annual appropriations for distribution among the states, and the secretary by disbursing these large sums upon certain conditions, could, and would, color and control the education of the youth of the nation.

It is far worse in all its features than the vicious "Blair Bill" which the people opposed vigorously and defeated overwhelmingly about forty years ago. It proposes for the United States a thoroughly Prussianized system of education. The creation of department of religion, with a secretary in the President's Cabinet, would be scarcely more injurious, or more un-American.

But some good people clamor for its adoption because they wish to extirpate ignorance and promote education in the land. Certain educational associations, in which a group of officials propose all sorts of resolutions and secure their adoption by a body of unthinking delegates, have endorsed this dangerous bill. They claim the teachers of America are favorable to it. As a matter of fact an overwhelming majority of the teachers of the United States have never given it a thought. If they had, they would oppose it as an unwarranted and hurtful interference by the federal government with the work of their noble profession. All the people will unite against it, as they did against the "Blair Bill," once they understand it.

But at present the people of the country are asleep on the subject, and they need to be aroused. They do not perceive the purpose of the bill, nor apprehend the wretched consequences of the measure, if it were adopted.

The bill has been re-introduced into the new Congress, and President Coolidge has given it mild approval in his first message. The artful propagandists who support it are working energetically for it as heretofore.

Moreover, the people should know that this is only one of many schemes to create lucrative positions for politicians, increased federal patronage, and waste public funds. They should understand that a number of lobbying bureaus and boards have headquarters at the national capital, and that by postal propagandism with the citizens of the country and personal appeals to members of Congress they are constantly seeking to secure the passage of all sorts of paternalistic schemes which rob the federal treasury, prostrate the states to impotent provinces, and increase the burdens of federal taxation. In co-operation with other unworthy agencies they are reducing the federal government to a most extravagant and wastful co-operative society which disguises its extraction of millions of dollars annually from the pockets of the taxpayers by sending back a few paltry appropriations to local enterprises and selfish schemes of spurious reformers.

They not only levy and collect taxes through federal legislation, which ought not to be levied, but, by the most insidious methods, they denature the government itself, displacing the freedom of a constitutional republic with the tryanny of an unscrupulous bureaucracy. The constitution, designed for the defense of the liberties of the people, is rapidly becoming an object of contempt upon the part of these demagogical bureaucrats.

Tll the people may as well understand that there is no money in the federal treasury but their own, and that they can get no more out than they put in, although a pilfering majority, by nefarious appropriations, can extract from the treasury more than the men of such a majority put in, and thereby rob all the rest of the nation. That sort of looting the treasury has been accomplished often. It is sometimes called "pork-barrel politics," and it well deserves the malodorous name. Without violence to truth it might be called robbery, or thievery.

The people themselves will be forced to furnish the money for all the schemes of the bureaucrats, notwithstanding the pretences of these propagandists that they are getting something out of the government for "the dear people."

Down with the "Towner-Sterling Bill." And let all the people say Amen.

CREEDS AND DEEDS

By Wilbur Fisk Tillett.

Hear me, good folks, what'er your creeds;
My theme is, "Faith as shown by deeds."
My points are: First, "What proves faith true;"
Next, "Faith in God;" third, "Faith in you."

Though men doubt other proofs you give,
They cannot doubt the life you live;
For true or false may be men's creeds.
But truth alone dwells in true deeds.
It's deeds men do, not creeds they say,
That make men trust in men today;,
And faith in men and brotherhood
Makes faith in God and all things good.

When churchmen proud boast of their creeds,
The world, askance, looks at their deeds:
If, more they look, the more doubt grows
How life so bad from true faith flows,
Then wonder not why Church and Creed
Prove impotent to meet earth's need;
For they alone prove faith divine
Who in good life their creeds enshrine.

When your whole life, without, within,
Is found four-square, and free from sin—
When your fine faith, clothed in good deeds,
Not only points to God but leads—
When truth and duty, without end,
In love's sweet ways your life attend—
Then, then, because men find you true,
They've faith in God through faith in you.

We are more anxious that God's will should coincide with ours, than we are that our wills should coincide with His.

FAYETTEVILLE DISTRICT

A study of the statistical reports made at our last annual conference will prove interesting to workers in the Fayetteville district. Our record for the past year is not what we would like for it to be, but there is in it sufficient evidence of progress to encourage us as we enter upon the work of another year.

The best thing in last year's reports is the evidence of spiritual growth. It was a great revival year, and, with three exceptions, all the charges in the district reported a larger number of accessions on professions of faith than the year before. The total number was 981, more than were reported from any other district in the state, and 62 per cent more than were reported from any other district in our conference.

The number reported as having taken teacher training is 122. Only one district reported a larger number, and that was the Durham. Had all pastors reported even those who took credit in the training schools our showing would have been better still.

The financial showing made by the district is not what we had a right to expect, but it is far above the average in the conference. All the charges paid the pastor's salary in full except three, but there were nine charges that failed to pay in full the assessments for conference and general work. The total amount paid on the collections was 91 per cent of the assessment. The Rockingham district is the only district in the conference that paid a larger per cent. There is no good reason for any charge not having paid 100 per cent on all claims.

I have just finished my first round of quarterly conferences for this year ,and I am glad to report that we have entered upon the work of the new year with fine prospects. So far I have not discovered a single misfit in the appointments made by Bishop Denny for this year. Every preacher in the district seems to be satisfied with his work, and every charge seems to be satisfied with its preacher.

A number of building enterprises are being projected. Our people at Roseboro expect to begin work on their new brick church in the spring, and steps are being taken towards the building of a church.

The parsonages at Parkton and Newton Grove have both been sold, and each of these charges will soon have a nice new home for the pastor. The church at Clarkton on the Elizabeth circuit is nearing completion, and so is the Sunday school addition being built by the Hay Street congregation. Work is being done on the Siler City church, and it ought to be finished in the near future. Our people at Dunn have finished paying the debt on their church and expect to have it dedicated some time this year. Brother Gaines and his people, after having built four churches on the Mamers work during the past three years, are now getting ready to build a parsonage. A new church is soon to be built at Corinth to take the place of old Buckhorn church, and the Merry Oaks church in the same charge is to be moved into the village. Plans are also being made for a new church at Cameron now on the Jonesboro circuit.

Of the 23 charges in the district 17 have made an increase in the pastor's salary for this year, the total amount of the increase being $4273. Last year we had six circuits paying $2000. This year five of that number have made an increase, two of them going to $2500 and one to $2400.

One of the most encouraging things to be noted in the beginning of this year is the awakened interest on the part of the stewards in meeting promptly and regularly the financial claims of the year. In the country churches especially it has been the custom to wait until the last of the year to raise the greater part of the assessments. Last year only two churches on circuits reported the salary of the pastor paid in full for the first quarter at the first quarterly conference. Soon after conference this year I addressed a letter to all the circuit stewards urging them to raise one-fourth of the assessment for the year during the first quarter, and the response has been most gratifying, though some of the stewards still insist upon doing things in the same old way. In almost every charge more money has been reported paid on pastor's salary than at the first quarterly conference last year, the increase over last year for the district being 70 per cent. Twenty-eight churches on circuits have paid the salary in full for the first quarter, and I take pleasure in giving the names of these. They are as follows:

Bladen: Bethel and Bethlehem.

Buckhorn: Olive Branch.

Duke: Black's Chapel.

Person Street and Calvary: Calvary.

Fayetteville: Camp Ground, Salem and St. Andrews.

Glendon: Cool Spring and Fair Promise.

Goldston: Goldston.

Haw River: Bynum, Mt. Pleasant and Mann's Chapel.

Jonesboro: Jonesboro, Broadway, Poplar Springs, Lemon Springs, Memphis, and Morris Chapel.

Lillington: Parker's Grove and Pleasant Plain.

Pittsboro: Pittsboro, Chatham, Mt. Zion and Moncure.

Siler City: Siler City and West End.

The six churches on the Jonesboro circuit use the budget plan, and each church had raised one-fourth of the entire budget by the first quarterly conference, more than eleven hundred dollars, overpaying the pastor for the first quarter and also one-fourth of the assessment for conference and general work. That was by far the best report made in the district.

Now let all these churches continue to make the fine record with which they have begun the new year, and let others fall in line. Let the good work go on until every church is meeting its financial claims regularly and promptly through the year. May we not expect a larger number of churches on this honor roll at the end of the second quarter than at the end of the first quarter?

Now, looking to the future, we find several matters of very great importance calling for our attention during the weeks immediately before us. Foremost of these is the campaign for Superannuate Endowment. This cause has been presented at all the quarterly conferences, and already there is being manifested great interest in the movement. Nowhere has there been a proposition to raise less than the minimum called for, and in three of the conferences the officials have voted to raise more than the minimum. Where only the minimum has been accepted it is understood that this will be regarded as the minimum still, and all will be encouraged to make it more than this when the collection is taken. We are expecting preachers and laymen to throw themselves whole-heartily into this movement, and we will be disappointed if a single church fails to raise its full quota this year.

Our district conference will be held at Hay Street church, Fayetteville, on March 12-13, beginning at 10 a. m. on Wednesday. Last year we had 107 members of the conference to respond to the roll call. Let us break that record this year. We will if every speaker will do his best to bring a full delegation from his charge. I have just received word from Bishop Denny that he hopes to attend the conference, and he will preach on Wednesday night.

Another meeting to which we must be looking forward is that of the Sunday school workers of the conference at Wilson, April 1-2-3. This conference has been ordered by the annual conference, and it promises to be of great value to all who can attend. The charge that is not represented there will be the loser. I hope a large number of our pastors will attend ,and that a full delegation will go from each charge in the district. Let the names be sent in at once.

R. H. Willis.

FARMVILLE TO HAVE NEW CHURCH

Within about a month after arriving in our new field the official board and other interested members had a meeting with reference to the long talked of new church. They divided the membership among themselves and canvassed for the new church. They secured forty some thousand dollars in subscriptions—thirty some thousand of which was paid in cash or available when needed. The brick and lumber have been purchased, and the material for the building is being placed on the new lot, and actual building will begin about March 1st. When completed, it is estimated that it will cost fifty some thousand dollars. The outside walls will be of face brick of red tapestry, trimmed in stone, and the roof covered with Spanish tile. The first floor will be used for Sunday school purposes, and will contain an assembly room and rooms for a complete departmentalization from the beginners through the intermediate grades; and there will be fifteen rooms on other floors for Sunday school purposes, for woman's work and for league work. The Sunday school auditorium will be so arranged as to be used for social and get-together purposes.

We had a most inspiring and helpful Watch Night service on New Year's night when the Sunday school, the league, and the woman's missionary societies, and the official board presented forward looking programs of work for the new conference year. A. H. Joyner presented the outline of work for the Sunday school, Donald Lovelace for the league,, Mrs. T. W. Lang and Miss Bettie Joyner for the missionary societies. The ladies also entertained the membership in a very delightful social hour and get-acquainted meeting from 10 p. m. to 11 p. m. In addition to the programs of work presented by the organizations the following subjects of interest were discussed: "Using the Man Power of the Church," by Judge J. Loyd Horton; "The Special Effort for Superannuate Endowment," by J. T. Thorpe; "The New Church," by J .I. Morgan; "The Whole Church and Evangelism," by the pastor.

An enthusiastic Sunday school workers' council was formed a month ago and it is getting hold of the situation splendidly as shown by a gradual and healthful increase in interest and growth in numbers. Both the church and the parsonage are being used for Sunday school purposes and then we do not have enough room. The church is renting a down-town home for the preacher and family until a parsonage can be built. The men and especially the ladies are leaving nothing undone to make the parsonage comfortable and its occupants happy. Beginning with a warm reception, and a big pounding in a day or two after we arrived, good things to eat and for furnishing the parsonage have been coming in ever since.

We are having very encouraging attendance at our church services, for there is hardly a Sunday service but that we have a house full—more than our membership.

Our people are going at their task enthusiastically and harmoniously with a fine spirit of co-operation and fellowship. It is a joy and inspiration to work with and among them. It is our sincere hope and earnest prayer that God may use us in feeding his flock, and in leading his people in advancing his interest and increasing the boundaries of his kingdom.

B. B. Slaughter, Pastor.

JONES MEMORIAL LOAN FUND

I wish to give notice of the recent action of the family of Brother J. F. Jones of Jonesboro, who have given the sum of $300 as a memorial to their loved one to the the Board of Church Extension, to be used perpetually as a loan fund within the bounds of the North Carolina conference. This will be known as the "Jones Memorial Fund," and thus will perpetuate the memory of this good man, being more lasting and certain than granite or marble, and at the same time aiding in erecting churches forever, ever growing larger as the years roll on. Thus while Brother Jones is sleeping he is still living and working on bringing the sunshine of heaven into the lives of untold generations. Who can conceive of a more fitting and glorious memorial? Were it not much better to place a modest marker in stone by the graves of our loved ones and erect our main memorials in church buildings to bless the souls of unborn families of men? I trust and pray that others may follow the example of these good people, that we may be able to meet the distressing need for a large loan fund to help our people build the houses where they meet and worship God. Then the embarrassment of borrowing money, often from non-sympathetic sources, and so the hurt that often results to our church will be relieved. Come on, good folks, if you love your departed enough to wish to prepetuate their memory, here is the place to erect their monument.

This idea was given to the family of Brother Jones by that tireless worker, Rev. B. E. Stanfield, their pastor, who never misses a chance to help his people and honor his Lord. To them and to him we offer the thanks of our board and our church. Let other pastors do likewise.

J. E. Holden, Sec. to Board.

Of nothing may we be more sure than this: If we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere.—D. Martineau.

ROUGEMONT CHARGE FORGING AHEAD

We are in the full activities of the third year on this charge. With six churches and a very large territory gives a man a lot of elbow room and plenty to do. Brother H. A. Humble was boasting how the city folks pounded him. If that brother will come over this way we can show him how these good people can pound a preacher in a good old country way. When Tabor and Bethel set their heads to fill the parson's pantry other folks can set up and take notice. They sure did load us up heavy, and we sure needed it, too, and we are still enjoying those good things.

Our work is moving along over here as well as usual and we are looking forward to a good year.

J. F. Starnes.

RUFFIN CHARGE

Just a word from Ruffin. While we read of so many poundings at other places we feel as if our brethren may think we are left out. While we have not been pounded by the entire charge at one time, it has been a continual hog killing all the winter and the pantry has been replenished from time to time with fresh meats, and we are truly glad that our people do not all kill hogs at one time—it lasts longer. A few days ago one Brother Travis came to the parsonage and brought with him a nice ham and said to eat it and come to see him later, he had another for us when it was smoked. And I learn that there are more hogs yet to be killed, for which we are glad. We are moving up at Griffin and Pelham, and at Hickory Grove we are repairing the church building. Last year a new brick school building at Pelham costing $10,000 was completed. And the splendid modern high school at Ruffin will soon be completed at a cost of $75.000. Our churches have been wonderfully improved in the past three years. We are lining up for the work on the Superannuate Endowment drive. We are still on the map. Pray that we may have a great revival of religion.

H. F. Starr, Pastor.

OCRACOKE AND PORTSMOUTH

More than a year ago at the urgent request of our presiding elder we closed our home at Gloucester and came to Ocracoke to take up the work of pastor and helper to the people of this charge.

We were received with becoming appreciation into a comfortable parsonage furnished with the necessary articles for housekeeping and were told to get others as we found them needed. Many articles of food were found on the pantry shelf. So far, very good, but will it last? Yes, it has lasted; lasted so well that we wanted to be returned and we are now moving out into 1924 at the same place.

We are now in the midst of a splendid people down here on the "rim of Pamlico Sound," and we are at a loss to know why many visiting scribes have characterized them as primitive in customs and manners. We think this unjust. What community is altogether free from a primitive element?

Our membership is small, due largely perhaps, to the presence of the M. E. church, which shares the church membership of the island. The hostility of the past between the two branches of Methodism here is gradually dying out under the transforming touch of divine grace and the growing spirit of fraternity. Our impatience is puerile in the light of the fact that God cannot be hurried in His work. Time is a great healer and He uses time as well as grace in His vast plans for the redemption of the race.

After so many years out of the pastorate, due to ill health, to find ourselves again snugly domiciled in a Methodist parsonage in the midst of a loyal and faithful people, gives us a feeling of satisfaction that none can experience, perhaps, except those who feel the lure of the itinerancy. In the years of work at home when we tilled the soil and coaxed from nature the means of subsistence we found a degree of pleasure, but not the full delight that comes from the work in which we are now engaged. We are in the midst of friends who look after our comfort and interest, and who so dead to gratitude could forget such kindness? Who "to dumb forgetfulness a prey" could fail to do his best and prosecute his work with all the energy of his mind and affection of his heart?

Our new presiding elder, Bro. J. C. Wooten, came on time and held our first quarterly conference. The weather was very cold, but he did not fail to make a good impression on our people.

Mr. and Mrs. Sam Leffers.

DIVINE BLESSINGS ON DUKE CHARGE

The Lord continues to send His blessings on the Duke charge. Sunday morning at Duke church seven united with the church on profession of faith. At the next service a larger number are expected to join the great army of the Lord.

The people have not forgotten their pastor even though they do not express their feelings by poundings. They pay his salary so that he can get "three boards a day." Duke church pays the pastor's salary by the month. Black's chapel, our country church, got on the honor roll at the first quarterly conference, which was held January 6, by paying out in full for the first quarter. Last fall the same church paid out in full at the last quarterly conference, which was held the first of October. During the year the people also raised around three hundred and fifty dollars for furnishing and repairing the church building. The country as well as the city and town churches might take notice.

The people at all church of the charge seem to be interested in the building up of the kingdom. Brethren, pray for us that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

H. L. Davis.

NOTES FROM PARK AVENUE, SALISBURY

I have not seen anything in your paper from Park Avenue M. E. church for some time and will send you a few items.

Mrs. Annie Taylor, wife of the late J. B. Taylor, died at her home, 800 North Railroad street, Salisbury, very suddenly February 7th and was laid to rest in Chestnut Hill cemetery February 9th. The funeral was conducted by our pastor, H. H. Robbins. She leaves to mourn her loss five girls and two sons. One son preceded her to the great beyond some years ago. She was a member of Park Avenue church and a good woman.

Mrs. Nancy Ann McDaniel, believed to have been the oldest woman living in Rowan county, died Monday, February 11 at 11 o'clock p. m. at the home of her son, J. J. McDaniel, 820 Park avenue, this city. She was also a member of Park Avenue church. The funeral was conducted by Rev. U. O. Dutton, pastor of the Gold Hill circuit. Mrs. McDaniel was 104 years old. She lived to see 25 Presidents. She was 15 years old when the first train passed through Salisbury.

Our pastor, Rev. H. H. Robbins, is sick at this writing, I am sorry to note, but hope he will soon recover. May the Lord bless him and his good family. Our Sunday school is doing fine. Our pastor is doing some fine preaching. He is on his fourth year. There is a drive on now to pay off the debt on the church by the last of March.

Member Park Ave. Church.

BACK FROM THE MOUNTAINS TO THE SEASHORE

Leaving this charge which we served three years—1918, 1919, 1920—we went up into the beautiful mountains of Western North Carolina in Asheville district, among a people of whom some are the salt of the earth, and whom we learned to love. We now find ourselves back in the same parsonage and among the same people we had already learned to love. They received us with open hearts; they have kept our pantry supplied with good things since we arrived.

Our beloved presiding elder spent two helpful days, the 9th and 10th, with us and held our first quarterly meeting and preached two good and uplifting sermons. He did our hearts good who heard him.

We want to thank the people of Kitty Hawk for the kindness shown us since we came, and may God use us in service to them.

Please find enclosed $14 for the Advocate. R. L. Beasley.

"THE THREE GREAT OAKS"

May I ask George Cleaton Wilding, of Avon Park, Fla., why in his article in the Advocate of February 14th he limits his "Great Oaks" in the "American National Forest" to only three? He could have at least in all good propriety made the number four. The great men of the world, including our present great President, and even the senator Mr. Wilding gives honorable mention in his article, proclaim the greatness of Woodrow Wilson and give him a place with the greatest of American Presidents. No true American would detract from the names of Washington, Lincoln and Roosevelt, but at this time and in this connection many, I suspect, will think Brother Wilding inadvertently or otherwise failed to go far enough in enumerating his "Great Oaks." May I commend to him the article by C. W. Hunt in the Advocate of the same date.

E. L. Stamey.

CHURCHES AT SPINDALE WIDE AWAKE

The church visitation campaign which was put over in Spindale Sunday afternoon, February 10, from two until five was indeed a success. Eight captains were chosen from the different church, as follows: G. F. Hovis, G. B. Howard, Spurgeon Yelton, Andrew Pritchard, I. W. Roberts, M. D. Haney, R. W. Wells, R. R. James. Ninety-six visitors were also appointed from the different churches.

Spindale's population is estimated at 3,000 people. Every home was visited by representatives from the churches within the space of three hours. Beautifully decorated cards extending a welcome to the church services were left at each home. The campaign was so systematically arranged until not a hitch was made. The delegation responded so co-operatively, making the afternoon an enjoyable affair.

This campaign was originated by Rev. Oscar L. Simpson, who is always on the alert and who possesses a good amount of executive ability. This is only a beginning of greater things yet to follow. Occasions like this keep the old folks young, and the young folks fit. Since Spindale is one of the fastest growing towns in the state, the churches are awake to their responsibility, and their aim is to so permeate the population as to have capital respected but not worshipped, and to make worth, not wealth, give standing to men and to make power of character life them to leadership. To keep our town pure and and clean as the mountain air and people from all places can come and be blended into one community, and each generation will vie with the past to transmit to the next a greater and better Spindale.

Mrs. G. Frank Hovis.

Order your collection envelopes from the Advocate printing office.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is Calotabs, the Purified and Refined Calomel Tablets That Are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds, coughs, sore throat, and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the nauseales calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and colds and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One or two Calotabs at bed time, with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Genuine Calotabs are sold only in original sealed packages, price thirty-five cents for the large, family package; ten cents for the small, vest-pocket size.

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THE NEW PASTOR AT MT. VERNON PLACE

Dr. W. A. Lambeth made his bow to a capacity audience at Mt. Vernon Place church on Sunday morning, February 10.

A host of friends of former pastorates came to the service—senators, representatives, big business men, professional men, whole families. The Mt. Vernon people are highly pleased with him. Never did preacher receive a more cordial welcome to a new pastorate and few preachers (if any) ever met more favorably the expectations of an anxious people. He delighted his old friends and captured an army of new ones. His devoted father came all the way from his home in North Carolina to be present at the first appearance of his son before his new congregation. There is evidently a fine spirit of comradeship existing between this fine father and his talented son. The father received almost as great a welcome as the son, certainly in the character and degree of it.

Dr. Register, Dr. Duffey, Rev. M. L. Rippy and Rev. D. L. Blakemore sat in the pulpit with the new pastor and contributed each a part to the service. The vested choir, Prof. Shure directing, contributed a most inspiring part to the program of worship, and the junior choir, also vested, added their musical contribution to the first service conducted by their new pastor.

Altogether it was a most satisfactory beginning to what many are praying will be a pastorate worthy of our Representative church in the national capital.

Dr. Lambeth returned to Gastonia after the service Sunday night to pack up his belongings and move to Washington during the week. He is married and has three children.—Baltimore Southern Methodist.

FROM CARTHAGE TO WELDON

On the 31st day of November, 1923, we left Carthage. We can't ever forget that day. For four years we had lived in that good town. The people were simply lovely to us. During our stay there the people built and beautifully furnished a very, very comfortable home for the minister and his family. Not necessarily this minister and his family, but for many others. If you do not believe that Bro. John Wright has a comfortable home visit him. Again, if you do not believe that the Carthage charge is a delightful charge, serve those good people sometime if you can.

Just before we left town a committee consisting of the chairman of the board of stewards, Hon. R. L. Burns, Mrs. U. S. Spense and others came to the parsonage. Mrs. Spense called on Mr. Burns to make his speech. He always makes a good speech. His speech was good that afternoon. I can't tell you what he said—that is, all that he said, but he said this: "The people have given you a watch. It's a beautiful Hamilton watch." In accepting it I can't tell you what I said. Anyhow, I appreciate it more than I can ever tell the good people of Carthage. They had a package for Mrs. Perry. It was a beautiful writing pad with gold pen and pencil which she greatly appreciates, along with every other kindness shown her while in Carthage. May God bless the new pastor and all the people within the bounds of his charge.

We got to Weldon December 5th. It was about ten o'clock at night. We had wired Dr. D. B. Zollicoffer that we were coming. It was late and our people had gone from prayer meeting thinking that the bad roads would keep the preacher and his family away another day. That fine young man, Bro. Pierce Johnson, was waiting around the church or nearby. He was soon on the scene and directed us to Mrs. Spires' home. Those of you who have lived here in other days will recall what a friend Sister Spires is to the minister and his family. She soon made us comfortable and happy by her kind hospitality. The next morning we got busy. We've been busy every day since.

The people of Weldon have given us a warm reception. They have been lovely to us. If it were not for my friend, Bro. Frank Culbreth, I would speak of the many things these people have done for us. Frank or what not, I am going to speak of a few things.

On the 25th day of January we moved into our new home. Up to that time we had lived a while in Mrs. Spires' home. Then Sister A. M. Inge allowed us to live in her home. As I was about to say, the parsonage here has been made over. Brethren, I wish you could see it. If you will visit us within the next six months we will guarantee fine eats. It was like this: The afternoon and evening of January 25th many of the ladies worked hard. The truth is, they had been working for many days. About 5 o'clock in the afternoon they ordered us to leave the parsonage, with the understanding that we were to return about six o'cloc We obeyed orders. When we came back—my, wish you could have seen that dining room table—a most delicious dinner and enough prepared to last several days. The ladies quietly left. At home, yes, silently we were thanking God for our nice new home and our fine friends.

Pounded! Why, that doesn't begin to express it. Late in the afternoon a load of coal from the Baraca class, a little later another load from the same class; a load of wood from Bro. Cleveland Carter, another from Bro. S. W. Shearin. I found Bro. Henry Allen in the yard and he had sent a load of wood and wanted to instruct the driver where to put it. Fine beginning, don't you think? After a while the people began to come. Believe me, they brought something along with them—Baptists, Methodists, Presbyterians, Episcopalians, Jews and Catholics. In fact, I never say so many at a pounding. It was the largest pounding that I have ever seen. Several who have seen more poundings than I ever saw say that it's decidedly the biggest they ever saw. The pantry floor and shelves were used to store away the good things to eat—some carried upstairs. The shelves in the pantry were not sufficient for the strain. They actually broke down. If Frank Culbreth doubts this I can prove it.

It was the regular time for the board of stewards to meet. We had our meeting. With all the excitement at the parsonage we had a fine meeting. The attendance was good. I was trying to attend both meetings. I would run to the parsonage and back to the church. Once when I came back what do you suppose those good brethren and sisters said to me? The spokesman said, "There is twenty-five dollars for you." Remember this was "pounding, too." Have you ever heard of anything like it?

We can never cease to thank these good people. May our God continue to shower His blessings upon them. We thank you, every one.

Brethren, we have had a fine beginning. Our services have been well attended. Our congregations are increasing. Last Sunday, February 3rd, was our regular day for the communion service. I am confident that more than four hundred persons communed. Some of the oldest members of our church say they never saw so many commune before. G. W. Perry.

WOODROW WILSON

The so-called incident of Henry Ford and President Wilson, which appeared on the editorial page of the Advocate of January 31, fits as illy into the character of Woodrow Wilson as into the pages of a fair-minded religious paper. Who can conceive of the polished, scholarly, coldly reserved Mr. Wilson gushingly boasting, like a school boy, of his methods of handling men? He may have been a fool but he was not a driveling idiot.

As to the reason "why some history was not written differently" did it never occur to you to be thankful? If I remember correctly one of the chief opponents of the Wilson administration, and particularly, of its Mexican policy, was Senator Albert B. Fall. He was so far honored by his party that he was sent as a spy into the chamber of the sick President. Recent events seem to prove that if some of President Wilson's enemies had been in the White House during the trying period he served, the capitol itself would have been sold or stolen. Yes, there was a reason "why some history was not written differently." The chief reason was the unimpeachable integrity and masterful Christian manhood of the man in the White House.

A. C. Gibbs.

CHAS. LITAKER MUCH HONORED

Scout Charles Litaker, associate member of Statesville troop one, Boy Scouts of America, and possessor of 27 merit badges, has the distinction of being one of the comparatively few Eagle Scouts of the state. His Eagle Scout badge was awarded him by the national court of honor and with the insignia of the order he was promoted to the highest rank of the army of Boy Scouts. He is also a Star Scout and a Veteran Scout, having been a member of the Scout organization for more than five years.

Eagle Scout Litaker began his work as a Boy Scout in Lincolnton, going from there to Marion and then to Statesville. It was after he had come to this city that he stood his tests for the Eagle rank and in three consecutive work-outs, accomplished the desired goal.

Talking today of Scouting and its value to the boy who is in dead earnest about the thing, Scout Litaker declared it to be his opinion that Scouting as an organization cannot be beaten. He believes that it promotes and encourages the best in all things and that the Scout who loves his organization can never be any other than a "good Scout," in the truest meaning of that term.

It may be interesting to note that Rev. D. M. Litaker, who is the father of Eagle Scout Litaker, was leader of the first uniformed troop in the state of North Carolina. At that time pastor of the Centenary church, Greensboro, Rev. Mr. Litaker organized the second troop ever formed in the state, his troop, however, being the first to have uniforms.

According to Scout Litaker, a worker from the national Young Men's Christian Association launched the Boy Scout movement in North Carolina in 1910, the year the idea was introduced in America.

The first troop was organized through the Greensboro Y. M. C. A. and immediately following this Rev. Mr. Litaker formed a troop at the Centenary church, Greensboro. — Statesville Daily.

APPRECIATIONS FROM AN AGED SAINT

After my best wishes for you, yours and my weekly friend that is dear to my heart, will you allow me space to speak to some of my dear brethren—those who have so kindly remembered ed men in my hours of bereavement? Bro. J. B. Hurley, Bro. C. H. Caviness, Bro. Broom, I thank you for your love and sympathy. May this be the happiest year of all for you and yours. Bro. M. T. P., how sweet of you to think of poor old mother, how I appreciate the dear ones whom I have prayed for so often remembering me, an old feeble soul of 76 years and nine months. Bro. S. M. S., how we miss that cheerful laugh. God bless each one of you is my constant prayer.

The first quarterly conference on Harlowe circuit was held at Oak Grove January 18. Our new presiding elder safely arrived and gave us a delightful sermon which all enjoyed. God bless him and his work. We hope to hear him again soon. Pray for me and mine. Sister S. J. Bell.



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Western North Carolina Conference

IF I COULD KNOW

If I could know the agony of pain
In which my brother wrought, yet gave no sign,
His bungling work would take on graceful shape,
And glory would illumine every line.

If I could know the heartache bravely hid
Beneath the smile of courage, day by day,
I'd not withhold the kindly deed and thought
To cheer my friend upon his lonely way.

If I could know the struggle to do right
Of that poor fallen one so sore beset,
Not "shame," but "bravo," would I cry to him:
"Thou fightest foes whom I have never met."

If I could know the longing pressing close
Beneath derision's sneer at holy things,
A friendly hand I'd stretch across the gulf
And know the thrill which world-wide kinship brings.

And I can know! Come, Son of man, divine,
Flood all my soul with sympathy benign,
Until my very life is love impearled,
And pulses with the heart-throbs of the world.

—Bell Case Harrington, in S. S. times.

FAME OF WILSON IS WIDE AS THE WORLD

Swarthmore, Pa., Feb. 6.—Woodrow Willson probably attained a wider fame than any other mortal ever enjoyed, Dr. William T. Ellis, traveler and writer, said, pointing out that Mr. Wilson's name was known in lands far outside the currents of civilized life.

The names of Shakespeare, Caesar and Alexander are unknown to two-thirds of the human race, Mr. Ellis asserted, while contemporary military figures like Foch and the kaiser, had only a relatively limited circle of fame.

"But because of his magic appeal to the deepest sensibilities of all human life, which were given the wings of morning by the unprecedented propaganda facilities of the allies," he added, "the Wilson principles quickly spread to the uttermost parts of the earth."

As a result, he said, "far-faring travelers can tell of the ignorant Bedouin of the deserts insisting upon judging governments by the Wilson standards. New Turkey came into being on the platform of the Wilson principles. These same ideals have made Egypt a nation again. Villagers in the Balkans settle their petty disputes by the formula 'President Wilson would not have it so.'"

In his travels in Russia, Japan and China, Dr. Ellis also saw repeated evidence of the influence of Wilson ideas, he said, while in the Holy Land the natives still are invoking the Wilson principles against the European powers.

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"ROCK OF AGES" AND BIBLE

The words of the well-known hymn, "Rock of Ages," are coupled with quotations or paraphrases from the Bible by a writer in the "King's Business" magazine. Of course, the song is not made up of actual quotations from the Scriptures but the lines refer to similar citations found in different parts of the Bible as follows:

Rock of ages, cleft for me,
—Psalm 62:5-8.
Let me hide myself in thee;
—Ex. 33:22.
Let the water and the blood
—I Jon 5:6.
From thy riven side which flowed
—John 19:34.
Be of sin the double cure.
—II Kings 2:9-10.
Cleanse me from its guilt and power,
—Ia. 1:18.
Not the labor of my hands,
—Psalm 69:6 (first clause).
Can fulfill the law's demands.
—Matt. 5:17-18.
Could my zeal no respite know,
—Psalm 69:6 (first clause).
Could my tears forever flow,
—Psalm 6:6.
All for sin could not atone,
—Heb. 10:5-6.
Thou must save, and thou alone,
—Heb. 10:8-10.
Nothing in my hand I bring,
—Isa. 4:1.
Simply to thy cross I cling.
—Gal. 6:14.
Naked, come to thee for dress,
—Rom. 13:14 (first clause).
Helpless, look to thee for grace.
—Phil. 4:13.
Foul, I to the fountain fly,
—Psalm 51:7.
Wash me, Saviour, or I die.
—John 13:8 (second clause).
While I draw this fleeting breath,
—Psalm 103:15-16.
When my eyelids close in death,
—Eccl. 12:3-7.
When I soar to words unknown,
—John 14:2-3.
See thee on thy judgment throne.
—Matt. 25:31.
Rock of ages cleft for me,
—Cor. 14:4 (third clause).
Let me hide myself in thee.
—Psalm 17:3.

North Carolina Conference

KNOWING GOD THROUGH FAITH

We who send out the laborers into the fields should be patient, too, and not discouraged because we see not great results at once. What have we to do with the results? The command to us is: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knoweth not whether shall prosper, either this or that, or whether they both shall be alike good."

The truth is, it is still seedtime, and laborers are needed to go with brave, pioneer hearts to fell the great trees, to break up and prepare the ground for the seed they must sow, and leave to others in the perhaps far future the joy of reaping the harvest. And they should be content with this: for if all would be reapers, there would be no harvest to reap.—Lucinda B. Helm, Lambuth-Bennett Book of Remembrance.

RED SPRINGS CHURCH PRESENTS "SAVE AMERICA"

On Sunday evening, February 3rd, at Trinity Methodist church, Red Springs, the Centenary pageant "Save America" was presented in a beautiful and impressive manner. The pageant was given at the time of the regular evening service, and a large crowd attended. "Save America" represents the appealing call of the homeland to the Centenary. The purpose of the pageant was to arouse fresh interest in the Centenary movement, and to inspire those who have not yet completed their payments to banish "Doubt" and let "Hope" lead them to the full realization of the task. The cast of the characters was as follows:

Home Missions, Mrs. T. C. Rodgers.
Church, Mr. C. E. Leigh.
Centenary, Miss Elizabeth Tyson.
Doubt, Mrs. J. B. McCormack.
Ministry, Mr. McRae Covington.
Church Improvement, Dr. W. L. McRae.
Deaconess, Mrs. W. L. McRae.
Home Missionary, Miss Sallie Pearsall.
Student Work, Mr. J. T. McNeil.
Childhood, Miss Mary Alice Meecham.
Prayer, Miss Mary Lane Brewer.
Hope, Master Horace Cotton.
Contributed,
Supt. Study and Publicity.

GOOD FOR WELDON DISTRICT

The Weldon district is first of the districts of the North Carolina conference again, after having lost that lead for a few years. I think we are the only district that more than raised our apportionment for the Belle Bennett Memorial, and then had an increase in finances over 1922.

Our percentage of increase is over 26 per cent, and Rockingham over 16 per cent, while her amount of increase is $1254.34, and ours is $974.65. I have often told you that our women were the best workers in the world, and I do thank them for their co-operation. I trust this may be an incentive to us all to work, pray and give "as God has prospered us," and may we continue to do this till the battle is won, and

(Continued on page 13.)


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North Carolina Conference

SIXTY-THREE EARN CREDIT

Sixty-three Sunday school and church workers of the 105 enrolled in the Raleigh Standard Training School at Edenton Street church February 3-8 attended regularly, did all the assigned work, and earned certificates of credit on the Standard Training Course. The attendance included a large number who were not counted as enrolled, for to be enrolled one had to attend at least four of the 12 class periods. One of the splendid feautures of the school is the fact that such a large percentage, exactly 65 per cent of those enrolled showed that they really meant business and met all the requirements for credit.

Another feature of the school is the fact that several of our Sunday schools outside of Raleigh were represented. Ten schools were represented in the list of those earning credits, as follows: Edenton Street 34, Central 13, Jenkins Memorial 7, Clayton 2, Epworth 1 Apex 1, Bailey 1, Garner 1, Orphanage 1, and North Vanguard Presbyterian 1. The names of those earning certificates, by courses, are as follows:

"Story Telling," Mrs. G. W. Green, instructor—Mrs. D. G. Allen, Miss Eunice W. Blair, Miss Urma Britt, Mrs. J. I. Barnes, Mrs. E. D. Cody, Miss Leola Cashe, Mrs. John P. Cole, Mrs. Clyde, Dillon, Mrs. W. T. Dearen, Miss Mary Gardner, Miss Daisy Green, Mrs. H. I. Glass, Miss Emily Guilford, Miss Lola Hinshaw, Mrs. S. P. Norris, Miss Sallie Page Ruffin, Miss Birdie Riddle, Miss Annie Richardson, J. R. Sechrest, Miss Irene Stephenson, Miss Roberta Spiers, Miss Mary Thompson, Miss Erma Williams, and Mrs. Wray White.

"Junior Lesson Materials," Miss Virginia Jenkins, instructor—Miss Lillian Batts, Mrs. Palmer Bailey, Mrs. Ada Bashford, Miss Bessie T. Brown, Miss Ruth Dew, Miss Eugenia Herring, Miss Mevie Herring, Mrs. W. H. Harris, Mrs. W. S. Ingram, Miss Eleanor Morgan, Miss Henre Etta Owens, Mrs. J. E. Stevick, Miss Mamie Speas, Miss Pearl Whitley, Mrs. Julian E. White, and Mrs. M. C. Grant.

"Intermediate - Senior Organization and Administration," Rev. J. Calloway Robertson, instructor—Mrs. R. E. Barnes, Miss Blanche Barringer, Rev. L. C. Brothers, Miss Ava Crowder, Miss Florence Fitzgerald, Rev. H. I. Glass, J. J. Fyne, Miss Monnie McDonald, Rev. W. A. Stanbury, and Mrs. Marvin Self.

"Principles of Religious Teaching," Prof. H. E. Spence, instructor—T. A. Banks, Mrs. W. B. Duncan, Mrs. Lillie B. Hinson, Miss Narcissa Hutchings, Mrs. M. S. Mann, and R. E. Prince.

"The Church and Its Work," Rev. M. T. Plyler, instructor—Dr. Albert Anderson, Miss Flora Davis, Miss Vara Herring, Rev. W. H. Brown, R. A. Bashford, Claude E. Woody, and Mrs. Bessie Dunlap Blalock.

PARSONAGES REPRESENTED

Seven Methodist parsonages were represented in our Raleigh training school. Revs. W. H. Brown, R. F. Bumpas, R. W. Bailey, L. C. Brothers, H. I. Glass, D. N. Caviness, and W. A. Stanbury were in the school, together with the following preachers' wives: Mrs. D. N. Caviness, Mrs. H. I. Glass, Mrs. Marvin Self, and Mrs. R. W. Bailey. Traveling quite a distance in order to attend were Rev. L. C. Brothers of Bailey, Rev. and Mrs. D. N. Caviness of Cary, and Mrs. Marvin Self of Clayton. The following representatives of the parsonage not only attended but earned certificates: Rev. W. H. Brown, Rev. L. C. Brothers, Rev. H. I. Glass, Rev. W. A. Stanbury, Mrs. Marvin Self, Mrs. H. I. Glass.

Rev. M. T. Plyler, the presiding elder, taught one of the courses.

WILMINGTON OPENS STRONG

Our Wilmington Standard Training School, meeting in Fifth Avenue church February 10-15, opened Sunday afternoon with a splendid attendance and a lively enthusiasm, and at this writing (two days before the close) all indications point to an ending in keeping with the excellent beginning. Considerably more of our workers are attending this year than last, and we believe a larger percentage of them will earn certificates of credit.

PROF. I. B. McKAY JOINS US

Prof. I. B. McKay, of the Trinity College faculty, has joined our force of volunteer workers and will devote a large part of his marginal time to promotion work in the Durham district. Pastors, superintendents, and others interested in securing help from him should write him at College Station, Durham, N. C. Professor McKay has had long experience and special training in Sunday school work and will gladly go anywhere in the district without any cost to the local school. We are happy to be able to announce this splendid addition to our force of volunteer workers.

KINSTON GETTING READY

Sunday school and church workers of the New Bern district within a radius of 25 or 30 miles of Kinston are beginning to look toward the standard training school to be held in Queen Street church March 9-14. Rev. C. K. Proctor, chairman of the local board of managers, which is looking after all local arrangements, is busy these days lining up his workers and interesting representatives from surrounding charges in this big training enterprise. He had six pastors of neighboring charges at his home dinner the other day, and together they talked training school and all went away full of enthusiasm to make the proposed school all that it should be. Five courses will be offered by capable instructors, as follows:

"Sunday School Organization," Mr. M. W. Brabham.

"Principles of Religious Teaching," Miss Barnett Spratt.

"The Church and Its Work," Rev. M .T. Plyler.

"Primary Organization," Miss Georgia Keene.

"Junior Orgainzaion," Miss Virginia Jenkins.

The actual class work of the school will begin Sunday evening, March 9, at 7:30.

WILSON SCHOOL IS NEXT

At First church, Wilson, March 2-7, our next standard training school will be held; this one for the Sunday school and church workers of Wilson, Elm City, Stantonsburg, Bailey, Kenly, and neighboring places. Five courses for which the credits of the General Sunday School Board will be given to all who attend regularly and do the assigned work, will be offered, as follows: "Sunday School Orgainzation," Mr. L. L. Gobbel; "Principles of Teaching," Prof. H. E. Spence; "The Church and Its Work," Rev. H. M. North; "Primary Organization," Miss Georgia Keene, and "Junior Organization," Mrs. H. E. Spence.

OUR CONFERENCE APRIL 1-3

The date for our Conference-Wide Sunday School Conference at Wilson is Tuesday, Wednesday and Thursday, April 1-3. The conference, with all its groups, will begin immediately after noon of Tuesday and close at noon Thursday. Entertainment will be furnished on the Harvard plan, room and breakfast being furnished free by the people of Wilson and all other meals being furnished at the church for three dollars. Each charge is entitled to three delegates—one elementary worker, one organized class worker, and one administrative officer. At this writing quite a number of delegates have been named, and we are expecting a splendid attendance.

Western North Carolina Conference

ADMINISTRATIVE

It is confidently expected that the series of district Sunday school conferences to be held in seven of the presiding elders' districts of the Western North Carolina conference during the first part of March will be well attended. These meetings will be held for pastors and superintendents and only those matters that pertain to the administrative and managerial part of Sunday school work will be considered. Mr. M. W. Brabham, administrative head of Sunday school work in Southern Methodism, will lead the discussions. Those church leaders who are really interested in religious education will have a most unusual opportunity to give and receive aid in these meetings. They are to be short meetings, but they are to be brim full of interest and profit. Beginning each day promptly at half past ten and closing promptly at four, with one hour for lunch, it is thought that the five hours can be used to a mighty good purpose.

CAN YOU EAT?

The good ladies of our congregations who entertain our district Sunday school conferences will provide their usual good lunches for the attendants upon our meetings. I know them personally and can safely guarantee to all who come one of the best dinners they ever had. Come and see.

PLACES AND DATES

The administrative meetings where much learning and hearty eating will take place will be held at the following places and on the following dates. Kindly take out your note book and write in the facts relative to your district meeting.

Asheboro, Friday, February 29. For Randolph and southern part of Guilford county.

Mocksville, Saturday, March 1. For Davie and most of Forsyth county.

Greensboro, Sunday afternoon, March 2. For Guilford and Rockingham counties.

Thomasville, Monday, March 3. For Davidson and part of Forsyth county.

Summerfield, Tuesday, March 4. For all of Mt. Airy district in connection with regular district conference.

Kannapolis, Wednesday, March 5. For all of Salisbury district.

Marshville, Thursday, March 6. For all of Charlotte district.

Lincolnton, Friday, March 7. For all of Shelby district.

Forest City, Saturday, March 8. For southern partof Marion district.

BY THE SEA

Miss Jenkins, as an instructor in Junior department work, and your humble servant, as an instructor in Sunday school management, are this week members of the faculty of the Wilmington Standard Training School which is being so ably directed by Mr. L. L. Gobbel, superintendent of Sunday school work in the North Carolina conference. The school has enrolled about 125 pupils and indications point to ninety or more who will do all required work and obtain credit. It is a distinct pleasure for a "hillbillie" to get down by the sea. He needs the w ater. It is also fine to be closely associated with a friend like Gobbel, thus enabled to exchange ideas as to the best ways of furthering the work at hand. Our friends, the Wilmington Methodists, have been lovely to our faculty and we have had "the time of our lives."

PAID IN FULL

The following Sunday schools have paid their Cetnenary pledges in full. Those giving the small amounts did not make pledges but caught the spirit and have paid something. They are listed for information. Note those paid in full.

Sunday School.	Pledged.	Paid.
Asheville District.		
Central	$2058.00	$2058.00
Elk Mountain	126.00	206.70
West Chapel		64.35
Biltmore	100.00	269.36
Brevard Institute	450.00	480.00
Haywood St.	725.00	800.00
Fruitland	90.00	281.75
Pleasant Hill		5.00
Chestnut Grove		7.60
Pleasant Hill		39.97
Balm Grove		56.19
Charlotte District.		
Forestville		10.00
Zion		9.52
Marvin		2.00
Trinity, Charlotte	1500.00	1534.61
Tryon Street	900.00	1370.22
Greensboro District.		
Battle Ground		6.00
Gethsemane		6.00
Glenwood	120.00	228.39
Walnut Street	600.00	513.82
Park Place		700.00
Fairview	96.00	101.10
Main St., High Point	900.00	1000.00
Wesley Memorial	2100.00	2100.00
Marion District.		
Bakersville	75.00	75.00
Gilkey	120.00	132.11
Bethel		60.80
Salem		53.92
Alexandria		60.00
Celo		15.00
Mount Airy District.		
Grassy Creek		2.00
Madison	150.00	158.18
Centenary		1.55
New Hebron		10.00
Shiloh		10.20
Battle Ground		36.00
Center		45.12
Center		2.05
North Wilkesboro District.		
Boone		111.92
Montezuma		24.00
Ashley		1.50
Moravian Falls	120.00	121.64
Moriah's Chapel		27.64
Salisbury District.		
Granite Quarry		20.00
Shiloh	150.00	161.42
Statesville District.		
Catawba		4.31
Simon		13.50
Bethel		1.00
Hickory	60.00	400.00
West View		10.65
Gamewell		1.40
Salem		2.50
Moores		11.00
Honks		1.50
Marvin		1.10
Newton	945.00	945.00
Kadesh		50.00
Shelby District.		
Denver	300.00	303.55
Central Church	750.00	750.00
Asbury	300.00	339.57
Wesley Phil. Class		
Lincolnton		53.00
McAdenville	300.00	309.57
Mt. Harmony		5.87
Crouse	100.00	110.95
Bethel		49.67
Highlands		27.00
Waynesville District.		
Maple Springs		3.60
Lake Junaluska		300.00
Waynesville	300.00	300.40
Winston-Salem District.		
Mt. Olivet	507.00	507.00
Liberty	150.00	159.18
East End		30.00
Oak Ridge		8.60
Lewisville		6.55
Macedonia	150.00	150.00
Main St., Thomasv'l	1500.00	1500.00
West End	1249.80	1250.42

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

SOCIAL AT EDENTON STREET

On the evening of February 12th the Edenton Street Epworth League, Raleigh, entertained in honor of Miss Blanche Barringer, the new assistant to the pastor. There was beautiful decorations of hearts, cupids and other things appropriate to St. Valtentine's Day, arranged by Mrs. Philip Schwartz.

The Raleigh district secretary in charge of the entertainment kept things moving rapidly from beginning to end. This was one social at which time certainly did not drag. The guests, decorated with paper hats, played several very hilarious games. There was also an egg race, a honeymoon race, and a pie eating contest, all of which were thoroughly enjoyed. The orchestra and quartet of Shaw University furnished excellent music. Last but not least, the guests were served an excellent salad course, under the direction of Miss Mabel Merritt.

Did you say "Boost Raleigh District?" Yes, that's just what I am going to do; and to Edenton Street League belongs a large share of that boosting.

I have always liked surprises. For that reason may I express my appreciation to Edenton Street League for the splendid expression of welcome which they have given me, both in the columns of the Advocate and in the Valentine social of last week. Too, your welcome, as expressed by the beautiful flowers you so thoughtfully gave me, has already made and will continue to make me very happy in my work here.

And now for the "boost!" For several months I have heard splendid reports of Edenton Street League and the Raleigh district. Even the Wilmington leaguers had to admit(although with a degree of hesitancy) that yours is the finest in the North Carolina conference. And now that I have seen for myself I know that that report must be true. You do have a splendid organization, one that can and must do great things. Let's make our league and district stand foremost not in this conference alone, but in this state. "I am for you strong, leaguers," and I am very anxious that we shall make 1924 the best year this league and district has ever had.

"Our league must grow, and glow, and go,
And you and I must help to make it so."

You and I! Co-operation! Shall we do it? Blanche Barringer.

NEW LEAGUE AT ABERDEEN

A senior league at Aberdeen has just been organized. Miss Lois Barkley is superintendent of the first department. Fine for Rockingham district!

A VOICE FROM PITTSBORO

Miss Margaret Womble writes that they are contemplating the organization of a senior league at Pittsboro. "Everybody's doing it!" "A leagueless church today, a leaderless church tomorrow."

RALEIGH DISTRICT DOINGS

Ebenezer station on the Garner circuit, Rev. G. W. Starling, pastor, is just running over with young folks. Some time ago we had an Epworth League but it "just stopped." They are now trying to reorganize and hope to get off to a new start before our annual assembly at Morehead City.

Don't forget the Raleigh district institute which meets at Smithfield Friday and Saturday, April 25th and 26th. The Raleigh district conference closes the afternoon of April 25th at Four Oaks. Fine! That will permit all the Raleigh district ministers and delegates to stop over at Smithfield and see the opening of our institute. "Boost Raleigh district!"

It's a boost for the Raleigh district to be able to claim as its own such a splendid leaguer and fellow as our Epworth League Column Editor, Lee Davis. How he manages to continue to run around loose with his good looks, "put it across" spirit, n' everything, we don't know. If we were a girl we'd try to grab him quick.

Our league at the Orphanage is growing rapidly in membership as well as in what we are accomplishing. We have very interesting programs, with every one willing to serve, even though sometimes they are a little afraid over the way their first talk will turn out. Also as well as our good programs we have our monthly socials which all of us enjoy very much. Our different departments are trying to be efficient in doing their work. We have only to let the social department know we are going to have a social and they get busy immediately. They always have something to keep us smiling and happy. And we are always glad whe nour district secretary can be with us because he always has something new to tell us that will help us better our league. We feel that folks think we should have a good Epworth League and we are pulling hard so we will not disappoint those interested in us. We hope that all the leagues in the conference will think of us. Eula Purnell,

Methodist Orphanage.

WANCHESE LEAGUE

Beginning with a good attendance our league conducted a prayer service every night during the week beginning December 31, 1923, except one, and that was Friday night when a social was given at the home of Mr M. L. Montague, which was participated in by a very large portion of the league and some of our public school teachers and others. As there were so many present the writer abandoned any idea of counting them or finding out who they all were. One thing can most always be put down as certain about socials, that is the attendance is very apt to be good. And who blames them?

Best of all was the week of prayer. Yes, I say this was best, for while we like to feast the body, yet it's so much better and more profitable to feast the soul. There were some interesting meetings and talks given and I am sure that every one was benefited by attending these meetings. It is a great privilege to meet together and sing and pray and pour out our heart in thankfulness to our Maker for His wonderful goodness.

So I say again that prayer service is a great builder of Christian faith and hope. It gets us in touch with the divine. I am glad our league conducted this week of prayer. It did us all good, and I was glad to be there. From the attendance we had I believe many were blessed. Let the good work go on. Let the motto be for the new year be "Onward, Epworth Leaguers." I love all the leaguers. God bless them.

T. H. Baum, Reporter.

WANTED—A LEAGUE, BY PITTSBORO

We are in receipt of a letter from Miss Margaret Womble of Pittsboro. She says: "We have a fine bunch of young people in Pittsboro and we could do a great deal of good among them if we had a league for them to become interested in. Please send us some information and literature about organizing a league."

The news of Miss Womble's request has been broadcasted among the league authorities and we hope very soon to hear that Pittsboro has a thriving Epworth League. Then we will know that "it pays to advertise" on the League page.

NEW LEAGUE AT CLARKTON

Mr. R. K. Craven, Sunday school superintendtnt at Clarkton, writes: "We have a right new church here where there has been none before. We have a live Sunday school, but the young people want more work. Please send us supplies for a league. We meet to organize tonight."

We are glad to hear of the good beginning of these young folks. We wish them success.

NEW BERN LEAGUER ILL

Leaguers and friends of Miss Gertrude Wheeler, a faithful leaguers of the New Bern organization, will be sorry to learn of the sickness of Miss Wheeler, but we are glad to hear that she is improving after an operation to remove her tonisls. We all hope to hear soon that Miss Wheeler is well and out again.

RICH SQUARE MUCH ALIVE

Yes, Rich Square has three Epworth Leagues. Can you beat that? They have a junior, intermediate and senior league all in one town in the same Methodist church. They're all three alive, too, and have an attendance from twenty-five to thirty-five in each league. And do they do things? I'll say they do. At least they support the church and the pastor and are interested in law enforcement. That's evidence that they are up-to-date and alive.

How do I know all this? Well, I was there and saw it. Mr. Cotten and I were there to give our "Dramatic Dialogues" on lay enforcement on Wednesday night, the 13th, and the leaguers were all there with a packed house full of grownups, too. We had a great meeting. Rev. Rufus Bradley, the pastor, counts big on his leagues. If all the leagues would take hold as Rich Square leagues did and advertise and get the people out to this "Dramatic Dialogue" when it comes to their town, they would greatly aid in spreading the sentiment for law enforcement, and hence help America succeed in her prohibition policy, which is to uphold the constitution, and finally the leaguers in so doing will be doing a great service to humanity. Let's get a lesson from the Rich Square leagues. Lee Davis.

LOCAL PAGEANT WILL GO TO CLAYTON

The Epworth League of Edenton Street Methodist church will put on the pageant, "Save America," which was put on here in January, at the Methodist church in Clayton tonight. The pageant has been put on in Garner and will go to Cary next Sunday night. It is being given in the interest of the Centenary "Pay Out" campaign. The junior choir if the church will go with the pageant.

The characters in the pageant are: Caswell Riddle, church; Miss Eunice Blair,, home missions; Mrs. Enos Blair, hope; P. T. Dixon, church improvement; Mr. Powell, minister; Mr. Hunter, student work; Miss Mary Belle Herring, doubt; Miss Henri Etta Owens, deaconess; Miss Agnes Waitte, prayer, and Eve Belle Britt, childhood.

Western North Carolina Conference

FOREST HILL INTERMEDIATES ARE "BUSYBODIES"

We certainly have a fine enthusiastic bunch of Intermediates here at Forest Hill, Concord. We won the banner over the Seniors of the Concord-Mt. Olivet-Kannapolis League Union the past month, and we naturally feel a little "chesty." We hold our meetings on Tuesday evenings and have an enrollment of fifteen. Our su-

(Continued on page fifteen)

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shiver Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby **preventing the formation** of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in sevtral cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravated form of stomach disorder and consulted a number of our best local physicians went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

Box 4D, Shelton, S. C.

Gentlemen:

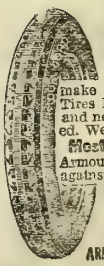
I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
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A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Health.—The health of our children this winter has been remarkably good. It is true we have two or three who were very ill for a few days. Considering the large number in the home, it is remarkable that we have so few to get sick. This fine record is largely due to our fine matrons, nurses and doctors.

* * * *

Generosity.—When the board of trustees goes before the churches of the North Carolina conference for sufficient funds with which to put over our big building program, there is going to be a generous response. There is no other cause that appeals so powerfully to the noblest within us as that of the orphan child. Let us all make a real sacrifice in order that we may carry to a successful conclusion the task of erecting the six buildings ordered by the board of trustees.

* * * *

Bequest.—The late J. F. Jones, before going to his eternal reward, expressed a wish that the Methodist Orphanage should share in the disposition of his estate. His relatives and administrators have carried out his expressed wishes, though he did not specify in his will that the Orphanage should be oneof the beneficiaries of his estate. The heirs of Brother Jones are to be commended for the fine spirit they manifested. Several days ago I received a check for five hundred dollars to be applied on the Baby Cottage. My first information about the matter came from one of the hardest working and most successful preachers of our conference. The Orphanage is grateful to Bro. B. E. Stanfield for his fine influence in the settlement of the estate. Since we are a long way from having sufficient funds for the erection of the Baby Cottage, I am paitently waiting for others to respond to this urgent and worthy cause.

* * * *

"One Trouble.—Every fellow has his troubles and each one is occasionally tempted to think that his are more peculiar than those of any one else.

"One of our troubles is in connection with the brother who looks upon the orphanage as an institution that should help him out of trouble. Now and then a brother is disposed to be very insistent when he comes to seek admission of children into the institution. Bless your heart, most of the brethren do not show such a spirit. If they did, the head of an institution would soon die of heartbreak. One of the things that excites continuous gratitude is that most of the brethren are so considerate. But now and then there comes along one who is not so considerate. He thinks room ought to be made at once for orphan or half orphan children in whom he is interested. Under the present scheme by which the orphanage money comes through the general board we have no means of knowing what pastors or Sunday school superintendents are especially active in securing money for the orphanage and its work. But we remember distinctly how it was in the days previous to the campaign period inaugurated in 1919. Wherever a brother was unreasonable and very insistent it might usually be written down that he was a man who had done very little for the orphanage. In a neighboring Sunday school perhaps was a man who had been working faithfully for twenty-five years for the orphanage without having ever asked for anything from it. But the insistent brother who had never worked for the orphanage seemed to look upon it as an agency that should be prepared to serve him immediately upon request. We can recall pastors who in their churches had never pushed the orphanage cause though they had strenuously pushed forward other causes. Let a helpless child appear in the community and they would be quickest of all and most inistent of all to demand quick action of the orphanage. This is one trouble in our business that sometimes excites us a little, but the excitement is not for long, as we usually manage to cool down with reasonable celerity as the humor of the situation begins to come across the mind. This one trouble is therefore not our most serious one by any manner of means."

RUTHERFORD COLLEGE ITEMS

Dr. Byron W. King of Pittsburg, Pennsylvania, gave a series of lectures February 3rd to 8th. Dr. King is the founder and president of King's School of Oratory, Pittsburg, the largest school of speaking arts in the United States. He is student, teacher, reader, lecturer, impersonator, poet, and wroker. His lectures, sixteen in all, were a source of real inspiration and delight for the visitors, students and teachers. Sketches, impersonations, poems, may of which were original, and all manner of good literature flowed from an inexhaustible storehouse as water from an unfailing source. Seldom does one find in one person such a pleasing combination of intellect, learning, dramatic ability, sense of humor, and personality as Dr. King possesses. All of this is more wonderful when one comes to know something of that tremendous physical handicap, stammering, which made life mireable for him during his early years and which he overcame by his own determination to make something of his life. We hope that he will come again.

Early Thursday morning, February 14th, the spirit of Rev. H. G. Stamey left its prison house and went up higher. Rev. Mr. Stamey was a former student of this institution and for the past few years a citizen of our village, a worn-out Methodist preacher, waiting for the last roll call. He was buried on Friday at Kadesh, his old home church, in Cleveland county. Rev. W. R. Ware, pastor of Morganton Station, and Rev. E. J. Poe, the pastor of this charge, conducted the funeral services, assisted by the pastor of the Kadesh charge and others. His kindly word and welcome smile will be missed by student, teacher and neighbor, who have learned to love him. A. R. Reep.

Religion ends not in negation. No man clears his garden of weeds but in order to the planting of flowers of useful herbs in their room.—Dr. South.

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

LET ALL THE PEOPLE KNOW THE FACTS

Walk With Me n the Garden of Pinks.—Pleasant Hill charge, Shreveport district, Louisiana conference, adds $320 to its minimum quota, thus accepting $2,000 to raise for Superannuate Endowment. Rev. J. L. Lay is the pastor.

Fort Thomas charge, Covington district, Kentucky conference, adds $363 to its minimum quota, making $3,000 the total amount to be raised for Superannuate Endowment. Rev. J. P. Strother is the pastor.

Roanoke Station, Roanoke district, North Alabama conference, adds $625 to its minimum quota, making a total amount of $4,000 to be raised for Superannuate Endowment. Rev. John R. Turner is the pastor.

Goodlettsville and City Roads charge, Lebanon district, Tennessee conference, adds $1,112.80 to its minimum quota, thus making $2,500 the amount to be raised for Superannuate Endowment. Rev. J. T. Parsons is the pastor. This is a two-point circuit.

Main Street charge, Gastonia, N. C., Shelby district, Western North Carolina conference, adds $1,625 to its minimum quota, thus making $6,000 the amount to be raised for Superannuate Endowment. This was accomplished under the leadership of the sometime pastor, Rev. W. A. Lambeth, the man who says, "Hang to this thing, man; hang to it like a cocklebur to a cow's tail!" Now, Brother Will, do it all over again at your new appointment, Mount Vernon, Washington.

A Pink Good Enough for a Bridegroom.—El Dorado charge, Camden district, Little Rock conference, adds $5,200 to its minimum quota, making a total of $10,000 that this charge agrees to raise in five years for Superannuate Endowment. Rev. P. Q. Rorie is the pastor. These good people are spending $150,000 on a new building and raising the money as needed. They do not owe a cent at the present time, having paid over three-fourths of the contract price. Also they have just finished a $20,000 brick parsonage. In two years' time the pastor's salary has been increased from $2,500 to $4,500. They had the largest budget last year of any church in the state and the only deaconess in the state. The pastor writes that his charge would raise the full $10,000 for Superannuate Endowment and pay it this year but for the fact that they want to finish an ddedicate their new church building in time for the next Little Rock annual conference. He says, "Not one has spoken a word against the Special Effort, but on every hand I find that men are wondering why the people called Methodists have waited so long to take notice of the men that made our great country possible." El Dorado! Rorie! Bridegroom! Pink! Rah! Rah! Rah!

The Great Crossroads Story Dramatized.—I have just received from Dr. H .E. Spence, professor in Trinity College, North Carolina, a dramatization of the wonderful story by Rupert Hughes, "When Crossroads Cross Again." Dr. Spence has done a very creditable work, and all friends of the cause of the "forgotten man" owe him a debt of gratitude.

Before publishing the dramatization in booklet form it was necessary to have Collier's Weekly, original publishers of the story, certain song writers of songs used in the dramatization, and Rupert Hughes, author of the story, to waive their claims as to copyrights in said publication. Waivers from each and every one of the foregoing have been received, and they were sent most gladly.

I wired Rupert Hughes at his Los Angeles address for his waiver, and in two hours his reply came, which my readers will delight to have, as follows: "Telegram received. I cheerfully proffer dramatization rights to my story, 'When Crossroads Cross Again,' to the Methodist Church, South, for all performances proceeds of which are devoted to the furtherance of the Superannuate Endowment Fund. I am glad to contribute this mite to so beautiful a cause. Best wishes for its success."

The booklet containing the dramatization of "Crossroads" will be off the press in about three weeks, and the Board of Finance will be glad to send it to any group of players that would like to present it to the public.

The Presiding Elders Get Pinker and Pinker.—In addition to the honor roll of presiding elders who are one hundred per cent on the pink leaf report as recently published, the following braves are entitled to their places on this roll in position according to number given:

18. Louisville conference, Bowling Green district, Rev. B. M. Currie, presiding elder.

19. Illinois conference, Waverly district, Rev. T. H. Ballarby, presiding elder.

21. Virginia conference, Farmville district, Rev. C. O. Tuttle, presiding elder.

22. Louisville conference, Henderson district, Rev. G. P. Dillon, presiding elder.

The Louisville conference has to date five districts one hundred per cent pink.

The Real Measure of Our Concern.—Hundreds — yes, thousands — of preachers and lay members have by letter and personal testimony expressed determination to do their dead level best in the Special Effort for Superannuate Endowment. The test is on. The strain has come. What we do during these crisal days and the spirit in which we do it will react for good or ill throughout the long years that lie ahead, even to the end of time. To sit now with folded hands and unconcerned will mark us as the biggest camouflagers the world has ever seen. The passing hours are big with tremendous possibilities if they are used as should be. Come on, you red-blooded preachers and lay members who never quit in a pinch, and let us show to the world the stuff we are made of!

The deprivations of more than 900 warm-hearted but superannuate preachers cry to us; more than 1,400 widows of preachers and over 500 orphans of preachers reach out their suppliant hands, urging us to our task. The preachers and wives of preachers and children of preachers who have taken up their everlasting abode in their heavenly home by their spiritual presence urge us forward to victory. The Christ whom the "forgotten man" preached and whom we uphold as the one hope of this troubled world tenderly pleads with us now "to give a cup of cold water in his name." From such an urge we cannot turn aside and still call ourselves Christians.

"Why do we wait till hands are laid
Close folded, pulseless, ere we place
Within them roses, sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance,
Dear wistful eyes, before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love that's ours
And give them such late meed of praise
And lay above them fragrant flowers?

How oft do we, careless, wait till life's
Sweet opportunities are past
And break our 'alabaster box
Of ointment' at the very last!"

AND THEY WILL TURN THE PINK TO GOLD

PLANS ADOPTED FOR SUPERANNAUATE CAMPAIGN

Your committee appointed to lay plans for the participation of the woman's missionary societies in the Superannuate campaign, as authorized by General Conference, beg leave to make the following report:

1. In view of the fact that the supply department has always served the needs of ministers of our church, we recommend that this department be given the direction of the cultivation and activities of the societies during this campaign.

2. That in each conference the superintendent of supply shall be the director of the movement. She shall pass on to the auxiliary superintendents the council plans, and use every means of stimulating the interest and efforts of the auxiliaries. Wherever necessary an assistant superintendent of supplies shall be named by the conference to share the additional labors made necessary by the campaign.

3. That in each auxiliary a committee be appointed to carry out the council plans and that the superintendent of supplies be the chairman of this committee.

4. That during the months of January, February and March, 1924, the claims of the Superannuate Fund be presented by this committee in the regular programs of the society.

5. That on March 16, 1924, the date for the financial drive, each woman's missionary society, under the direction of this committee, shall canvass its membership for subscriptions for the fund, and that the pledge cards be held by this committee and collections pressed throughout the year. All money collected shall be turned in to the church treasurer for the fund. Auxiliaries ,as such, shall not assume quotas to be paid collectively.

6. That a full report of the peldges and collections be made regularly to the conference superitnendent of supplies, who shall in turn report to the organization secretary.

7. That the participation of the woman's missionary societies, as such, in the campaign be limited to the year 1924, and that at the close of that year the subscription cards be turned in to the church leaders of the campaign.

Mrs. B. W. Lipscomb.
Mrs. F. H. E. Ross,

The director of this movement for the woman's work in our conference is Mrs. Ida T. Wilkins, Weldon, N. C., conference superintendent of supplies, and her assistant, named at her request by our conference assembled in Henderson, May, 1923, is Mrs. Pierce Johnson, Weldon, N. C. By the close of this month, January, the Centenary Pay-Out campaign, in which our women will have had a large and active part, will have come to a close, a most successful close we hope and pray, and we will be at liberty to turn our attention to doing our part in this campaign for our superannuates. We are asking Mrs. Wilkins to give us an outline of her plan with directions or suggestions for carrying it out, for the readers of these columns which will give right of way to this movement until our campaign for it shall have closed.

CENTENARY PLEDGES

Much emphasis is now being placed towards the collecting of the Centenary pledge in the Sunday school. Letters have been forwarded to each school requesting that the unpaid balance on the Centenary Sunday school pledge be directed towards a given special, information concerning which was enclosed. Those schools that find it inconvenient to pay in full at once will be given extension of time in line with their wish to the extent of two years.

PIANO BUYING MADE EASY BY ADVOCATE PIANO CLUB

You Can Save Money and Pay on the Most Convenitent Monthly, Quarterly or Annnal Payments

The Advocate Piano Club has arranged through the manufacturers the most ideal terms on which its members may purchase a high quality Piano or Player-Piano. Each club consist of 100 buyers and this entitles them to much better prices than could be gotten if they bought individually. The club's plan of easy payments to its members is based on the cash value of the instruments and you will be highly pleased with this feature of the plan. You can pay on the most convenient monthly, quarterly or annual terms.

Other Features of the Club.

You are a member of this club buying at wholesale, but you are responsible only for your own purchase.

The club enables the factory to pay all freight charges.

It insures all club members against disappointments or dissatisfaction by providing that you may first try the instrument in your own home without incurring any obligation or expense. If you are entirely pleased with it you keep it and pay for it on terms to suit your self.

It insures the highest quality of Piano or Player-Piano, fully guaranteed.

Its free life insurance clause is a great protection to its members.

It enables club members to dispose of their old pianos to best advantage, in exchange for a new one or a player-piano.

Ludden & Bates, Southern Music House, are co-operating with the club to give each and every member an instrument of the highest quality and at prices that mean a big saving. Thousands of pianos and player-pianos, each sold under a guarantee of perfect satisfaction or money refunded, and each bearing the familiar name of Ludden & Bates, Southern Music House, can be found throughout the South. Since 1870 Ludden & Bates instruments have been owned and appreciated by the foremost artists of the South.

If you intend to provide a Piano or Player-Piano for your home, church or school, don't fail to investigate The Advocate Piano Club. Write today for the Club's catalogue showing the various styles and full particulars as to terms of payment, guarantees and insurance feature. Also ask for the Club's booklet showing dozens of letters from enthusiastic club members. Address the Manager Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga.

OUR LITTLE FOLKS

THE BIRTHDAY PARTY

(Written by Elsie May Whitlock, Mt. Gilead, N. C. Age 13.)

One morning real soon, right after Alice had eaten her breakfast, she got her mother's permission to go over to Mary's house to ask her to her birthday dinner that day. As it was a long way over there, Alice's mother said she would have everything dusted and clean and her candles on her birthday cake while she was gone. So Alice got on her cap and coat and mit'ens, as it was a cold day, and started off.

When she got there Mary was helping her mother dust and clean up. Alice told her she wanted her to come and spend the day with her as it was her birthday. Mary said she did not have anything to give her and for her to stay there with her mother until she could run to the store and get something. She went and was soon back and was soon ready to go with Alice home in a few minutes.

As soon as they got home Mary gave Alice her present. It was a paper doll set to be cut out. It was just the thing she wanted. So they both went to Alice's doll house upstairs and cut out the paper dolls and played dolls and other things until dinner.

After a while they heard Alice's mother call them to dinner. The birthday cake was in the center of the table with ten little candles with little rosebud holders. They had a real good dinner which they enjoyed.

After dinner they played games in which Alice's brother played also.

About five o'clock Mary said she had to go and said she certainly had enjoyed herself.

After supper that night Alice went to bed and dreamed of her playing paper dolls with her new paper dolls.

ROBINS

By Edward Howe Forbush.

It is safe to say that there are more robins in this country than birds of any other species. All bird censuses show this conclusion. The robin has become a welcome and well-remembered guest to all who were born amid rural scenes. He has secured a place in our literature. He makes himself perfectly at home with us ,and knows all the folks.

There are robins throughout the land. Every morning at daybreak a wave of robin song rolls across the United States from the Atlantic to the Pacific. Who does not recognize this cheering lay as that of our old friend, Robin Redbreast? Nevertheless, he is not a robin at all. The real robin is a little red-breasted resident European bird about the size of a bluebird, and our robin is really a large migrating thrush. But the Pilgrim Fathers found it here, and as it reminded them of the English robin, they named it robin in memory of the little feathered friend in th old home; and, all ornithologists to the contrary notwithstanding, the name sticks.

One of the first things the robin does when it comes home in spring and settles down for the summer is to look for a mate, if not already mated, and then to begin to build a nest. As it raises two or three broods in a season, it must begin early and the nest must be constructed to withstand storm, frost, and cold. So the little architect makes the walls of mud and finishes and lines it with nonconductive materials to keep in the heat and keep out the cold. If the weather is favorable the nest is soon built, but if storms prevail it is long in building and sometimes is forsaken altogether for another constructed later under more auspicious skies.

When the little blind, naked, helpless nestlings have broken the shell and been carefully brooded for a time, the struggle to find food enough to fill those hungry caverns within begins. Now the robin becomes a benefactor to mankind, for every day and every hour of the day those yawning mouths must be filled with worms, grubs, cutworms, caterpillars, and many kinds of destructive insects. He brings them to the nest, from one to twelve at a time, and in rearing two or three broods he slays his thousands of our insect foes.—Our Dumb Animals.

LINCOLN'S OLD HOME LIVES AGAIN

On the maps of Illinois in the year 1831 one might have found a village in Menard county by the name of New Salem. A few years later it had disappeared, its inhabitants moving away to more prosperous communities. Now it is back again, the state of Illinois having recreated it as a memorial park. Why? Because it was at one time the home of Abraham Lincoln.

Readers of this page remember their history too well to be reminded that Lincoln's birthplace was in Kentucky. When he was only a small boy his parents moved to Indiana, and then when he had become of age they went over into Illinois, near Decatur. Abraham helped to start them in their new home and then he hired out to a man by the name of Offut to take a flat-boat load of goods to New Orleans by the way of the Sangamon River, the Illinois, and the Mississippi. On this memorable trip the boat stuck midway across the dam at Rutledge's mill in New Salem, and Lincoln's ingenious method of floating the craft again won him so many friends in the small town that he decided to come back there after finishing his river trip. This he did, clerking in a store which Mr. Offut opened there and later going into business for himself—a venture that was anything but profitable.

But Lincoln's stay in New Salem gave him a chance to study with the schoolmaster, Graham, to read law, to run for representative in the legislature and to otherwise prepare himself for his great future. His eagerness to learn is shown in the fact that he walked six miles to borrow a grammar. He also bought a barrel of trash from a mover—in a moment of generosity—later to discover that it contained a set of Blackstone, and through the reading of these books he gained his first knowledge of the law. Lincoln's habit of reading was also further encouraged by being appointed postmaster of New Salem. The office was not a great one by any means, legend has it that Lincoln carried the mail around in his hat, but it brought him newspapers, and newspapers were then full of the exciting debates of Clay and Webster in Congress. The rate of postage on letters in those days was twenty-five cents. A story is told how years later, after Lincoln had become a practising lawyer in Springfield, an agent of the postoffice department called upon him to collect a balance of some seventeen dollars due from the New Salem office. A friend sitting nearby offered to loan him the money, if he did not at the moment have it with him. But Lincoln, without a word, went to a little trunk, opened it, and took out the exact sum, carefully done up in a small package. After the agent had left, Lincoln turned to his friend and said, "I never use any man's money but my own."

Memories, such as these, and many more, are being preserved for all generations by the state of Illinois. A museum, containing many Lincoln relics, has been built; Rutledge's tavern again offers a welcome, but no food; and Offut's store, where Lincoln clerked, is open although no goods are sold. It is a town without an inhabitant, populated only with happy remembrance of the days when Abraham Lincoln was beginning life for himself.

During the troubled days of his administration in Washington he wrote: "It is gratifying to learn that my old friends in Menard county, who have known me longest and best, stick to me." And now the state that knew him best is making it possible for all of us to know him better.—New York Advocate.

SHALL PROHIBITION WIN?

By W. S. Surratt.

Shall prohibition of the liquor traffic cease? Shall rum again run riot? Shall our nation resurrect that hy-dra-headed serpent to coil again along every pathway and sink its fangs into young and old, mingling its deadly venom with the blood of its victims? Shall the cobra coils of the distillery again reach into our homes, destroying the bread winner, breaking the heart of wife and mother and blasting the lives of our children? Shall the joy of these prohibtion days be exchanged for continuous performances of "Ten Nights in a Barroom?" Shall health and happy homes be surrendered for hunger and hell? Shall bread, beef and bounty be supplanted by booze, bums and breweries? Shall we trade silver, sunshine and sanity for saloons, sorrow and shame? Shall anarchy replace law and order? No, not while the church of the living God stands shoulder to shoulder against the evil.

Observation of the Volstead Act and prohibitions of the Ten Commandments insure safety, liberty, progress and happiness. Prohibitions are as necessary for the perverse and selfish man as are brakes and flanges for the locomotive wheels.

The teachings and the centuries impress upon the conscience of this American royal generation that "It is not for kings to drink wine nor princes strong drink, lest they forget the law and pervert judgment." As the Civil War unshackled the slave, so the World War forced prohibition of the liquor traffic as an economic necessity. The saloon not longer dominates our politics or contaminates the atmosphere with its belching alcoholic odors.

Prohibition laws should be enforced as relentlessly as laws preventing contagion. The "old soak" seeks booze, barking "Prohibition doesn't prohibit." The bootlegger answers with a paregoric bottle or other poison and slyly receives the maudlin money. The boozer mutters, "There's more drinking now than ever." As prison doors shut securely behind the bootlegger and boozer they cry, "Prohibition crowds our jails." But "'Standing room only" will later read, "Vacant; for rent."

Ultimately the boozer, bootlegger, seat hog, and other swine will be ditched. A new generation of sober minds, clear eyes and steady hands are taking the steering wheels of traffic, production, profit, trust and pleasure. Booze in the future may only be found burning in the furnaces of hell; on earth it will be banished forever.

Buildings once used for booze business have increased in value and the manufacturers and dealers are greatly benefitted by prohibtion and many are now useful and respected citizens. The government's drastic dragnets will eventually bring in the last bootlegger, who shall cause omre rejoicing than the ninety and nine within the jailer's folds. Not until east is west and man becomes a senseless, sensual animal, rooting and crowding the swill with other swine, will the liqour traffic return. Hail, dry America, harbinger of sobriety and peace throughout the world! The happiest and most prosperous nation this side of heaven.

WOMAN'S PAGE

(Continued from page eight)

peace on earth good will toward men doth reign in the hearts of all peoples throughout the world. How can we do less when He gave Himself for us?

Amma D. Graham,
Dis. Sec. Weldon District.

THE REBECCA LEGRAND

The Rebecca LeGrand Missionary Society completed the year 1923 with an enviable record—one of which we are all proud. We sent to Miss Lilly Duke $284.05, including the pledges from the Lilly Duke Missionary. We expended $92 on local work which includes $5 a month to the Near East Relief Fund, a contribution to the Camden sufferers, and various small checks for the poor and needy in our own locality.

Every month we had very favorable reports from our social service department. Innumerable visits and favors extended to the sick and needy ones were reported at the monthly meetings. The third Sunday in every month, alternating with the Lilly Duke Missionary Society, we held prayer and song services at the county home or chain gang. Rev. Mr. Frank Biggs conducted these meetings, which are a source of interest and pleasure to us all. For two years or more the Rebecca LeGrand Society has almost entirely supported an inmate of the county home—"Maud," a little fifteen-year-old girl, whose sincere gratitude and appreciation fully repay us for our efforts.

The Rebecca LeGrand Missionary Society has under its supervision the Lilly Duke and Sallie Lou McKinnon missionary societies, which two societies have recently consolidated under the name of "The Lilly Duke," with Berta West as their leader.

We have begun the year 1924 with a new zeal and an active inteerst in our work, hoping to make this our best and most successful year.

Anna Leak Ledbetter,
Acting Cor. Sec.

CARY AT WORK

Last year was rather a trying one on our Misisonary Society here, as we were and still are in the midst of remodeling our church, building Sunday school rooms, etc. Of course this placed us in a financial strain and every possible effort was put forth by the women in our local department to raise funds for our new church. This took not only our money but a great deal of our time, hence many things we wanted so much to do were crowded out. However, in spite of many handicaps, I am glad to say we are on the honor roll for the fourth year in succession and we raised $33.65 more for our home and foreign work, Bennett Memorial, etc., than we did in 1922.

Despite the fact that we made the honor roll we failed on one of our most important points, mission study. However, we organized a Bible study class at the close of the year and our mission study superintendent is planning to take up mission study as soon as our Bible course is completed. You see we are trying to make amends for our failure on this point last year.

We now number twenty-five, having added three new members last year, besides enrolling two of our men as local honorary members. Our local department numbers thirty-two. I do hope we may be able to enlist every oneof them in the missionary cause before the year closes.

During 1923 we raised for all purposes $812.90, besides our women responded nobly, in individual donations and pledges, to the new church fund and bore their full share in every part of our church work.

We are hoping to do more and better work this year than ever before.

Mrs. N. G. Yarborough.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield .....Mar. 4-5-6
Statesville, at Lenoir .....Mar. 11-12
Fayetteville, at Hay Street....Mar. 12-13
Greensboro, at Glenwood.....April 8-9
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.

SECOND ROUND

February

Hominy, Mont Morencie, 11 23-24
Saluda-Tryon, Tryon, night 24

March

Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.

SECOND ROUND

February

Peachland, Peachland, 11 24
Lilesville, Forestville, 3 24

March

Bethel Station, 11 1
Thrift-Moores, Moore's Chapel, 11..... 2
Belmont Park, night 2
Chadwick, night 5
Unionville, Mill Grove, 11 8
Marshville, Gilboa 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30

April

Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

February

Jamestown-Oakdale, 11 24
Spring Garden, night 24

March

Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Frankl'v, ngt, 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

February

Forest City, Pleasant Grove, 11.....24
Spindale, Alexander, 7 24

March

Table Rock, Mountain Grove, 11.....1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

SECOND ROUND

February

Walnut Cove, Bethlehem, Sat.&Sun. 23-24
Leaksville, night 24

March

Yadkinville, Center, Sat. & Sun.....1-2
Summerfield, Con. Dis. Conf., Wed.... 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grv, Sat.&Sun. 8-9
Dobson, Old Siloam, 2:30 Sun. 9
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

February

Watauga Ct., Mable 23-24
Boone Ct., Boone, night 24

March

Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.

SECOND ROUND

March

Crouse, Landers Chapel, 11 1-2
Goodsonville, Pisgah, 3 2
Dallas, Dallas, night 2
Franklin Ave., night 5
Shelby Ct., Sulphur Spgs., 11 & 3....8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April

McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

SECOND ROUND

February

New London-Bethel, 11 23-24
Badin, night 24

March

Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.

SECOND ROUND

February

Ball Creek, Center, 11 23-24
Catawba, Hopewell, 2 23-24

March

Lenoir, First, 11 2
Lenoir Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.

SECOND ROUND

February

Lake Junaluska, Long's Chapel, 11....24
Bethel Ct., Harmony Grove, 3 24

March

Glenville Ct., Cashiers, 11 2
Highlands Ct., Highlands, night 2
Judson Ct., Maple Springs, 11 8
Robbinsville Ct., Robbinsville, 11 9
Andrews Station, night 9
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30

April

Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.

THIRD ROUND

February

Davie, Oak Grove, 11 23-24
Cooleemee, Cooleemee, night 24

March

Linwood, Linwood, 11 1-2
West End, West End, night 2
Lexington, Lexington, 11 9
Denton, Siloam, 3 8-9
Grace, Grace, 11 16
Ogburn Memorial, Hiatt, 3 16
Central Terrace, Cen. Terrace, night, 16
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

SECOND ROUND

February

Rougemont Ct., Mt. Sylvan 23-24
Gregson, 7:30 24

March

Graham, Haw River & Webb Ave., Graham 2
Brooksdale Ct., Brookland 8-9
Long Memorial, night 9
Person Ct., Concord 15-16
E. Roxboro and Longhurst, Longhurst, night 16
Burlington Ct., Shiloh 22-23
Front Street, night 23
South Alamance, Saxapahaw 29-30
Mebane, night 30

April

Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30

May

Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18

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ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E. Elizabeth City, N. C.

SECOND ROUND

February

Pasquotank, Union 23-24
First Church, night 24

March

Roper, Pleasant Grove, 11 2-3
Plymouth, Plymouth, night 2
Belhaven-Pantego, Pantego 9
Columbia, Holly Grove 15-16
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30

April

Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27

May

South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

SECOND ROUND

February

Person St. & Calvary, Calvary, a.m....24
Dunn, night 24

March

Duke, Black's Chapel 1-2
Newton Grove, Mt. Moriah 8-9
Mamers, Cool Spring 15-16
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30

April

Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28

May

Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

NEW BERN DISTRICT

J. C. Wooten, P. E.

SECOND ROUND

February

Goldsboro Ct., Pine Forest, 11 24
St. Johns, 7:30 24

March

Hookerton, Maury, 11 1-2
Snow Hill, Bethel, 3:30 2
Grifton, Sharon, 11 8-9
Mt. Olive, 11 16
Elm St., Mt. Carmel, 3:30 16
LaGrange, Trinity, 11 19
Jones, Shady Grove, 11 21
Dover, Bethany, 11 23
Seven Springs, Indian Springs, 11.....30

April

Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27

May

Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

SECOND ROUND

February

Piedmont, Pee Dee 24
Richmond, Steel's Mill 24
Ellerbe, Concord 29

March

Roberdel, Beaver Dam 1-2
Robeson, Bethesda 7
Lumberton Ct., Pine Grove 8-9
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31

April

West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28

May

St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

SECOND ROUND

February

Creedmore, Grove Hill 23-24
Franklinton, 7:30 24

March

Oxford Ct., Grey Rock 1-2
Granville, Stem, 7:30 2
Cary, Fuqua 8-9
Central, 7:30 9
Youngsville, Bunn 15-16
Lousburg, 7:30 16
Tar River, Trinity 22-23
Millbrook, Andrews 29-30

April

Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28

May

Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

SECOND ROUND

February

Henderson, First Church, 11 24
No. and So. Henderson, night 24

March

Garysburg Chg., Seabord, 11 1-2
Aulander Chg., Lewiston, 11 8-9
Ahoskie, Harrellsville, 11 15-16
Windsor Chg., Windsor, night 16
Windsor Chg., Cashie, 11 17
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30

April

Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27

May

Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT

J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.

SECOND ROUND

February

Wilmington, Grace, a.m. 24
Wilmington, Epworth, p.m. 24
Wallace-Rose Hill, Charity, a.m. 29

March

Magnolia, Centenary, a.m. 1-2
Kenansville, Wesley, a.m. 8-9
Faison-Warsaw, Warsaw, p.m,, a.m. 9-10
Ingold, Epworth, a.m. 15-16
Clinton, Clinton, p.m. 16
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30

April

Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27

May

Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

SECOND ROUND

February

Wilson, First Ch., night 24
Rocky Mount, Clark St., night 25

March

Springhope, 11 1-2
Nashville, night 2
Fremont, Black Creek, 11 8-9
Stantonsburg, night 9
Rocky Mount Ct., 11 15-16
South Rocky Mount, night 16
Tarboro, 11 23
Rocky Mount, First Ch., night 23
Bath, Bethany, 11 29-30
Grimesland, night 30

April

Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27

May

Vanceboro, 11 3-4

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DAVENPORT COLLEGE NEWS ITEMS

The Glee Club of Davenport College will give an entertainment in the college auditorium next Friday evening, February 22, under the direction of Prof. F. W. Kraft of the music department. The clubs has had careful training and there is every expectation of a pleasant and profitable evening of music and entertainment.

Plans are being worked out for cooperation of the department of education with the Caldwell county schools both for the benefit of the teachers and the students. It is expected that advanced courses will be offered for Saturday work in education and a number of teachers have signified their interest in these special courses that will increase the grade of certification.

Miss Edna Constable of the department of music has been called to the bedside of her father, Rev. W. P. Constable in Hyde county. It is learned that the illness is serious. Her many friends here are hoping that Miss Constable will find rapid improvement in her father's condition.

For the past few days the spirit of St. Valentine's Day has been abroad on the campus. Half the student body was chosen to "play boy." By drawing a heart with the name of a girl on it each boy secured a Valetine with whom he could attend the Valentine party on Saturday evening, February 16. A most delightful evening of fun and mirth marked the culmination of Valentine week. Among the visitors were Miss Ethel Kelly of the Caldwell county schools, Mr. L. C. Brogden of the State Department of Education, Mrs. J. W. Zachary and Mr. Thomas Zachary of Cooleemee.

EPWORTH LEAGUE

(Continued from page ten)

perintendent, Mrs. J. F. Armstrong, says we are whipping the Seniors of our church in daily Bible reading. Out of an enrollment of fifteen, twelve reported having read some portion of the Bible each day last month. We feel quite sure we will soon be able to report 100 per cent on daily reading. Our superintendent carried us some time ago to the Cabarrus county home just outside the city and we rendered a program for the old people which they seemed to enjoy very much. We also carry flowers and fruits to the patients and find that we as well as they receive good from these little deeds of kindness. We gladly paid our part of the expense of our union president, Rev. J. F. Armstrong to the Presidents' Meeting at Meridian, Miss., a few weeks ago.

Our monthly social meeting, which was held last Friday evening in the ladies' parlor of the church, proved to be a big success. Most of our members were present and after several interesting games and contests were played delicious refreshments were served.

We are looking forward with keen interest to the annual Epworth League conference to be held in Greensboro this year. Gee! but we almost wish June were not so far off. Our delegates last year were Misses Bonnie Walters and Theo. Morrison. Of course we expect to send delegates this year. Did I hear some intermediate girl say, "Pshaw, the League is dull?" Well, she's not talkin about our chapter.

Miss Theo Morrison, Cor. Sec.

MISS COBB WRITES

Dear Senior League President:

Are you one of those presidents who already has a Junior chapter in his church? Then pat yourself on the back and be justly proud.

But—if you are among the unfortunates who have no Junior leagues, you have work ahead. During the month of March all conference and district officers unite to assist in organizing Junior leagues. They are ready to help you, for they realize as you do that such work is fundamental.

Are you saying: "We can't find a superintendent?" That is often a serious problem because the position is a responsible one. But the problem has a solution. Have you discussed the matter seriously in the council? And have you banded together as council members to pray daily for God's help in finding a superintendent, continuing to pray till the answer comes? It will come.

Is yours the one-room church problem? If the church is near the school, cannot your juniors meet on a weeyday afternoon, just after the dismissal from school? Cannot they meet on Sunday afternoon? If Sunday night seems the only convenient time, may they not join the seniors for a song service and then separate to a curtained off portion of the room?

If you have a junior missionary society meeting once a month, by no means will this take the place of the intensive training given by the junior league program of work. If necessary the junior league may meet only three times a month, so as to avoid conflict.

Take advantage of the united effort during March, because of the benefits derived both for your juniors and for your church, district and conference. We want to help you. Write to us about your plans and about the difficulties that arise. Most important of all, join us in the prayer for a great March.

Ida Mallary Cobb,
Junior League Sec.

LEXINGTON LEAGUERS ARE GOOD COOKS

The Boy Scouts of America are celebrating Scout Week, and will end the campaign here next Thursday evening with a father and son banquet at the Methodist hut, the banquet to be prepared and served by the members of our Epworth League. We have already served dinners to the Rotary Club, the Methodist Brotherhood, the Junior Order Orphanage committee and the stewards of the Methodist church, and if the Lexington leaguers do nothing else, I feel sure they will become expert cooks or can qualify as waitresses for any Child's restaurant in America.

RESOLUTIONS OF RESPECT

On Friday evening, January 18th, 1924, God in His infinite love called Mrs. Sara Clena Barber to her eternal home.

Mrs. Barber had attained the age of ninety years and had been a consistent member of the M. E. church the most of her life, and while we feel that she will be greatly missed from our Sunday school home. department we bow in humble submission to God's will.

Resolved First, That we appreciate the fact that the keynote of her life was love and kindness and will cherish the memory of her Christian influence.

Second, That she died strong in faith. Through all her suffering she manifested a beautiful Christian spirit which was one of patient and cheerfulness. The light of her life will shine through all eternity.

Third, That we extend to the bereaved family our deepest sympathy in their great sorrow, and commend to them the God of mercy who will sustain them.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread upon our minutes and a copy be sent to the Christian Advocate.

Mrs. Sam Somers,
Mrs. R. M. B. Ellington,
Mrs. Kate H. Balsley,
Home Department.

Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is a protection to both the consumer and the manufacturer—who welcomes such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U.S. Food Authorities.

Packed in tin—keeps the strength in

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

In Memoriam

RENSHAW—Carmi Renshaw was born March 21, 1848; died January 20, 1924; age 75 years, nine months and 29 days. It is said of him that he lived right all his life; joined Clarksburg church when young.

J. E. McSwain, P. C.

J. E. McSwain, P. C.

BAGGARLY—Miss Emily Lucinda Baggarly was born November 6, 1839; died January 15, 1924. She joined the church at Clarksbury when a little girl and lived a beautiful, quiet, Christian life over 80 years.

J. E. MsSwain, P. C.

EDWARDS—D. W. Edwards was born June 9, 1869, and died December 13, 1923. He had lived a consistent Christian since he joined the Methodist church at Clarksbury when he was a young boy in the teens, and was a faithful steward in his church for several years.

STROUD—Richard Stroud was born January 9, 1838; was married to Miss Mary Jane Swisher January 16, 1856. To this union were born four boys and six girls. He served in the Confederate army, was a member of Clarksburg church on Cool Springs charge and a good man. He died October 25, 1923. J. E. McSwain, P. C.

BANE—Death again visited our community on January 27, this time taking one of our finest young men, a loyal and faithful church and Sunday school member, Tiny Bane. While only a little over 17 years of age, he had a host of friends and his young life was admired by all who knew him. He leaves a mother, Mrs. Fannie Bane, three brothers, Lee, Arthur and Luther Bane, and one sister, Mrs. S. C. Baker, all of Sandy Cross community. May God bles the sorrowing loved ones. W. E. Trotman.

MATHERSON—Mrs. Martha E. Matherson was born in Clay county August 30, 1851; died in Burke county January 30, 1924. She was the mother of eight children, five of whom are yet living. She was a child of God for over 55 years. She was a good woman and will be greatly missed by all. Her last years were full of suffering, but God in His mercy has given her sweet rest. She was brought here to Hayesville, N. C., from Burke county and laid to rest in the Hayesville cemetery. The funeral was conducted by her pastor, F. L. Setzer, and by the Baptist pastor, A. B. Smith. May God comfort the relatives of the deceased one.

LEWIS—Elbert Lewis, son of Mr. and Mrs. John Lewis, was born January 5, 1905; died January 11, 1924. A young man just in the prime of life, but God through His tender mercies wanted him up higher. His last message to his mother was, "I am going to live with Jesus."

The funeral was conducted by Bro. Midgette at Amity church. May our gracious heavenly Father comfort the sorrowing family.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.

Mrs. B. C. Marshall.

FRIZZELLE—Mrs. Mollie Frizzelle, wife of O. W. Frizzelle, died in Hookerton, N. C., January 1, 1924, after a long patient waiting, and was buried in the old family burial ground the following day. It is but natural that her loved ones shold miss her, especially Uncle Owen, whom she had cared for through years of feeble health, and her neice, Miss Mary Ida Edwards, who had lived with her from young childhood. But these are not all. Who of the Hookerton Methodist prayer meeting congregation will not miss her? She was there and was nearly always the first one to say how much she got out of the service.

We have laid her away to sleep for awhile, but when the "trumpet shall sound" and the "dead shall be raised," we may expect to see her in the family of the redeemed. R. R. G.

BEDARD—Mrs. Bettie Bedard was born near Ormond's Chapel in Green county January 9, 1852, and lived within a few miles of there all her life save about one year. She, with her son Walter, moved to Sampson county in the fall of 1922, where she died December 29, 1923. Her remains were brought back to Green county and laid to rest beside her husband at Ormond's Chapel. It was my high privilege to visit and hold prayer with her several times before she moved to Sampson county. I always enjoyed my visits to her home. The very presence of the Lord seemed to be there. Sister Bedard was unassuming and gentle and her loving care and tender ministrations to her afflicted son were among the sweetest expressions of Christian grace it has been my privilege to see. May the good Lord be the constant guest of dear Brother Walter and his brother, Herman. R. R. G.

LYON—"He was the best friend I ever had," "The money for my mule was loaned without interest," and "Patiently he waited for the money that paid for our little farm," were a few of the many such things said about Cassius Wade Lyon, ex-sheriff of Bladen county, who died at Charlotte Sanitorium October 22, 1923, being 76 years, 21 days old.

For a number of years he served as sheriff and was commissioner at his death. Good schools and good roads engaged much of his time and attention. For a long time Brother Lyon was an official member of Purdis Methodist church, faithful and true. He left a saintly wife, one son, two brilliant grandsons, Judge C. C. Lyon, his brother, and a host of friends and relatives.

Among the words that settled his business affairs he left a testimony that assured his Christian friends where they might find him. In Elizabethtown, close by Trinity church in a beautiful spot, one of Bladen's most useful sons sleeps till the morning of that great day. H. E. Lance, P. C.

IVES—Mrs. Jennie T. Ives was born in Cartaret county, near Newport, August 13, 1854. On January 5, 1924, she very quietly fell asleep in Jesus.

In her early life she married and lived in Craven county. For thirty years she was a faithful member of the Riverdale M. E. church, having at one time served as Sunday school superintendent, and as teacher up until three years before her death, her health having failed. Although she was not able to attend church and Sunday school she did not forget her Maker. She was a woman of strong Christian character; was always ready to administer to the sick or those in distress. I lived with her twenty-three years. She was so thoughtful of me she never neglected anything, and I feel the loss of her deeply. But she hath done her work well, and I pray God may lead me on that I may meet her on the other shore. She leaves a husband, two sisters, and a host of friends who will sadly miss her.

Her niece, Kate Oglesley.

MOORE—A peculiar sadness comes to us when we are called upon to write the obituary of an old friend, one whom we knew and loved in other days. It brings vividly before us the fact that ere long some friend will be called upon to perform the same service for us.

When a ripe sheaf of wheat falls before the cycle it is not as when the opening bud is cut from the stem, for we know that it is appointed unto man once to die.

Brother F. T. H. Moore was born in Sussex county, Va., September 17, 1843, and died at Seven Springs, N. C., December 26, 1923.

At the beginning of the Civil War he volunteered and served under Gen. W. H. F. Lee in the 13th Virginia savalry for four years, with the exception of five months, when he was imprisoned at Point Lookout. While in prison he found scope for his talents in making rings and trinkets, by the sale of which he was able to provide dainties for his sick comrades.

He was happily married to Miss Mary Elizabeth Graves of Sussex Courthouse August 21, 1807, and moved to Hertford county, N. C., in 1873, joining the New Hope Methodist church at Manning's Neck, near Como, where he spent most of his life, and served many years as steward and Sunday school superintendent.

His was a happy home. He and his big hearted wife were benevolent, exercising a liberal hospitality, entertaining te preachers, searching out and ministering to the needy, the orphan and the widow.

He moved his family to New Bern in the nineties. The last days were spent in the home of his daughter, Mrs. Dr. Patrick, where he received every attention, medical and personal that love could suggest or skill render, and where he quietly passed away like an infant falling asleep.

The remains were carried to New Hope church and laid beside those of his wife, who preceded him thirteen years. The surviving children are: Mrs. R. H. Potts, Lynchburg, Va.; Mrs. J. E. Patrick, Angier, N. C.; R. E. Moore, New Bern, N. C.; T. H. Moore, Kinston, N. C. R. F. Bumpas.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to take from our midst Miss Carlie Hooper, a beloved member of our Sunday school of the M. E. church at Aurora, N. C., therefore be it resolved:

First, That we as a Sunday school perpetuate her memory by following in her steps of faithfulness and devotion.

Second, On account of the death of Miss Carlie our Sunday school has lost a faithful and consecrated member, who will be missed by her large circle of friends and love dones.

Third. That we extend our sympathy to the bereaved family, and trust that her consecrated life may lead them on to realms of eternal bliss where parting is no more.

Fourth, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate. Signed,

The Sunday School.

LLOYD—Mrs. J. M. Lloyd was born in the month of March, 1855, and passed to her reward the 9th of January, 1924. Before her marriage she was Miss Almyra Whitehurst, the daughter of Mr. and Mrs. Whitehurst. She married Mr. J. M. Lloyd and to this union were born three children, all of whom are an honor to their parents and a credit to our community. Mrs. Llyod was a devoted wife and mother, making her home a place of happiness for her family and friends. Brother Lloyd holds a responsible position with the A. C. L. railroad which takes him away from home most of his time, and hence the responsibility of managing the farm and the business of the family generally was upon her, which duties she performed with much success. She was small in stature, but large in intellect and in heart. She seemed never to become excited or over anxious about any problem that might face her. On the other hand, calmness was one of her virtues. She was a master of circumstances and never was this virtue more evident than in her illness, which she seemed to understand would mean her death. She stood up in our church the Sunday that she was taken sick and made the statement that she "was glad to make her donation now, for I feel that if I do not pay it now I shall not have the opportunity of helping to pay the debt off this church." But in all these things she was calm and undisturbed and as she repeated so often, "waiting upon God."

She was converted in early childhood and was a faithful member of the Methodist church at Bethel and a fervent Christian through the years. She died in the triumphs of a living faith. She is survived by her husband and three daughters, Mrs. G. M. Watson, Mrs. J. W. Rook and Miss Margaret, and a brother, Mr. W. L. Whitehurst. L. L. Smith, P. C.

CHEEK—Martha Eliza[illegible] Early in the morning on D[illegible]er 28, 1923, God sent the death [illegible] and claimed the soul of [illegible]ia at the home of her daughte[illegible]rs. W. H. Watlington, Prospect [illegible], N. C. She was born in Orange county August 27, 1848. In 1868 she was united in marriage to Robert Henry Cheek, and to this union were born nine children. One had preceded her to that happy land where she is now. Her husband and three sons and five daughters survive her—R. J. Sheek, Blanch, N. C.; Mrs. B. F. Pettigrew, Burlington, N. C.; Mrs. Zeb Oakley, Mebane, N. C.; Rev. W. T. Cheek, Harlowe, N. C.; R. H. Cheek; her husband, C. P. Cheek, Mrs. W. H. Watlington, Mrs. Lando Terrell, Mrs. J. Brook, all of Prospect Hill, N. C. She professed faith in Christ May, 1884, in the old Union church on the Leasburg work, under Rev. L. L. Nash. The writer was by her side when she called her children around her bedside to tell us something. She laid her feeble hand in her youngest son's hand and said: "I am going to leave you all and the way is bright. There is not a cloud. Will you meet me in heaven?" Mother, I will," was the reply from her unsaved child, and the only one unsaved. Then she sweetly smiled as she went down the valley, for she feared no evil. She leaned on the everlasting arms. The funeral was conducted by Rev. L. E. Thompson of Mebane M. E. church.

In loving remembrance of our dear loved mother, the one that made home so happy and bright and led her children in the narrow way. Mother, we love your for that. In the graveyard at Lebanon church sweetly sleeping beside her grandson lies mother, where the flowers gently wave over a cold and silent grave. Mother, we hope some day to meet you where the toils of life are over; mother, we hope to meet with you and our loved ones gone before. Yes, mother, we know you are waiting for us where all tears are wiped away, where the ransomed meet each other in that eternal day.

Her son, W. T. C.

THOMAS—On January 16, 1924, in the early dawn the gentle spirit of this devoted daughter, Rebecca Florence Thomas, passed through the portals of the infinitely brighter day. Had she lived to October 11th of this year she would have been sixteen. In those short years a cycle of beautiful living, obedient reverence and lovely integrity is completed. Her mission was short, but it was complete, anu she finished it well.

It is not how long we live that counts most. It is rather what we accomplish. If we may quicken some soul to a livelier faith, if we may awaken a new song of hope, if we build a new altar of love in a lonely heart, surely a purposeful mission has been accomplished, and that life is not vain. Rebecca drew her friends close to her with cords of love. Particularly was she a joy in her father's house, where she practiced her sweet virtues, and exemplified a beautiful integrity. At school she was a general favorite with both teachers and pupils. In her sickness her nurses and doctor were completely won by her contagious friendship.

Rebecca loved her church which she united with at the age of ten, and her Sunday school was always her joy and cate. It is unusual that a girl of her age should have so completely won a community as she had won the people of Vass to her friendship. Rarely have we ever witnessed such a demonstration of universal sorrow as was manifested at her funeral which took place from the Methodist church which she so much loved. The floral offerings were in great profusion, and it was a touching sight to witness the filing in of her girl companions down the aisle of the church to lay their flowers about her coffin.

We make no pretense at knowing the intricacies of Providence, nor do we understand why so beautiful and promising a young life should be taken at the first blush of womanhood. But this we do know: all is well that ends well, and to the Christian there are no catastrophes. One day we will understand better, and the dark things which do not now appear may prove to have been the veil which hides the beatific face of the Father. Memory is immortal, and while her dust may sleep through centuries, and the flowers which now cover her grave may perish, her sweet life and beautiful integrity will not fade from the memory of her loved ones, but will linger to inspire them to nobleness of living.

She leaves behind her the following members of her family who while they weep are comforted with living hope: Her parents, Mr. and Mrs. J. R. Thomas; J. H. and J. E. Thomas of Raleigh; R. Gordon and J. R., Jr., of Vass; all brothers. Also her sisters, Mrs. C. S. Cashion of Cornelius, N. C., and Miss Katie Mildred of Vass.

The entire community sympathies with them in their bereavement, and with them share the hope of a happy reunion in the deathless future to which we go.

Euclid McWhorter, Pastor.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, FEBRUARY 28, 1924 No. 9

EDITORIAL ~ PARAGRAPHS

How can a man make $100,000 quick? Fall replies, "Sell a Teapot Dome"; Simmons says, "Organize a Klan."

* * * *

The habitual knocker thinks his little hammer quite disastrous. The world thinks his noise is a "knock" in the motor and that he needs to run into a garage for repairs. Get the "knock" out of your motor is good advice to chronic knockers.

* * * *

The world gave Christ a manger for a cradle, thorns for a crown and a cross for a throne. But he glorified and transfigured each of them by the grandeur of his life. In like manner, he can convert poverty into life's riches and sanctities, sorrows into joys, suffering and sacrifice into power and victory. Thus hath he overcome the world.

* * * *

Good Bishop Asbury, "the Prophet of the Long Road" and the Father of American Methodism, when he saw the first steeple on a Methodist church, which was at Newport, Rhode Island, exclaimed, "What next! Soon they will have an organ." If this bachelor bishop could return and see the great temples of worship and elegant parsonages which his spiritual children have constructed upon this continent where he as a wise master builder laid the foundations, there would be good reason for him to exclaim the second time, "What next!"

* * * *

Plutarch twenty centuries ago wrote: "Pass over the earth. You may discover cities without walls, without literature, without monarchs, without palaces or wealth, where the theatre and the school are not known, but no man ever saw a city without temples and gods." Two thousand years ago men did not need to be told to worship, neither is it necessary today. Worship is both instinctive and universal. The original command was not "thou shalt worship," men will do that without a command, but the command was, "thou shalt worship the Lord thy God, and him only shalt thou serve." God was instructing men **whom** to worship.

* * * *

"Billy Sunday was as silent on the christening of babies as is the New Testament. To follow this New Testament there is nothing left but to be Baptists."

So writes Rev. S. F. Conrad, a Baptist minister of Charlotte, in a report to the Biblical Recorder of the Billy Sunday meeting. Does that shock your sensibilities? Does that tickle your risibles? Would a man expect to find anything as laughable as that outside of the "funny papers?" A statement like that gets ahead of Andy Gump. Here are all the millions of Presbyterians—Billy Sunday himself being one of them—of Lutherans, of Episcopalians, of Methodists and all other Christian people, except the few who refuse to baptize little children, dwelling in outer darkness while only the Baptists are sitting together in the light with Peter, James, John, Andrew, Thomas, Bartholomew and the rest of the Apostles holding close communion in a New Testament church.

How the oil smells these days of housecleaning! Yet somehow one's mind runs with the great English dramatist and that oil is like the blood of the murdered Duncan, the seas cannot wash it out. Or we exclaim, What a Fall was there, my countrymen!

* * * *

Thomas Curtis Clark in the Christian Century says this is irony:

"To climb a thousand mountains seeking joy,
Then find her in the valley, at your call;
To delve in stubborn mines in search of wealth,
Then find it, barred, within a garden wall!"

* * * *

"Herein do I exercise myself to have always a conscience void of offense toward God and toward men," says St. Paul. This implies both the right education of the conscience, and glad obedience to the conscience. To obey conscience is one thing, to have a conscience fit to be obeyed is quite another, and obedience to a conscience that speaks erroneously may be just as hurtful as to disobey a good conscience. Obedience to a sensitive conscience that has not been warped through conventionality, or dulled by abuse and one that has been spiritually illuminated is the highest and holiest duty of man.

* * * *

Did Woodrow Wilson fail in his sacrificial struggle for world peace by means of a fellowship of the nations of earth? If so, his failure is shared by the angels who sang of peace and good will above the fertile hills of Bethlehem till wandering shepherds heard the melody on that ever memorable night when the Prince of Peace was born. Will those who helped to crucify Wilson cry with those who had a part in the crucifixion on Calvary, "His blood be upon us and on our children?" The answer to these and all other questions, we can safely leave with the centuries which are ahead.

* * * *

The recent death of Dr. John Clifford, the great Non-Conformist English preacher and one of the outstanding characters of his generation, calls to mind afresh his poem, "Hammer and Anvil," which amid the present strife of tongues about the Word of God ought to give fresh courage to those who are fearful and faint-hearted. Although the poem is familiar to some we reproduce it in this connection.

"Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor
Old hammers worn with beating years of time.

"'How many anvils have you had,' said I,
'To wear and batter all these hammers so?'
'Just one,' said he; then said with twinkling eye,
'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet,, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone."

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UNIFICATION AND THE APPROACHING GENERAL CONFERENCE

The Commission on Unification will present to the General Conference of the Methodist Episcopal Church, which meets in Springfield, Mass., May 1, 1924, a plan for the unification of episcopal Methodism.

Most well informed Methodists are familiar with the proposed plan. We do not, therefore, intend to set it forth anew. Neither do we propose to speak for or against the plan at this time. After the Northern General Conference has passed upon the question, then we shall speak upon the subject and not till then. That is, if the approaching conference adopts the present plan either with or without modification and sends it down for the consideration of the Methodist Episcopal Church, South. If the conference at Springfield rejects the plan that ends it.

What we started out to say is that to a man up a tree at a distance, it looks at this time like the action of that conference will be favorable to the plan. Dr. David G. Downey, who seems to have come as a great conference floor leader to occupy the place held for so many years by J. M. Buckley, is in favor of the plan and has advocated the measure in some of the church papers. His word four years ago carried great weight.

Zion's Herald is for the plan and in the last number takes issue with our Bishop Denny on the subject. The New York Christian Advocate is for unification and, so far as we are informed, all the other Advocates with the exception of the Central Christian Advocate, which is very strongly opposed to all possible forms of unification.

Most of the leaders who have spoken seem to be in favor of the plan. Of course, the General Conference coming, as it does, from every part of the world and composed of men and women who in a majority of instances have not been members of preceding conferences, may act contrary to present appearances. Like the verdict of a jury sometimes, their action may be contrary to all expectations.

But everything now points to the Methodist Episcopal Church, South, being called to pass upon the question of the unification of the two great Methodisms.

PERSONALLY SPEAKING

Rev. C. S. Kirkpatrick, the freshman elder of the Western North Carolina conference, has appointed the old reliable Dwight Brown, the bachelor pastor of West End, Gastonia, as Advocate director in the Shelby district. That means the Shelby on or near the top. Dwight seems to know how to do everything except to get a mistress for the parsonage. He certainly knows how to get the Advocate going and keep it going. He has sent out a challenge to the Baptists in his territory for a contest. He wants to see if that fine host of Baptists in the Shelby district are as loyal to their church paper, the Biblical Recorder, as the aggressive Methodists are to theirs, the North Carolina Christian Advocate. Well, we will see, but right here and now, we venture the prediction that Dwight will win.

A good woman, who is the pillar of her church and who has one of the finest families that it has been our pleasure to visit, writes a personal letter saying that the Advocate was never better than it is now. She has been a subscriber for twenty-five years, and says she cannot do without it. Thank you, sister. This is the experience of all who take the Advocate and read it.

For the past several years a number of friends have sent us money to pay the subscription of those who are unable to pay for themselves. We have a large list of such good people, and a number of others who are just as worthy on our files, and others coming in by almost every mail. Unless we get some help to renew these subscriptions they will have to be discontinued, and it will be impossible to put others on the list. Who will mail us a check at once to help pay for the paper to be sent to these shut-ins, invalids, old people, etc. They appreciate it more than it is possible to tell. Open your heart and send us the check and we will put it to good use.

One month of the campaign is gone. We have hardly got started. Friends, let's make March and April big months for the Advocate.

Rev. Z. Paris has fixed April 13 as Advocate day in his district, and is asking that a thorough canvass be made in the Marion district on that day. Watch reports from that day's work. Brother Paris has surrounded himself with a fine set of preachers and they do things. Watch out, Dwight.

Rev. W. L. Sherrill, who has been under treatment in Charlotte for three months, returned to his work last Sunday. One of the first things he did was to write for an up-to-date mailing list of his charge. He expects to secure nearly all renewals and a number of new subscribers.

TO THE METHODISTS OF THE ALBEMARLE COUNTRY

By C. B. Culbreth.

At the close of a long and studious life of more than eighty-five years the late Dr. Lyman Abbott said: "The greatest joy of life is the joy of self-sacrifice."

The doctrine of vicarious secrifice is a question of theological debate and will likely continue as such for some time to come. Men differ in their opinions as to the reality of this doctrine. But all of those who know the life of Jesus are agreed that he gave his life as a sacrifice for men.

"The mother who bore us laid down her life in order that she might give a new life to the world. I do not suppose that any man can comprehend the strange feeling of hope and fear which struggles within the awe-struck heart of the expectant mother. She goes down to the brink of that mysterious stream which is both the river of life and the river of death and knows not whether the ferryman will come to carry her away to the unknown land or out of the unknown land will bring a new life to her. When the new born child is laid in her arms her travail pain is not over. Just begun is that mother's experience, which is at once the greatest fear and the greatest hope, the greatest sorrow and the greatest joy of human life. Not only in these few hours of physical anguish does she suffer; her life is one long joyful sacrifice."

After stating in one of our quarterly conferences a few days ago that one of the notes which we had tried to sound during the first quarter was the note of joy, the pastor returned with marked enthusiasm, "That's my doctrine." The light that was seen in the faces of that congregation told of a joy which they were experiencing in a language needing no spoken word. Nor was this the only evidence. Every item of the report struck the same joyous note.

Another pastor wrote the other day what he called a "folky letter." It was that and more. It was a joy letter. Still another came from a preacher of an altogether different temperament and yet in the very first sentence there was evidence of an almost uncontrolable outburst of joy.

In every instance this joy has been experienced as a result not of being ministered to, but as a result of larger service and increased opportunities for self-sacrifice.

REV. WILLIAM P. CONSTABLE DIED TUESDAY AFTERNOON IN DURHAM

Rev. William P. Constable died Tuesday afternoon, February 26, at 1:30 o'clock, in the Watts Hospital, Durham. At the time of his death he after a hearty dinner was sitting up reading. The immediate cause of his death was paralysis which weakened his heart. He was brought Wednesday, February 20, from Washington, North Carolina, to Durham after a stay of several weeks in a hospital at Washington.

At this writing, Wednesday morning, no announcement has been made in regard to the funeral services except that they are to be held Thursday afternoon in Durham. Arrangements have been deferred till the arrival of Mrs. Constable from their home at Swan Quarter.

His wife and four children survive him. The two sons, Palmer and Ernest, are in business in Durham. Miss Edna is a teacher in Davenport College and Mrs. W. W. Watson, a married daughter, lives at Lake Landing, N. C. One sister, Miss Maud Constable, lives in New York City.

Brother Constable joined the North Carolina conference in 1901 at Fayetteville and was that year appointed to the Columbia circuit, where he served three years. Two years on the Goldsboro circuit, two years at West Durham, four years on the Durham circuit, Mattamuskeet four years, Spring Hope four years, and now in his second year at Swan Quarter; these are the charges to which this faithful itinerant ministered in holy things.

He was one of the choice spirits of the North Carolina conference. In most instances he remained on a charge the full four year limit. The people appreciated the great worth of this true man of God. His going away in what seemed the very prime of life leaves a great vacancy in the itinerant ranks and in the hearts of his friends who were numerous.

Brother Constable was secretary-treasurer of the Conference Brotherhood until a week or two ago, when he surrendered the place on account of his impaired health. The last work that he did was for the brotherhood.

CATHERINE CRAVEN

We are distressed on account of the death of little Catherine Craven, which occurred early Monday morning, February 18, at the home of her parents, Rev. and Mrs. J. B. Craven, Charlotte, N. C. Several years ago the little girl suffered a severe attack of influenza that was followed by complications and a decline in health which finally resulted in her death.

Catherine was twelve years of age and an unusually attractive child, vigorous, strong and abounding in life until overtaken by that scourge in whose wake so often follow complications for which there is no remedy. The illustrious ancestry back of her was a heritage that any one might covet and ahead of the precious little daughter of the parsonage were years which seem to hang rich with fruitage.

But, alas! A ruthless hand has shattered those fair promises of her young life. And the expectations of her devoted parents have become as a disordered dream.

In these tragic hours when faith gropes in blindness, love lies bleeding and the fondest hopes of life go staggering to their death nothing remains but to suffer. For at such times earth hath sorrows that even heaven cannot heal within the narrow limits of these earthly years.

The richest and fullest message that the Man of Sorrows has for heart-broken parents who grope in the darkness is, "I am the resurrection and the life." For on this side we will never understand.

We can enter fully into the fellowship of suffering with Brother and Sister Craven as they stagger on, but there is no word that we can utter in this unspeakable hour.

PEOPLE AND THINGS

Rev. W. E. Poovey and family are spending three weeks with relatives and friends in Florida. They left Marion a week ago last Monday.

The people of Richlands were greatly pleased with the fine sermons of their presiding elder, Rev. J. M. Daniels, February 17, at Richlands.

Rev. and Mrs. S. J. Starnes of the East Roxboro and Longhurst charge are rejoicing in the arrival February 7 of a fine baby girl, whose name we have not yet learned.

The ladies' aid society of Harmony, Concord, is quite active in its work. At a measuring party February 21 in the parsonage the ladies realized $25.00 and also had a most enjoyable evening.

Rev. G. W. Vick, pastor at Franklin Avenue Methodist church, Gastonia, is taking a two weeks' vacation. He is spending the time in Florida, visiting Orlando, Wintergarden, Southerland, Lakeland and other cities. Rev. W. L. C. Killian filled his pulpit last Sunday.

Dr. George R. Stuart, of our First church, Birmingham, was in Nashville last week, looking better than we have seen him look for years. He says that he feels now like he is only forty-five years old. He preaches every Sunday to three thousand people at each service.—Methodist Advocate.

"To date approximately $19,000,000 subscribed to the Centenary of Missions movement, M. E. Church, South, has been collected of the total $35,000,000 pledged, it is reported by Dr. W. G. Cram, directing secretary. Dr. Cram is confident of ultimate success in Centenary collections."

Scarritt College for Christian Workers is to be one of the unique educational institutions of the world, according to plans now being worked by the leaders. Academic courses leading to the A. B. degree, postgraduate courses, and specialized courses for workers not based on academic training will be among the features of the institution.—Methodist Advocate.

Rev. R. F. Bumpas, who stands at the top of the chronological roll of his conference, recently took the teacher training course at Edenton Street church. Miss Narcissa Hutchins, who likewise has given 53 years of service to the Sunday school, took the course. These are among the elect who refuse to grow old and who maintain their efficiency unimpaired. They are worthy not only of praise but of emulation.

The Korean Mission has subscribed $10,000 to the Superannuate Endowment fund. Bishop H. A. Boaz personally subscribed one-eighth of this amount. This was an admirable example and commendable leadership on the part of Bishop Boaz. In making an estimate of the element of sacrifice which enters into this pledge of these Korean Christians it must be borne in mind that they are very poor in this world's goods.

"Mrs. J. W. Williams, wife of Rev. J. W. Williams, presiding elder of the North Wilkesboro district, is seriously ill at the district parsonage in Jefferson. Let prayer and supplication be made for her and for him." This is the message we have from Rev. M. T. Smathers of North Wilkesboro. We regret to hear of the illness of this good woman and the church will heed the request of Brother Smathers that prayer be offered for the stricken

"The Methodist Layman," the latest magazine publication of the M. E. Church, South, is just off the press. This is a sixteen page monthly magazine, and, according to the editor, G. L. Morelock, who is likewise secretary of the Board of Lay Activities, will be devoted to the discussion of the problems of the local church, particularly the part the laymen have assumed in pushing the program of the church.

The Methodists of the state of Ohio number 414,000, divided into three great conferences as follows: Northeast Ohio 157,000, West Ohio 139,000, and Ohio 100,000. One-tenth of all the Methodist Episcopal church on the American continent are in Ohio, which is the same proportion as that of Southern Methodists in North Carolina, where dwell one-tenth of the entire M. E. Church, South. Ohio will be represented in the next General Conference by 28 ministerial delegates, 18 of whom are pastors, and an equal number of laymen.

An appreciation of the two children of Brother and Sister M. E. Osborne, who died recently, has been received in this office. The article is signed "Their Aunt Grace." If the writer will be kind enough to furnish her name the article will be published as soon as possible.

Mr. W. B. Cole, Rockingham, N. C., has a pipe organ that he will dispose of at half price and give good terms to those who may desire. Their church is installing a new organ. Here is a great opportunity for some church to get an organ cheap and on easy terms.

The last census indicates that there are over 5,000,000 Christians in India, while the Mohammedans number 63,000,000 and the Hindus over 220,000,000 the Buddhists and other cults making up the balance. The percentage of gain during the recent decades shows Christianity outstripping the other faiths. Bishop Fisher of the Methodist church reports baptisms at the rate of 100 per day throughout the year and states that 50,000 others are asking for Christian baptism who cannot be cared for on account of lack of Christian leaders to train them.—Central Advocate.

Mrs. Frank B. Noblett, the wife of Rev. F. B. Noblett, a member of the North Carolina conference, died at 5 o'clock Saturday morning, February 23, at her home in Troy, N. C., following an illness of several months. Mrs. Noblett before her marriage was a Miss Owen, a native of Asheville, and the body was carried to Asheville Saturday afternoon for burial. The deceased was 45 years of age and an excellent woman who had been the true and faithful wife of an itinerant Methodist preacher. To the bereaved husband and all other members of her family we offer our deepest sympathy in this time of sorrow.

Dr. Forrest J. Prettyman, who has been appointed by Bishop Denny pastor of Main Street church, Gastonia, is expected to begin his work about the middle of March. He comes to Gastonia from Church Street, Knoxville, where he has served as pastor three and a half years. Bishop Denny transferred Dr. Prettyman from Emory church, Washington, D. C., where he had completed a quadrennium, to Church Street, Knoxville. For a number of years Dr. Prettyman was chaplain of the Senate of the United States. He is widely and favorably known and is a man of culture and ability. He will be 64 years of age April 7 of the present year.

"A tablet in Centenary Methodist church, St. Louis, commemorates the first Methodist preacher to die in that city. The inscription reads: 'Rev. Thomas Drummond, of the Methodist Episcopal Church, a native of Manchester, England, who died in peace, June 15, 1835, aged 29 years. His dying words will describe the character of this faithful minister. Let them form his epitaph: 'Tell my brethren of the Pillsbury conference that I died at my post.' The remains of this pioneer Methodist preacher were re-interred beneath the chancel of Centenary church, April 19, 1906, and the tablet, which was the original stone that marked his burial place, was set in the wall of the church vestibule.'"

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

The North Carolina Conference Brotherhood has been organized four years this fall. During that time only two calls have been made upon the treasurer on account of the death of a member. These two claims were met at once. The amount paid the widows was about $500. The Western North Carolint Conference Brotherhood pays more than $1,700 on the death of one of its members. This is a wonderful help to dependents. Is there any reason why the North Carolina Conference Brotherhood should pay less than its sister conference? Every traveling preacher and at least one thousand laymen ought to become members of this organization. The cost is nominal and the benefits are great. Before you forget it, let every preacher who is not a member sit down and write a check for 50 cents, payable to B. B. Slaughter, and mail to him at Farmville as the initiation fee. It will cost you $3.50 on the death of a member an d that is all the cost attached to it. A layman who is a non-participating member, pays only $1 on the death of a participating member. The cost will not be missed, but think of the good $1500 or more would do the widow of one of our preachers. Attend to this at once.

T. A. Sikes.

L. E. Todd wires: "Five thousand pink leaf reports received to date, representing over eight million dollars undertaken to raise by charges sending them. Seventh episcopal district lacks but thirty-six reports to be one hundred per cent pink. Eighth episcopal district lacks but twenty-seven reports to be one hundred per cent pink. Special effort going with tremendous momentum and outlook is very promising."

"This is one time that oil does not calm the troubled waters," remarks the Christian Advocate. "Nor does it aid materially in keeping Coolidge cool," comments the Raleigh News and Observer. And it explodes the theory that oil will keep down the dust, but there are clouds of it.—The Uplift.

Who said a rolling stone would gather no moss?

MR. J. M. CADE IS DEAD

Mr. J. M. Cade of Harnett county, and father of Rev. W. A. Cade, died Tuesday night, February 20. Brother Cade was called to his bedside from Morehead City and reached there a few hours before his death.

Mr. Cade was sixty-six years old. He was strong in the faith and was a lifelong member of the Methodist church. He was for many years a steward and Sunday school superintendent in Cokesbury church in Harnett county. He gave his best efforts to the upbuilding of the community and the kingdom. The funeral was conducted from the church by his pastor, Rev. W. A. Piland, Thursday, February 22.

His wife and six children survive. These are: C. S. Cade, Miss Nellie Cade and Mrs. P. M. Abernethy of Kipling, N. C., Mrs. J. L. Covington of Jonesboro, W. M. Cade of Sanford and Rev. W. A. Cade of Morehead City.

To the bereaved family we extend our deepest sympathy and pray that a kind heavenly Father may sustain them.

BROTHERS DANIELS AND PARIS IN LINE

Though they are somewhat apart geographically yet those fine gentlemen and popular presiding elders of the Wilmington and Marion districts, Revs. J. M. Daniel and Z. Paris, respectively, have made to their preachers the Culbreth proposition, that is they are offering to the preacher or canvasser in their districts who secures the largest number of new subscribers $5 in gold, provided as many as twelve are secured, and also $5 in gold to the one who secures the largest number of renewals, provided that fifty per cent of those now taking the paper renew their subscription. Both of these offers are on a membership percentage basis. This offer does not in any way impair the offer of the Advocate to pay ten per cent of all money collected. We are sure that the old Wilmington and Marion districts will be herd from and that Dwight Brown, of the Shelby district, will have to get a move on his people or one of these districts will be ahead when the day of reckoning comes.

MARION DISTRICT NOTICE

The district conference will convene in Marion First church on April 8 at 9 a. m.

March and April are Advocate months. April 13th is Advocate Day. Let every pastor select some society of his charge to canvass his people for the Advocate, and take ten per cent of what is collected for its services, and plan for an every member canvass on the 13th day of April for our general and conference organs.

March 16th is Superannuate Endowment Fund Day. All of our pastors are urged to plan and put on an every member canvass and try to secure in good subscriptions their quotas for this worthy cause.

Z. Paris, P. E.

ASSESSMENTS FOUR AND FIVE N. C. CONFERENCE BROTHERHOOD

On account of the death of Bros. G. T. Simmons and W. P. Constable assessments four and five are called to be paid at once. It is the custom of the brotherhood to keep enough on hand to pay an assessment immediately on the death of a brother, but at this time two of our brethren have died within such a short time that the secretary did not have time to get notice of one till the other occurred, hence there is not money enough to pay assessment No. 5. Please rush this to me so that I can settle with Mrs. Constable.

B. B. Slaughter, Sec. and Treas.

Billy Sunday—The Preacher, The Entertainer, The Personality

By C. W. Hunt

TO make any criticism of anything done in the name of Christianity is to get into trouble with some. To fight a man with the following of Rev. W. A. Sunday (Billy, 60 years old,) in a good Methodist paper would be suicidal; but a fair and impartial discussion of the starting, the incoming and the outgoing of the recent six weeks' campaign in Charlotte, that all readers of Charlotte newspapers have had such a plethora of, properly handled out to be enlightening—even helpful—and at the beginning let's say there is but one Billy Sunday; that in earnestness and invective and as an actor he is in a class all alone; and through it all there runs a humor (natural) that at times gets the better of good judgment; even the personal prayers at the end of each sermon become infected with some humor, at times ludicrous. A well known Charlotte man, somewhat of a critic, at the end of four first days said: "If you are looking for entertainment you will find it par excellent at the tabernacle; if you are serious, and seeking a better life, you find encouragement." This man spoke wisely, spoke seriously, but with 90 per cent of those who attended either regularly or periodically will tell you they were inspired to renewed action. Another regular attendant said: "We have had a glorious meeting; now if the preachers will go to work and take care of it." Note please, "If the preachers will." Said another: "I thought Mr. Sunday came here to do what the preachers could not do?" Poor preacher! Invited Mr. Sunday at a cost to the community of $50,000 and now has to work harder than ever on account of it.

To illustrate the esteem in which he is held by those at places where he has been, numbers and numbers came to Charlotte from Lynchburg, Roanoke, Spartanburg, Charleston and Columbia. Some with means came to stay for days at hotels. Every time a hand primary was taken to locate the folks' residence, there was a good large per cent of out-of-towners in the congregation. And there are those in Charlotte who attended every service for six long weeks, heard it all, and are now lonesome for a place to go; yet they look and act like they did in December, though they must feel that they were helped, even if they do not show it. They certainly heard sin knocked silly, and have had six weeks of perpetual pleasure.

The Charlotte ministerial association invited Mr. Sunday to Charlotte on its own responsibility, asking no guarantee from business men, spent twelve to fifteen thousand dollars for the tabernacle, which when two-thirds of the helpers salary was added to it, amounted to $21,000. To clean that up in a week was the goal, but between the shocked modesty of some and the lagging of others there was a dearth of money in the daily collections; in spite of the special talks on that line at each service. So far from the goal was the expense money at the end of the second week, the pastors took the matter up with the leading men, and the shower of $25 checks and less made a great hole in the expense account. Nearly $4,500 of the more than $6,000 raised one day was in checks, and the last figure broke the Billy Sunday record for raising expense money in one day, it being the largest single collection ever taken in a Sunday tabernacle. Old Charlotte's pride had been touched, and Mr. Sunday had said flat-footed from the desk that he was going to pull up and leave if the expense was not taken out of the way; for in all his history "no blessing had ever come to a campaign until the debts were out of the way." With that the money came near the goal in a few days, and that part was less stressed until the time came to remember Mr. Sunday. Mr. Rapp, the business manager, told a bunch of the leaders that the spiritual side of the meeting was not up to standard, when he returned toward the close from Shreveport.

There are seven, regular, in the Sunday party. Mr. Sunday, that without which; Mr. Rapp, the business manager, a cool, collected business man; Mr. Matthews, secretary and pianist and singer; Mr. Jenkins, the ssong leader who has few equals, as such; Mr. Peterson, known as Pete, custorian of the tabernacle, physical trainer, preacher and solist; Miss Kinney, pianist, Bible lecturer to women; Mrs. Asher, singer and young women worker, worthy of her hire. Mr. Sunday said it took $1500 of his money to pay one-third of the help, so the six draw $4,500 for a six weeks' campaign. It was not said what became of the book sales, but that went to Winona Lake Bible School, inferentially.

Coming to a Scotch Presbyterian stronghold, with 74 per cent of the population church members, with the levity Billy carries as a main asset, there was not much shouting to be expected. A few, very few, heard only once, in which talk he referred to Joshua, the successor of Moses, as "Old Josh." That was enough (shocked orderliness). And there was a guess that Billy would not make the hit in Charlotte, but when you count the 7,765 who promised a better life, even if most of them were in the church, and from 3,000 to 7,000 who heard him at each service and many times it seemed that as many more wanted to get in, but found no room, it must be acknowledged that the prophets fell down; and they and others underestimated the amount for Mr. Sunday by $10,000.

Mr. Sunday comes to the tabernacle only a few minutes before service time (Walter Jenkins and others having been running the song service ahead) looking as trim and ready for action as if it was his first time, and seems impatient to begin. He stands with the bound volume containing the sermon under his arm. He never reads any scripture lesson, and dives like a fire-fighter into the sermon, all of which are liberally illustrated with stories and punctuated with all manner of movements on the wide floor space provided, from standing with one foot on a chair and the other on top of the desk to kneeling on the floor. The physical effort is as earnest as what he says, and his denunciations as terrific as the flow of words; too fast for the dull of comprehension to take in. His notes guide the course, and he is back to them as he finishes each period, and they read in the paper you find on sale containing the sermon you have just heard as you come from the tabernacle just like you heard it. Generally he is dripping with perspiration at the close and is hustled away in a closed car for a change of raiment and a rub-down.

Everything works with business precision, its a business organization, strictly so. Mr. Rapp goes ahead, sees the tabernacle is ready, trains workers, prepares leaders for something different from what they are used to, and returns at the close to see that all is well. At each service some local minister leads the opening prayer, and a local minister or layman talks for the collection, and it will not be considered sacrelige to tell what one Charlotte Methodist pastor told as a preliminary, after a number of small collections had been taken. They were coming slow, and speaking of how often the money side was stressed he told this: A young man went to board with an old lady relative in the country, in the rabbit season, and it was rabbit at each meal for two weeks or more; finally the good lady asked the young man to ask a blessing at a meal. This is what he said:

"Rabbits young, rabbits old,
Rabbits hot, rabbits cold,
Rabbits tender, rabbits tough,
We thank Thee, Lord, we've had rabbits enough."

That brought down the house, if not the collection. These preliminaries and the handclapping at each thrust smacks of the chautauqua, as does the trombone solos of Mr. Jenkins when he plays such as "Kentucky Home," "Old Black Joe" and "Dixie." But that is Billy Sunday's way. He stands not on conventionality, breaks precedents on purpose. Men sit enchanted at his eloquence and earnestness of his pleadings for a better life, moves them to seriousness, when some witty sally convulses them in laughter. To illustrate: the night he preached on the "Judgment" he was eloquent, serious; played hellfire over that vast throng, moving stout men to tears, and closed the sermon with a monologue, repeating the conversation that will take place when he greets St. Peter at the pearly gates; ending with "Enter thou into the joys of thy Lord"—when he plunged to the front, sprang high in the air, emitting two wild yells that would have done credit to a Comanche Indian in war paint. The crowd burst into roars of laughter, which echoed and re-echoed over the throng. With that he extended the invitation, but the spirituality was banished. That is Billy Sunday. A part of the program. If you stand on conventionalities you are due a shock. Here arises the one reat question: Can spirituality and levity occupy the same mind at the same time? Such spirituality as shouting Methodists, devout Baptists and orderly Presbyterians understand?

As an entertainer, as an originality, as a gospel Bible preacher, as a personality, as a winner of the hearts of his hearers, as a clean liver and as a loosener of purse strings, Billy Sunday is par excellence. No city ever invited him that was not thrilled and swept off its feet, as it were. He knows and feels that he is doing a work no one else has ever done on the same large scale. He has the confidence of the country's large and influential men everywhere he is known. He rides free on most of the great railroads, and the New York-Chicago limited that makes only three stops between the two cities will stop at Winona Lake when Mr. Sunday wants to get on or off. He holds five meetings each year, is engaged more than a year ahead all the time; never gets sick, works like a Trogan and grows old slowly. Billy Sunday—the preacher, the entertainer, the personality.

DR. DAVID G. LYONS TO LECTURE AT TRINITY COLLEGE

Professor David G. Lyon, Ph. D., S.T.D., of Harvard University, will deliver the eleventh series of the Avera Bible Lectures at Trinity College on March 3, 4 and 5. The general theme of the lectures will be the light thrown on the Bible by recent archaeological explorations in Palestine and Mesopotamia by various groups of scientists and Bible students, in which Dr. Lyon has had an important part. The particular localities with which Dr. Lyon himself has been associated are Jerusalem, Samaria and Babylon. All of his lectures are illustrated by original photographs taken by the lecturer himself during the course of his travels and explorations in the Near East.

Trinity College officials consider the coming series of lectures to be one of unusual interest to the general public because of the great amount of interest manifested in years since the war in the results of long and painstaking efforts to uncover the sights of buried cities and thereby aid in an understanding of conditions of life during past centuries.

Dr. Lyon's special work has been at the site of ancient Samaria, the capital of the Kingdom of Israel during its later history. This ancient city has been the special field of work of Harvard University, and the results of many years of work done there have been published this year by Dr. Lyon under the title, "Harvard Excavations at Samaria." Dr. Lyon spent two years in Palestine directing this work, and during this time had an opportunity to travel and work throughout all of the nearby territory.

Dr. Lyon is a native of Alabama and has been a teacher of Divinity and later of Hebrew and Oriental languages and literature at Harvard for many years. He has been for some time a director of the American School for Oriental Study and Research, and in this capacity visited Palestine and the East. The results of these studies have been embodied in several sets of lectures which have been delivered during 1923 and '24 to public audiences in various parts of the country. Dr. Lyon's appearance at Trinity will be his first work in a southern college, though he has appeared at several theological seminaries in the North and East. Besides being a scholar and a student of great learning, he is an able an dentertaining lecturer, possessed of a fine speaking voice and presenting technical phases of his lectures in such a manner as to hold his hearer's interest throughout.

It is probable that he will deliver one lecture on ancient Babylon, one on Jerusalem, and another on Palestine. All of the lectures will be given in Craven Memorial Hall at night.

Religion ends not in negation. No man clears his garden of weeds but in order to the planting of flowers or useful herbs in their room.—Dr. South.

"The Four-Square Life"

By E. C. Few

Address delivered before the North Carolina Conference Epworth League Conference at Morehead City, June, 1922.

I HAVE always been a jackleg carpenter. I am sure there are many in my audience who readily appreciate the significance of the term "jackleg," but for others of you who perhaps are unfamiliar with the expression, I shall illustrate with the following incident: A negro was being tried in the superior courts for that crime so prevalent among the black race—the theft of chickens. The prosecuting attorney was giving the Etheiopian a severe quizzing, and among other things he inquired as to the black man's occupation. The negro replied, "I am a jackleg carpenter." The lawyer immediately called for an explanation of the phrase "jackleg." At first the negro appeared a bit baffled, and did not satisfy the jury and court with his attempted explanation. However, after further probing by his legal prosecutor, he finally replied, "Well, boss, there is about as much difference between a jackleg carpenter and a good carpenter as there is between you and a good lawyer."

I have also ever been an admirer of fried chicken. Long before my call to preach I had a fully developed appetite for fowl on the dish. Therefore, being a jackleg carpenter and an ardent admirer of chicken, I spent a considerable part of my boyhood in designing and erecting chicken coops. Especially do I recall an experience with a particular coop. My brother and I worked diligently for a day or two on what we called when it was completed by the dignified name of a brooder. We had heard of such a thing as a brooder and our desire for one put us to work at once with saw and hammer. When we had finished the job, having put on the last touches of interior decoration, we stood off and viewed our handiwork. Something seemed strangely wrong, the brooder was crank-sided and leaning as if anxious to lie down and take a nap. We again began cutting and placing timbers as braces to straighten up the brooder, but we never succeeded in giving to it a proper and decent appearance. It was built out of plumb. It was not four-square. How much like human character was this brooder. Character is frequently built by jackleg carpenters, and their miserable mistakes are woefully manifest. Such character may be braced, but it can never be undone. Far better is it to begin aright and build solidly and squarely. Hear the parable of the two builders. So far as we know their materials were the same. Their brick came from one kiln, their sand from the same pile, and their timbers were cut from the same forest. From outward demeanor there was no difference in the two houses which they constructed. Yet there was a difference. A cloud appeared, the wind whistled and driving rains were hurled upon the houses. The sand was readily eaten out from beneath the sills of the first structure and it crashed to its ruin. It had been builded upon the sinking sands and not upon strong and four-square foundation. The second house stood like a giant and defied the storms for it was resting upon a basic foundation. So shall human character that is steady, strong and square from the bottom to top, weather the severest crises of this life.

The four-square life must be a life of thought, not of giddy, silly or foul thought, but of profound and honest thought. Our thoughts are determining destiny. Their righteousness and purity ought then to be carefully guarded. The young mind is plastic and workable as mortar, but is soon to become fixed with the thoughts we give it. Not long since I saw a school superintendent who professed to be an infidel. I learned as to the source of his infidelity, and learned that in college he had studied under an infidel teacher whom he now considered as his hero. Wrong thoughts had been planted in a young mind and a harmful thinking was produced. How striking is the contrast of this sad case with that of a sainted mother who daily gave religious instruction to her children and brought to matturity two heroic sons. One became a preacher of power and an organizer who set in motion the great evangelical Methodist church. The other from the raptures of his heart, penned scores of sacred hymns that shall live for aye. John and Charles Wesley were but products of right thinking.

The day is upon us when right thinkers are demanded. This world is dying for the lack of wholesome, pure, chaste, consecrated thought. God didn't supply each of us with a head merely that we might have a convenient hat-rack, but that we might be the proud possessor of an understanding heart.

For a minute attend the voice of Ella Wheeler Wilcox:

"I gave to a beggar from my small store of wealth
a piece of wealth, a piece of gold. He spent the
shining ore and came again and yet again, still cold
and hungry as before. I gave a thought and through
that thought of mine, found myself, the man supreme, divine, fed clothed, clothed and crowned
with blessings manifold. And now he begs no more."

We are to supply the hungry world with satisfying thought, and only right thought can satisfy. The four-square life is one of right thought dedicated to the betterment of mankind.

An old man of religious pretentions was asked whether or not he loved his neighbor as himself. He responded thus: "I reckon I do for I'm not especially stuck on myself." No man can have the highest regard and respect for himself, unless he properly regards and respects his fellowman, and realizes the privileges and rights of his neighbor.

The story of the good Samaritan is one to be learned and practiced by every individual and nation. Mutual love is to settle labor and capital disputes and international issues. We talk of a state of permanent peace and wonder if any such thing can ever be. It will come when men and nations get in love with each other.

"Then shall all nation's song ascend
To Thee, our Ruler, Father, Friend,
Till Heaven's high arch resounds again
With 'Peace on earth, good will to men.'"

I remember a graphic picture in one of my early school books. It was a scene of a man high up in a tree. At the roots of the tree lay an axe. A few yards away was another man prostrated at full length on the ground. Walking about him and sniffing his garments was a huge bear. An interesting story hovers about this picture. Two men, supposedly fast friends, went into the forest one day. Only one of the men carried any weapon of defense and he had on his shoulder a sharp axe. They had gone only a short distance when they confronted a hungry bear. Instead of swinging his axe and splitting the head of the beast, the armed man fled to a nearby tree, dropped his weapon and skinned out a limb safe distance from the bear. The poor fellow with no axe was unable to run away. He fell to the ground and lay there as if dead. The bear concluded upon investigation that he was nothing but a human corpse, and went away and left him unharmed. When the bear was out of sight the man in the tree came down, ran to his companion and said: "Friend, are you hurt?" The second party answered to this effect, "You are no friend of mine, you have no love for me. You forsook me in my hour of sorest need. You think altogether of your own welfare."

After a story like this it is refreshing to think of that old ludicrous joke of the two Irishmen who were chased by a closely pursuing bear. They came to an opening in the earth. One man sprang to the side and the other advanced into the opening and the bear started in behind him. Quick as a flash the man without seized for some part of the bear's body. He missed everything but the stubby tail. He clenched that with all his might. His friend within cried, "What darkens the hole?" The prompt reply came back, "If the tail holt slips, you'll see what darkens the hole."

I have related this trite story that I might show you its sublime teaching—the lesson of beautiful friendship and devoted love. "Greater love hath no man than this, that a man lay down his life for his friend." We should be willing to face bears and monsters and death if necessary to prove our unfaltering friendship for men. The four-square life is one of sincere devotion to our fellows.

Service is a word full of significant meaning, but laziness is an abomination. The unjust steward was rejected because he was too lazy to attend daily to one talent. Every life should be one of action, but there is a wide difference in human actions. The highway robber conceals himself in a clump of trees and falls unsuspectingly upon the innocent traveler whom he beats with a bludgeon and divests of all that he has. The thief enters the bank beneath curtain of night when all the town is sleeping. He places the high explosive and blows up the vault and leaves with the bags of money. The moonshiner hustles about curling smoke in the hollow of some dense forest and distills from God's grain a damnable intoxicant. The highawy robber, the thief, the moonshiner are all of intense action, but their acts are produced by ignoble motives.

The nurse comes with the iced sponge to touch the fevered brow, with oils and balms to soothe aching muscles and dispel agonizing pains. She does a hundred and one things to relieve human suffering. The physician answers the call at all hours of the day and night and exhausts himself in ministry. The young American clad in the Khaki bade homefolks goodbye, went to training camp, then to France, and there with drawn bayonet he regarded not the fire of the enemy, but rushed upon the Hun with the war cry, "Berlin or bust, victory or death." The nurse, the physician, the soldier are all people of action, and their actions are prompted by honest and goodly motives. The four-square life is one whose actions are generated by motives that are honest and altogether worthy.

A human life may be strongly developed on three sides and even then be sadly incomplete. Young people, if you have left God out of your making, one thing you lack. The only truths by which we can live are the truths of God. The only light in which we can walk without falling is the light that radiates from the countenance of the Son of God. The only trust that is secured forever is our simple trust in God Almighty. I earnestly bid you now, trust your all in the hands of the great God for He is able to keep that which you commit unto Him against that day.

He will take care of you. I would that we should all say in unison:

"I have anchored my soul in the haven of rest,
I'll sail the wild seas no more,
The tempest may sweep o'er the wild stormy deep,
In Jesus I'm safe evermore."

The four-square life is one of implicit trust in God. My mesage to you therefore on the four-square life is briefly yet completely summarized in words of wisdom from Dr. Henry Van Dyke:

"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellowmen sincerely;
To act from worthy motives purely;
To trust in God and heaven securely."

"GONE WEST"

A citizen said today that the great many fitting expressions in honor of Woodrow Wilson written in the past few days bring to mind a few lines written by George M. Bailey of Houston, Texas, in memory of one of his friends lost during the World War and the same lines are so appropriate of Woodrow Wilson that he wishes them quoted and they are herewith quoted with pleasure:

"Over the purple hills and beyond the softly glowing rim of life's day the warrior's spirit takes its flight! Out of the morning, across the white archway of noontide, down to the sunset. Out of the din and clamor, out of the bitterness and strife, out of the fierce passions of the combat, into the Dreamless Silence whose shadows mark the pathways to the stars! Beyond earth's darkening horizon, through the curtained gloom of night, far upon the shoreless sea of fadeless light! Out of the agony of life's Gethsemane, over the quaking summit of Calvary, into the realm of glory, where God's banners never furl, where victory is sure! So the stainless knight of a stainless cause moves down West, where earth's last glimmer fades and dies, and into God's spreading dawn whose light is eternal, whose breath is cool and sweet. 'Gone West!'"—Record.

THE SHEPHERD IS BUSY AT SHEPHERD

Have you ever heard anything of the Shepherd charge? It is a new charge, made at the last annual conference. It is a part of the once Troutman circuit, and the best part. We have three churches on this work, all of which are fine country churches.

Of course, when we came here after conference there was no parsonage, but these good people got busy and let a contract for one, and on the 18th of January we moved into our new home, which is a fine building and conveniently arranged. They have nicely furnished it throughout. Any preacher would appreciate the way these good folks have furnished the parsonage. Then the good people of Vanderberg church were not satisfied with furnishing the parsonage with only furniture, for before the darkness of the first night overshadowed us they had furnished the pantry. A pounding, some preachers call it, and if this is the right name it was a generous pounding.

Again, on the ninth of February those fine people over at Rocky Mount pounded us as if we had never been pounded before. Five cars stopped before the parsonage and began to unload, to our surprise, which was a pleasant one, many things to eat. If what they brought is a pounding the word pounding is a big word.

We have a fine work among fine folks and we are comfortably and happily fixed in our new home, and we pray that we may serve these folks in a way that much honor may be done to God, for to Him we give credit for all that has been done. Pray for us that we may have a glorious and successful year in His name.

F. H. Price, P. C.

AN ERROR BUT NOT A BAD ONE

Your announcement in last week's Advocate was a little misleading. My postoffice is Wadesboro, R. R. A.. N. C., instead of Wadesboro. I am living in the Teacherage at Bethel. my strongest church. My people have put in several hundred dollars worth of furniture which is intended for the new parsonage. We have taken some steps to build a parsonage, but the building of it will be another chapter.

Our people have the advantage of two good Sunday school meetings, one of which was having our hustling S. S. secretary with us, and the second was a township convention in which the principal speaker was the assistant state secretary, Miss Davis. To know either of these speakers is to know that we had something worth while.

The continual expressions of kindness of these people deserve special mention. Besides what has been mentioned before, and besides numerous individual gifts, some of which were such as a shoulder of meat or a load of wood, last night they came en masse from Bethel church and left such things as will keep us in something good to eat for some time. We appreciate every kindness shown and hope we may be a blessing to this people and that we together may be enabled to carry the work of the Lord forward. J. C. Umberger.

PROGRESS AT CARRBORO

Carrboro is the industrial part of Chapel Hill. Some years ago after the Carrs became the owners of the textile business at this place it was named Carrboro in their honor. It is a thriving little town of about 1500 people with its own mayor, aldermen, policemen and health officer.

When I first came to this place our people purchased the old graded school property adjacent to our church. The school house was a splendid building, comparatively new. In January, 1923, we conceived the idea of selling the old parsonage property and of making a parsonage out of the schoolhouse. This exchange was made. One wing of the schoolhouse was moved and attached to the church. This gave us two good classrooms. Out of the rest of the building we made a most roomy and convenient parsonage. At the same time we overhauled the church inside and out. By taking these steps we at least doubled the value of our plant at this place.

After seventeen years' experience I have not found a more loyal, responsive people than these. Three weeks before conference in the fall they were behind one hundred dollars on pastor's salary and the conference collections. The Sunday school at Carrboro said they would tithe for three weeks and pay out, and in a little more than two weeks the money was in the hands of the treasurer, to the amount of about four hundred dollars. Can you beat it?

This is my third year. I wanted to come back to carry out some plans that I had in mind. Of these plans I now speak. We began a movement to build a church at Orange last summer. McCracken, Constable, Thompson, John Edwards, John Long and others know about Orange church.

Well, since about the first week in January our new church there has been in process of erection. It is going to be a most excellent building—storm-sheathed, double floored, etc., made of the best material available. The house is 40x70 feet with four Sunday school rooms. It is wired for Delco lighting and when completed will be one of the most beautiful country churches I ever saw. We have to hav ethis church ready for service by the middle or last of April if the weather is good. We now have it shut in, covered and partly ceiled overhead, and will soon be ready for the plaster to go on. We have through the kindness of Bro. S. J. Brockwell of Chapel Hill a nine hundred pound bell already installed. The bell cost one hundred and twenty dollars.

J. W. Autry.

YOUNG BROTHER ASKS ADVICE

We have reached a point on the Newton Grove charge as pastor when we must ask advice from the older brethren.

Tell us what we must do when so many good eatables are coming in. (We suggest that you send them to the editor of the Advocate who gets no poundings.—Ed.)

On Monday evening, one of the coldest days we've had during the winter, we met at Newton Grove church to decide on a place for building a parsonage. At dark we had agreed on the plan and let out the contract. We hurried out to start for home and our car had been so completely filled with fresh meats, rice, grits, flour, coffee and canned fruits that we were compelled to work for some time before we could make room enough to drive home.

These good people know the needs of a preacher and how to suuply them.

During a downpour of rain just after service, while we warmed around the stove at Antioch last Sunday, the good people completely covered the front, back seat and foot of our car with good things from their homes—that which a preacher does not have only as they are given him. It required some time to arrange things so we could drive home. I tell you the Newton Grove charge as a whole is a wonderful charge. It is a pleasure to serve seven churches where the people are so thoughtful of their preacher.

We must not forget the Mrs. Vann and others at Hopewell church. They have been most liberal, too.

Brother preacher, when on Sunday you cannot imagine where you are going to get an invitation to dinner, just think of our charge. The invitations cannot be filled by the pastor. The doors of all the homes are open to us. Ours are a real people. When you are lonely, come worship with us. It will do you good

W. J. Underwood, P. C.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The fourteenth annual meeting of the Woman's Missionary Council will be held in the Hyde Park Methodist Episcopal Church, South, Tampa, Florida, April 9-16, 1924.

This meeting will open with an inspirational service at eight o'clock Wednesday evening, April 9th.

The first business session will be called to order at nine o'clock Thursday morning.

Preliminary meetings held on Wednesday will be as follows: Executive committee at nine a. m., workers' conference at two p. m., sessions committee of the Belle Bennett Memorial at four p. m.

The program promises to be one of great interest and the council members are urged to give publicity to the meetings throughout their respective conferences that the attendance may be large.

Reduced rates of one and one-half fare, according to the certificate plan have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding certificates of the standard form showing that normal one way fares of sixty-seven cents or more have been paid for the going trip. The selling dates for tickets in the Southeastern Division are April 5-11, from more remote sections the dates will be sufficiently advanced to admit of delegates reaching Council on time. Consult your local agent. Be sure to purchase ticket within the required dates and secure the standard form of certificates, not a mere receipt. A delegate desiring to leave for Tampa before the first selling date of tickets is requested if it is possible to do so, to buy ticket to point where change of train is made and then re-buy ticket and secure certificate from this point to Tampa. Co-operation in this is necessary in order to secure to the required two hundred and fifty certificates.

Council headquarters will be at Bay View Hotel.

Mrs. W. C. Spencer is general chairman of local committees and Mrs. E. L. Sparkman, 713 Fielding Ave., is chairman of hotels and homes and will furnish desired information on these subjects.

Mrs. F. F. Stevens, Pres.
Mrs. Fitzgerald S. Parker,
Rec. Sec.

TAR RIVER CHARGE

Strange and unexpected things are happening everywhere, but we realize them more fully when they come and knock at our own door. Last Thursday evening, February 14, Sheriff Rowland summonsed a crowd or they summonsed him, we do not know which. But we do know the crowd came under orders from somebody. That fearless band from Plank Level invaded the home of the preacher at Kittrell and I tell you there was nothing to do but stand still until they got through. and the preacher decided with all the rest that that would do, for they left us plenty of "groundhog" to last us forty days, enough sugar to keep us sweet until the district conference meets and just about anything that you coulu think of that you would like to have to eat came in this pounding so deep.

Yes, we are delighted with our work here, for things are moving up. We called a meeting for February 2 to cut and haul logs for Sunday school rooms at Plank Chapel. On that day more than twenty men met with saws, axes, wagons and mules and stuck to it until one hundred and twenty-five logs were placed on the yard at Brother Young's mill. These will soon be cut and the timber placed on the yard where seven well equipped Sunday school rooms will be erected.

Pray for us that we may grow in favor with our heavenly Father and become soul-winners for Christ.

J. C. Williams, P. C.

FRECKLES

Quickly and Easily Removed During Winter Months With Othine--Double Strength

Why not rid yourself of those unsightly deep-seated freckles while the sun is not so active? Get an ounce of Othine—double strength—from your drug or department store and apply like ordinary face cream. Thousands for over 18 years have gained a beautiful clear complexion by this simple, easy method.

At the same time Othine imparts that natural glow and color so much desired. Many use it every night in the year in place of cold cream and secure greater satisfaction.

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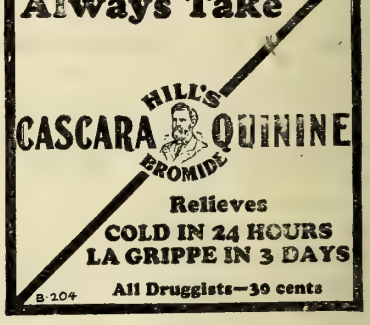
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Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

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BISHOP JAMES ATKINS

The news of the death of Bishop James Atkins brought sorrow to many hearts of the Pacific Coast. The four years' work which he gave to this western field made for him a great many friends. The bishop was a good friend to our church in this great western country. It has been said that only one other bishop who presided over the Pacific Coast conferences ever loved the western work as did Bishop Atkins. He believed in our work here and he was a strong advocate of it. We need the friendship and help of such men as Bishop Atkins was. He was a scholarly man and a real Christian gentleman. He was a fine writer and a splendid platform speaker. I remember much of a sermon he preached about thirty years ago at the Old Turkey Creek campground near Leictser, N. C. His text was: "But if any provide not for his own and specially those of his own house, he hath denied the faith and is worse than an infidel." It was a great message on Education. He was a man who could speak on great occasions. When the international meeting of the Epworth League was held in Indianapolis, Ind., Bishop Atkins was on the program with such men as Bishop Cobern and Bishop C. B. Galloway. When the two bhanches of Methodism held their great meeting at Columbus, Ohio, Bishop Atkins was on the program and his speech was said to be one of the best.

The death of Bishop Atkins is not only a loss to our western work, but it is a loss to the entire church.

R. L. Sprinkle,
Pastor M. E. Church, South, of Winters, California.

CONWAY CIRCUIT

This is our fourth year on Conway circuit. The three years past have been good ones and it looks as if this is to be the best of the four. We had a most cordial reception on our return from conference.

Building, making additions, repairs or furnishing is contemplated at four of the five churches this year.

The stewards in the absence of the pastor at the noon hour at our first quarterly conference increased the pastor's salary 25 per cent, which was greatly appreciated.

Our people on this charge magnify the quarterly meeting, thus making it very helpful to the circuit.

Since our return from conference some of the kind people of Conway, Bethany, Sharon and Zion have remembered us with potatoes, hams, sausage, fresh meat, eggs, etc., for which we are very gr ateful.

We had in mind not to make their acts public, but since Conway came in on us in such numbers on the evening of the 8th of this month, we have concluded that silence has ceased to be a virtue. Yes, Conway, our home church, gave us a splendid pounding and is greatly appreciated. After the dining table was filled with bundles and more the company gathered in the sitting room, where we had some good singing and a prayer, after which these good people went home, leaving the preacher and his wife to take inventory of the goods, at the same time praying for help to render a more helpful service to all the people.

J. B. Thompson, P. C.

MILL SPRING CHARGE

This is our second year on this charge. The more we learn about the people and the longer we serve them, the better we love them. Really I do not believe it is saying too much when I say we have some of the best people to be found anywhere. They stand firmly for the fundamental doctrines taught in the Word of God. They divide of their money a sufficient amount to enable the pastor to meet all necessary obligations, and of their farm products to supply the table. Why, just yesterday evening the folks of Bethlehem church gave a liberal contribution on pastor's salary, then immediately after services, both young and old, motored down to the parsonage. They alighted from their cars, marched straight into the kitchen and instead of unloading the table, as so many visitors do, they just loaded the table with everything good to eat from a can of milk, and how those children of ours did enjoy that milk for supper, to a bag of Irish potatoes. May God bless every one that even thought of making the members of the parsonage happy.

We are doing some long needed repairs on some of the churches of the charge. Put a new roof on two churches and hope to recover a third probably next week.

The greatest repair work has been done at Gray's Chapel. We put the church on new pillars, built a tower, vestibule, recovered the church and put on a ne wcoat of paint outside and inside. It really looks like a new church entirely. May I take this opportunity to invite all the former members of Gray's Chapel church to be present for services at eleven o'clock on the first Sunday of April.

We are praying for and expect to have a real revival in every church on the charge this year.

May God richely bless the Advocate, the editor and all its readers.

H. C. Freeman, P. C.

COOL SPRING CHARGE

I have been reading accounts from the different fields about poundings, but at no time have I noticed anything in the way of a "pounding" so swell as the New Salem people pulled off at the Cool Spring parsonage last Saturday night. Just about dark they began coming in by families, Webbs, Atkins, Shumakers, Hagers, Clendenins, Corneliuses, Murdocks, Parliers, Gillians, Honeycutts. They brought everything any preacher and his family needs, even an order for a Dodge tank full of gasoline from J. A. Gunn's filling station. Now I want preachers, laymen, presiding elders and bishops to know that as fine a body of loyal Methodists—men, women, boys and girls—as we are serving on this charge cannot be found just anywhere in the state.

They told us Saturday night that they came and brought what they did, not because poundings were customary nor because they thought we were in special need, but because they loved us. So love begets love, and we declare our love to them.

F. E. and Mrs. McSwain.

TO NORTH CAROLINA METHODISTS

..The Southern Methodist Handbook for 1924 is dedicated to the late Dr. Thomas Neal Ivey, long identified with North Carolina Methodism and a beloved leader of the Methodist Episcopal Church, South. He established the Handbook, and edited it until 1923. The 1924 volume, edited by his former associate, Rev. John S. Chadwick, carries Dr. Ivey's picture, a biographical sketch, and other tributes to his life and work. In addition, this book of 170 pages carries all of the other features of the Handbook in former years—a compendium of Methodist history, statistics and other valuable information. It ought to be in every Methodist home in North Carolina. The price is 50 cents per copy; three copies for $1.25.. Order of Southern Methodist Handbook, 239 Fourth Avenue, Nashville, Tenn. To preachers or laymen who wish to order in quantities special discounts will be given. For information concerning prices and terms of payment address until March 15, Dr. John S. Chadwick, Lakeland, Florida.

If a man is so pure-minded that he will not have anything to do with people who are not pure-minded his purity takes him out of the category of humanity.—Henry Ward Beecher.

SUNDAY SCHOOL INSTITUTES

Our conference Sunday school forces are giving us two Sunday school institutes for the Winston-Salem district. The first will be held at Mocksville on Saturday, March 1st. The second at Thomasville on Monday, March 3rd. These institutes are especially for our pastors and superintendents. Let's make the attendance unanimous.

O. V. Woosley and Miss Jenkins, our two conference workers, will be with us and they will bring M. W. Brabham, administrative head of Sunday school work for the whole church. This is a fine team and every one who attends will receive much help for our important work. All the discussions will be along the lines of your problems. If you have difficulties or problems in your school bring them along and get help from these our workers.

The conference will begin at ten o'clock in the morning. Dinner will be served in your honor. The afternoon will be devoted to discussions. At night Mr. Brabham will give an illustrated lecture on Sunday school plans and work.

Brother pastor, please see all your superintendents and bring them with you. Arrange to attend the one nearest you or most convenient for you, but be sure that every superintendent in the ditrict gets the benefit of this work.

Of course the conference is open to all who are interested in the work. We shall be delighted to see all good friends of the Sunday school cause.

W. A. Newell.

"THE MULTITUDES"

A series of sermons to be delivered in Forest Hill Methodist church, Concord, N. C., by the pastor, J. Frank Armstrong:

Morning Series.

March 2—A Multitude of Ears (children's service).
March 9—The Fickle Multitude.
March 16—The Working Multitude.
March 23—The Bewildered Multitude.
March 30—The Pleased Multitude (Superannuate Day).
April 6—A Multitude of Keys (children's service).
April 13—The Unnumbered Multitude.
April 20—The Rejoicing Multitude (Easter).

Night Series.

March 2—The Noisy Multitude.
March 9—The Grasshopper Multitude.
March 16—The Dangerous Multitude.
March 23—Afraid of the Multitude.
March 30—The Sand-like Multitude.
April 6—The Undecided Multitude.
April 13—Jesus and the Multitude.
April 20—The Church and the Multitude.

Doyou know where this church is? Look for the Cross.

Do you know where the text is? Look in your Bible.

Have you heard our music? You must hear any music to appreciate it.

Would you like to help us increase the crowd to a multitude? We are willing!

A GENUINE METHODIST POUNDING

Under the above head lines is usually an article relative to the pounding of some pastor. In this instance it is not pastor—though a local preacher who has been pounded. On the day following our first quarterly meeting Rev. C. A. Johnson was a prominent figure in the community and a well organized pounding company was formed, well represented by the good people of Salvo and South and North Rodanthe. And just before 7 p. m., while we were enjoying company, an unusual noise of footsteps were heard on the porch. The door was hastily opened and between 30 and 40 men and women came in the dining room and kitchen with boxes and bags and bundles, placing the groceries wherever they could find a place. At the same time two brethren handed us a roll of money. "What does all this mean?" we asked. Some cried a surprise party, others said a good old Methodist pounding. I had shared the hospitality of these good people many times before during the more than 36 years that I have moved in and out among them, but the idea of a grocery store in my dining room had never entered my thoughts. But some of our readers—no, it was not hard to take. The cash added to the value of the groceries was found to be close to $60. After Mrs. Pugh and I had thereby realized the situation, Sowing Seeds of Kindness was sung and we tried to give some expression of our feeling of gratitude to the people for their kindness, and knelt down and with prayer and thanksgiving committed them and their all to the Giver of every good and perfect gift, and the people departed happier, we trust, because of the event.

Rev. K. R. Pugh.

PASTOR OF CHOWAN CIRCUIT IN SEARCH FOR A WORD

We would thank some kind brother to lend us a word. We have consulted Webster (New International and old Blue-Back), Putnam, Roget, Funk & Wagnalls' Standard, and all other available lexicographical authorities. Unless some one comes to the rescue, we shall have to call upon our friend, Dr. Samuel Johnson. The idea we wish to express is that of a pounding which began Saturday after conference and has lasted "up to now," with no indications of a let-up.

Of course we have had the ordinary kind of pounding, too—two generous ones, consisting of "sugar and rice and everything nice." But the good people on the Chowan are not content with such spasmodic outbursts of organized generosity. They add the personal touch to their giving by dropping in at any and all times to see the preacher and his wife, bringing along some visible evidence of their good will. To attempt to name the many gifts would be simply to enumerate the many things the natural man can desire. We have had all the fresh vegetables we could use. It really seems as if there is a conspiracy whereby each one knows when it is her turn to bring us fresh greens. Then they have brought us milk and butter, backbone and spareribs, eggs by the dozen, chickens and chickens, all kinds of fresh meat, and yards and yards of sausage. Isn't great to make pastoral calls when they give you a can of fruit or a side of bacon? Or to return from your farthest appointment with your car loaded with good things?

Spirituality? Of course. There is a spiritual atmosphere prevalent at all the churches, and we are expecting to make great strides this year.

But you who are seniors elsewhere need not be casting your eyes in this direction. We are only freshmen here. We have three more years.

M. R. Chambers.

THE ROGUE'S GALLERY

An elderly man of ultra-convivial habits, but withal learned and bookish, was haled before the bar of justice in a country town.

"You're charged with bein' drunk and disorderly," snapped the magistrate. "Have ye anything to say why sentence should not be pronounced?"

"Man's inhumanity to man makes countless thousands mourn," began the prisoner in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrrupted the magistrate. "Ninety days. And, officer, take down that list of names he mentioned and round 'em up. I think they're bad as he is."—American Legion Weekly.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

YOUTH AND THE KINGDOM

"Wanted—A Boy," says a placard in the window of the business house. "What kind of a boy do you want?" you ask of the merchant or manufacturer. "An honest, truthful, industrious boy," is the response; and the placard stays long in the window, advertising the fact that the crowd of boys in the alley nearby do not meet the requirements.

Home mission women, we have a work to do in saving the boys of our land. From the boulevard and the alley, the schoolhouse and the playground, the workshop and the jail, they appeal to us to make better conditions and to set higher standards, and to help them grow up in the knowledge and the love of God "unto a perfect man unto the measure of the stature of the fullness of Christ." —Mary Helm, Lambuth-Bennett Book of Remembrance.

EXECUTIVE COMMITTEE MEETING

The annual mid-year executive committee meeting will be held in St. Paul's church, Goldsboro, March 6th and 7th. It is urgently desired that all the conference officers and superintendents and the district secretaries should be present at this most important meeting, as matters of importance must be discussed and decided.

EDENTON STREET WOMEN AND THE CENTENARY

The adult missionary societies of Edenton Street church have assisted in putting on Centenary missionary programs in four churches on the Garner circuit, four churches on the Millbrook circuit, and one church on the Youngsville circuit. They found appreciative audiences everywhere, who were glad to hear of the wonderful achievements of the Centenary.

The Epworth League of Edenton Street church has given the Centenary pageant, "Save America," at Edenton Street, Garner, Clayton and Cary. Other churches have invited them to give it in their churches in the near future.

Vara L. Herring,
Sec. Raleigh District.

IN MEMORY OF J. M. WHITE

On January 22nd, just as the sun went down, the death angel entered the home of Mrs. J. M. White and took from her her beloved husband up to the bright home eternal, where he will not suffer again. He had not been sick but a few short months and we did not think that he would leave us so soon, but the disease that had seized on him meant that he could not stay with us long. He was a patient sufferer, never complained, and the end was so peaceful as if he had fallen asleep.

He was superintendent of New Hope Sunday school for 20 years, and was always faithful to the work. The church has sustained a loss that will be most keenly felt. But we must be submissive to the will of God, who doeth all things well, and say "Thy will be done." And to his faithful wife we would say, "He has left you only to make heaven nearer and dearer."

The Woman's Missionary Society extends to her our deepest sympathy in her dark hour of sorrow.

A Friend.

COKESBURY CHURCH, STEDMAN

The Woman's Missionary Society of Cokesbury church, Stedman, has elected its officers for 1924, the names of whom have been sent to the proper conference officers.

We are facing the new year with renewed interest and a determination to do more and better work than ever before.

Mrs. J. E. Russell,
Cor. Sec.

MURFREESBORO WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society of the Murfreesboro Methodist church met the first Monday in December at the home of Mrs. U. Vaughan.

The various circles gave in their reports for the year 1923. The Aid Society was combined with the Woman's Missionary Society.

The officers for 1924 were elected, our former president, Mrs. U. Vaughn, being re-elected to that office. Mrs. Vaughn in a few well chosen words told how much she appreci ated the faithful co-operation of the society.

We are glad to report six new members in the auxiliary.

The annual box of fall and winter clothing for our boy at the orphanage was sent in November, its contents valued at $25. Spent on furnishings for our parsonage, $245; spent on repairing our church, $186.

Mrs. E. B. Hill, Cor. Sec.

AN EXPLANATION

The rule was established when the present editor of this column was appointed to the work that, for lack of space, the names of newly elected offires of old auxiliaries in the N. C. conference should not be printed on this page, and your editor was notified of the decision. "Our Missionary News' 'tries to take care of such overflow, however, whenever possible.

MANTEO ELECTS OFFICERS

The Woman's Missionary Society of Manteo M. E. Church, South, held its regular monthly meeting December 5th and elected its officers for the ensuing year. Our society is doing good work, and we are looking with renewed interest to this year's activities. We received five new members at our last meeting, and have the promise of one more to join at our next meeting. We have 23 members on missionary roll and our collections for last year was $120.13. Members of local work, 46.

We will organize a Bible study class this month with Mrs. H. B. Hoyle as teacher. We had 35 members present at our last meeting, which shows interest in the work. Our pastor installed the officers of our society on the 4th Sunday morning in January at the 11 o'clock service. Just before our pastor left for conference we gave him and his new wife a surprise party, also a little silver wedding gift. After conference we gave our former pastor, Rev. J. B. Hurley and wife, a reception at Mrs. J. C. Evans. Everyone present seemed to enjoy the occasion thoroughly. We trust this will be the very best year we have ever known.

Mrs. A. V. Evans, Cor. Sec

OPENING A NEW MISSION

The following is taken from "The China Christian Advocate," published in Shanghai, issue December, 1923: "Stimulated by the leadership of the now sainted Bishop Lambuth, the China Mission conference has, for two years, held in prayerful consideration the opening of a mission in Manchuria. The conference of 1923 definitely appointed Rev. J. C. Hawk of Changchow, and Rev. K. S. Tsok of Moore church, Shanghai, to Harbin, where in that city alone there are six hundred thousand Chinese. A great volume of prayer and sympathetic interest goes with these servants of the church to Manchuria. In this case we are sending those whom we cannot do without.

Western North Carolina Conference

KENTUCKY WOMEN SEEK GOOD WILL

Thirty Kentucky women, leaders in their respective religious and civic groups, met recently in Louisville in connection with the State Interracial Conference organized as a Woman's Section of the Interracial Commission and issued a vigorous statement in the interest of justice and good will between the white and colored raecs.

The st atement issued congratulates Kentucky on its recent freedom from lynchings, condemns the injection of race prejudice into political campaigns, demands a single standard of morals that will protect the integrity of both races, and declares for the protection of the life and property of all alike and for fair division of school advantages and other public facilities. It was recommended that in every community an interracial group of women be formed for mutual understanding and co-operation, particularly in matters affecting the welfare of women and children. Following are some of the more striking paragraphs:

"We declare our belief in the righteousness of a single standard of social morality for both sexes and both races. . . . We plead for the protection of the purity of all womanhood and urge that the integrity of the Negro home shall be held inviolate by the men of both races.

"We believe it to be our imperative duty to cultivate in both races, especially the young people at home and in school, such attitudes of good will and mutual helpfulness that bitterness, resentment, and strife shall yield to a wholesome faith in our common humanity."

Similar groups of women have been organzed in nearly all the Southern States for co-operation with state interracial committees and with the various denominational and civic bodies in the interest of better race adjustments.—Voice.

DAY OF PRAYER FOR MISSIONS, MARCH 7, 1924

The first Friday in Lent is observed annually throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee each year publish a program for this itnerdenominational observance, the theme for this year being "The Spirit of Power."

A card entiled "A Call to Prayer" has been issued as a preliminary aid. This card will be found very useful in preparation for the observance itself. The card is distributed freely by the various boards.

The program, "The Spirit of Power," is by Mrs. DeWitt Knox, who has so acceptably furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practice, and Power, all hymns and Scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless, have the full text. Suggestions as to hours, leaders, speakers, etc., and useful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at two cents each, $1.50 per hundred.

Every local group should procure a supply of both card and program at an early date. The demand increases each year, and the placing of orders early is advisable to insure delivery. The card and program are annually ready early in November and may be obtained from denominational headquarters.

If no one has taken the initiative in your community toward planning for the observance of the Day of Prayer for Missions, will you not see that the leaders in the various denominations are called together by the first of February to formulate plans? All public-

(Continued on page twelve)

DO YOU WANT A GOOD PIANO?

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

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You have a wide variety of the newest and most attractive styles and makes from which to make your selection. Your instrument is guaranteed by one of the oldest, largest and most reputable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of this club you are offered a piano-buying opportunity which cannot be equalled. How is it done? The answer is simple. The club has one hundred members and, by purchasing in lots of one hundred instruments, we have a tremendous buying power, which the factory readily recognizes, and gives us the benefit of the very lowest factory prices.

You are cordially invited to join the club. Write for copy of the club's catalog containing handsome illustrations of the various styles and full particulars as to prices, guarantees and convenient payment plan. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

It's Not a Home 'till it's Planted



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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

WHO? WHEN? WHERE?

The approaching series of district Sunday school conferences is for growing Methodist pastors and superintendents of Sunday schools. Others will be admitted if they have the password. This password is "worker." It must be said heartily and accompanied with warm handshake.

Beginning Friday morning at half past ten, February 29, and extending to Saturday afternoon at four, March 8, we will hold nine conferences in seven presiding elders' districts. Each conference will cover just one day.

Conferences will be held at Asheboro for convenient part of Greensboro district, Mocksville for convenient part of Winston-Salem district, at Greensboro for other part of Greensboro district, at Thomasville for other part of Winston-Salem district, at Summerfield for Mt. Airy district, at Kannapolis for Salisbury district, at Marshville for Charlotte district, at Lincolnton for Shelby district and at Forest City for Marion district.

WHAT WILL HAPPEN

Promptly at ten thirty each day, except the Sunday engagement which begins at two thirty, the district superintendent will call the meeting to order. The presiding elder will conduct the worship service and make the opening remarks. Following a short talk by the conference superintendent of Sunday school work Mr. M. W. Brabham, administrative head of Sunday school work in Southern Methodism, will address the conference on the Sunday school program of work A discussion will follow and then adjournment will precede a good lunch prepared by the local ladies.

In the afternoon the elementary superintendent will outline her work which will be followed by discussions in line with the wish of the presiding officer. The last item on the program will be the adoption of district goals At night Mr. Brabham will give an illustrated lecture on good Sunday school work. The program will be pointed, but will not be so definitely fixed as to interfere with the wishes of those present. Our meeting is to be a real conference.

MEMBERSHIP

Would you believe that half the charges in the North Wilkesboro district have a larger Sunday school enrollment than church membership? Most of the congregations in this district are small and are served by bad roads which wind about and over the highest mountains east of the Rockies, yet their showing will compare favorably with many congreations fronting highways in the level country. Williams & Co. is a mountain firm engaged in a growing business. The Sunday school enrollment growth last year was twelve per cent more than any other district. But look at the record.

	Ch.Mem.	S.S.En	Pct.
Boone	168	321	191
Avery	299	410	137
Creston	265	362	137
Elk Park	304	320	105
N. Wilkesboro	389	407	105
N. Wilkes Ct.	244	255	105
Elkland	241	241	100
Wilkesboro	170	155	91
Warrenville	311	278	89
Helton	267	220	79
Watauga	480	356	74
Laurel Springs	174	117	67
Sparta	466	280	60
Wilkes Ct.	237	126	53
Total for district	4,803	4,216	87.7
Total for Conf.	129,882	127,882	98.4

I TOLD YOU SO

Reference was made some weeks ago to the good work Presiding Elder Sprinkle and District Supt. Brown would do in the Asheville district. The first of a series of circuit institute-conferences was held at Mont Morenci, on the Hominy circuit last Saturday and Sunday. The entire district will be covered. Note the program:

Saturday, 11 a. m.—Preaching.

12 m.—Social hour with "dinner on the ground."

1 p. m.—Special music by the Sunday schools.

Devotional services led by the presiding eider.

Reports by Sunday school superintendents.

Address by Edwin L. Brown, district superintendent.

Study of "Program of Work."

Question: What part of "program" can I put in my school immediately?

Open discussion of Sunday school interests.

Finishing business of quarterly conference.

Sunday, 9:45 a. m.—Regular Sunday school with all officers and teachers and pupils in place on time.

11 a. m.—Sermon by the presiding elder.

SPENCER

Supt. M. L. Kiser and his Sunday school officers and teachers at Central, Spencer, have had the habit for several years of holding monthly workers' council meetings with definite programs each meeting. I had the pleasure of being with these splendid workers last Monday night and to check up with them their rating on the "Program of Work." A real desire to increase the volume of good work was manifected. A good attendance was promised for the approaching Salisbury-Spencer training school to be held at First church, Salisbury. Pastor Jimison will attend. No dull school.

LENOIR

Supt. J. E. Shell, First church, Lenoir, belongs to a Sunday school that earned over 100 credits in one year, the best record in our conference or in our state. A training class of eleven has just completed "The Pupil" and is ready to start on another course. Regular workers' council meetings are held at which diligent effort is made to improve the work of the school.

TRAINING SCHOOLS

The following standard training schools have been organized and faculties almost definitely agreed upon:

Concord for Cabarrus county, March 18-21

High Point, for surrounding territory, March 25-28

Salisbury for surrounding territory, March 31-April 4.

Monroe, for Union county, April 6-11.

Hickory, for surrounding territory, April 13-18.

Wadesboro, for Anson county, April 20 25.

Gastonia, for surrounding territory, April 27-May 2.

Asheville, for surrounding territory, May 4-9.

Reidsville, for Rockingham county, May 11-16.

North Carolina Conference

WILSON DELEGATES NAMED

The names of scores and scores of delegates to our Conference-wide Sunday School Conference at Wilson April 1-2-3 were in the hands of your conference superintendent of Sunday school work February 20, the time when they were all supposed to be in, and quite a number have come in since then. We realize that delays are necessary sometimes and are therefore extending the time a little. Names will be received and entertainment provided until the number of names officially sent in reaches the number we are able to take care of comfortably. So if your delegates have not been selected yet, choose them at the earliest possible date and send their names to L. L. Gobbel, Durham, N. C., so that proper reservations maye be made for their entertainment. A big, inspiring, delightful and helpful conference is already assured. Charges not represented will be the loser. Let's get in before it's too late. Send your names in NOW.

JUST ABOUT THE BEST OF ALL

That Wilmington Standard Training School held in Fifth Avenue's new Sunday school building February 10-15 was just about the best, from many standpoints, we have held in the North Carolina conference. We have held some that had vastly larger enrollment and issued more certificates of credit, but perhaps in none has there been more enthusiasm, a finer spirit of fellowship, nor better work done. Out of an enrollment of 122 there were 92 who earned certificates of credit, a perentage therefore of 75.4.

Eleven Sunday schools were represented in the enrollment, and to be counted as enrolled one had to attend at least four of the twelve class periods. The certificates were distributed among the Sunday schools as follows: Fifth Avenue 28, Grace 26, Trinity 12, Wesley Memorial 10, St Andrews Presbyterian 7, Church of the Covenant 4, First Presbyterian 1, Temple Baptist 1, Central Asheville 1, Centenary New Bern 1, and Trinity Durham 1

Following are the names of those receiving certificates:

"Sunday School Management," O. V. Woosley, instructor: Cowell, M. J., Cole Miss Elisie, Graham, Maj. W. A., Gobbel, L. L., Lilly, Thos. B., Montgomery, W. H., McGirt, H. S., Taylor, W. R., Walsh, L. C., Wilkins, Miss Edna.

"The Program of the Christian Religion," Prof. James Cannon, III. instructor—Burnett, Miss Fannie. Durant, Mrs. Earl, Ellis, Mrs. L. O., Fleet J. W., Jr., Grotgen, Mrs. Geo. I. Keene, Miss Georgia S., Landen, Miss May, Kelly, Mrs. J. D., LeQuin, Mrs. L. C., McNorton, Miss Lena, Phillips, Rev. C. N., Wilcox, Rev. A. D., Wilcox, Mrs. A. D., Voshall, Miss Martha.

"Intermediate - Senior Agencies," Mrs. J. W. Perry, instructor—Galloway, Mrs George, Hoofnagle, W. T. W., Hoofnagle, Mrs. W. T. V. Marshall, Mrs. D. C., Smith, Mrs. W. H., Hawkins, S. J., Montgomery, Mrs. Lelia, Hinton, Miss Esther, Orrell, R. H., Cowell, Mrs. M. J., Williams, Mrs. Lewis, Wellman, G. A., Johnson, N. M., Smith, Rev. H. C., Prichard, Mrs. George McNair, Mrs. A. B.

"Junior Organization and Administration," Miss Virginia Jenkins, instructor—Bush, Miss Florence, Barker, Mrs. J. T., Barefoot, Robert, Benson, Mrs. J. R., Chadwick, Mrs. R. E., Futrell, Miss Sallie, Marshburn, Miss Rena, Russell, Lolabell, Sneaden, Elizabeth, Swing, Sallie, Snakenburg, W .E., Williams, Mrs. E. F., Waters, Miss May, Wellman, Mrs. G. A., Yopp, Miss Varina.

"Story Telling," Mrs. G. W. Green, instructor — Boon, Miss Dorothy O'Niel, Brewer, Mrs. J. R., Clarke, Mrs. E. R., Cromartie, Miss Lottie, Carpenter, Miss Lillian, Davis, Mrs. Chas. C., Davis, Miss Frances, Davis, Miss Thelma, Eure, Miss Helen R., Elmore, Mrs. John A., Fowler, Mrs. J. J., Fick, Mrs. Ferdinand, Giles, Miss Ola, Gerken, Mrs. F. W., Gardner, Mrs. H. R., Hobson, Mrs. Hattie M., Hargreaves, Mrs. J., King, Miss Carrie R., Keen, Mrs. H. W., McGlaughon, Miss Elsie, McKenzie, Mrs. J. S., McGirt, Mrs. H. S., Mills, Miss Vera, Mills, Miss Leonora, Needham, Mrs. J. N., Ormond, Miss Edith, Russ. Miss Janie, Sell, Mrs. I. T., Tinkham Miss Martha, Tate, Mrs. T. H., Taylor, Mrs. W. R., Vines, Miss Edna, Williams, Miss Eunice, Willis, Miss Hattie, Yopp, Miss Emma Donnelly, Ssholar, Mrs. John.

FINE FOR WESLEY MEMORIAL!

Ten workers enrolled and ten earning certificates—that's the record of Wesley Memorial Sunday school in the Wilmington Standard Training School. This Sunday school, with a membership of not many more than 100, had approximately one out of every ten of its membership to attend regularly and do all the work necessary to be entitled to credit, and they had to travel a distance of about four miles—that is eight miles a day—in order to do it. There were a few others who visited the school a time or two.

This is the school of which Mr. Marvin J. Cowell is superintendent and Rev. C. N. Phillips pastor. And these leaders didn't stay at home and send their workers; they headed the delegation, were present regularly, and earned certificates themselves. Mr. Cowell is also our district secretary for the Wilmington district, and not only in training school work but in other phases of promotion is he making his influence and force felt.

ELDER DANIEL WAS THERE

Presiding Elder Daniel was there all right; he was on hand at the opening, joined Woosley's class on "Sunday School Management," was there at the close, and would have earned a certificate of credit if he had not had to miss some of the classes in the middle of the week. This good presiding elder is throwing himself unreservedly into the work in the district, and he is in the thick of the fight for better and bigger Sunday schools.

PASTORS GET CERTIFICATES

Rev. A. D. Wilcox, Rev. C. N. Phillips, and Rev. H. G. Smith stayed by the training school in Wilmington and earned certificates of credit on the standard training course. Rev. A. L. Ormond, in whose church the school was held, was prevented from attending regularly, having just come through a period of illness and being not yet fully recuperated.

McKENDREE CIRCUIT NEXT

From Wilmington the writer went to a Sunday school institute on the McKendree circuit, going via Wilson, where he had a short conference with Rev. F. S. Love concerning the standard training school to be held in Wilson March 2-7 and the conference-wide Sunday school conference to be held there April 1-3. Sunday morning the writer spoke to our congregation at Conetoe and Sunday evening at Pinetops. Monday we had an all-day institute at McKendree, with addresses by Rev. S. A. Cotton, the presiding elder, Rev. B. B. Slaughter of Farmville, Rev. J. Terbert Miller, the pastor, and the writer. Among the things growing out of the institute was the adoption of the official Programs of Work by the Conetoe, Pinetops, and McKendree Sunday schools. The pastor is undertaking things calcul ated to count for great good to his Sunday schools, organizing teacher-training classes, workers' councils, and planning the addition of Sunday school rooms to the church at Conetoe.

MISS KEENE IN THE FIELD

Miss Keene, our elementary superintendent, is one of the busiest women at all these days, and she's busy in behalf of the boys and girls of the North Carolina conference. Monday night she met wit the workers at New Bern, Thursday at Grifton, and Friday at Goldsboro. Miss Keene understands how to deal with little children, and she also knows how to interest and help older people to "treat the boys and girls right," as she puts it. She may give you a fuller account of her trip when she returns from the field.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

Western North Carolina Conference

A MINISTERIAL ASSOCIATION HAS AT LAST DONE SOMETHING

A ministerial association is regarded by some people as the biggest joke in the community. But they do once in a while actually start something, if it's nothing but a "rough house!"

Well, sir, the Stanly County Methodist Ministers' Association has done more. At their meeting the other day they discussed the Epworth League at considerable length and "wound up" by deciding to call all the Epworth Leagues of the county together for the purpose of organizing a Stanly County Epworth League Union. As far as my knowledge extends this is the first time it has occurred on this wise in these parts. Gentlemen of Stanly, you are about to immortalize yourselves! As pastors of the flock you can well afford to give some of your best thought and time to the institution which one of our bishops recently declared "has saved our church." Keep an eye on the Stanly preachers and their young people!

WE MUST HAVE MORE JUNIOR LEAGUES—SUGGESTIONS

Conference Junior Superintendents.

1. We can begin this campaign only on our knees. It must be planned there.

2. See or write the conference president as soon as possible about items below under head of "Conference President."

3. See or write each district secretary offering your co-operation and asking their co-operation.

4. See or write each assistant district secretary about district goal and make any suggestions you can from your knowledge of the situation in the conference and that district.

5. Use all personal contacts with leaders in different parts of the conference to get this matter before them in such a way as to secure their interest, prayers and co-operation.

6. Write one or more articles for the League Advocate page.

Conference President.

1. Meet with conference junior superintendent (or write if a personal interview is not practical). Decide on goals an dmake plans for the campaign. Join her in prayer.

2. Write each district secretary telling him of your attitude and desires, and request his co-operation with assistants.

3. Get the conference board president to write to each presiding elder, telling him of the campaign and asking him to let the conference junior superintendent and the assistant district secretary know of any places where junior leagues may be organized. (Give names of both of these officers). Also ask that he call attention to pastors or leaders in these churches to the advantage of a junior league.

4. Write an article for the League Advocate page.

Conference Board President.

1. See or write each presiding elder as indicated under "Conference President, 3."

District Secretaries.

1. Write to each senior chapter in church without a junior chapter: (1) Asking special prayer for junior work during March. (2) Calling attention to their responsibility for this week. (See Standard of Efficiency for Senior Epworth Leagues, items 2).

Assistant District Secretaries.

1. Write to each pastor in the district.

2. Write to senior chapters asking co-operation.

3. Write to successful junior superintendents. (1) Asking them to pray for the campaign. (2) Asking if they will help by visiting nearby points. (3) Asking them to suggest churches which could have junior chapters.

SHELBY DISTRICT'S A-REARIN'!

The following is the program for the district meeting to be held at King's Mountain Friday evening, March 7th, at 7:30 o'clock, Shelby district quarterly meeting:

Song by the congregation.
Prayer by Rev. C. S. Kirkpatrick.
Scripture reading by Rev. R. M. Hoyle.
Special music.
Address of welcome by president King's Mountain League.
Introduction of speaker by President Hager.
Address by the Hon. C. R. Hoey of Shelby.
Song by congregation.
Remarks by Miss Sallie Carroll, field secretary.
Remarks by Dwight W. Brown, district secretary.
Business.
League benediction.
Social hour.

What the Shelby district leaguers want to do the five Sundays in March:

First Sunday—North Carolina Christian Advocate.
Second Sunday—Boost your Church Day.
Third Sunday—Superannuate Endowment Fund Day.
Fourth Sunday—Boost your Preacher Day.
Fifth Sunday — Children's Home Day.

Dwight W. Brown.

Fine, Dwight, but in all your boostings don't forget to boost the league —and write the editor!

North Carolina Conference

RIVERSIDE SPEAKS

A letter from Mary Cavenaugh of Riverside League, New Bern, reminds us that they are still on the map and are still having some good meetings, and are expecting and planning to do bigger things.

At their last meeting plans were discussed for raising a few extra dollars to help them put on a bigger program. Riverside will be glad to hear suggestions for raising money from other leagues.

LISTEN, DISTRICT SECRETARIES

How is your district progressing? "Oh, just fair," you say, or maybe not that good or maybe better. We hope it's the latter. Anyway, it's not what you'd like it to be. Now what's the trouble, you think? Why isn't your district what you would like it to be? That's a hard question, of course. If you knew exactly you could remedy it. But let me make a suggestion as a leaguer who observes a good deal of league work over the state.

I know you secretaries have a big job. I know how much there is for you to do if you had the time and means. To begin with, let's see if we have a mote in our own eye. Do your leaguers like you and co-operate with you? If not, what's the trouble? Have you overlooked some leagues on your district and given all your time to a few? Don't forget you are the secretary over every league in your district. They have a right to expect you to divide your time as much as possible.

On the other hand, you say, "I get along very nicely with my leaguers and they co-operate with me, but some of them seem to be just gradually dying. I don't know why and can't seem to get them interested again." Such a case is not peculiar to any district; so be encouraged. It is no unusual occurrence for league work to take a slump on account of some trivial personal differences among officers and members. Nevertheless this ought not to be. "But what can we do?" you say. "Any effort to amend matters seems to add fuel to the flame." Have you appealed to the leaguers on the ground of the very existence of the league? Ask them why there is a league; what's its purpose. Remind them of the league motto, "All for Christ." That means that as young Christians and Epworth Leaguers we lay aside all personal feelings and differences to co-operate as "brothers in Christ" to make our efforts "All for Christ."

LEAP YEAR PARTY AT CENTENARY

News has come to ye ole editor that Centenary League, New Bern, had a Leap Year party on Monday night, February 18. The writer said that Monday evening brought quite a little excitement as the young ladies of the league hurried about the city to call for their respective dates. Who says that 1924 holds nothing in store for Centenary, the editor thinks must be very much misled.

The Leap Year party is very much up to date and is different from the usual league socials. This party must be very interesting and enjoyable from the very nature of the entertainment and procedure. This no doubt will be a good suggestion to other leagues. Centenary has no copyright on this form of entertainment.

THE SPIRITUAL DEPARTMENT

Yes, leaguers, Trinity Epworth League of Wilmington is writing you again and at this time we shall make you acquainted with our department of spiritual work which reflects very creditably upon our league.

Our first department superintendent is Miss Pearl Purvis, who is indeed talented for the office she holds in the league; not only does our spiritual leader possess the ability to perform her duty well, but she is invested with a Christian dignity and amiability which makes her a fine leader.

I am giving you below in a condensed form three of the latest monthly reports as turned in by Miss Purvis, as follows:

Devotional meetings, 15.
Attendance, 125.
Leaguers attending regularly, 102.
Quiet hour covenant, 43.
Christian stewardship, 46.
Sunday school workers, 27.
Social service, 21.
Meetings at county home, 3.
Volunteers for missions, 1.
Cottage prayer meetings, 10.

Our spiritual leader is to be commended for her work in holding frequent prayer meetings in the houses of the sick and for the old folks that cannot get to church and also in the homes where lives the humblest of God's people. Harry Daniels.

RUTHERFORD COLLEGE ITEMS

Prof. George Hawks, a former student of Rutherford, entered upon his duties last week. He is a valuable addition to the music department. He is continuing the work carried on by President Hinshaw and his able assistant, Mr. Holt, throughout the fall term but, in addition, is giving lessons in voice culture. He gives individual lessons to those who desire more practice than can be had in the regular class. The ministerial students are being urged to enroll in his classes so that they may be able to lead the singing in their own congregations.

Mrs. T. P. Jimison of Spencer on Wednesday, February 20th, began giving lessons in expression. Mrs. Jimison will be here every Wednesday for the remainder of the school year. She has already enrolled enough pupils to warrant her continuing the work. Mrs. Jimison is a pupil of Dr. King who so delightfully entertained us with a series of fifteen wonderful lectures February 3 to 8. It is altogether fitting that she should come to carry on the work which he so effectively began.

On Saturday evening, February 23, a preliminary was held to select the speakers who are to represent Rutherford in the triangular debate with Weaver and Mars Hill colleges. L. E. Nail of Winston-Salem, W. G. Pratt of Florida, Vernon McNeely of Drexel, and Charles C. Poe of Rutherford College were the successful contestants.

Since the annual conference last October Prof. J. W. Bennett has had charge of the work at Rhodhiss. A few weeks ago Prof. R. M. Hauss was given the work at Smyre Mill near Gastonia. It is rumored that one or both of these men will devote their entire time to the ministry after May 14. A. R. Reep.

LIVES AND LIMBS SAVED BY CAROLINA STOP-LAW

Deaths and injuries from grade crossing accidents showed a marked decline following the enactment of the North Carolina law requiring drivers of motor vehicles to stop before crossing railroad tracks, according to figures just made public by the Safety Department of the Southern Railway System.

The law became effective on July 1, 1923, and in the ensuing six months four persons were killed and eleven injured in eleven accidents at crossings of the Southern's tracks in North Carolina, as against six killed and twenty-four injured in twenty-one accidents during the first six months of 1923, eleven killed and twenty-five injured in eighteen accidents during the last half of 1922, and eight killed and twenty-two injured in fifteen accidents during the first half of 1922.

This decrease in casualties was in the face of an increasing volume of automobile and truck travel, 247,612 motor vehicles having been registered in the office of the secretary of state of North Carolina during 1923 as against 182,060 in 1922.

RESOLUTIONS OF RESPECT

Whereas, our superintendent, W. E. Knox, has died; and

Whereas, the deceased has served as Sunday school superintendent and steward of Zion church for many years with unusual fidelity and ability, and won and merited the love, esteem and gratitude of all with whom he served; and

Whereas, the unselfish zeal with which he fulfilled every obligation imposed upon him by his church and community makes it fitting that we record our appreciation of him; and

Whereas, the Sunday school of Zion church, Town Creek circuit, desires to give recognition to the passing of one of its most loyal and lovable superintendents, who departed this life on January 21, 1924; therefore be it

Resolved, That as a token of respect and appreciation of his loyal and unselfish service to this church and Sunday school, that this resolution be spread upon the records of the quarterly conference to be held at Bethel on February 1, 1924, and that a copy of the same be sent to the widow and family of the deceased and to the North Carolina Christian Advocate.

M. B. Watkins,
Mrs. W. J. Freeman,
L. Walker,

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OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

CHILDREN'S HOME HAPPEINGS

By Martha Mann Wood.

The first hard freeze got the most of our nice collard heads that the Home had been counting on for winter greens. Last year the cold came on more gradually and the collards were good until spring. But the open winter this year left them too tender to stand the sudden freeze.

The children have been enjoying the supply of good home-grown sweet potatoes that were raised last summer and stored away in a potato house. They have kept fine, and are as sweet and sugary as "down east" potatoes.

* * * *

Mr. Efird has been busy for some days spraying some of the trees on the Home property. I happened to be walking across the grounds the other day when a sudden, strong wind brought a misty spray in my direction from the top of one of a row of silver maples, and I discovered that they were not using a colonge extract in the spraying apparatus.

The tree expert man had gone around some weeks ago and examined the trees to see if they were healthy and in good shape. And Mr. Efird had been spraying as needed, and we thought they were attended to for the season.

And here comes along a big sleet, breaking up many of the finest sadly. All night Tuesday night we could hear the limbs breaking. A pitiful sound to tree lovers, and next morning showed limbs and trees scattered over the grounds in many directions.

Soon Mr. Dilworth was out with a squad of boys, and they collected, cut away and carried off the wreckage, and in a little while only the white scars, and here and there a broken stump remained to tell of the ice damage. And considering how many beautiful trees we have left undamaged, we feel thankful that the ice was no heavier.

The boys tried to slide on the sleety hillsides, but the rough ice was not very good coasting and was soon all gone.

Winter hardly seems like winter with one or two snows. So far we have only seen one or two stray flakes. And now the maple tops are turning red and the dogwood buds beginning to swell, and notwithstanding the heavy morning frosts and the cool days, there is something in the air that wooes one out of doors to prune the rose bushes and walk prospectively around the flower beds.

* * * *

Last Friday night a week ago part of the boys and girls of the high school grades were invited down to the superintendent's cottage to a Valentine party.

The large sitting room with a bright fire in the open fireplace makes a charming place for occasional gatherings, and the children enjoyed the games, Valentine favors and refreshments immensely.

Tonight, the twenty-second, Mr. Wood is entertaining his Sunday school class of ten little girls.

There is, also, a party at the schoolhouse, given by the junior class to the larger boys and girls.

* * * *

The superintendent of the Children's Home spent about a week recently visiting institutions in the North, studying plans of management and cottage life in other orphanages.

The Russell Sage Foundation, in New York City, has a department that supplies personal information and instructive literature concerning various child-helping institutions in operation.

After consulting the Russell Sage headquarters, Mr. Wood visited the New York orphanage at Hastings-on-Hudson, and an orphan home for Jewish boys at Hawthorne; and a well equipped girls' orphanage, Carson College, at Flourtown, near Philadelphia, where eighty-eight girls have unusual advantages in a new kind of institutional school-home-family.

At one institution that he was hoping to see, Girard College, of Philadelphia, he was unable to get admission. It seems that the will of the founder, Mr. Stephen Girard, has a clause that prohibits a preacher or priest from visiting the institution. Though the prohibition probably was intended as a preventative of doctrinal propaganda rather than a discrimination against one seeking information. However, Mr. Wood admitted that he was a preacher and did not get to go over this long-established orphan college home, which is a plant worth several million dollars in the city of Philadelphia, and cares for fifteen hundred and forty-five orphan boys.

* * * *

Miss Anderson, the Home nurse, came back the first of February, seemingly well and strong, from her much needed and extended vacation; but was soon after taken suddenly with a severe attack of appendicitis one night and next morning underwent the necessary operation at the City Hospital. We are glad to know that she is now well on the way to recovery.

Misses Ollie Sherrill and Margaret Wood had a pleasant week-end visit with Miss Ella Ivey, of Charlotte, a few weeks ago.

Miss Huitt, matron of the small girls' cottage, spent a week at her home near Nwton recently, resting and recovering from an attack of nettlerash.

Mrs. Feimster was away for a few days, too, visiting her children at Oxford.

A few days off occasionally is not simply a pleasant vacation for a matron—it is often a necessity. A matron's job is a seven-day week job of a twelve hour day and a twenty-four hour day responsibility. And the day's task of looking after thirty-five or more active, enterprising boys and girls is a nerve wearing work. Even the motherly interest that they put into it cannot make it a light task.

Every matron should have a whole day off once a week.

Several weeks ago a little boy fell out of an upper story window. You would have thought that it would have been himself that would have been damaged most by such an accident. But, as John M. said as he picked him up to carry him to the infirmary, the little fellow was crying but his cheeks had not lost their rosy color. It was Mrs. Hasty whose face was white as a sheet and who suffered the main shock. Thought the little boy broke a bone in one of his legs.

* * * *

The much needed bread mixer has at last been purchased for the kitchen. It arrived a few days ago and will lighten the labor of the girls who have been doing the hard work of mixing and working up by hand the biscuit dough for the large Home family.

The darning machine in the mending room, and the electric sewing machine in the sewing room have been such great conveniences and labor savers that all of us have been wishing that the sewing room had two more electric run machines. Of course the girls that are just learning to sew have to learn on foot power machines, but after they have acquired proficiency there is so much sewing for them to do—so much steady stitching—so many miles of seams in a pile of garments, that the sewing room could use three electric sewing machines to advantage and save the young, growing girls the work of treadling the machines by foot.

The sewing room turned out two hundred and ninety-four garments in January, besides hemming towels, table napkins and wash rags.

* * * *

The seven fat kine that Pharaoh saw in a dream, followed by the seven lean kind of kine that swallowed them up completely is a familiar experience of alternating plenty and scarcity in benevolently supported institutions. The abundant donations of Thanksgiv- and Christmas are naturally followed by a weeks of scant remembrances that makes one of the lean seasons.

The superintendent was saying the other day that he would have to take out of the bank one of the certificates of deposits that he was saving for a new cottage and use it to tide over the payroll expenses the first of the month.

I told him that he was fortunate to have it there to take out. Which of course is true. Still, it always seems a pity to have such a long famine stretch from Christmas till the fifth Sunday in March, when a new giving season seems to start and Easter turns again a higher tide of generosity.

THE METHODIST ORPHANAGE

Atwater Building—Mrs. M. A. Jenkins is hard at work securing subscriptions and cash for the Atwater Memorial Building. She has a few thousand dollars in good subscription which she is very anxious to collect at the earliest possible date. The contract has been let for this building, and she wants to have all the money in hand in order to meet payments as the work progresses. Let everybody come to the relief of Mrs. Jenkins.

* * * *

Oranges—Ten crates of oranges make our children smile! That was the number of crates that came to us from Florida recently as a gift from Mr. B. N. Duke. It is encouraging to see our leading business men doing such thoughtful and generous deeds. So many people have discovered that doing for others is the only way to be happy. I pity the man or woman who lives for himself or herself. They are dead while they live! Mr. Duke has our sincere appreciation for this expression of interest and love.

* * * *

Athletic Field—Mr. Thomas W. Sears, our landscape architect, has laid off a fine atheltic field for our boys. It is going to take several thousand dollars with which to put it in proper condition. If some man or woman who has the interest of our boys at heart would take hold of this matter, they would not only have the love of our boys, but would make a distinct contribution toward the happiness of our children. I trust that this suggestion will find lodgment in the mind and heart of some man who had rather do something for the happiness of orphan children than to make piles of money.

* * * *

Memorials—I am still hoping and praying that friends will donate several buildings at the Methodist Orphanage as memorials. On a recent visit to Columbia University, I was greatly impressed with the fact that nearly if not all the buildings of this great university are memorials to some loved one or friend. I left the campus with the feeling that we ought to be able to persuade several of our friends to erect memorial buildings on our orphanage campus. Our building program, calling for six additional buildings, is a challenge to all who have fine sensibilities and who wish to perpetuate the life and character of those who have meant so much to them and the community in which they have lived and wrought. While thus perpetuating their memory, they will at the same time serve the living who need a chance in life.

* * * *

Baseball—I am glad that we have friends throughout the conference who are always thinking of ur children and planning for their happiness. It is not infrequently that I receive letters from such, saying, "I am enclosing check, not for maintenance, but for the pleasure of the children." Last week the manager of our baseball team received a welcome letter from a fine gentleman saying that he was sending him two dozen baseballs for the team to be used this spring. Evidently he knows a good bit about boy psychology. This is not the first time he has done similar deeds. Our boys are ready to vote for him for any office for which he may run. In behalf of the boys, I want to thank Brother Malcolm McKenne for this token of good will and love.

* * * *

Billy Brown—Brother W. H. Brown, pastor of the Jenkins Memorial church, where our orphanage family worships, has endeared himself very much to our children. He has a young heart and knows how to appreciate and interpret the lives of young people. He is one of us because he enters heartily into all that pertains to the life of our home. Since he is interested in their athletics and all that concerns them, they in turn have become very much interested in him and his clear-cut gospel messages. Brother Brown was our conference Epworth League president for some years, and he hasn't forgotten that he was one a boy. Too many parents and pr[illegible]ers forget that fact. We are [illegible]ing a great year at the O[illegible] with such a fine, consecrated man as our leader and pastor.

* * * *

Buildings—Unless our friends come to our relief we shall have to postpone part of our building program. We have just let the contract for two buildings, but we haven't enough money in hand with which to pay for them. It will take at least thirty-five thousand dollars additional to provide for the completion of those two buildings. That leaves four other buildings to be erected. Brother S. C. Vann has provided for one of these four which will be built during the year. There are three other buildings that are left out. If we could get those taken as memorials, then we could put over our building program without being seriously in debt. If we can't get these buildings and funds from individuals, we may be driven to the necessity of going before the churches and asking for liberal subscriptions. Something must be done without delay. We have already postponed matters too long. We need to act NOW!

MISTAKEN IDENTITY

Mikey O'Flage came home from school;
His eyes were red from weeping.
"It's a lickin' you've had," said mother O'Flage;
"It's bad company you're a-keepin.'"

"It's wrong you are," young Mikey said;
"It's just them ad'noids in my head.
The doctor as was to school today
Said, 'Get them out, sir, right away.'"

"It's a liar he is," said Mrs. O'Flage,
And she pulled Mikey down to the light.
Running her hand through his curly brown hair,
"Faith—I combed every one out last night." —Selected.



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

IT WILL BE A LOVELY DAY IN OUR ZION

The Honor Roll of the Presiding Elders.—And now I have the pleasure of announcing the names of additional presiding elders whose respective districts have reported one hundred per cent on the pink leaf report. These brethren are entitled to a place on the honor roll concerning this matter. They are listed in sequence as they became wholly pink:

23. Missouri conference, St. Joseph district, Rev. W. L. Scarborough, presiding elder.

24. North Mississippi conference, Corinth district, Rev. J. B. Randolph, presiding elder.

25. Upper South Carolina conference, Columbia district, Rev. J. R. T. Major, presiding elder.

26. St. Louis conference, West Plains district, Rev. W. E. Brown, presiding elder.

27. Alabama conference, Prattville district, Rev. J. M. Dannelly, presiding elder.

28. North Alabama conference, Florence district, Rev. J. S. Robertson, presiding elder.

29. Upper South Carolina conference, Cokesbury district, Rev. E. C. Jones, presiding elder.

30. Western North Carolina conference, Charlotte district, Rev. J. B. Craven, presiding elder.

Bouquet of Pinks for the "Forgotten Man."—Carrollton charge, Rome district, North Georgia conference, adds $135 to its minimum quota, thus accepting $3,500 to raise for Superannuate Endowment. Rev. John G. Logan is the pastor.

Antioch circuit, Clarksville district, Tennessee conference, adds $150 to its minimum quota, thus accepting $1,500 to raise for Superannuate Endowment. Rev. J. H. Whitfield is the pastor.

Waynesboro charge, Meridian district, Mississippi conference, adds $166 to its minimum quota, thus accepting $2,200 to raise for Superannuate Endowment. Rev. W. A. Hays is the pastor.

Abbeville charge, Cokesbury district, Upper South Carolina conference, adds $220 to its minimum quota, thus accepting $3,000 to raise for Superannuate Endowment. Rev. W. L. Millikin is the pastor.

Big Stone Gap charge, Big Stone Gap district, Holston conference, adds $240 to its minimum quota, thus accepting $3,000 to raise for Superannuate Endowment. Rev. B. G. Reynolds is the pastor.

Searcy charge, Searcy district, North Arkansas conference, adds $250 to its minimum quota, thus accepting $3,000 to raise for Superannuate Endowment. Rev. H. C. Hay is the pastor.

Cross Plains charge, Clarksville district, Tennessee conference, adds $250 to its minimum quota, thus accepting $2,000 to raise for Superannuate Endowment. Rev. George L. Harwell is the pastor.

Alexandria charge, Alexandria district, Louisiana conference, adds $400 to its minimum quota, thus accepting $5,000 to raise for Superannuate Endowment. Rev. O. W. Bradley is the pastor.

Jasper charge, Jasper district, North Alabama conference, adds $429 to its minimum quota, thus accepting $5,000 to raise for Superannuate Endowment. Rev. L. F. Stansell is the pastor.

Marion charge, Jonesboro district, North Arkansas conference, adds $443 to its minimum quota, thus accepting $2,5000 to raise for Superannuate Endowment. Rev. J. R. Nelson is the pastor.

Ashland City charge, Clarksville district, Tennessee conference, adds $450 to its minimum quota, thus accepting $2,000 to raise for Superannuate Endowment. Rev. W. J. Walkup is the pastor.

First church, Vinita, Vinita district, East Oklahoma conference, adds $500 to its minimum quota, thus accepting $4,000 to raise for Superannuate Endowment. Rev. M. L. Butler is the pastor.

Quincy charge, Tallahassee district, Florida conference, adds $565 to its minimum quota, thus accepting $4,000 to raise for Superannuate Endowment. Rev. W. P. Buhrman is the pastor.

Ocala charge, Ocala district, Florida conference, adds $580 to its minimum quota, thus accepting $4,000 to raise for Superannuate Endowment. Rev. J. B. Rooney is the pastor.

First church, Wichita Falls, Wichita Falls district, North Texas conference, adds $1,900 to its minimum quota, thus accepting $10,000 to raise for Superannuate Endowment. The pastor, Dr. Claude M. Simpson, writes: "Observe that we have brought our quota up from $8,100 to $10,000. Our committee hopes to raise the entire amount the first year. I feel sure that if they do that they shall be able to raise more than the quota during the period of five years. Unless all signs fail me, this is certain to be done."

Epworth University charge, San Francisco district, Pacific conference, adds $2,570 to its minimum quota, thus accepting $5,000 to raise for Superannuate Endowment. Rev. John R. Score is the pastor. All things considered, this is one of the most notable achievements that has yet come to my attention in this glorious effort for the "forgotten man." It is quite in line with many extremely heartening things coming to the office of the Board of Finance from the conferences in the far West.

Druid Hills charge, North Atlanta district, North Georgia conference, adds $5,160 to its minimum quota, thus accepting $10,000 to raise for Superannuate Endowment. Rev. A. M. Pierce is the pastor. Truly we can lift up our eyes unto the "Hills," for they give unto us clear vision, insipration, and health.

Central charge, Asheville, Asheville district, Western North Carolina conference, adds $8,300 to its minimum quota, thus accepting $15,000 to raise for Superannuate Endowment. The pastor, Dr. Ashley Chappell, writes, "Since we have on a great building plan of something like half a million dollars, we decided to pay at least $15,000." So far this great church has the dictinction of being second only to St. John's church, St. Louis, in the amount accepted to raise for Superannuate Endowment.

A Bit of Startling Information.—Bishop E. D. Mouzon sends me a letter from one of his preachers, Rev. J. E. Woodward, pastor of Centerville charge, Tennessee conference, from which I quote as follows: "According to our Tennessee conference journals for the past forty years, the total amount unpaid on salaries for the presiding elders and pastors is practically the same amount assesed for that purpose last year—that is, the minimum asking for our conference for Superannuate Endowment $(282,000) is in reality asking only the payment of an actual debt that has been accumulating these forty years."

I am sure that the condition revealed in these figures by Brother Woodward concerning the Tennessee conference will prevail in all of the conferences of the church.

This means that the minimum asking of $10,000,000 for Superannuate Endowment is simply an urgent request for the church to pay the unpaid amount she promised her active preachers throuh a period of forty years. It is the most powerful appeal for a hearty response to the Special Effort for Superannuate Endowment that has come to my attention.

WHEN EVERY PRESIDING ELDER IS WHOLLY PINK

MRS. SALLIE HARGRAVE NORMAN

By W. L. Hutchins.

She is not here. That kindly voice has been silenced by the stroke of death. That benign presence is prostrated in the friendly bosom of mother earth. Henceforth we move toward the dawning without her hand to lead us, and without her voice to give us cheer. But the memory of Mrs. Sallie Norman will be to us as an anchor in every storm; a beacon in the darkest night; a stream on the banks of which we will linger when the body is weary and the soul is seeking rest. Pure as the virginal lily, modest as the violet, charming as the rose, beautiful in character as the mountain of flowers that covers her mound.

Her attainments in Christian character, her devotion to things above, her love and loyalty to her church, her readiness to serve the needy, her neighborliness have set new standards for those of us who remain.

Gentle and patient neighbor, true friend and willing co-worker in every good work, we would not bring you back from the presence of those whom you love, but we miss you; we are lonesome without you and will be till the sun of life fades in the distant hills.

Rest thy soul in peace till the evening stars are lost in the dawning of God's eternal day. Then by His grace we hope to meet thee in the household of our heavenly Father.

"I cannot say, and I will not say
That she is dead. She is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
And you, oh you—who the wildest yearn
For the old time step and the glad return—
Think of her faring on, as dear
In the Love of There as the Love of Here:
Think of her still as the same, I say;
She is not dead—she is just away!"

SOUTHERN WIL'. INSTALL SIGNALS AND TELEPHONE

To increase the capacity of its Atlanta-Birmingham line to provide for growing traffic the Southern Railway System will immediately install the automatic electric block signal system over this entire line and also will construct two telephone circuits so as to substitute the telephone for the telegraph for dispatching trains between Atlanta and Birmingham.

The signal system will consist of 202 masts, carrying signals of the new color-light type, located at intervals of 1 1-2 miles. The signals will be operated by alternating current of 4,400 volts, furnished by sub-stations at Atlanta, Birmingham, and Oxanna Junction and carried over a special transmission line to be erected on the right of way. The current also will be used for lighting stations.

The signals will protect trains against possibility of collisions and will also warn engineers of a broken rail, an open switch, or any other break in the line ahead of them. The telephone is quicker and safer than the telegraph for use in dispatching trains and is being adopted by the Southern on its lines of heaviest traffic.

During 1923 the Southern extended two passing tracks and constructed three new ones at "pinch" points, this being part of the program for increasing the capacity of the Atlanta-Birmingham line.

WOMAN'S PAGE

(Continued from page eight)

ity opportunities should be used such as printed church calendars, bulletin boards, pulpit notices, local press items, posters, announcements at all meetings and gatherings—religious, civic, and social. Pen and telephone should be utilized to invite friends and neighbors to the observance. "A Call to Prayer" could be inclosed in personal letters to acquaintances for several weeks before the observance. Praying in faith for wisdom in preparation, His Spirit, the Spirit of Power, will guide and inspire. Begin praying definitely now!—Voice.

COLLECTION OF HERO STORIES

If you wish to make your program more interesting, a good way to do it is to have a story of one of our heroes of Southern Methodism told by some one in an interesting manner. Such men as Sostenez Juarez of Mexico; Young J. Allen of China; Jacob Riis, and Robert Morrison can be made to live again in the recital of their thrilling life work. Florence Nightingale, Frances Willard, Jane Addams, Laura Haygood, and others are heroines whose names are outstanding in the world today and whose contribution to the church is beyond valuation. This package of hero stories contains twenty-two names, including those mentioned, and the whole package can be secured for ten cents by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn. Order now.

BETHLEHEM OFFICERS, WENTWORTH

President—Mrs. J. I. Anderson.
Vice President—Mrs. J. F. Moore.
First Vice President—Mrs. R. A. Moir.
Cor. Sec.—Mrs. E. W. Pugh.
Rec. Sec.—Miss Ivey Moore.
Treasurer—Miss Lottie Burton.
Supt. Mission Study—Mrs. S. W. Moir.
Supt. Social Service—Miss Elizabeth Moore.
Voice Agent—Miss Nannie Ratliffe.

Our missionary Society is doing good work. We have already held two meetings this year with interesting programs. Have a fine set of officers who are willing to work. Our finances are coming along nicely, too. In addition to our pledge, scholarship fund, we are planning to make some much needed improvements on our church. Our society numbers 28 members.

Mrs. E. W. Pugh, Cor. Sec.

A man from Georgia says the labor situation in the South reminds him of this story:

A negro applied to a certain plantation manager for work.

"All right," said the manager. "Come around in the morning and I'll put you to work and pay you what you are worth."

"No suh, I can't do that," replied the negro. "I'se gettin' mo' dan dat now."—Ex.

In Memoriam

SLOAN—It is recorded "That in the midst of life we are in death." This was true in the case of Mrs. Lenora Sloan, who retired Tuesday night, January 29 in her usual health and died in a short time afterward.

She was about 68 years old and was always frail in body, yet very industrious and energetic. She was a good woman and beloved by all who knew her. In early life she was converted and joined Poplar Springs Methodist church, and remailned a loyal member until the end of more than forty years.

Her husband was Joseph M. Sloan, who died July 7, 1901. There were seven children, but only four are living. She had made her home in Sanford with one of her daughters and fell on sleep there. We laid her to rest in the church cemetery, where she was a member. We hope to meet again. R. E. Stanford.

RICHARDSON—Sinter Ann Richardson was born February 19, 1842, and died January 27, 1924. She was the widow of the late William H. Richardson of Craven county, who preceded her to the other world some forty years ago. She had been an invalid for three years and lived with her daughter, Mrs. J. W. Mallard, of Jones county. Besides this daughter she leaves two other children, Mr. W. J. Richardson of Raleigh, N. C., and Mrs. F. W. Jones of Beaulaville, N. C.

She was a member of Ashbury Methodist church and lived a saintly life unto the end. I got much strength out of those visits I paid her before her death. No person could be in her presence long without feeling he was with one of the children of God.

She was laid to rest by the side of her husband at the old home cemetery near Cove City in Craven county. Besides her loved ones a great host of friends were present, and the grave was covered with beautiful flowers. May the good Lord comfort those left behind, and may they so live that there will be a meeting again where sin and sorrow cannot come and where parting is no more.

K. F. Duval.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to remove from our midst one of our faithful members, Bro. A. H. Hooker, and whereas, we feel most deeply his going and our loss of his great influence among us. Therefore, be it resolved:

That we, as a board of stewards, take this method of expressing our appreciation of his godly life, his loyalty to the church and his fellowship and godly advice as a member of the board of stewards of Rainbow Methodist church.

That a copy of these resolutions be sent to his family and a copy to the N. C. Christian Advocate for publication.

B. F. Albritton,
Geo. W. Edwards,
E. D. Dixon,
A. T. Sugg,
A. H. Kilpatrick,
J. L. Small,
W. B. Hardy,
R. W. Pridgen,
Stewards.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call to rest Mrs. W. L. Seckler(our beloved friend and coworker of the Missionary and Ladies' Aid Society of Trinity church, Kannapolis, N. C.

First, we endeavor to bow in humble submission to the divine will of Him who doeth all things well, and search for comfort in His precious word.

Second, That on account of the death of Mrs. Seckler we will sadly miss her lovely way of scattering sunshine. That she leaves with the influence of a life that will continue among us as the Bethlehem Star, ever beckoning us to noble deeds and loving kindness to all mankind, and while we cherish her memory we will bow t oour heavenly Father's will, knowing that some day we will understand.

Third, That we extend to the bereaved ones our lov and sympathy and trust that her example will lead them—

"To that heavenly shore,
Where they meet to part no more."

Fourth, That we pray that her bereaved husband and children may feel the comfort of our heavenly Father's love.

Fifth, That a copy of these resolutions be spread upon the minutes of our society, a copy sent to the bereaved family, and a copy to the North Carolina Christian Advocate.

Mrs. O. E. Scarboro,
Mrs. H. L. Lipe,
Mrs. Kinkaid.

RESOLUTIONS OF RESPECT

Mrs. Martha C. Siceloff.

That her life of loving kindness may be an incentive to us to a more willing service for our Master.

That while we shall miss our faithful co-worker we rejoice in hope of the reward God has promised to the faithful.

That we extend our sympathy and love to her family circle and commend them to our Father's care.

Just beyond the pearly portals,
Just beyond the crystal sea,
We shall join the life immortal
And no heartaches there shall be.

Her bright crown will be a full one—
Full of jewels bought on earth
By her deeds of love and kindness
And her faith in Jesus' birth.

Mrs. Barbee, Chm.
Mrs. Pugh,
Mrs. Sparger,
Committee.

LAMBE—'Twas whispered one morning in heaven that the soul of a dear mother would leave its earthly home and join God's holy band of angels, and her name was Mrs. T. J. Lambe.

In the early evening when all was peaceful and quiet the angels came and bore her away. Methinks I can hear the glad joyful shouts of welcome as her sweet precious form entered the shining portal and was folded to our Saviour's breast. Weep not, dear husband, you have another bright, beautiful angel living with God and the loved ones gone before and wearing a crown of eternal life.

Dear Mrs. Lambe was a universal favorite and possessed rare virtues which were displayed so fully durig her last illness and all through her long useful life. Oh, her's was a beautiful spirit; her's was a crystal soul; her's was a heart of gold.

Dear daughters and sons, your flower has wilted on its stalk, but bloom today in the paradise of God where flowers never, never fade. The chain of the family circle is broken again and dear Mrs. Lambe is the link severed. May each of us so live that at the great blessed resurrection morn there will not be one link missing. This will be the prayer of one who loved her. Agnes E. Peebles.

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in His infinite wisdom to call from labor to rest our beloved brother, T. R. Moir; and

Whereas, in his death we have sustained an irreparable loss because of his kind, unimpeachable character, his loving disposition, his wise counsel, and his never failing hand in the hour of need; and

Whereas, our hearts go out in sympathy for his loved ones at home and sorrowing friends in the community.

Therefore, be it resolved by the board of stewards of Love's M. E. Church, South, at Walkertown, N. C.:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we mourn not as others who have no hope, but that we commend his life as a pattern to all his fellowmen for his intergrity, sobriety, sympathy and unfailing faith in God and his fellowman.

Third, That these resolutions be spread upon the minutes of the board of stewards of Love's M. E. Church, South, and a copy be sent to the North Carolina Christian Advocate for publication, and a copy be given to the bereaved family.

P. C. Idol,
T. Frank Hanes,

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist C nferences of North Carolina

Rated by State Department of Education as Class A.

Chartered 1838. Confers the degree of A.B. in the literary department and B.M. in the music department.

In addition to our regular classical course, special attention is called to the department of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000 completed 1922.

Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

$362.80 Commission on One Order



We offer a very attractive commission proposition to responsible men selling our line of guaranteed monuments, in Marble and Granite. On one deal our Mr. Fuller of North Carolina, made $362.80; Mr. Bryan of West Virginia, $206.25; Mr. Duncan, of Tennessee, $193.25; Mr. Willard, of Illinois, $131.25. We have many other agents making from $200.00 to $400.00 per month.

Our monuments are well finished. No trouble to sell. Write for full particulars and confidential contract.

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Dept. F., BALL GROUND, GA.

75% of disease avoided through internal cleanliness

WHY run the risk of sickness? Keep clean internally. When you are constipated, poisons form in the accumulated food waste. These poisons, absorbed by the blood, attack all parts of the body. The first results, headache, biliousness, a feeling of "heaviness," etc., serve as warnings of a graver danger. If this intestinal poisoning continues unchecked, you become the victim of some serious organic disease.



Internal Cleanliness More Important Than Bathing

This is why intestinal specialists state that constipation is the primary cause of three-quarters of all illness, including the gravest diseases of life.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.



Washing Cleans Only The Skin

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus Nujol brings internal cleanliness.

Not a Medicine

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water it is harmless.

Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.

Nujol

REG. U.S. PAT. OFF.

For Internal Cleanliness



FREE TRIAL BOTTLE!

Nujol, Room 661-M, 7 Hanover Square, New York

For this coupon and 10 cents, stamps or coin, to cover packing and postage, please send me a trial bottle of Nujol and 16-page booklet, "Dangers of Constipation." (For booklet only, check here ☐ and send without money.)

Name..... Address.....

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield .....Mar. 4-5-6
Statesville, at Lenoir .....Mar. 11-12
Fayetteville, at Hay Street....Mar. 12-13
Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
SECOND ROUND

March
Sandy Mush, Teagues, 11 1-2
East Baltimore, Oakley, night 2
Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

March
Bethel Station, 11 1
Thrift-Moores, Moore's Chapel, 11..... 2
Belmont Park, night 2
Chadwick, night 5
Unionville, Mill Grove, 11 8
Marshville, Gilboa 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30

April
Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Coleridge, Rehobeth 1-2
Ramseur-Franklinville, Frankl'v, ngt, 2
Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March
Table Rock, Mountain Grove, 11.....1-2
McDowell, Snow Hill, 3 2
Cross Mill, North Catawba, 11 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March
Yadkinville, Center, Sat. & Sun.....1-2
Summerfield, Con. Dis. Conf., Wed.... 5
Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grv, Sat.&Sun. 8-9
Dobson, Old Siloam, 2:30 Sun. 9
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April
Jonesville, Tues. 1
District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

March
Elk Park Ct., Elk Park 1-2
Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
Crouse, Landers Chapel, 11 1-2
Goodsonville, Pisgah, 3 2
Dallas, Dallas, night 2
Franklin Ave., night 5
Shelby Ct., Sulphur Spgs., 11 & 3....8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April
McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March
Landis-Unity, 11 1-2
Kannapolis, 11 2
China Grove, night 2
Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

March
Lenoir, First, 11 2
Lenoir Ct., Gamewell, 2 & 3 2
Hudson, Whitnel, 6 & 7:30 2
Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April
Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

March
Glenville Ct., Cashiers, 11 2
Highlands Ct., Highlands, night 2
Judson Ct., Maple Springs, 11 8
Robbinsville Ct., Robbinsville, 11 9
Andrews Station, night 9
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30

April
Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

March
Linwood, Linwood, 11 1-2
West End, West End, night 2
Lexington, Lexington, 11 9
Denton, Siloam, 3 8-9
Grace, Grace, 11 16
Ogburn Memorial, Hiatt, 3 16
Central Terrace, Cen. Terrace, night, 16
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
Graham, Haw River & Webb Ave., Graham 2
Brooksdale Ct., Brookland 8-9
Long Memorial, night 9
Person Ct., Concord 15-16
E. Roxboro and Longhurst, Longhurst, night 16
Burlington Ct., Shiloh 22-23
Front Street, night 23
South Alamance, Saxapahaw 29-30
Mebane, night 30

April
Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30

May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

March
Roper, Pleasant Grove, 11 2-3
Plymouth, Plymouth, night 2
Belhaven-Pantego, Pantego 9
Columbia, Holly Grove 15-16
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30

April
Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27

May
South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

March
Duke, Black's Chapel 1-2
Newton Grove, Mt. Moriah 8-9
Mamers, Cool Spring 15-16

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Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30

April
Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Furdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28

May
Pittsboro, Pleasant Hill. 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

NEW BERN DISTRICT

J. C. Wooten, P. E.
SECOND ROUND

March
Hookerton, Maury, 11 1-2
Snow Hill, Bethel, 3:30 2
Grifton, Sharon, 11 8-9
Mt. Olive, 11 16
Elm St., Mt. Carmel, 3:30 16
LaGrange, Trinity, 11 19
Jones, Shady Grove, 11 21
Dover, Bethany, 11 23
Seven Springs, Indian Springs, 11.....30

April
Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27

May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

February
Ellerbe, Concord 29

March
Roberdel, Beaver Dam 1-2
Robeson, Bethesda 7
Lumberton Ct., Pine Grove 8-9
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31

April
West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28

May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Oxford Ct., Grey Rock 1-2
Granville, Stem, 7:30 2
Cary, Fuqua 8-9
Central, 7:30 9
Youngsville, Bunn 15-16
Lousburg, 7:30 16
Tar River, Trinity 22-23
Millbrook, Andrews 29-30

April
Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28

May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Garysburg Chg., Seabord, 11 1-2
Aulander Chg., Lewiston, 11 8-9
Ahoskie, Harrellsville, 11 15-16
Windsor Chg., Windsor, night 16
Windsor Chg., Cashie, 11 17
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30

April
Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27

May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT

J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

February
Wallace-Rose Hill, Charity, a.m. 29

March
Magnolia, Centenary, a.m. 1-2
Kenansville, Wesley, a.m. 8-9
Faison-Warsaw, Warsaw, p.m,, a.m. 9-10
Ingold, Epworth, a.m. 15-16
Clinton, Clinton, p.m. 16
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30

April
Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27

May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March
Springhope, 11 1-2
Nashville, night 2
Fremont, Black Creek, 11 8-9
Stantonsburg, night 9
Rocky Mount Ct., 11 15-16
South Rocky Mount, night 16
Tarboro, 11 23
Rocky Mount, First Ch., night 23
Bath, Bethany, 11 29-30
Grimesland, night 30

April
Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27

May
Vanceboro, 11 3-4

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RESOLUTIONS OF RESPECT

The Missionary Society of Trinity church, Durham, felt a distinct loss when the death angel called at the home of Mrs. E. W. Morris on October 28, 1923, and bore the sweet spirit of her mother, Mrs. Anna R. Hall, to the city not made with hands.

One of God's best has been taken. Trustful, obedient, pure and of high ideals, she humbly served her church, and did it well, for she found joy in that service. The value of her life cannot be appraised. As members of this society we will sadly miss her. Though in feeble health for some time, she always attended the meetings whenever seh could, bringing a bright smile and a willingness to help in any way she could the upbuilding of God's cause.

In humble submission to our Father's will we extend to her loved ones our heartfelt sympathy and love in this dark hour of bereavement.

Resolved, That a copy of these resolutions be sent to the family, one placed on the minutes of this society, and a copy sent to the North Carolina Advocate for publication.

Mrs. F. L. Hunter, Chm.
Mrs. F. M. Carlton,
Mrs. M. F. Markham,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to take from our midst January 6. 1924, Mr. Geo. A. Warlick, a faithful and beloved member of the M. E. Church, South, and of a men's Bible class in the Sunday school at Newton, N. C., therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That on account of the death of Brother Warlick the church and Sunday school has lost a faithful and valuable member, who will be missed by the church and a large circle of friends and loved ones, and especially by the Sunday school class, of which he had been a faithful member for many years.

Third, That with aching hearts we extend to the bereaved family our love and sympathy and trust that his consecrated life may be a blessing to all who know him.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy be recorded on the minutes of the Sunday school record, a copy sent to the Catawba News-Enterprise, and a copy to the North Carolina Christian Advocate.

L. H. Phillips,
M. C. Setzer,
D. Lee Setzer,
H. McTravis,
R. L. Seagle,
Rev. Geo. P. Drum, Teacher,
Committee.

HOYLE—Civilla Cranford Hoyle was born near Ophir, Montgomery county, N. C., December 24, 1871, and died at Ridgeway, S. C., August 9, 1923. She was the daughter of Joshua Cranford and wife, simple country folks, without any of the adventitious marks of aristocracy, but in themselves possessing all the qualities of true greatness. These they communic ated to their children by blood, by teaching, and by the influence of a godly walk and conversation. Besides Mrs. Hoyle they gave to the world Dr. W. I. Cranford of Trinity College, Mrs. E. J. Poe of the Western North Carolina conference, and Prof. Wade Cranford. In 1886, fresh from college, a teacher though I had not attained my majority, I came in close contact with this great family and my life has been richer for it all these years. Civilla was at that time a quiet, studious, promising Christian girl. She had been converted at the age of twelve. My next knowledge of her was when the tragedy of her life had just fallen on her. At the threshold of college, filled with high ambition, her eyesight had failed, and fearing that complete blindness was approaching, she was at that time a student in the school for the blind at Raleigh. Years passed before I was again brought in close contact with her life. She had become the wife of Rev. John W. Hoyle of the North Carolina conference, October 28, 1896, and they had for years been serving God and His church. Due to many reasons they had had a hard yet happy life. Heavy charges, inadequate support, and frequent moves may have made life look discouraging at times, but through it all she trudged heroically at her husband's side and in every sense was truly a "minister's" wife. Despite the many outside duties demanding her time she was never lacking nor tiring in her attention and devotion to her children; to the limit this good woman was a real mother to her children. Happily and cheerfully she toiled, serving the people and administering to her family. Under it all her health broke, but her faith failed not. She endured unto the end. Her's shall be the crown of life. I cannot do better in summing up the life of my friend than to quote from a letter which her daughter, Mary, teacher of Latin in Ferrum school, wrote me. She who knew her mother as perhaps no one else could know her says: "You know about her family and also how noble, pure, good and consecrated she was. When she died she had reached the sixtieth chapter of Isaiah in reading her Bible through the forty-third time. She was truly the best woman I have ever known; and through these long years of suffering she was so heroic, so noble and so brave, and so often remarked, "The more we suffer, the more we become like our Master." Besides M ary there are four children: Rev. John W. Hoyle, Jr., of the W. N. C. conference; Elizabeth, a teacher; J. Cranford, a student in Rutherford College, and Eunice, a student in Ferrum school. These with their father, Rev. John W. Hoyle, Sr., now a member of the S. C. conference, survive to mourn. Black is their night. But their hearts are gladdened with the sweet music of imperishable memories, and they wait with sure hope the dawning of the eternal day.

N. H. D. Wilson.

RESOLUTIONS OF RESPECT

Whereas, the great Father of us all has seen fit to call from our midst our dear sister and co-worker, Mrs. J. B. Taylor; therefore be it resolved:

First, That we, the Ladies' Aid and Missionary Society of Park Avenue M. E. church, Salisbury, N. C., cherish her memory and try to follow in her footsteps by always doing the best we ca nto help carry on the work of our Master.

Second, That we thank our heavenly Father for her patient and cheerful Christian life that she lived so beautifully before us each day.

Third, That we extend to her loved ones our heart-felt sympathy and pray God's blessings upon her children and grandchildren.

Fourth, That a copy of these resolutions be sent to the bereaved family, also a copy to the Salisbury Evening Post and Christian Advocate, then a copy be included with the minutes of both the Ladies' Aid and Missionary Society.

We loved her but God loved her best. Today we feel in our hearts that she is supremely blessed.

Mrs. H. H. Robbins,
Mrs. W. E. Daniels,
Mrs. N. C. Hoffner,
Mrs. J. N. Moose.

STEVENSON—Sacred to the memory of Mrs. Carrie Stevenson, wife of R. T. Stevenson, born May 18, 1872, died October 6, 1923, age 51 years, four months and 18 days.

She was married to R. T. Stevenson September 11, 1898; a devout Christian, being soundly converted in early life and joined Belford M. E. church, South, Spring Hope charge.

She was a woman of intelligence above the average in every respect, respected and loved because of her kindness of heart and sympathy for all who needed her services. She leaves a husband and seven children, a large number of relatives and friends to mourn their loss.

The large attendance at the funeral and the beautiful floral offering placed upon her grave showed the appreciation of her many friends.

She has gone to her happy home, where no suffering con touch her, and her entire life beckons her family and friends to "that home not made with hands eternal in the heavens." Let us all follow her to that glorious rest that remains for the people of God.

She has gone but no forgotten.
(Husband) R. T. Stevenson.

PAINFUL NEURITIS

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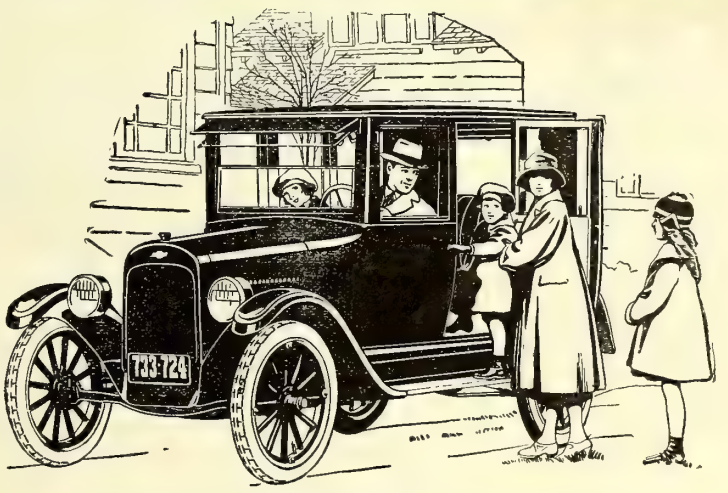
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W. E. WEBB, Secretary
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In Memoriam

CANIPE—On February 3, 1924, the death angel visited the home of Brother and Sister Alvin Canipe and took from them their sweet little girl, Lena May. Lena May was just a bud, not quite a year old, when she went to bloom in heaven. We pray that the heavenly Father may comfort the grief-stricken hearts of her father and mother. J. E. B. Houser, Pastor.

FLEMING—On December 30, 1923, death came into the home of Mr. and Mrs. E. A. Fleming of Boonville, N. C., Route 2, and claimed for its victim Kenneth Charles, their little nine-months-old son. Pneumonia was the immediate cause of its death. The funeral services were held by the pastor. The little boy was laid to rest at Mt. Pleasant, the home church of the parents. The father, mother and three brothers survive. R. E. Ward.

STALLINGS — Elizabeth Elmore Stallings was born January 7, 1847, died January 12, 1924, age 77 years and five days. She was married to Henry D. Stallings, who preceded her to the grave May 17, 1844. There was one child born unto them which died in infancy. She was converted and joined the Methodist church when 12 years old, and lived a faithful life until death. She leaves one brother and two sisters to mourn her departure. She was buried at Bethel, funeral services being conducted by her pastor.

J. N. Randall, P. C.

RICE—Waitus Rice, son of A. W. and Annie Rice, died December 20, 1923, from the effects of flu and pneumonia of several months ago. He was just in the prime of young manhood when stricken down. He was a member of Bethlehem church in Bladen circuit. He had been superintendent of the Sunday school here the year before he was taken sick.

He wented get well and believed he would till just a few days before his death. He told the writer that he was ready. He had great peace and died triumphantly.

In the presence of loved ones and friends we laid him to rest in the cemetery at Bethlehem till the resurrection morn. G. H. Biggs.

CULBRETH—Mrs. Maggie Pearsall Culbreth was born February 3, 1859; died January 4, 1924, age 64 years, 11 months and one day. She was married to Mr. W. K. Culbreth in 1883. To this union three children were born—John Culbreth, who died five years ago, and two daughters, Mrs. N. C. Stubbs and Mrs. R. T. Gaitley.

Mrs. Culbreth was a consistent member of Pine Grove Methodist church and will be greatly missed by that congregation. She was laid to rest in the family cemetery January 6. Funeral service was held by the writer, assisted by Rev. Mr. Paul of the Baptist church.

N. L. Seabolt, P. C.

BRAFFORD—The subject of this sketch was born in Chatham county about 75 years ago and passed into the great beyond January 27, 1924. She was Miss Phoebe Hadley and married William Brafford. Of this union there are four children, three boys and one girl, all of whom are living. The husband died many years ago.

When only about 15 years old Sister Brafford was genuinely converted and united with Pleasant Hill Methodist church and was a true, loyal member until called home.

About three years ago she came to Jonesboro to live with her daughter, Mrs. W. E. Rives. Last fall she met with a serious accident by breaking one of her limbs. From this she began to fail in health and body. A great sufferer yet bore it patiently. A truly good woman is gone and a Christian mother. We carried her back to the Chatham hills and laid her tenderly in the church cemetery, where she had served the Lord so long and faithfully. May the Lord bless the grief-stricken family. She is at rest and is waiting for us over there. B. E. Stanfield.

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McILWINEN—Bro. John H. McIlwinen was born near Carthage, N. C., in Moore county, August 25, 1852. He was married twice, first to Miss Mary Kate Morgan of Hope Mills, N. C. To this union there was one child born, John H. McIlfinen, Jr. His second marriage was to Miss Mattie Baker of South Carolina. She was a daughter of Rev. W. B. Baker, who was a life long member of the South Carolina conference. She survives her husband, together with one daughter, Mrs. Mary Hubbard.

Brother McIlwinen was a great lover and supporter of the Methodist church of which he was a member so long. To know him meant to love him, for he was kind and helpful to all. The last three years of his life was afflicted, yet his great spirit manifested itself in patience, love and deep gratitude. A great host of friends and loved ones regretted very much to give him up, but on October 29, 1923, he passed from us unto his reward. At the time of his death he was living on his elegant farm out from Fayetteville in Seventy-first township.

The funeral was conducted from the home by his pastor and interment made in Morgan cemetery near Laurinburg, N. C. We are comforted in knowing while he cannot come back to us we can go to him.

W. L. Maness, P. C.

HARTSELL — Esther Clementine Hartsell was born February 11, 1838; was married twice, first to Hamby Smith. To this union was born one child, a daughter, who was married to John Johnson, but has since died. The second marriage was to Columbus Blackwelder, with whom she lived for 50 years, but about six years ago he died. To this union were born eight children, two of whom died in infancy. Three daughters lived to be grown, and two of them married but all have died, leaving only the three sons, Rev. M. A., who is one of our members and who lives three miles out from Concord, and with whom the mother lived since he had been married; Mr. Edward of Concord, and Mr. Charley of Salisbury; and these three sons are the only members of the immediate family who survive her.

Sister Blackwelder first joined the St. John's Lutheran church, where she remained a member till about 30 years ago, when she joined the M. E. Church, South, at Rocky Ridge, and later moved her membership to other places where they have lived, and finally to Westford church, where she spent her last days as a faithful member.

At 6:15 Saturday morning, February 2, she passed quietly and peacefully to her eternal home at the age of 85 years, 11 months and 22 days. She expressed her readiness and willingness to go.

About 40 years ago she became a great sufferer and the doctors did very little for her except to give her morphine, and she was thus brought under the influence of this powerful drug, which held her in its grip till about eight years ago, when she was instantaneously and completely delivered from this bondage in answer to prayer. Her son, Rev. M. A. Blackwelder, had been praying for seven years and finally the answer came in complete deliverance, and contrary to the notion of some that she would die if she quit the use of morphine. She did not suffer inconvenience, and was completely sustained by divine power, and improved in health and took on flesh and was stronger than before. May the Holy Comforter comfort, sustain and bring all the dear ones to meet her in glory. Her pastor, E. Myers.

CHAPMAN—David Alexander Chapman was born October 6, 1850, and departed this life February 8, 1924, making his sojourn here 73 years, four months and two days. He was converted and joined the Methodist church at the age of 13, and lived a faithful Christian life until God called him home. He was faithful to his church and pastor while he lived. He was married December 24, 1871, to Mrs. Adaline Boils. To this union were born four girls, three of which survive, one having died in infancy. There is also one stepson and one adopted son, one brother and one sister left to mourn his departure. Father, grandfather and brother has been taken from our midst; his toils and cares are over, but we shall meet him again some day where parting is no more. J. N. Randall, P. C.

RAY—On the early morning of December 22, 1923, Mrs. Christian A. Ray passed to her reward. She was born September 29, 1840, and at her death was 83 years, two months and 23 days old. She was the youngest child of Mr. and Mrs. Thomas McKay, and was married to William B. Ray in 1862. Mr. Ray died February 10, 1913. The parents are survived by three sons and two daughters—Walter Ray of Ocala, Fla.; Milton Ray of Aquila, Arizona; Addison Marvin Ray of Palatka, Fla., and Misses Emma and Roberta Ray of Lane, N. C.

For several years Mrs. Ray was afflicted, but all her needs were cared for at the hands of her children in a most beautiful, loving and sacrificial way.

Mrs. Ray was a lovable Christian woman. At the age of about 24 she became a Christian and joined the Methodist church, and lived a consecrated Christian life until the end.

In the absence of her pastor, the funeral was conducted from Lane Methodist church of which she was a member. Interment was made in the McKay cemetery seven miles out from Fayetteville. A great company of friends gathered and beheld as we laid he body to rest in a most beautifully decorated grave, and beneath a covering of floral designs, numerous and most beautiful.

May God bless and keep unto eternal life all the friends and loved ones of our departed friends.

W. L. Maness.

INMAN—Mrs. W. H. Inman was born August 30, 1870; died November 19, 1923; aged 53 years, two months and 19 days. She joined the Methodist Episcopal Church, South, at the age of thirteen years and lived a consistent life. She was truly a home missionary worker. She rendered a great service to the church of East Lumberton. We feel it a great loss to this church even though she was a member of Chestnut Street church.

She leaves a husband, four sons and four daughters and two brothers to mourn their loss. May the good Lord comfort them in these hours of sorrow. N. L. Seabolt.

RESOLUTIONS OF RESPECT

Whereas, God in His providence has called to his final reward our brother, S. W. Flowers, be it resolved by the members of the Men's Wesley Bible Class of the Mount Olive Sunday School:

First, That while we are deeply grieved at our loss of his friendship, his happy smile and congenial companionship, we realize that our Father "doeth all things well," and we bow in humble submission to His will.

Second, That we extend our sympathy to his bereaved family and commend them to the heavenly Father for the comfort that earth cannot give.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the family of Brother Flowers, a copy to the Mount Olive Tribune and one to the Christian Advocate.

H. D. Andrews,
H. C. McPhail,
A. M. Cox,
Committee.

McLEOD—The subject of this sketch, Louis M. McLeod, was born near Swann Station October 20, 1881, and died February 3, 1924. She was the oldest son of Bro. F. M. P. McLeod, his mother having died while Louis was an infant.

In August, 1907, he was married to Miss Lena Cameron, who with six small children survive.

It was during the pastorate of Rev. D. L. Earnhardt that Brother McLeod was happily and genuinely converted and united with Morris Chapel church October 1, 1898. Since that time he has lived a Christian life and often during revival meetings his cup of blessing would run over and he would shout the praises of God before the whole congregation. He was kind-hearted, cheerful and of a happy, sunshiny nature and was beloved by all.

He suffered intensely and death was a great relief. His funeral was held at Morris Chapel church February 4th, a large crowd being present to honor his memory. His body was laid to rest in the church cemetery.

May the Lord visit the fatherless children and widow and all the other relatives and friends in their affliction. We believe he was a good, true man and has entered into the rest that remains for the children of God.

B. E. Stanfield.

NORTH CAROLINA
Christian Advocate

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First Methodist Church, Wilson, in which will be held April 1-2-3 a Conference-Wide Sunday School Conference, North Carolina Conference. Picture shows also Wilson's new Departmental Sunday School building, recently completed, costing approximately $80,000. Rev. F. S. Love is the pastor.

All roads—railroads, sand-clay, hard surface, et alia, will lead to Wilson Tuesday morning, April 1, for at 3 o'clock in the afternoon of that day, in the First Methodist church, Wilson, will convene the big Conference-wide Sunday School Conference which the North Carolina Conference, through her Sunday School Board, is sponsoring and which Sunday school leaders from every district in the conference have already signified their purpose to attend. A carefully worked out and thoroughly worth-while program has been arranged, widespread interest is being shown in the conference, and Wilson is expecting to entertain 400 or 500 delegates for the three days of the conference.

Convening Tuesday afternoon. there will be afternoon and evening sessions Tuesday, morning, afternoon, and evening sessions Wednesday, and a morning session Thursday, the conference coming to a close at noon Thursday. There will be general sessions in which all the delegates will meet together for the discussion of live topics of common interest and for the inspirational addresses and also departmental sessions, the elementary workers meeting as an elementary section of the conference, Wesley Class workers as a Wesley Class section, and pastors, superintendents, and other administrative workers as an Administrative section.

Outstanding Sunday school leaders of the Southern Methodist Church will take part in the program. Those already definitely on the program are M. W. Brabham, head of the Department of Sunday School Administration, General Sunday School Board; Miss Minnie E. Kennedy, elementary superintendent of the General Sunday School Board; Miss Lucy Foreman, head of the Department of Intermediate-Senior and Young People's Work of the General Board; Prof. H. E. Spence, head of the Department of Religious Training of Trinity College and chairman of the North Carolina Conference Sunday School Board; Miss Georgia S. Keene, conference elementary superintendent, and L. L. Gobbel, conference superintendent of Sunday school work. In addition, negotiations are under way for an outstanding platform speaker for a series of inspirational addresses.

This conference, ordered by the annual conference in session at Elizabeth City last November, is a development and an enlargement of the old Wesley Bible Class Federation idea and, in a sense, so far as the North Carolina Conference is converned, will take the place of the federation. It will embrace all departments of Sunday school work. It has for its aim the study and adoption of plans for making more effective the 729 Sunday schools of the conference which now have an enrollment of 90,220 pupils and for reaching the thousands who are not now receiving any religious instruction whatever. Great progress has been made in Sunday school work in recent years, and militant Methodism meeting in Wilson in April will plan further advances.

Each charge was given the privilege of sending three delegates, and the majority of them have already sent in the names of their representatives. In addition to the delegates from the charges, all the presiding elders, district Sunday school officers, and members of the Sunday School Board are expected to attend.

Let every Sunday school worker of the North Carolina Conference plan to be on hand at Wilson for this great conference. It will do you good and result in good to your Sunday school. All aboard for Wilson!

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A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

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To all preachers of the Gospel, year	1.00

WHAT SORT OF METHODIST AM I?

We believe in a whole-hearted loyalty—loyalty to one's household, to one's nation, to one's church. The hearthstone, the flag, the sanctuary call for an unbounded allegiance. Our emphasis just now is upon the last of these, the church.

And in writing specifically to Methodists, we insist upon a loyalty that is unstinted on the part of Methodist people to the Methodist church.

This implies in the first place loyalty to Methodist doctrines. Some of these doctrines, which are the doctrines of all evangelical churches,have in recent months been the occasion of considerable agitation in the public prints. The average man cares little for doctrines of the church till they become the subject of newspaper controversy, then you can get his ear, but hardly till then. Among these doctrines that have been the subject of discussion in some quarters is the deity of Jesus Christ and those which accompany it—the virgin birth, a vicarious atonement, and the resurrection of Jesus, though strange to say little has been said about the second of these.

All of these are the accepted doctrines of the Methodist church, and call for a whole-hearted loyalty on the part of the people called Methodist.

The same must be said about the doctrine of the inspiratiion of the Holy Scriptures and the sufficiency of this Revelation as a rule of faith and practice.

For these doctrines already mentioned and for the whole catalogue of Methodist doctrine as contained in our Methodist standards, we stand squarely and without equivocation and at the same time insist that such is the duty of every Methodist. But we go further than this and while loyal to Methodist doctrines we are also loyal to Methodist institutions. Loyalty to Methodist doctrines is only a part of the loyalty demanded of Methodist people. There must be a loyalty also to Methodist institutions.

For instance, the Methodist church has schools, colleges, and universities quite a few, and these call for our loyalty. While insisting upon loyalty to the doctrines of the church shall we overlook these institutions of the church?

Our church has, also, a great number of publications, periodicals of sundry kinds: Quarterly Review, general and conference organs, Sunday school literature, missionary literature, etc., and all this has a claim upon our loyalty. Are we giving it?

Furthermore, there must be loyalty to our leaders, if we as a church succeed in the work whereunto God has called us. For a man to cry out in behalf of sound doctrine and in the next breath seek to destroy the influence of Methodist leaders or register a boycott of Methodist institutions is to say the very least guilty of an amazing inconsistency.

Our loyalty knows no limits except the boundaries of our Methodism. It takes in all our doctrines, the Wesleyan experience, our schools and colleges, our periodicals, our bishops, everyone of them, and every other Methodist preacher in good and regular standing. And in addition to these, that out of which all the rest is made—the great body of Methodist laity.

TO THE METHODISTS OF THE ALBEMARLE COUNTRY

By C. E. Culbreth.

Many of the preachers and congregations are making their plans for Easter services. There are two things, one or both of which can be done very effectively at Eastertide. The first of these is a program of evangelism. The other is the taking of an Easter offering. Some of the congregations have prepared for their revivals to come some time later in the year. Should any pastor be satisfied to wait till summer or fall to gather in the church at least the Sunday school boys and girls who are old enough to join the church? In many congregations there are also men and women who have been hesitating about coming into the church. Many of these if approached by the pastor during the stimulating influence of the Easter occasion can be reached and saved for the Master's use. As the Master rose from the grave men should rise out of their sins on this glorious occasion.

Then each year an increasing number of congregations plan to raise part or all of their conference collections at Easter. I cannot think of any reason why this should not be so. On the other hand there are at least three reasons why we should seek to get our collections at Easter. The first is that the church needs the money. The mission preachers in our own conference and outside need the money. Brother Barnes never tires of telling us of the needs of the orphanage, which is dependent in a large degree upon these collections. Again if all the collections are left till the close of the year it frequently makes it difficult if not impossible to get them at all. Then there is the spiritual benefit derived from the association on our part with the great sacrifice which Jesus made for us.

Will not the officials and leaders of every congregation heartily co-operate with the pastors in their efforts to reach and save for the Master the unsaved members of the congregation, and secure just as large a part of the conference collections as can possibly be collected? We are anxious that every church plan an effective Easter program.

SEVEN THOUSAND BEHIND PRISON BARS

According to a recent survey by a professor in Johns Hopkins University, there are 7,000 persons, who have enjoyed the benefits of a college education, inmates of the prisons of this country. The survey shows, also, that the vast majority of these became criminals after the age of forty, and are serving their first terms. The few women among the number were convicted of murder or manslaughter, the men were not guilty of crimes of violence, but had been sent to prison for forgery, swindling and such like.

Evidently, a sojourn in college halls is not a guarantee against a term within prison walls. Intellectual training is no panacea for crime. It only shows that the trained enter into crime with greater skill and deliberation.

By the foregoing facts and figures we are again reminded that the most fundamental and important things in all education are morals and religion and any system of education which does not teach these should be eliminated from the whole social fabric. Ignorant thieves are less effective in their violations of property rights than educated thieves. Training only increases a scoundrel's proficiency.

WHAT SOME ARE DOING AND SAYING

By the Business Manager.

Please read what this good woman says about the Advocate: "The Advocate has been coming to our home for many years. I don't see how any one can do without it and be a live Christian. I had rather know what God's people are doing rather than the world. The editorial paragraphs in each issue is worth more than the price of the paper to say nothing of the rest of the good reading matter that it contains. I hope every church member will realize their need of it." Thank you very much, sister. You are right. You have a preacher who puts the Advocate in the homes of his people, realizing the help it gives him.

And now Rev. B. H. Black, always popular with his folks, and a good friend of the Advocate everywhere he goes, has sent in a large list of new and renewal subscribers and the check came along. Well, Ben, we always did love you. We are glad that you are having such a fine start among that choice people at Stantonburg.

A few years ago we found George Perry down in Chatham county, and after earnest effort got him off to school. He made good and is still making good. He is one of North Carolina Methodism's strong young men. Down at Weldon where he was sent after four fine years at Carthage, he has entered upon what promises to be a great pastorate. His people are in love with him and he is highly pleased with them. Mrs. W. T. Shaw, one of the great women of that great church, has, in addition to her other duties and responsibilities, taken charge of the Advocate campaign in Weldon. Our mails Monday brought us a long list of new and renewal subscribers from her. Brother Perry in writing says they are not done yet. The Advocate bows with grateful appreciation to Sister Shaw and Brother Perry.

The Danville Methodist says:

"'Editorial Paragraphs' on the first page of the North Carolina Christian Advocate, published at Greensboro, N. C., is good value for the price of the paper, to say nothing of the other fifteen pages of choice reading matter. North Carolina Methodism is fortunate in having such an ably conducted organ."

NOT OF MAN BUT OF GOD

To even hint in the public prints that the great leaders of the race had faults or imperfections seldom fails to arouse a storm of protests on the partof their ardent admirers. There are so many people who confuse greatness and perfection to such an extent in their own minds that any reference to weaknesses or imperfections in a man like George Washington, Abraham Lincoln, Theodore Roosevelt, or Woodrow Wilson, appears to them to be nothing but false accusations born of ignorance or malice. And even men of discrimination seem to think not all the truth should be published about their mighty men.

But God is not guilty of such confusion, neither does He hesitate to speak freely of the shortcomings of His greatest servants.

If the Bible had been a book of human authorship there would have been a great amount of whitewashing. In fact, some of the men who appear therein seemed to sorely need it. But God without apology or explanation sketches their lives and characters just as they were. The spots and winkles appear everywhere. For that reason it is a great human picture gallery and, at the same time, these facts proclaim that the Book is not of man but of God.

AN EXCELLENT METHOD OF DEBATE

It is said that an infidel upon one occasion challenged Dwight L. Moody for a debate. In reply Mr. Moody proposed that each of them open up a mission in the slums of some city and allow the results of their work determine which of the two should be accounted winner in the contest.

Nothing could better than this illustrate the wisdom and practical common sense of that great Christian preacher. At the same time it suggests an excellent method for men of the present day to adopt for the settlement of many points of controversy. And it is distinctly the method of the Master. Not by the noise they make, nor the zeal they display in the use of hot words, but "by their fruits ye shall know them."

"Although less than thirty per cent of the total, the farm population of the United States is carrying more than thirty-five per cent of the child population. The farm educates this excess of youth and turns it over to the cities at the producing age."

PEOPLE AND THINGS

Mrs. O. C. Fortenberry, who has been ill for three months, is improving slowly.

Rev. J. F. Moser and not J. F. Armstrong will help Rev. Robt. E. Hunt next week in a meeting at Bethel.

The committee on entertainment of the general conference of 1926 will meet in Louisville, Ky., May 1.

"I will be open for engagement to conduct the singing in revival meetings after April the first." J. C. McGinn, Granite Falls, N. C.

Mr. L. L. Gobbel furnished the "copy" this week for front page of the Advocate which has also the admirable cut of the church at Wilson.

The Shelby Methodists have sold their old church property for $35,000. They are to have the use of the building till the new church is completed, which will probably be this fall.

Rev. E. P. Billups will be glad to assist the brethren this spring and summer as a leader of the music and in the young people's services in their revival meetings. Those interested will address him at Box 1035, Charlotte, N. C.

"Raised $40,000 for an educational building in a week. Stewards granted me a three weeks' winter vacation. Made trip from Marion to Miami in four days in Dodge sedan. Have June climate here with flowers, fruits and vegetables in abundance. Miami is a winter paradise." Poovey.

The dramatization of "Crossroads" is ready for delivery. If any society of the church would like to have fifteen copies of this drama for the purpose of giving the play to assist the charge in raising its quota for Superannuate Endowment, write the Board of Finance, Security Building, St. Louis, Mo., and the fifteen copies will be sent promptly.

Rev. H. M. Blair is back at home from the hospital, where he underwent an operation a few weeks ago, and is getting on fine. He is up the greater part of the day, has a good appetite ad feels well most of the time. He has plenty of time to read letters from his friends and would, we are sure, appreciate the thoughtfulness of his friends who will write him while shut in at home.

The general boards of the Southern Methodist church wil meet as follows: General Hospital Board, Atlanta, April 16; Sunday School Board, Nashville, April 16-8; Board of Finance, St. Louis, April 16-18; Board of Education, Nashville, April 22-23; Board of Finance, St. Louis, April 28-29; Board of Church Extension, Louisville, April 30 to May 1; Committee on General Conference Entertainment of the Methodist Episcopal Church, South, Nashville, May 7; Board of Missions, Nashville, May 6-9; Epworth League Board, Nashville, May 13-14.

Howard Jones, who becomes mentor of athletics at Trinity College, on the day of his arrival when guest of honor at a civic club in Durham announced that he stood for clean athletics. "We may not always win," said he, "but we will be good sports and play clean." That sounds good to us and is in accord with his fine record at the University of Iowa. His coming to Trinity has created widespread interest in college circles and he promises to be a great asset to the department of physical training in North Carolina and in the South.

At Main Street church, Rev. T. A. Smoot has started out upon his second year's pastorate to this splendid congregation. No pastor is held in higher esteem by all who know him. One of the greatest developments at this charge has been manifested in the attendance upon the week-night service, the average attendance for the past month exceeding one hundred and fifty, while the congregations upon the Sabbath services show a great increase. The Sunday school, with A. D. Keen as superintendent, shows growth since the new plant has been erected. Every department of this school is under the best of management. The ladies of the church have formed circles for the increase in the interest in home and foreign missions, which has had the effect of bringing them more closely in personal contact ,thereby very greatly increasing their efficiency. This church, the mother of Danville Methodism, never enjoyed a greater era of prosperity than it now enjoys under the pastorate of its present pastor.—Danville Methodist.

Rev. Harry M. North will assist Rev. W. L. Sherrill in a revival meeting at Leaksville beginning March 23. The Leaksville people may expect some very fine preaching.

Rev. S. A. Cotton, presiding elder of the Washington district, has secured Rev. J. L. McNeer as pastor at Swan Quarter to succeed Rev. W. P. Constable, deceased.

Mr. Junius Wrenn, treasurer of the Board of Finance of the North Carolina conferences, announces that the special fund for superannuates and widows of deceased members, which was taken Christmas, will be ready for distribution about March 15.

Prof. R. L. Flowers of Trinity College is rapidly improving from an operation that he underwent two weeks ago in the Polyclinic Hospital, Philadelphia. This is good news to his friends everywhere. He is expected home before a great while.

"Organ chimes installed previous week. Large communion Sunday morning and a full house Sunday night. Forty-four received into the church to date and first round of calls completed. Four thousand dollars paid in on Centenary Pay-Out campaign. Sunday school reached high water mark in point of attendance Sunday."—J. W. Harrell, P. C. Good for Centenary, New Bern!

"Why not renew your subscription to the N. C. Christian Advocate? No Methodist home can afford to be without it. If you are not a subscriber, keep it a secret till you can reach the preacher and hand him $2 and tell him to send it in quick, and then you will not be embarrassed when you hear some one talking about what they saw in the Advocate."—Rev. A. J. Parker in St. John and Gibson Messenger.

Three broadcasting stations in Chicago conducted a referendum for twelve days on the kind of music desired by patrons. Replies to the number of 263,410 were received from every state in the country and from many foreign countries. Classical music was desired by a larger number than jazz, and sacred music almost equaled dance music in general popularity. Over 67 per cent of the replies came from men. One grand opera singer, Miss Florence Macbeth, received 5,000 letters of thanks for one performance. Messages meant for MacMillan, near the North Pole, have been picked up in the island of Samoa, in the South Pacific.—Western Advocate.

When Will Hays stepped "down" from President Harding's cabinet to "elevate" the moving picture industry, very few thinking people expected any great revolution in the movie world, although many held their peace, preferring to give him the benefit of all doubts. He has had a good opportunity to demonstrate the value of his uplift program, and this is what the opportunity has meant to the public, according to the Civic Forum: He defeated a bill in Congress which sought federal control of the moving picture industry; he succeeded in preventing the Senate from carrying on a federal investigation of the industry; and he succeeded in defeating a movement in Massachusetts providing state censorship for pictures shown in that state. In fact it would be difficult to find anything that he has done in the interest of higher moral standards in connection with the industry. Practically every move under his administration has been favorable to the business and unfavorable to the public. Mrs. Merriman, chairman of the Better Films committee of the National Congress of Mothers and Parent-Teachers Association, is quoted as saying: "There are now very few films which can be endorsed. Three years ago we could have endorsed one-half of them. Last year we could endorse but one-third, and now the present is so low that it approaches zero." Mr. Hays is paid $150,000 a year to manage the industry, but it looks more like the industry is managing him. At any rate, it must feel that it is getting its money's worth.—Religious Telescope.

FAYETTEVILLE DISTRICT CONFERENCE—ATTENTION, VISITORS AND DELEGATES

Visitors from without the district please notify the pastor at once. Upon arrival in the city, all delegates will please go direct to the church. No trains will be met before Wednesday morning unless notice of earlier arrival has been received. Those coming by automobile will find parking space on or near the church grounds.

The conference will open at ten o'clock a. m. Wednesday, March 12. H. A. Humble.

THE NEW METHODIST CHURCH AT CAROLINA

Rev. Walter Patten is this week in Greensboro securing contributions for the new $210,000 Methodist church which is to be erected at the University of North Carolina. Work of construction is expected to begin in June of the present year.

Rev. Mr. Patten, the pastor at Chapel Hill, who has been chosen by the joint commission of the two conferences in North Carolina to canvass the Methodists of the state and secure the needed funds for the church, spoke most interestingly last Sunday night in West Market Street church and at the same time added interest to the occasion by the pictures of the University campus and buildings, and of the proposed church that he had thrown upon the screen. He showed also the present little Methodist church that seats 200 and is the only building we have to care for 700 Methodist students, 20 Methodist members of the University faculty and 200 Methodists who live in town. No other such tragic situation exists in North Carolina, where almost 1,000 Methodists are to be cared for in a house that seats 200.

The new church will be one of the most attractive church buildings in the state. We hope to run a cut of it in the Advocate at an early date.

James Gamble Rodgers is the architect. He is the architect for the Harkness Quadrangle at Yale which has cost more than $7,000,000. Mr. Rodgers is now designing the new library at Yale and has been chosen as architect for the Montgomery Ward Memorial building at Northwestern University, which is to cost $3,000,000.

The funds are to be provided for this church at Chapel Hill as follows: From the war fund of the Centenary $50,000; from the Board of Missions of the two North Carolina conferences $20,000 each; from the Board of Church Extension of the two conferences $10,000 each. This makes $110,000. The other $110,000 is to be secured from Methodists and friends of the church and University. Mr. Patten is at work and he is succeeding. He must have this money and is going to get it.

THE MT. AIRY DISTRICT CONFERENCE

The Mt. Airy district conference, the first conference of the year within North Carolina, met last Tuesday morning at Summerfield, 12 miles from Greensboro. The conference was largely attended and withstood surprisingly well the battalion of visitors which swept down upon it the first day.

The roll is an unusually long one, but we venture to mention the following: Miss Virginia Jenkins, of the Sunday School Department, and Miss Sallie Carroll, field secretary of Epworth Leagues, O. V. Woosley, M. W. Brabham, Ashley Chappell, W. O. Goode, J. W. Kennedy, T. V. Crouse, L. B. Hayes, G. T. Bond, T. A. Sikes, W. M. Curtis, J. A. J. Farrington, C. H. Ireland, J. H. Barnhardt, and S. T. Barber. Fortunately, not all of these were allowed to speak.

The reports of the pastors were all in when we arrived Tuesday afternoon except those from Mt. Airy and Pilot Mountain. H. K. Boyer among other things reported that Mt. Airy within the last twelve months had raised $40,000 in cash on the new Sunday school building which in every way is an admirable structure.

J. A. Cook said a new heating plant had been put in at Pilot Mountain and that the church is now heated with hot air, and in order to anticipate inquiring tongues about him on the floor of the conference, he quickly added, "the pulpit, also, is heated with hot air."

The conference met at 9:30, Rev. J. H. West, the presiding elder in the chair. W. M. Wall was elected secretary. Written reports were submitted by the pastors. Local preachers' characters were passed and licenses renewed of unordained men. At 11 o'clock W. M. Curtis and W. O. Goode spoke on education.

In the afternoon O. W. Woosley, H. M. Brabham and Miss Jenkins spoke upon the work of the Sunday school. These speeches were followed by an address on the Superannuate Endowment fund by Ashley Chappell. This in brief outline is the story of the first day.

The sermons and address of Dr. Ashley Chappell, pastor of Central church, Asheville, were an outstanding feature of the conference. His sermons Tuesday night and Wednesday morning and his address Tuesday afternoon on the Superannuate Endowment fund thrilled and delighted the big congregations that heard him.

THE METHODIST EPISCOPAL CHURCH, SOUTH, IN HARBIN, MANCHURIA, CHINA

By J. R. Moose.

The city of Harbin is largely composed of three cities known as the Old Russian Settlement, the New Russian Settlement and Chinatown. It has also a large settlement of Japanese besides a large population representing many of the nations of the world. Thousands of the inhabitants of the New Russian Settlement are refugees who have fled from Russia during the great revolution which has been going on since the World War.

The above named mission was opened in Harbin about two and a half years ago after a visit made there by Bishop Lambuth and some members of our Korea Mission. Mr. H. W. Jenkins was put in charge of the work and his first task was to erect a nice building which is now used as a residence for two families. Rev. George F. Erwin and his family were added to that work more than a year ago. Later the mission force has been increased by the coming of two young ladies, Misses Rumbough and Whal, thus making six members of the mission.

This work was opened in behalf of the Russian people and it is wonderful what a cordial reception they have given our missionaries. As yet no churches have been built; but regular services are held in rented buildings in three different parts of the city. Two primary schools have been opened; one of these has an attendance of about three hundred pupils and the other about seventy-five.

The people being reached by the mission are from the middle and the higher classes. Although the buildings in which they hold their church services are not large, ranging in seating capacity from about one hundred to about twice that size, still the attendance was good, the buildings usually being well filled at the regular services.

All the Russians call themselves Christians, as they were baptized in infancy and later in childhood received into membership of the Orthodox Church. They know little or nothing about salvation through faith in Jesus Christ, as they do not read the Bible and get very little of its teachings through their priests. I attended a service in the Orthodox Church and was much interested. All the worshipers stood, as they have no pews except just a few in the rear where invalids or very old people may sit. The whole service was conducted amidst strains of beautiful music on the piano and many stringed instruments. Amidst this music the worshipers come and as soon as they enter through the door they begin crossing themselves from chin to middle of chest, then across from shoulder to shoulder, at the same time bowing very low and advancing towards some life-size picture of Jesus, Mary or some of the many saints which hang on the walls or on stands in the building. After some time spent in bowing and apparent worship, they light a candle, which they have brought, and leave it burning before the picture to which they have been bowing.

At the call of our mission in Harbin, Bishop Boaz requested Rev. M. B. Stokes and me to go and help in meetings for some ten days or longer. The meetings continued two weeks with services morning and night at one place and only at night at the other two places; the attendance at all three places was very good, although the weather was so cold that the mercury constantly stood far below zero. Brother Stokes and I both agreed that we had never preached to people in any part of the world where both the attention and the appreciation seemed better. At the close of almost every service we held after-meetings for instruction and prayer with those who were interested. These meetings also were well attended. In our personal work with these people we found that they knew nothing of the new birth nor the witness of the Holy Spirit. The great truths of the Bible concerning sin and repentance, forgiveness and sanctification through and by faith in Jesus Christ were unknown to them. We preached these great doctrines to these people just as we would have done in America and the Lord manifested Himself in the presence and power of the Holy Spirit. Many of those who attended the inquiry meetings testified to a new found joy with shining faces. A good number expressed a desire to join our church.

Just one example to show the spirit in the meetings: Sunday night when I preached my last sermon my subject was "Heaven." At the close of the sermon I asked all who would promise to follow Jesus, trying to live according to His teachings, as given in the Bible, to come and give me their hand as a token of their pledge to try to meet me in the heaven of which I had been talking. About half the congregation accepted this proposition and when I looked into their faces I could not doubt their sincerity.

I thank the Lord that He gave me a part in these meetings in Harbin.

A COUNTRY PREACHER IN THE PIEDMONT HILLS OF CAROLINA

By E. C. Durham.

I think there's nothing finer
Than the hills of Carolina—
The Piedmont hills whereon my mother once did give me birth;
They're sometimes wet and muddy,
But then I read and study,
And after wind and sunshine—how I travel o'er the earth!

I love these Piedmont people—
A kind, hard-working people;
Perhaps I love them better 'cause I had my raisin' there;
But search o'er vale and mountain,
And drink of every fountain,
And you will find no better place nor people anywhere.

I'm back there now a-preaching,
And deeply I'm beseeching
The Father, Son, and Holy Ghost to help me serve them well,
As there I tell the story,
And work for Christ's own glory,
And carry out the program of so much to do and tell.

I'm right out in the country—
God's quiet, lovely country,
And it is just exactly where I've sought so long to go;
I'm seeking not a D. D.—
My pride is with R. F. D.,
And as I ride these country routes my heart does overflow.

It's greater than the city—
Here's more of love and pity,
And people have more time to think and great men choose to be;
And often while God's calling,
And while a town lad's faling,
I hear a red-faced country boy say, "Here am I, send me."

YESTERDAYS IN THE ITINERANCY

By Rev. M .H. Moore.

On the third day of August, 1878, I was licensed to preach by the quarterly conference of Warren circuit at Shady Grove church. James E. Mann was the presiding elder, J. R. Griffith was the preacher in charge and J. Buxton Williams was the secretary. I had not attained my majority, and had never conducted a public service, yet I was commissioned to assist the pastor during the remainder of the conference year, and particularly in a series of protracted meetings he was to conduct at all the churches on that large circuit. I was sent off to a church in Franklin county to begin a meeting the next day, while the pastor delayed his coming until the quarterly meeting at Shady Grove was over. For seven weeks I preached every day at these various meetings, Brother Griffith generally preaching in the morning and I in the afternoon. It may sound preposterous now to license a boy to preach who has had no experience whatever in public speaking, and require him to preach every day for seven weeks as a beginning. Yet that was the old-time way. The fathers said the way to teach a boy to swim was to pitch him into a mill pond where he would swim or sink, and the way to teach a young fellow to preach was to put him where he would have to do it. It was heroic treatment.

One hot afternoon, at a chruch near Warrenton, I thought I had made such a wretched failure in the pulpit that I determined to go back to my home in Halifax county and never attempt to preach again. As soon as the congregation was dismissed for the day, I slunk out of the church through the back door, intending to keep out of sight until the congregation dispersed and then make a final retreat. No Elijah under a Juniper tree ever suffered more than I did then. But, while I was thus hiding, Brother Griffith began to call me from the front yard, "Moore! Moore!" Of course I had to respond to a summons like that, and when I went up to him he said, "Here's a man who has been seeking religion for thirty years, and found it under your preaching this afternoon." And the man alluded to grasped my hand while the light in his face spoke of the new peace in his soul. I shall not attempt to describe the rebound in my own feelings. From the depths of discouragement I rode on the sky. Every doubt of my calling was silenced, and, in humility and joy, I said, "Lord, if you can make use of such preaching as I can do, you shall have the best that is in me." Now, after forty-five years of continuous itinerant service, in North Carolina, Colorado and Missouri, on circuits, stations and districts, I am conscious that I have tried to keep that vow, and I am glad those early doubts were overcome. As the shadows begin to lengthen about me, I know that if I had my life to live over again it would be lived in the ministry.

The North Carolina conference met that year at Tryon Street church, Charlotte. My home was with a good layman, Brother Hales, whose son, W. S. Hales, joined the conference a few years later. His house was filled with young preachers attending conference, and rollicking, laughter-loving Ben H. Hall was the life of the company. He was always telling some joke, or playing some prank, yet his mirth was of the most innocent sort. One never forgot that he was an earnest preacher—and an exceptionally good one—in spite of his nonsense.

Of connectional visitors, I recall only two who were present at this conference—Dr. O. P. Fitzgerald and Dr. A. W. Wilson. The former represented the publishing house, then bankrupt with a debt of $350,000 which the total assets of the concern would not have met by half. To sell bonds to pay off the indebtedness and put the publishing house on its feet was no small undertaking in the impoverished condition of the country. Dr. William Closs, veteran preacher and able logician and debater, had no sympathy with the enterprise. He had heard, too, that efforts had been made to collect something from the Federal government for damages done to the publishing house during he war and on the ground that the Methodist Episcopal Church, South, was always loyal to the Union. "If the government at Washington owes us anything," said he, "I want them to pay it, but not on such a lie as that; for, be it known to all men, the Southern Methodist Church was as rank a set of rebels as ever lived." And the conference applauded him heartily. He recited how much the publishing house started out with and wanted to know how long it could exist, with its debts paid and no working capital, when it had sunk three hundred and fifty thousand dollars in thirty years. Just then a young preacher, L. L. Nash, interposed with the observation, "Dr. Closs forgets that we have had a war." It was a center shot. That sentence seemed to turn the tide in the debate. I don't wonder that Dr. Fitzgerald afterwards said, in the Nashville Christian Advocate, that Nash came to his rescue that day "like Blucher at Waterloo."

Dr. Wilson represented the Board of Missions, of which he was secretary, and greatly impressed the conference by his missionary address, but it was his sermon on Sunday morning, lifting his great congregation to the mountain tops of spiritual vision and rekindling the sacred fire in every heart, which set everybody to talking about a new Daniel having arisen in Israel who would certainly be made a bishop.

The closing hour of the conference was a great occasion for the town. Everybody seemed to want "to hear the appointments read." No intimation of where a preacher was to be sent was allowed to "leak" from the cabinet in those days. The work of making the appointments was done in the utmost secrecy. It sat, almost trembling with excitement, until my name was called in connection with "Onslow circuit." It really did not matter where I was to go, but the profound secrecy of the business made me nervous. It was a barbarous custom which I am glad has been abolished.

A YEAR OF GROWTH IN LEADERSHIP TRAINING

By J. Q. Schisler, Assistant Director of Training Work, General Sunday School Board.

The work of teacher training has shown a steady growth each year since the adoption of the Standard Training Course by the General Sunday School Board in 1916. A number of the leading denominations in America use the Standard Training Course as the basis of their curriculum for training the Sunday school officers and teachers. The greatest increase in the number of awards on the Standard Training Course ever made in one year by any denomination in America was recorded by the Methodist Episcopal Church, South, during the calendar year, 1923.

There has been an increase in the number of credits awarded through each method of training work being carried on by the General Sunday School Board. This growth is indicative of a growing appreciation on the part of presiding elders, pastors, Sunday school superintendents and other officers and teachers as to the importance of Sunday school work and the need of thorough-going preparation for it.

Standard Training Schools.

In 1922 there were 126 Standard Training Schools conducted. These schools were awarded 9,007 credits. In 1923 there were 185 Standard schools awarding a total of 13,119 credits, an increase of more than forty-five per cent in the number of credits awarded. There are now 325 high grade instructors on the approved list of the General Sunday School Board for work in Standard schools. These instructors taught a total of 1,012 weeks in Standard Training Schools last year. The work accomplished in leadership training through these Standard schools is the equivalent of what would be done in ten schools of Religious Education each with a faculty of three specialists running for full nine months' terms with an average enrollment in each school of sixty-six.

Standard Training Courses in Colleges.

The texts of the Standard Training Course are being offered quite extensively along with other texts in the department of Religious Education in a number of our demnominational colleges. Credit is given by the General Sunday School Board to students in these colleges who take courses in Religious Education that parallel the units of the Standard Training Course when such courses are credited by the colleges and degrees. Professors of Religious Education in our colleges have exhibited sincere and growing interest in this work. The total number of credits awarded by the General Sunday School Board in 1923, upon the basis of this work, in twenty-two colleges of the church is 4,195.

Correspondence Work.

The remarkable growth in the number of Standard Training Schools, with the consequent growth in the number of credits awarded in these schools, has not surpassed the growth of training work which is being carried on through other types of training schools, through local training classes and by individual students. The total number of credits awarded in these phases of work in 1922 was 9,745, including credits awarded through colleges. The total for 1923, not including credits awarded through colleges, is 10,092.

A plan for correspondence work on the specialization units of the Standard Training Course was put into operation last year which doubtless has in it great possibilities for development in the future. That is called "Supervised Study by Correspodence." This plan contemplates giving expert advice and suggestions on the lesson papers which are prepared by the students who take these courses by correspodence. For this service a small fee is charged. Though this plan was not put into operation until October 20 of last year there were 188 pupils enrolled for this work by the middle of January of this year.

The painstaking care with which every detail of all this correspondence work is handled is indicated by the fact that during the past six years more than 51,000 examination papers have been handled in the office of training work, and only two papers out of this large number have been lost. Every effort is made to keep every detail of the records of this work absolutely accurate.

Leadership School at Lake Junaluska, North Carolina.

There was a new departure last summer in the Leadership Training School which is conducted annually by the General Sunday School Board at Lake Junaluska, North Carolina. Instead of the usual two weeks leadership school, which has been held annually for the past six years, there were three terms of two weeks each, and a six weeks' school running parallel. In the six weeks' school only advanced courses were offered. This plan will be followed again this year. The total enrollment in the school in 1925 was 696. This includes only those students who actually enrolled for work in the school and does not include any visitors. This is an advance of 242 over the highest mark in previous years. The total number of credits awarded was 686, which is 182 above any previous year.

Pastors' Schools.

In 1923, at the invitation of the Board of Missions the General Sunday School Board, through the director of training work, entered into active cooperation with the Home Department of the Board of Missions in plans for the promotion and support of pastors' schools. According to this arrangement one-fourth of the courses in the curriuclum for each school were to be courses in the field of Religious Education which the General Sunday School Board could credit on its Standard Training Cours From two to four of these courses have been included in the curriculum of each of the pastors' schools which have been held this year.

The total enrollment for actual class work in these twelve schools was more than 1,200. Many others were in and out, and 498 credits in the courses in Religious Education have been earned by pastors in these schools this year.



MISS MINNIE E. KENNEDY

Miss Minnie E. Kennedy, elementary superintendent of the General Sunday School Board, Nashville, Tenn., who, with Miss Georgia S. Keene, conference elementary superintendent, will direct the deliberations of the Elementary section of the Sunday School Conference at Wilson April 1-2-3. Miss Kennedy will also take part in the general sessions of the conference.



PROF. H. E. SPENCE

Prof. H. E. Spence, head of the department of Religious Training of Trinity College and chairman of the North Carolina Conference Sunday School Board, who, with Miss Lucy Foreman, head of the Intermediate-Senior and Young People's department of the General Sunday School Board, Nashville, Tenn., will direct the Wesley Class section of the Sunday School Conference at Wilson April 1-2-3. Both Professor Spence and Miss Foreman will also take part in the general sessions of the conference.

Total Awards Annually.

The increase of 1922 over previous years, as well as the steady growth of this work, may be indicated by the following figures giving the total annual awards during the past five years: 1919, 6,900; 1920, 11,900; 1921, 16,900; 1922, 18,750; 1923, 28,524. It will be seen that the increase of 1923 over the previous year's record is fifty-two per cent.

These figures for the first three years are approximate, since these calculations are based on the period intervening between the annual meetings of the General Sunday School Board which was not unifromly twelve months. There is, however, no duplication in the figures here given and the figures for the last two years are accurate.

STRAITS CIRCUIT

Who would like to hear a word from Summerfield's wide-awake Ladies' Aid Society?

We have been working almost a year and have made between two and three hundred dollars. Isn't that fine for eleven members? Can you beat it? Well, we did have a few more members during the summer months and we hope to have them with us again when school closes.

We have put a new roof on our church and are planning to beautify the inside. Pray for us that we may never grow weary in well doing, and that we may always be able to face life with faith and courage, for we know all things are possible to those who believe. Carrie L. Whiteheart,

ACTIVITIES AT LOUISBURG

Our Advocate campaign is now on for subscriptions. The money is coming in and we shall send you some next week. My messenger boys will do the work.

We have been having some interesting and helpul services the last few weeks. One was a sacred concert by the Louisburg College orchestra. Mrs. Honiker was in charge. Miss Aten was the pianist. Another service of great importance was a fine missionary pageant conducted by Mrs. T. B. McKinne. We have had a great rally day service. Next Sunday is our first dollar day. We work and save February 29, and give Sunday, March 2, in a special dollar day envelope. We shall let you know results.

O. W. Dowd.

PROGRESS AT STANTONSBURG

We have been on the job here since Thanksgiving and are getting our work in hand. As an evidence of not forgetting the Advocate I am enclosing check for 65 renewals and 17 new subscribers. Send me a check for my commissions.

We were kindly and cordially received the day we drove over by several at the parsonage, having the house warm and a bountiful hot supper. They soon left and we partook heartily of the meal and afterwards on investigation found the pantry well well stocked with all necessary supplies. And that was not the end, for the other churches on the charge have pounded us and it continues to come. All of which we greatly appreciate. But back of all this is the warm expression and thoughtfulness and consieration this people have for the pastor and his family. We are among some of the best people on earth and already fallen in love with them. We are endeavoring to give faithful service and praying that God may so use us that a deeper consecration of pastor and people may be accomplished. So that we may work together for a real revival and many lost ones be brought into the fold.

B. H. Black.

BETHEL, CHARLOTTE DISTRICT

I am sure that friends of this old church, especially former pastors, will be interested in the information that the congregation has been using the splendid new and thoroughly modern building for a month or more. Everything above the basement is complete except the furnishings. We are using the old pews and pulpit for the present, but expect to have the [illegible] place before the summer is go[illegible] to the demand for memorials [illegible] able to put beautiful art gla[illegible] the windows in the main part of the building at little expense to the regular building fund. Of course these add materially to the appearance of the building. There are seven large class rooms opening directly into the auditorium. Very little space is unavailable in these rooms when the auditorium overflows. Heat is provided by a thoroughly modern hot air furnace. This furnace has a real humidifier in place of the usual imaginary one. The basement (we do not plan to finish it at present) provides a large assembly room with ample space for class rooms, etc. When this is completed we will challenge any real rural congregation in the conference to duplicate our plant.

This enterprise was begun during the pastorate of Rev. R. F. Huneycutt, who deserves much credit for planning wisely. The present pastor found the foundation laid and much of the material on the gorund. To get where we are has required much struggle and has resulted in some heartaches, but by the blessings of God we have arrived. Everything considered, our finances are in good shape. All this speaks well for the loyalty with which the congregation, in the main, have backed up the enterprise.

As soon as the grounds are arranged we expect to let the Advocate readers see a picture of this church.

We are celebrating our entrance into the new quarters with a meeting which is to begin March 9. Rev. J. Frank Armstrong is to be the help. This is saying that the preaching will be well done. We request the prayers of the church that this may be a real revival. The laymen are holding preparatory services.

The church has full time services now and I think I can see evidence of progress in material as well as spiritual things.

We have not had a pounding, but it seems as if some of most of the porkers killed in the community have found an entrance to the parsonage.

Robert E. Hunt.

METHODIST SOUTHERN ASSEMBLY

The dates of assemblies and conferences have been announced as follows:

South Atlantic Divisions, Y. W. C. A., June 24 to July 4; Social Service Conference, July 6-13; Wesley Bible Class Federation, July 9, 9, 10; Leadership Schools under General Sunday School Board, first session July 15-29, second session July 30 to August 13, third session August 14-28; School of Missions, July 30 to August 13; Epworth League Conference, August 14-24.

Dates for the Board of Education and other institutes will be announced later.

J. Dale Stentz, manager of the Southern Assembly, announces that in addition to the usual forms of recreation—walking, driving, bathing, fishing, tennis, golf and baseball—the Assembly management has arranged a special program of pageants, dramatics, music, and chautauqua attractions for the following dates: July 16. 19, 23, 26, and August 2, 6, 9, 16, 22. Mr. Stentz says that the outlook is bright for a successful season and a record-breaking crowd in 1924 at this summer capital of Southern Methodism.

The commissioners of the Southern Assembly are Bishop U. V. W. Darlington, Huntington, W. Va., president; John R. Pepper, Memphis, Tenn.; T. S. Southgate, Norfolk, Va.; Bishop James Cannon, Jr., Washington, D. C.; E. L. Brown, Asheville, N. C.; H. J. Sloan, Waynesville, N. C.; F. D. Jackson, Tampa, Fla.; Dr. Geo. R. Stuart, Birmingham, Ala.

THE WONDERFUL AT OLD TRAP

It is just simply wonderful how business keeps up around Old Trap. We have been the recipients of many expressions of kindnesses since we have been here. They have even aroused the stork and she swooped down February 25 and left us a—well, a beautiful little baby girl. You may tell our friends if you will.

Brother Jim Holmes of Shiloh is fast recovering from a severe attack of pneumonia.

Brother Peter Burgess at Old Trap, who was paralyzed a few weeks ago, is also able to go out a little now.

S. Salyer.

JENKINS MEMORIAL

Three months have passed since I came to this charge and I am still happy in my work. I have some as loyal people as I have ever seen. Thus far I have found this people as easy and as pleasant to work with as any I have ever served. We have splendid congregations that give the best of attention and often express themselves as being benefited by the sermons they hear.

The ladies have not let up in their efforts to make us comfortable in the parsonage. We have a nice lattice fence between the parsonage and the homes on either side of us and we hear rumblings of a plan among the men to paint our house for us.

A few Wednesday nights ago as we opened the door to go to hold prayer service we were greeted by Sister O. L. Davis and her junior leaguers, who loaded us down with apples, oranges, bananas and other good things. We expressed our thanks and went to hold prayer service. After getting back home from prayer service we heard a knock at the door and when we opened it we were met by a throng of men, women and children who marched to the dining room and loaded down the table with good things to eat. With our eyes and voice full of tears we engaged in prayer with them and then they left us. Later Mrs. Jenkins and others at the Orphanage added to what had already been done.

I want to say I have never seen a finer body of workers anywhere than those in charge of our Orphanage. And our children, why they can't be surpassed by any. If every Methodist could see the work at the Orphanage as I, who go into every building each Monday and talk with each matron and the teachers and the superintendent, see it they would give to it so freely and so bountifully that Brother Barnes would never again have to even state his needs. I believe that every cent given to this great home is bearing a harvest to the honor and glory of our Lord.

Friends, give us your most liberal support to this, the greatest home in North Carolina. W. H. Brown.

ON THE DAVENPORT CAMPUS

On Tuesday afternoon, a week ago, many a Davenport student sat at her window and wondered whether the scattered, lonely flakes were a reminder or a promise. But they proved to be an earnest of what was to come, for on Wednesday morning the Hill woke to a white and spotless world. Before the first class half the student body descended to the storeroom and brought out every available sled. On the long hill before the main building the sleds flashed down, meteor like, to the accompaniment of ear-splitting encouragement from the sidelines. Everybody stood on tiptoe to see each sled off, waiting then in breathless excitement to see whether it would overturn. If it did, the whole crowd yelled in unison and then pressed forward to be "next."

No country lad of the early eighties ever toiled more energetically and assiduously at the end of his tow rope, a crude and formless sled dragging behind him, than did these rosy-cheeked girls at their own aristocratic flexible flyers. And a spill? It was nothing. The spillee crawled to her feet, dug the snow out of her eyes, gave her bobbed hair a fillip, and set out up the hill to try it again. And big or little brother couldn't do better than that.

And the faculty? Only a bare half dozen dared to venture out. So long as they behaved themselves they were safe enough; but once any of them made a movement toward scooping up the material for a snowball his doom was sealed. One temerarious individual was unintentionally the recipient of a snow bath, complete in every particular. But everybody had a "gorgeous" time without even a bruise to lesson his enjoyment.

The snow was particularly welcome, in that it served to break the emotional tension o nthe campus that followed the news of the death of Katherine Craven, daughter of the former president of the college. Katherine's death came as a shock to both student body and faculty. It was known that she was ill, but not one for a moment thought of her dying. She had lived for years on the Davenport campus, and several of the girls had known her intimately. Too, the fact that her father had been president of the college lent an added sadness to her untimely death.

Mr. Kraft left Lenoir Tuesday morning to attend the funeral, carrying with him a sympathetic expression of commiseration from the whole college community. W. R. Bourne.

BIG PLANS FOR THE YEAR AT BURGAW

Our people at Burgaw and also the other churches on the circuit are planning the most extensive work for this year that has ever been undertaken in the history of the church. From the interest that is being manifested great things will be accomplished for God and the church. Our people are united in giving the preacher in charge, who is experiencing his first year as an itinerant Methodist preacher, excellent support. Brotherly love prevails and co-operation will be the keynote of the success that comes to us.

In Burgaw there is a growing sentiment favoring the building of a new, modern brick church and a building fund was recently created for that purpose.

On the afternoon and evening February 8, 1924, the ladies of the church had a measuring party at the home of Mr. and Mrs. T. J. Betts and $70 was realized as a result of their labors.

The Sunday schools at Herrings, Watha, Burgaw and Jordan are doing splendid work and growing in number and efficiency. During April we hope to organize a Sunday school at Trinity.

We are giving our attention to conference collections, the Superannuate Endowment fund and we hope that our further efforts for the missionary Centenary fund will prove successful.

The four denominations at Burgaw, Baptist, Presbyterian, Episcopal and the Methodist are uniting for a revival meeting to begin the second Sunday in May and close the second Sunday in June. Brother Leonard Gill has been invited to do the preaching, and a song leader and soloist will be invited to lead the singing. We hope to see a great spiritual awakening in Pender county and many souls brought into the kingdom of God.

We solicit the prayers of our brethren for the success of our churches.

X.

RESOLUTIONS OF RESPECT

On Friday, February 1, 1924, Mrs. Kate Thomas, mother of Mrs. John D. Shaw and Mrs. W. I. Henderson, died atfer an illness of several weeks at her home in Myers Park. Mrs. Thomas was a sweet-spirited Christian mother and a loyal member of Hawthorne Lane Methodist church. On behalf of the membership of the Epworth Wesley Bible Class of Hawthorne Lane Methodist church, of which she was a member, we convey to the family our profoundest sympathy on account of the great sorrow they have been called upon to suffer because of the transition of their devoted and beloved mother.

She was a loyal and faithful member of the class and endeared herself to all with whom she came in contact. To know her yas to love her. Therefore be it resolved:

That we realize our great loss, but are grateful we had the privilege of knowing her.

That we extend to her family our heartfelt sympathy, and may a kind heavenly Father comfort them in this hour of bereavement and enable them to say, "Thy will be done."

That a copy of these resolutions be put on our minutes, a copy sent to the family and a copy submitted to the North Carolina Christian Advocate for publication.

Mrs. J. Rush Shull,
Mrs. W. A. Colvert,
Mrs. Chas. C. Bunch,
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of First M. E. Church, South, Henderson, N. C., with sad hearts tenderly pay this last tribute of respect to the memory of our much beloved life member, Mrs. Bettie Debnam, who departed this life on December 13, 1923, at Watts Hospital, Durham, N. C.

Her remains were brought to Henderson and laid to rest in Ellenwood cemetery by the side of her husband, the late Dr. Thomas H. Debnam.

"Aunt Bet," as she was called by her family and many friends, was born near here on the 17th of August, 1837. She joined the church when she was seventeen years old and remained a devoted, loyal member until her death. Therefore be it resolved:

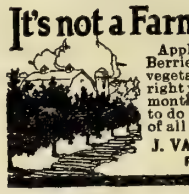
First, That we shall hold in sacred memory the life of this dear sister as a source of inspiration and encouragement.

Second, That we recognize and submit to the Divine will in her death and pray that when our call comes we may be as ripe as she was in Christian experience.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate for publication, and a page in our minute book be set aside and inscribed with these resolutions, in token of our appreciation of this beautiful Christian life and as a memorial.

Mrs. T. G. Vickers,
Mrs. J. L. Currin,
Mrs. R. J. Corbitt,
Mrs. W. T. Cheatham.


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LETTERS THAT ARE BRIGHTER THAN SOME OTHER LETTERS

1. Rev. J. R. T. Major, presiding elder of the Columbia district, Upper South Carolina conference, writes:

"Main Street church, here in the city of Columbia, whose quota is $4,421 will probably raise the entire amount this year. They have one-half of it in cash and good subscriptions now, and they have not put on the campaign in earnest yet.

"Green Street church, Columbia, raised one-fifth of their quota yesterday without much effort. They will go beyond this amount.

"I received a letter from a pastor serving a poor little sandhill circuit, very poor people indeed, in which he says that as he went into the service Sunday afternoon the treasurer of his committee handed him a check for $32.50, which is more than that little church's quota for the first year.

"At Shandon, Columbia, the booklets, 'The Call of the Forgotten Man,' were distributed three weeks ago. A poor widow with several children and who works for $30 a month carried one of the children home and read the book that afternoon. Immediately she sent her pastor a letter containing $10 for this cause. If we can get our people to read this book we will get the money."

2. Rev. A. C. McCorkle, pastor of Como charge, North Mississippi conference, has the distinction of being the first man in either of the Mississippi conference to raise the amount due from his charge for the first year, $457. He sent cashier's check for this amount February 14, 1924, and wrote as follows:

"You may be surprised to receive this so early, but my policy is to do what I have to do and do it now. I went to each of my members personally and asked them to make a contribution to the cause. Not one of them who was solicited refused to respond. I believe it is best for the pastor to do this himself and I think any preacher can do what I have done."

3. Crestwood M. E. Church, South, Crestwood, Kentucky, Rev. J. E. Savage, pastor, has sent checks for $2,275, thus overpaying their quota of $2,195 for the full five years. Crestwood is the first charge in the connection to do this. It is a what might be called country appointment thirty miles out of Louisville. The pastor says that it was the easiest thing he ever attempted and that the doing of it brought a wave of spiritual fervor to his people.

4. Rev. W .H. Atwill, pastor of Highland M. E. Church, South, Petersburg, Va., writes as follows:

"Our little church, a mission charge in our city, about five years old, owes about $13,000 church debt, but in the face of this difficulty I distributed 'The Call of the Forgotten Man' among my people Sunday, February 10. You would have rejoiced could you have been with us at that service. We accepted the apportionment to our charge, which was $1,500. I brought the matter to my people and asked them for the first annual payment, which was $300. In less than fifteen minutes the response totaled nearly $400. I have never presented a cause that was responded to more cheerfully and willingly, though I am in my fiftieth year in the itinerancy. Tell the brethren to give the people an opportunity and they will fill your coffers with sufficient money to meet the dire need of the noble and worthy old men and women of our ministry."

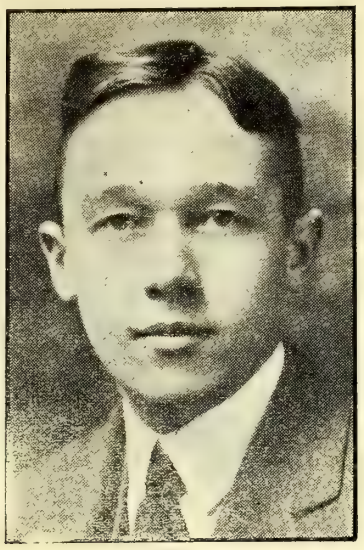
5. Rev. J. H. Dills, presiding elder of Inland district, Northwest conference, has been 100 pink for several weeks. However, on Februar; 6 he sent another pink with the following line accompanying it:

"This pink leaf is from our new congregation organized since conference and it is over and above our district responsibility under the rules. The people did this gladly and they will raise every dollar of the $320 which they have voluntarily assessed themselves for Superannuate Endowment."

6. Rev. W. E. Towson, of the Japan Mission conference, writes as follows:

"Herew'th find list of subscribers to Superannuate Endowment at the recent annual meeting of the Japan Mission. The matter was presented to us by Bishop Boaz and a committee of two was appointed to take subscriptions. The enclosed list, totaling $2,670 United States dollars is the result.

"You can hardly appreciate the full value of this subscription. Isolated as we are from the home church, with prices soaring, being higher in Japan than any country, with the additional heavy demands that have come upon us on account of the terrible need occasioned by the earthquake of September 1, with salaries hardly sufficient for needs, and above all the demands that are upon us on account of the shortage in Centenary collections —these and other reasons make these subscriptions represent wh at one missionary c.lled 'blood money.' Nevertheless we did it gladly, I might say hilariously, and we are happy to have had part in this long delayed offort and are glad our Bishop Boaz presented it to us. Our subscriptions will be paid and the money sent to the board, for what we have pledged are vows made before God in a most sacred movement."



L. L. GOBBEL

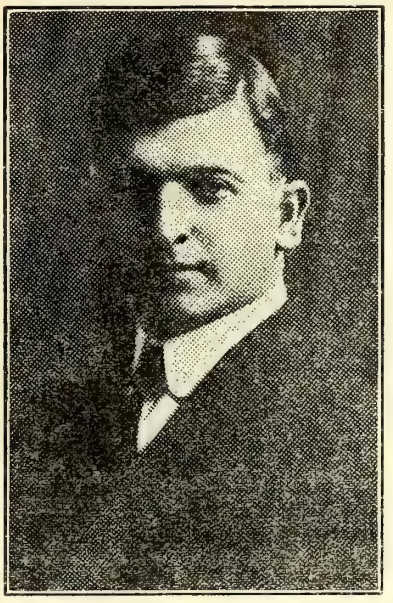
L. L. Gobbel, superintendent of Sunday school work of the North Carolina conference. Mr. Gobbel is devoting much time and energy these days in promoting the Conference-wide Sunday School Conference to be held at Wilson April 1-2-3.

ONE IN SIX A METHODIST

In the great stream of people passing through the Mayo clinic—one year a stream of sixty-fi re thousand—more than every one in six is a Methodist. They come from almost every part of the world and from all walks of life. Sick, oftentimes discouraged, there is a wonderful need for Christian ministry and our church is not letting it pass by. The chaplain stationed at the Mayo clinic often visits sixty or seventy people a day. On another day he may give his entire time to aiding one sick person. Although he gives his special attentions to the Methodists he also befriends many who are of no church affiliation whatever.

One of his most outstanding pieces of work is the Sunday school class. He says "it is like a river—it is ever passing by." Ministers and teachers and professors in the schools, doctors and missionaries, old and young men and women meet here for one short hour and then separate, perhaps never to meet again.

Of all those passing through the clinic the Methodists have the largest number of patients next to the Catholics. The Methodist Episcopal Church was the first church to recognize the need and importance of the work that might be done in this field.—Missionary News.



M. W. BRABHAM

M. W. Brabham, head of the department of Sunday School Administration, General Sunday School Board, Nashville, Tenn., who, with L. L. Gobbel, conference superintendent of Sunday school work, will direct the deliberations of the Administrative section of the Sunday School Conference at Wilson, April 1-2-3. Mr. Brabham, who was for a number of years Sunday school field secretary of the North Carolina conference, will also take part in the general sessions of the conference.

LOWESVILLE CHARGE

"Fools names are like their faces too often found in public places." Therefore my name is not often seen in print at my own request, lest I be likewise classified. However, I feel just a little like I imagine the old gentleman felt when he exclaimed, "I'm bound to shout or bust," and silence seems now to be the opposite of virtue to me.

So many of the brethren are giving expression through the Advocate of the gratitude for the many kindnesses shown them by their charges makes me want to praise my folks just a little, too. No preacher ever served a kinder hearted, more considerate people than are to be found on this charge. Poundings have been "bumpers." Nothing about these poundings too small except our own unworthiness to receive them. They have been great, in fact almost continuous. And these have been only small expressions of the kind-heartedness of these people, compared to other ways by which they have shown their big hearts and big spirits. Our hope and prayer is that by "lip and life" we may lead them on toward the glory land.

A great many of our people have died and several are still sick. The writer since coming here the first of November, 1922, has had charge of about twenty-five funeral services.

Prospects are favorable for a good year here for the kingdom. We hope to do our best for the Superannuate fund and for all the other matters pertaining to the kingdom of God.

We need better organization and a better system on our charge, but first and most of all we need more of the grace of God. With this latter, fully supplied, we feel that we can have all the rest without much trouble. To this end let us pray.

O. C. Fortenberry.

IN APPRECIATION

The members of the Woman's Missionary Society of the Methodist Episcopal Church, South, deeply regret the loss of their member and co-worker, Mrs. Robert W. Taylor., whose beautiful life entered eternity January 15, 1924.

We extend our heart-felt sympathy to her loved ones.

Mrs. W. A. Cade,
Mrs. J. C. B. Morton,
Mrs. E. H. Gorham,

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to allow the angel of death to remove from our midst our much beloved young friend, Tinty Bone, whose going has brought sadness and sorrow to the entire community.

And whereas, the church and Sunday school has lost a loyal and faithful member, also the entire community of young people feel they have lost oneof their number whose young life was worthy of emulation. Therefore be it resolved:

First, That we express our deepest sympathy to the bereaved and sorrowing family and loved ones, and our own sadness at so great a loss which is his eternal gain.

Second, That we bow in humble submission to the will of our heavenly Father, who does all things well and for the best, though we cannot understand, and await the coming of the day when all the dark clouds shall pass away and we shall meet again.

Third, That a copy of these resolutions be sent to the Advocate for publication, a copy be sent to the bereaved family and a copy be spread upon the minutes of our Sunday school record.

M. L. Bane, Sec.
Oliver Gardner,
Deanie Barnes,
Myrtle Baker,
Estelle Gardner,
Gerthie Winstead,
Committee.

COPELAND — On September 10, 1922, a little flower bloomed in the home of James and Rosa Copeland. On January 4th following the mother left this little treasure and went to the glory land, and in July following the father went on, too, leaving this little fellow with four other children utterly orphaned. The four were placed in the orphanage and the grandmother, Sister McKenzie, and daughters, Beulah and Ida, took little Robert into their home, where they bestowed all their hearts' affection upon him. How they did love him! He was a lovely child, and in this splendid home where his every need was supplied, he gave promise of budding into childhood and then growing into manhood; but God need another baby in heaven. During the holidays he was stricken with measles. This soon developed into pneumonia, and while everything was done that could be, it was evident from the beginning that it was a losing fight. On January 4, 1924, coincidentally the same day a year before his mother went, God transplanted this lovely flower into a brighter clime, leaving this home desolate and these hearts broken. A. J. Groves.

BERRY—On Saturday morning, December 12, 1924, in the bright, fresh hours, while nature smiled and the earth rejoiced with the gladness of the new day, Bro. Alexander Berry heard a call which to him was gain. To the town and community and to his loved ones and friends it was a shock. Where had been joy and brightness was now cloud and shadow. The call came suddenly, while in the midst of the busy activities of the morning and plans for the day. It was a call to "come up higher," and Brother Berry laid down a useful life here to take up larger opportunities up yonder in the presence of Him whose will he delighted to perform in this life.

For years Brother Berry had allied himself with all the best things. He was a man of sterling character, kind and gentle. Of strong convictions and with courage to stand by them if necessary. He served the community in various public offices—register of deeds, clerk of the superior court and other places of trust. The verdict in all these services was that he was faithful in the discharge of his duty.

In the church that he loved he evidenced a variety of faithful service—steward, superintendent of Sunday school and trustee, he served well and ever responded to every call made upon him. He gave thirty-seven years to the work of his church.

Brother Berry was born in Juniper Bay, Hyde county, December 19, 1854, moving from there to Swan Quarter, where he made his home. He was happily married to Miss Joseph Anna Swindell in 1881. Of this union there were four children, three of whom with the widow survive him.

W. P. C.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The fourteenth annual meeting of the Woman's Missionary Council will be held in the Hyde Park Methodist Episcopal Church, South, Tampa, Fla., April 9-16, 1924.

The meeting will open with a devotional service at eight o'clock Wednesday evening, April 9. The first business session will be called to order at nine o'clock the following morning.

The executive committee will meet Wednesday morning at nine o'clock.

The workers' (conference delegates) conference will be held Wednesday afternoon at two o'clock.

The program promises to be one of great interest, and the council members are urged to give publicity concerning the meeting, throughout their respective conferences, that the attendance may be large.

Reduced railway rates according to the certificate plan have been secured, provided there is an attendance of at least two hundred and fifty (250) persons holding certificates of the standard form showing that the normal one-way fares of sixty-seven cents or more have been paid for the going trip.

Mrs. E. L. Sparkman, 713 South Fielding Avenue, is the general chairma nof the local committees.

Further information in regard to council headquarters, the selling dates and validating dates of tickets, etc., will be given later through the conference papers.

Mrs. F. F. Stephens, Pres.
Mrs. Fitzgerald S. Parker,
Recording Secretary.

WHAT SPECIAL TRAINING MEANS TO A VOLUNTER

By Edna Cade, Graduate of Scarritt.

To me, special training for my work means the same that a thorough medical course means to a physician. In serious physical illness one would not think of employing a person who had merely finished a general course, with possibly a little premedical work; the most skilled physician available would be called in. We who have volunteered for work in the Master's kingdom are going out also to combat disease, not only of the body, but that which is still more deadly, diseases of the spirit. Hence the necessity for specialized training is even more urgent. No one could possibly think of giving her life to relieve suffering without some specialized training for that work.

The tendency of the medical profession is more and more toward prevention rather than cure. So while we must minister to those souls already crushed and broken, our greatest work must be spiritual hygiene. Then, aside from the mere knowledge of the work, must be the heart culture which can be best secured by close companionship with the Master and with others who share our purpose. To study together, to play together, to work together, to pray together, to help each other meet crises in our own lives—all these things help comrades in the great cause to have sweet followship with each other and with the Master. It cultivates the understanding heart and gives the power to help those who need us.

SESSIONS COMMITTEE ON BELLE H. BENNETT MEMORIAL

At a meeting of the Bennett Memorial committee held in Washington, D. C., January 3, 1924, it was voted that a special council sessions committee be formed, this committee to be composed of the Standing Memorial committee, the Scarritt committee, and one representative from each conference; it was also voted that this Special Sessions committee meet on the afternoon of April 9 in Tampa.

Standing Committee on Belle H. Bennett Memorial—Mrs. F. F. Stephens, Miss Estelle Haskin, Mrs. Lee Britt, Mrs. R. L. Kirkwood, Mrs. J. H. Stewart, Miss M. L. Gibson, Miss Mabel Howell.

Standing Committee on Scarritt Bible and Training School—Mrs. F. F. Stephens, Mrs. L. P. Smith, Mrs. Fred Lamb, Mrs. Luke Johnson, Mrs. H. R. Steele, Mrs. R. L. Hobdy, Mrs. J. N. McEachern, Mrs. D. N. Bourne, Mrs. J. W. Mills, Mrs. Preston Hatcher.

Conferences Not Represented by An Officer on the Above List.

Arizona, Mrs. Luther Creed.
Baltimore, Miss Emma V. Peppler.
Denver, Miss Lillie G. Clerc.
East Oklahoma, Mrs. M. E. Mackey.
Florida, Mrs. J. M. Gross.
Holston, Mrs. L. A. Tynes.
Illinois, Mrs. O. H. Switzer.
Kentucky, Miss Julia Durham.
Little Rock, Mrs. C. F. Elza.
Los Angeles, Mrs. Q. J. Rowley.
Louisiana, Mrs. C. F. Neibergall.
Louisville, Mrs. W. J. Piggott.
Memphis, Mrs. C. W. Nichols.
Mississippi, Mrs. H. L. McCleskey.
Missouri, Mrs. R. H. Emberson.
New Mexico, Mrs. K. C. Childers.
North Alabama, Mrs. D. D. McGehee.
North Carolina, Mrs. H. J. Boney.
North Mississippi, Mrs. T. M. Clark.
North Texas, Mrs. John S. Turner.
Northwest, Mrs. H. S. Shangle.
Northwest Texas, Mrs. Nat G. Rollins.
Pacific, Mrs. W. G. Fletcher.
St. Louis, Mrs. E. C. Watson.
South Georgia, Mrs. G. W. Matthews.
Tennessee, Mrs. A. B. Smith.
West Oklahoma, Mrs. J. A. Mercer.
West Texas, Mrs. S. W. Scott.
Western North Carolina, Mrs. H. A. Dunham.
Western Virginia, Mrs. S. H. Bowman.
Workers, Miss Florence Blackwell.
Foreign conferences, to be named when delegates are known.
Special, Mrs. F. H. E. Ross, Mrs. B. W. Lipscomb.

"SAVE AMERICA" AN ADMISSION FEE

Women of the missionary auxiliaries, hear! Arrange for a mass meeting; secure as your speaker a member of your city government, your mayor, a minister, a physician, or a lawyer; or secure as many as possible giving each ten minutes to talk on conditions in your town, the necessity of law enforcement, the reason for enforcing the prohibition law, etc. Charge as an admission fee a copy of "Save America," or if you wish, charge twenty-five cents and present each one with a copy of "Save America." See that the meeting is given publicity and try to put the matter on the hearts and consciences of the people.

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price 25 cents.

SAVE AMERICA RALLIES

Before the 1924 elections. Object: Every dry vote counted and carried to the polls either by circularization or in your own motor car! Save America.

Western North Carolina Conference

Our hearts are saddened by the sorrow that has come to our friends, Rev. and Mrs. J. B. Craven, in the death of their 12-year-old daughter, Katherine, which occurred in Charlotte, February 25, following a long illness. Hundreds of friends join us in extending sympathy to the sorely bereaved parents.

TRIBUTE TO MISS LOUISE SLOAN

The Young Woman's Missionary Society of Broad Street Methodist church met Monday afternoon with Mrs. Irvine Tomline at her home on Elm street. The society is studying this year "The Scarritt Bible and Training School," and at Monday's meeting an interesting program on "Who's Who in Scarritt" was conducted by Mrs. Frank Johnson. Those taking part on the program were Mrs. Perrye Guy, Mrs. Irvine Tomlin, Mrs. John Fraley and Misses Lucille Kimball, Ruth Tomlinson, Brownie Brown and Eleanor Tomlin. The society will be known as the Louise Sloan Missionary Society, having been named in memory of Miss Louise Sloan, daughter of Mr. and Mrs. J. L. Sloan, who lost her life in the surf at Wrightsville Beach in August, 1921.

THE WOMAN OF "THE ABUNDANT LIFE"

William L. Stidger.

It was in a little New England town on Cape Cod. The rain was pouring as if all the black buckets of the sky had been upset. The day was miserable overhead and underfoot. All day long the skies were sullen in between showers. Yet the sunshine broke across that day for me because Death had come to a certain home in that town. And the reader will have to admit that Death is a strange messenger to be carrying sunshine.

My heart began to sing because of what had happened in my life, and the song that it sang, the music of which was found in the room with Death was "The Abundant Life! The Abundant Life! The Abundant Life!"

Over and over, and over, this phrase sang itself into my soul that rainy day. I could not get away from it. It was sweet music. Like a great hymn hummed in the morning hours upon awakening, it sang all day long in my soul of souls. "The Abundant Life! The Abundant Life!"

The rain finally got to singing it: "The Abundant Life! The Abundant Life!" and all day long its steady down pour, against the automobile and against the windows of home, sang this refrain. At last, as I drove the automobile through muddy streets and into splashing mud holes, it kept singing "The Abundant Life! The Abundant Life!"

And as I worked in my office, after the funeral ,the typewriter seemed to be singing, as its soft, padded letters sank into the paper with its message to humanity: "The Abundant Life! The Abundant Life!"

I had not known the dear old lady very well. But when I went to what I thought would be a sorrow-stricken home I found the daughters of that home smiling as if the King in His glory had just visited them. There was no gloom in that home. Death was there—or had just been there; but Smiles and Triumph had driven him out ignominiously. He had fled before a greater force.

I was, frankly speaking, a bit upset at the strange demeanor of these daughters, although I knew them to be fine, cultured people who loved their dear mother very deeply. They greeted me at the door as if I had come for a dinner engagement. It was strange procedure. Then I understood.

"Mother has gone on to continue her living of what Christ called 'The Abundant Life,'" the younger of the two girls said. "We are so happy in her eternal prospects!"

Here was Christian optimism with a vengeance. It was a thrilling thing to see and hear. Then they told me about the dear woman.

"Mother lived 'The Abundant Life' in her love for Nature. We moved right to this spot years ago, when she became an invalid, so she could see the mountains and the sunsets. She got so much out of mountains, and sunsets, and the breaking of spring, and the colored leaves of fall time, and

(Continued on page twelve)

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Farewell eczema, rash and other annoying skin troubles.
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THE SUNDAY SCHOOL

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Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

BIG CONFERENCE ASSURED

Barring cyclones, tornadoes and other unforseen uncertainties, North Carolina conference Sunday schools are assured a big and profitable Sunday school meeting in Wilson April 1-2-3. Pastors have been very prompt in sending in names of their delegates. Presiding elders have shown splendid interest in the meeting. A program full of good things is being arranged. And Wilson, the progressive and hospitable city that it is, is planning entertainment that assures all delegates that they will be well taken care of. The Christian Advocate is giving its readers this week other facts concerning the conference.

WILSON SCHOOL THIS WEEK

A standard training school for Sunday school and church leaders is being held at Wilson this week for the six or seven charges within a radius of 20 or 25 miles of Wilson. Much interest has been shown in the school, careful preparation made for it, and we anticipate a successful close Friday night.

KINSTON SCHOOL NEXT WEEK

In Queen Street church, Kinston, the week of March 9-14 the first Standard Training School for the Sunday school and church workers of that section of the New Bern district within a radius of 20 or 25 miles of Kinston will be held. Five courses will be offered, and classes begin Sunday evening at 7:30.

SOME RANKING DEPARTMENTS

Miss Keene has visited a number of places within the last two weeks and has met with the elementary workers, presenting the elementary Programs of Work where 'hey had not been presented and checking up the departments that have been working on them. She met with workers in Smithfield, Wilmington, New Bern, Washington, Grifton and Goldsboro, and has found the following ranking departments, all of "B" type:

Smithfield— Beginner, Progressive; Primary, Advanced; Junior, Advanced.

Grace, Wilmington—Beginner, Advanced; Junior, Advanced.

Centenary, New Bern—Beginner, Advanced; Primary, Advanced; Junior, Progressive.

Riverside, New Bern — Beginner, Advanced.

St. Paul, Goldsboro—Beginner, Progressive; Primary, Advanced.

The elementary workers of Fifth Avenue, Wilmington, St. John, Goldsboro, and Wilmington Sunday schools have adopted the Programs of Work and are planning to work toward standard this year.

THE ELEMENTARY STANDARDS

The Programs of Work for the elementary departments are really what the name implies, programs to aid the workers in planning and carrying on the work with the children in their Sunday schools. These programs are arranged for "C", "B" and "A" type schools, for cradle roll, beginner, primary and junior departments. Each program has ten points. When a department has attained six of the points on its appropriate standard, it is rated as Progressive, eight Advanced, and all points, Standard.

So far we have only six standard departments reported for our conference. Let's have more.

PARENT-TEACHER ASSOCIATION

The beginner department of First church, Elizabeth City, has attained eight points on the Program of Work "A," and is an Advanced department of this type. Mrs. G. R. Barrow, who is superintendent of this department, has written for literature on the Parent-Teacher Association and is planning to organize a section of this association for her department. This will be another point toward standard.

BURLINGTON WILL BUILD

Front Street, Burlington, is about to begin the construction of important additions and alterations to its Sunday school equipment. An architect is now working on the plans. It is the purpose of the building committee to provide for a departmental Sunday school.

ALAMANCE SCHOOL APRIL 27

The second annual standard training school for Alamance county will be held at Front Street church, Burlington, April 27-May 2, according to plans agreed upon at a meeting in Burlington last week. The first training school for the county was held at Graham last April and was attended by workers from Burlington, Haw River, Swepsonville and neighboring places. It is expected that a bigger and better school will be held this year. Details of the organization and the names of the courses and instructors will be announced later.

DURHAM SCHOOL APRIL 6-11

The sixth annual standard training school for Durham and vicinity will be held April 6-11. Pastors and superintendents representing eight of ten charges, meeting at Memorial church last Thursday evening, formed a board of managers and took steps looking to the enrollment of the largest number of workers ever assembled in a training school in the conference.

MISSIONARY SPECIALS

Missionary specials make intelligent missionary contributors. Our Sunday schools are interested in missions and most of them have regular missionary offerings. We suggest the wisdom of applying these offerings to some definite missionary object instead of missions in general. Information will be furnished by L. L. Gobbel, Durham, to those interested.

Western North Carolina Conference

BACKSLIDING

Among the evidences tending to prove that the Mount Airy district is Methodistic is to be listed a backsliding last year in Sunday school enrollment over the previous year. This is the only district showing such a record for 1923. It is confidently expected that another story will be told when the totals are made at the annual conference this year. The church membership, Sunday school enrollment and percentage of the latter on the former are hereby given.

	Ch.Mem.	S.S.En.	Pct.
Rockford Street ..	149	369	247
Danbury	107	185	173
Jonesville	258	358	139
West Davie	135	186	138
Elkin	294	363	123
Sandy Ridge	127	154	121
Mayodan	198	226	119
Dobson	410	575	116
Madison-Stoneville	336	341	102
Walnut Cove	629	630	100
Summerfield	747	710	95
Draper	471	437	93
Leaksville	250	225	90
Pilot Mountain ...	546	474	87
Yadkinville	572	458	80
Spray	334	254	76
Stokesdale	646	490	76
Central, Mt. Airy..	660	484	73
Rural Hall	807	573	71
Mt. Airy Ct.	768	491	64
Ararat	437	270	62
Total for district	8,883	8,253	92.9
Total for Conf.	129,882	127,882	98.4

CONCORD

The Cabarrus county co-operative standard training school for Methodist and Presbyterian Sunday school workers will be held in the high school building in Concord beginning Sunday afternoon at three o'clock, March 16, and extending through the following Friday night. Prospects are fine for a large attendance and good intensive work. In order to get a line on the prospects I visited four of our Concord congregations last Sunday morning. Arriving at Forest Hill I found Supt. A. G. Odell beginning his Sunday school exactly on time with a great majority of his scholars present to help him start. The enlarged plant at Forest Hill was teeming with folks and little folks. One room had fifty in it when twenty would have comfortably filled it. Odell says his school will be at the training school with bells on.

Hurrying from Forest Hill I found Epworth school in charge of my good friends, J. R. Query, superintendent, and Rev. L. A. Falls, pastor. In calling the school's attention to the training school I found that the matter was already on the people's hearts and that Epworth would heartily join our happy band of learners.

The next stop was at Harmony just as the school was closing. The superintendent was absent but the school was in good hands, as it was being directed by a good woman and the pastor in charge. Rev. A. C. Tippett already has his congregation lined up solidly for the training school and about all I could say was "Amen" and "Hallelujah."

Westford was the last stop. Brother Ebenezer Myers was talking to the heavenly Father as he led his congregation in prayer. I stood in hearing distance and worshiped with those who live close to the Lord. After hearing a good sermon by the pastor I found that Westford had already secured its enrollment for the training school. A full morning was made unanimously joyful.

REV. EBENEZER MYERS

I like to get in company with a Methodist preacher who has been in the service a long while. He seems to me to be a triumphant hero from whom one imbibes inspiration and encouragement. Rev. Ebenezer Myers has been preaching for thirty-four years the gospel as he understands it in a most positive way. He has never courted men's approval, but has diligently "studied to be approved unto God." His salary has never been more than a bare living and yet out of it a large family has been educated and started in good directions. Miss Mary, following her graduation at Trinity College, is now in New York City pursuing her studies for becoming a medical missionary in the foreign fields. Miss Helen will graduate at Davenport College this spring with honor to her family and the college. She expects to give her life in the foreign fields. Weaver is in his first year at Rutherford College and I understand is doing well. The oldest daughter, Mrs. Mark Goforth, after graduation at Davenport married in Lenoir and is now a strong supporter in the work of First church, Lenoir. There are other members of the family who are making good, but I am not so well acquainted with them. Brother and Sister Myers have done and are doing a great deal of good, but none so good as to raise a family of children who will "carry on."

WESLEY FEDERATION

President George L. Hackney and his executive committee are already arranging for a strong program for the sixth annual session of the Western North Carolina Conference Wesley Bible Class Federation which is to meet at Lake Junaluska July 7-10. In addtion to the usual large attendance for the adult section of the Federation plans are maturing for a good program to be given during the mornings for the younger delegates who will attend. There will probably be two sections of the Federation, adult will be separate during the day but together at night. You might as well begin to plan to attend the Federation.

ASHEVILLE

The first standard training school ever scheduled in the Western North Carolina conference was held at Asheville five years ago this coming May. The fifth school will be larger and better than any of the preceding ones. At a meeting of the Asheville pastors and superintendents at the Gloria cafe in Asheville, guests of Mr. E. L. Brown, Asheville district Sunday school superintendent, held Wednesday of this week the school was set up and the courses definitely decided upon. Not all of the instructors have yet been signed, but suffice it to say that six strong faculty members will handle six good courses. Rev. Ashley Chappell agreed to get the folks to the school and therefore enough has been said on that score. Good will not be an enemy of the best in our Asheville school which is to be held May 4-9.

PLEASANT GARDEN

Miss Virginia Jenkins is this week assisting Rev. and Mrs. J. W. Hoyle, Jr., in a three teacher non-standard school at Pleasant Garden this week. Brother Hoyle is teaching Sunday School Organization and Administration. Mrs. Hoyle has a class in Pupil Study and Miss Jenkins is giving a course in Elementary Work. Reports are to the effect that in spite of the very bad weather all three congregations on the charge are represented.

ALPHA

We are just beginning a [illegible] nine district Sunday school conferences for pastors and superintendents. Mr. M. W. Brabham, of Nashville, head of the administrative phase of our general Sunday school work, is with us and we are going to get a lot of good from him. Our presiding elders are right on the job and our district superintendents have expressed a ready willingness to do all in their power to make the meetings profitable. Folks, there are no folks better than our folks.

MONROE

Sunday before last was a most disagreeable day and yet the Sunday school and preaching service at Central, Monroe, were well attended. Our Methodist congregation at Monroe is a good one. One feels at home just as soon as he receives his first warm handshake, which, by the way, is given at the door on arrival. Dr. C. C. Weaver, better known to me as "Brother Charley," is serving his fourth year at Monroe and thinks he has the best appointment in the conference. His ministry there has been most fruitful.

My business at Monroe was to consult with the good people about a standard training school. The school was agreed upon and definitely set up in the shortest time in the history of the work. Every one wanted the school, was ready to underwrite it and agreed to attend it. Every Sunday school officer and teacher will enroll and then some. The school will be for the entire county of Union and will enroll both Methodist and Presbyterians. Five courses will be offered. The school will be held at Central church April 6-11.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

BUSY EPWORTH LEAGUERS

Lee Davis, Raleigh, N. C.
Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

LOOK, ERA AGENTS

Representatives of the four Epworth League conferences of the Carolinas met in Charlotte last Monday for the purposeof discussing an increase in circulation of the Era.

There are about 7,000 chapters and 300,000 members of the Epworth League in the South and the total circulation is 36,000 Eras.

The following was approved:

1. Dueto the fact that a number of leagues were prevented from observing Era night in January, another opportunity be given these chapters some time between February 24 and March 30. Credit will be given at the conference assembly to those chapters observing Era night in the follow-up campaign.

2. That the conference Era agents be notified of this meeting and asked to notify the district secretaries of this second opportunity to observe Era night campaign. Then the conference agent will send a report of the follow-up results to the central office before April 10th.

3. That a meeting be called at the summer assembly composed of district secretaries, union Era agents, and local chapter agents to discuss the Era.

4. That each conference Era agent send the most important news items to the Era editor before the 10th of each month.

Each of the four conferences were represented. I was the representative from the North Carolina conference. T. R. Wiggins and R. E. Nollner of Nashville, Tenn., were present.

Each conference league editor is requested to send the above to Advocate for league columns. I hope you will rush this on to Greensboro so it will be published next week.

You might state in your column that I am the Era agent for the conference and will want report of the results of Era night, also important items to send in to Era. W. C. Martin.

CENTER HILL LEAGUE GIVES "WOMANLESS WEDDING"

On February 15 a large audience gathered in the school auditorium and were sufficiently amused and entertained by the Center Hill Epworth League, which gave an entertainment in the form of a "Womanless Wedding."

The large audience was hardly aware of the delay in the wedding, so well were they entertained by music furnished by the orchestra from Chowan high school.

The bride's attractive family assembled and the old maid sister was very nervous and impatient over the delay in the arrival of the bride and bridegroom, thinking they must have had car trouble. But when the procession began every one grew solemnly quiet and watched as each marched down the aisle and took his place on the platform.

Much tender feeling was stirred up when Otis Ellis sang "How can I leave thee!"

Then a prophecy was read which pictured a lovely future for the happy couple. The fittingly solemn ceremony was slowly and deliberately read by Mr. J. P. McNider, but through the deliberation neither contracting party changed his mind, but were finally pronounced man and wife, after which they solemnly marched down the aisle and vanished into the night.

The whole affair was quite a success, showing untiring effort and splendid abality on the part of the leaguers and those participating. A helpful sum was realized from the sale of refreshments and from other sources.

There was a splendid Christian spirit evidenced by members of the community and of other churches in helping to give this entertainment, for which we are very grateful.

Mrs. L. J. Lane, Cer. Sec.

LEAGUE ORGANIZED AT PAGE MEMORIAL, ABERDEEN

Brief mention was made in the Advocate last week of the organization of a Senior Epworth League at Aberdeen. For some time our pastor, Rev. Euclid McWhorter, has felt keenly the need of an organization for the young people of our church and community. The latter part of January he called a social "get-together" meeting, at which time the league was organized and the following officers elected:

President—C. P. Ashley.
Secretary—C. L. Williams.
Treasurer—C. L. Williams.
Supt. First Dept.—Miss Lois E. Barkley.
Supt. Second Dept.—Mrs. Evelyn Pleasants.
Supt. Third Dept.—Miss Annie Laurie O'Cain.
Supt. Fourth Dept.—Mrs. John Holland.

The members enrolled at this first meeting numbered twenty-five and since then we have grown to a membership of fifty-six. In view of the interest of our pastor in the organization and his untiring help and encouragement extended our young people at all times, it was unanimously voted that we be chartered under the name of "Euclid Epworth League."

Our league meets every Sunday night and so far the attendance has been encouraging. Later on we hope to organize a junior league. A certain date has been set for our regular monthly social and if the one we have already had is a fair sample this date will always be looked forward to with pleasure.

On Sunday night, February 10th, we held a Memorial service in honor of the late ex-President Wilson. His favorite hymns were sung by the congregation, special music rendered, one of his favorite poems read and a splendid address made by Hon. Robt. N. Page.

"KURIOSITY KILLED THE KAT"

As information, leaguers, would you object to writing to Trinity Epworth League of Wilmington, through this paper the method you employ in raising your pledge to the African Special?

We pay our African Special pledge by "digging down in our pocketbooks" as we feel that by doing so the spiritual blessing shall be greater upon us.

We have long since contended that the raising of this fund through the means of entertainment is not behooving to the cause.

However, we wish to know the method you pursue, if you please.

Harry Daniels.

FAYETTEVILLE LEAGUE REORGANIZED

An Epworth League, name not given, near Fayetteville, has been reorganized and they're to do bigger things. Mrs. J. J. Hall, the president, says they have a new church now, a new set of officers, and a new desire to go forward; and she asks for suggestions as to how to get the best co-operation among her leaguers.

Leaguers, here's a chance to give somebody the benefit of your experience.

STUMPY POINT LEAGUE

Stumpy Point League boasts of the fact that they have a well managed and active social department and one of intellectual and social development as well as of spiritual growth.

One of the most interesting social features of this league year was a Valentine and Leap Year social. On Tuesday everybody received invitations to attend a social to be held at the home of Mr. T. L. Midgette, and upon arriving it was evident that it was really a "Valentine social." The house was very beautifully decorated in the league colors and strings of red hearts and everybody was presented with a heart.

A large number having gathered, we sang reverently, "Blest Be the Tie That Binds Our Hearts in Christian Love." A prayer for the success of the night was then offered by Mr. A. C. Hooper. Then the fun began. A Valentine song was sung and many interesting Valentine and Leap Year games and contests were played and some interesting recitations said, the winners being given large Valentine for prizes. The King of Valentine was Rev. A. E. Brown and the Queen was Miss Bessie Osborne.

Every feature of the program was thoroughly enjoyed by all, both old and young.

We would not stop without saying something about the eats, for the games having ended we sang "The League is good for everybody" and were served a plate bountifully filled with deviled eggs, pickles, ham sandwiches and cake. Everybody went away saying "I never enjoyed one so well." Cor. Sec.

Western North Carolina Conference

A PRIZE-TAKING YOUNGSTER

East Spencer senior chapter is beyond doubt one of the lustiest youngsters to be found anywhere. Think of a child three months old "active" from crown to toe, giving public programs to delighted audiences, serving oyster suppers, preparing to give a "play" in the near future, asking about ways to make money to help in completing the new church, inviting the editor up to "talk to it"—these are just some of the things the little one is doing, according to a report from its president, Miss Edna Walton. "Can you beat it?"

MRS. ADAMS HAS SOMETHING IMPORTANT TO SAY

Our next special work is the new chapter campaign for the month of April. Here are some suggestions from central office that if worked will result in many chapters being organized:

1. Write to each pastor in your district, telling him of the campaign, also asking for his co-operation in organizing an intermediate league in his church or churches.

2. Write to senior chapters asking co-operation.

3. Write to successful intermediate superintendents. (1) Asking them to pray for the campaign. (2) Asking them to help by visiting nearby points. (3) Asking them to suggest churches which could have intermediate chapters.

4. Where practical organize a team of intermediate leaguers to visit nearby points and speak on intermediate work from their viewpoint. Let's all get busy and organize at least three new chapters in each district.

Mrs. G. G. Adams, Supt.

GASTONIA HAS THE FLOOR

The efficiency institute for Epworth Leaguers of the Shelby district will be held at Main Street Methodist church, Gastonia, beginning Sunday afternoon at three o'clock, March 9th, with a mass meeting of the leaguers. The class work will begin on Monday evening and continue through Friday evening, March 14th. The hours for classes will be announced later.

On Monday evening the platform hour will be taken up with a social hour. The third department will have charge.

All leaguers in the Shelby district are urged to take advantage of this

(Continued on page fifteen)

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OUR ORPHANAGE WORK

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I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

Buildings—The contract for a part of our building program has been let. The buildings will cost one hundred and forty thousand dollars. Equipment, furnishings, etc., will cost about ten thousand dollars additional, making a total of one hundred and fifty thousand dollars for buildings, equipment and furnishings. About eight months hence we shall be in a position to let the contract for the new School and Administration building, which will cost not less than one hundred and thirty thousand dollars. This building is a gift to the Orphanage by our largest benefactor, Bro. S. C. Vann of Franklinton. From these statements it is seen that we are making progress on our building program. We still have three more buildings to be erected before we complete the present buildings program. A few years hence we will begin on another program which will give facilities for taking care of five hundred children all told. The thing that is giving the executive committee and superintendent much concern now is how to secure a sufficient amount with which to meet all financial obligations we have already assumed. With the wholehearted co-operation of our great Methodism we will finish the task to which we have set our hands.

* * * *

Warrenton—When the members of the singing class turn their faces toward Warrenton it is an occasion of great rejoicing. It is generally conceded that Warrenton has an atmosphere of hospitality that but few towns possess. When once you partake of it, you will want to enjoy it again. That accounts for our children enjoying themselves so immensely when they go to give their sacred concert. Mrs. Nellie Rieves gives a glowing account of the many kindnesses she and the class received on the 24th of February. It added mental pain to my physical suffering when the doctor told me that I would not be able to make the trip with the class. I had looked forward, with the eagerness of youth, to this visit. I am happy to tell our people that the Methodist Orphanage lies very close to the heart of these cultured, consecrated people. They are the kind who feel it an honor to contribute their means for the good of our children. The sacrifices they make to help meet our needs occasions their greatest satisfaction in life. Isn't it a pity— yes, a tragedy that so many church members have not learned that secret yet? I wish to commend the good people of Warrenton church and Sunday school to all who have taken the Methodist Orphanage close to their hearts. Bro. H. B. Porter has my sincere appreciation for opening the way for our class to visit Warrenton and for the deep interest he takes in the orphanage. He is one of our best men, and doing real constructive work in the Warrenton charge. The learned and beloved Dr. J. T. Gibbs was present at the sacred concert. He is ripe in years, scholarship and Christian experience.

Warren Plains—After being invited to take the singing class to Warrenton, I told Bro. H. B. Porter that if it were possible I wanted to give the sacred concert at Warren Plains. I had a reason for making this request. Soon after my arrival in Raleigh to take up the duties of the Orphanage I found out that we had a small band of friends at Warren Plains that were as loyal and generous as any friends we had in the conference. From that time till this good hour they have never failed us in the least. Their steadfastness and fidelity have won for them a big place in my heart. It doesn't make any difference how many other things are placed on their church and Sunday school, they never let the traces slack in their interest in the Methodist Orphanage. I have known a number of individuals, Sunday schools and churches to drop the orphanage work in the heat of the day, and when some local or general demand was made on them. Not so with Warren Plains church and Sunday school. They have worked so long and well for the upbuilding of the Methodist Orphanage that it would be a positive sacrifice for them to drop out of the procession. I like zeal that can mount up with wings, enthusiasm that can run, but I admire that steady, patient, enduring power that can walk, carrying life's heavy burdens and responsibilities without a murmur or a word of complaint. I can recall Sunday schools and individuals that caused my heart to leap for joy when they informed me that they would assume the support of a child in our home; and then I can recall the pain and disappointments that have come to me when their zeal and enthusiasm had spent itself and I was told that they would have to drop out of the procession. What a long list of such I have here in my office as I write these words. Warren Plains is not on that list and will never go on it if they should have to build a new church, parsonage or pay on the Centenary, Christian Education and Superannuate Endowment Fund. When I go from the Orphanage I shall take with me a list of those Sunday schools, churches, missionary societies and individuals who have never failed me and the Orphanage. How they have cheered my heart and brought comfort to our orphan children. With these facts fresh in my mind and treasured in my heart of hearts, is it surprising that I wanted my boys and girls to visit their benefactors at Warren Plains? They went and the whole community turned out to welcome them. They were happy to see the fruitage of their labor and sacrifices. God bless the dear people of Warren Plains church and Sunday school.

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WOMAN'S PAGE

(Continued from page eight)

winter snows! You notice that from her window she could see the river winding through the valley. Then she had her roses in the garden in summer and her vegetables and her grass plot."

Here was a sublime thing to which I was listening.

"Mother used to get up each morning in time to see every sunrise. She had in her soul a great capacity to love everything that grows or sings or flies or walks. I have often thought that those beautiful lines were written for mother:

'He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all.'"

"Surely she lived 'The Abundant Life,'" I said, with reverence.

"But mother loved more than Nature. She loved books! God gave her the capacity to love books. For ten years she has not been able to go out of the yard, but her books have kept her posted on all the happenings of the world. She watched the World War through the papers, magazines, and books. Books brought the world to her room. Her eyes were good to the last, and only the morning of her death she was reading her Bible with a smile on her face."

"Yes, that is a part of what Jesus called 'The Abundant Life.' He gave us a capacity to love beeks, and eyes to read them, and a heart to bring the world to our doors," I said, with a new gleam of light on the exegesis of what that phrase "The Abundant Life" really means.

"And mother lived 'The Abundant Life' in that she had a host of friends of every type. The newsboy who brings the morning and evening papers is her stanch champion. The butcher-boy, the milkman, the grocer; our Catholic neighbors across the way; our Christian Scientist friends in the same block; a Negro girl who comes to work one day a week; a score of little boys and girls come daily to see her. She is rich in friendships."

"Another revelation to me of the width and depth of 'The Abundant Life,'" I said, with deep feeling.

"Then mother had us! We girls have always been here. We loved and served mother to the end. She claimed that our love was a big part of what she called her 'Abundant Life.'"

"Yes, the love of children is certainly a big part of what the Master called 'The Abundant Life,'" I said, thinking of my own tiny tot.

"And mother had her church. For forty years she has been a member of the Methodist church. She never missed a service until she was confined to her room, an invalid. Even then she got a phonograph and each Sunday she had her church services up in her own room. She would play her favorite hymns on the phonograph and then read the Bible aloud. In lieu of the collection she would get down her bundle of envelopes for benevolences and current expenses and put her contribution in and mail the letter to the preacher, sealing it with a kiss. That was mother's way of taking the collection in her private church service," said the older daughter, joining our group.

"Yes, I remember that regularly your mother's weekly pledge has come to the church office every Monday afternoon," I said, with tears in my eyes but laughter in my heart at this beautiful story of an old Christian mother who, when she got too ill to go to church, had a church service of her own. "That was surely living to its last limits 'The Abundant Life.'"

"And mother's favorite hymn was 'I Love Thy Kingdom, Lord.' She used to sing that old hymn over and over at her own church service upstairs. The church was always dear to mother. It made her life richer."

"Yes, it was a big part of that 'Abundant Life' that she seems to have lived to the end," I said, catching the spirit of joy that was becoming contagious even in that room of Death.

Then they told me of her love for the Master. It was a beautiful, a triumphant thing to hear. Their talk sounded like sweet music. I thought of water running under tiny bridges where violets were blooming in springtime. I seemed to catch the scent of new arbutus along a New England lake. "Abundance! Abundance! The Abundant Life!" began to sing in my own soul.

"And how long did your mother live? How old was she?" I asked.

"Ninety years old!" said the younger sister, with a smile. She was even blessed with an abundance of years in her 'Abundant Life."

We all smiled, and laughed, and wept with the joy of that sacred room.

"I see! I see! I see now!"

"What do you see?" they asked me in one voice.

"Why you were both, seemingly, so contented; and why you smiled when I came in, and why the usual funeral atmosphere was absent from this house and your hearts. It was because that you knew that your dear mother has just gone on to share even more wonderfully in the continuation of 'The Abundant Life' that the Master promised."

"Yes, it is because she has gone on to share even more wonderfully in 'The Abundant Life,'" the older girl said. And we all laughed aloud with Christian joy.

And so all day long my automobile engine, and my typewriter, and my heart have been singing to the refrain of the falling rain, the song of "The Abundant Life."

CHADBURN CIRCUIT

I think the work on our circuit is moving on nicely. The people all seem to like our new pastor, Brother Frazier. He talked yesterday at Evergreen church on the forgotten man. He made a fine talk; most everyone enjoyed it. I did, for I am one of the men.

Four weeks ago today I fell from my wagon and hurt my right arm and shoulder and have not been able to dress myself since; can't use my arm yet; can't do anything but sit around and walk about some. I am very thankful I can walk. My neighbors have been very good to us to get up my wood and such like, for which I am very thankful. I am afraid I will never be able to use my arm very much. I am trusting the Lord to do what is best for me and mine. Brethren, pray for me in my lonely hours.

J. F. Usrey.

If a man is so pure-minded that he will not have anything to do with people who are not pure-minded his purity takes him out of the category of humanity.—Henry Ward Beecher.

Wash the Poisons of RHEUMATISM

SCIATICA, NEURALGIA AND URIC ACID

Out of Your System With Shivar Spring Mineral Water.



SHIVAR SPRING AS NATURE MADE IT. NOW PROTECTED BY SANITARY SPRING HOUSE.

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Think of it! A mineral water of such wonderful blood-cleansing power that it is actually shipped to every state in the Union and even to foreign lands under a positive guarantee that the price will be refunded, should the user report no benefit.

Shivar Mineral Water is unquestionably the greatest of all American mineral spring waters and there are thousands who contend that it is the best mineral water in all the world.

In Rheumatism and in other forms of auto-intoxication such as Sciatica, Neuralgia, Chronic Headache and Uric Acid Diathesis, Shivar Mineral Water has succeeded where every known medicine had failed. Physicians attribute this to its peculiar power of dissolving and completely washing out of the system the leucomaines, or body poisons that cause these diseases.

Delightful to drink, wonderful in its blood-cleansing power, Shivar Spring Water may be shipped any distance, at any season, without losing its virtues in the slightest.

Though a thousand miles away, you may use it in your home with identically the same results, as if you drank it at the Spring.

The Results.

Read the following letters which are fair samples of tens of thousands that are received at the Spring, then accept our guarantee offer. It gives you the equivalent of a three-weeks' visit to this celebrated Spring, with no charge for the water if you report no benefit. Sign your acceptance on the coupon below.

Fremont, North Carolina.
After using Shivar Water my rheumatism has almost entirely disappeared. When I commenced to take it I was unable to turn myself in bed. I am now going where I please. Wishing you much success in your noble work, I am
Very respectfully, J. H. B.

Scranton, South Carolina.
My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your Mineral Water was entirely relieved of the horrible disease. J. D. M.

Bishopville, South Carolina.
The Water has done more good than any medicine I have ever taken for rheumatism. Have been drinking it three months and am entirely free from pain. I stopped the medicine upon receipt of the first Water. H. S. C.

Fredericksburg, Virginia.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement. Wm. C. C.

Lexington, Virginia.
I know of several who were relieved of rheumatism with this water. Please ship at once and oblige. J. P. R.

Roper, North Carolina.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism. Mrs. H. C. E.

Sign the Coupon.

Leeds, South Carolina
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent result. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

Union, South Carolina.
I have suffered from headaches for the past ten years, due to constipation, but since using your Water I have been greatly benefitted and scarcely have headaches at all. It has made me feel better in every respect and has given me a fine appetite, something I did not have before. C. B. C.

Warrenton, Virginia.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones. MRS. J. R. C.

Chancellor, Alabama.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief. W. F. M., M. D.

Florence, South Carolina.
I suffered with indigestion and kidney trouble and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your spring water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it. Mrs. T. K.

Atlanta, Georgia.
In the interest of the afflicted I cheerfully state, seeing your advertisement in the Wesleyan Christian Advocate, I decided to try Shivar Spring Water in the case of my daughter, who had been a sufferer from a malignant type of sciatica, and could get no permanent relief from medicine. After using the Water a few weeks she has almost entirely gotten relief from pain. In this case it has been a great blessing. REV. M. L. U.

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Name_____

Address_____

Express Office_____

OUR LITTLE FOLKS

FRISKY AND LONGTAIL GO HUNTING

By Clara L. Gobin.

Frisky and Longtail were squirrels, and their name was Morningglory, and the reason they had that name was because they lived in a fine little house in a tall tree, and the house was covered with morninglories, and their mamma was so glad to have such lovely flowers all over her house that she called her two babies Frisky and Longtail Morninglory.

One day when they were eating breakfast she said:

"This would be a great day to go hunting for nuts. There are lots of them right around here that we can get when the days are not so bright, but on a day like this we can go a long way and perhaps find something new."

"Mother," said Longtail, "you look so tired today, Frisky and I can go by ourselves this time, and we can get home long before dark, so you needn't worry about us."

Well, I am a little tired. I got up so early this morning to see if the old sycamore tree is nice and clean for our winter's food. I guess you may go alone this time, but mind what I have told you every day of your lives, if you hear a gun or see a dog, run for your home, and don't you eat one thing that you haven't eaten before. Now be good squirrels and have a lovely time. I'll have a good supper for you when you come home."

Off they started, chasing each other up one tree and down another, stopping once in a while to talk with some little neighbor, or chase a bird from one bough to another. They were good friends to nearly all the birds, and sometimes played hide and seek with them in the trees.

This day they went farther from their home than they had ever gone, and they got pretty hungry, but they found some nice beech nuts and ate them, and then went on farther and found some small trees that had funny little fuzzy balls on; some of the balls had fallen on the ground and popped open, and the nicest, cleanest little nuts were lying by them.

Frisky said, "These look like chestnuts, but they're so small."

"No, they're not chestnuts," said Longtail, "and we musn't eat 'em; don't you remember what mother—"

Just then a great big squirrel, the biggest one they had yet seen, came running from some bushes and said:

"Hey there, who said you could eat my chinkapins?"

Frisky and Longtail were frightened, and ran way up in a tree, but Frisky said:

"You think you own the earth, don't you?"

Long tail said, "Shame on you, Frisky, to speak that way to Mr. ——."

"My name's Chinkapin," said the big squirrel laughing. "Don't you be scared. I'm not going to hurt you. I used to say saucy things when I was a little chap like you," he said, looking at Frisky. "But I got over it. I got over it when I grew up and had more sense, and you will, too. Yau may have all the nuts you want."

"But our mother said we musn't eat anything we didn't know about," said Longtail.

"O, well, maybe she's right, mothers usually are; but I'll help you hull some of these, and you can take them home to her, and if she likes them you can come back again."

So he showed them how to take off the fuzzy hulls, and they were just about to crack them when they remembered what their mother had said, and Longtail said:

"We can't 'cause mother said—"

"Am, come on, Longtail," Frisky said. "I've just got to eat some they look so good, an' I'm hungry." So he ate six of them, and liked them so much he didn't notice that Longtail had started back home, and he couldn't see him anywhere, so he knew he'd have to hurry, and he didn't even stop to say thank you or goodbye to Mr. Chinkapin.

But Mr. Chinkapin didn't mind that. He just laughed till his fat sides shook, and said to himself, "Well, he's a bad one; but he'll turn out all right. I did, an' he can't be any saucier than I was. His brother hasn't so much pep, but he's good to his mother."

Frisky was anxious to see Longtail before they got home, because he was afraid he would tell their mother how ugly he'd been, and that would make her feel sorry. He loved his mother, but he was not so careful about hurting her feelings as Longtail was.

Longtail knew Frisky would soon follow him, so he ran a long way ahead, and hid behind a big bough, and pretty soon he heard Frisky calling:

"Longtail, I say Longtail, where are you, I've got something to ask you."

Longtail heard him and ran from his hiding place.

"Say, Longtail, are you going to tell mother what I said to Mr. ——, Mr. ——, O, what's his name?"

"I didn't hear him tell his name. I was so fussed at the way you talked to him. No, I won't tell this time, but I do wish you'd learn to behave yourself and be nice to strangers. His nuts may be all right—"

"Well, I'll say they are, an' I've got one in each cheek for mother, and—"

"Well, don't you see, silly, she'll have to know where you got 'em?"

Then what do you think Frisky did? He took the nuts from his cheeks and ate them himself—yes, he did ,and he looked very troubled all the way home.

After Frisky and Longtail had gone hunting, Mrs. Morninglory cleaned up her house, made up the beds, then sat down to rest for a few minutes. She was always lonely when they were gone, so she thought she'd go to see Mrs. Cottontail. They were good friends, but Mrs. Morninglory had to do most of the visiting because her house was too high up for rabbits to climb, but they had many a good visit in the park where they both lived.

Mrs. Cottontail lived in a lovely house in Goldenlock's back yard, and that dear little girl was very fond of her and her babies, and gave them lots of nice things to eat. When Mrs. Morninglory went into the house that morning she smelled something just delicious, and said:

"My, Mrs. Cottontail, you certainly are going to have a fine dinner. What is it that smells so good?"

"O Mrs. Morninglory, I'm so glad you've come, for I want you to have some of my fine chinkapins; they're just lovely this year, and I found such a lot of them yesterday. They're not very good unless they're boiled, so Goldenlocks cooked mine for me, and they just melt in your mouth."

"Chinkapins! I haven't had any good ones for years. Myo, I know Frisky and Longtail will like them, and I promised them a nice supper when they got home. You're a dear, Mrs. Cottontail. I hope I'll have something nice for you some day."

She did not have to wait long when she saw Longtail coming, but Frisky was not with him. She was a little worried at first, but she saw him farther down the road, and he wasn't trying to catch up with Longtail.

She was so glad to see them that as soon as they were all together she said: "You can't guess what we're going to have for supper; a nice surprise Mrs. Cottontail gave us, so let's see who can get home first."

Such a race they had. Mrs. Morninglory knew the shortest way and got there first, but they had to rest a bit and clean up for supper. Frisky didn't seem so hungry as Longtail, and he gave a little jump when his mamma brought out the dessert on a lovely lettuce leaf, and told them they were chinkapins, something they had never had before. She didn't see Frisky wink at Longtail when she said that, but I tell you they liked them.

After supper, before it got dark they all went down in the park and played hide and seek with the Cottontails, and the mamas played, too; that's the way mamas and papas stay young. Once in a while the jays would tell where they were hiding, and drive them to some other place. When it was too dark to play they were ready for sleep and happy dreams.

Away after Frisky and Longtail had gone to sleep their mamma planned her work for the next day, and she was doing this when she heard someone talking. It sounded like Frisky, and she went to his bed, and this was what he was saying:

"O, you think you own the earth, do you, Mr. Pinkychin? Well, when you get older you'll have more sense."

She was badly scared; she thought he must be sick and out of his head, he had never talked in his sleep before; his heart was beating pretty fast, too, and she said, "If he keeps on talking this way, I'll just have to rouse him and give him a castor bean; he's certainly eaten something that wasn't good for him, and if he doesn't seem better toward morning, I'll run down to Dr. Beaver's and get him to make me a nice mud plaster."

She didn't sleep much after that, but toward morning Frisky seemed all right, and was the first one up, chasing the birds in the treetops.—Northwestern Advocate.



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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Mt. Airy, at Summerfield .....Mar. 4-5-6
Statesville, at Lenoir .....Mar. 11-12
Fayetteville, at Hay Street....Mar. 12-13
Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.

SECOND ROUND

March

Rosman, 11 8-9
Brevard, night 9
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.

SECOND ROUND

March

Unionville, Mill Grove, 11 8
Marshville, Gilboa 9
Duncan Memorial, night 9
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30

April

Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

SECOND ROUND

March

Randleman, St. Paul, 11 9
Deep River, Worthville, 3 9
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

SECOND ROUND

March

Cross Mill, North Catawba, 11 6
Marion Ct., Providence, 11 7
Marion Mills, Clinchfield, 11 9
Marion, First Church, 7:30 9
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.

SECOND ROUND

March

Stokesdale, Eden, all Friday 7
Salem-Oak Grove, Oak Grv, Sat.&Sun. 8-9
Dobson, Old Siloam, 2:30 Sun. 9
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30

April

Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

SECOND ROUND

March

Avery Ct., Pine Grove 8-9
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.

SECOND ROUND

March

Shelby Ct., Sulphur Spgs., 11 & 3....8-9
Shelby, Central, 11 9
Shelby, Fayetteville St., night 9
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30

April

McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

SECOND ROUND

March

Albemarle Ct., Oakboro, 11 8-9
Salem-Tabernacle, 3 9
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT

D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.

SECOND ROUND

March

Newton, 11 & 7:30 9-10
Hickory, First, 7:30 9-11
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30

April

Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT

R. S. Howle, P. E., Waynesville, N. C.

SECOND ROUND

March

Judson Ct., Maple Springs, 11 8
Robbinsville Ct., Robbinsville, 11 9
Andrews Station, night 9
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30

April

Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.

THIRD ROUND

March

Lexington, Lexington, 11 9
Denton, Siloam, 3 8-9
Grace, Grace, 11 16
Ogburn Memorial, Hiatt, 3 16
Central Terrace, Cen. Terrace, night, 16
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

North Carolina Conference

DURHAM DISTRICT

M. Bradshaw, P. E., Durham, N. C.

SECOND ROUND

March

Brooksdale Ct., Brookland 8-9
Long Memorial, night 9
Person Ct., Concord 15-16
E. Roxboro and Longhurst, Longhurst, night 16
Burlington Ct., Shiloh 22-23
Front Street, night 23
South Alamance, Saxapahaw 29-30
Mebane, night 30

April

Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30

May

Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18

ELIZABETH CITY DISTRICT

C. B. Culbreth, P. E. Elizabeth City, N. C.

SECOND ROUND

March

Belhaven-Pantego, Pantego 9
Columbia, Holly Grove 15-16
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30

April

Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27

May

South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.

SECOND ROUND

March

Newton Grove, Mt. Moriah 8-9
Mamers, Cool Spring 15-16
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30

April

Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28

May

Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

NEW BERN DISTRICT

J. C. Wooten, P. E.

SECOND ROUND

March

Grifton, Sharon, 11 8-9
Mt. Olive, 11 16

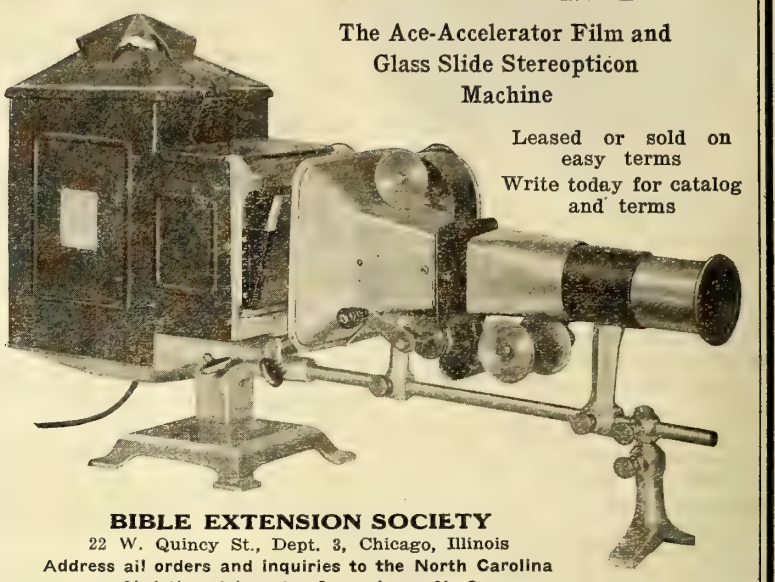
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Elm St., Mt. Carmel, 3:30 16
LaGrange, Trinity, 11 19
Jones, Shady Grove, 11 21
Dover, Bethany, 11 23
Seven Springs, Indian Springs, 11.....30

April

Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27

May

Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

SECOND ROUND

March

Robeson, Bethesda 7
Lumberton Ct., Pine Grove 8-9
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31

April

West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28

May

St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.

SECOND ROUND

March

Cary, Fuqua 8-9
Central, 7:30 9
Youngsville, Bunn 15-16
Lousburg, 7:30 16
Tar River, Trinity 22-23
Millbrook, Andrews 29-30

April

Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly. Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28

May

Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT

S. E. Mercer, P. E., Weldon, N. C.

SECOND ROUND

March

Aulander Chg., Lewiston, 11 8-9
Ahoskie, Harrellsville, 11 15-16
Windsor Chg., Windsor, night 16
Windsor Chg., Cashie, 11 17
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30

April

Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27

May

Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT

J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.

SECOND ROUND

March

Kenansville, Wesley, a.m. 8-9
Faison-Warsaw, Warsaw, p.m., a.m. 9-10
Ingold, Epworth, a.m. 15-16
Clinton, Clinton, p.m. 16
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30

April

Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27

May

Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

SECOND ROUND

March

Fremont, Black Creek, 11 8-9
Stantonsburg, night 9
Rocky Mount Ct., 11 15-16
South Rocky Mount, night 16
Tarboro, 11 23
Rocky Mount, First Ch., night 23
Bath, Bethany, 11 29-30
Grimesland, night 30

April

Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27

May

Vanceboro, 11 3-4

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

CHURCH ORGANS REPAIRED

Pipe organs tuned, repaired rebuilt and modernized. All work fully guaranteed. Established 1868.

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DANDRUFF

Itching Scalp, Falling Hair! Why suffer? HAIR-O-ZONE will help it! Greatest of Hair Tonics! Booklet FREE. B. A. BUCKNAM, 383 Madison Square Station, New York.

In Memoriam

WEATHERS—Adam Glover Weathers was born April 6, 1848. He died at Alexandria February 9, 1924. He suffered rather intense physical pain the last few years. He achieved positive goodness here. He died triumphantly.

Oscar L. Simpson.

HARWELL — Mrs. Julia Sherrill Harwell of Gastonia passed over the valley of death, aided by her Lord, and went on to her heavenly mansion February 15, 1924, being nearly sixty-eight years old. The funeral service was conducted in her church, Franklin Avenue, by the writer, assisted by Mr. Black, pastor of the Loray Baptist church, and Rev. D. W. Brown and Rev. W. L. C. Killiam, her pastor, Rev. G. W. Vick, being absent. Sister Harwell is survived by five sisters, six children and twenty-three grandchildren. She joined the church early in life. She loved the church and attended and helped in every way that she could. She loved the camp meetings. She made everything serve as means to the end that she might worship, serve, glorify and enjoy God forever.

E. B. Stabler,
Her ex-Pastor and Friend.

WISE—Susan Leath Wise was born September 14, 1848. At the age of 75 years, having passed that mark but a few days, midst pain and suffering, on the first day of December with a gentle smile upon her lips she went away with Jesus. Ase she lived so she died oneof God's sweet, ministering, mothering angels. She was twice married. First to Riley M. Midgett; second to John H. Wise. To the first union were born Lula May and R. M. Midgett. To the second were born Mrs. J. M. Midgett and George Wise. All the children survive her put Lula May. In addition she has six grandchildren and two great-grandchildren and one brother, Ottawa O'Neal of Oriental, N. C., who with his son was in faithful attendance upon her in her last illness. Her going leaves our hearts sore because a great, faithful Christian soul has passed from us, but our deepest loss is heaven's richest gain.

A. E. Brown, Pastor.

WHITE—Joseph G. White, kind husband and father, loyal citizen, consecrated Christian gentleman, died suddenly at his home in Center Hill, N. C., December 5, 1923. He had been in ill health for some time, but was still able to keep up his work as local agent for the Norfolk and Southern Railroad. His death therefore came as a severe shock to his many friends and relatives.

Born near Belvidere, N. C., December 23, 1863, Brother White was educated in the common schools, at Guilford College and at Chicago. He lived in Chicago for seventeen years, besides which time his life was spent near the placeof his birth.

He was twice married, first to Miss Allie E. White, November 4, 1903. To this union were born four children, one boy and one girl dying in early life. Mrs. Allie White died in June, 1913. On August 21, 1919, he was married to Mrs. Margaret Evans Churchill. He is survived by his widow and two sons, Joseph E. and Henry Walton, children of his first union.

He was a member of the Friends church in Southampton county, Va. His Christianity, however, knew no denominational lines. The entire community feels keenly the loss of such a character.

We buried him with his fathers in Franklin, Va. M. R. Chambers.

O'NEAL—Elizabeth J. O'Neal was born at Rodanthe, N. C., June 13, 1854, where she lived 36 years. On November 6, 1923, the death angel came and released her spirit from a body tired, worn and wasted by years of affliction. These crosses she had borne with a sweet, uncomplaining, Christian fortitude, and with a brave, cheerful face toward the observing world. Ever tuned and loyal to the church she waited with patience for her eternal relief. She is survived by James G. Meekins, a son of her first husband, William Meekins, and by Mrs. A. T. Twiford, only living daughter of the second marriage to William J. O'Neal, who is still living. She also leaves behind five grandchildren. God gives and God takes away. May He bless these sore hearts and bring us all claser to Him.

A. E. Brown, Pastor.

SHUGART—Mrs. Luna Estelle (Holten) Shugart passed to her reward on February 6, 1924, being in her 37th year.

Mrs. Shugart joined the Friends church when she was a child of ten years. She became a member of the M. E. Church, South, nearly two years ago. She lived a faithful Christian from conversion. She was married to W. M. Shugart thirteen years ago. To this union were born a son and daughter. The husband, children, father, step-mother, three brothers and two sisters survive.

The funeral services were conducted by the writer, assisted by Prof. Z. H. Dixon of Elkin, N. C., who was principal of the high school of Yadkinville for more than twenty years. Brother Dixon paid a high tribute to her memory. She was remembered with flowers while on her sick bed, and the floral offerings at the funeral were profuse and beautiful.

R. E. Ward, P. C.

Mrs. Housewife! Do You Favor Food Law Enforcement?

You appreciate the vital importance of pure and fresh drugs—drugs that are prepared and packed under fixed government regulations.

How about foods? Aren't they just as important? Take baking powder, for instance—it is useful only when it produces its maximum of leavening strength in the baking. Leavening efficiency means light, wholesome breadstuffs—bakings that are easily digested, which in turn aid towards perfect health. Lack of leavening strength means flat and soggy bakings which are surely indigestible.

The pure food laws of our country have standardized baking powder—they require that it contain 12% leavening gas at the time of sale to the consumer. Why is it that these laws have not been applied to baking powder mixed with flour, and sold in sacks as self rising flour?

Thousands of barrels of self rising flour are annually sold in our southern states without any regulation by pure food measures, except in Texas.

Any grade of flour and any quality or strength of baking powder can be used in making self rising flour and sold to the unthinking public without official criticism.

Numerous baking and laboratory experiments have been conducted by state chemists and other investigators. They found a surprising amount of this mixed flour to be so deteriorated as to be productive only of heavy, soggy bakings.

Do you want to eat foods made from self rising flours that do not contain the necessary leavening strength—foods that are hard to digest and a detriment to health? Do you want the law to protect you in this instance as it protects the user of medicine? It is for you and others interested in public health to decide.

Remember Calumet Baking Powder meets every requirement of the law—that it retains its great leavening strength to the last spoonful.

Packed in tin—keeps the strength in.

EPWORTH LEAGUE

(Continued from page ten)

institute. Not only are the leaguers invited but all others interested in Epworth League work.

One credit will be given toward your Christian Culture Diploma, if you attend classes and qualify for credits.

W. P. Sigmon, Chm.

Good business! Let us have more efficiency institutes if we would be more efficient Epworthians.

HURRAH FOR BILLIE WEBSTER AND GREENSBORO DISTRICT!

How many assistant district secretaries remember the membership drive that was to have been put on last October in our intermediate leagues? It is now the first of March and I have heard from only one secretary. Of course I heard from Billy Webster. Yes sir, she is the one and the report has been in since November 12. I have been holding her report, hoping to hear from the other ten secretaries. Although it is late I publish facts of October, 1923. Here they are:

Intermediate leagues of Greensboro district. Number members on roll:

	Oct. 1	Nov. 1
Caraway Memorial	14	18
Holt's Chapel	28	30
Walnut Street	17	22

We wish that the reporters from each of these leagues would tell us how they gained these new members, also how they have kept them interested members.

These Greensboro folks have a junior and intermediate district league union. Again I say, hurrah for Billy Webster and the Greensboro district!

Mrs. G. G. Adams,
Conf. Intermediate Supt.

BOYS, SEND US THE NEWS!

A certain gentleman high in the councils of his party at the beginning of a presidential campaign called his lieutenants together, and after making an adroit and very enthusiastic speech closed by saying, "Boys, get the money!" Some of the fellows seemed to interpret these words to mean "Get the money—never mind where you get it or how, but get the money!"

Now, for the love of Mike and the good of the order send us the news from your chapter. We care little where you get it or how—"send us the news!"

Order your collection envelopes from the Advocate job department.



THE SUPERANNUATED PREACHER

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MARCH 6, 1924 No. 10

EDITORIAL ~ PARAGRAPHS

The oil politicians sought Florida's sunny fountains, but their health and the health of their wives did not seem to improve. How would it do for them to try Greenland's ice mountains? Most of them just now need a cooler climate, cooler even than that of Washington.

* * * *

The poetry may not be the very best, but the "idees" contained in the following lines are tip top:

A little more kindness, a little less creed;
A little more giving, a little less greed;
A little more smile, a little less frown;
A little less kicking a man when he's down.
A little more we, a little less I;
A little more laugh, and a little less cry;
A little more flowers on the pathway of life,
And fewer on graves at the end of the strife.

* * * *

Heredity is a gift of the past. Environment is the formative and binding influences of the present. But these, influential as they are, do not constitute the measure of human life. If they did, children born of the same parents and reared amid the same influences, would be alike. The fact is that, physically, a "family resemblance" is about all we get, while intellectually, morally and spiritually, we frequently fail to get even that much. The personal element on the part of each individual seems to figure largely in the formation of character. Every man is in a striking sense the architect not only of his own fortune but also of his own character.

* * * *

Plato Durham's apostrophe to Lincoln in his address at the recent unveiling of the Robert E. Lee memorial on Stone Mountain is in this gifted Carolinian's finest style. Listen to the music of his eloquent tongue: "I pause to quiet the high emotions that sweep the heart. I, a son and grandson of Confederate officers, with you in whose veins runs that heritage of flame, stand uncovered at the name of Lincoln. Let us thank God that in the holy of holies of America's heart sleep such great ashes; let us thank God that in the morning stars and the flag above us shines the gentle and immortal light of his soul. Son of the cabin, child of the wilderness, we salute you!"

* * * *

The pyrheliometer is an instrument—a super-sensitive thermometer—for measuring the heat of the stars. This sensitive instrument will record heat to a millionth part of a degree. It will record the heat of a burning match ten miles away. The heat of many fixed stars have already been measured by this remarkable invention of Dr. C. C. Abbot, assistant secretary of the Smithsonian Institute. What an inspiration should the inventors and discoverers be to the race in its upward and onward march! They never stop. It's the radio, the Roentgen ray, the flying machine, and one surprise after another for an expectant world. It looks like the standpatters would die of fright.

"Cut off the sermon at both ends and set it on fire in the middle," is good advice to give some preachers. Kindred advice might be given many other public speakers. To know where and how to begin and when to stop and at the same time to serve it hot invariably spells success before a present day audience.

* * * *

"There never was a goose so gray but soon or late,
She would find some honest gander to be her mate."
So wrote Pope, the English poet, and an American, who is not a poet but a close observer of everyday life, has added what needs no comment:
"There never was a gander so gawky, green,
But that he would find some gracious goose to be his queen."

* * * *

"We can never heal the needs we do not feel. Tearless hearts can never be the heralds of a passion. We must pity if we would redeem. We must bleed if we would be ministers of the saving blood." Did John Henry Jowett, the matchless preach[illegible] tion, ever speak more truly and with greater eloquence? That tongue is mute in death and [illegible] will not again charm the multitudes which heard him with breathless interest, but the senten[illegible] quoted from him should go singing down the centuries. Those who know Jesus Christ after the fashion prescribed by Jowett, and only those, are able to preach effectively the power of the blood of Jesus Christ. The power of the blood is not a magical touch of which we may talk and sing. It is an experience. To bleed is to become a minister of the saving blood. This is the interpretation of the cross that the world must have if it be saved by the blood of Jesus Christ.

* * * *

Dr. Wilford T. Grenfell, surgeon, author, lecturer, for thirty-two years a medical missionary to Labrador, spoke last Sunday morning in the First Presbyterian church, Greensboro. This man who for the last quarter of a century has been in the public eye quite a bit, speaks his mother tongue as if fresh from Chester, England, where he was born in 1865, but his appearance and his humor is distinctly Scotch. His style is simple, direct and quite effective. His fine head and kindly face above strong square shoulders, and a body that is still athletic though long and busy years have passed since he was a member of the football teams and rowing crews at Oxford, mark him as a man who has many years ahead of him in Christian service. He believes with all his heart in a virile Christianity that serves humanity. His theme Sunday morning was "Man as a channel of Divine power," as illustrated in the case of Peter and John who at the temple gate had no silver and gold but such as they had gave they to the lame man. And that was the power which works miracles, not alone in those far off days, but in this and every other hour of the world's history. Not only to the simple fisherman on the coasts of Labrador, but right here at home and everywhere else on the face of the earth. Jesus Christ still works miracles through those who serve Him. Not by magic but by sacrificial service are those miracles wrought.

North Carolina Christian Advocate

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A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

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One Year.....$2.00
Six Months..... 1.00
To all preachers of the Gospel, year..... 1.00

THE EVANGELISM OF THE FATHERS

Methodism had its beginning not, as is frequently asserted, in the "Holy Club" at Oxford, but in the warmed heart of John Wesley. This warming of his heart was to Wesley a "strange" experience, but to his followers it became a familiar, if not commonplace, occurrence. Furthermore, that spiritual experience of John Wesley, which marked the beginning of Methodism, was at the same time the birth hour of a new evangelism.

Not only did John Wesley become a flaming evangelist, but the men associated with him and those Wesleyan preachers who came after him were on fire with evangelistic fervor and became effective messengers to a sinful and lost world.

This was emphatically true on the American continent where society was in a plastic state, free from the restraints of fixed customs and habits which characterize an older and more highly organized social life. That primitive civilization, unpolished, but at the same time unsophisticated and unspoiled, welcomed all and set an open door before every man. The great virgin continent where those early settlres dwelt full of hope, unstisfied, but unafraid, and who dared great things, became the broad and inviting territory for the Methodist preacher with his gospel message which laid emphasis upon repentance, faith in the Lord Jesus Christ, and a direct witness of the Holy Spirit.

And it is truly amazing how the work spread as these men, most of them young men with little experience, except the experience of the love of God in their hearts, went preaching and organizing churches wherever the pioneer settler had pitched his cabin in the wilderness.

The Methodist Episcopal church in America, organized at the "Christmas Conference" in Baltimore in 1784, set itself at once to the task of covering every part of the country, no matter how sparsely settled, with a network of circuits; and under the matchless leadership of Francis Asbury sent the circuit rider to every nook and corner of this broad land. At the very time that the foundations of the new American nation were being laid, the Methodist preacher was on hand to join as a builder of the nation as well as of the kingdom of God.

And these early Methodists, with their new emphasis upon evangelism were tremendously in earnest and at the same time were fully persuaded that the King's business required haste.

The old iron-side preacher said that the Methodists beat any set of folks that he ever saw. They would put up a brush arbor, roll a few logs together for seats, nail a book board between two trees and go to singing and preaching and have half a dozen folks converted before even the Lord knew what they were doing.

That may be a bit extravagant, but the story is highly suggestive. Those early Methodist preachers believed with all their hearts in revival meetings and made it their great business to call sinners to repentance.

And the ideals and practices of the fathers should still be maintained among us of the present day. Conditions have changed and these changed conditions may call for modified methods of evangelism. If so we should be willing to make such changes as will be most effective, for the success of Methodism in the past can be attributed in a large measure to its power of adaptation.

But let us keep in mind that God has not changed, human nature has not changed, the needs of the human heart are the same, the gospel is the same power of God unto salvation that it was in the days of St. Paul. We can, therefore, preach the gospel with confidence and expect men to be saved thereby. If the old hymns and the old story of Jesus and the preaching of the righteousness of God fails in its work of saving people, we need not turn to moving pictures, or theatrical entertainments, or to sermons about business and politics. There is too much of these on week days for a preacher to be trying them on Sunday.

A RADIO FOR HIGH CHRISTIAN SERVICE

It appears that a wise movement is on foot to utiilize the radio as a teacher of the best things of the Christian faith. Here is the story as it appears in the Central Christian Advocate:

"Definite steps have been taken by Bishop Nicholson and the board of Sunday schools towards the broadcasting of religious unity. A national, Protestant, non-sectarian broadcasting station, providing religious, educational and ethical programs of a high order, but without one sound wave for dissension or for creedal propaganda, is being planned by a committee created by the Methodist board of Sunday schools.

Bishop Thomas Nicholson, of Chicago, in proposing the station, recommended that the tower of our Chicago Temple be utilized. He also recommended that appeals for money, as well as controversial pleadings be barred. President Stuart, of Garrett Biblical Institute, was made chairman of a committee to arrange details of a plan based on Bishop Nicholson's recommendations. An outlay of at least $50,000 is contemplated."

The "movies" have fallen into the hands of five Jews whose only god is money and whose morals smell of the pit. But we are hopeful that the radio will be saved from such a fate. It can and should be utilized to teach the people knowledge, good morals, much of the fine arts and of religion. There is a great future for the radio if we can keep it out of the hands of the devil.

INTEREST INCREASING

The preachers and people are warming up to the interest of the Advocate and it now looks as though this will be one of the best years yet in the matter of renewals and new subscriptions. There is about one month and a half yet—the remainder of March and all of April. Brother Dwight Brown and the Shelby district are hard at work, and in a few weeks we expect to have fine reports from there. Brother Paris has designated April 13th as Advocate day all over the old Marion district, and those preachers and good people of that district never fail to do whatever they undertake. Brothers Daniels and Cotton have the Wilmington and Washington districts in line and Rev. S. E. Mercer has just written that things look good for the church paper in the Weldon district.

Rev. G. T. Adams, who is always at the head of the procession, has sent us a nice list of new subscribers and renewals from that excellent congregation that he serves at Dunn, and says there will be more to follow. No one would expect anything else from Frank Armstrong, Dwight Brown and John W. Moore. These have all sent us nice lists, with the assurance that more will follow.

Rev. H. B. Porter, who is serving what the late Rev. John N. Cole always contended was the best charge in North Carolina Methodism, Warrenton, has sent us the first installment of what promises to be one of the longest lists of the year. That fine young preacher, Rev. K. S. L. Cook and his committees for the circulation of Christian literature are doing things down on the Mt. Olive circuit for the Advocate. Old West Market Street, Greensboro, with that prince of good fellows and fine preacher, Rev. J. H. Barnhardt, as leader, is making the office force happy. Mrs. C. S. Whittington's circle of the Woman's Missionary Society, has assumed the responsibility of securing the renewals in that congregation and that fine body of women are meeting with success. O. W. Dowd, over at Louisburg, says things are going good for the Advocate in his charge and to prove it sent a nice list in Monday. If Rev. T. J. Houck, who is serving his fifth year at Pineville, was to fail to be among the topnotchers in the Advocate campaign we would make a special trip to Pineville to see just when he was expected to get out of bed.

We hope to be able in a short time to publish the standing of the preachers and districts.

If the people are given the chance they will subscribe to the Advocate. We receive a number of letters each week telling us that the paper is better now than it has ever been.

When all of the Methodist preachers of North Carolina decide that we are to have not less than 30,000 subscribers it will be done.

One good preacher told us that it was worth the price of the paper just to lay the Advocate on the library table and let the folks at home see the words "Christian Advocate" every time they walked in the room. A number of preachers and laymen have said to us during the past few days that the front page of the Advocate is worth the price of the paper for a whole year. T. A. S.

BRO. R. M. HOYE RAISES A QUESTION

Rev. R. M. Hoyle, an honored member of the Western North Carolina conference, who is in his third year at King's Mountain station, where he has done some of the most effective work of his long and useful life, writes us as follows:

"I thank you for your editorial of the 6th. Sure you are right, that every member of the church should show whole-heartedness in his loyalty to the church, to her doctrines, institutions and enterprises. But you do not say as to the duty of these institutions founded and supported by the contributions of the church keeping faith with the church and her doctrines."

We are delighted to tell Brother Hoyle and all others who may have any interest in the matter that in our opinion the institutions of the church should be just as loyal to the doctrines of the church as the individual membership of the church should be to these doctrines. "It is a poor rule that won't work both ways." "What is sauce for the goose is sauce for the gander."

If a wife is loyal to her husband, the husband should be loyal to the wife. If the alumni of a college is loyal to their alma mater and serve her, that college should be loyal to its alumni and serve them as opportunity offered. On the same principle, colleges and all other institutions of the church should be loyal to and serve the church to which they belong. There should be no exception at any point or on the part of a single institution or individual.

The world religions without exception had their origin in the Orient. Christianity with its more than 500,000,000 adherents, Mohammedanism with over 200,000,000, Buddhism with its 135,000,000, Hinduism numbering more than 200,000,000, and the Confucianists to the number of 300,000,000 are all children of the East. The Occident at this point must keep silent. Likewise, the sacred books, even our Bible came from the East. The West can talk learnedly and dogmatically about religion, but when it comes to the thing itself the Western world is not in the same class with the Orient. Yet these facts do not teach the average man of the Occident to behave himself with becoming moderation when face to face with great truths and facts that are clearly beyond his capacity. His ignorance ministers to his arrogance and to his dogmatism in matters of religion. But there is no effectual remedy for all this.

PEOPLE AND THINGS

Brother A. J. Groves, pastor of Mt. Gilead circuit, has been suffering from a severe case of grippe but is better now, we art glad to know.

Hawthorne Lane church, Charlotte, will be dedicated Sunday, April 27. Bishop Collins Denny will preach the sermon and conduct dedicatory ceremonies on that interesting occasion.

Rev. O. I. Hinson sends a good report from Chatham. The new church at Siler City is being furnished. The Methodist of that good town have good reason to be proud of their new church.

Mr. J. C. Fisher of Fayetteville, N. C., and Miss Tera Jackson of Orange, N. C., were united in marriage at Stedman, N. C., Sunday morning, March 9, 1924, by Rev. E. C. Sell, pastor of Stedman circuit.

"Married, at the parsonage of Bethel charge, Cabarrus, N. C., by the pastor, Rev. R. E. Hunt, on Sunday, March 9, 1924, Mr. Norman M. Black and Miss Mary Alice Bost."

Rev. A. S. Parker is this week in a meeting at Richlands with Rev. L. B. Pattishall doing the preaching, and his sermons are of a high order. Good is being accomplished.

United in marriage at M. E. S. parsonage, March 4, 1924, Mr. S. M. Cranford, a prosperous farmer and business man of New Hope Academy, North Carolina, and Mrs. Anna Kearns, an attractive widow of Farmer, O. P. Routh officiating.

Mrs. W. S. Hales had the misfortune to fall Sunday, March 2, and break her thigh. She is in the hospital at Badin and the doctor says that she is getting on as well as could be expected. Her many friends where Brother Hales served as pastor and friends elsewhere will regret to hear of this unfortunate accident.

Mr. L. L. Gobbel writes: "No names of delegates to the Conference-wide Sunday School Conference at Wilson April 1-2-3 can be received after March 18. The committee providing entertainment must have the names on or before that date. So if names of your delegates have not yet been sent in, mail them at once to L. L. Gobbel, Durham, N. C. Entertainment for delegates whose names are not in by that time cannot be guaranteed."

Bishops E. D. Mouson and H. A. Boaz will be on the program for lectures at the summer school at Trinity College in June. The program promises to be first class in every particular. Bishop Mouson will be at Trinity June 10-12. He preaches commencement sermons this year at Kentucky Wesleyan College, Winchester, Ky., May 25; Emory University, Atlanta, Ga., June 1; Washington and Lee University, Lexington, Va., June 8.

Rev. G. A. Stamper, pastor of Green Street church, Winston-Salem, writes: "Our revival meeting will begin the fifth Sunday in March, with Bro. John R. Church doing the preaching. Brother Church is a strong young preacher, thoroughly consecrated to God, and devoted to the church, and we are looking for ward to a great meeting. The meeting will continue for two weeks and longer if necessary."

Rev. J. W. Moore at Broad Street church, Statesville, is emphasizing evangelism in the Sunday evening services and he is preaching to large congregations. Brother Moore is closing a very successful quadrennium in Statesville and some big church at the next conference is going to draw a valuable prize in this alert and progressive pastor, whose ministry has been most successful all along the way.

Filthy publicity matter offered by the national motion picture distributors to newspaper editors has finally caused the Detroit News, H. S. Scott, general manager, to call a halt. Mr. Scott says in a letter to movie men: "The News will gladly forego the loss of the advertising of Detroit's motion picture houses rather than publish pictures of women in a state of undress, suggestive poses, outlines intended to direct the mind to sex suggestion, or convey an idea of 'rottenness' that we find is never borne out on the screen itself. The suggestiveness of the text of many advertisements is only exceeded by its plain vulgarity." No censorship by the state is operative on newspaper advertising and movie stories. Where is Mr. Hayes?—Western Advocate.

Revs. W. A. Newell and J. A. J. Farrington of Winston-Salem honored us with their presence a little while Tuesday afternoon. They were over to see the executive committee of the board of church extension about aid for the new church at South Side, which is to be built this summer at a cost of over $40,000. The presiding elder is greatly pleased with the progress that is being made by the Winston-Salem district.

Rev. J. Frank Armstrong last Sunday morning presented the claims of the Advocate to his congregation and in a few minutes had thirty-two new subscribers. This was just a beginning at Forest Hill, Concord. When he completes the canvass there will be many additional names to go on the mailing list. This shows what a man like Armstrong can do when he turns his tact and energies in one direction. All success to this eminently successful pastor and preacher!

Rev. R. P. Lough, pastor of the Grifton circuit, writes that he and his people are having a great time on his charge. Here is his message: "I am putting on a strenuous campaign, and mean to get renewals, and if possible put the Advocate in each Methodist home. Next year we are planning to include the Advocate in the budget, and send it to those who are not able to subscribe for it. We are having a great time spiritually on Griffith circuit, and best of all, "God is with us."

Mrs. Mary Ann Squires, age 80 years, died last Saturday night, March 8, at the home of Rev. W. L. Nicholson, her son-in-law, Charlotte, N. C. The funeral services were held Monday afternoon at Marvin Methodist church, in the upper edge of Union county, and the church of which she was a member from the time of her marriage till she came to Charlotte eight years ago to live with her daughter, Mrs. Nicholson. Revs. J. B. Craven, presiding elder of the Charlotte district, and L. D. Thompson, pastor of Hawthorne Lane church, of which the deceased was a member, conducted the services. Three daughters survive: Mrs. Lula Squires Nicholson, Mrs. Annie Squires De Laney, and Miss Catherine Squires, all of Charlotte. Two sons, Mark Squires of Lenoir and Dr. J. H. Squires of Detroit, Mich., are living. The Methodist church never had a more loyal member than Mrs. Squires. She was a great and good woman.

Rev. T. V. Crouse had a get-together meeting at Carraway Memorial church last Sunday night, which was also a celebration of the liquidation of the church debt. Messrs. Bernard Cone and Herman Cone were present representing the mills that had paid $5140, which was more than one-half of the debt incurred in church improvements. These addresses were greatly appreciated, as were the addresses of Revs. W. F. Womble, J. H. Barnhardt and Mr. C. H. Ireland. The house was packed with people. Brother Crouse is "feeling his oats" because of a terrific, tremendous pounding administered by his congregation last Thursday evening. It looks to him now as if seven fat years were ahead for him. He is doing a very fine work at Carraway Memorial and the people appreciate him most highly. The church has recently been supplied with the Cokesbury hymnal.

The alumnae and former students of Davenport College in Forsyth county met in Winston-Salem March 9. Classes as far back as 1867 were represented in the meeting. A sumptuous dinner was served, old friendships renewed, and reminiscences enjoyed. Among the speakers was President C. L. Hornaday, who gave somewhat in detail the plans of progress for the next three years. Officers elected were Mrs. Z. E. Barnhardt, president; Mrs. W. J. Dizor, vice president; Miss Frances Neeley, secretary, and Miss Mamie Yarborough, treasurer. Those present and members of the Davenport College Alumnae Association of Winston-Salem were as follows: Mrs. Z. E. Barnhardt (Kate Wagg), Mrs. Hobart Martin (Amey Jones), Mrs. P. N. Parrish (Vada Jones), Mrs. W. Taylor Miller (Kate McMahan), Mrs. Everett Horn (Carrie Click), Mrs. Albert Butler (Annie Medearis), Mrs. C. M. Campbell (Helen Allison), Mrs. W. J. Oizor (Beulah Cox), Mrs. Hubert Whaling (Kate Cox), Mrs. Burr Brock (Laura Tabor), Mrs. Jones Wilson (Virginia Turner), Misses Elizabeth Wagg, Frances Neely, Mamie Yarborough, Margaret V. Wood, Beaulah Conrad, Evelyn Yarborough, Mildred Neely, Kate Conley, Ione McClure, Marion Snow, Rhylma Stinson, Ina Weismer, Thelma Albright, and Mr. and Mrs. C. L. Hornaday.

Dr. Forest J. Prettyman took up his work last Sunday as pastor of Main Street church, Gastonia. His sermons both morning and evening greatly pleased the large congregations that attended. The Gastonia people are enthusiastic over their new pastor. The choir was vested for the first time last Sunday.

Here comes Dr. C. C. Weaver, whose congregation sent him to Florida so that Monroe might have its own way for a while, bragging about his trip through the land of flowers: "I'm sorry for a newspaper man who has no friends and can't get away from home as the pastor who goes both for the benefit of himself and flock. Having a great trip through Florida."

Perhaps the many friends of Bishop Hendrix will be glad to know that he is in his usual health, able to be at church, generally twice every Sunday, and, as a rule, at prayer meeting every Wednesday evening. No man has ever served the church more faithfully, efficiently and devotedly than Bishop Hendrix, and beautiful is his fidelity in the evening of his life.—St. Louis Advocate.

Evangelist Thurston B. Price announces: "We are in a great meeting here (Pensacola, Fla.) in our First church, and will go from here to Montgomery, Alabama, for a meeting. We are dated for late spring and summer in North Carolina and I still have an open date for two two-week meetings that I would like very much to give to that section. The open time is for April 27th to May 25th. A message to me at Pensacola, Fla., or Lake Junaluska, will reach me."

Methodism started with a prejudice in favor of a liberally educated ministry. It could hardly be otherwise. The movement had its first inspiring fellowship at the seat of a great university (Oxford), and its earliest leaders were all college men with the traditional conventions about the ministry as one of the learned professions. The rapid expansion of the work in England and pioneering conditions in this country made sorry work of the convention and so successful were the untrained itinerants that a prejudice was started against the professionally trained men who eventually were stigmatized as "man made" ministers. The church is now going back to a more reasonable view which would combine evangelistic fervor with a scholar's habit of clear thinking and of plain speech.—Northwestern Advocate.

GREENSBORO COLLEGE STUDENTS TO GIVE RECITAL

One of the most elaborate student recitals for the year will be given in the main building of Greensboro College Thursday evening at 8 o'clock.

A dozen senior will play the numbers which they have learned by themselves during the past two months. This is a requirement for graduation in the music department.

The seniors who will play are Misses Bailey Watson of Greensboro, Annyce Worsham of Ruffin, Lillian Hall of Lumber Bridge, Rachel Glover of Salisbury, Mary Long of Bryson City, Mildred Wilson of Marion, Agnes Edwards of Seaboard, Mabel Parker of Clinton, Louise Beal of Gastonia, Louise Cunningham of Apex, Mary Jo Dickson of York S. C., and Grace Johnson of Thomasville.

The composers whose selections the members of the fourth year class will play are Gluck, Ornstein, Schumann, Borodin, Poldini, Liszt, Brahms, Arensky, Palmgren, Stojowski, Gabrilowitsch and Henselt.

Six other students will take part in the recital, four of whom will play in conjunction with Frank M. Church, director of the music department.

Miss Alice Bobbitt of Macon and Mr. Church will play "Isle of Dreams," by Torjussen. Miss Sara Bell of Charlotte and Mr. Church will render "Dreams," by Lizet. Miss Beuna Vista Fuller of Whiteville will play two numbers, one with Mr. Church at the organ. The selections will be "Du bist die ruh," Schubert-Liszt, and "Silver Spring," William Mason. Mr. Church will play the organ part to Miss Elsie Thompson's number, "A la bien animee," Schuett.

Two vocal solo numbers are included in the program, one by Miss Mary E. Rose of Franklinton, who will give "Awake My Heart to Gladness," by Densmore, and the other by Miss Mary Pender Hales of Clayton, whose selections are "My Soul," by Jocabs-Bond, and "When You Are in My Heart," by Lawson.

LABRADOR DAYS: AN ACCOUNT OF A WINTER SPENT AT SANDWICH BAY

By Gretna Gaskin Bidlake.

The autumn season is short on the Labrador; a few weeks at best; though it is somewhat more prolonged in the sheltered bay regions than elsewhere. Fine weather, calm waters, shining skies and exquisitely lovely foliage on every stripling bush or tiny creeping plant give way to fall rains, moaning winds, leafless trees and the quiet melancholy of seeming desolation. The tang of frost gives a nip of keenness to the morning air and a dark chill creeps over the land at sundown. All at once some morning in October the liveyers wake to find the bald-topped hills powdered with snow and every spindling evergreen from the tree line down to the back door sprinkled with white flakes that somehow give a soft, stippling effect the exact like of which can be seen nowhere else. The snow melts in the morning sun, but it comes again at night. A cold snap strikes in, the bay skims over with ice, yellow slosh and lolly churn up in its waters and freeze to the shore; every incoming tide washes up more of this stuff till all the coves, pockets, inlets and creeks around are frozen over out to the broad bay itself, and gradually this closes over, too, except for The Run, a sort of channel where the current is so strong that it seldom catches over until midwinter, and where the dark heads of sleek, shining seals may be seen bobbing up and down in the distance. All the boulders along the landwash become covered with ice and coated with frozen spray. The surface ice cracks around them and shoves up against them in crystal, green or bluish slabs, which allow the tide to work up underneath and deposit dark strips of kelp and tatters of bladdered seaweed at the crest of the hummock. During the winter season such rocks are known as "bally catters" and are much avoided of dog teams.

From the coming of the last boat, usually the first week in November, these picturesque outfits are the predominating feature of winter in the Atlantic north. No snowy landscape is quite complete or effective without a dog team or two strung out somewhere upon it. The Labrador huskie is a creature characteristic of the country, and unlike any dog on earth. In fact, they have a wolf-like reputation. Faithfulness and devotion among them are rare. Shrewdly sagacious, crafty, alert, sly, or boldly vicious ,they differ from the commonly-conceived idea of a dog about as much as it is possible to do. They have two strong points which redeem them. They love their work to the limit of endurance—and beyond; and off on a journey they enter into the joy of the road as does no other beast of burden I have seen. Tails curled over their backs, haunches set for pulling, ears cocked alertly, tongues lolling, they come dashing down the hillsides, tugging through the deep snow of the forest trails or skimming across frozen ponds and marshes as if for the sheer fun of it. Their drivers run along beside them on racquets, the beaver-tailed snowshoes of the Labrador, crouch on the front of the komatik, or sit astride the handy box strapped upon it and steer with one leg, calling to the flying dogs or directing the leader which way to turn. For this love of the going, which all dogs share with their masters, they will still be kept for the trail despite all reindeer projects—or, this is my opinion. Perfectly true stories of their fierceness and untrustworthiness are recounted, and one needs to be masterful and always on guard when among them. In the team they wear collars, side straps and traces of sealskin, sometimes with colored rosettes on their collars. They are harnessed fan-shape, each to a singe trace. All traces are joined a foot or two from the komatik and fastened to the front of it.

The drivers of these teams wear the characteristic Labrador dress. They have hooded, fur-trimmed dikeys (a sort of parka which slips on over the head) of which cloth decorated with rows of colored braid around cuffs and hem, and embroidered about the pocket with colored wools. Under the hood they wear a cap, sometimes a fur one. Some are fortunate enough to possess dikeys of sealskin for long, cold trips, but nearly all have sealskin trousers, which they wear on the trail, and everybody has high sealskin boots, drawn up at the top with brightly-colored gartering braid, and "skin mitts" to wear over knitted ones.

People in Sandwich Bay told me "we always haves a spurt of wonderful cold weather afore Christmas." When that comes there is nothing but to keep busy, see that the fire doies not get down, and endure. Blazing, crackling fires in old-fashioned kitchen stoves are kept going, consuming "chunks" of "vur" wood, like pieces of paper thrust into a hot stove. The keen winds, the penerating chill, the sifting, driving snow, make themselves felt in the tiny, weatherbeaten houses hidden in lonely, sheltered nooks all about the Bay. At the Hudson's Bay Post or the Grenfell Mission stations, the great piles of wood—a thousand "sticks" or so to the pile—which are stacked about the houses, are sawed by gasoline power, and they disappear at an alarming rate. As soon as winter has settled in, however, the men go up on the hillsides to cut more. Sometimes they haul it almost as fast as they cut. and sometimes they pile it, to be hauled later when there is a crust on the snow. Usually they have lunch in the woods with tea boiled at a small fire, and hard bread, or white flour bread, which has to be thawed very often, to go with it. The Hudson's Bay men have a tilt or shanty which shelters them, and the men from the Mission station take up a small, thin cotton trapper's tent which they line with boughs. There is a tiny, oblong tin stove which goes with such outfits, and it is surprising how comfortable such a makeshift shelter can be. Nearly every liveyere has a round of traps set near his house and goes daily on racqfluets to tend them. Rabbits, weasles, and a fox or two are the most one can hope from these. These men shoot spruce partridges in the woods and ptarmigan on the hills, to help out the salt fish diet or mainly one of flour and tea. Others are trappers, and before Christmas they take to the inland trails. Some go up one of the long rivers by canoe, and take their provisions along on a sled when the country becomes frozen over, even going as far as three and four hundred miles inland, which constitutes an encroachment on the territory of the Indians that they sometimes resent. One man who had been in farther than any other white man had ever gone, told me he was two months without seeing a human being, and used to almost cry with loneliness. He made two trips that winter, and, indeed, most of them do. Those who keep nearer the coast carry their tent, traps, pelts and supplies on a little sled which they drag behind them. A well-to-do trapper, who never failed to make at least a thousand or two at "the furrin'" told me they made up their outfits to weigh about two hundred pounds, and stayed in from six to eight weeks. Still other men operate pit-saws, which they set up near some hamlets, and with which they set up near some hamlet, and with which they get out boards, frames, sills and boat timber for local needs all winter long. It is hard work and rather poorly paid. Some make racquets if a sale for them can be found, and those who are fortunate enough to own, or have a share in a seal net outside in the late fall now dispose of the carcasses and dress the skins. The women weave lovely grass baskets of a coarse kind of dry, native grass, knit socks, vamps and mitts, or make them of duffle, keep the dikeys and skin boots in repair; hook pictorial mats, and make beautifully embroidered deerskin moccasins, even tanning and dressing the hides themselves. They need more of these cottage industries to help to give them, at least, the idea of some little economic independence.

Higher and higher drifts the snow all winter long, deeper and deeper strikes the frost. Three or four days a week the snow comes down, the storms swirling in smoky tempests across a whitened, indistinct waste, but the fine, clear days are ones long to be remembered. Even with the thermometer showing thirty degrees below zero one can tramp the hillsides and frozen level of the snow-covered Bay, leaving a lacy pattern of racquet prints behind, and find it only exhilarating. The dark hills, the long, white reaches, the sparkling frost and strong sunshine streaming down, the river valleys winding inward, ptarmigan disturbed in their search for berries on the bare spots of the hilltops scuttling before you, rabbits bounding warily aside in the bush, a sleepy owl going over the snow-laden trees, and the intense, frosty silence, broken only by the crunch of the crust beneath the feet, the snapping of a twig, or an avalanche of snow showering down from an overweighted tree, all make such days unutterably lovely and forever impress one that this far, lone country has an indescribable beauty of its own.

With the coming of February and March, winds unsually sweep across the country frequently, but with the advent of the latter, the worst of the winter is gone. Travel increases and dog teams pass almost daily. The sun, which has described a narrow arc in the south, then climbs higher, and comes nticeably back from its winter retreat, stretching out the short seven-hour winter day appreciably. It is so strong, burning and dazzling that all the dog-team drivers dashing up to one-s door are tanned to a ruddy, healthy copper color, and all wear black goggles to shield their eyes from the blinding glare of the sun on the snow. They usually overturn their komatiks as a signal to the dogs to wait, and "stop in" for a cup of tea, bringing a whiff of the fresh outdoors with them. A good many letters and a great deal of news gets passed along in this way, though it is not alone for this that winter visitors are welcome. A doctor making a two-hundred-mile journey along the coast arrives one week; a clergyman from an even more remote station may chance along after him, very likely bringing that kind of "dirty weather" referred to locally as "clargyman's starms"; a nurse on her way back from a case of sickness is apt to follow; an early fur-buyer, seeking prime skins of marten, otter, mink, white fox and silver fox—of which a surprising number are trapped every year—comes down, and, perhaps, some tiny settlement will have two or three of these bidding in sharp rivalry for the best skins; other visitors are livyeres going up the Bay to get a load of rock cod for dog feed from a village where they are fishing them through the ice, or to make a round of visits to relatives about the Bay. The snow usually melts a little in the sunny March days and freezes again at nights, forming a crust which makes the going lighter, and makes it possible to discard racquets very often except in the deep woods, but it also cuts the feet of the dogs till they bleed and sometimes have to be provided with moccasins.

Labrador weather is uncertain and contrary. A terrific gale may abate, to be followed immediately by a "mild" of almost soft weather; it may freeze today and shower down huge, melting snowflakes tomorrow; or it may blow up a blizzard that will last for days, and block all trails. One never knows. Yet with April the snow begins to assume a dirty, melting appearance, and for a week or two is filled with tiny, black bugs like sand fleas, which make a handful of it an interesting study; and, perhaps, it rains a day or two now and then. May is divided between rains and strong spring sunshine. Ice shows through the snow of the Bay in bluish patches, to be later shot over with ponds; boulders show darkly through on the hillsides; the trees stand out in faded bronze-green, free from the snow capping their branches for months; the drifts shrink and become soft and honeycombed; the craks in the ice grow daily wider, and the foaming torrents of half a hundred tossing, turbulent brooks pour their yellow waters over the ice of the Bay. There is then a last round of going, but it must be around the landwash, for the ice stands ready to go out. Long after it is cut up into swinging pans, forming vast floes, people come and go among the "bally catters" along the landwash where it still holds fast, but at last even this fails, so that there is no more going, unless it be by foot over land, until the season of open boats. The last komatik mail arrives just previous to this, and, perhaps, an airplane comes down from St. John's to startle the monotonous quiet of the shut-in days. The men rush about the spring work, taking in the last of their furs; caulking, painting, overhauling old boats, and building new ones; mending the trout nets ready for setting; hauling down the last of the wood and getting the salmon gear ready or fishing smelts.

At this time the pan ice is breaking up, swinging in and out with veering winds and changing tides til there is open water in the Bay itself, but shot over with drifting slog coming down from up the rivers and inlets. At last even this goes out to sea. The snow line on the hills recedes every day till only a few patches are left scattered here and there in crevices or ravines and—unfailing sign—the Bay folk begin their preparations for moving out of the winter house to their salmon fishing posts in the Narrows, or the lee of a large island, while talk of the accumulated mail and freight to come down by the first boat sets everybody watching for her smoke against the horizon and keeps them alert to hear her whistle—all tokens that the long months of the snowy winter are gone for another year, and spring has come at last.—Christian Guardian.

AS A SUGGESTION

Now that the season approaches when our district conferences will be held, we would like to call the attention of the brethren of the North Carolina conference to the urgent need for larger funds.

At every meeting of our board we have many very worthy and pressing calls for aid which we cannot give. It makes the heart sick to see how distressing these needs are, and how limited our resources are. It ought not to be so. We are losing out in many places when just a few hundred dollars loaned would put an enterprise upon its feet, and in course of time become self-supporting and an actual contributor.

Especially at this time we need to increase our loan fund greatly. We need today at least fifty thousand dollars in our conference loan fund. We actually have about thirteen thousand. We cannot depend upon the general loan fund, because it too is only about one-tenth as large as it should be. We are calling upon our brethren to press this opportunity at the district conference. We urge the presiding elders to make room in their schedules at the conferences for a sensible and enthusiastic presentation of this cause.

There are many instances where a few hundred dollars could be obtained through gifts from individuals as memorial funds to be kept perpetually at work building churches and repairing churches and parsonages. Give the laymen the opportunity to contribute, and show them that a memorial here is worth much more than a cold slab in the cemetery. Also many of the laymen when making their wills might be induced to leave an amount of some sort in their wills for this fund.

As an example, we cite the efforts of Brother B. E. Stanfield at Jonesboro, who recently sent us a check for three hundred dollars from a certain layman as a memorial fund, and also the good news that he had found another brother who had written the Church Extension Cause in his will.

There is absolutely nothing more urgent in the way of material aid. If this fund were sufficient we could rapidly improve our church plants and provide a place for every worthy congregation. May we suggest to our presiding elders whom we know to be deeply interested in this work, and who so frequently call upon us for aid, to read the last report of our board to the annual conference, and make room for the Extension Cause at their district conference.

Euclid McWhorter, Chm.

OTEEN SPECIAL

On page sixty-seven of the minutes of the 1923 session of the Western North Carolina conference you will find the following paragraph in the report of Commission Budget: "We also recommend a special assessment of three thousand dollars to provide an all time pastor for the sick soldiers at Oteen hospital. We have distributed this amount to the districts and we suggest that this collection be taken as near the first of December as practicable, and the money be forwarded to the Rev. R. M. Courtney, conference missionary secretary, as soon as collected." Rev. T. A. Groce, who is appointed to this work at Oteen, has been on the job since the beginning of the year. The board of missions instructed me to advance checks on Brother Groce's salary up to February 1, hoping that at that time the collections would come in from the churches in sufficient amount to take care of Brother Groce's salary. So far we have paid to Brother Groce $958.31 and we have received up to this time only $417.70. I am publishing below the amounts received up to the present with the hope that other brethren will send in their Oteen special as soon as possible so that Brother Groce may have his salary regularly. Brother Groce reports that there are nine hundred and fifty-four patients at the hospital and that during February he made seven hundren and ten visits.

Greensboro District.

Rev. A. G. Loftin, Randleman	$ 27.97
Rev. J. E. Womack, Jamestown	15.00
Rev. J. W. Hoyle, Jr., Pleasant Garden Ct.	24.00
Rev. R. G. Tuttle, Centenary	35.50
Rev. L. B. Hayes, Park Place	30.00
Rev. A. Burgess, E. Greensboro	22.00
Rev. W. L. Scott, Ramseur and Franklinville	15.00
Rev. J. H. Barnhardt, West Market	74.48
Rev. E. E. Williamson, W. Greensboro	15.00
Total	$258.95

Marion District.

Rev. J. D. Pyatt, Bald Creek	$ 4.00
Rev. J. M. Price, McDowell Ct.	3.00
Rev. Elmer Simpson, Broad River Ct.	5.15
Rev. G. L. Wilkinson, Marion Mills	10.00
Rev. J. N. Wise, Old Fort Ct.	5.00
Rev. J. C. Gentry, Morganton Ct.	6.00
Rev. E. J. Poe, Rutherford College Ct.	2.00
Rev. J. C. Keever, Cliffside	12.00
R. Z. Abernethy, Treas., Spindale-Alexander	7.00
G. B. Howard, Treas., Spindale-Alexander.	10.00
Rev. H. C. Freeman, Mill Spring	6.00
Total	$70.15

North Wilkesboro District.

Rev. T. G. Williams, Todd Ct.	$ 5.00
Rev. M. B. Woosley, Boone	8.00
Total	$13.00

Salisbury District.

Rev. S. Taylor, Concord Ct.	$ 5.00
J. N. Moose, Treas., Park Ave.	5.00
Rev. T. A. Plyler, Woodleaf	5.00
Rev. J. C. Brown, Landis	5.00
J. A. Lilly, Treas., Badin	4.50
Total	$24.50

Waynesville District.

Rev. R. S. Howie, Waynesville Dist.	$ 8.00
Rev. R. S. Howie, Waynesville Dist.	2.00
Rev. R. S. Howie, Waynesville Dist.	7.00
Rev. A. W. Lynch, Cullowhee	5.00
Rev. O. J. Jones, Sylva	14.62
Rev. L. T. Cordell, Bryson	9.00
Rev. J. M. Green, Bethel Ct.	5.55
Total	$51.17

No reports from Asheville, Charlotte, Mt. Airy, Shelby, Statesville and Winston-Salem districts.

R. M. Courtney.

"FRANCE—A WET PARADISE"

Dr. T. F. Glenn.

The Ladies Home Journal publishes an article of absorbing interest by Viola Irwin Williams on the above subject. Having lived as a business woman in France twelve years she is familiar with the drinking habits of the people and knows whereof she affirms when she declares "that the American tourist sees only the poetry of a wine drenched Eden." She gives a stirring and graphic account of the ravages wrought in this great country by the insidious arts of intoxication. What a pity their national leaders cannot see that John Barleycorn is a more powerful and destructive foe of the French people than Germany and Russia combined. Now listen to what she says about alcoholized children: "Throughout Normandy and Brittany children are regularly alcoholized. They are born often of alcoholic parents, with innumerable mental and physical defects. In Breson fishing village with which I am familiar I never, during my years there, saw a child drink pure water." She quotes what the director of a French public school in a great industrial center has to say: "The population is alcoholic. The children are encouraged by their parents to drink strong liquors as well as wine. When I first took charge the children brought bottles of pure wine to school for drinking between meals; some even arrived obviously under the influence of alcohol."

Again she says: "In 1909, France had eleven dram shops for one thousand inhabitants, more than San Francisco in its worst days. Our Brittany fishing village was too small for a postoffice or even a bread shop, but we had eight dram shops."

The fact also is noted that due to the curse of alcoholism the French suffer more from tuberculosis than any other nation in Europe.. We are told that the insane totals of the nation from 11,500 in 1830 to 71,547 in 1910, due to the increased consumption of intoxicating beverages. Any physician can inform as to the intimate relation of alcoholism to tuberculosis and insanity. Statistics also show that the number of idiots doubled in France from 1870 to 104. If this doubling of idiots every 34 years nearly three times in a century should go on indefinitely, how long would it take French civilization to utterly collapse?

"Absinth has been officially suppressed, but France is flooded with substitutes, having the same tastes and color and at least the same 'kick' as absinth." The government has a monopoly of tobacco and matches and these can be bought only at liquor shops.

The writer—she is an American w oman—makes the startling state ment that France's physique is undergoing pitiful changes. The Breton race was once sympolic of strength and great stature. It is now characteristically short, squat, uncomely. She continues, "Entire villages, rotten with alcohol, were unable to furnish one conscript for the great World War." Everyone knows that intemperance in all is responsible chiefly for the crimes that fill our jails and penitentiaries. It is a startling fact two thirds of France's criminals and half of her insane population are patrons of the rum shops.

"American wets" proclaim in stentorian tones that prohibition has increased the number of drug addicts. Yet in France progressively with the increase of alcoholism, the drug habit has increased terribly, and was the subject of a recent communication to the Academy of Medicine. It is an amazing fact every newspaper in France is silent touching the fearful ravages of nation-wide drunkenness and debauchery; no great prophet like Isaiah to cry aloud and spare not. Apparently the once noble ship of state is destined, without some providential intervention, to go down amid the thundering breakers.

"These things," says our writer, "are never noticed, much less criticised. During twelve years in France I never saw in a newspaper or periodical except in one instance, a fact or figure tending to enlighten the read or inconvenience the great wine and liquor interests."

The writer shows the relation of dram drinking to suicide. "France's suicides have increased from 2,084 in 1830 to 10,106 in 1912. The fact that this increase is directly due to alcoholism is proven by the fact that average 24 per 100,000 inhabitants for all France, is about doubled in the highly alcoholized centers—55 in the Eure, 35 in the Seine, etc."

Centuries ago God's great Hebrew prophets thundered the anathemas of heaven against the drunkards of Ephraim and Judea. Isaiah in one of his remarkable prophecies speaks of hell enlarging itself to accommodate the vast number of victims of intoxication and intimates that the devil himself was surprised and nonplused. Shall we foster in our efforts to suppress the infernal rum traffic when supreme court judges tell us from the bench that strong drink is responsible for nine-tenths of crime and pauperism, and physicians that if only moderate use of intoxicants were abolished more than half of the prevalent sickness in the world would disappear, and great statesmen like Gladstone that the ravages of intemperance are equal to the historical scourges of war, famine and pestilence combined? It is the first duty of good citizens to extinguish this liquid fire which gladdens the heart only to madden the brain and convert a rational being into a raving maniac and even threatens the destruction of the home and the commonwealth.

"Wine is a mocker by nothing more than by the moral incredulity which it produces, enabling men to hide from themselves the spiritual and material effects of over-indulgence in it."

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isaiah. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Proverbs.

"Though deep in the mire, wring not your hands
and weep;
I lend my arm to all who say "I can."
No shame-faced outcast ever sank so deep
But that he might rise and be again a man!
Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow."

This is no barber shop ad. But it is my candid opinion that many a wife would love her old man more if he would—say, every year or so—get a nice hair cut and a neck shave. And while about it let the tonsorial artist trim said old guy's mask behind which he has so long hidden his physiognomy, and let the world see what he looks like, and incidentally let the sunshine in.—Monroe Enquirer.

TRINITY CHARGE, THOMASVILLE

Yes, we have been pounded continuously since we moved to Thomasville. Col. F. S. Lambeth started the ball to rolling the next day after we moved, and it has been going ever since. The second night we were here a host of people came in and stormed the house and made our hearts glad by their tokens of love. Bro. G. R. Hooper sent us a large turkey for Thanksgiving and Mt. Tillet gave us half of a hog for Christmas. Mr. D. E. Hoover continued the good work by buying us a nice suit of clothes and a John B. Stetson hat. The greatest surprise came when the stewards raised the salary one thousand dollars over last year. These many tokens of love make us bow our heads and ask the Master for grace that we may be able to show our appreciation by being true and doing our duty as followers of Jesus Christ.

The work is starting off well here. We have had one revival with several conversions and several Christians received the blessing of entire sanctification. We have raised the debt that was due on the Bethel church and are working to pay the debt off on the Trinity church. We are praying for and expecting a great revival at Trinity in the near future. We enjoy the Advocate and are boosting it. We expect in the near future to send in a list of subscribers. Pray for us, brethren, that we may be accounted worthy to meet the Master when He comes.

J. R. Church, Pastor.

TO THE WOMAN'S MISSIONARY SOCIETIES W. N. C. CONFERENCE

My Dear Superintendent of Supplies:

The time has about arrived for you and your committee to make an every-member canvass of your society in behalf of the Superannuate Endowment fund. If for any reason you cannot do this on the date set, March 16th, please make the canvass as soon thereafter as possible.

Pledge cards or envelopes for this purpose will be furnished you by the pastor or superannuate leader of your church. These pledges, together with collections on same, are to be held by you until the close of the year, at which time the entire amount is to be sent by the treasurer of your church to its proper destination.

Note again that our campaign is limited to one year only, and that all pledges should be paid in full by December 31, 1924.

While we are, at some points, affiliated with the church in this work, yet it should be borne in mind that the Woman's Missionary Society's part in the Superannuate campaign is separate and apart from what the church is doing or from any plans the church may have, and the funds raised by the society should not, under any circumstances, be merged into the church fund.

In the years that have gone by our missionary women have fulfilled a peculiar mission to the underpaid, unfortunate and neglected preacher—and now that we have been called upon to enter into this large church-wide movement in behalf of the "forgotten man," we feel that we should have credit, as a society, for all that we shall be able to do, not only to bring glory to our church, but to help in blotting out her reproach.

I wish you great success in your efforts, and hope to have a report from you. Mrs. J. N. Hauss,

ON THE DAVENPORT CAMPUS

It would be a queer sort of girl who couldn't find something pleasant to do at Davenport. Last Saturday there was a hike, a party, and a Burns program. Saturday afternoon, right after lunch, Miss Howard took a crowd out to Broyhill's Lake. The afternoon was bright and pleasant, with a premonitory touch i nthe air of the warm vigor of spring. Pulses atingle, the crowd gave vent to the animal spirits that had been repressed for a week—singing, prying into every nook along the road for evidences of spring, and simply running over with the joy of living. And of course every one had her beauty struck, so to speak. Fun? Sure, every minute of the time.

At five o'clock Miss Harrelson gave a party to the members of all her classes. It was an informal sort of party, one of those affairs where everybody has a good time and knows it. And the best part of it was that nobody knew there was to be a party. Miss Harrelson asked the girls to meet her at five, and of course each began to wonder what she had done this time. Some came in silks, some in ginghams; but the gingham-clad contingent hied themselves to their rooms in short order, to return properly clothed for the occasion.

In the evening at eight one of Miss Willoughby's classes entertained the student body with a Burns program. Those who claim the young folks of the day do not like poetry should have seen the instant reaction to the exquisite lyrics of the Scotch bard. From "Bonnie Doon" to "Scot's wha' hae wi' Wallace bled," from "To a Mountain Daisy" to "O, Wert Thou in the Cauld Blast," the old favorites were sung and recited. The clear, girlish voices served to lend a new charm to the old poems, and served as well, perhaps, to bind the audience to a new allegiance to home and mother and humanity. And at the singing of "Auld Lang Syne" there was many a tender, reminiscent look on the faces of student body and faculty alike.

So the week-ends run. A bit of fun, a bit of foolishness—it serves to break up the monotony of work. Is it worth the doing? Ask any Davenport girl.

X.

RUTHERFORD COLLEGE ITEMS

Dr. J. E. Abernethy, pastor of Trinity church, Charlotte, delivered the monthly lecture Thursday afternoon, March 6th. Dr. Abernethy comes to us twice a year with messages that are chock full of inspiration. The lecture Thursday dealt with "The Art of Literature." The theme had to do with more reading of good books. Some one, not a Rutherford student, asked Dr. Abernethy where he got the outline for his lecture. He replied that he had been working on the outline ever since he began reading. This illustration shows that the proper reading of good books gives one an appreciation for high ideals and the finer things of life. If we simply read novels and trashy literature, we will be like the buzzard who eats nothing but carrion; if we read only one sort of literature, we will have mental indigestion; but if we vary our reading, we will be like the man who has a well-proportioned diet. The above illustration is especially applicable to college students, showing them the necessity for a well-rounded education.

The student body and college community are always glad to have Dr. Abernethy lecture. We appreciate his interest in us, and are very grateful for the great inspiration which he brings to us in these lectures.

A. R. Reep.

AN INTERESTING LETTER FROM BRO. K. S. L. COOK

I have received great help from our conference paper this year, especially from the editorial department and the news from the churches. Have been wishing for some time that the Mt. Olive circuit might be heard from, but felt somewhat like one of my friends out on the circuit whom I invited to make us a visit to the parsonage, to which he replied, "I have been intending to go see our preacher and his folks, but haven't had anything to carry them yet. However, you can look for us next week sure." So you see reason I haven't written the Advocate earlier. Brethren, I didn't have anything to send.

Doubtless you have received reports from five of our churches of new subscriptions and renewals, as follows:

Harry Kennedy, Mt. Olive, R. 3, Smith Chapel, 21; Marvin Davis, Goldsboro, R. 4, Providence, 5; E. A. Stevens, Jr., Goldsboro, R. 4, Falling Creek, 4; J. C. Southerland, Mt. Olive, R. 2, Roan's Chapel, 21; J. F. Jackson, Mt. Olive, R 3, Brownings, 9. Making a total of 60 renewals and subscriptions to our paper with one more church to report yet. This does not include of course about ten subscriptions to the Nashville Advocate.

If any charge in this conference having less than 700 members on roll has done better than this in circulating the church paper we have not seen an account of it.

The above named men and their committee deserve commendation for their earnest efforts in this work. They are also supplying their respective congregations with tract literature from all the connectional boards of the church. Mr. Robert Ivey, Mt. Olive, R. 2, Bethel church, will send his report in just a few days.

Several of the brethren have been pounded, I see. Well, you can tell them our poundings began on first Sunday in December and have not stopped yet, thanks be to the Lord.

We will have with us in our meeting at Smith's Chapel, beginning March 9, Rev. Norris Greer, conference evangelist of the North Arkansas conference. Rev. Mr. Greer will have an open date for another meeting in Eastern Carolina beginning March 30. If any of the brethren should desire to consult with him for this date, his address will be 212 East Pollock St., Mt. Olive, N. C.

Would appreciate it, Brother Plyler, if you will print this bit of news from the Mt. Olive circuit in the next issue of our great paper. It is our earnest hope that we shall soon have every Methodist home reading our conference organ.

K. S. L. Cooke, Pastor.

FROM HOG HILL TO OLD TRAP

It occurs to me that if the retired preachers in North Carolina would give statements of their itinerant service, it would be helpful in the campaign that is now on. My itinerancy (42 years) reaches from Hog Hill in Catawba to Old Trap in Camden. I have served as pastor of 110 churches, held 254 protracted meetings, and witnessed in these meetings 2185 professions of conversions. The record of additions is not complete for the reason that when notes were taken in many instances I had removed from the charge and books were not accessible; but I have noted 1165 additions from said meetings.

These items are not given in the spirit of boasting, but humbly trusting it will do good.

D. L. Earnhardt.

BUY IT! READ IT!

I have just read a great book—"Christ or Chaos"—by Dr. C. C. Selecman. It is the best thing that has come from our publishing house since Tillett's "Personal Salvation." It is fundamental, but not "Fundamentalism." There are only 88 pages in the book—I am sorry there are not more—but every line tells something and you finish the book with a good taste in the mouth. J. E. Womack.

ST. JOHN'S, GOLDSBORO

On March 10th the auxiliary of St. John's church, Goldsboro, held the last meeting of the quarter. The reports show a membership of 43, and the total amount paid in dues and pledges for this the first quarter being $70.50. We have a very active auxiliary—every department at work—but with such an enthusiastic president as Mrs. Raper it could not well be otherwise. We are willing to follow where she leads. Mrs. R. E. Atkinson.

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FIFTH AVENUE CHURCH

At the conference of 1922 I was appointed to serve this church. Thanksgiving day was the first spent in the parsonage. On that day a union service of Methodism of the city was held, Bro. W. A. Stanbury preaching the sermon.

Many things come to him who waits, so as I waited, looked and listened, I discovered besides a splendid church building there were the brick walls and roof of a very large Sunday school building unfinished. Naturally I began to inquire the reason for delay. After making these inquiries, with some assistance, arrangement was made by which the work could be completed; so I called the building committee and board of trustees together. After learning the true state of the case the proposition we had ready was made, and after some discussion it passed by a unanimous vote.

All of us seeing the need were very anxious to have the building completed as early as possible; so in answer to prayer the Lord opened the way, and gave it to us by the middle of June, 1923. There being right much delay on the part of those from whom we expected to secure the money, Bro. Tom Gore, who had by giving his time and loaning and giving his money to this point, came again and took charge with that same spirit until money could be secured from those with whom arrangements were made. He gathered his workmen and the work of completion began in earnest, and day after day he was there watching and directing every move until it was completed.

I have yet to see a more faithful and loyal man to his church. I feel safe in saying he has done a work here no other man in Methodism would. He gave every moment of his time, which was at least in all six months, loaned and gave his money, saving the church at least twenty thousand dollars. I never saw a man more interested and tireless in this work for his Master. This Sunday school building stands as a monument to his devotion and loyalty.

He is not looking for any reward here, but one awaits him when the Master calls him home.

Not being able to install a heating plant at that time, just before the last conference provision was made and it is now completed. All that is needed now is placing the furniture. Five hundred chairs bought for the spacious basement are being used until the furniture can be secured.

In the basement at least 500 can be seated at one time at tables, and without this and the church building we can accommodate 1000 or 1200—plenty of room for many years' growth—which is a very wise provision.

Thus far I have mentioned only the material progress and preparation. Just a few words about the spiritual.

I soon learned of the crippled condition of things, and found it was impossible for human strength to set them in normal condition, so we went to our Master in humbleness of heart and asked Him to take the matter in hand and lead and we would do our best to follow, and He led us to accomplish much for Him during the year. At its close the best report was made that has been made for quite a period.

There were few who would aid in the choir, so with prayer and faith we set to work with the young men and women. The result is we have as large chorus choir as most any church, and the most loyal I have known for years. If you want to hear some sure enough singing just drop in some time before the summer.

This congregation is very loyal, but during this period their loyalty has deepened and broadened until a very great interest has taken hold of nearly all the leaders, and there are more people who will respond when called on than any place I have served. It is seldom anyone says no. The attendance at regular services is really inspiring.

There are few Methodist churches that have greater opportunities for service and development. Three of our churches in the city are located on the north side of Market street, which street is considered the divding line of the city, and the scope of territory is much larger this side. If this congregation will only present themselves a living sacrifice which is their reasonable service, the Lord will lead in the development of one of the leading churches in the conference. The possibilities are simply wonderful, and God is just waiting for a willing membership to do great things.

Thus far 1924 has been the best for many years in many respects, and we are praying, working and trying as best we can to follow our heavenly Father's guidings, and so far as I know both pastor and people with all their hearts, believe the teaching of the Apostles' Creed as it came from the inspired Word of God. This Book "is a lamp to our feet and a light to our pathway," and we are saitsfied the wonderful things wrought by Methodism has been done through her faith in the Bible as the word and will of God and with this same faith, with all other believers, the old world will be saved from utter despair and ruin. Many are they who criticised the old Book that are gone and are forgotten, and thousands more will follow, but the Word of God will live forever.

There are three leagues, senior, intermediate and junior, with the Woman's Missionary Society and the Ladies' Aid, all in fine shape and working well, accomplishing much for the Master. The young people are willing and ready to do most any work when called upon.

The Sunday school is developing nicely. Since getting in the new quarters they have entered the departmental work.

The Men's Bible class has increased until they have moved from the lecture room of the church in order to have sufficient room. Bro. Leon Mott is a very fine teacher.

We are making every effort possible to harness the man power of the congregation. In addition to the Bible class we have organized a Fifth Avenue Men's Club. This club will study the needs of the church and the community and use every available man in some specific work. We hope to have not less than 100 members at an early date.

On the whole Fifth Avenue is well organized and trying to follow the guidings of the Holy Spirit. It is really delightful to witness the activity of the membership.

Mr. Editor, drop in at an early date and preach for us and see for yourself.

A. L. Ormond.

LOUISBURG COLLEGE

The board of trustees of Louisburg College of Louisburg, N. C., have authorized the college to issue a six per cent bond in the amount of $75,000, with which to erect a new building and remodel and modernize the Main College Hall and Davis Memorial building. In the Advocate copy insert this bond issue was approved and authorized by the board of education in session at Elizabeth City last November.

The new building will be erected west of the Main Hall, and joined to it in the nature of a west wing. It will contain dormitory space for fifty girls, and will therefore permit the admission of that many additional students. There are now 225 girls in Louisburg College, and this new building is the first step in a program designed to increase the number of boarding students. This step has been made necessary by the present overcrowded conditions and by the increasing number of new applications for admittance.

Main Hall and Davis Memorial building will be remodeled inside and



Prof. A. W. Mohn, President of Louisburg College.

the dining hall will be greatly enlarged.

Atwood and Nash, architects of New York specializing in college buildings, now completing the building program for the University of North Carolina at Chapel Hill, will submit the plans early in March. M. S. Davis, Louisburg architect, has been engaged to take care of the construction work and he expects to start actual operations at once.

"Louisburg College is one of the oldest educational institutions in North Carolina," President A. W. Mohn said in announcing the building program. "In fact, it was one of the very first educational institutions to be established anywhere in the United States exclusively for women. When it was organized in 1802 it was an academy for the daughters of the pioneers of Franklin county. It has grown steadily in size and rank and is now one of the fully accredited junior colleges of the state. The increasing number of young women desiring to enter Louisburg makes it imperative to add this new wing at once. At the same meeting of the board of trustees at which the bond issue for this west wing was authorized a comprehensive program for future development was adopted, which will, we believe, keep Louisburg College abreast of the educational development in the state and nation and will preserve the history and traditions of 122 years of honorable service to the womanhood of North Carolina in a future of still greater honor and service."

The bonds are being sold through the local banks of Louisburg. Although they have not yet been delivered by the engravers and no public announcement of the issue has been made until this date, several thousand of the issue have already been spoken for. Members of the faculty have subscribed for $3500 worth of bonds.

The members of the board of trustees of Louisburg College are:

Rev. N. H. D. Wilson, Elizabeth City.
Rev. A. D. Wilcox, Wilmington.
Rev. A. J. Parker, Gibson.
Rev. J. H. Shore, Rockingham.
Mr. C. S. Wallace, Morehead City.
Mr. R. H. Wright, Durham.
Mr. F. B. McKinne, Louisburg.
Mr. T. J. Gore, Wilmington.
Mr. A. H. Vann, Franklinton.

CARLOCK HAWK AFTER BOOTLEGGERS

The bootleggers were the recipients last Sunday night of some heavy hitting from Rev. Carlock Hawk, pastor of Haywood Street church, Asheville. Hereas a sample of what he gave them:

"The bootlegger is a coward, a sneak and a thief and a liar.

"Sometimes he hides himself behind stained glass doors and windows, sneaks his customers in at blind doors, keeping a sentinel to guard the door from the officers of the law. He strikes at all hours of the day and all hours of the night. I say he is a coward because he attacks defenseless womanhood and childhood. He will steal money from the drunkard. He will rob a young man of his manhood and leave him in rags. He will rob you of your friends and of your family. He is helping to fill our jails and penitentiaries. He will take the last crust of bread out of the hands of a starving child, he will have you sell your carpets off the floor, the shirt off your back, the last cent out of your pocketbook, and send you home staggering to your wife and children. I have witnessed scenes like this, when a man had spent all that he had, turning it over to the bootlegger in order that he might quench his thirst. The bootlegger strikes at every member of the family. He would steal milk from the breast of the mother and leave her nothing to feed her infant. He would enter the finest and happiest home in Asheville, destroying the happiness of that home. He would take the virtue from the most beautiful daughter of your home. He is not only in the most damnable business but he is the most low-down individual this side of hell.

"He has no regard for God and religion. He would close every church in the land, he would destroy our great public school system, he would sell whiskey to the best and purest boy in your home, degrade, damn and start him on his way to hell. I do not believe there is anything too low or too mean for the bootlegger to do.

"In addition to this he is a liar. He will not tell the truth. He will send the husband home with a lie on his lips to his wife. He would have the boy tell a story to his mother. He would have the employe lie to his employer, to carry out his plans that degrade and ruin [illegible] think of anything low and [illegible] bootlegger wil[illegible]

"Let us ask ourselves the question, 'What are we doing as citizens of Asheville?' The majority of us come with the answer it is up to the officers of the law to enforce the law. But I declare to you that the sheriff with all of his deputies and all the policemen and every commissioned officer cannot drive out the bootlegger unless they have the moral backing and moral support of Christian citizenship. Just as long as we have the bootlegger in our midst and put forth no effort whatsoever to turn him up and convict him, just so long will he be in our midst. I would say let public opinion, let the press, every organization that stands for moral development and righteousness, yea let the church of Jesus Christ with her great membership come out and take her stand against the bootlegger and it will only be a short time until we can drive him from our midst and later he will line up with the crowd that is on the side of the right."

SENATORIAL BELL-RINGERS

Like a chime of bells, the names of Doheny, Daugherty, and Denby continue to ring out from the Senate chamber in Washington. Walsh and Wheeler are the alliterative ringers of the euphonious names, and the country is listening for any new ones that may be added at any time. Mr. Denby has resigned his post as secretary of the navy, and his resignation has been accepted by the President, who gives Mr. Denby a clean bill of health so far as Presidential confidence is concerned. Mr. Denby's relations with former Secretary Fall, and through him with the naval reserve leases, had disturbed the country's trust in him, and his usefulness as a cabinet officer was considered at an end. It is yet to be seen if Mr. Daugherty, who may be more militant than the navy secretary, will resign while the senatorial guns are directed on him. It has not yet been shown that either Denby or Daugherty had any such monetary accommodation by Mr. Doheny as Mr. Fall received.—Zion's Herald.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

Western North Carolina Conference

PAGEANT AT CENTRAL, MONROE

The two pageants presented at Central Methodist church Sunday evening were given before a large audience. In the firs', "A Missionary Clinic," Mrs. T. C. Lee took the part of the physician, and handed out advice and prescriptions guaranteed to cure all the ills of the patients who came to her for treatment. Mrs. Eugene Ashcraft took the part of the nurse and Mrs. Sam Hudson the maid. Mrs. Frank Rose was the patient with an afflicted arm and hand; she just couldn't write a paper for the missionary, but she could play tennis, write letters, knit sweaters and sew.

Mrs. Vann Funderbunk was the "chilly" patient. She always had a chill on the days the mission study class met, also when the regular meeting of the missionary society took place, and on Wednesday nights, so she never could go to prayer meeting. She could, however, go to the movies every night and shopping every Friday without being bothered with a chill. Mrs. W. G. Gravely was the stiff-necked lady who always had her attacks when any change was suggested at the missionary meeting. The old officers, who had been in office 17 years, were put out, and even young girls took part in the program. This gave the patient a severe attack of stiff neck and her hands cramped so she could not shake hands with strangers. Mrs. T. T. Capehart was the insomnia patient, also very nervous. All she did was to attend the Cosmopolitan club, the French club, three birdge clubs, four other clubs, dance a great deal, and she was so worn out by Saturday night she had to go away to spend the week-end. "Dr." Lee advised an operation, such as amputating many social engagements and non-essentials.

Mrs. Andrew Lee was having eye trouble—she just couldn't read the Missionary Voice and couldn't bear to see pictures of heathen, but she could read the Ladies' Home Journal and see what went on at her neighbors. Mrs. Pemberton Hinson was afflicted with "house-maids knee," which was at its worst on Sundays and Wednesdays and missionary days, though she did all her own work and did extra cooking on Sunday.

Mrs. Settle Haigler was the fashionable lady, who spent most of her money on herself and her "precious dog." She couldn't afford to give to missions when silk hose, gloves and furs cost so much. And when the "doctor" spoke of giving to others, the patient fainted, because she could not bear to hear such ordinary subjects discussed.

After sending all the patients away with medicine and a verse of appropriate scripture, "Dr." Lee said: "Perhaps we all have felt symptoms of disease and weakness, but we can go to the Great Physician for his healing touch." Mrs. Lee then gave a beautiful reading entitled, "The Great Physician."

This was followed by the little playlet, "Aunt Tillie Learns to Tithe." Mrs. Pemberton Hinson admirably acted the part of Aunt Tillie, and her five nieces were Misses Lois Laney, Milred Plyler, Velma Latham, Clara Anderson and Mrs. Lana May Larrison.

The girls while spending the summer with Aunt Tillie decided to put on a play to show her her duty as to giving. Home, Foreign and Conference Misisons, Christian Education, Ministerial Relief, Hospitals and Orphanages were represented by Misses Alma and Meithel Medlin, Mary Myers Faulkner, Susie Gossett, Mary E. Faust, Irene Presson and Lois Fowler.

After rehearsals in the barn loft for a week the nieces presented the play with Aunt Tillie for the audience. She was made to see how selfish she had been with her time, talents, and money, and resolved then and there to give God his tenth, that belonged to him, and also some of hers, and to be a faithful steward ever after. The pageant closed with all the girls singing "When Methodists All Learn to Tithe," Aunt Tillie joining in the chorus.

Mrs. Roscoe Phifer.

WEST ASHEVILLE METHODIST—THE BELLE BENNETT AUXILIARY

Perhaps there is no greater asset to our church than our Belle Bennett Missionary Auxiliary. The year closed was successful from every viewpoint —in interesting and well attended meetings, in increase of membership, which was nearly doubled, and in efficient service in all departments. For three years Mrs. J. L. Martin has guided the work of the auxiliary with most prayerful interest and it was with sincere regret that the members permittted her to give up the presidency on account of ill health.

The past year has been one of progress. The achivements that stand out most prominent are the organization of mission and Bible study classes under the direction of Mrs. C. Whit Gaskins, formerly of New Bern. The series of study was greatly enjoyed and marked a new day in the life of the auxiliary. It was upon the suggestion of Mrs. Gaskins that the auxiliary was called "The Belle Bennett" out of love and veneration for the memory of the greatly beloved Miss Bennett.

The auxiliary made a worthy pledge to the Belle Bennett Memorial. The annual pledge to missions was overpaid. The observance of Week of Prayer, Harvest Day, annual meeting, etc., were also features of the year's program.

The local work under the supervision of Mrs. W. S. McRay had a record report of work done. Sales of fancy work, rummage and music festivals were the means whereby local funds were raised.

With purpose full and clear we stand in the dawning of the new year. Our new president, Mrs. J. J. Mackey, isat the helm guiding the work with a sure and experienced hand. The meetings are all held in homes of the members.

We hope this year to institute the circle plan. A sewing circle has been organized and already is functioning in the local department.

"The Debt Eternal" is the new story book and "Thirty Lessons from the Life of Jesus" will be used in Bible class. March is mission study month.

The district meeting will be held in May with our auxiliary. We look forward with keen anticipation to this event.

Rev. L. W. Colson, pastor of the church, lends every encouragement to the ladies and always finds time to attend any meeting to which he is invited. He like Paul is a man of vision and he realizes the meaning of a live, working missionary society as a leaven for the church.

The year book is full of new plans for greater service in His kingdom.

Publicity Secretary.

Through the above splendid report we ditsinctly hear the "sound of a going in the tops of the mulberry trees." We hope it is a spring contagion which will become epidemic.—Ed.

WELL SAID

Multitudes of young people still have the hero stuff in them despite their seeming levity. And if we do not find it we are to blame.

In order to vitalize youth as a power we must get into close touch with it. We can never develop something at a distance. To turn the vast powers of youth into proper channels, religious leaders must actually live in the present time. Young people are the product of the present age, and no cord is strong enough to tie them to a dead past. Either we shall have to turn loose the past with its "dry as dust" methods of didactic teaching or else lose our young people. And for this the young people should not be censured. Put the blame where it belongs.—C. L. McCain, in Alleghany Star.

North Carolina Conference

KNOWING GOD THROUGH IMMORTALITY

The spring has come! Let us lay our ear close to the heart of Nature and listen to the current of life pulsing with new courage, hope and effort, and open the eyes to see in field, forest and stream new manifestations of life's energy, new creations bearing evidence that seeming death is but the pause of sleep between a yesterday and a tomorrow. Looking up "from Nature to Nature's God," let us realize the fullness of the meaning of the angel's words, "He is risen." . . . Thanks be to God, who gives us, with Christ, the victory over death and the grave! As surely as Christ lives today, so surely do our loved ones who have passed through the tomb live again. . . . The three great eternities are life, love and truth. Changed in form, unchanged in our deathless love, we shall meet and know each other as never before in the fullness of God's eternal truth.—Mary Helm, in Lambuth-Bennett Book of Remembrance.

ST. PAUL'S

The Woman's Missionary Society of the St. Paul's Methodist church held its regular monthly meeting in the home of Mrs. J. C. Lentz on the date of January 9, 1924, and elected officers for this year.

The Missionary Society organized its mission study class to meet during the months of January and February. The majority of the members were enrolled in the very interesting study of "The Child America's Future." We heartily recommend this book to any one who is interested in missions.

Mrs. J. Thos. Page,
Cor. Sec.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The fourteenth annual meeting of the Woman's Missionary Council will be held in the Hyde Park Methodist Episcopal Church, South, Tampa, Fla., April 9-16, 1924.

The program promises to be one of great interest, and it is hoped the attendance from the conferences will be large. Reduced railway rates according to the certificate plan have been secured, provided there is an attendance of at least 250 persons holding certificates of the standard form showing that the normal one-way fares of sixty-seven cents or more have been paid for the going trip.

Mrs. E. L. Sparkman, 713 South Fielding avenue, is the general chairman of the local committee. Headquarters for Council meeting will be Bay View Hotel.

Place your order for Council Bulletin now. Literature Headquarters, Lambuth Building, Nashville, Tenn. This interesting bulletin will contain record of proceedings of Council meeting in Tampa, and will be sent out as soon after April 16 as possible. Order now. Price, 25 cents.

SAVE AMERICA RALLIES

Before 1924 elections. Object: Every dry vote counted and carried to the polls either by circularization or in your own motor car! Save America!

APRIL FIRST!

No, not "April Fool's Day," at least not altogether that. It is a much more important date entirely, for then it is we are expected, entreated, commanded almost, to send in our reports to the conference officers and superintendents and district secretaries who should receive them, who have in turn to send in to Council officers their reports made out from what we send in. Let's surprise all these troublesome conference people who urge us till we are tired of hearing it, to do this thing that WE don't see any need for at all, by sending an absolutely full and correct report. Let's get the right report blank from the corresponding secretary's record and report book. What! She hasn't got one! Well, we'll just assume our most important air of "I know it all," and tell her all about it, that it is a most important and necessary book in our business, that it doesn't cost but 35 cents, and is a real bargain, for it lasts two good full years, unless she spoils a page or two, and has in it the blanks not only for her own report and permanent record, but for the superintendents of study and social service, too. No, the superintendent of literature and publicity sends out the publicity report blanks. Let's answer every single solitary question, either by a "yes" or "no," or a number, or in whatever way is called for to show that troublesome person at the other place that we know a thing or two. Just between you and me and to go no further, we have heard some of these exacting people say it makes them feel like tearing their hair when reports come in with often more than half the questions unanswered, and sometimes not even a name or a place on it. "And I've got to answer ALL those questions, and I've got no information, and it will pull our average down, and we won't get the credit we ought to have that I know we are entitled to, and all because she didn't take the trouble to find out whether to say yes or no! Oh my!" Or perhaps from a place where there are several auxiliaries, and nothing to indicate from which auxiliary it came.

And whether we realize it or not, our reports are most important, because they tell our leaders both in conference and in Council that we are about our Lord's business with all our minds and hearts ad souls.

REPORT APRIL 1ST!

"HE IS RISEN"

A beautiful Easter playlet for the Juniors. "He Is Risen" can be secured at Literature Headquarters for ten cents. Order now.

GUIDE SERVICE FURNISHED AT ELLIS ISLAND

Christian workers at Ellis Island have long been faced with the pressing need for an adequate plan to guide immigrants landing at Ellis Island and destined for New York City. Many inexperienced and helpless immigrants have been in the past the victims of hotel runners, taxicab drivers and unscrupulous people of all kinds. The Y. M. C. A. has recently been compelled to abandon the service which was rendered for a number of years and maintained on the basis of nominal fees charged to help cover necessary expenses. Representatives of the new American committee of the home missions council and the council of women for home missions co-operating with the general committee on immigrant aid at Ellis Island have arranged with the travelers' aid society to care for this pressing need. Through the commissioner of immigration, quarters at the government barge office have been made available; a number of organizations have each pledged the services of one or more social workers on the basis of one day a week; and the travelers' aid society has made complete arrangements for providing the necessary personnel for supervision and organization.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
D. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

DISTRICT CONFERENCES

The time of this writing finds the Sunday school field force of the Western North Carolina conference on the road. We have completed one week's engagements and yet have two meetings to hold. Mr. M. W. Brabham, head of the administrative department of our general Sunday school work, is with us and has been of great value in promoting the work we have desired to emphasize. Our meetings have been district conferences for pastors and superintendents and it has been exceedingly gratifying to note the splendid representations attending the conferences. In the seven meetings held so far we have averaged nearly one hundred per meeting.

AIM

The purpose of our district conferences has been to get our pastors and superintendents together to think through some of our Sunday school problems. First, the aim of the Sunday school in the Methodist church has been emphasized. With the aim definitely in mind our discussions have revolved around the organization involved and the best ways of administering this organization. Following the discussions of the duties of pastor and superintendent as they collaborate together the program of work of the Sunday school has been clearly set forth.

It is thought that with these policy making meetings outlining a campaign of proceedure our training schools will not only have a clearer field to work in but will have a larger number of people to work with.

MR. M. W. BRABHAM

One of the hardest workers I know is Mr. M. W. Brabham, the representative of the central staff, who has been with us the past week in our meetings. Mr. Brabham has spoken morning, afternoon and night regularly and in addition has directed much other work. After the day's work and the evening's illustrated address Mr. Brabham has endured my hasty driving from 25 to 50 miles to the next point, this journey having several times been made before there was any sleep coming. I have worked with lots of people but Brabham is the best pace setter yet met up with. It was a great bargain for the Sunday schools of Southern Methodism when M. W. Brabham was secured to aid in their promotion and administration. We have had the benefit of a number of his visits among us and each time he proves to be more valuable than formerly.

MOCKSVILLE

The attendance at Mocksville the next day was much larger than at Asheboro. In addition to all the pastors who were expected to attend a larger number of the laity was present. Our meeting was chuck full of interest as it was headed up in the persons of Rev. W. A. Newell, the presiding elder, and A. W. Cline, district superintendent. The Mocksville hospitality which has become proverbally known was cooking on all cylinders. Everybody went away with a good taste in his mouth. Rev. A. C. Swafford, his good ladies and Brother Jake Hanes thoroughly ingratiated themselves in our hearts.

ASHEBORO

Our first conference was at Asheboro, where the pastors and superintendents of Randolph county were expected to join us. Every pastor was present and a fair sprinkling of superintendents. Presiding Elder Womble started us off well and bade us go ahead. Pastor W. H. Willis and his good ladies furnished royal entertainment, the lunch served being more like a banquet than anything else. Asheboro gave us a good start.

GREENSBORO

The next day was the Sabbath, but since Sunday school workers have to work harder on this day than any other our force scattered out in Greensboro visiting four places. Our conference was held at West Market Street in the afternoon in the presence of a fine group of workers numbering a hundred or more. Greensboro is always a good place to hold a Methodist meeting. Our people there are so loyal and co-operative. Every one made the other happier.

PLEASANT GARDEN

Mr. Brabham gave his illustrated lecture at Pleasant Garden Sunday night, this being the culminating feature of a week's training work held there for the entire charge. Rev. J. W. Hoyle, the pastor, directed a course in Sunday School Organization and Administration, Mrs. Hoyle, his wife, in Pupil Study, and Miss Virginia Jenkins worked with the teachers of boys and girls under twelve years of age. Prospects for better work in religious education are abundant at Pleasant Garden.

THOMASVILLE

Our group at Thomasville was not so large but the quality was mighty good. Every expected pastor except one was present, though our superintendents did not show up in great numbers. Rev. A. C. Gibbs, the pastor, and Chas. F. Lambeth, the superintendent, took good care of the conference. Every one voted the Thomasville meeting on a hard Monday most successful. Mr. Brabham's illustrated address at night was well attended and well received.

SUMMERFIELD

Tuesday was the time and Summerfield the place for our next meeting, which was held in connection with the regular Mt. Airy district conference. Brother West gave us a mighty good place on his program and the Sunday school work ought to receive an impetus in the good elder's district. Rev. W. L. Dawson and his good lieutenant, R. O. Gamble, were handling the large crowd in hospitable fashion.

KANNAPOLIS

When we arrived at Kannapolis, District Supt. C. A. Reap had things started and it seemed the entire Salisbury district was present. The largest and most representative group of pastors and superintendents we have had so far was at Kannapolis. Our discussions were pointed and the conference was pitched on a militant plane. Rev. J. F. Moser and the ladies of his congregation gave us a bountiful dinner, made us feel happy and sent us away with the request that we come again. That Kannapolis meeting was a dandy.

MARSHVILLE

Today we met at Marshville about a hundred or so leaders of the Charlotte district. District Supt. D. E. Henderson opened the conference and gave us a good start off. More superintendents were present than pastors, but the pastors who were present are those who are pushing things in their charges. Our Marshville congregation, led by Pastor Elzie Myers, is beginning a new church and they made us happy enjoying the prospect of their better church. We did not need a better dinner.

We have two other meetings. Tomorrow we go to Lincolnton to meet the leaders of the Shelby district and the following day we meet the leaders of the Marion district at Forest City. We will have good delegations at both these places.

North Carolina Conference

MANY SCHOOLS REPRESENTED

In our Standard Training School held in First church, Wilson, last week many Sunday schools were represented. The enrollment and attendance was very good and interest splendid. Workers from First church, Calvary, Elm City, Bailey, Kenly, Evansdale, Stantonsburg, Mt. Pleasants, Pinetops, and other places attended. And the pastors and superintendents were there for business. The following pastors attended:

Rev. B. H. Black, Stantonsburg.
Rev. L. C. Brothers, Bailey.
Rev. F. S. Love, First church.
Dr. Wb. B. North, Kenly.
Rev. J. Herbert Miller, McKendree.
Rev. W. Norman Vaughan, Calvary.
Superintendents attending included:
A. E. Bishop, First church.
J. E. Finch, Mt. Pleasant.
Thos. W. Pridgen, Mt. Zion.
Dr. M. Saliba, Episcopal.
Hubert Simpson, Simms.
C. E. Williams, Horns.
L. Z. Woodard, Kenly.

A number of departmental superintendents and secretaries, many teachers, and not a few stewards and other laymen enrolled for the week's work.

Teaching in thi sschool were Prof. H. E. Spence of Trinity College, Mrs. H. E. Spence, Rev. H. M. Worth of Rocky Mount, Miss Keene, and the writer. Rev. F. S. Love was chairman of the board of managers.

AT HAMLET MARCH 16-21

At Hamlet March 16-21 a training school for Sunday school workers and prospective workers will be held. Rev. W. C. Martin, the pastor, and Superintendent Blanchard are enthusiastically behind the project and expect to have 50 or more enrolled for the week's training when Miss Keene and the writer arrive to begin classes. Hamlet has just completed a splendid modern Sunday school building and is determined to make the best use of it possible.

WHY A MISSIONARY SPECIAL?

How can we make the church of tomorrow truly missionary? How can the Sunday school help? These are vital questions, and questions which should concern us not a little. You answer, the Sunday school helps by missionary instruction and a monthly missionary offering, or you may say my Sunday school subscribed to the Centenary. Very well, but one or two other questions: Is your school keeping up its Centenary payments, and what is it doing with its monthly missionary offering? Would it not be vastly better to select a definite missionary object, namely, a Missionary Special, if you please, and make the giving of money for missions really educational? This is not an appeal for money for missions but for intelligent giving, giving that has been properly motivated. The general board of missions has placed in our hands a large number of specials, in denominations of $25 and up, so that any school may have a definite missionary object. And it also is suggesting to Sunday schools which have not finished paying their Centenary subscription that they may take a Missionary Special or specials and thereby get credit for their Centenary pledges. For further information write L. L. Gobbel, Durham, N. C.

OUR CONFERENCE-WIDE MEET

Wilson is making ready to entertain the host of Methodist Sunday school workers who gather there April 1-2-3 for the big Conference-wide Sunday School Conference, and a program is rapidly being worked out which will tend to make this meeting one of the most significant gatherings ever held within the bounds of the North Carolina conference.

KINSTON SCHOOL THIS WEEK

In Queen Street church, Kinston, this week, is being held the first standard training school for the Sunday school and church workers of that section of the New Bern district within a radius of25 or 30 miles of Kinston. Instructors in this school are M. W. Brabham of Nashville, Tenn., Miss Georgia Keene, our elementary superintendent, Miss Virginia Jenkins of Lexington, Miss Barnett Spratt of Nashville, Tenn., and Rev. M. T. Plyler of the Raleigh district.

SUNDAY SCHOOL DAY, 1924

Time for observing Sunday School Day (once called Children's Day) is not far off. "On the third Sunday in April, or as near thereto as practicable" is the time designated in our Discipline. Programs for the observance of this important day are being furnished every Sunday school by your Sunday school board. As heretofore, they are being mailed to each pastor, with the request that the pastor see that they get to the proper persons. Two types of programs have been made. The one for the use of small or "C" type schools is "Worshipping the King." That for the larger or "A" and "B" type schools is "The Road to the King."

AS EFFICIENT AS THE BEST

Supt. T. R. Hood of the Sunday school at Smithfield has a laudable ambition for his school. In writing to us for leaflets on Evangelism in the Sunday School for use in presenting the campaign of evangelism to his workers' council, he says:

"We are confident our Sunday school is on the up-grade, but we are not satisfied. We want it to be as efficient as the best. Pray for us and come down to see us."

CAMPAIGN OF EVANGELISM

Is your school giving attention to one of the most vital duties it has, that of giving its pupils an opportunity to confess Christ publicly? It is the plan of your church that a Campaign of Evangelism, conducted in a sane, wholesome and definite manner, be conducted in each Sunday school, leading up to the reception of members into the church on Easter. Thoughtful and helpful suggestions are offered in a series of leaflets which have been prepared for all interested in this important work, and a letter or postal card addressed to L. L. Gobbel, Durham, N. C., will bring these leaflets to you.

PLACING PROGRAMS OF WORK

Mr. R. E. Prince, district secretary of the Raleigh district, has recently placed in our Sunday schools at Garner and Wendell Program of Work "C", which is the official program of work or standard of efficiency for Sunday schools of the one-room type. These standards give definite suggestions concerning Sunday school improvement, and in placing them Mr. Prince is rendering the Sunday school cause a real service.

Dean: "Well, didn't you get my letter?"

Culprit: "Yes, sir, I read it on the inside and it said, you're expelled." Then I looked outside and it said, "Return in five days."—Collegian Reporter.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.

Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

HOT DOGS

Of course there are just lots of things that we of Memorial League would like to tell you about, but we can't this time. However, we do want you to know about our wenie roast. Have you ever been on one? Well, you just don't know what a good time you have been missing. Incidentally, we too have a well organized social committee as well as other committees. Certainly this was proved last evening, February 14.

After gathering at the church we hiked several miles to one of the league member's country home. And say, that hiking was fine. But what awaited us there was grand and glorious. Just across the road one could see two big bonfires. Soon we crowded around them. Then the leader of the games took charge, and after giving us a beautiful red paper hat he lined us up for the first game. Many games were played, and after that hot dogs. Really that is what they were, with all the accessories. Beside these we had coffee (with cream and sugar) and marshmallows, too. Such fun that we did have roasting wenies and toasting marshmallows! Some one said that our president, Mr. E. G. Overton, ate ten of the Greens' favorite. Apparently he failed to get any supper for some reason or other. At any rate, we all had a good time—the Epworth League kind—our league spirit was strengthened, several new members will be added to the roll, and we hope that you will profit by this write-up of our weinie roast.

TRY THIS ONE, LEAGUERS

Have you ever tried lending and borrowing it? Lending and borrowing what? Why your social department of course. If you have not, then do so. It will make your social department "pep" up quite a bit. The idea is to send your social leader or substitute out to entertain a neighbor league, and your neighbor league should reciprocate by sending their social leader to entertain your league on the same night that you loan them your social department, in order that each league's social program will not be interrupted. This suggestion can be carried out in cities where there are two leagues or more very nicely and it will prove profitable, not only from a social standpoint but it will increase esprit re corps. Harry Daniels.

ROCKY POINT WANTS A LEAGUE

We have a letter from Bro. E. W. Downum, Scott's Hill circuit, which says in part: "Our young people at Rock Point are interested in some organization." This is the first essential, to be interested; and Brother Downum has taken the next step in writing for material for organization. The district secretary has been notified and we are sure that we'll soon have more good news from a Rocky Point Epworth League.

SOCIAL FOR THE OLD LADIES

Edenton Street Epworth League held a social Friday evening, March 7, at the Old Ladies' Home. The leaguers met at the church and went in a body to the home. They took lots of candy and good thing to eat with them.

Miss Agnes Waite, superintendent of the third department, had a very lively programs of games, recitations and music prepared. Everybody, old and young, participated and had a very jolly time.

"ON TO MOREHEAD"

Yes, "On to Morehead" is our slogan for the Epworth League Assembly to be held at Morehead City next June 16-21. Did you get that date? Read it again—June 16-21. Begin right now to make your plans to be there. Begin now to make arrangements to send your delegates.

The assembly is to be held in the Atlantic Hotel, Morehead City, N. C., June 16-21. There will be special rates. You can't afford to miss this assembly.

This assembly will be even far better than any heretofore. Many things have been done and others are being done that will better the assembly and aid much in making it more complete, and make it a great success. The main features of the assembly will be "Inspiration, Education and Recreation."

"On to Morehead!"

CABINET MEETING AT GOLDSBORO

"Hail, the gang's all here," would have been in order at the meeting last Thursday evening, March 6, of the cabinet of the North Carolina Conference Epworth League. The attendance at that meeting in Goldsboro at the Kennon Hotel was great. A spirit of co-operation and determination prevailed. Among the important things discussed were: The assembly at Morehead City June 16-21, the payment of the pledges to the African special, the election of a whole-time executive secretary. Many other things were brought up and definite action was taken and work is already under way as a result of action taken by the cabinet.

The social side of the gathering was very enjoyable also. We might say the whole affair was an ideal cabinet meeting. Even "Parson" Schwartz did not omit having place cards distributed around the banquet table at the bottom of which cards in red was seen "Boost Raleigh District."

THIRTEEN IN THE CLASS

Thirteen what in what kind of class? Why, thirteen leaguers in a mission study class, of course. Didn't you know that Centenary League, New Bern, had a mission study class? Well, they certainly have. Here's what one of them says about it in part. Read it for yourself:

"Lee, we are having a mission study class now and it's the most interesting I was ever in. We are studying 'The Choice of a Career.' It is just splendid. We have thirteen in the class. Miss Lizzie Hancock is our leader. We meet once a week and have a social hour afterward with good eats. If you have not read the book, read it. It will do every leaguer good, and if it were studied conscientiously we would not have so many poor leaguers."

NEW DISTRICT SECRETARIES

Space will not permit us to throw any leaguets to our deserving new district secretaries at this time, but you can count on them. Give them 100 per cent support. Who are they? Look:

Elizabeth City District—Rev. Daniel Lane, Elizabeth City.

Weldon District—Rev. L. C. Larkin, Murfreesboro.

New Berfn District—Rev. W. C. Ormond, 57 National Ave., New Bern.

Rockingham District—Rev. W. C. Martin, Hamlet.

Fayetteville District—Mr. W. H. Herring, Roseboro.

Western North Carolina Conference

RED OAK JUNIOR LEAGUE

On the first Sunday night in October our little people met at Red Oak M. E. church for the purpose of organizing a Junior Epworth League. The meeting was very successful. We enrolled 15 little boys and girls, elected officers and program committee to take charge of the program for the following Sunday night. Our league has grown very much. We have on roll at the present 31 members. We have only two departments, of which Master Walter Jones and Misses Lucille Arnold are department superindents. Our league has a very faithful helper or leader, Mrs. Joe Arnold of Red Oak. The fifth Sunday night in December the president of the senior league asked us to give them the privilege of meeting with us, so they might see the work we were doing. They were very well pleased and all enjoyed the program very much. Our league is steadily climbing to the top. We hope to have a good junior league in all our surrounding churches very soon. Beatrice Denson, Pres.

MRS. BETTIE ADAMS STUART

Paul, in writing to the Corinthians, symbolized their lives in these impressive words: "Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart."

What a beautiful letter from Christ has been Mrs. Stuart during the long life she lived, so expressive of His love, sympathy and helpfulness in her church and community. "Known and read of all," in her quiet and unassuming way she has commended Christ to those in sorrow and in sickness as the Friend who never faileth.

For years I knew her as a nearby neighbor, and can testify of her unfailing sympathy and good works; for she was always among the first where sickness or sorrow was in the neighborhood, to help or to comfort as the need might be. Of a bright and happy disposition, she always brought cheer and comfort wherever she went.

"An epistle written not with ink, but with the spirit of the living God," she lived a life which reflected the light of her Lord and Saviour, in whom she had implicit trust. She had her share of the sorrows and afflictions of life, being left motherless when a child, a widow for thirty-six years, having lost her husband and two children; yet through it all she trusted in God, bravely faced the future with the love of God in her heart and a smile upon her face—her life was a living testimony to the sustaining grace of Jesus Christ the Saviour of the world.

Mrs. Stuart was faithful to every church duty. She loved her church, she loved the services of the church, and nothing but necessity could keep her from the house of God at the hour of worship. She was deeply interested in all the churches of the community, attending their services when there were no services in her own church.

Probably she was more tnierested in the orphans than in any other cause of the church. Just a few days before her death she put away a sum for the orphans, which was a real self-denial on her part. Her sympathy for the fatherless was enlarged, no doubt, through her own years of experience, an experience in which she found that the goodness of God never faileth.

Mrs. Stuart was an epistle of Christ in the home; for she was the mother in one of the sweetest Christian homes it has been my privilege to know. Her motherhood was enriched and enlarged by the spirit of the living God in her heart, which brought forth in her life those gracious fruits of the spirit in Christian living, which are love, joy, peace, long-suffering, meekness, goodness, faith and self-control.

Mrs. Stuart was the rare product of the Methodist parsonage, being the daughter of Rev. Shockley D. and Martha Fletcher Adams, born February 26, 1851, in Marlboro county, S. C. Her father was the princely man of God who served faithfully as a minister of the Methodist church, fourteen years on circuits, three years on stations, and twenty-five years as presiding elder, giving an unbroken service to the ministry of the church of forty-two years, and leaving the influence of his life and character upon scores of communities he served.

Her mother died when she was two years old. Her father later married Miss Mary Emaline Jackson, who proved to be a loving and devoted stepmother, taking the place of a real mother in the hearts and lives of Henry B. and Bettie, her two stepchildren.

She was married to Prof. William James Stuart of Robeson county, on July 1, 1869. They made their home in Carthage, where Mr. Stuart was principal of the Carthage high school for some years. It is a matter of historical interest that Mr. Stuart was the first superitnendent of Moore county public schools. He made the beginnings of a system, which is now considered one of the best in the state.

The following children were born to this union: Miss E. May Stuart, Miss Lillian Blanche Stuart, Miss Ida Estelle Stuart (now Mrs. W. E. Evans), Mr. William Adams Stuart, Miss Bess Malloy Stuart and Miss Margaret James Stuart. Lillian Blanche and Margaret James hase preceded her to their heavenly home. Four children survive her, and the following grandchildren: Mrs. J. Lindsay Savage, Greenville, N. C., Miss Agnes Evans and William Stuart Evans, Rowland, N. C. She is also survived by the following brothers and sisters: Mr. F. C. Adams, Judge William J. Adams and Mrs. Ida Bryan of Carthage, and Mrs. John D. Creech of Norfolk, Va. One brother, Hon. Henry B. Adams of Monroe, N. C., died in 1915.

Mrs. Stuart was apparently in her usual health and activity upon retiring Monday night, November 19th. She awoke next morning suffering with a severe attack of angina pectoris; and notwithstanding all that faithful doctors and loving hands could do, she went home to God on Friday, November 23rd. Funeral services were held in the Carthage Methodist church, of which she had been a faithful member for so many years, conducted by her pastor, Rev. G. W. Perry, assisted by Rev. C. E. Clark and Rev. John K. Roberts. Loving hands placed her by the side of her husband in the Presbyterian cemetery to await the resurrection morning. And thus was laid to rest a mother in Israel.

John K. Roberts.

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OUR ORPHANAGE WORK

METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

Rev. C. A. Wood.....Superintendent

THE METHODIST ORPHANAGE

A Secret—I must not tell it. It is hard to know something of real interest and not be able to communicate it to others. I wish o'hers would tell me confidentially what they are going to do for the Orphanage. Since I am of the masculine gender I guess I can manage to keep secret the things people wish to do for our cause. If some one were to tell me confidentially that they wanted to erect a memorial building upon our campus, I honestly wouldn't say a word about it until they said I might let it be known abroad to all our orphanage friends. I can prove by my good friends among Masons and Odd Fellows that I can keep a secret. Since I can prove my ability to keep profound secrets, I cordially invite any interested friends to communicate to me any of their plans or purposes concerning the future welfareof the Orphanage.

* * * *

Fifth Avenue—Some time ago a pressing invitation to visit Fifth Avenue church, Wilmington, was received. I was asked to be present the first Sunday in this month and make an address in the interest of the Orphanage. As I was providentially prevented from going, I found a good substitute in Mrs. Nellie B. Rives and two of our orphanage girls. Mrs. Rives and the two girls were gladly received and I am under the impression that their visit proved a distinct blessing to the church. They were royally entertained in the home of Mr. and Mrs. W. A. McGirt. Brother A. L. Ormond gave them a warm welcome to his church. Fifth Avenue has had a remarkable history. The members have been faithful, steadfast and self-sacrificing through many years. Under the ministry of Brother Ormond the church is girding itself for the big task that lies just ahead.

* * * *

Our Needs—There are many pressing needs that are being brought before our people. They are worthy objects and need the united support of all our people. There is just one danger about the situation that gives me some concern. For the past two months our specials have dropped off considerably. In meeting obligations along other lines, I do sincerely trust that our people will not overlook or ignore the claims of the Methodist Orphanage. This is our own conference home for the fatherless, and if our people fail to support it, we cannot look to the general conference or to any other source for relief. The point I want to drive home is that there is danger of neglecting a great and worthy cause right at our door while we are doing good elsewhere. We want to meet the challenge of this new day both at home and abroad. Let us take care of our Centenary, Christian Education and Superannuate fund, but while we are doing this, we want to be sure to provide adequate support forour own beloved Methodist Orphanage.

* * * *

A Criticism—If I were asked to state what I thought was the greatest drawback to our North Carolina Methodism, I would not hesitate to say that it is our conservatism. We are not the aggressive, spiritual force that we ought to be with our militant form of government and with our doctrine of the universality of the atonement of Christ. Conservatism and our spirit of complacency are robbing us of our heritage. We are satisfied to hold our own and let others take our crown. We need the faith and audacity of some of the pioneers of our early Methodism. Let us go forward to larger conquests and greater achievements in the name of our all-conquering Christ. Then the power and glory of Apostolic days will be seen and felt in our pulpits and pews, and revival fires will burn brightly again upon the altars of our churches.

* * * *

Our President—Hon. R. N. Page, president of the board of trustees, attended an executive committee meeting recently, and gave us some valuable suggestions. Brother Page has the best interest of our Orphanage at heart, and never loses an opportunity to promote its welfare. He has a big conception and broad vision of what our Methodist Orphanage should be and achieve. Having such a forward-looking business man as president inspires our people with confidence in the future of our Methodist Orphanage. Our Methodist people need not hesitate to invest their mony in an institution that has such men as compose our board of trusees to handle and control their gifts. As some of the people do not know the names of all of our trustees I am giving their names below:

Hon. R. N. Page, president; Joseph G. Brown, secretary and treasurer; J. C. Braswell, vice president; B. B. Adams, Dr. Albert Anderson, Judge J. C. Biggs, J. L. Borden, Norwood Boyd, Dr. M. Bradshaw, Gen. J. S. Carr, Josephus Daniels, J. A. Long, Rev. L. S. Massey, R. E. Prince, W. E. Springer, S. C. Vann, Graham Woodward, J. S. Wynne.

This old world is a mighty vessel sailing into the golden glory of the morning. Black and frowning storm-clouds are gathering in the distance, but their rumbling thunders strike no terror to our hearts, for the Morning Star of Bethlehem is Jeweling the diadem of Dawn prophetic of victory and the morning.

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Specimen of Type

27 And the boys grew: and E'sau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

Size of Print in Nos. 9204 and 9215.
Size of Bible, 5¾ x 3½ Inches.



Specimen of Type.

19 e And the border of năan-ites was from Sī'dŏn comest to Gĕ'rär, unto 7 thou goest, unto Sŏd'om,

Size of Print in Nos. 5704 and 5715.
Size of Bible, 5¾ x 3⅞ Inches.

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo

When Utter Decay Threatens the Morals of Mankind

DURING the past 40 years the Methodist Episcopal Church, South, failed to pay her preachers more than $10,000,000 actually promised them in salaries. The statistical tables of the Conference Minutes for the period given will verify this statement. Thus the Special Effort for Superannuate Endowment becomes a movement to collect an honest debt.

¶ These preachers have kept to their tasks of doing the Church's work, regardless of annual salary deficits. If they went to Conference one year with a good part of their salaries unpaid, they returned to t he same churches to be treated in the same way another year.

¶ Over 900 of these preachers are now superannuated and in need of life's commonest necessities. Can lay members who profess thy name, Almighty Lord, sit in tranquil peace while these old braves stretch out their war-scarred hands pleading for simple justice?

¶ And soon all the preachers who served so faithfully during those 40 years, will reluctantly enter the great silence of superannuation. Shall they suffer pitiful deprivations during old age and physical disability, while the Church closes her fists tightly upon what she promised them in salaries but did not pay?

Nay! Nay! Let all true-hearted believers rush to the rescue, extend the helping hand, and give of their bounty for the sustenance of those who give their lives to make the name of Christ a praise in the earth. It is not a charity, not a beggar's sop---it is the payment of a debt.

It Is High Time to Hearten the Preachers of Christ

REV. S. F. CONRAD REPLIES

Your editorial comments on my remarks on the Billy Sunday meeting have been forwarded to me. You have given me a very conspicuous place in your paper and I hope you will be courteous and generous enough to give my reply a similar place.

If I am correctly informed Billy Sunday has been immersed, and if you are willing to accept the Scholarship as to what the language used by our Lord means in the Greek from which our versions are translated, there is nothing left but to be Baptists. The Scholarship of America who made the Standard Version makes John say three times in John 1:26-31-33: "I baptize you in water," and it is a well known fact the Greek word is not translated but given an English termination. Here is what Dr. A. T. Roberson says in a little tract, "Modern Scholarship and the Form of Baptism":

"Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man today who argues that baptizo means to sprinkle or pour throws suspicion on his scholarship and is on the defensive."

"Every passage in the New Testament is intelligible with the meaning of immersion. No instance has ever been found in any Greek writing where baptizo means to sprinkle or to pour. It always means to dip either literally or metaphorically.

"The New Testament uses rantizo for sprinkle and eccheo for pour, but neither of these occurs in the New Testament for the act of baptism, but always baptizo is used, which means dip."

It has always seemed strange that you Methodists will belittle immersion and yet in the name of the Trinity will perform it.

In the Standard Version it says of the great command of Jesus (Matt. 28:19-20), "Make dispicles of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." He specifies the subjects and also the act. I will submit to you these propositions:

1. Can anything be a command which does not specify something to be done?

2. Can anything be a religious duty which is not divinely required. If the Lord did not specify the act to be done then nothing is required. As you make a slur at the Baptists and the Lord's Supper I will say to you:

1. If you will give one Scriptural example of infant baptism or baby christening or one precept requiring it, I will agree to be a Methodist as to baby christenings.

2. If you will cite one example of one receiving the Lord's Supper who was not first baptized, then I will be a free communionist. Now as you propose to serve the same Lord I do, do the courteous thing and let your people have the Baptist view of things.

S. F. Conrad.

THE RANDOM SHOT

I shot an arrow into the air;
It fell into the distance, I knew not where,
Till a neighbor said that it killed his calf,
And I had to pay him six and one-half.
I bought some poison to slay some rats,
And a neighbor swore it killed his cats,
And rather than argue across the fence
I paid him four dollars and fifty cents.
One night I set sailing a toy balloon,
And hoped it would soar till it reached the moon;
But the candle fell on a farmer's straw,
And he said I must settle or go to law.
And that is the way with the random shot—
It never hits in the proper spot,
And the joke you spring, that you think so smart,
May leave a wound in some fellow's heart. —Hamline Oracle.

OUR LITTLE FOLKS

WHEN THE WIND SAID "WOO-OO-OO"

Ernest Lee Thompson.

I used to lie in my attic bed when the wind said, "Wo-oo-oo,"
And through my window the bright starts shone
While I lay in that attic bed alone:
And I lay as still, as still,
As still as a mouse in the manor house,
When the wind said, "Wo-oo-oo-oo."

I used to fear when the night was dark and the wind said, "Wo-oo-oo."
I used to cover my eyes up tight;
I thought it would keep out the spooks at night
While I lay as still, as still,
As still as a mouse in the manor house
While the wind said "Wo-oo-oo-oo."

I used to wish when the night was dark when the wind said "Wo-oo-oo."
I used to wish that the night was gone,
I used to wish for the day to dawn
As I lay as still, as still,
As still as a mouse in the manor house,
While the wind said, "Wo-oo-oo-oo."

I used to sleep when the night was dark, when the wind said "Wo-oo"—
I used to sleep till the sun was bright,
Till the day had chased away the night,
As I lay as still, as still,
As still as a mouse in the manor house,
And the wind said, "Wo-oo-oo-oo-oo."

I often wish, when the night is dark, I could hear the wind say "Wo-oo-oo";
O, beautiful, beautiful childhood days
With their love and lessons and innocent plays.
I wish I could lie as still, as still,
As still as a mouse in the manor house,
And hear the wind say, "Wo-oo-oo-oo."

—Northwestern Advocate.

SAINT PATRICK AND THE SHAMROCK

The seventeenth of March, 465, is generally given as the date of Saint Patrick's death, his burial place Downpatrick, where the remains of Saint Columb and Saint Bridget were laid beside him.

The authentic records of Saint Patrick's life are fairly numerous and of great age. They include the writings attributed to him, and which have been handed down in the book of Armagh, written in 812 by the scribe Ferdomnach. This famous manuscript book contains the "Confession of Saint Patrick," written by him in his old age.

The miracles attributed to Saint Parick are many and varied. How the saint drove all the snakes out of Ireland is told in many stories, both serious and humorous. It is said that he made a wondrous drum, the sound of which caused the serpents to plunge themselves into the ocean.

On Saint Patrick's Day the shamrock is the universally worn emblem. The saint, in expounding Christianity to the followers of the Druidical priests, is said to have used the shamrock to symbolize the Blessed Trinity.

And for fifteen centuries the memory of the brave and faithful saint who planted the Christian religion in the Emerald Island has remained as green as "the dear little, sweet little shamrock of Erin." The glory of Ireland's past clusters about him.—Selected.

THE HOUSE-WOODS WRENS

(Contributed.)

When "Ma and Pa Hunt," as their young friends called them, left the city and went to the country to live, it had not occurred to them that the birds of all kinds would be their companions and neighbors, in the declining years before them; but building them a cozy little cottage on the edge of the woods, they found before they were settled comfortably that they had the feathered songsters for neighbors and friends, all as care-free as God had made them to be. Their first summer in the new home was a revelation, for there came the bluejay, the brown thrush, the swamp-robin, mocking bird, cat bird, cardinal (red bird), song sparrow, the house and woods wren and all that other innumerable tribe of feathered songsters, which built their nests right up to the house. The swamp-robins, brown thrush and cat birds building so low that their nests could be looked into, so that when the grandchildren came to visit they were allowed to peep into the nests and see the young birds and watch the mother birds carry worms and grubs and bugs to feed them.

But the house wrens, the game little growns, were the most social of all the tribe (the difference between the woods and house wrens is so slight it takes an expert to discern, but the wren nests in the woods are always deeper than those stuck about the house) and the first year a pair nested under the well porch, and raised a nest of four or five little fellows, their nests being built so deep and so long that one cannot see what they contain. This pair were often disturbed, building where there was so much passing; so the next year they built in a small box nailed to the wall in the garage, and the next years. But bad luck came the second year; a prowling cat found and ate the young. Then the busy little pair went to the brush piles about the place for several years; but they came back to the garage, building on an outside window sill at a basement window, where a piece of cloth had been tacked on, getting in behind the cloth, where the reared a fine bunch of youngsters without mishap, except for a rain storm wetting the nest. These like a secreted place, and make very little noise about the nest at nesting time, but are quite loud early in the morning when the day is or promises to be fine. You seldom see one still—always moving in a nervous manner, at times as if shot out of something, as the little flat duck-shaped bodies glide from place to place searching for food—worms, bugs and "cock-roaches." The latter especially is a favorite food, and their long sharp bills pull these from the wood pile, about the stumps and any place a roach can get out of sight. They never loaf on the job, if there are baby wrens to feed ,and so well are the young ones fed it is a very short time until they leave the nest and flit away to the undergrowth.

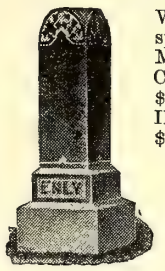
Thus the pair of wrens worked and amused the aging couple year after year; with each return of spring these came nesting about the houses. If one became too daring and came into an open door it was carefully chased out the easiest way. The last winter they undertook to spend with Ma and Pa Hunt they found a hole in the wire screen on the back porch and came in all un-be-knownst and selected a small cloth bag hanging on the wall as a roosting place, all out of sight. In this bag Ma Hunt kept some dust rags and such. One dark night (must have been early after this winter home was selected) a rag was wanted, and a hand was thrust in to touch two sleeping wrens. It is not known which was frightened the more, but the wrens flew in the kitchen to the light, where Pa Hunt caught them, sending them out into the dark night. This was their first night encounter with the good people who allowed them the freedom of all the out-of-doors, and presaged, it seems, a bad ending for the feathered friends. They did not return any more to the cosy bag nest they had selected, where it was so warm and so safe from prowling cats that had so often disturbed them, but a worse thing happened to them later.

The rats were troubling things in the cool garage basement, where peanuts, chestnuts, apples, potaoes and such were stored for winter; so Ma Hunt set the rat traps there, baited with nice cheese, and the next morning there were two big rats in the traps, which were emptied and set again. Many days passed. All the rats were caught or they were too wily to go into a trap. One day Ma Hunt went to get some potatoes, and there was poor Mrs. Wren in the rat trap with her neck broken, she having found a hole somewhere unknown and tried to eat the tempting cheese. Pa Hunt was wondering where Mr. Wren would find another mate, and regretting that its mate had been so rudely slain when one day he went in for something and there was daddy house wren with his neck broken in the same trap. Now both of the kind couple are wondering if some the children or grandchildren of the faithful pair that met such foul death will not come back next spring and take the place of these dead parent wrens?

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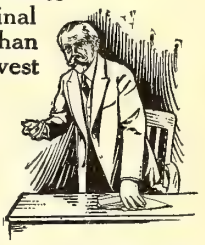
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HE will tell you that the first results of constipation—headache, sleepless nights, biliousness, backache, etc.—warn that the body is flooded with intestinal poisons. In time, these poisons may cause the breakdown of health and lead to serious disease. In constipation, say intestinal specialists, lies the primary cause of more than three-quarters of all illness including the gravest diseases of life.



"Keep Clean Inside" Say Physicians.

Hence, doctors urge internal cleanliness—regular and thorough removal of food waste from the body.

Laxatives Aggravate Constipation

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury

Why Physicians Favor Lubrication

Medical science, through knowledge of the intestinal tract gained by X-ray observation, has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage out of the body. Thus Nujol brings internal cleanliness.

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Get rid of constipation and avoid disease by adopting the habit of internal cleanliness. Take Nujol as regularly as you brush your teeth or wash your face. For sale by all druggists.



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REG. U.S. PAT. OFF.
For Internal Cleanliness

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Fayetteville, at Hay Street....Mar. 12-13
Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Asheville, at Swannanoa.....May 29-30
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

March
Leicester, Dicks Creek, 11 15-16
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30
April
Saluda-Tryon 5-6
Fairview, Bethany, 11 12-13
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

March
Polkton, Poplar Hill, 11 15
Pineville, Harrison, 11 16
Trinity, night 16
West Charlotte, 3 18
Wadesboro, night 19
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30
April
Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Pleasant Garden, Rehoeth, 3 & 11, 15-16
Walnut Street, night 16
Wentworth, Mt. Carmel, 11 & 3.....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March
Old Fort Ct., Bethel, 11 15
Old Fort, 11 16
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March
Ararat, Mt. Herman, Sat. & Sun...15-16
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30
April
Jonesville, Tues. 1

District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

March
Ronda & Roaring Gap Ct., Ronda..15-16
N. Wilkesboro, N. Wilkesboro 16
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
King's Mountain, 11 16
Bessemer, Concord, 2 16
Cramerton, night 16
Trinity, night 19
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30
April
McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March
Albemarle, Central, 11 16
First Street, night 16
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

March
Cool Springs, Rose, 11 & 2 15-16
Mt. Zion, 7:30 16
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30
April
Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

March
Murphy Ct., Tomotla, 11 15-16
Murphy Station, 11 16
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30
April
Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

March
Grace, Grace, 11 16
Ogburn Memorial, Hiatt, 3 16
Central Terrace, Cen. Terrace, night, 16
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
Person Ct., Concord 15-16
E. Roxboro and Longhurst, Longhurst, night 16
Burlington Ct., Shiloh 22-23
Front Street, night 23
South Alamance, Saxapahaw 29-30
Mebane, night 30
April
Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

March
Columbia, Holly Grove 15-16
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30
April
Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27
May
South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

March
Mamers, Cool Spring 15-16
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30
April
Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

The Fayetteville district conference will convene in Hay Street church, Fayetteville, on Wednesday morning, March 12, at 10 o'clock, and adjourn the following day about 4 p. m.

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

March
Mt. Olive, 11 16
Elm St., Mt. Carmel, 3:30 16
LaGrange, Trinity, 11 19
Jones, Shady Grove, 11 21
Dover, Bethany, 11 23
Seven Springs, Indian Springs, 11.....30
April
Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

March
St. John-Gibson, St. John 14
Laurel Hill, Rachels 15-16
Laurinburg 16-17
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31
April
West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Youngsville, Bunn 15-16
Lousburg, 7:30 16
Tar River, Trinity 22-23
Millbrook, Andrews 29-30
April
Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Ahoskie, Harrellsville, 11 15-16
Windsor Chg., Windsor, night 16
Windsor Chg., Cashie, 11 17
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30
April
Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

March
Ingold, Epworth, a.m. 15-16
Clinton, Clinton, p.m. 16
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30
April
Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March
Rocky Mount Ct., 11 15-16
South Rocky Mount, night 16
Tarboro, 11 23
Rocky Mount, First Ch., night 23
Bath, Bethany, 11 29-30
Grimesland, night 30
April
Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

FACTS WORTHY OF NOTE

It may be of interest to the conference to know that during the years 1887-1923 inclusive there is due and unpaid on the preachers' salaries in the North Carolina conference $195,025.00. I went over the record of one of the oldest superannuates in our conference and found that from 1887 to 1912 he received an average salary of $474.76 per year, and during the past eleven years since he has been on the superannuated list he has had from the conference as a support for himself and wife just 77 cents a day, and my information is that he does not own any home. Think of it! A man who is now about 80 years old unable to work having to exist on 38 1-2 cents a day. Is it not time that our church did something to care for these old veterans, their wives and children?

A. J. Parker.

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In Memoriam

BRADSHER—Eugene Bradsher, 19-months-old son of Mr. and Mrs. Paul Hoover, quietly slipped through the gates of death February 23, 1924, to be with God. He was a lovely child; he was deeply loved, and he will be greatly missed. A. C. Gibbs.

DEES—Asa Jackson Dees died January 23, 1924, at the age of 64. Was converted and joined the church when young. He was strong in faith, loved his church and held it in high esteem. It is said of him, "He was a mighty good man. Te day before he died he said, "I hate to leave you all, but I am ready to go." He leaves a wife and eight children. E. N. Crowder.

SMITH—Eliza Horne Smith passed to the glory world some weeks ago at the ripe age of 86 years. She joined the Baptist church when young, and after her marriage moved her membership to the Methodist church with her husband. She was not able to attend church for some time, but lived close to her Lord. She said, "I am ready to go." E. N. Crowder.

HOOVER—Kenneth Hoover, son of Mr. and Mrs. Charles Hoover, was born October 26, 1904, and died February 21, 1924, at the age of 19 years, three months and 21 days. He professed faith in Jesus Christ and joined the church when he was 15 years old. His life from infancy to death was one of great beauty. His patience in suffering and his never failing thoughtfulness of others were truly Christly. Kenneth will be missed in his home and by all who knew him.
A. C. Gibbs.

RALSTON—In the recent death of Brother Joseph Ralston of Beaverdam section near Asheville we have lost the presence of a good man. Brother Ralston was loved by all who knew him and will be greatly missed. He was a member of the Mt. Pleasant Methodist church and is survived by his wife, Mrs. Dixie Ralston, and four children, Charley and John Ralston, Mrs. Carrie Mae Carter and Mrs. Lucille Oates, and several grandchildren.
J. M. Folger.

CLONTZ — Mrs. Maria Matilda Clontz, wife of C. C. Clontz, died February 8 at her home near Providence church. Mrs. Clontz was a member of this church for a number of years. She was devoted and loyal to her church. Many friends will learn of her death with sorrow. She is survived by her husband and four children—I. B. Clontz of Rock Hill, S. C., C. F. Clontz of Marion, N. C., Mrs. D. F. Arney of Old Fort, N. C., and Mrs. J. L. Johnson of Wheeling W. Va.

The funeral services were conducted by the writer at Providence church. The large crowd attending the services attested the high esteem in which the deceased was held.
E. D. Ballard, P. C.

HORRELS—M. J. Sorrels was born June 6, 1847, died of pneumonia January 24, 1924. He was married to Matilda Elizabeth Morris January 14, 1869. His widow, one son, V. O. Sorrels, a daughter, Lola Aydlatte, eleven grandchildren, four great-grandchildren are left to mourn their loss. Soon after his marriage he joined Gilboa Methodist church; later he moved his membership to Gilkey. He was a quiet, faithful Christian, successful farmer, always seemed delighted to have his pastor visit him and would often talk of the comforts of his visits. Just before his passing away his pastor said, "Take courage, brother; it is better further on." One night soon after he woke his wife singing a beautiful old hymn, saying in his dreams "The stars would light his way upward." His health had been declining for years. His going was peaceful as a little child going to sleep. He is greatly missed. But we offer consolation to the bereaved ones—we are sure he has entered into the rest which is promised the faithful.

His widow is an honor to any community, for her own personal merits and that she is of the prominent Baxter family. Her uncles are Elisha Baxter, once governor of Arkansas; Haylor Baxter, sheriff in Arkansas; Judge John Baxter of North Carolina higher court; also sister of Col. James Morris of Marion, N. C.
His pastor, J. C. Portelle.

McCORKLE—David Edison McCorkle, the baby boy of Mrs. Robena McCorkle, died in the Presbyterian hospital in Charlotte February 8, 1924. He had just passed his eighth birthday. He suffered very much during the two weeks of his illness. He was a splendid sweet little boy, always at his place in the Sunday school at Bond's Grove. They loved him and they miss him, but he has gone to join his father, where suffering never comes.

I take these little lambs, said He,
And lay them in my breast;
Protection they shall find in me,
In me be ever blest.
E. N. Crowder.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, mercy and love, on December 7, 1923, saw fit that the death angel should again visit our midst and claim as his own one of our faithful and devoted members, Bro. Joseph A. Shaw, a devoted member of Gardner's Chapel church and a member of the board of stewards for Person Street and Calvary charge; therefore be it resolved:

First, That by his departure the church and Sunday school of which he was a member have keenly felt the loss of a friend, a brother and a coworker.

Second, That we bow in humble submission to the will of our heavenly Father with the realization that he maketh no mistake, but that he doeth all things well.

Third, That we as members of the quarterly conference of Person Street and Calvary charge extend to the sorrowing and bereaved loved ones our heartfelt sympathy and love, and commend them to the tender care and keeping of our Saviour who sayeth, "Cast thy burden upon the Lord, and he shall sutain thee."

Fourth, That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy be sent to the family of our departed brother, and a copy to the Fayetteville Observer and the North Carolina Christian Advocate for publication.

W. R. Robinson,
D. N. Geddie,
E. C. Maness,
Committee.

HILL—Mrs. Mary Hill was born July 18, 1848, and died November 27, 1923. She profesed religion and joined the M. E. Church, South, in her early girlhood and was always a faithful member.

She was first married to John Linebarger and to this union was born one son, William Linebarger, who lives at Maiden, N. C. She was next married to Isaac Hill. To this union were born two daughters, Mrs. Fred Williams and Mrs. George Williams, who live at Marion, N. C., and one son, I. L. Hill, at Terrell, N. C. They are all faithful members of their mother's church. She has quite a number of grandchildren, all of whom are being reared by faithful Christian parents.

Her girlhood home was near Mount Pleasant Methodist church in Catawba county. She lived in this church till she moved to Maiden. She spent a number of years in the Maiden church and then moved her membership to Cross Mill church in Marion, where she died.

She was ill a comparatively short time, but during this illness she spent her last Sunday at Sunday school and church. She loved God's house and set this splendid example her last Sunday on earth. On the following Tuesday morning she was found dead in her bed; but we have the consolation that she has passed into heaven to be with those gone ahead. May God help the children and grandchildren to be faithful to her church and follow her to heaven. She was buried at Mt. Pleasant, her old church, November 28, 1923. J. J. Gray, her pastor, H. C. Byrum of Denver and R. L. Foster of Davidson took part in the service.

She was an ideal Christian mother, a loyal church member and loved her pastor. A Neighbor.

AN APPRECIATION

We, the members of the adult Wesley Bible class of the Rutherford College Sunday school, do hereby give expression to our profound respect and esteem o four recently departed teacher, Rev. H. G. Stamey, who for the past year has given his best thought to leading our lesson studies so as to bring out the spiritual intent of the lesson. His life was an illustration and embodiment of these sacred truths. We cherish his memory and will endeavor to walk in the way he taught us to go.

R. L. Bass,
R. A. Taylor,
R. A. Taylor,
Committee.

THOMAS—Another mother in Israel has gone. Another saint on earth has entered into the rest that remains for the people of God. Mrs. Samantha Thomas, nee Berryman, quietly and peacefully fell on sleep February 13, 1924. She was born March 9, 1844.

About 63 years ago she was happily married to Robert B. Thomas, who died fourteen years ago. Of this union there were 12 children, but only eight are living.

At the tender age of 16 Sister Thomas professed religion and joined Poplar Springs Methodist church, but later she was transferred to Morris Chapel and for 50 or more years was a true, loyal member until called home. Thus the Lord permitted her to live to a good ripe age. She was a genuinely good woman, beloved by all who knew her. For many years a great sufferer and very frail in body, yet strong in faith and with not a word of complaint or murmuring she patiently bore her afflictions. We confidently believe she is at rest.

May the Lord comfort all the bereaved. Her funeral was in the church of which she had been a member for half a century and interment in the cemetery nearby.
B. E. Stanfield, P. C.

EDWARDS—John Henry Edwards was born January 24, 1851. He passed from this life January 23, 1924. He was married to Miss Pattie Knuckles at an early age. To this happy union eight children were born: Mrs. J. C. Edwards, Mrs. Laura J. Lynch, Mrs. H. F. Rooker, Mrs. A. E. Pas[illegible], H., E. M., T. G. and A. C. [illegible]. On December 7, 1916, his life partner was claimed by the heavenly Father. Then the bereaved husband went to live with one of his daughters, Mrs. H .F. Rooker of Norlina, N. C. Here Mr. Edwards lived seven happy years, his childish heart being made glad by the children in the home. He was especially devoted to little Weldon Foote, the youngest son of Mrs. Rooker. "Grandpa's boy" from birth was nursed with tender care by " g'ampa" who was in return loved devotedly by Weldon Foote.

July, 1923, Mr. Edwards was stricken with paralysis. From this time on his life seemed to be but a matter of days until he was taken January 23, 1924. He was tenderly laid to rest at Cokesbury church, near Henderson, N. C., by loving friends and relatives who showed their love by many floral designs. Surviving him are eight children, one brother, two sisters, many grandchildren and a host of friends.

Although the death of Mr. Edwards was not unlooked for, its actual realization left his relatives and a great company of friends with aching hearts who will miss him sorely.

IN MEMORIAM

The old-time Southern woman is said to be passing away. Truly one of the old "ideals" passed away on the evening of January 1, 1924, in the person of Mrs. O. W. Frizzelle.

In her were found the old-time graces of Southern womanhood, in that of sweetness, gentleness, culture and hospitality.

While not old in age, in her were reflected from her lovely mother, who passed away a few years ago, those splendid qualities that make up gracious womanhood of the old standard.

A most splendid neighbor, one who was appreciative of the least favor or gift, almost always showing it in some material way to those who were kind to her.

Lover of the beautiful—music and flowers. How many hearts and eyes were cheered and brightened by her remembrances of flowers, as well as other gifts. Beloved by the children, interested in their flower gardens, bestowing plants and seeds, giving love and advice with which to nurture them.

Her church held a high place in her life, always in attendance in all its functions when possible. She has gone from us, but the many memories we have will ever be held dear.

So we, the members of her beloved missionary society of Hookerton, N. C., do wish to tender our sympathy, especially to her husband niece in the home, and to other relatives and friends, and pray God's blessing may fall on each.

It is our wish that a copy of these words of love be sent to her family, a copy kept by our society, and a copy sent to the N. C. Christian Advocate for publication.

Mrs. E. O. Allen,
Mrs. W. O. Dixon,
Mrs. J. E. Albritton.

HERRING—At her home in Wilmington on Christmas day, 1923, after a brief illness of only four days, the spirit of Mrs. T. J. Herring went away to the land of the unclouded sky.

She was the daughter of Kilby and Elizabeth Merritt and was seventy-three years, two months and fifteen days of age at the time of her death. She is survived by her husband and five children, four of whom live in Wilmington and are members of the church of their mother's choice. Mrs. Herring joined the Methodist church when only twelve years old and remained a loyal member of the same until God called her home.

Having been her pastor only a short while it was not my privilege to know her very well; however, she has left the impress of a beautiful Christian life and her loyal sons and daughters confirm the common report of her faithfulness in the home and church. Her husband and two sons, Messrs. A. R. and E. S. Herring, and Mrs. A. A. Nelms and Mrs. F. W. Dottinger are among the most loyal members of Epworth church. Her pastor.
J. A. Snow.

HOOKER—Albert Hooker was born October 18, 1855, joined the church at seventeen years of age, was married to Miss Maude M. Bright December 17, 1890, and died at his home in Kinston January 28, 1924. We laid his body to rest in Maplewood cemetery, Kinston, N. C., the day after his death.

He has left to sorrow over his going a faithful wife, six devoted children, brothers, sisters and a host of friends. The children of the home are Harry W., Raymond B., Henry Albert, Jr., Mrs. T. M. Grant, Maude J., Mary Cooper, and Ruby who died about four years ago.

In the death of Brother Hooker old Rainbow Methodist church, of which he was a member, has lost one of its most loyal members. Although he lived in Kinston for the last five or six years, he kept his membership at his old home church. He was one of its oldest members and no church ever had a more loyal member and one who would answer willingly every worthy cause that came from his church.

He never was a strong man in body, but his interest in the church, his love for his family, his friends and neighbors, and his supreme faith in his Lord would indicate a great soul and a strong Christian character. He was oneof the best men it has been my high privilege to know. His loved ones may not want me to unfold his personal incident, but it was so like his life I take the liberty of revealing it. At the last appointment at Rainbow church before I went to conference in 1922, Brother Hooker was too feeble to be present, and he sent his son Raymond with this message, "Do not leave the church till everything is paid in full." He had already met all of his assessments, which were the largest in the membership. Nevertheless his son handed to the board of stewards a check for $221. This is only one of many such incidents in his church life.

With peace to his ashes, sympathy and prayers for his faithful and devoted family, we leave him to sleep till the "trumpet shall sound and the dead in Christ shall be raised."
R. R. Grant.

In Memoriam

WELBORN—Geneva Welborn was born to Wiley and Emeline Welborn near Trinity, N. C. When she was grown she came to Missouri. On December 8, 1923, she was called from Kansas City to the home of the Redeemed.

From a child she studied her Bible and planned her life by it. She ceased activity about three months before her death. She was hopeful that rest would restore her health, but later realized the end was near. She talked rapturously of her home Christ has gone to prepare. She recalled by name the loved ones who would welcome her, then begged her family to rejoice with her and not to grieve for her, for she would put out in a shing boat with her Pilot, who had never failed her.

Her mother, six sisters and a brother mourn her departure. For all of these and their families she had so lived and prayed that she had faith that they would so live that they would meet her with her Savior.

A Sister.

BLACKWELL—Ada Creola Floyd, daughter of John S. and Mary Floyd, was born in Newberry county, S. C., on September 16, 1867. She was married to J. P. Blackwell February 22, 1887. To this union were given four children, Mrs. T. M. White, Mrs. W. C. Sudderth, Miss Annie Blackwell and Floyd N. Blackwell, all of Lenoir.

Mrs. Blackwell had a stroke of paralysis December 28, 1923, and lingered until January 7, 1924, when the end came peacefully, she being 57 years old. She was a pure, sweet Christian wife and mother and has left the impress of her life not only upon the home where she lived, but upon the whole community. Her husband and children feel their loss keenly, still they are sure that their loss is her gain.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here
The soul is safe in heaven.

BONE—Sunday morning, January 27, 1924, God called Tiny Bone of Nashville, N. C., Route 1, to a home where sorrow and pain never enters.

He had been ill only a short time with that dread disease pneumonia, and maintained throughout his illness that cheerful spirit which was characteristic of him.

Tiny was only seventeen years old, a boy whom every one loved, and as his classmates often said, "The pride of the community." He joined the Methodist church in 1922 and has been a faithful member ever since. He leaves behind to mourn his loss a mother, Mrs. Fannie Bone, three brothers, Luther, Arthur and Lee Bone, one sister, Mrs. S. C. Ball, and a host of friends. We, his teacher and classmates, can say he was one of the best boys we ever knew. To know him was to love him. We realize our great loss, but are grateful that we had the privilege of knowing him, and that we shall endeavor to follow in his footsteps and at last meet him again in a world where we shall never say goodbye.

It hasn't been long since we parted,
But we feel that you have gone to rest
from sorrow, care and woe.
Oh, the memory of the evening
When we heard that you were dead—
Our hearts were crushed with sorrow,
And many tears were shed.
A precious one from us is gone,
A voice we loved is still,
A place is vacant which never can be
filled.

Ruby A. Mann, Teacher.
Stella Lindsey,
Estelle Gardner,
Oliver Gardner,
Deanie Barnes,
Myrtle Baker,
Geraldine Viverette,
Viola Winstead,
Marion Bone,
Classmates.

PREVATT—Mrs. J. P. Prevatt died Thursday night, February 7, after an illness of twenty minutes. She had attended a funeral in the afternoon and was preparing supper when taken ill. The cause of her demise is not determined.

The funeral was held from the home, conducted by her pastor, and interment was made in the Prevatt burying ground, three miles north of Fairmont, Saturday morning, February 9.

Sister Prevatt was a member of the Methodist church at Barnesville, this charge.

She leaves her husband and three children to mourn their loss. May He who clothes the lilies and mark's the sparrow's fall be mindful of their needs in their days of sorrow.

Their pastor,
N. B. Johnson

TILLEY—Wiley Passens Tilley was born in Granville county February 27, 1847, and died December 9, 1923. He was married in December, 1871, to Sophronia Josephine Harris, who still survives him with two grown daughters, Misses Ola and Edna Tilley. Brother Tilley was converted and joined the church in early life and has always remained faithful to his vows. He was a man well known in his community, quiet, unassuming in his manners, honest and upright. He lived a life of piety and Christian integrity, and was very conscientious. He was a good neighbor, loving husband and kind father. We buried him in the Mt. Bethel cemetery, there to await the final resurrection when Jesus comes back to earth to make up His jewels.

"Come unto me all ye that labor and are heavy laden and I will give you rest." J. F. Starnes, Pastor.

WHITE—James Mason White; born December 25, 1861; married April 25, 1895, to Miss Minnie Costen, Sunbury, N. C.; died January 22, 1924. These dates chronicle the outstanding events of his earthly career.

Quiet and unostentatious, a devoted husband, a loving father, an understanding friend, a helpful citizen. He was a steward in the Methodist church at New Hope, and for twenty years superintendent of the Sabbath school, wherethe aspiration of his life found expression in service. A neighbor said of him, "He was a good, helpful man in the neighborhood; we shall miss him." What higher praise could have been his?

But the real test of his character came in the last four months, when like a flash of lightning from a clear sky came the knowledge that he had been stricken by an insurable disease. Calmly, patiently and seemingly unafraid, he went down into the valley of suffering, his "Comrade in White" ever by his side to comfort and sustain. Those by his bedside when the call came, as they witnessed the brightness of his face, and heard him talk with unseen friends, realized what St. Paul meant when he exclaimed, "O Death, where is thy sting, O Grave, where is thy victory!"

In the family cemetery at Sunbury, N. C., he awaits the resurrection. Peace to his ashes.

Besides his wife, a daughter, Mrs. Henry Maddry, known to her girlhood friends as "Moselle," survive him. God comfort them as they go their lonely way. I. C. H.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom removed from us on the 25th of December, 1923, Mrs. J. A. Rosser, one of the most faithful and devoted members of Broadway Methodist church. Therefore be it resolved:

First, That we cherish her memory in coming years and try as best we can to follow the example of her, who in all Christian work was ever faithful and diligent.

Second, We thank our heavenly Father for her noble Christian life.

Third, That we extend to her family and loved ones our heartfelt sympathy in the time of their bereavement.

Fourth, That a copy of these resolutions be sent to the family and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. J. A. Ragland,
Mrs. G. M. Harrington,
S. F. Kelly,
Committee.

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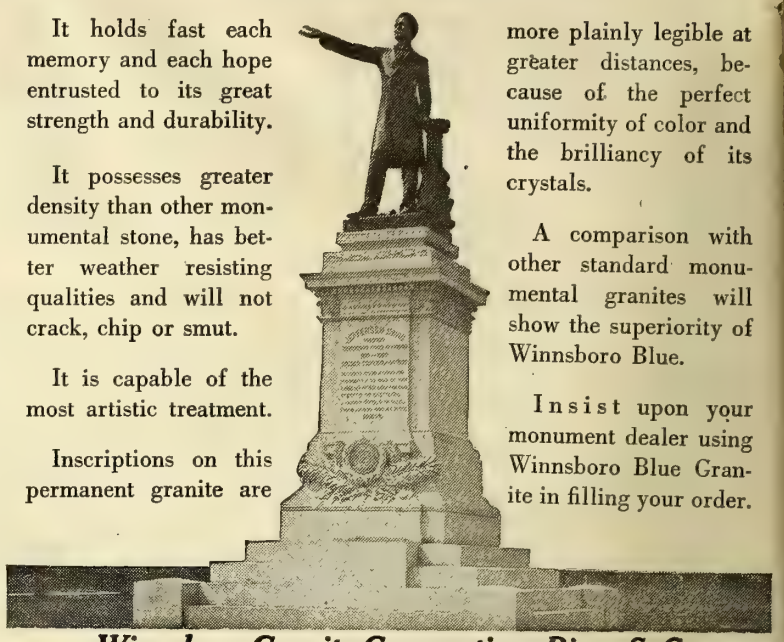
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Monuments Maintain Memories

PERRY—Mrs. W. H. Perry of Fairmont, N. C., died Sunday morning, February 10, after an illness of a few hours. She was stricken about eleven o'clock Saturday night and died during the early hours of the following day. Paralysis was the immediate cause of her death.

Sister Perry was a devout member of the Trinity Methodist church and until health prevented was active in church work, especially so in the different societies of the church.

Surviving her are her husband, one daughter, Mrs. W. C. Ashley, and one son, Otho Perry, all of Fairmont.

Funeral services were held in the Perry home, conducted by the writer, and interment was made in the Fairmont cemetery Monday afternoon at three o'clock.

We pray God's blessing upon them in the realization of their great loss, but feel that their loss is her eternal gain. Their pastor,

N. B. Johnson.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in His wisdom and mercy to remove from our offiical board of the Methodist church of Dunn, N. C., Bro. T. V. Smith, we acknowledge our loss in him as a co-worker in the Master's kingdom, be it resolved:

First, That we deeply deplore his loss to us as a body of men; that we appreciated his untiring efforts in supporting the dignity of the church, his fine fellowship and Christian liberality in Sunday school and various organizations of the church.

Second, we submit to the Master's will that He knoweth all things best and doeth all things well, therefore we feel that the Master's kingdom will be welcomed by him as we suffer our earthly loss.

Third, That we sha[illegible]e loss of him with his fami[illegible]d extend to them the sincere[illegible] and Christian fortitude that i[illegible]ible for Christian companionsh[illegible] provide.

Fourth[illegible] a copy of these resolutions b[illegible]read upon the minutes of the off[illegible]l board, that a copy be sent to the family of Brother Smith, and that a copy be sent to the Dunn Dispatch and Christian Advocate for publication.

P. S. Lee,
Z. E. Snipes,
G. W. Gardner.

RESOLUTIONS OF RESPECT

Born December 25, 1861; died January 22, 1924.

We, the members of New Hope Methodist church, South, Sunday school and community wish to express our sorrow in the death of our brother and co-worker, James Mason White, who died at his home in New Hope, Perquimans county, January 22, 1924, of cancer of the stomach.

Brother White came to New Hope in 1900 from Sunbury, Gates county, his lift of 23 years with us was a life of service to his church, fellowmen and his God.

He served our Sunday school as superintendent for twenty years and at his death he was chairman of the board of stewards, member of the board of trustees of church property, superintendent of the Sunday school, honorary member of the adult missionary and Bright Jewel societies.

In his public life he was a pure, upright citizen. You could find him at the front of every movement for the advancement of the community, county and state. For a number of years he was pastmaster here, serving the people with love and patience. Our loss is great, therefore be it resolved:

First, That in the passing of Brother White New Hope M. E. church loses a consecrated member, the Sunday school a devoted leader, the community an upright citizen.

Second, That we bow in humble submission to the will of our Father, who is too wise to err and good to be unkind.

Third, That we strive to live a life of faithful service in every good work and imitate his example of a beautiful Christian character.

Fourth, That he will be missed in church, Sunday school and in the community, and we extend our sympathy to his loved ones, and commend them to God who understands our every sorrow and can help our every need.

Fifth, That a copy of these resolutions be placed on record of New Hope Sunday school, a copy sent to our county paper and N. C. Christian Advocate for publication, and a copy be sent to the bereaved family.

Thos. M. Davis,
W. W. Spencer,
W. E. Dail,
J. L. Outlaw,
Committee.

NORTH CAROLINA
Christian Advocate

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EDITORIAL — PARAGRAPHS

Abraham lived in a tent and worshipped at a stone altar before his tent door. His was the simple life. But his faith was of the forward looking sort. It called him out into a new country; it caused him to look "for a city which hath foundations, whose builder and maker is God." Get this idea. Not the backward look but the forward look characterized God's great patriarchs, prophets and apostles in old ages and it will continue to be so.

* * * *

Money is an instrument of power. It is a powerful instrument for either good or evil. It is not a treasure to be laid up in the heart, but an instrument to be held in the hands. Money is without moral character. There is no such thing as "tainted money." It is not "filthy lucre." The moral character, whether good or bad, inheres in the man or woman who has hold of the cash. But it will put any man or woman to the test. Those who are able to handle great wealth wisely and well are monarchs of the earth. Only the man with the strength of ten can measure up to the demands of such a task.

* * * *

Wrath is an instrument that God can handle, for He can make the wrath of men to praise Him. But it is a dangerous and destructive tool in the hands of man. Haman through hate erected the gallows, strong and high, but the body of its builder dangled therefrom. Beware of the philosophy of hate. Flee as a bird from the deadly simoon of wrath in whose wake is death. Love is the sunshine of life and kindness fills the world with fragrance. He who carries only a sword shall die by the sword, as he ought, and he who carries in his mouth a poisonous fang is a snake whose head by divine decree shall be bruised by the heavy heel of mankind. Yet the mouths of some are filled with poison and their hearts are fountains of envy and wrath, while their hands, like those of an Ishmealite, are lifted against every individual and agency whose mission is to do good. Such shall God destroy. For them the battle is already lost if they only knew it.

* * * *

Oil has not calmed the troubled waters at Washington, neither has it allayed friction in the governmental machinery about the capital city. But while boring for oil, the drills have gone into other slime pits that are about to make the nation hold its nose. The smell is something awful. It is about time for Diogines to get out with his lantern. "A kingdom for a horse," cried a widely known character of history when in great straits. The cry just now seems to be, "A kingdom for an honest man!" The three Hebrew children came out of the burning, fiery furnace without the smell of fire upon them. In like manner, the people of the United States needs candidates for the presidency in the approaching campaign who have not the smell of oil upon them. In fact, the citizens of this country not only in politics but in every department of life, need to have a fresh regard for good old-fashioned, common honesty. We cannot get along without it.

Orthodoxy of opinion is secondary to orthodoxy of life. Not what a man thinks about religion, but a personal religious experience is primary. Flowers are more beautiful than botany; the starry sky than astronomy; an oratorio than the science of music. Likewise, personal fellowship with God is better than theology. This does not even attempt to discount botany, astronomy, theology, but it does offer a protest against the substitution of these musty volumes of systematized knowledge for gardens of roses, the twinkling stars of a cloudless night, and the beauty of holiness that shines and sings along the pathway of true-hearted men and women.

* * * *

The unveiling in Capitol Square, Raleigh, last Thursday, March 13, of the memorial in bronze and marble to Charles Brantley Aycock was more than a trivial and passing event in the history of a day. In the language of Dr. Edwin A. Alderman, who presided upon this occasion, it was "the enshrining in their hearts and memories of a man whom they gr love; a fellow citizen who incited them to lofty action; and of a public servant who modestly, but radiantly, served the interests of his people and man Many are the hearts in our great state that will respond to the following sentences of truth and beauty picked from the address which was in Dr. Alderman's best style. "Charles Aycock became the Lord Chatham of a re-awakened American state. No guns thundered and flashed in his eloquence, but silver bells of hope rang in the hearts of thousands of his fellow citizens, and weak purposes became strong resolves that all children should be given an opportunity to make the most of themselves in the world in which they lived."

* * * *

The cartoon that appeared in a recent issue of the Advocate showing an old, gray haired preacher stooped and decrepit, going out alone with bowed head to meet a hooded figure called poverty, while a bulletin at the nearby church door announced that the new minister would conduct services next Sunday, has caused quite a bit of unsatisfactory comment. Letters have reached this office criticising the picture and even protesting against this output of the Board of Finance. We do not think that said cartoon was a pleasant thing to look at, but it was nothing more than an illustration of a very unpleasant truth to which the church hitherto has been too much inclined to shut both eyes and ears. For there need be no attempt to deny that the past treatment of old, worn out preachers has been little short of an outrage. But the Methodist church, thank God, is going to take away this reproach. Instead of the beggarly pittances that these veterans of many hard and heroic field have been accustomed to receive, the church is going to provide an adequate support for them in their old age, and not only for these preachers but, also, for those women, who kept the parsonages and shared all the sacrifices and hardships of their consecrated husbands. We rejoice that such a day is at hand.

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T. A. SIKES.....Business Manager

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STATESVILLE DISTRICT CONFERENCE

Lenoir is "beautiful for situation." On every side of it with the exception of the south mountains stand above as great sentinels to keep back the cold winds and to catch the snow before it reaches the little city which is the capital of Caldwell county. Lenoir is now a pretty town with paved streets and all city conveniences. Just a few years ago it was nothing more than a country village. There are many beautiful residences, modern business houses, good hotels and churches well equipped for the work of the kingdom of God. Methodism seems to be well up in front. No preacher in the state lives in a more up-to-date house than does Rev. P. W. Tucker and his good family. The members of that fine congregation had in mind the comfort of their pastor when they went to build a new preacher's home. It is of red brick, has ten rooms with every modern convenience including pipes, etc., ready for the installation of a heating plant, which they hope to put in very soon. The parsonage, unlike a great many, is well furnished with good furniture—not some old cast off stuff of some of the members who wish to unload on the parsonage at a good price and install new furniture in their own homes, as is too often the case. The church plant is one of the best of the smaller ones of the conference. Rev. P. W. Tucker is serving this fine congregation for his third year, and the people like him and speak in highest praise of his work and his family.

The Statesville district conference met here last week. Rev. D. M. Litaker, the presiding elder, was present the first day and got everything going good, but was called away to be at the bidside of his mother who is seriously ill. Rev. H. H. Jordan, who is no novice as a presiding officer, took charge of the conference and presided to the entire satisfaction of the brethren. He kept things moving from the time he took the chair until the close. The reports of the preachers were interesting and showed that the brethren over in the Statesville are hard at work. There have been a large number of conversions and accessions to the church since conference. Several young men were granted license to preach the gospel.

One pleasing feature of the conference was a reception given by President Hornaday and the student body of Davenport College on Tuesday afternoon. Brother Hornaday also showed his interest in the conference by taking that fine body of girls to church on Wednesday morning.

One of the problems of a district conference is how to get through with its business in two days and give every interest of the church time for representation. At Lenoir last week Brothers Litaker and Jordan had a whole swarm of "rod riders" to represent important interests of the church. Brothers Curtis, Hinshaw and Hornaday were there telling about Greensboro, Rutherford and Davenport colleges. Rev. W. O. Goode represented the Christian Education movement. Brother Courtney was on hand to inform the conference as to the progress of the Centenary. Conference Sunday School Superintendent Woosley gave an outline of the work planned for his department for the year. The writer told why the Advocate should be in every Methodist home. By the time all these had spoken the patience of the good people of that conference should have been exhausted, but they seemed to be very sympathetic.

Brother Fox was secretary of the conference, and he makes a good one. His father was one of the best secretaries that we have ever known and E. W. does not fall below that standard. He has in another column a full report of the conference. T. A. S.

FAYETTEVILLE DISTRICT AND BISHOP DENNY'S SERMON

The time was when the Fayetteville district was near, if not at the foot of the ladder, among the districts of the North Carolina conference. A part of the territory was big woods where owls and Chatham rabbits were for number like the sands of the seashore. Other sections of the district were the rendezvous of the fox hunters with their musical packs which gave chase to the fleet footed foxes over this Sahara of the "Old North State." While the rabbits continue plentiful in Chatham and the foxes have Harnett as their habitat, that section has gotten rid of the razor back hog and everything else of the razor back variety.

It is now one of the choice and prosperous sections of the state and the people are going forward by leaps and bounds.

The Fayetteville district, once at the foot of the ladder, is now perched on the top rung, with one or two other districts occupying the same perch.

Methodist preachers at one time did not seek appointments as pastors or as presiding elder of the Fayetteville district. But all this is now ancient history. Today a man is happy to be presiding elder of that great forward looking and forward going district. On arrival at the annual conference seven pastors take hold of the elder of the Fayetteville district, like the women in Isaiah's day took hold of a man, and say to him let us come to your territory where we can wear good apparel and eat juicy steaks and be called by thy name—a man of the Fayetteville.

It is not for us to write of the district conference Wednesday and Thursday of last week. The secretary, a brother of E. W. Fox who was secretary of the Statesville district conference at the same time, has done that in another column of this issue of the Advocate. He leaves us with nothing to say but a word about Bishop Denny's sermon Wednesday evening.

The person of Jesus Christ with special emphasis upon the Virgin Birth was the subject of the sermon. The bishop first verified his documents, a most excellent thing for a man in these days of Biblical criticism to do when he enters the field of Polemics. He then showed the weakness of the position of those who attempted to set at naught the New Testament record.

Without any appeal to passion or prejudice or indulgence in personalities, Bishop Denny stood four-square as a master logician and presented his case strictly on its merits. His sermon was a fine and effective piece of logical discourse that the big congregation which filled Hay Street church and overflowed into the annex followed with deep interest for one hour. It was a sermon of a high order.

LOOK WHAT THE "ALABAMA" HAS DONE

For nearly two years the North Carolina Christian Advocate has led all the Advocates of Southern Methodism in point of circulation, but the campaign that is now on to increase the circulation of the Alabama Advocate has run the mailing list up to the same notch of the North Carolina Christian Advocate. So there are two of us at the top, but this state of affairs must not last long. The organ of North Carolina Methodism must go back head and remain there. Of course, this is what will be done. The only way to do it is for all the friends of the paper to give a little time to the work. According to our way of thinking there are no preachers anywhere better than our own, and none can get more done than the friends of the Advocate. Now, for about one month let all pull together and show those Alabama Methodists how it is done.

During the past week Revs. F. O. Dryman of Norwood, L. H. Joyner of the Granville charge, D. A. Petty of the Piedmont, and Mrs. C. L. Cranford, representing Rev. W. H. Willis of Asheboro, Mrs. D. L. Bost of Central, Concord, and Mrs. A. A. Connelly of Morganton have all sent us in lists that made the office force happy. These, of course, sent in the largest lists, but a host of others, whom we appreciate no less, sent similar lists. We are expecting the next few weeks to keep us so busy that we will hardly have time to go to lunch.

If our preachers will say to the Woman's Missionary Society that they are wanted for the purpose of putting the Advocate into 30,000 homes in North Carolina Methodism it will be done. Try it.

Where the Woman's Missionary Society is acting as agent for the Advocate the campaign is a success. T. A. S.

WHAT DO YOU WISH TO KNOW ABOUT OUR BISHOPS?

Loyal church people have a deep and abiding interest in the pastors of their own churches. Their position of spiritual leadership explains the interest of people in their pastors, an interest that is very frequently reinforced by personal friendships and other personal considerations.

Methodist people have an interest akin to this in their chief pastors, the bishops. We are, therefore, giving the readers of the Advocate an array of interesting facts about our bishops as they have been gathered by Curtis B. Haley, editor of the Southern Methodist Yearbook for 1924:

"Since the division of the church in 1844 there have been 48 bishops in the Methodist Episcopal Church, South.

"The average age of all the bishops from Soule (1824) to H. A. Boaz (1922) is 66.5 years.

"The youngest man ever elected to the episcopacy was Charles B. Galloway, who was elected at the general conference in Richmond, 1886, at the age of 36.

"The oldest man ever elected was John Early, elected at Columbus, Ga., in 1854, at the age of 70.

"Bishop Joseph S. Key died in 1920 at the age of 91, being the oldest of the bishops.

"The oldest living bishop is E. R. Hendrix, of Kansas City, retired, who was 76 on May 17, 1923; the oldest effective bishop is William Belton Murrah, of Memphis, who was 71 on May 19, 1923. The youngest living bishop is Hoyt M. Dobbs, who celebrated his 45th anniversary on November 16, 1923.

"One or more bishops have died every calendar year since 1918. Since the last general conference in 1922, three bishops have died. They are: Bishops J. C. Kilgo, R. G. Waterhouse and James Atkins.

"Five bishops were elected in 1922. They were: Bishops W. B. Beauchamp, James E. Dickey, S. R. Hay, H. M. Hobbs and H. A. Boaz.

"The senior active bishop of the M. E. Church, South, is Bishop Warren A. Candler. Other active bishops in the order of their election are: Bishops Collins Denny, W. B. Murrah, E. D. Mouzon, J. M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs and H .A. Boaz.

"Bishops assigned to foreign countries are: James Cannon, Jr., Africa, Mexico, Cuba; W. B. Beauchamp, Belgium, Poland, Czecho Slovakia; S. R. Hay, China; H. M. Dobbs, Brazil; H. A. Boaz, Japan, Korea, Siberia."

Lot faced toward Sodom. Daniel faced toward Jerusalem. Lot was a monstrous failure, even if he did own real estate in Sodom, while Daniel became a daring hero whose life has been a perpetual inspiration to the generations following. Which way are you facing? Toward the place of wickedness, or the place of worship? This is the question of primary importance. It matters not so much what you are now, as what you are striving to be. "I press toward the mark for the prize," said Paul.

PEOPLE AND THINGS

Dr. Plato T. Durham will preach the baccalaureate sermon at Salem College May 25.

Rev. W. T. Albright was heavily pounded last Friday night by his people of Walnut Street church, Greensboro.

Mrs. C. L. Steidley is in the midst of a good revival meeting at First church, Marion, N. C., where she is assisting Rev. W. E. Poovey.

Holland R. Wilkinson, 1806 Monterio Ave., Richmond, Va., has a few open dates for the spring as director of evangelistic music and as soloist.

The Rev. Tom Jimison delivers the annual address before the pupils of Prof. J. D. Hodges' school —one of the recently consolidated schools in Duplin county—on April 3, 1924.

A revival meeting began last Sunday in First church, Lexington. Dr. Ashley Chappell of Asheville is doing the preaching and the Wisdom Sisters of Missouri lead the singing.

Hon. Joseph T. Maddrey, of Weldon, and Miss Florence Suiter, of Garysburg, were happily married at the bride's home March 8, 1924, Chas. M. Lance, pastor of the bride, officiating.

Rev. J. W. Parker and Mrs. Hettie E. Stout, both of Randleman, N. C., were married Saturday, March 15, at 7:30, at the bride's home in the presence of a few friends and relatives, Rev. A. G. Loftin officiating.

"The foundation of God standeth sure," was the subject of a recent sermon by Rev. C. S. Kirkpatrick at Central church, Shelby. The Star carried quite a full report of the presiding elder's sermon and spoke in high terms of the discourse.

Revial begins in Fremont Methodist church Sunday, the 23rd of March, and will continue for ten days or more. Rev. E. C. Few of Nashville, N. C., will assist the pastor, doing the preaching. Rev. J. A. Daily is the pastor.

Dr. Cornelius Woelfkin, pastor of Madison Avenue Baptist church, known also as the church of John D. Rockefeller, proposes to admit to membership in his church persons who have been baptized by sprinkling without re-baptism by immersion. The morning light is breaking.

Rev. B. H. Black brags on his elder and on his quarterly conference. Hear him: "Cotton was with me Sunday night. He preached a strong, forceful sermon to the delight and edification of a large congregation. Also he held our second quarterly conference, which was one of the best quarterly conferences I have been in in years."

Prof. J. D. Hodges requests us to give publicity to the following: "I have been a reader of the Advocate for sixty years. It has always been in the forefront among its contemporaries. But, appraising fully all its various departments and the excellency of its mechanical make-up, the Advocate is now at floodtide—the highest watermark in all its splendid history."

Rev. R. G. L. Edwards sends this cheering message: "Everything is going good down here so far as I can tell. The people are grand to me—poundings and kindnesses in many ways. Stewards made salary $1800 for this year. The charge has come from eight or nine church circuit being on the mission board to what it is now and supporting itself since I came to the work. I am happy in the progress it is making and hope that God can use me to His glory for some time to come."

"The Law of the Hive" was the subject of a telling two-minute talk by Dr. J. S. Betts last Sunday morning at West Market Street church, where he was the "minute" speaker for the Superannuate Endowment fund. He told how the bees went to their work with such a passion and persued their tasks of gathering honey from the flowers with a frenzy that wore them out in 60 days. When the little worker returned as a weary pilgrim for the last time to the hive, a committee on superannuation took the old tired and worn bee and cast him out when the hive was heavily stocked with riches that the little worker had helped to put in store. This law of the hive, unspeakably cruel as well as unjust, had been the practice of the church in relation to its old preachers. The speech was a short, two-edged sword, that both glittered and cut.

A large congregation heard Rev. J. J. Boone last Sunday morning at the Methodist church. He was at his best and his spirit-filled message was enjoyed to the fullest. His text was taken from Daniel 13:17, "And the Lord is able to deliver us from the fiery furnaces." The message was appropriate to all, but the young men especially. Again in the evening at 7:15 o'clock a large congregation heard his sermon from Matthew 5:16, "Let your light so shine that all may see your good works." Every message is welcomed for we feel that Mr. Boone is a man of God and is one who communes with God. —Chatham Record.

We note that one of our pastors recently received in a pounding a cocoanut and some lemons. Just after conference four pastors who were moved to other charges were presented with watches. We just ask if there is any special significance in these tokens?—Methodist Advocate. No North Carolina preacher has ever been pounded with cocoanuts and lemons. The lemons according to Dr. Burrow are handed to the cocoanuts in Tennessee. Some of the Carolina pastors get watches, but they are the most popular preachers in the state—the watches are given in admiration and not as a method of calling time.

Rev. J. M. Wright will begin a meeting at Carthage the fourth Sunday in March. Rev. V. P. Scoville, pastor at Greenville, will assist in the services. Brother Wright has just closed a meeting at Cameron which resulted in 12 accessions to the church. The Carthage charge has increased the pastor's salary $500 and the people are giving him all sorts of good treatment. A change from near the sea level to an elevation of 1000 feet at Carthage has added considerable to the avoirdupois of the shepherd who cares for the flock in and about Carthage. He is both busy and happy, or happy because he is busy.

Rev. C. C. Barnhardt, a North Carolina product that drifted several years ago to Oklahoma and is now stationed at Frederick, several Sundays ago preached against the modern dance and then asked all who approved of church members attending the dance to stand. The entire congregation kept their seats. He then asked those to stand who thought it improper for church members to attend dances. The entire congregation got up. Now the tongues are going and there is a great howl, on account of the voting, even more than on account of the sermon.

The Cabarrus county co-operative standard training school for Sunday school workers is being held this week in the high school building in Concord. While it is being sponsored by the Methodists and Presbyterians it is open to all. Fourteen pastors and their congregations are co-operating. The faculty is composed of Mr. O. V. Woosley, Mr. Claude T. Carr, Miss Caroline Hess, Mrs. C. L. Van Noppen and Dr. C. C. Weaver. One hundred and fifty-seven matriculated at the opening session Sunday afternoon. Forest Hill Methodist Sunday school led in the number from various churches, reporting thirty-two students.

Evangelist Ham seems to find Raleigh a hard-boiled town. They don't want to be saved down Raleigh way. No doubt they find it much pleasanter to be wicked. Evangelist Ham may get to the point that Rev. S. E. Mercer is said to have reached after he had been conducting a meeting for some time. The people appeared stony-hearted; there was no response. Finally Brother Mercer decided to close the meeting. "You may go to hell if you want to," he said, "but as for me and my wife we're going back to Red Springs." Maybe those stony-hearted Wake county folks are expecting Josephus or Josiah to save them.—The Robesonian.

Brother T. C. Jordan sends us the following sorrowful message: "Capt. P. T, Kale, a steward in Bethel church, Asheville, died Wednesday, the 12th. He was a good man, leaves a widow, one son, Arthur, a ministerial student at Trinity College, one daughter, Helen, a mother and a number of brothers and sisters. Funeral was conducted by the pastor at the church and burial at Riverside cemetery. Brother Kale was a conductor on the Southern Railway, a 32-degree Mason and Shriner. The funeral was largely attended. Masons had charge at grave." We have known Capt. Kale since he was a little child. He was a man in every respect. His going away is to us a great surprise and the message brings personal sorrow. To the bereaved family we extend deepest sympathy.

Rev. H. M. Eure, pastor of the Methodist church, seemed to be at his best Sunday night and gave his congregation a sermon that has been spoken of very complimentary. Our people are beginning to realize that in Mr. Eure they have as strong a preacher as there is anywhere.—Norlina Headlight.

"At second quarterly conference on Windsor charge when question twenty-seven was called, T. C. Bond, chairman, reported that the entire amount for one year had been paid on Superannuate Endowment fund. So far as we know this charge is first to establish this record."—S. E. Mercer.

We extend our deepest sympathies to Rev. D. M. Litaker, presiding elder of the Statesville district, in the death of his good mother, who passed away at 5:30 p. m. Tuesday, March 11. Her home was in Cabarrus county, N. C., where she had a great number of friends who appreciated her true worth.

Mrs. E. C. McCless, of whose serious illness a report was carried in these columns February 14, continues in a critical condition at the home of her daughter, Mrs. F. S. Aldridge, Durham, N. C. She does not improve and there is little hope for her recovery. Her illness has brought sorrow to her friends and all who know this remarkable woman.

"Sunday, March 16, at 6 p. m. at Iron Station, Rev. Albert Sherrill suffered a stroke of paralysis. He had preached on the Superannuate cause that morning and was preparing to preach that night. He was resting comfortably when I was to see him yesterday." We received the foregoing note Wednesday morning from Rev. C. S. Kirkpatrick, presiding elder of the Shelby district. Brother Sherrill's friends will with sorrow learn of his affliction and pray for his restoration to health. Brother Sherrill is pastor of the Stanley circuit.

Rev. M. E. Cotton, known all over North Carolina as one of the most effective anti-saloon speakers to be found anywhere, has given up his work with the Anti-Saloon League and will now be open to engagements for a while to hold revival meetings. He is a brother of Rev. S. A. Cotton, the presiding elder of the Washington district, and it remains an open question as to which of the two brothers is the best preacher. Without debating that question we give without saying that those who secure the services of Brother Cotton will do well. His address is Red Springs, N. C.

It is a striking fact that the Methodist Episcopal church had last year an actual decrease of 6,239 white members in the United States. The colored membership in this country increased 25,374, which saved the church from an actual loss in membership in the United States and overbalanced the loss in white members, giving a net gain of 19,137 in this country. The net increase for the whole church was 85,386, of which 66,149 are on the mission fields in other countries, 52,820 of them being in Southern Asia, mainly in India. These are interesting figures.

Daniel Lane at City Road, Elizabeth City, has an interesting story to tell every time that he sits down to his typewriter. Here is his latest. Read it all: "Enclosed herewith is a list of twenty new subscriptions and renewals to the Advocate, with money and addresses. I have deducted the ten per cent as instructed. One of these is for half year only. We are confidently expecting to cop that offered prize. Our soliciting committee is working the campaign in behalf of the Superannuate Endowment. We have recently sold our parsonage and are moving into the newly purchased parsonage adjoining the church property. It is not often even a Methodist parson moves twice within four months. Sa la vie!"

Progress is the watchword for Methodism in and around Winston-Salem. A revival that resulted in a number of conversions and accessions closed last Sunday with the burning of the note and mortgage by Mrs. R. B. Brewer and Mrs. J. C. Dodson and the dedication of Hiatt Methodist church by Rev. J. S. Hiatt marked a busy week for this congregation. In the afternoon the presiding elder, Rev. W. A. Newell, crowned the exercises with a sermon on the world program of our Methodism. Rev. G. B. Clemmer is the pastor of this church and also of Ogburn Memorial church at Mineral Springs, where a new church will be ready for occupancy by Easter. Mt. Tabor church, five miles from Winston-Salem, has plans for a Sunday school annex of ten class and departmental rooms built of brick. The Forsyth circuit expects to erect a parsonage at Mt. Tabor church for Rev. John Cline, the pastor of that circuit. So it goes.

A FEW THOUGHTS AS THEY OCCUR TO ME

Sometimes it looks as if it would be a good thing if some nation would come and give this old United States a good licking. Do you remember the horrors of the Civil War? I do and I am only a little over thirty-eight years of age. I remember when apples were ten cents a peck and eggs were five cents a dozen, and our streets were mudholes six months in the year. The South was devastated during the war and the North was not in much better condition. We were a God fearing and better still, a God loving people. We were all in the same boat. The man who went to New York City now and then or once was a curiosity. It may have taken all he had to go, but it was worth it.

Then we fought the Spanish and American war. We felt our wings and began to hold our heads up as a nation.

Now we do not know what hard times are. Many winter in Florida, go abroad, ride in comfortable automobiles, and the cry is "lower taxes, no matter what the cost."

The common German soldier thought he was fighting for his country and for principle. You can't tell me that Germany did not use the same propaganda that we did. These men did not face fire, cannon, gas and shell for world dominion. They were disillusioned. (Don't think for a minute that I am a German sympathizer, for I am not. When I think of the devastation of France and the thousands of dead and wounded and diseased men on all sides it makes my blood boil yet.) I was a volunteer in the World War, past the age limit (draft) and I went thinking I was going to sacrifice my life. I expected nothing less, for my home, your home, and the world at large. I came back, and following influenza, contracted while in the service, I am now suffering from tuberculosis. For fourteen months I have been flat of my back waiting for the veterans' bureau to come to my relief. When the call came I had just reached a good pace in my profession, I had taken my place in the community, I loved the people and the people loved and respected me. It had been a long, hard fight. I was a factor in the town and the surrounding community. I had attained the much coveted so-called success.

After my return I had to pay some of the so-called "nuisance taxes." Two or three times my check was a day or two late. I was fined, double-taxed as a penalty. The United States government is five years behind with me and I have no recourse. Can I fine the government? No! I cannot even find it with a microscope. They take the attitude that power is right—"might is right"—the same old thing we fought the Germans over. How long are you good people going to stand for such treatment of the "disabled veterans of the World War"? My case is not the only one—there are hundreds. I knew one boy (man) who lives at West Durham, N. C., who has a wife and three children. His claim has been before the veterans' bureau for nearly four years. As a doctor of medicine I know that boy contracted his trouble while in the service of the United States government.

I knew one boy who lay dying in one of the government hospitals. After months his claim went through. He received a check for several hundred dollars. His mother was there (they are called when one's condition is desperate). The boy asked his mother to put the money in the bank, and as soon as he was able he would start a little business and support her. He died three or four days later. "Contentment is half the battle in tuberculosis," well read men and men familiar with the subject agree on that. Acute and advanced cases get well and become useful citizens. It is a long, wasting disease; the days are long and the nights are longer. That boy might be living today if he had received his checks as they came due. Who is responsible for his death? The United States Veterans' Bureau, who took so long to consider his claim!

In Russia thousands of people were killed, those educated, doctors and others, for fear of their interfering with the new government. They showed mercy compared to the treatment of the disabled veterans of the United States, whose pleas are answered by silence or an occasional form letter stating "that their claim is being considered and they can aid the bureau by not writing to them."

Theodore Roosevelt's death was reported last summer as caused by "rheumatism." This diagnosis is not accepted by the "North Carolina State Board of Vital Statistics." On investigation I learned that he died of tuberculosis. He was truly a great man. He no doubt suffered long in silence.

Woodrow Wilson was paralyzed for over five years. He had photographs made of him from the most advantageous point, hiding his paralysis. But any doctor could tell by the photographs that he was paralyzed. He went to Warren Harding's inauguration when he was too feeble to walk. He and Harding were friends. Sometimes Wilson would wince under the persecution that he received at the hands of his opponents. But as a rule he took it all quietly. Surely he was a great man.

In an editorial paragraph of the North Carolina Christian Advocate of February 28, 1924, is the following:

"The world gave Christ a manager for a cradle, thorns for a crown, and a cross for a throne. But he glorified and transfigured each of them by the grandeur of his life. In like manner he can convert poverty into riches and sanctities, sorrows into joys, suffering and sacrifice into power and victory. Thus hath he overcome the world."

The treatment of the disabled veterans of the United States is a disgrace to this great nation.

The best and most important part of the article is yet to come. The great Methodist church uses its ministers until they are broken and until their health is gone. We like to see our ministers wear good clothes, we like to see them educate their children, we like to see their wives dressed well like other women. The days of worn clothes and repaired garments as a badge of honor for ministers or anyone else is gone. That was when we were poor and had nothing; we were all in the same condition. Each disabled minister or superannuate ought to have a home of his own. His old age or disability ought to be an example of contentment, rest and the promise of a true and living God. The minister cannot give us the best he has in him and look after financial affairs and old age with its promise of lonely hours, poverty and disability. He cannot live on honor.

The Methodist church is rich (this applies to other churches also). We ought to dig down in our pockets and give three times what we are giving. (I know men who give too much, but they stand one to fifty who are giving too little). I am not talking to the wealthy people alone, I am talking to the Christian people of the church. You do not have to put on sackcloth and ashes about it. Some weeks ago one minister wrote and thanked his congregation for the generous pounding they gave him. He made a mistake. Do not pound your pastor with coffee, tea, spice, and all things nice, but pound him with good hard old American dollars. Let him go to his grocer and let him have the joy of the grocer meeting him at the door or counter with a smile and say, "Yes, Brother So and So, what else can I send you today?" Don't let him look at a ham longingly and then have to buy a substitute. Pay him enough so he can buy what he wants. "A servant is worthy of his hire" applies more to a minister than any other man I know. How comforting it is to have him call when you are ill. I always dread to see them leave, the time passes so quickly. When I was able to work I was never so busy that I was not always glad to see the ministers of my own and other denominations come in. And when I am ill they do not have to come in and read and pray with me. I know these good men are praying for me every day. I know their life is a prayer and I consider it a compliment when they leave their study and work and come to see me. They are food for the soul.

God did not need the widow's mite; but oh, how the widow needed God. God does not need your hundreds nor your thousands nor your millions. But, how badly we need God!

During my illness I suffered the tortures of the damned. For weeks I prayed that I might die and be relieved and then for weeks I prayed that I might live. I can read the Twenty-Third Psalm and believe every word of it. For I have been there. I know what it is to be tortured body and soul; I know what it is to have faith and peace. If the call comes today I am ready; if I live still three score and ten I hope to still be ready. For Christ said, "Come unto me all ye that labor and are heavy laden and I will give you rest." That includes me. To me this one verse and the Twenty-Third Psalm are enough alone. They are so rich and full of God's mercy and comfort, to one who believes it means peace and rest.

Dig down in your pockets and furnish a home and an adequate sum for disabled and superannuated ministers. You will not regret it. God will bless you accordingly. The proposed amount to be raised is pitiful. It is just a starter. Make the other fellow feel stingy and ashamed of himself. Nothing less than a comfortable home and maintenance for the disabled and superannuate minister. Let this be the slogan.

A Disabled Veteran But Not a Minister.

AS OTHERS SEE US

Mrs. E. O. Chandley.

A New York business man sojourning for a few weeks in one of our southern cities gives a few impressions he gained of the occupants of different pulpits in the city. This man is the average New Yorker, not deeply religious but nevertheless a more or less regular churchgoer, with sane ideas, good judgment and a student of affairs. The following is his own narrative of what he encountered in his visits to the various churches of the city. It may be that ministers, being human as well as the rest of us, are sometimes curious to know the frank and unreserved opinions of some of the people who, without ever "talking back," sit and listen to them on Sunday. This man is not a member of any church and I give his impressions in his own words as he expressed them to me.

"This city has some remarkably beautiful churches and I have been interested in visiting them, one after the other from Sunday to Sunday. Last Sunday morning I went to your largest Methodist church and heard a real, honest to goodness, red-blooded man preach the Gospel. I do not know him personally, but I am pretty sure I should enjoy a game of golf with that man or an all day fishing trip. He is a man who can take the gospel and so mix it up with the problems of every-day life as to make it not only palatable, but you feel like you have had a taste of something real and enduring. In fact, he makes you want to keep on tasting it. I like him. He is warm, he is earnest, he is forceful, he helped me.

"On Sunday night I visited one of your Presbyterian churches. I sat in the staid and beautiful auditorium and heard delivered a solemn and scholarly discourse in which there ran, I am sure, a deep undercurrent of spiritual fire. But it was either too deep for me or too far over my head. I could not seem to grasp the right end of it. I kept wishing he would loosen up a little and take us into his confidence. I feel like that man knows God in an intimate personal way that would mean a lot to a fellow if he would tell us about it.

"A few evenings ago I dropped into the Episcopal church and remembered that someone had told me that its pastor was probably the most loved man in the city. I am inclined to believe this because I immediately got the impression that here was a man one would instinctively trust. People are drawn to him as to a magnet. They go to hear him not because he is the greatest preacher in town, but because like John of old they feel that here is a man who has the ear of the Master. They could say to him, 'You ask Him about it,' and be sure that he is close enough to be heard. There is sympathy, understanding and goodness written large in his face.

"There is one of your smaller churches out in the suburbs that I have been to once and to which I am going again tonight. There is a young fellow there with a great big future if I am any judge of men. He looks like a boy, but there is a fire of spirituality about him, a dynamic forcefulness of character that is going to have to be taken into consideration. His knowledge of human nature and of life is uncanny at his age. You feel somehow that he can see right down into that little corner of your heart that you thought closed to all inspection. But it is when he prays that you feel his power most. His worst enemy, if he has one, must admit that he can really pray and that it seems like God just stops the machinery of things and is listening, coming closer and closer all the while until by the time he says "amen" you feel like heaven is only a little way off after all. Yes, I like your churches and the men who are leading them."

When you are busy, your reliefs, like your clothes, will wear out rapidly, and you will provide yourself with new ones. But keep busy. Religion is not what men believe. Religion is what men do with their beliefs.—Dr. Thoburn.

WHERE SUMMER SPENDS THE WINTER

By W. E. Poovey.

From Mid-Winter to May in Four Days.

"Go South, young man!" said my board of stewards, at the close of a strenuous but successful canvass for a building fund.

So, though it was mid-winter, the family of four packed a few summer things in a couple of suit cases, climbed into a Dodge sedan and headed south.

"Not over twenty-five miles per hour for the first five hundred miles," read a crimson sticker on the windshield. Hence it was necessary to select the most direct route. Rutherford, Cliffside, Chesney, Spartanburg, Greenwood, Augusta are almost in a "bee line," and although the route is marked "B" on the road map, yet we found excellent soil highways. From Augusta with its hundred-yard wide main street, its palatial private homes and its stately public buildings, we were routed by the courteous secretary of the chamber of commerce over the short route to Jacksonville via Waycross. The route "log" furnished with the accompanying road map, made it both impossible to miss the way and unnecessary to halt at forks and turns in the highway for directions from chance pedestrians. So in spite of a rainy day, heavy roads, and long, lonely stretches of road through swamp and long leaf pine forest, we did not once miss our way, and at the same time were able to make Waycross the second night, an hour after dark. This hour was the only time that we did night driving, but in it we had experiences that deterred us from risking a repetition. It was pouring down rain when darkness settled down over the swamps beyond the Alamaha river. Only a single track causeway of fill had been thrown up through the swamp. In this darkness and downpour and on this narrow fill it was our misfortune to meet a fool and a Ford. A battered rear fender was the only souvenir we carried along as a reminder. A few miles further on we drove onto what seemed to be a wooden bridge with a loose board floor. From the twinkling lights lined up in the distance one would have supposed he was approaching a lighted city street. They later proved to be the headlights of Fords so far away that the two lamps looked like only one. As I approached these lights they suddenly went out one by one. I judged that these several Fords were driven by gentlemen, since each had been parked in the pockets of the bridge and their lights turned out that I might swing round them safely. After all, the character of the cars you meet on the highway are determined by the length of ears of the one at the wheel.

From Waycross to the Florida line a fine highway has been constructed at considerable expense by hauling red clay from the hill section of the state and mixing with the sands of the tidewater, thus giving a most excellent sand-clay highway through Okefenekee Swamp.

At Jacksonville the alligator farm with its thousands of scaly bodied inhabitants holds one attention for an hour. From an incubator with its hundreds of writhing hour-old infants, to the pool in which a nine-hundred-year old, fourteen hundred pounder is held in captivity one may find all ages and sizes of the "king of the murky everglades."

Human interest is held in St. Augustine by the relics of the old Spanish civilization that still remain. The old gateway, scarcely wide enough to admit an automobile; the fabled Fountain of Youth with its sparkling water; and the ancient fortress, now renamed Fort Marion. This old fort was begun by the Spaniards in 1638, but was not completed for more than a hundred years, and cost $250,000. It is a series of moats, towers and dungeons. Its outer walls 12 feet thick and its inner partitions three feet thick were built of coral blocks that have been hardened by time and the elements till the walls stand as firm today as if their materials were granite blocks.

Daytona, where we spent the third night, with Ormond Beach nearby, is one of the beauty and pleasure spots on the East Coast, but we had set our faces steadfastly toward the far south, so we, like the pilgrims, felt that we could tarry but a night.

Of the remaining two hundred and sixty miles to Miami, one hundred and sixty was asphalt, so it was an easy drive to our southern destination.

This beautiful city, where "Summer spends the Winter," is a monument to two men—Flagler who built the Florida East Coast Railway and Fischer who conceived the idea of siphoning the sands from the bottom of the sea and filling in the miles of mangrove swamps along Biscayne Bay, thus building up the foundations upon which the city of Miami now stands. W. J. Bryan's beautiful home is on this man-made bay shore.

From Marion to Miami we passed through every degree of climate common to the temperate zone. Leaving the trees sheeted with ice under the shadow of Mt. Mitchell, we found jonquils unfolding in South Carolina, peach trees in full bloom in south Georgia, dogwood dressed in white in northern Florida, and every variety of summer flower as we went on southward. The work of marketing the early crop of tomatoes, beans and cabbage was almost over, and a second crop was almost half matured.

The sight of the orange trees laden with golden globes and the scent of the orange blossom seemed to invite the traveler to slow down and enjoy himself. Sunshine and salt breeze seemed inviting one to spend much time outdoors. And the whisperings of the surf upon the sand could only be interpreted to be: "Come on in, the water's fine!" While all Western North Carolina was blanketed with seven inches of snow, we were enjoying the delights of a swim in the surf.

Real estate developments in and around Miami are phenomenal. In the heart of the business district of the city every third front ground floor entrance is to palatial real estate offices. One can spend ten days (including Sunday) being personally conducted over various suburban and seashore developments, served with luncheon, refreshments, etc., if one will swallow the bait. The spirit of speculation runs riot, and fortunes that are made in a season will be lost overnight when the bubble, inflated to its maximum, shall burst. More later.

HER ABSENCE

(Birthday)

My Little Girl is sleeping
Where the weeping willow's weeping—
Where the evergreen magnolias drop their petals
on the ground;
There the wind an oak is rocking,
And the mocking birds are flocking
In the pyramidal cedars always sighing o'er her
mound.

Near marble face is lifted
Toward the clouds by sunshine rifted,
And the dew-drops kiss the lilacs shedding fragrance in the air;
There my heart hears words of wooing
From her soul so sweetly cooing,
And her graceful, slender fingers tousle up again
my hair.

There I saunter in the gloaming
With the sweet dream-thoughts in me roaming
To those golden hours of evening when I held her
on my knee;
And her little hands caressing
Filled my soul with sweetest blessing—
Blessings which no gold could purchase for they
came from Mary Lee.

There the humming-bird is humming
Near the spot where I'll be coming
In the golden glow of evening when the Captain
calls to rest;
And the hope that I shall meet her
Makes me wish that Time were fleeter,
And my bosom bears no sadness as the sun slopes
toward the west.

Yes, my Little Girl is sleeping
Where the weeping willow's weeping;
Where the crocus and the pansy speak the beauty
of her soul;
And I know that God will keep her
In His home safe from the Reaper,
Glad I'll pass the portals to her when the bells begin to toll.

Pretty lips, how oft I kissed them—
Lovely smiles, how I have missed them
When I sought divinest comfort in the sunshine of
her face;
Up in Heaven she is hiding,
Only memories abiding,
But the path that leads me to her will be lighted
by His grace.

W. L. Hutchins.

MR. HAYS MANIPULATES HIS CHIN

When two movie actresses in Los Angeles recently figured in a shooting scrape, Mr. Will Hays, the official "fixer" of the movies, threw another collar in his suitcase, and headed straight for Hollywood. He told the newspaper boys at Chicago that the news that two movie stars had again fallen had riled him all up—again—and that he was going out to Los Angeles "with his chin out." We are a little bit fearful that this prognathous, pugnacious chin melted into a dimple after he got out to sunny California. Instead of berating the movie folks and telling them their place, he jumped on the people who would like a vigorous censorship, and he told the newspaper reporters that the crying need of the hour was for the whole American nation to fight censorship. Mr. Hays puts us in mind of the little boy who was sent to the drug store to buy castor oil, and who came home with a bag of all-day suckers. He evidently forgot what he went out to California for. Perhaps he stuck his chin out too far, and some of the people who pay his salary, the movie magnates, stepped on it. At any rate, he did not do anything very rash to the actors with his stuck-out chin. A year or two ago Douglas Fairbanks said that the only function of Mr. Hays in the movie world was as a "fixer." We believe that he hit the bull's-eye that time. It strikes us from Mr. Hays' repeated utterances, that about the only object the movie people had in hiring him was to prevent censorship. He is a politician, and he knows how to work on the legislatures. When Mr. Hays went in he said: "The bad movie must go," and it has gone—from bad to worse. The people who are looking for Mr. Hays to clean up the movies are the kind of people who would expect to see Bartlett pears growing on a horse chestnut tree. Mr. Hays is not going to do anything that will jeopardize his princely salary. The motto of the average politician is: "Whose bread I eat, his song I sing." The people who are expecting Mr. Hays to uplift the movies had better forget it. Mr. Hays is working for the movie folks, and as long as they can make money out of rotten pictures they are going to show them on the s[illegible] what they show Mr. Hays is [illegible]ship. If the churches of this country want a real job let them not be deceived by any loud pretensions, but let them get to work and fight for a decent censorship.—Pacific Advocate.

FREE FRUIT TREES FOR PARSONAGES

Every parsonage should have fruit. The pastor can not afford to buy trees as he would go before much of the stock would come into bearing. Therefore we will make the same offer we made years ago. We will give $10 worth of fruit trees of our selection and send by express to every parsonage of the Methodist Episcopal Church, South, in North Carolina, if pastor in charge will make application during the next thirty days, with the understanding that the church pay the express. The pastor receiving the trees agrees to pay the express charge and bring the matter before his charge at next quarterly meeting with request from us that they reimburse him for the express charges. Do not delay by writing. If there is fruit on the parsonage grounds, just say what it is and we will make a selection. Greensboro Nurseries, John A. Young & Sons, Greensboro, N. C.

MORNING SOLILOQUY

Rev. E. C. Sell.

'Tis morning. Darkness has gone. Light has come,
Shining upon montain, hilltop and dale.
I've something to do. Sloth—let there be none;
I must think, speak, act, and in nothing fail.

'Tis morning. Whom shall I think of today?
I'll think of the God, who reigneth above;
Of man on earth—he has wandered away;
And of my duty to both, whom I love.

'Tis morning. What shall I think of today?
I'll think of the words that my Saviour taught,
The words of truth, of life—all must obey;
For these are the words to me He has brought.

'Tis morning. Whom shall I speak to today?
I'll speak to all whom I may haply meet,
In the road of life, and to them I'll say,
"Watch and pray, be ready your Lord to greet."

'Tis morning. Whither shall I go today?
Into the vineyard of the Lord I'll go;
He's calling me now—no time to delay;
Let me enter at once, and not say "No."

FOSTER ANSWERS CONRAD

The article in the Advocate of the 13th by Rev. S. F. Conrad on Baptism is very interesting. The position of the Baptists on Baptism is set forth in this article with much force and demands the respect of all who are interested in finding the truth. In the interest of truth I am sure it will not be counted presumption in me to call in question some of the conclusions of Mr. Conrad.

After calling attention to the fact that "Billy" Sunday was immersed Mr. Conrad asserts that . . . "If you are willing to accept the scholarship as to what the language used by our Lord means in the Greek from which our versions are translated, there is nothing left but to be Baptists. The Scholarship of America who made the Standard Version makes John say three times in John 1:26, 31, 33: 'I baptize you in water.' . . " The contention from this fact is manifestly that the word "in" settles the matter without further argument. But we must be excused for refusing to thus jump to conclusions. If Mr. Conrad will read a little more in the same chapter he will find that Christ is to "baptize in the Holy Ghost." According to his exegesis this means that Christ immerses his children in the Holy Ghost, whereas the Bible inists that the Holy Ghost is "poured out" or "poured forth" on the church. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," etc. In fact, if the position of Brother Conrad is correct the prophecy that Christ would baptize in the Holy Ghost was never fulfilled since the Holy Ghost is said to have been poured out upon the disciples, whereas according to Mr. Conrad such a performance is not baptism.

From the foregoing observations Brother Conrad proceeds to quote Dr. A. T. Robertson, whose judgment is respected by all. He says: "Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant. A man today who argues that baptize means to sprinkle or pour throws suspicion on his scholarship and is on the defensive." This statement is partly true. But it is equally true that he who asserts that baptize means to immerse and only immerse not only casts suspision on his scholarship but publishes to the world the fact that evidence does not count with him. The contention of Dr. Robertson that rantize is used for sprinkle and excheo to pour in the New Testament will not bear investigation. This is no doubt generally true but not always true. For example, the reference in I Cor. 10:2 to the baptism of the Children of Israel "unto Moses in the cloud and in the sea" clearly points to sprinkling or pouring since the people passed over on dry land. The use of the same verb in Luke 11:38 and Mark 7:4 with reference to the Master's failure to bathe his hands before eating according to the Jewish custom plainly shows that baptize means more than dip or immerse. The "divers baptisms of the covenant" mentioned by Paul also must refer to sprinkling or pouring, since there are no immersions required under the covenant. The assertion of Dr. Robertson that baptize "always means to dip" is manifestly inaccurate in view of the above passages of Scripture.

Brother Conrad issues the challenge to give an example of infant baptism or of unbaptized persons partaking of the Lord's Supper; or to cite a precept favoring the practice. This is the old familiar trick of the immersionists. And they set it forth so confidently and with so much emphasis that one is almost exasperated at the sheer demagoguery of the contention. While our friend, Mr. Conrad, is "vociferating" about an example or precept favoring open communion or infant baptism he will, of course, not object if I "vociferate" about the absence of any example or precept favoring the admission of women or even laymen to the Lord's Supper. We may infer these practices but have no example or precept favoring them. The fact is our good friends, the Baptists, do not attempt to apply this argument to any subject except baptism. It might be of interest to Mr. Conrad to remind him that the very absence of any definite command relative to infant baptism is against his position. It is strange indeed that the change from the Jewish custom of receiving children into the church by circumcision to that of excluding all children from the church was made without so much as a suggestion or controversy. How did these Jews so easily pass over this important matter without so much as a protest? When was the Divine command enjoining the reception of children into the church abrogated and how do our immersionist friends find authority to set aside as nonsense a policy which was instituted by the Almighty and which has never been abrogated? Of course it will be argued that circumcision is no longer binding. But this is beside the point. Baptism takes the same place occupied by circumcision. It is the seal of the same covenant; the visible initiating ceremony which admits children into the church; the same church which God instituted in Abraham's day. If it was right for God to authorize the admission of children into the visible church in Abraham's day what has intervened to make this divinely sanctioned policy so obnoxious to our Baptist friends? Either God was wrong and had to correct his mistake or else our Baptist friends are wrong today. The only revelation we ever had as to God's attitude toward receiving children into the church is in favor of the practice and we must be excused if we refuse to take upon ourselves the authority of changing this policy without some revelation of change on this question.

The Baptist church is a great church. Side by side with the Methodists she is doing her share in the evangelization of the world. My hand is extended to Brother Conrad in the great work of saving lost people. We simply do not agree. I respect him and all good Baptists for their loyalty to truth as they see it. This loyalty has been a great factor in building the Baptist church. I merely think these good Baptists misplace the emphasis. To them an external performance is made the standard of admission to the Lord's table. We believe that the fundamental question is that of the heart. A man may be wrong on baptism and right at heart and we refuse to believe that Christ made an external performance the condition of admission to His table. In other words I am a Methodist and Brother Conrad is a Baptist and though we disagree we are brethren and some day I am persuaded that we can take the communion at the same table.

R. L. Foster.



THE NEW METHODIST CHURCH AT CHAPEL HILL
Work is to begin in the early summer upon this church, which is to be erected at a cost of $210,000.

TO THE PREACHERS OF THE ALBEMARLE COUNTRY

By C. B. Culbreth.

At our preachers' meeting here in Elizabeth City in the early part of the year those of us who were present formed a covenant of prayer, the purpose of which was to pray for each other at least once a week. The week preceding Easter we are to pray every day and during this week to remember especially those who are in revival services.

Brother J. V. Knight of Edenton agreed to write to all the preachers who were absent and invite them to unite with us in this league of prayer for each other. In his last report Brother Knight stated that every preacher, with a single exception, had joined the covenant and it is likely that he has joined by this time.

Do we not all live lives of poverty when we might be rich by the appropriation of the wealth which the Father has for His children? These riches of mind and spirit are like other riches, they are not thrust upon us. They are to be sought for. They do not come to us as a matter of course. They are like the gold in the earth, they must be mined before they become ours. They are like the oil for which we must bore through the rocks.

Let us all remember the week before Easter, that it may be a week of great power throughout the whole district. "The effectual fervent prayer of a righteous man avalieth much."

BISHOP DENNY WILL DEDICATE TWO NEW CHURCHES

Bishop Collins Denny of Richmond, Va., will dedicate Grace church, Winston-Salem, Sunday, April 6th, at the morning hour. In the afternoon of the same day he will dedicate Good Hope church, Davidson circuit.

Grace church was erected by Rev. J. S. Hiatt, now pastor of Burkhead, Winston-Salem. The last of the debt was secured in 1923 by Rev. E. E. Williamson, now pastor of West Greensboro. Rev. J. P. Hipps is the present pastor. The dedication of this beautiful church has been deferred because Bishop Denny found it impossible to give us an earlier date.

Good Hope church was erected by Rev. C. O. Kennerly, and the last of the debt was secured by Rev. R. F. Huneycutt, the present pastor. It is one of the very best of our rural churches. Brother Huneycutt is arranging for an old fashioned "all day meeting" at Good Hope.

Further notices will be given by the pastors.

W. A. Newell.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will convene promptly at 10 a. m. on Tuesday, April 8th, in Glenwood church, Greensboro, N. C. All local preachers in the district will please be present, or have a report on hand on Tuesday. Don't fail.

Let each pastor see that his charge has a full delegation and that his quarterly conference record is on hand for examination.

Committee on License and Admission—R. G. Tuttle. G. T. Bond, M. F. Moores.

Committee on Orders: W. H. Willis, A. Burgess, J. W. Kennedy.

Representatives of our church institutions will be gladly welcomed. W. F. Womble, P. E.

MARION DISTRICT CONFERENCE

The Marion district conference will convene in Marion on April 8-9 at 10 a. m. Committee on license: W. R. Ware, R. C. Goforth and J. J. Gray. Committee on orders and recommendations: W. E. Poovey, Parker Holmes and J. O. Ervin. Dr. Ashley Chappell will speak on the "Forgotten Man" Tuesday night. All connectional men are cordially invited. Z. Paris, P. E.

STATESVILLE DISTRICT CONFERENCE

The Statesville district conference ence met in Lenoir March 11-12. On the top of the Blue Ridge mountains one of the deepest snows of the winter was falling, but those who were fortunate enough to be guests of the hospitable people of the hustling, growing town of Lenoir forgot about the unusually cold weather for a session of a district conference. The genial and big-hearted pastor, Rev. P. W. Tucker, had a warm church and a warm welcome for us when we arrived. The church building at Lenoir is a thing of beauty to look upon and a marvel of room and convenience for a church building.

The only thing to mar the enjoyment and success of the meeting was the mesage which came from the bedside of the mother of our presiding elder, Rev. D. M. Litaker, saying that she could not live. We learned later that she passed peacefully to the other side at 5:30 on the afternoon of our first day's session. In spite of the fact that Brother Litaker in response to our resolution of sympathy asked us not to let his sorrow disturb our joy in the meeting I think there ran through all our meeting a restrained note of sadness.

Another thing I mention just here is the fine message of love and cheer which Brother Sikes brought us from that great son of Caldwell county and brother and friend to us all, Rev. H. M. Blair. The message was one of love for his church in this section where he was brought up and for his brethren whom he has known intim ately for so many years. His message warmed our hearts and we sent back by Brother Sikes a message of sympathetic and hopeful love. What a tower of strength in the church Brother Blair has been and in his suffering and waiting we pray God to guard and keep him triumphant.

The reports of the pastors were encouraging and hopeful. The pastors were there to the number of thirty. Sixty-one lay members and the seven local preachers present brought the whole attendance up to ninety-eight.

The visitors in their official capacity brought strong messages. Sikes keeps us proud of our paper and ready to work hard to see that no one miss it. Woosely is as irrepressible as when I had him in the first school I taught and the first he attended. He knows young folks because he loves them. He is a mighty force in our Sunday school work and he has a way of making us want to do better by our young folks in our church work. You ought to have heard Curtis. He even excelled himself in a fine speech on Tuesday night. Goode brought us telling facts and figures on Christian Education. I never see or hear Hinshaw but that I thank God for such a man in such a place as he occupies at Rutherford College. What Hornaday said was good, but he took us over and showed us Davenport College and that was better. The concert and reception by the faculty and students of that great old college was a feature of our district conference. J. W. Moore is just ane of us in the district, but to have heard him in a great address on the Superannuate Endowment fund would have warmed the coldest heart to this great cause.

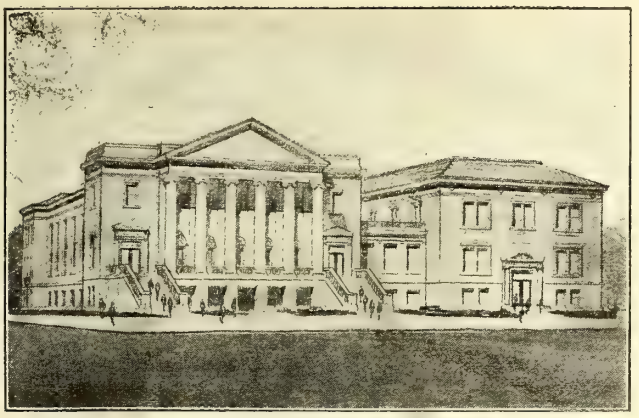
In the temporary absence of our presiding elder we were most fortunate to have that capable ex-presiding elder, Rev. H. H. Jordan, as one of us to fill the chair in Brother Litaker's absence on the second day.

License to preach was granted to H. E. Sipe, Alton Glenn Lackey, Jas. Frederick Looper, and Brooks Jerome.

L. H. Phillips, Mrs. A. D. Abernethy, W. T. Nicholson, J. E. Shell, R. S. Kyles, C. L. Hornaday, R. L. Snow and Mrs. H. Ballangee were elected delegates to the next session of the annual conference, and Alva Martin, M. H. Goodman, E. C. Sherrill and R. L. McNeely were elected alternates.

A fact worthy of record is that in the pay-up campaign for the Centenary the Statesville district has led the other districts in the whole state, according to the report of R. M. Courtned, who was with us to be at home in Caldwell county and to speak in a strong address on the "Significance of the Centenary."

Ernest W. Fox, Sec.



FIRST M. E. CHURCH, SOUTH AT MARION, N. C.

Rev. W. E. Poovey, Pastor.

The above is the double-unit plant which the Methodists of Marion propose to erect on the site of their present church. The working plans are in the hands of the building committee. Contracts are to be let in April, ground broken in May, and the Educational unit on the right ready for use by the close of the conference year. The cost of the entire plant completed will be $125,000, with a capacity of 1000 for Sunday school and congregation. We congratulate pastor and people on this forward step.

WAXHAW FORGING AHEAD

This is a quiet but a working people both in business and in church. Our work has been going on very nicely. Since conference we have had on a building program. Our new brick church in Waxhaw is nearly ready for the roof. We hope to have an opening by June. This will add so much to Sunday school work as we will have quite a number of class rooms.

Heath's Memorial church is a brick veneered building, but was not finished as there was some debt in the way. This has been lifted and it is now being finished and will soon be ready for dedication. This church has Sunday school rooms. This church stands on one of the most beautiful elevated plats to be found anywhere. A lot of about six acres given by the A. W. Heath estate.

Two weeks ago we set in to build some Sunday school rooms to Bond's Grove church, and today they have finished them and at this writing they are sweeping out same so as to hold prayer meeting tonight, making ready for our protracted meeting which is to begin tomorrow night (Sunday). They did all the work themselves and they would not stop till it was done. There are a few that stuck to it every day. This church is on the up-grade. Rev. T. J. Huggins is to be with us in this meeting to do the preaching.

The people at Mineral Springs are overhauling their church, building Sunday school rooms and a tower. They have put in new windows with Gothic top. When this is finished and painted it will be tip top. This is a heroic band. A merchant will even close his store to help do the work. In fact, the good women got behind the movement and said "it must be done." The women had raised quite a bit of the money. This church will be ready to dedicate before long.

The genial people of Pleasant Grove have a plan to make an addition to their church which is expected to be worked out soon—to enlarge by building Sunday school rooms and a tower. This is an old established place. This is the Pleasant Grove camp ground that has been used as such for about a hundred years except a few years. It is a fine plat for a camp ground. It was here that some of our preachers got their start.

You see our people have a mind to work. They not only work for the material interest of the charge, but in the various activities of the charge.

There are three regular prayer meetings. Our good women are active also. In their missionary and aid societies they are doing splendid. In Waxhaw they have charge of the Advocate campaign and, Brother Sikes, I think you will hear from them soon.

More than forty of our boys and girls have been organized into a missionary band to work for missions. The pastor has furnished each with twenty-five cents as a talent to work with. These young people will do great work both to missions and themselves.

In our Sunday school work we are headed toward the standard of efficiency.

E. N. Crowder, P. C.

NEWS FROM DAVIE COUNTY

Col. F. S. Lambeth and Mr. R. L. Pope spent Sunday, March 9, on Davie circuit, making two addresses each on the "Superannuate Fund." Their speeches were splendid and were much appreciated by us. We want them to come again when weather and roads are better. This circuit certainly treats its pastor kindly and generously. They increased the salary to $2000. They have given us our wood, cut and hauled free. We have had one blessed revival and another small meeting, and was prevented in the third one by sickness of the pastor. We love these people. They are plain, law-abiding, God-fearing, senible folk of the Methodist type of the days when Methodists sought and believed in "heartfelt" salvation. God bless them and help us to encourage them.

Destructive critics and modernists would not find "good picking here"—in Davie. We believe the Bible—all, the "Creation Account in Genesis" (in six days); the "Sinai Account," as given by Moses; the "Virgin Birth" account as given by the Holy Ghost through Matthew and Luke; "Blood Atonement," vicarious death and sufferings of Jesus—according as taught by Ralston and Marvin. This gospel still has "power" in it to save. Thank God. We believe the good old Bible from beginning to the end—"Jonah," "Job," "Pentecost," "certain coming judgment," an actual eternal hell for the wicked, etc. Such people make hard sledding for modernists.

Thank God for Jesus, the Holy Ghost and heaven after Jesus comes.

Jim Green.

"THE BEST DEAL I EVER MADE FOR A DOLLAR"

Is what a prominent man says about "Travels in the Old World," a book of 435 pages and fine illustrations by Rev. J. M. Rowland, editor of Richmond Christian Advocate. Send a dollar and travel with this man who sees and tells what he sees in a way that is spicy and worth while. Advocate Publishing Co., Box 584, Richmond, Va.

THE N. C. CONFERENCE BROTHERHOOD

I. Dues and Assessmnts.

Any member of the North Carolina conference, or any one on trial, or any one serving as supply may become a beneficiary of the brotherhood on the payment of $3.50 or on the payment of 50 cents and the promise to pay $3.00 within sixty days after paying the initiation fee of 50 cents to be enrolled. After this initial fee of 50 cents and first payment of $3.00 the assessments are $3.00 from each member upon the death of a beneficiary member. Any preacher or layman may become a non-beneficiary member on the promise to pay $1.00 on the death of each beneficiary member.

II. Number of Assessments So Far.

The first assessment was paid at Wilson or soon after the conference there where the brotherhood was organized in 1919. This assessment remained in the treasury until 1921, when it was paid to the widow of Bro. R. C. Craven, and assessment No. 2 was collected. This assessment remained in the treasury until after this last conference at Elizabeth City, when Bro. M. D. Hix died, and the second assessment was paid to his widow, and assessment No. 3 was called for, and not more than collected when Bro. G. T. Simmons died, and almost before the news reached the public Brother Constable died. This situation necessitated the call for assessments Nos. 4 and 5 at the same time. The widow of Brother Simmons has been paid assessment No 3, and that left nothing in the treasury for Mrs. Constable who is due assessment No. 4. It will be paid to her as soon as the brethren send it in to the treasurer; and the writer is sure that every brother member is anxious for this claim to be paid. One hundred and twenty-two members have sent in their assessments, and fifty-eight have not. Twenty-[illegible] of [illegible] beneficiary mem[illegible] forty-six have not. There would be no big hurry about this but for the unusual circumstances of two members dying about the same time.

III. It Helps and Is Appreciated.

That this fund comes in an opportune time, helps and is appreciated is shown by the following extracts from a letter expressing thanks for the relief the brotherhood check brought to a beneficiary:

"Dear Mr. S.——: Your letter with check received by me and deposited to the credit of Mrs. ———, the beneficiary.

'Want to express to you for her and for all of us the gratitude we feel for the generous check that comes to her relief. Only those who through the years of the pastorate have felt the cramping for the lack of money know the feeling that comes when the financial burden is eased and lifted. I wish that I could, for her, tell each one of those who paid the assessment that made the check possible, how grateful we are and how much good their kindness out of their pittance means to this widow who for two years almost has lain on a hopeless bed of sickness. The little boy of 14 she has will not have to go without his education now.

Cordially and sincerely yours,"

The treasurer is sure that he expresses the grateful appreciation of all the members of the brotherhood when he thanks those laymen who pay their dollar and get out of it just the consciousness that they have helped a most worthy cause. Many of them send in more than the one dollar. Some send five. Thanks.

B. B. Slaughter, Sec.-Treas.

DAHLIA BULBS

A good assortment of dahlias—lavender, yellow, purple, pink, white and red blotched, light medium and dark red. All doubled. Price $1 per dozen.

MRS. J. P. McMINN,
Biltmore, N. C.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

IN SILENCE

Why fret you at work because
The deaf world does not hear and praise?
Were it so bad, O workman true,
To work in silence all your days?

I hear the traffic in the street.
But not the white worlds o'er the town;
I heard the guns at sunset roar,
I did not hear the sun go down.

Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God.

—Anonymous.

THE AUXILIARIES IN THE SUPERANNUATE CAMPAIGN

"Auxiliaries, as such, shall not assume quotas to be paid collectively"—the membership, as individuals, pledge, and as individuals pay. The auxiliaries are responsible only for canvassing their membership under the direction of the superintendent of supplies and her committee.

"A full report of the pledges and collections be made regularly (by the auxiliary superintendent of supplies) to the conference superintendent of supplies (Mrs. Ida T. Wilkins Weldon, N. C.,) who shall in turn report to the organization secretary."

"All money collected shall be turned in to the church treasurer for the fund." So you see that while an auxiliary does not assume a certain amount to be raised, it does get credit as an auxiliary for what its individual members pledge and pay, and our conference while not assuming any obligation to pay any specific amount does get credit for what its auxiliary women pay.

Why are we so anxious for this credit? Because we have asked that our retired or superannuated deaconcesses and missionaries be "admitted as beneficiaries of this fund on the same basis as missionaries under the general departments of the board of missions," and our request was granted. So in addition to whatever obligation we may be under as members of the church to take part in the financial drive, is our obligation as direct beneficiaries of the fund, through our superannuated workers, and naturally we would want to do as much as we can, and to get all the credit due for what we do.

How long does our participation as auxiliaries last? "On March 16, 1924, the date for the financial drive, each woman's missionary society . . shall canvass its membership for subscriptions for the fund, and the pledge cards be held by this committee (the superintendent of supplies and the committee for canvassing), and collections pressed throughout the year." "The participation of the Woman's Missionary Societies, as such, in the campaign be limited to the year 1924, and at the close of that year the subscription cards be turned in to the church leaders of the campaign."

We solicit pledges or money from our own members. The money is turned in to the church treasurer for the fund as collected.

Each auxiliary superintendent of supplies reports the whole amount pledged, as the result of the canvass, or given, to the conference superintendent of supplies, and at the end of each quarter of 1924 the amount, on what was pledged, collected during the quarter.

An earnest and faithful effort should be made all during the year to collect all the pledges made in each auxiliary. At the close of this year 1924 all the pledge cards must be turned in to the church leaders of the campaign.

There has been some misunderstanding in regard to the auxiliary obligation in this campaign is why we are trying to make it so perfectly plain. If the pastors in the various churches ask the women to work in the campaign, they may do it as any other church member may, but no woman may obligate her missionary society, as a society, to assume for collection as a pledge any definite amount. This is the ruling of council, not ours. We have had this council plan several times in the Advocate and in the last number of Our Missionary News, and hoped it was well understood. The program literature for this quarter has had also its own leaflets on the subject.

EXECUTIVE COMMITTEE MEETING CONFERENCE MAY 13-16

The following members of the executive committee of the Woman's Missionary Society, N. C. Conference, M. E. Church, South, met in mid-year conference in Goldsboro, March 6 and 7. Mrs. Charles Marion Early, president; Mrs. S. H. Scott, vice president; Mrs. Harvey Boney, corresponding secretary; Mrs. E. M. Snipes, recording secretary; Mrs. F. B. McKinne, treasurer; Mrs. N. H. D. Wilson, Supt. children's work; Miss Lillie Duke, Supt. Y. P. work; Mrs. J. LeGrand Everett, Supt. study and publicity; Mrs. Lee Johnson, Supt. social service; Mrs. W. F. Murphy, Supt. literature, and the following district secretaries: Miss Mattie Pulliam, Durham district; Mrs. Flora Kendall, New Bern district; Miss Vara Herring, Raleigh district; Mrs. W. R. Royall Rockingham district; Miss Amma Graham, Weldon district, and Mrs. T. W. Lee, Wilmington district.

The work of 1923 was reviewed and recommendations to conference for the good work of 1924 were discussed and approved. A tentative program for conference was made, and the date for conference decided upon. A selected committee of the St. Paul auxiliary women met with the executive committee at the evening session, and plans for conference in which both committees are interested were made.

The twelfth annual meeting of the Woman's Missionary Society of the N. C. Conference, M. E. Church, South, will be held in Goldsboro, N. C., May 13-16, 1924. According to our conference rule the voting body of our conference is composed of one delegate from each adult and young people's auxiliary, and the superintendents of children's work in the conference. Another conference rule requires every auxiliary when sending in the name of its delegate to conference to send also one dollar ($1.00) to cover delegates' lunches the two days of conference. This rule was adopted last year at Henderson at the recommendation of the entertainment committee, to try to regulate the old time custom of sending in names of delegates who do not attend and often perhaps have no idea of attending, but for whose entertainment a home must be provided, and for whose lunches their "names must be put in the pot." Every organization that has ever entertained a visiting delegated body knows what it means in trouble and expense of time and money to prepare for any number of delegates who do not at the last minute show up. Let's try not to give these good Goldsboro women this trouble this year.

The definite program of conference, or rather further details, will be published as soon as they are in shape to be given out.

SESSIONS COMMITTEE ON THE BENNETT MEMORIAL

At a meeting of the Bennett Memorial committee held in Washington, D. C., January 3, 1914, it was voted that a special council sessions committee be formed, this committee to be composed of the standing memorial committee, the Scarritt committee, and one representative from each conference; it was also voted that this special sessions committee meet on the afternoon of April 9 in Tampa.

Standing committee on the Belle H. Bennett Memorial: Mrs. F. F. Stephens, Mrs. J. H. Stewart, Miss Estelle Haskins, Miss M. L. Gibson, Mrs. Lee Britt, Miss Mabel Howell, Mrs. R. L. Kirkwood.

Standing committee on Scarritt Bible and Training School: Mrs. F. F. Stephens, Mrs. R. L. Hobdy, Mrs. L. P. Smith, Mrs. J. N. McEachern, Mrs. Fred Lamb, Mrs. D. N. Bourne, Mrs. Luke Johnson, Mrs. J. W. Mills, Mrs. H. R. Steele, Mrs. Preston Hatcher; and Mrs. Harvey Boney, N. C. conference, Mrs. D. A. Durham, W. N. C. conference, and one each from all the other conferences.

Western North Carolina Conference

DATE OF ANNUAL MEETING

The date fr the annual meeting has been fixed for April 29-May2.

SONG

By Louis Gineberg.

Love that is hoarded, moulds at last
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used
But hidden all alone
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day;
The only things we ever keep
Are what we give away.

We are glad to learn of one missionary society and the Epworth League correlating their work successfully. If Norwood young people can do this, why not others? Wonder if Mrs. Dryman would not give us the benefit of her method, for verily, "this is the way we long have sought"—yes, "and mourned because we found it not." Please, Mrs. Dryman, tell us about it. —Ed.

OUR ANNUAL MEETING

We are approaching the date for our annual meeting, which convenes in Statesville early in May (exact date will be announced soon.) At the meeting in Monroe last year the question of the delegation was discussed and it was decided "that in the future there should be only one representative from each society entitled to go as representative to annual meeting." In addition to the one representative from each society all conference officers, all district secretaries and superintendents of children's work are eligible to go. This ruling applies to young people's societies also. Children's work is represented by the local superintendent of children's work. Let each auxiliary be prepared at the April meeting to elect your delegate, and watch the woman's page for further announcements relative to the annual meeting.

If "you all" knew Statesville as does your editor, there would be no difficulty in finding delegates willing to go—not only go, but there would be a mighty scramble for the place.—Ed.

PROGRESS AT NORWOOD

The work of the Woman's Missionary Society of Norwood for 1924 is starting off unusually well, and we believe in this instance that our good beginning will make a good ending. Under the energetic and enthusiastic leadership of our president, Miss Lesca Freeman, the society is growing in intrest and zeal. Many new names are being added to the roll. The young people, under Mrs. F. O. Dryman, are trying most successfully the work of the Epworth League with the Missionary Society. These young people respond readily to the different calls made upon them, they lead in prayer, read original papers and carry out their programs in a most interesting way. Mrs. Joe Lilly is in charge of the children's department. Mrs. Lilly is a consecrated mission worker, one who draws the children by love and tact, and they respond to her leadership in a beautiful manner. Early in the year the mission study class of the adult auxiliary was organized with Mrs. J. I. Avett as teacher. The textbook was "The Bible and Missions." In connection with this book, we began for our Bible study the Epistle to the Romans. We feel that our work has been strengthened and clarified by the combined study of the Bible and its viewpoint on missions. We are gratful for the evidences of new life in our society and trust that the results will not fall short of our hopes and prayers. Secretary.

Mrs. Shinn, this is an interesting letter. You should have allowed us to put your name to it.—Ed.

WOMAN'S MISSIONARY COUNCIL

The meeting of our Woman's Missionary Council, to be held in Tampa, Fla., April 9th through 16th, will be one of special interest. Very careful plans are being made for the program. The great hope is that we, as women, shall be able to mark it this time a great forward movement in spiritual things.

The Council Bulletin will be published as usual, carrying with it as nearly as possible the full proceedings and the spirit and power of this meeting. Every member of the Woman's Missionary Society should subscribe for this paper. It is only 25 cents, and will be mailed to its subscribers within about a week or ten days after the close of the Council meeting. Will you call attention in your columns to the opportunity that the women have to get in vital touch with this great meeting through the Council Bulletin? I shall greatly appreciate whatever you can do to give this publicity.

Estelle Haskin.

BELWOOD CHARGE

On Wednesday before the first Sunday in November we left the Welcome charge and some of the best people in the world, and started to the Belwood circuit. We landed in Fallston, where we live, about 2:30 the same day, and found a crowd of our good people here who had prepared a good dinner and waited for us two hours and a half. The next night a large crowd came in on us. You know the rest. We are happy in our new work. The people are kind and good to us. We live in one of the finest parsonages in the conference which Brother Rhinehart built while he served this charge. We found a debt of $3,000 on it when we came here, but half of it has been paid. Some of the people on this charge deserves a great deal of praise for building a fine costly home, and furnishing it all told at a cost of seven thousand five hundred dollars for their pastor.

We have a fine people to serve. They are willing and ready to take hold of anything the church calls on them for.

Lots of our people read the Advocate. We hope to get more to read it. Two of our churches are about out on the Superannuate Endowment fund. Palm Tree, our largest church, is out and over some. We are expecting a great year on this charge. I earnestly ask my friends to remember us in their prayers. John H. Green.

Only Christian courage ackuowledges the wrong, and only Christian faith and hope supply the grace of amendment.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

MARION DISTRICT

The Marion district gain in Sunday school enrollment last year over the preceding year was 726, or about six per cent. Presiding Elder Paris and District Superintendent Kjellander have set 750 as the minimum amount of increase for this year. Most of the district is rural, there being only four one-point stations in the entire district, and nearly half of the territory is very mountainous. But the district is growing. Note the charge church membership, Sunday school enrollment and Sunday school enrollment percentage for last year.

	Ch.Mem.	S.S.En.	Pct.
Marion Mills	218	372	170
Spindale	249	398	159
Cliffside	320	515	157
Morganton	822	1005	121
Spruce Pine	181	203	112
Broad River	374	414	111
Connelly Springs .	664	713	108
Glen Alpine	269	288	107
Bald Creek	399	397	100
Marion	542	525	97
Gilkey	352	338	96
Mill Spring	412	350	87
Rutherfordton	395	339	86
Henrietta-Caroleen	391	314	80
McDowell	548	428	78
Marion Ct.	169	130	77
Old Fort	672	507	75
Micaville	343	253	74
North McDowell ..	130	97	74
Burnsville	288	211	73
Table Rock	627	435	69
Forest City	604	388	64
Morganton Ct.	833	527	63
Bostic	688	390	57
Cross Mills	247	130	53

Total for district, 10,735—9,665—95.6
Total for Conf., 129,882—127,882—98.4

QUITE SUCCESSFUL

The recent series of nine district Sunday school conferences for pastors and superintendents was quite successful Not a single one was listless or perfunctory, but rather there was manifested all along the line a disposition to unite in an earnest effort towards making the teachin agency of our church function in a more fruitful way. So long as the rank and file and our leadership can keep step together we will not worry about the step of the rank and file of those who follow.

In addition to the meetings noted last week we had most successful meetings at Lincolnton for the Shelby district and at Forest City for the Marion district lying south of the Western Railroad. Both Presiding Elder Kirkpatrick and District Superintendent Dilling were with us at Lincolnton, where they kept things going at a lively clip. Twenty-eight pastors and as many superintendents, together with a number of other good workers thoroughly enjoyed the hospitality furnished by Pastor W. B. West and the good ladies of his congregation.

Our last meeting was not by any means the least. When we arrived at Forest City we found Presiding Elder Paris a nd Presiding Elder Emeritus Parker Holmes, now the local pastor, ready to begin right on time. Our attendance was fine and the quality of it was just as good. The Forest City ladies had a most bountiful dinner at the proper time, which served to properly candwich the occasion. Forest City not only left a good taste in our mouths but warmed our hearts for further endeavor.

SPRAY

Leaving Forest City Saturday afternoon the little Ford and I began to hurry to the next stopping place, which was distant a little over two hundred miles. Arriving at Spray three minutes after ten o'clock next morning I was ready to join Rev. C. W. Bowling and Supt. J. T. Smith in an all-day church booster meeting. Brother Bowling was leading in presenting a cross section of his church program and I had the pleasure of helping him at ten and eleven o'clock. In the afternoon Rev. L. B. Hayes helped things along in his usual good way. The entire congregation, visitors and all, took dinner at the church and what they took was a plenty, too, though there was the usual large amount of fragments left. Bowling, Smith & Co. were having a big day, consequently there was nothing little about the occasion.

The entire Sunday school force, together with a good sprinkling of leaders from Draper who were over to help things along, decided to join us in our Rockingham county standard training school to be held at Reidsville, fifteen miles away, the middle of May. It was a fine day at Spray.

STATESVILLE DISTRICT

Leaving Lexington Wednesday morning by starlight a cross-country trip to Lenoir, the seat of the Statesville district conference, was negotiated in time to get a good opportunity to briefly present the Sunday school work to that fine body of militant Methodists. In the absence of Presiding Elder Litaker, because of the illness of his mother, Rev. H. H. Jordan was leading the conference in his accustomed way. He looked at home and I am persuaded that he felt at home presiding over a district conference, he having been for the past four years a presiding elder. The Statesville district people attend their district conferences and the one at Lenoir was no exception to the rule even though it was being held at one end of the district. Lenoir and Davenport College were taking care of the conference in great style. If there is a better place to go than to Lenoir it is to go to Lenoir the second time.

CREDIT STUDENTS

February was a short month but long enough to get a good list of credit students in the standard training course. Note them:

Rev. L. B. Abernethy, Mooresville.
A. F. Ross, Norwood, R. F. D.
Miss Ruth Sills, Lowell.
Mrs. J. M. Rhodes, Greensboro.
Mrs. G. T. Bond, Greensboro.
Mrs. H. C. Sprinkle, Asheville.
Miss Pansy Kinkaid, Lenoir.
Miss Virginia Seehorn, Lenoir.
Miss Martha Lewis, Lenoir.
Miss Julia Tucker, Lenoir.
Miss Louise Avett, Lenoir.
Miss Janie Tucker, Lenoir.
Miss Lillian Zachary, Lenoir.
Miss Eunice Atwell, Lenoir.
Miss Alice Collins, Lenoir.
Mrs. Robert Barlow, Lenoir.
Mrs. J. H. Paylor, Lenoir.
Mrs. L. H. Wall, Lenoir.

WESLEY WORKERS

There is a Wesley Bible class composed of young women at Muir's Chapel named "The Woosley Class," in honor of my distinguished father who was once pastor there. About a year ago this class decided it would attempt to pay off the charge parsonage debt amounting to $1336. It was decided to collect this debt through weekly payments permitting any one to join one of six weekly payment clubs ranging from $1.00 to five cents per week, the club to extend through three years or to such time when the debt was canceled. The class recently celebrated the first anniversary of the good work with a banquet where it was announced that the total collections for the year amounted to $940.60. If any Wesley class can show a more consistent piece of work let us have it. Rev. E. E. Williamson is the pastor, Lee S. Smith the superintendent, G. W. Baxter the teacher, Miss Helen Boren the president and Miss Nida Lee Blalock the secretary of this hustling class. Miss Blalock, who furnishes the account of the fine work, states that the class went before the quarterly conference and got permission to do the work. They have done a fine work and have done it in a fine way.

NEW WESLEY CLASSES

Since our last report the following new Wesley classes have been chartered. We are delighted to ave them become members of Western North Carolina Conference Wesley Bible Class Federation, and also members of the great organized Bible class organization of the Southern Methodist church.

The Live Wire Wesleyans, Green street, Winston-Salem.
The Busy Bees, Green street, Winston-Salem.
The Young Men's Wesley, Green street, Winston-Salem.
The Wesley Gleaners, Green street, Winston-Salem.
The Pilgrims, Sylva.
Wesley Philatheas, Hendersonville.
The Frances Williard, Forest City.
The Susanna Wesley, Canton.
The Junior Wesley, Cliffside.
The Ever-Ready Wesley, Waxhaw.
The Daughters of Ruth, Trinity, Charlotte.
The Wesley Christian Workers, Belmont Park, Charlotte.
The Baraca Wesley, Pleasant Garden.
The Baraca Wesley, Rockford street, Mt. Airy.
The Susanna Wesley, Forest City.
The Susanna Wesley, Green street, Winston-Salem.
The Service Wesley, Waxhaw.

North Carolina Conference

OVER 400 NAMES SENT IN!

Over 400 names of persons representing the various charges of the North Carolina conference have already been sent in signifying their purpose to attend the Conference-wide Sunday School Conference at Wilson April 1-2-3. For this number entertainment has been asked, which means that, with the large number who will provide their own entertainment or drive back and forth from day to day, we are going to have a great gathering of representative Sunday school workers. And such a program has beeen arranged as to enable one to foresee a memorable conference.

The conference will open Tuesday afternoon, April 1, at three o'clock, and continue through Thursday noon. The program provides for general meetings of all the delegates, and for group meetings, as follows: (1) Elementary Section, Miss Minnie E. Kennedy, general elementary superintendent, and Miss Georgia Keene, conference elementary superintendent, in charge—for elementary workers; (2) Wesley Class Section, Prof. H. E. Spence, head of the Department of Religious Training of Trinity College and chairman of our Sunday School Board, and Miss Lucy Foreman, general superintendent of the Intermediate-Senior and Young People's Department of our church, in charge—for organized class workers; and (3) Administration Section, M. W. Brabham, head of the Department of Sunday School Administration of our church, and L. L. Gobbel, conference superintendent of Sunday school work, in charge—for pastors, superintendents, and other administrative workers.

Bishop Collins Denny, of Richmond, Va., will be with us one day and deliver an address. Dr. G. T. Rowe of Nashville, Tenn., will deliver two or three inspirational addresses.

FORTY-NINE CERTIFICATES

Forty-nine workers out of an enrollment of 85 in our Wilson standard training school March 2-7 earned certificates of credit. Between 125 and 150 people attended the school off and on during the week, but these attended regularly, did the required reading ,and otherwise met the requirements for credit. Thirteen Sunday schools were represented in the enrollment and nine in the list of those earning credit.

By schools the certificates were distributed as follows: First church, Wilson, 29; Evansdale, 4; Simms, 3; McKendree circuit, 1; Bailey, 3; Kenly, 4; Stantonsburg, 2; Calvary, 2; and First Baptist, 1. By courses, the names are as follows:

"Sunday School Organization and Administration," L. L. Gobbel, instructor—A. E. Bishop, Mrs. C. L. Coon, M. W. Edmundson, J. L. Hester, Julius Hinnant, Rev. J. Herbert Miller, J. Roy Wilkerson, C. E. Williams, and L. Z. Woodward.

"Principles of Religious Teaching," Prof. H. E. Spence, instructor—B. F. Beasley, W. M. Baesley, Mrs. R. P. Dew, Janet Hedgepeth, Ruth Lowder, Rev. F. S. Love, Mrs. G. W. Maynard, Mrs. E. M. McDowell, R. A. Norris, Fannie Perry, Mrs. W. H. Perry, Mrs. E. H. Thomas, Sarah Truesdale, J. V. Turner, Larrie W. Walker, Mrs. G. T. Whitley, and Margaret Watson.

"The Church and Its Work," Rev. H. M. North, instructor—Rev. B. H. Black, Rev. L. C. Brothers, Thomas M. Clarke, J. O. Hearne, Jr., John W. Moore, Rev. Wm. B. North, Carolina Quarles, Rev. W. N. Vaughan, Claude Watson, G. T. Whitley, Mrs. Hiram Whitley, and Daisy Magee.

"Junior Organization and Administration," Mrs. H. E. Spence, instructor—Mrs. J. C. Dempsey, Gray Deans, LaBanna Finch, R. W. Sanders, Lill Winstead, and Mrs. K. G. Winstead.

"Primary Organization and Administration," Miss Georgia Keene, instructor—Connie Bishop, Grace Chamber, Mary Ford Finch, Elsie Morgan, and Clee Winstead.

TRINITY'S CONTRIBUTION

It is doubtful if our Sunday school cause has in an agency a better friend than Trinity College. In its desire to be of service the college gladly furnishes for nearly all of our standard training schools an instructor free of charge, considering this service a part of its extension work. In our Wilson school from Trinity was Prof. H. E. Spence, who not only taught a course but otherwise aided in the promotion of the school. He delivered a convincing address before Rev. F. S. Love's fine congregation at 11 o'clock Sunday morning before the training school began that evening.

OUR KINSTON SCHOOL GOOD

Our first standard training school at Kinston for the Sunday school and church workers of the New Bern district within a radius of 25 miles of Kinston opened Sunday evening, March 9, with 167 in attendance, and notwithstanding rain, snow, wind, and other handicaps a good percentage of this number stuck by the school through the week, with a few newcomers each evening. Ten charges were represented in the enrollment, as follows: Queen Street and Caswell Street, Kinston; LaGrange, Dover, Hookerton, Snow Hill, Grifton, Pink Hill, and the Christian and Baptist churches of Kinston.

Especially plucky were the Pink Hill and Dover delegations, who drove 20 or 25 miles and back each evening. One evening, when the snow made part of the highway difficult to travel, the Dover delegation came by train, arriving at 7:30 p. m. and returning on the train at 11 p. m.

And we had the preachers with us: Rev. C. K. Proctor of Queen Street, Rev. R. E. Pittman of LaGrange, Rev.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

Western North Carolina Conference

GOOD NEWS!

Dr. Dan Brummitt, editor of the Epworth Herald, has been secured for the summer assembly at Morehead City, and it is almost certain now that he will also be on the program at the Greensboro Conference of Epworth Leagues.

Dr. Brummitt is regarded as one of the great platform speakers of America. A rare treat is ahead of those in Carolina who have the privilege of hearing this eminently gifted Epworthian.

STANLEY IS ON THE MAP BIG!

The Stanley County Epworth League Union is now a reality. Their first regular meeting was held in Central church, Albemarle, last Friday night. Following are the officers: President, Rev. R. A. Swarengen of Albemarle; vice president, Miss Mary Gullege, Albemarle; treasurer, Thomas Haithcock of Norwood; secretary, Miss Kathleen Lisk, New London; program committee, Rev. F. O. Dryman, Mrs. G. G. Adams and one to be selected.

Let us all say it together, "Good for Stanley!"

THE FIELD SECRETARY HAS THE FLOOR

Report has come again and although I missed about two weeks on account of a cold I have some report to make. Really I began working out the program which you suggested—staying in a district until many points have been reached. This experiment was tried in the Charlotte and Shelby districts and I think the latter will be a fair sample because we are ending with a district union meeting followed by a district efficiency institute. Thus I submit the following report:

1. Visit to Monroe, reaching there in opportune time because the chapter was just reorganizing. They had a splendid crowd of young boys and girls of high school age and results were promising. The cabinet met in the afternoon and a budget for the remainder of the year was made, including a pledge to the African special and conference fund. They had not pledged before. Under the efficient leadership of one of the teachers in high school we shall expect great things of Monroe.

2. Indian Trail had lost some of its "pep" so I visited their chapter the following Sunday. They had the crowd but no program because they had no Eras. Four subscriptions were taken and several handbooks were ordered. Their difficulty was to get people to take part in the programs. A difficulty common to all leagues in which I have come in contact. The social life of the young people has been sadly neglected and the league has a great opportunity there.

3. Charlotte leagues—(a) Calvary: Splendid league there. Good attendance, real workers, taking over the quota of Eras and seventeen subscriptions to the Tar Heel Leaguer.

(b) Brevard St.: Just reorganized with determination to win this time after having failed several times. The trouble seemed to be in two factions present in the league. They have not joined the City Union and a plea was made for that, also subscriptions to the Era and Tar Heel Leaguer were taken. Pledge to African special and conference fund.

(c) Chadwick: A lazy bunch of young folks depending on the preacher to do all the work. They reorganized and believe we shall get some real work out of them. The departments were given an outline of work and allegience pledged by the small crowd present.

(d) Seversville: Very promising under Mr. Billup's leadership. Lack material somewhat. Need more people to take part in porgram.

(e) Hawthorne Lane: Valentine social. Well conducted. Everybody participating. Spirit of good fellowship prevailed. Ended with appeal for cooperation in beginning work. Dismissed with league benediction.

(f) Intermediate union. About 75 present. Reports made by each and plans for future work made. Social hour enjoyed after business meeting in which all joined. Good order but a program by the intermediate leaguers themselves was lacking. Older people instead made up the program.

4. Shelby district. Leagues visited: Franklin Avenue, Gastonia; Trinity, Gastonia; East End, Gastonia; Mount Holly; McAdenville; Cramerton; Lowell, and Cherryville.

Franklin Avenue had an efficient league but lacks "pep" and advertisement. They need to push the work and get others interested. Trinity reorganized with good membership. A mill community and as leaders are trained they move away. The same thing exists in the Mt. Holly, McAdenville, Cramerton, Lowell and Cherryville. Many of these leagues had not subscribed to Tar Heel Leaguer and Era, Africa special and conference fund. A pledge was made before the meeting ended.

Pastors are all interested in young people's work and boost the league. Leaguers urged to attend the efficiency institute in Gastonia March 9-14. Leagues check up very well on standard of efficiency.

Sallie E. Carroll,
Field Secretary.

PALM TREE LEAGUE

On February 27 Palm Tree League observed Epworth Era night, securing eleven subscriptions to the Era, making a total of 13. Having only 15 families in the league, you see we have an Era in every family except two.

The members of the social department are doing some splendid work in looking after and caring for the sick.

While Palm Treet church has paid their part of the Superannuate fund, our league has pledged $25 and are planning to give a play, "The Forgotten Man," to help raise part of the money.

Our league was well represented at our district meeting Friday night, March 7, at King's Mountain. There were 25 leaguers and our pastor, Rev. John H. Green. And I want to say right here that we have one of the best pastors in the Western North Carolina conference.

As this is our first letter to the Advocate we will stop for this time, but you may expect to hear from us again.

North Carolina Conference

VALENTINE SOCIAL AT FALLING CREEK

On Saturday evening, February 16, the Falling Creek Epworth Leaguers assembled at the home of Mrs. J. E. Smith for their monthly social. After many interesting Valentine games were played all went into the dining room, which was appropriately decorated with cupids and hearts. Here Love's Cupids and Love's Portion were served. After the League benediction, led by the Falling Creek pastor, the guests voting thanks for the enjoyable evening departed.

Hewie Murphy.

"OTHER PEOPLE'S BUSINESS"

Say, leaguers, I've got another hunch to give you in connection with your social department. Of course, your league, like all other Epworth Leagues, assigns all league material to the various departments to assist in the carrying on of the work in those departments. However, in addition to the initial assignment I want to suggest that all of your leaguers be made members of the social department, as by so doing you will give each member of your league the opportunity of serving on the social committee and thus receive diversified ideas on entertainment instead of those notions coming alone from your social department which in the average league numbers six persons.

Trinity Epworth League of Wilmington, says try it and see how you like it.

Harry Daniels.

SMITHFIELD PLANS FOR INSTITUTE

Thursday evening at 6:30 o'clock the Epworth League council composed of the officers of the Beckwith Epworth League were present a hundred per cent strong at a dinner in the Methodist church basement, the purpose of the occasion being to formulate plans for the district institute which will be held in this city April 25 and 26. Messrs. Philip Schwartz, district secretary, and Lee Davis, editor of the League page in the N. C. Christian Advocate, of Raleigh, and Rev. D. H. Tuttle, pastor of the local church, were guests of the evening.

Mr. Tilden Honeycutt, president of the league, had charge of the program. The chief speaker on this occasion was Mr. Schwartz, who outlined a tentative program to be used during the institute. A round table discussion followed and the final program adopted will be announced later. It is earnestly desired by the Smithfield League that every Methodist church in the Raleigh district, whether it has a league or not, send delegates to this institute. The delegates will be entertained in the homes of the leaguers.

Mrs. Clifton Beasley,
Reporter.

RALEIGH DISTRICT DOINGS

Junior League at Cary.—Sunday evening, March 9th, a junior league was organized at Cary, with a membership of 17. Miss Minnie Murray is superintendent, and Kenneth Curtis, president.

Benson Senior League.—Raleigh district welcomes the new league at Benson which was just organized there. They have a splendid group of 22. Miss Mary Jackson is president and Miss Esther Hill, secretary.

Smithfield.—Smith leaguers are boosting the coming Raleigh district institute which will be held there April 25th and 26th for all they are worth. "Boost Daleigh District!"

Edenton Street Intermediate League.—Hallelujah! An intermediate league is born at Edenton Street church with Miss Blanche Barringer, Rev. W. A. Stanbury's new assistant, as superintendent. They start with a membership of over 40, an intedmediate league room, and all kinds of enthusiasm, which bespeaks of a successful organization. Watch 'em grow and glow!

Morehead City.—A few months more and our assembly meets at ye city of Morehead. Raleigh district is now mobilizing. You may look for us, for we'll be there, noise 'n everything. What did we say? Why, "Boost Raleigh District!"

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Basketball—Our basketball season has been a most successful one. Our boys and girls had a number of interesting games between visiting teams. This innocent sport is thoroughly enjoyed by our teams.

* * * *

Farm—Mr. Boone, our farmer, is pushing our truck farm with much zeal. If we do not have abundance of vegetables this spring and summer it will not be his fault. He is an expert at the business. We want to can a great many vegetables for our winter supply.

* * * *

Baseball—The boys are devoting their spare time to baseball practice. For the next several months they will revel in this fine pastime. Indications point to a very successful season. We have one of the finest high school pitchers in the state. We are expecting to have some lively games in the near future.

* * * *

Executive Committee—Our conference has no idea of the immense amount of work the Orphanage executive committee is called upon to do. With this great amount of work there is a corresponding responsibility. When we remember that those who compose the executive committee are men who are very busy and who give their service gladly, we ought to appreciate their altruistic service that much more.

* * * *

Commendation—I was talking with a good woman recently and she expressed a truth that met with my hearty approval. She has lived to a ripe old age, and is very happy ministering to others. She was speaking of helping a young student through college, and how grateful he was for her assistance. Then she said: "I had rather wear old faded clothes and help that Christian young man obtain an education than to have the finest clothes that money could buy." That statement reminded me very forcibly of Him who was rich, yet for our sake He became poor that we might be rich in the things that abide. How I do wish all the people would feel that it is the greatest thing in life to give forth that which enriches and blesses the lives of others!

FAYETTEVILLE DISTRICT CONFERENCE

The district conference of Fayetteville district convened March 12, 1924, at Hay Street church, Fayetteville, at 10 o'clock a. m., Bishop Collins Denny presiding. M. M. Fox was elected secretary.

The roll calls of conference members show that all the pastors attended with one exception and that 82 lay delegates answered to their names.

The following local preachers were present and made their reports: Rev. A. B. Yarborough, supply Duke's charge; Rev. W. J. Underwood, supply Newton Grove charge; Rev. L. R. Gaines, supply Maners circuit.

The following local preachers sent written reports or pastors reported for them: Rev. J. A. Johnson, Rev. J. D. Lyttle, Rev. J. E. Buie, Rev. J. R. Regan, Rev. Samuel Johnson and Rev. T. E. Wyche.

Rev. R. H. Willis, presiding elder of Fayetteville district, nominated the following committees:

For examination of quarterly conference records—W. A. Piland, T. S. Williams, E. C. Geddie.

Licensing committee—Rev. H. A. Humble, Rev. R. B. John, Rev. W. L. Maness, Rev. E. C. Sell.

Brother Willis stressed the importance of the preservation of all church records.

Bishop Denny made inquiry from each charge concerning the administration of the Lord's Supper. He urged that this be observed more often at places where it has been neglected, especially on charges where the preachers in charge have not been ordained.

Bishop Denny, assisted by Rev. R. B. John, Rev. R. H. Willis and Dr. S. B. Turrentine, administered the elements of the Lord's Supper.

The following visiting brethren were introduced to the conference and spoke to the conference in the interest of the institutions they represented:

Dr. S. B. Turrentine, president Greensboro College.

Rev. A. S. Barnes, superintendent Methodist Orphanage.

Prof. A. W. Mohn, president Louisburg College.

Prof. E. J. Green, president Carolina College.

Rev. E. McWhorter, representing Board of Church Extension.

Rev. R. M. Courtney, Missionary Secretary for North Carolina.

Dr. A. W. Plyler, N. C. Christian Advocate.

Prof. F. S. Alridge, representing Dr. Few, president Trinity College and conference lay leader.

Miss Viola Hurley, a student at Carolina College.

The following visiting brethren were introduced: Rev. J. H. Frizzelle, pastor of Raeford, Rev. N. L. Seabolt, Rev. T. M. Grant.

Mr. R. W. Herring of Fayetteville made an earnest plea in behalf of the campaign of the Superannuate Endowment fund. This subject was referred to almost every time a layman spoke, showing our people are interested in this campaign. There are three charges in the district who have accepted more than the minimum amount. All the others have accepted the minimum amount. A few churches were reported as having paid their first year payments in full.

The conference heard with interest Dr. J. H. Judd tell of the activities of the Fayetteville Evangelistic Club. These men of Fayetteville are doing a wonderful work conducting revival meetings at churches and towns around Fayetteville, going out thirty miles or more, sometimes with more than one meeting in progress at the time, resulting in the conversion of hundreds of people. This work is being done by the laymen, not preachers.

Thursday at 11:30 Rev. J. J. Boon of Pittsboro preached a very able sermon which made a deep impression on all who heard him.

The Sunday school committee made their report and recommended that two standard training schools be held this year in the district, one at Hay Street church and the other at Jonesboro.

It was decided to hold district conference next year at Dunn.

Mr. Z. V. Snipes of Dunn was elected district lay leader. Mr. D. U. Sandlin and Dr. M. L. Matthews were elected associate lay leaders.

The following were elected delegates to next annual conference: R. L. Burrus, Dr. M. L. Matthews, J. B. Atwater, E. C. Geddie, D. U. Sandlin, Z. V. Snipes, Miss Fannie Vann and M. M. Fox. Alternates: C. K. Wrenn, Dr. J. H. Judd, J. L. Covington and D. N. Geddie.

M. F. Fox,
Secretary.

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

WE

The Methodist Episcopal Church, South, is now faced by a real opportunity to prove that she really cared for the preachers who wear out themselves in her ministry.

The Special Effort for Superannuate Endowment moves on to success or failure. Which shall it be? If loyal members everywhere give liberally to the fund, victory is sure to come; but if they fail to contribute as they should, the church's colors will be trampled in dismal defeat.

WILL

Shall those old braves who sacrificed every available means to create an old-age competency for themselves, in order to give all their time telling the glad tidings of God's dear Son for the benefit of others, be left as the prey of pitiless poverty and as the shame of an ungrateful church when they are unable to continue such service because of old age and phyisical disability?

Shall the active preachers of today and of succeeding generations be able to do the work of the church unafraid, knowing that provision has been made for them when old age forces them to superannuate? Or shall they try to carry on in the future, knowing that the church had a real chance to provide adequate Superannuate Endowment and failed?

Shall the Church of Christ which proclaims a gospel of proper care for dependents, now practice what she preaches by responding liberally to the call of her own claimants? Or shall these stand shame-faced in the presence of governments, secular corporations, and men of the world, who do not preach such a gospel but practice it?

NOT

The world is sick; morals limp; the social order is diseased; fear clutches the throats of men everywhere; something must be done at once.

The nearest and best place of treatment is the Cross of the Great Teacher. Thousands of preachers are able to point the way, and they are busy doing it. Hearken unto them.

These pathfinders of the Cross are faithful. They do not shirk. But they would be greatly strengthened for their work if they could be assured of the commonest necessities when they wear out at the task.

This is the call of the Special Effort for Superannuate Endowment. It aims to hearten the active preachers in their work of administering to an afflicted world the prescription of the Great Physician. It seeks to do justice to superannuated preachers who have been used up in such service.

FORGET

SUNDAY SCHOOL WORK

(Continued from page nine)

E. B. Bell of Dover, Rev. R. R. Grant of Hookerton, and Rev. R. J. Lough of Grifton. Rev. A. L. Ormond of Wilmington was a visitor one evening.

HAMLET SCHOOL THIS WEEK

Miss Keene and the writer are this week in a training school at Hamlet. Rev. W. C. Martin and Superintendent Blanchard paved the way for this week of training, and we are having a lively time.

LIKE TO TRY FOR CREDIT

"Mr. Whitley and I were present at every meeting of the training school at Wilson," writes Mrs. C. S. Whitley of Stantonsburg, "but didn't have time to write the papers. We'd like to try for credit in one course. Will you please send us questions and information on how to get credit." These workers are planning to do what an increasing number of Sunday school workers are doing: secure credit through correspondence. Others interested may secure full information and examination questions from L. L. Gobbel, Durham, N. C.

DURHAM TRAINING SCHOOL

Prof. H. E. Spence, chairman of the board of managers of the Durham standard training school, which holds its sixth annual session at Trinity College April 6-11, has been busy the past week setting the various committees to the work of preparing for the school. Not only the Sunday schools of Durham but also those of that section of the Durham district within a radius of 25 or 30 miles of Durham are interested in this school, and it is expected that this will be the most largely attended session of all. The courses and instructors have not all been definitely decided upon but will be announced soon. Of especial interest to elementary workers will be a course in "Story Telling," which will be taught by Miss Minnie E. Kennedy, elementary superintendent of the General Sunday School Board.

M. W. BRABHAM AT KINSTON

M. W. Brabham, head of the Department of Sunday School Administration of the General Sunday School Board, who for five or six years was Sunday school field secretary of the North Carolina conference, was a member of our Kinston training school faculty and rendered us especially fine service. We always feel ourselves fortunate when we are able to secure the services of this chief of Sunday school specialists and prince among men and are loking forward to his coming again for our Conference-wide Sunday School Conference at Wilson April 1-2-3.

PIEDMONT CHARGE

Our Pee Dee church people are getting ready to cover the church and to paint it both inside and out.

Our lay leaders outlined the work of Piedmont charge for this year. They decided to take up a definite object each month. For instance, we emphasized the Centenary work in January, we got the cause of the Superannuate before our people in February (and they are handling it, too,) in March we pay the parsonage debt, and in April we emphasize the Orphanage.

You might like to know that these aggressive lay leaders are W. H. Boggan, charge lay leader, H. S. Huggins, W. J. Ormsby, W. F. Stone, and J. B. Carr.

Our first quarterly conference endorsed the program and our people are joining heartily in its execution.

D. A. Petty.

Test yourself by your growth. Are you increasing in knowledge, faith and love? Have you grace to resist temptations and patience to bear burdens?

OUR LITTLE FOLKS

THE OLD SCHOOLHOUSE

(Written and composed by Margaret Tracy Fisher, Swan Quarter, N. C., age 9.)

I think of the old schoolhouse,
As it stood in the shady grove,
'Neath the tall pine trees' needles,
As they sway in the air above.

It is surrounded with beautiful jasmines
Which fill the air with perfume;
The children delight in playing there,
Which they will have to leave so soon.

I'll never forget the old schoolhouse,
Where the song birds always stay;
They always sing their songs
That they learned far, far away.

I love to play with my schoolmates
On the old schoolhouse ground;
There we have many a fuss and quarrel,
But never left a wound.

I'll never forget the old schoolhouse
If I wander far and wide,
For in my memory it will be
A precious gem of pride.

THE LOST WAY

Once upon a time there was a grumpy little elf who had set out to find the Land of Happiness and have a share in all the good things that grow there. But he had not found it, and he was very miserable.

It began to grow dark in the woods where the little elf was hunting, and, since he was more than usually tired, he sat down under a tree to rest. Not long after he had sat down there came an old woman walking slowly, because of the heavy bundle of sticks that she carried on her back. When she saw the little elf she was glad, because she thought that he might carry the sticks home for her and help her to build a fire with them. She did not know what a grumpy little elf he was.

"Would you like to do a kind deed?" asked the old woman.

"That depends on what it is," said the elf.

"Would you like to carry these sticks home for me and help me build a fire with them?"

"No," said the elf. "I have no time. I am busy looking for the Land of Happiness. I want a share in all the good things that grow there."

"Well, you have lost your way," said the old woman, and she walked on.

After that the grumpy little elf felt more miserable than ever.

"How can I help losing my way when I have no directions to go by?" he said to himself. Then he curled up on the moss that grew at the foot of the tree and went to sleep.

When he awoke it was morning. The sun shone, and ever so many birds were singing in the trees, and everyone should have been happy. But the little elf did not have anything to eat for breakfast, and he was just as miserable as he had been the night before. He got up from beneath the tree and started again on his way, grumbling to himself all the time about his unhappy lot.

By and by he came to a field where a farmer was ploughing. When the farmer saw him he called, "Come here, little elf."

The little elf walked over to where the farmer stood.

"My horse has a stone in her foot. Please hold the plough a minute for me so that I can get it out," said the farmer.

"Hold the plough indeed!" thought the grumpy elf, but he said, "I haven't time this morning. I am in a hurry to get to the Land of Happiness. I want a share in all the good things that grow there."

The farmer looked much astonished and shook his head and said, "You are going the wrong way."

But the little elf went straight ahead. How could the farmer know anything about it?

When noon came the little elf was hungry and miserable, and he did not seem to be any nearer the Land of Happiness than he had been when he set out. He wandered down to a little stream and sat on its bank to think out what he should do next.

Soon he heard some one singing a lively song. A gay little girl danced through the bushes. She had a lunch basket on her arm and was coming toward the stream.

"No wonder she is so happy," said the little elf to himself. "She has something good in that basket."

When she saw the elf she stopped dancing and stood still in front of him and smiled.

"Why, good morning!" she said. "Is there anything I can do for you this morning?"

The little elf was so astonished that he did not know what to do. Was there anything that she could do for him indeed—with a lunch basket hanging on her arm!

"No," he said gruffly, "there is not."

"Well, then you must do something for me," said the little girl. "You must help me eat my luncheon. There is plenty for both of us, and it's no fun eating alone when you don't have to."

That was more than the little elf could stand; and so he said, "Well, I don't mind if I do."

They sat down on the green grass by the bank of the stream and spread out a snowy white table cloth and ate jelly sandwiches and cookies and drank milk. The elf had a good time. He told the little girl all about his search for the Land of Happiness and what the old woman and the farmer had told him and what he thought himself.

"I have lost my way," he said, "and I don't know how to find it."

"Oh," said the little girl, "that is easy. When you leave this stream and go on your way you must ask everyone you meet whether there is anything you can do for him. If there is, you must do it, and then you will be nearer the Land of Happiness."

That sounded strange to the little elf, but he was feeling better now, and so he thanked the little girl politely and said that he would try it. Then he looked at her and smiled.

"Is there anything that I can do for you today?" he asked.

"Yes," she said. "You can fold up my table cloth and put it away in my basket."

The little elf was not anxious to fold up the tablecloth. He was anxious to be on his way, but he liked the little girl and was grateful to her, and he thought that perhaps she might be right about the road to the Land of Happiness. So he carefully folded up the cloth and laid it in the basket.

Then the little elf felt better. He began to smile. He said goodbye to the little girl and went on his way. He remembered what she had said and asked all the people whom he met whether there was anything that he could do for them. By and by his smile grew so large that it began at one ear and went 'way round to the other ear.

"I like that little girl," he said. "I wish that I could fold up her tablecloth every day." Then he chuckled to himself and turned a somersault.

After that the little elf never lost his way again. He went straight to the Land of Happiness and had a share in all the good things that grow there. —Youth's Companion.

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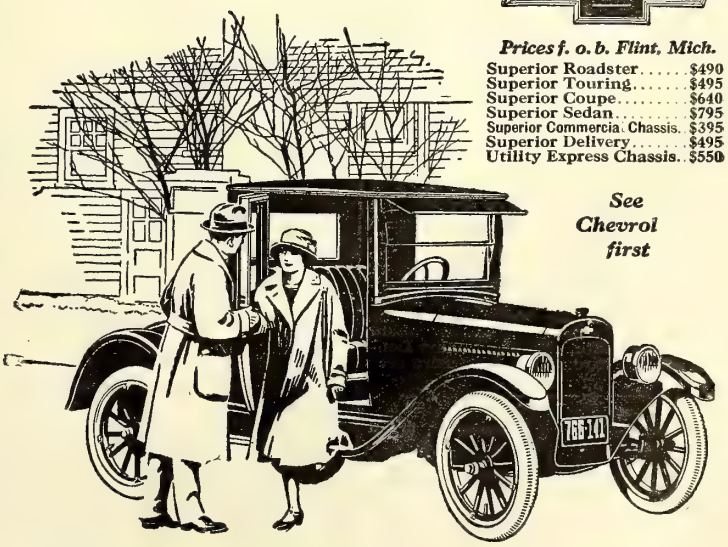
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Asheville, at Swannanoa.....May 29-30
Durham, at Helena .....June 25-26

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

March
Hot Springs, Antioch, 11 22-23
Spring Creek, Roaring Fork, 3 23
Henderson Ct., 11 29-30
April
Saluda-Tryon 5-6
Fairview, Bethany, 11 12-13
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

March
Bethel Ct., New Hope, 11 23
Morven, Pleasant Hill, night 23
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30
April
Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13

Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREEENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Wentworth, Mt. Carmel, 11 & 3,....22-23
Ruffin, Pelham, 11 23
Reidsville, night 23
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-30
Asheboro, night 30

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March
Mill Spring, Bethlehem, 11 21
Bostic, Oak Grove, 11 22
Broad River, Tanner's Grove, 11.....23
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
SECOND ROUND

March
Rural Hall, Mt. Pleasant, Sat.& Sun. 22-23
Pilot Mountain, Chestnut Grove, Sat. & Sun. 29-30
April
Jonesville, Tues. 1
District Conference, Summerfield, March 4, 5, 6.

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

March
Wilkes Ct., Bulah 22-23
Wilkesboro Ct., Wilkesboro 23
April
Jefferson Ct., Orion 5-6
Warrensville Ct., Mill Creek 12-13
Creston Ct., Sutherland 19-20
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
South Fork, Wesley's Chapel, 11...22-23
Lincoln Ct., Ivey's, 3 23
East End, night 23
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30
April
McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
SECOND ROUND

March
Mt. Pleasant Ct., St. Pauls, 11.....22-23
Westford, Concord, night 23
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30

STATESVILEE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

March
Olin, Turnersburg, 2 & 11 22-23
Statesville Ct., Bethlehem, 11 & 2..22-23
Troutman, 7:30 23
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30
April
Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
SECOND ROUND

March
Hiawassie Ct., Bellview, 11 22
Hayesville Ct., Myers' Chapel, 3.....23
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30
April
Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

March
Centenary, Centenary, 11 23
Kernersville, Shady Grove, 3 22-23
Green St., Green St., night 23
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30

The district conference will convene at Mt. Olivet May 21-22.

April
Davidson, Arcadia, 3 5-6
Forsyth, Pine Grove, 11 12-13
Advance, Mocks, 3 12-13
Thomasville, Main St., 11 20
Welcome, Vernon, 3 19-20
Walkertown, Walkertown, night 20
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
Burlington Ct., Shiloh 22-23
Front Street, night 23
South Alamance, Saxapahaw 29-30
Mebane, night 30
April
Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

March
Moyock, Perkins 22-23
Chowan, Evans 29-30
Edenton, night 30
April
Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27
May
South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

March
Roseboro, Andrew's Chapel 22-23
Buckhorn, Buckhorn 26
Parkton, Hope Mills 29-30
April
Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

March
Jones, Shady Grove, 11 21
Dover, Bethany, 11 23
Seven Springs, Indian Springs, 11.....30
April
Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

March
Biscoe, Star 22-23
Montgomery, Ophir 29-30
Troy 30-31
April
West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Tar River, Trinity 22-23
Millbrook, Andrews 29-30
April
Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Middleburg, Shocco, 11 22-23
Norlina Chg., night 23
Norlina Chg., Ridgeway, 11 24
Williamston & Hamilton, Hamilton....30
April
Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

March
Burgaw, Herrings, a.m. 21
Southport, Southport, a.m. 22-23
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30
April
Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March
Tarboro, 11 23
Rocky Mount, First Ch., night 23
Bath, Bethany, 11 29-30
Grimesland, night 30
April
Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

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PLEA FOR THE LOCAL PREACHER

A few weeks ago I saw in the North Carolina Christian Advocate, as an appeal, by Rev. A. B. Crumpler for help for Brother Ipock, a local preacher, who has been doing supply work in the hardest fields of the conference for several years. During these years of faithful service Brother Ipock has raised quite a sum of money for the support of worn-out preachers of the conference. Now, when Brother Ipock, a local preacher, is sick and suffering in a hospital, his church that he has served so faithfully has not a dollar for him, and Brother Crumpler, another local preacher, has to make a public appeal through the church paper for this good man to meet his absolute necessities—for the church to throw this man on the scrap heap simply because he is a local preacher is a crime for which some one will be called into account. See 1st John 3:17.

While I try to dismiss these unpleasant things, another case comes before me—Rev. J. M. Carraway, who for nearly thirty years has been preaching as a supply. During this time he has gone into many a sick room to pray for somebody's loved one. He has gone with the bereaved to the cemetery to speak the last word of hope and comfort; he has knelt at the mourner's bench to pray for many a poor sinner. During these years he has gathered funds for worn-out preachers. Now Brother Carraway is growing old. Soon he will have to lay aside his battered armor. What has the church for this old servant of God? Why, yes, it has space in the Advocate to record his obituary, and a brief notice in the minutes of the conference when he is dead—and that is all. But some one asks, Will not this good man share in the ten million that is being raised for worn-out preachers? No, not one dime. While the member of conference in old age will be getting his $700 per year, and sitting in a comfortable chair darning his broadcloth pants with silk thread the local preacher will be digging in the garden, or selling pencils on the streets. Again, the question, why such a law in a Christian church? I don't know why. The preachers of the conference make the laws of the church; perhaps some of them can tell us why they won't divide this fund with the local preacher who has done the same work as they with less pay. At our annual conference of 1913 Rev. J. E. Underwood drew up a memorial to the general conference, asking that this law be changed, so that a local preacher serving as much as 15 years might share in this fund. This paper met with strong opposition from some of the preachers of the conference, but it was passed and went to general conference, where it was put to sleep to rise no more.

Take the case of Rev. F. S. Becton, who served as supply nearly twenty years. This man was sent out like Abraham into places that God would afterwards tell him of. But where he pitched his tent there he built God an altar, and thus kindled spiritual fires that the lashing waves of eternity will never extinguish. He built Methodism in Pamlico county. His traveling outfit was a poor old horse, a grip. with a Bible and hymn book. His buggy was shackley, harness tied up with strings and wire. No man can tell the good he did, and the good that is still following after him, though his body sleeps in the earth. But this man grew old, his eyesight failed him, and he went blind. The church could no longer use this old, feeble, blind man. Did the conference make any provision for him in his blindness? No, not a dime. When he laid aside his armor he went back across Neuse river among his people, and not many of the brethren of the conference knew where he was, or what had become of him. But God kept tab on him, and one day his chariot swung out from the heavens, and when it went back F. S. Beckton was on board, and I think there was a mighty shout in heaven.

I ask this question: Ought not the conference to divide this fund with the aged and feeble local preacher who has given his life for the cause? Why does the Methodist church treat its local preachers in this way? As a matter of fact, we are discriminated against in very conceivable way. We are just the red-headed, freckled-faced, hair-lipped step-children of Methodism. But to all of such I send my most hearty greetings. I hope I will not have to write stronger to get results.

W. E. Hocutt.

Soggy Biscuits and Indigestion

From time immemorial, leavening gas has made the "touch" which made the paste of flour and water a digestible food—the staff of life. A flat and soggy loaf or biscuit is an unleavened food. So it is that leavening agents such as yeast or baking powder are employed.

To insure to the American housewife complete leavening of her biscuits, cakes, muffins, etc., which is so important to perfect digestion, the pure food authorities found it wise to require a certain standard of leavening strength in baking powder.

To maintain this guaranty of digestibility—to insure minimum deterioration of leavening strength, baking powder is packed in tin. This prevents absorption of atmospheric moisture. Dampness produces premature reaction in the can—results in loss of leavening gas.

The food official, would properly condemn baking powder if packed in cheap sacks.

But what about self rising flour? It comes to the southern housewife from remote northern mills packed in porous bags. What happens to this mixture of baking materials and flour?

Chemical analysis shows that much of it has lost its leavening strength before it reaches the consumer.

Breadstuffs made with such self-rising flours cannot rise properly—they come to the table heavy, flat, and soggy.

Why don't the pure food officials demand that self-rising flours contain 0.5% leavening gas, the equivalent to the 12% required of baking powder?

Calumet Baking Powder is scientifically and legally correct—the last spoonful is as pure and sure as the first.

Packed in tin—keeps the strength in

HEAVIER RAIL PUT DOWN ON 512 MILES OF TRACK BY SOUTHERN RAILWAY

Heavier rail was laid on 512 miles of track by the Southern Railway System in 1923 as part of its program for increasing the carrying capacity of its heavy-traffic lines.

Hundred-pound rail was laid on 267 miles of track in double-track lines, 85-pound rail on 215 miles of single track main lines, and 80-pound and 75-pound rail on 31 miles of branch lines, rail of a lighter section being released in each case.

As a result of this improvement the mileage of track laid with 80-pound rail was decreased by 30 miles, that laid with 75-pound rail by 90 miles, and that laid with rail weighing 70 pounds and less by 100 miles.

The Southern has adopted 100-pound rail as the standard for its double track lines and at the close of 1923 had 316 miles laid with this rail. It is planned to pursue this program actively, 42,200 tons of 100-pound rail, enough to lay 276 miles, and 7,800 tons of 85-pound rail, enough to lay 58 miles, having been purchased for delivery during the first six months of the current year. This rail is now being received and placed in the track.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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In Memoriam

KIRKMAN—Abel Kirkman died at his home near Staley January 11, 1924, aged 23 years. Brother Kirkman was a member of Bethany Methodist church; he loved the church. It was my privilege to visit him a great many times during the past year, and he often said: "It would be a relief to go on to the better world." Just before his death he said, "I am ready to go," that all was well. His funeral was conducted by his pastor at Bethany church and his body placed in the church cemetery.

A. L. Lucas, Pastor.

FOUST—Sister Helen Foust was born May 7, 1855, and died December 20, 1923, aged 68 years. Her body was laid to rest in the Liberty cemetery, burial services being conducted by the pastor. She was a devoted member of Liberty M. E. church. She never failed to "lay by in store" as God had prospered her for the support of the church she loved so dear. For many years she was a regular subscriber to the Christian Advocate. May God speed the day when the church shall have a number of members who are as faithful as she was.

A. L. Lucas, Pastor.

GAFFNEY—Ruby Winchester Gaffney was born February 14, 1896, and departed this life February 19, 1924.

She was the oldest daughter of Mr. and Mrs. M. M. Winchester of Mineral Springs. She was happily married to Wallace Gaffned of Gaffney, S. C., December 20, 1923.

She was converted in the home church in a meeting conducted by the pastor, Rev. C. M. Campbell, in her early teens. She was a good girl and loved her Sunday school and church. Her pleasant face and genial spirit won for her many friends. The floral display was profuse. Why this happy young couple should be separated after only two months of married life we can't understand. "But we will understand better by and by."

E. N. Crowder, P. C.

SMITH—Thomas Vernon Smith, Sr., was born in Rowan county, near Salisbury, N. C., June 19, 1871, and died in Dunn, N. C., October 9, 1923.

He leaves a wife, one step-daughter, Mrs. E. M. Hoyle of Cornelius, N. C., two daughters and two sons. His daughters are Mrs. E. T. Draper and Miss Magdalene Smith of Dunn. His sons are T. V. Smith, Jr., also of Dunn, and Houston D. Smith of Greensboro, N. C. He also leaves a sister, Miss Lillie Smith of Durham, N. C., his aged mother having preceded him to the grave just one week.

He was loyal and true to the cause of Christ and was submissive to His will.

He was buried with Masonic funeral in Greenwood cemetery at Dunn, where he had been a citizen for twenty years. His Wife.

SMITH—The death angel visited our home on the night of October 9, 1923, and took from us our dear papa, who had been sick for eight months. He was a loyal Christian and was willing to go when the end came. He was Mr. T. V. Smith of Dunn, N. C. He was born June 19, 1871, near Salisbury; died October 9, 1923, at his home in Dunn and was buried in Greenwood cemetery with Masonic funeral. He was married to Mrs. Magdalene Wade Turner on October 14, 1897. To this union were born four children, two sons and two daughters, all of whom survive. They are Mrs. E. T. Draper of Dunn, age 25; Mr. T. V. Smith, Jr., of Dunn, age 22; Mr. Huston Smith of Greensboro, age 19, and Miss Magdalene Smith of Dunn, age 16. He was a good husband and a kind father, and we miss his presence, though we know he is in a better land where there is no suffering.

We have laid him away to sleep for a while, but when the "trumpet shall sound" and the "dead shall be raised," we may expect to see him in the family of the redeemed.

Magdalene Smith.

IN MEMORIAM

In the passing away of Mrs. T. J. Lambe, member of the Woman's Missionary Society of Trinity church, Durham, N. C., we realize the loss of one of its most devoted members, which the society feels most keenly. For years through a fall which crippled her for life she was confined closely at home. However, her interest in Trinity church and missionary society never wavered. She was true to the last; was never happier than when she could contribute to any cause presented in the name of each.

To her family as a society we wish to express our deepest sympathy in their loss, and pray that the Comforter may be near at this time of sorrow to

"Cheer the hearts of those who loved her,
Bless the friends she loved so well,
Lead them on by faith to meet her
Where the saints forever dwell."

Mrs. P. W. Vaughan,
Mrs. W. E. Lipscomb,
Mrs. C. B. Green,
Committee.

HEFNER—Mrs. Mary R. Hefner, whose maiden name was Patton, was born September 16, 1846, and died February 17, 1924. She was soundly converted to God in her girlhood and lived a beautiful Christian life ever after. She at first united with the Lutheran church, but soon transferred to the Methodist Episcopal Church, South, in which she consistently lived till death.

She was happily married to Levi Hefner in 1867, and they were permitted to live in a beautiful home atmosphere for more than forty years, the husband dying in 1910. Eleven children were born to them, nine of whom are living. Two sisters, a brother, 37 grandchildren and 31 great-grandchildren also survive.

Sister Hefner wielded a strong Christian influence over all with whom she came into contact. She was loved and honored by all who knew her, and especially by Christian people of all branches of the church. Her saintly life will long remain a precious memory to a very wide circle of friends and acquaintances. D. A. Lewis.

RESOLUTIONS OF RESPECT

The death call came to our beloved Mrs. G. W. Boyette December 29, 1923, and our hearts are deeply saddened by our loss. We shall surely miss the warmth of her genial nature for we, as co-workers with her in our missionary society, had become bound to her by ties of affection. Therefore be it resolved:

First, That we shall treasure her memory with the same love which went out to her when she served as the honored treasurer of our missionary auxiliary.

Second, That to her beloved husband we extend our tenderest sympathy in his bereavement; and to the heart-broken children we shall say that theirs is a rich legacy left by a mother whose character was so pure, whose spirit was so noble and whose virtues were so many.

Third, That a copy of these resolutions be sent to the family, a copy spread upon the church records and a copy sent to the Advocate for publication.

Mrs. Jas. B. Bardin,
Mrs. W. F. Yates,
Mrs. W. K. Willis.

TOWNES—Tempie Thorne Townes, daughter of Capt. E. A. Thorne and Alice Harris Thorne, was born June 21, 1853. In that fine Christian home which has blessed many lives, Christ's spirit of unselfishness, sacrifice and service was reproduced in her life. In girlhood she joined the Methodist church at Bethel and to her church, her home and her Saviour she gave a consecrated Christian life full of good works.

She was educated at Kittrell College. On January 16, 1887, she was married to Capt. Joseph Townes, who was a successful tobacconist of Henderson, where they resided several years, removed to Oxford, where Capt. Townes served as register of deeds for Granville county. After the death of Capt. Townes, June 5, 1899, Mrs. Towne returned to the old Thorne home, Prospect Hill, in Halifax county, where she remained till her spirit was wafted to realms of bliss December 18, 1923.

Her life in that community was like ointment poured forth. Like her Lord she spent her time in doing good, nursing the sick, comforting the sorrowing and giving to those in need. Her sweet, gentle, amiable disposition, attractive personality and thoughtfulness of others won the love of all who knew her. How beautifully and tenderly she ministered to the aged and afflicted in her own home during the last years of her life. She is survived by three sisters, Mrs. J. H. Harrison of Littleton, Mrs. Joe Patterson of Airlee, and Mrs. Able of St. Louis.

The funeral service was conducted at the home by her pastor, assisted by Revs. Francis Joyner and J. M. Millard. The singing by members of the Clark family, relatives of Mrs. townes, was beautiful and touching.

The remains were laid to rest in the family burial ground near Airlee, members of the family acting as pallbearers. G. F. Smith.

RESOLUTIONS OF RESPECT

Whereas, by the immutable laws of of God, Bro. Joseph T. Usry has been removed from our midst as an organized Sunday school class.

Resolved first, That we are humbly thankful for the lesson of his fiathful service of our Lord and Master.

Second, That his epitaph written in our hearts is, "Here passed another 'Good Samaritan.'"

Third, That every one within his knowledge who had sickness or distress of any sort has lost a helper and comforter.

Fourth, That our sense of loss is soothed by our firm belief that he has entered into the reward of the Master's "Well done."

Fifth, That we assure his family connection that we love his life and the memory of it; that with them we also feel his loss.

Sixth, That a copy of these resolutions be sent to the bereaved family.

A. Newton,
Frank E. Parrott,
J. A. Morris,

NORMAN—"Knew ye not that there is a prince and a great man fallen this day in Israel?" Nathan Bangs Norman was a princely man. By inheritance he received much that is fundamental in the building of a princely character. By proper environment and educational stimuli his noble qualities were developed. But above all, the direct dealing of the Father of Love with his soul accounts for his princeliness and great worth.

The revelations of God to his conscionsness made the supreme facts of human existence in its relationship to the Great I Am, and to a future life, as indubitable as the clear shining of the sun after rain.

Those things which many others cannot see clearly he saw with a prophet's vision. No devils of doubt ever nested in his pure soul; no shadows gathered over his spirit through the questioning of God's purposes, or His eternal truth. God was a Father, Jesus a living presence, the Bible the word of God, and heaven the home of the soul. "Blessed assurance, Jesus is Mine," and "In the sweet by and by," he alike sang with the same positive assurance, without the least whisperings of uncertainty, or a ripple upon the sea of his God given place.

It was out of the united and welded forces of the contributions of heredity, environment, a God inspired faith, and all the pleasing movements of divine love upon his soul that his character was produced.

In such a character must needs be the elements of a soldier. These he possessed, ever battling for the right. He never retreated. But the "prince of Israel" is fallen! He fell a conqueror! He fell as a warrior in battle; he fell clad in the armor of God; he fell with the sword of the spirit clasped close to his side; he fell, as he lived, under the dripping blood of Calvary's cross; he fell without [illegible] to turn his face, for it ha[illegible] heavenward, lo, these ma[illegible]rs!

And now, by [illegible] wireless we unite in send[illegible] this message: "We loved yo[illegible] dearly, and we miss you much. We are coming on."

"Another will strike the marching pace,
Since you are out of sight,
He will step into the empty place,
And stay behind to fight."

M. F. Moores.

RESOLUTIONS OF RESPECT

When we think of our beloved sister, Mrs. Fannie Howell, we think of her as a comrade in every branch of our work as faithfully serving her Master anywhere, everywhere, always cheerful and glad to serve.

The tongue cannot express the deep feelings of our hearts and the wound that her death has left can only be healed in the faith that she has answered the summons which will some time come to us all. Although we grieve over the loss, let us remember that as Christ rose from the dead, even so God will raise us up.

Therefore, let each of us resolve in our hearts to live in such a way that we may again see our beloved sister.

While the Ladies' Aid Society of Brevard Street church, Charlotte, has suffered loss, we realize that it is not really loss but a victory won, inasmuch as in it the goal has been reached.

O Death! where is thy sting? O Grave! where is thy victory?

Be it resolved that these resolutions be spread upon the minutes of this society, a copy be sent to the family of the deceased and to the Christian Advocate for publication.

Mrs. W. I. Hannon,
Mrs. C. W. Ramsey,
Mrs. J. T. A. Lawing.

OSBORNE—Death came to the home of Manning E. and Ida C. Osborne and took from their arms two darling children. Mary was born May 2, 1920, and little Ford was born August 28, 1921. Little Ford was first taken away by that dreadful disease, flux, and just ten days after he went away little sister was taken.

Mary and Ford were bright little children. They were loved by both old and young. Many people who saw them said they never saw such sensible little children. They were the pride of fat her's and mother's hearts. Their grandparents and aunts loved them dearly.

Just before Ford died he called little Mary and said, "Home, Mary, home." We never thought then of having to give up Mary so soon, but it was for the best; for Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

I never saw anyone suffer as they did, but they bore it patiently all the while. They leave father and mother and one little sister, whom they loved so very much.

Goodbye little Mary and Ford till we meet again. We loved you, but Jesus loved you more, and He has sweetly called you to yonder shining shore. Their Aunt Grace.

IN MEMORIAM

Mrs. S. C. Chambers, member of the Woman's Missionary Society of Trinity church, Durham, N. C. It was a great shock to our city when the news of our friend, Lucy Wright Chambers', death was announced.

Going to the hospital on Thursday morning in best of spirits, her condition not considered serious until that night, she had an acute heart attack, and continued very ill until the end came Saturday afternoon following.

Those who knew Lucy best will say that never before have these words found a more truthful application:

"None knew her but to love her,
None named her but to praise."

While she was quiet and unassuming, yet the depth of her Christian character was apparent in her daily life. As a member of the church she was devoted to all its interests. As a wife she was congenial and happy, as daughter, loving and thoughtful, to her brothers, sisters, uncle and aunts a joy at all times, faithful in every relation of life. We cannot understand why one so young with so much to live for should be taken so suddenly from our midst.

Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears;
And there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there we'll understand.

Mrs. P. F. Vaughan,
Mrs. W. E. Lipscomb,
Mrs. C. B. Green,
Committee.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MARCH 27, 1924 No. 13

EDITORIAL — PARAGRAPHS

Bigger barns and bigger storehouses commanded the life of one man about whom Jesus spoke. That man loved to hoard. Costly raiment and sumptuous tables became the key to another life. That man loved to spend. But one was just as big fool as the other. One provided for the future, but in the wrong way, the other lived in sensual enjoyment of the present and came eventually to beg for a drop of water.

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Amos, the ancient Hebrew prophet, declared that not Egypt nor Assyria, but righteousness is the world power. And "the herdsman of Tekoa" saw the truth as it is. For the garners of Egypt have long been empty, and the might of Assyria is in the dust while righteousness alone is able to hold dominion over "the pine and the palm." "Right is might." That is true in both earth and sky. Recent developments at the nation's capital should arouse the American people upon this question of righteousness in our national life. It is time to clean out the Augean stables.

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On March 20 Dr. Charles William Eliot celebrated his ninetieth birthday in Cambridge, Mass., where he received the greetings of the American people, Chief Justice William Howard Taft in person representing the President of the United States and brought from President Coolidge the message of "love, gratitude and respect for one whose long life has been full of constant and eminent usefulness in promoting the welfare of his countrymen." In recognition of his illustrious life, friends of Dr. Eliot have made gifts to Harvard amounting to $1,250,000. These items serve to indicate how this man, who for half a century has been a tall figure in the educational world, passed the day that marked the beginning of his final decade in a life of an hundred years. The mind of this distinguished nonogenarian is still clear and strong and he writes with the same effectiveness as in former years.

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Blessed be memory! It holds on to the pleasant things and lets go the unpleasant; it makes the biggest things the standard of measurement for all. This explains why we are inclined to glorify "the good old days of long ago." This accounts for the fond recollections of early associations. We remember only the biggest apples that grew on the old June apple tree in the orchard—all the rest have been forgotten. The snows of childhood are measured by the snowdrifts of some far off winter's storm. The halcyon days of youth, as memory brings them back, were really not so halcyon as this good friend of ours really pictures them. Disappointments, heartaches, feet weary with the journey, and a thousand perplexities and annoyances have all been buried deep in the grave of oblivion. Consequently the old hymns are the best—

"There is lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the one I used to know,
I sorter want to take a hand—I think of days gone by—
'On Jordan's stormy banks I stand and cast a wistful eye!' "

Money in abundance for picture shows, chewing gum, chewing tobacco, cigars, cigarettes, gas for joy rides and other luxuries too numerous to catalogue in this paragraph. But only complaints of poverty to offer when the kingdom of God puts in its lawful claim. Such is the deplorable habit of too many church members. "About the last thing the Master did when in the temple was to note how the gifts of the people compared with their ability."

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"The Romish hierarchy in America (not all Roman Catholics) is an indivisible part of the hierarchy of the whole Romish church and the hierarchy would burn Bibles in this country as it does in Mexico would close every public school in this country as it is trying to do in Rome, and would close all Protestant churches in this country as it tries to do in Poland and Spain if it had the power to do so." So declares Bishop James Cannon, Jr., in a recent address. And every word is true as Holy Writ. If anybody questions the bishop's statement, let him study the history of those countries where Rome held sway or note conditions now wherever Roman Catholicism has its way. The Hierarchy is in eternal hostility to free speech, free schools, a free church and a free press. It fosters superstition, ignorance and immorality. It is the arch enemy of democracy and American institutions and constantly seeks to get a strangle hold upon our government.

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"Little Orphant Annie" is dead—the same little Annie who gathered the Riley children at eventide about the big fireplace, told them tales of ghosts and witches and at the same time warned them: "An' the goblins will git you if you don't watch out!" It was the genius of James Whitcomb Riley that endeared "Orphant Annie" to the heart of childhood and to the heart of the world in that poem which begins:

"Little Orphant Annie's come to our house to stay,
An' wash the cups and saucers up, an' brush the crumbs away,
An' shoo the chickens off the porch, an' dust the hearth an' sweep,
An' make the fires an' bake the bread, an' earn her board an' keep."

At the age of ten the little girl, whose name was Mary Alice Smith, came to the Riley home near Greenfield, Indiana, to live "an' earn her board an' keep." Mary Alice married a farmer by the name of Gray and Mrs. Mary Alice Gray, for some years a widow, died the other day at the age of 73 in the home of her only surviving daughter, Mrs. L. D. Marsh, in Indianapolis. Somehow, the new made grave of this aged woman takes us back across the years to the time when this tiny, elfish girl in the spare hours at the close of day sat by the dim light of the old fireplace and told stories to little Jim and the rest of the Riley children. Her stories doubtless kindled the slumbering fires of genius in the childish heart of the great "Hoosier" poet and the memories of her early years perchance increased his love for little children.

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A. W. PLYLER.....Editor
T. A. SIKES.....Business Manager

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Six Months.....1.00
To all preachers of the Gospel, year.....1.00

THE CHURCHES AND BATTLESHIPS

Dr. John J. Tigert, United States commissioner of education, said in a recent address that only one-fourth of one per cent of the income of the people of the United States is contributed for the support of all the churches of this country. This includes all contributions for religious work at home and abroad.

Yet some people complain because the church costs so much, when, in fact, it is the least expensive of any of the great agencies for social betterment, to say nothing of its primary work, which is personal salvation.

One of the latest battleships, the West Virginia, cost $27,000,000. A battleship is only an engine of destruction which in a few years, probably, without ever having been called into service, will be sent to the scrap pile. Yet the West Virginia cost more than our church has contributed in five years for the Centenary, and almost three times as much as we are attempting to raise as an endowment for worn out preachers, their widows and orphans. But we hear no complaints about millions for battleships.

The North Carolina conference last year reported for all purposes $1,637,675 and the Western North Carolina conference reported $2,155,038, which makes a total for North Carolina Methodism $3,896,713. According to the rate we are going it would require almost seven years to raise enough to build one battleship like the West Virginia. War, which is hell, is costly, but salvation through Jesus Christ comes at small cost in dollars and cents.

THIRTY THOUSAND IS THE GOAL

What could be of more real service to 30,000 Methodist homes in North Carolina than the North Carolina Christian Advocate? The cost of it is nominal and the ultimate good accomplished would be maximum. Can it be placed in that many? Certainly it can. Anything that is undertaken by North Carolina Methodists can be done. Why not follow the example of Rev. Z. Paris and have an Advocate day in every Methodist church in North Carolina during the month of April, and follow the efforts of that day with an every member canvass for the church paper? It would pay the pastor and board of stewards in dollars and cents.

Rev. S. E. Mercer of the Weldon district is offering five dollars in gold to every church which secures as many as fifteen new subscribers and seventy-five per cent of the renewals in the church. That is fine and doubtless will produce results. Most of the districts are working on the Culbreth plan.

The following card was received from that great soldier and prince among preachers, Rev. R. M. Hoyle: "Our check has gone forward for the superannuate endowment for the full amount for this year. We have started the Advocate campaign. The rain is hindering me today, but when the weather settles up I will finish." There is no uneasiness in this shop about the charge that is served by Brother Hoyle. He has a fine list of subscribers and keeps them up to date.

That popular pastor who served Edenton Street for five years and is now in his first year at Trinity, Durham, Rev. W. W. Peele, writes that he is going to make the "Advocate force smile" in a few days at the list of renewals and new subscribers that he is going to send to the office. When Peele says he is going to do a thing it will be done.

During the week we have good lists from Rev. B. E. Stanfield, of Jonesboro; J. C. Whedbee, of Oriental; Miss Mary Elizabeth Peacock, of Lexington, who is representing the Epworth League, that organization being in charge of the Advocate campaign in that city; E. N. Crowder, of Waxhaw; M. F. Moores, of Reidsville; Mrs. R. A. Rogers, representing First church, Albemarle; Mrs. Leon S. Rives, in command at Greenville; Mrs. Parker Holmes, of Forest City, and others. We hope the list will increase from week to week until the first of May.

Put the campaign in the hands of the Missionary Society and before May 1 the North Carolina Christian Advocate will be back on the top rung. The Alabama is there with us at this time, but we are terribly crowded with two up there. Brother Preacher, tell the good women that you will give them ten per cent on all money they collect for the Advocate and turn the list over to them, and just see what they will do.

We receive letters nearly every day telling us that the Advocate is better now than it has ever been. Let's make it better by putting it into thirty thousand Methodist homes.

That friend of humanity and consecrated Christian gentleman, Bro. G. F. Ivey, of Hickory, sent us a check for $25 and directed that it should be used in sending the Advocate to poor people and those who want it and are not able to pay for it. We could use to fine advantage many more such checks. Who will follow Brother Ivey's example, if not for that amount for a larger or smaller?

"THE SELF-SUPPORTING STUDENT"

Dr. R. H. Bennett, secretary to Department of Ministerial Supply and Training and Life Service, M. E. Church, South, writes:

"The Self-Supporting Student is just off the press. I have had it printed because it teems with suggestions to students for financing themselves through college. As you notice it is written in racy style and will read itself. It ought to be in the hands of many of our young people. I can think of no better way to do this than for you to call attention to it in your columns. I think your calling attention to this opportunity for information may help many young men and women to a better equipment for life. It will be sent free to those who write for it."

Let the young people of our church write 810 Broadway, Nashville, Tenn., and get this pamphlet. It is just about at the top, as good interesting reading matter even if one should not think of taking advantage of its suggestions. But many of those who read this booklet will have their feet turned into pathways that tend upward and they will learn to laugh at difficulties which once were encountered with fear and trembling. Be sure to order this booklet, which will prove of unusual value to all young people.

$10,000,000 FOR GERMANY

The House by an overwhelming majority has voted $10,000,000 to feed the starving Germans. That seems to be good religion. "If thine enemy hunger feed him." And what is good religion is good business. It will furnish a market for some of the products that the farmers have for sale. It will, also, help to restore cordial relations between the German people and this country. It is at the same time an answer to the call of humanity. When our barns are full we should not allow women and children in Germany to perish for want of food. It may also save the German government from bolshevism and enable the people to pay at an earlier date the war claims that they should and must eventually pay. We are not for a moment willing that Germany should escape payment for the disasters of war inflicted upon other nations, but that is an entirely different proposition from giving food to the hungry and starving.

THE MEETING AT LEXINGTON

"The memory that prevents, the memory that heals and the memory that damns," was theme of Dr. Ashley Chappell's sermon last Monday evening at Lexington where the Methodists church was packed with interested listeners. The speaker rejects abstractions and utilizes the concrete in the presentation of his subject. He is vivid, evangelical, appeals to human experience, and drives with speed from text to the final word.

The "Wisdom Sisters" of Missouri are delighting the Lexington people with their singing and the personal attractiveness of these Christian workers have charmed all who have come to know them. Mr. Clyde Sparks, who spent twenty-seven months in France and much of that time in the front line trenches, leads most effectively the congregational singing.

Up to Monday night when we attended the services which was the end of the first week of the meeting, thirty-two had joined the church and the meeting is to continue through next Sunday.

The problem is to take care of the congregations. They overflow the Methodist church every evening. Last Sunday night the services were held in the theatre just across the street from the church and the attendance numbered 1500. Evidently, the revival is being attended by excellent results.

STATISTICS OF THE RELIGIOUS BODIES IN THE UNITED STATES

The religious bodies of this country have a total membership of above 45,000,000, according to figures compiled by Dr. H. R. Carroll, experienced church satistician. This shows a gain over the previous year of 680,015.

The aggregate membership of the evangelical bodies has reached 27,812,898, a gain for last year of 493,161. The Roman Catholics figures are given at 15,750,260, an increase for the year of 138,616. These figures fail to give encouragement to the idea that this country is to be overrun by Roman Catholicism.

The Methodists still maintain a lead over all other Protestant churches with a total membership of 8,622,838, which is an increase of 87,683 over the previous year. The Baptists come next with a total membership of 8,237,021, having a gain for the last twelve months of 192,520. These figures show that decidedly more than half of the membership of the evangelical churches in the United States are Methodist and Baptist.

It is of interest to note in this connection that the Unitarians reported a loss of eight churches and 16 ministers, the loss by Universalists was 199 churches and 45 ministers. Evidently, the denial of the Deity of Jesus Christ and the idea that all men are headed toward salvation does not foster the growth of the churches.

Prof. R. L. Flowers, treasurer of Trinity College and, also, head of the Department of Mathematics, has returned from Philadelphia, where a little while ago he underwent a major operation, and expects to take up his work the last of this week. The physicians assured Professor Flowers that he need expect no further trouble since the operation. The college faculty, the student body and his friends everywhere will rejoice to know that he is well again.

The pages of Zion's Herald, the official organ of the A. M. E. Zion church, is rich in the descriptions of ministers of the gospel especially of those in action. Here is a sample of these descriptions:

"Dr. Shaw begins his sermon in a conversational tone and talks deliberately. But as he warms up he talks more rapidly, and moves rapidly back and forth across the pulpit, gesturing vigorously. His voice swells and grows in volume, until it sends out trumpet tones that could easily fill the Coliseum in Chicago, Madison Square Garden in New York, and the Harvard Stadium. It is then he thrusts his finger forward or utters a climax with uplifted arms that people rise up in their seats and shout or run up and down the aisles."

Let's make it 30,000. What you say?

PEOPLE AND THINGS

"We are in the midst of an effort to raise the six hundred dollars debt on the parsonage, and intend to burn the note the first Sunday in April."—D. A. Petty.

Prof. M. T. Hinshaw requests us to announce in the Advocate that Dr. D. V. York of Altus, Okla., is coming to this state for the purpose of assisting our pastors in their revival work this summer. He is now available, and any one needing his assistance write him at his home address, or address him at Rutherford College.

Rev. L. H. Griffith, pastor of Albemarle circuit, Methodist church, informs us that the congregations of Bethesda and Zoar churches are planning to unite and to build a handsome church on a site yet to be located—probably in the vicinity some four miles south of Albemarle on the Norwood road. The material in both old churches will be used so far as possible, and a $5,000 brick veneer edifice is in mind.—The Press.

Rev. J. W. Bouldin, Concord Depot, Va., is the author of a pamphlet with the title, "Gabe's Trial." It is the story of the trial of a colored preacher for teaching the doctrine of evolution. It is in the dialect of the uneducated colored man and will be of interest to people who are interested in that style of writing and in the present day discussion of the doctrine of evolution. The pamphlet may be had of Lamar and Barton, publishers, for the small sum of 25 cents.

Mr. James Spruill, a prominent farmer of Oriental, Pamlico county, died at his home March 19, after several days' illness with pneumonia. The deceased was 67 years old and the father of 12 children, one of whom is Mr. J. F. Spruill, of Lexington, who is solicitor of this judicial district. Mr. Spruill was an influential citizen of his county and his children are making a fine record in life. To these and to the good woman who has walked by his side through the years we extend deep sympathy.

Mr. Leroy A. Smith has favored our readers with the following account of a most delightful banquet tendered by A. B. Saleeby to the Baraca class of First church, Salisbury, on the evening of March 18. Among other things he says: "The principal address of the evening was made by Rev. Dr. J. E. Abernethy of Charlotte, whose theme was "Manhood." There was a number of other items on the program, both musical and otherwise, including a humorous reading by Mrs. E. H. Miller, several songs by Mrs. Ernest Beaver, and talks by a number of others, including Presiding Elder T. F. Marr, Mr. D. A. Beaver, A. L. Smoot, N. W. Collett, Rev. J. F. Kirk, and a "pun" reading that embraced many names on the roll of the First church by Mr. Leroy A. Smith. The banquet was the result of a challenge made by Mr. Saleeby some weeks ago to the effect that when the class attendance reached 150 he would give a banquet to the entire class. Several Sundays ago it went to 167 and Mr. Saleeby made good his promise."

"To Advocate readers: I want to put in a demurrer to that 'request us' business in the last issue. 'I deny the allegation and defy the alligator.' In sending in my 'renewal' I thought to toss a little bouquet—the ladies won't do it—to our gifted editor to cheer him in his lonesome bachelor musings over lost opportunities. It embarrasses me to have my friends think I am begging to see my name in print. But maybe I am taking the matter too seriously. Possibly it was a blunder of 'the devil.' If so, writing 'the devil' first would express my appeciation of it. Then again, it may have been an inadvertancy, in which case I would be pleased if the inadverter would advert and set me straight with the Advocate folks."—J. D. Hodges. Our good friend, Prof. J. D. Hodges, seems to be in fine glee because of "requested business." The fact is, we appreciated his bouquet more than we can tell and presumed that he would be glad to get on "the housetop" and proclaim the same to the public. Our promise now is never to use the word "requsted" again. If Professor Hodges will come to Greensboro and take dinner or spend the night with us we will let him know that as to being a bachelor —"them days is gone forever."

Rev. H. M. North of Rocky Mount, N. C., is this week assisting Rev. W. L. Sherrill in a meeting at Leaksville.

"Our daughter, Marion Euzelia, and Mr. Robert Huston Morrison, were married this evening (March 25, 1924,) at 8:30 o'clock, High Point, North Carolina. Rev. and Mrs. T. J. Rogers. At home 456 Arlington Street, Greens boro, N. C."

Brother H. M. Blair, who is confined to his home since returning from the hospital where he underwent an operation several weeks ago, is able to sit up the greater part of the day and he thinks that his strength is increasing. He would enjoy letters from his friends throughout North Carolina.

Rev. W. L. Scott, pastor at Ramseur and Franklinton, was in our office a little while Tursday getting everything in shape for the Advocate campaign in his charge. Scott makes careful preparation and then goes in expecting the largest success. That is the right way to do.

A successful revival at Rutherford College closed last Sunday night. Rev. T. C. Jordan of Bethel church, Asheville, did the preaching except the last two days, when President M. T. Hinshaw preached. More than a score professed conversion and sought better spiritual equipment for better service. Prof. George Hawks led the singing. Brother Jordan's work was most acceptable.

Has anybody found a lost cat? If so, it may be the property of President Coolidge. A few nights ago a call went out by radio from the White House that his pet tom cat had gotten lost in a snow storm. If anybody finds a cat who says that his home is with the President of the United States, please return him to the White House. The cat may not be lost. He may have gotten tired of the smell of oil and ran away from Washington.

The Methodist people at Englehard, where Rev. E. J. Midgett is the pastor, are working hard to build a new church and are in great need of some help from the outside. We trust that the readers of the Advocate will give heed to the following appeal from the Ladies' Aid Society of which Mrs. Sallie Spencer is president and Mrs. W. E. Clark, treasurer. These good women say: "We have been trying to build a new church, which will be an honor to Methodism in our county when completed, but we are few in number and financially weak. We have our church shut in but have no floors, windows or doors—in fact, nothing has been done on the inside. The old schoolhouse we have been using as a place to worship in has been sold and when school closes the last of April we will be out doors. Our people have struggled hard, made sacrifices, and have exhausted our means."

Where there is a will to get together, the two Methodisms right now find a way. Holdenville, Okla., had a Methodist Episcopal church and a Methodist Episcopal Church, South. Last December they united, our society going to the Southern body. At that time Dr. Louis M. Potts, superintendent of the district, was present and assisted in the legal phase of the union, and the entire proceedings were so harmonious that the members of the official board were inspired to extend the presiding officer an invitation to visit Holdenville and deliver a sermon in the near future, which was accepted. Sunday, February 10th, Dr. Potts carried his promise into effect. He found a fine body of people and was pleased to note that the union of the two churches was a real "marriage" and that the two congregations were "one." We found our pastor, Rev. R. A. Brigham, working in fine harmony with Rev. J. C. Curry of the South church and that all the interests of the kingdom were furthered by the joining of these two congregations.—Central Methodist.

TO THE CHARGES IN THE WELDON DISTRICT

I have the privilege of offering five dollars in gold, in addition to the regular ten per cent commission which the Advocate allows, to any charge which secures fifteen new subscribers and seventy-five per cent of renewals. This is a most fair and liberal offer, and it is made with the hope that the Advocate may be placed in every Methodist home in the district. This work may be done by the pastor, Epworth League, Missionary Society, or any organization of the church. We shall expect a fine Advocate report at our district conference which convenes in Scotland Neck on the evening of the twenty-third of April.

S. E. Mercer,
Presiding Elder.

MR. W. G. NEWELL DEAD

Mr. William G. Newell, of No. 10 township, Cabarrus county, died at his home there Tuesday night at about one o'clock. His health had not been good for some time, but he had been acutely ill only since last Sunday. He was 74 years old on the 5th day of last November.

Surviving the deceased are his widow, Mrs. Caroline Hudson Newell, and the following named children: Jake F. Newell and J. Cliff Newell, both of the Charlotte bar; Richard E. Newell, of Cabarrus county; Rev. W. A. Newell, presiding elder of the Winston-Salem district of the Methodist Episcopal Church, South; Mrs. R. L. Rogers, of Bishopville, S. C., and Miss Mayme Newell, of Cabarrus county. Another daughter, Mrs. Margaret Newell Linker, died several years ago.

Mr. Newell was prominent in his own county and community, having served for 30 years or more as justice of the peace, and for four years as a member of the board of county commissioners. He was a member of the Bogers Methodist church and always took great interest in church and Sunday school work. He resided on the ancestral home place, inherited from his father, Capt. John H. Newell, title to which has been in the Newell name since the original grant to Francis Newell at about the time of the Revolution.

The funeral services took place at Bogers Methodist church, near Flows, nine miles south of Concord and 22 miles from Charlotte, Thursday at 11 o'clock a. m., the services being in charge of the pastor.—Charlotte Observer.

COMMITTEE ON GENERAL CONFERENCE ENTAINMENT

The General Conference of 1922 appointed a committee to arrange for the meeting place and entertainment of the General Conference of 1926. The committee is composed of Rev. S. H. C. Burgin, D. D., San Antonio, Texas; Rev. R. S. Satterfield, Nashville, Tenn.; Mr. W. E. Brock, Chattanooga, Tenn.; Mr. W. R. Cross, Salem, Va.; and Judge J. M. Rogers of Savannah, Ga. This committee is called to meet in Louisville, Ky., on May 1, 1924.

For good reasons the committee is not inviting representatives from cities asking for the conference to come before it at the meeting in Louisville.

At the proper time the committee will give every city that desires to entertain the conference a chance to be heard. The offers of all will be carefully considered.

S. H. G. Burgin, Chairman.
R. S. Satterfield, Secretary.

E. E. SNOW APPOINTED PASTOR AT RURAL HALL

The following may be of some general interest. Edward Everett Snow, of Mt. Airy, N. C., has been appointed pastor of Rural Hall charge for remainder of conference year. This charge was made vacant about three weeks ago. Rev. A. G. Canada, who was appointed to this work at our last annual conference, quit the charge without any official release. Brother Snow finished the full course at Trinity Park. Since that time he has had four years' experience as bookkeeper in the Bank of Mount Airy, and during this time has just about completed a course in common law which entitles him to the LL.B. degree.

He has already filled four of the appointments on that work and preaches well. He will ask for admission on trial at our next annual session. He has the full confidence of all the people of Mt. Airy.

J. H. West.

OUR ANNUAL MEETING

Already the minds of our missionary workers of the Western North Carolina conference are turning with eager interest towards Statesville, where our annual reunion will be held April 29-May 2. As the time is drawing near, and our kind entertainers will have many hospitable plans to put into effect, we urge all the auxiliaries to elect as early as possible their delegates, and to send promptly all names of representatives to the chairman of the entertainment committee, Mrs. J. L. Sloan, Box 106, Statesville, N. C.

Mrs. Lucy H. Robertson, Pres.
Mrs. H. A. Dunham, Cor. Sec.

One more month of the campaign. Let's make it the biggest month in the history of the Advocate.

WHERE SUMMER SPENDS THE WINTER—II

By W. E. Poovey.

"Dodging" Through Florida on N. C. Air.

Twenty-two hundred miles without a flat tire is good luck. Two cents a mile for a family of four is economical transportation. Thirty-five miles an hour clear across the state of Florida is good time.

It was an easy two-day trip from Miami to Tampa and all except about fifty miles of the distance was on paved roads. An interesting link on this fifty-mile gap was seventeen miles across the everglades on a string of flat cars shoved ahead of a dinky engine, while on either side of the track turtles and alligators could be seen basking in the sunshine. In a few months, however, a paved road will span this swamp, making a six hour drive across the state on bitulithic.

The trip from Kissimmee to Tampa is through the future citrus fruit section and also through the chief trucking district. Miles of orange and other citrus groves hedged the highway on both sides, stretching away as far as eye could follow the rows. Miles of vegetables of all kinds filled in the gaps. Acres of strawberries crimson with ripening fruit, which was offered at the roadside at fifteen cents a quart. Lakeland is in the center of this winter paradise. Tampa with a population of 100,000 is the industrial and commercial metropolis of the West Coast. A boat trip across the bay to St. Petersburg was worth while. A seven-mile white way from bay to gulf blazes the path of future bigness of this Sunshine City, and a causeway of concrete almost completed will reduce the driving distance between Tampa and St. Petersburg from sixty to sixteen miles.

The West Coast is more substantial in business and religion than the East Coast. The crowds that overrun the East Coast resorts seem pleasure-mad and money-crazy. The Southern Methodist church is not keeping pace with other lines of porgress on the East Coast. Tampa has three strong churches and five others growing in strength, while Miami has only one strong church and two other struggling mission points. The most popular church in Miami is the White Temple, an M. E. church. In Melbourne, a rapidly growing resort city of several thousand population, half way between Jacksonville and Miami, has not a single Southern Methodist church. When the son of the lay leader of the W. N. C. conference locates in a place of this size in Florida and seeks for a Methodist church home, he is forced to join the Northern Methodist church. I was present on the Sunday night that his church letter was announced, and the sermon I heard was a very inferior one. In the lake district one sees representative Southern Methodist structures. At Lakeland one's heart is stirred with pride at the sight of the beautiful campus and buildings of Southern College. Adversity seems to have been the prosperity of this college.

The trip through North-Central Florida by way of Leesburg, Ocala and Gainesville was made with mixed emotions. While driving over the excellent sand clay highway with exhiliration, I passed out of the citrus fruit district. I drove for ten miles through sparsely timbered sand barrens. What was my disgust, when in the midst of this dreary stretch of territory I found an array of white-washed post with the names of streets, avenues and boulevards printed upon them. There was not a sign of human habitation anywhere, nor had a tool been laid to sand or tree, and yet in wide capitals was the statement heralded to the traveler: "This is Polk City." Some "wildcat" land speculator conceived the idea of capialized the progressive spirit and growing popularity of Polk county, which is in the very center of the citrus section. But this city by the roadside without a citizen or an opened street is miles north of Polk county. If some Tar Heel Methodist layman has bought a corner lot on Boston Boulevard in Polk City (?) I suggest that he take his pastor a long for company while he is homesteading his claim, and also that he carry along a musket to keep the wildcats from coming down the chimney at night.

Leesburg is one of the livest little cities in Central Florida. Sumter county in which it is located has issued a million dollars in bonds for putting blacktop on its roads. The memory of the late Bishop Morrison is held sacred in this little city, where he spent is last years.

One of the wonder spots that we visited on our way north was Silver Spring near Ocala. The surface of the spring is several acres in area. It is fed by an overflow from several subterranean caverns. In places it is nearly a hundred feet deep, and yet the water is so clear that one could see the particles of silver sands in the bottom of the deeper basins. Moss, ferns and a variety of beautiful submarine foliage made fitting background against which to study the finny tribe that swarmed beneath the glass bottom of the small boat. The only "moss-back" I saw in Florida was in this spring. A turtle of unusual proportions had his shell covered with growing submarine moss over an inch long.

Some of the "moss-back" spirit was very much in evidence in some sections of Georgia. I requested a policeman at the county seat to arrest the commissioners of Jasper county for false pretense when they came to town, because they only pretended to have roads. The route on the road map marked "A" runs through Jones county, but it ought to be marked "Z." Georgia is ten years behind North Carolina and fifteen years behind Florida in road building. They blame it all on the boll weevil. But instead of leaving their farms to wash away and grow up in weeds, many land owners have set out peach and pecan trees and by modern methods of dairying and trucking, laugh at the boll weevil while they prove that Georgia can be made a vertiable paradise without King Cotton.

The "moss-back" spirit seems still to dominate the South Carolina legislature, but progressive counties like Spartanburg and Greenville on account of continguity to North Carolina have caught the good roads spirit and are extending a real welcome to the tourist in the nature of their highways that come to the county line to meet you.

But it was good to get back in sight of the Blue Ridge again, and to be ready to welcome Summer when she returns from her vacation, too.

IMMERSION AND INFANT BAPTISM

Water baptism was no new ceremony at the time John came baptizing in the wilderness.

Our immersion friends seem not to have learned this fact. Let them read their Bible more closely and they will learn that the ancient church was perfectly familiar with the rite of baptism as a ceremonial in many religious services. If anyone should entertain a doubt about these ceremonies being baptisms, let them see John 3:25-26. Paul in Heb. 9:10 directly calls them "baptismois" (Greek), baptisms.

"Divers washings"—divers baptisms.

Read also Mark 7:4; Luke 11:38. Here you see the Jews always baptized on coming from the markets and before eating. Do you think every Jew plunged himself feet, head and ears into a great tank of water three times a day or every time he went to the table? What absurdity! But no more so than to think now of a man who would go to the river or creek to take a plunge just before breakfast, dinner and supper; and this, too, every day for a lifetime. Yet Mark vii. 4, Luke xi. 38 say that they always washed or baptized before meals. Here now are three great apostles, Mark vii. 4, Luke xi. 38, Paul, Heb. ix. 10—all calling these Jewish washings, which could only be done by pouring or affusion, baptisms. No immersion anywhere about here. See also the law of laver baptisms (Ex. xxx. 17-21). The Jews were great believers in baptism. They never went to worship without baptizing. They baptized many times a day in their homes, but never by immersion—always by affusion. See Dr. Ditzler on baptisms, chapter vii, "Baptisms out of the Laver." The Apostle Paul expressly calls them baptisms (Heb. ix. 10), "baptismois"—baptisms. These are good authorities.

The Old Testament writers are as clear as it is possible to be on the mode of this baptism. Here we had just as well remark that water baptism has always been used as a sign or symbol. Now turn to Ezek. xxxvi. 25: "Then will I sprinkle clean water upon you, and ye shall be clean." In this ceremony, which was for national cleansing, water was used in baptisms as a symbol of purification, representing the great purifying work of the Holy Spirit.

But how about the mode? The element, the text says, is water. The immersionist accepts that. But the same text says that water was "sprinkled" on them. Is it not astonishing that the immersionist cannot spell that word "sprinkle?" And then if it is spelled for him, somehow he can't pronounce it. But it is there nevertheless, and will stay there to the confusion of the immersion theory forever.

"Then will I sprinkle clean water (Ezek. xxxvi. 25).

Again, read Isaiah lii. 15: "So shall he sprinkle many nations." Here is "sprinkle" again. Our immersionist cannot stand it any longer. He says it does not refer to baptism at all. But read John iii. 25-26; also Heb. ix. 10. Here the Apostle Paul and John's disciples plainly call these purifying ceremonies with water—baptisms. Here, then, we have our immersion friend saying that "sprinkle, pour, wash," do not mean baptism, and on the other hand John's disciples and St. Paul positively calling these ceremonial acts of purifying baptisms. That is, to be plain, the Apostle Paul says that "sprinkle, pour, wash," is baptism. Choose ye between authorities—the modern immersionist or Paul, the inspired apostle of the New Testament.

Read again Num. viii. 7, xix. 18-20; Isaiah lii. 15; Ezek. xxxvi. 25—"sprinkle," "sprinkle," "sprinkle."

Don't fail to keep your Bibles by you and read carefully these references, remembering that Mark, Luke and Paul called these purifyings baptisms. I would insert them here but it is best for you to read them from your own Bibles. I could multiply texts, if all these are not sufficient on the mode of baptism.

We will talk a while on infant baptism, as that is what our immersionist friend wants to hear.

1. We have seen that God had a church for nearly two thousand years before the birth of Christ. (Gen. xvii.) Paul calls it a church, Heb. ii. 12. Luke calls it a church, Acts vii, 3-8.

2. We have seen that God admitted infants to membership in that church (Gen. xvii. 10).

3. We have seen that God put the lambs into the fold, and we have not seen where he put them out.

4. We have seen that our blessed Lord was admitted to membership in the church at eight days old (Luke ii. 22).

5. We have seen that Jesus did not put the little children out, but said "Suffer the little children to come unto me, and forbid them not" (Mark x. 14; Luke xviii. 15).

Now, my dear immersionist friend, what more proof do you need about infant baptism. If you want any more I will try and help you out all I can.

Dennis Conley.

TRIES TO SET THE BAPTIST BROTHER RIGHT

I have been using the American Standard version of the New Testament for fourteen years, and wish to say that the translators gave no sanction or endorsement to immersion for baptism. For example, in Matthew 3:11, John is represented as saying, "ego baptizo humas en hudati," (also Mark 1:8 and John 1:26) the translation being, "I indeed baptize you inwater," or as the footnote says, "with water"; the two words thus being made interchangeable; while in Luke 3:16, Acts 1:5 and 11:16, the American translators represent John as saying, "I indeed baptize you with water," the Greek being "ego baptizo humas hudati." On this verse Fairfield comments, "In this last form hudati can be nothing else but the dative of means, or instrument," since the noun is not preceded by the preposition en. You will see that the translators add no footnote here giving sanction to en, and therefore with is the only translation. And if so in Luke's version, then in the whole New Testament, for they do not conflict.

As to a case of infant baptism our Lord says in Matthew 18:5, "And whoso receiveth one such little child in my name receiveth me." Now the only formula that Christ has given to the church to receive any one in His name is the formula of baptism. When I baptize a child using this formula, "in the name of the Father, and of the Son, and of the Holy Ghost," I receive it in His name; therefore I receive Him. Therefore infant baptism must be authorized by our Lord himself; and would it not be an omission of duty to neglect it?

There is no evidence that the disciples with whom our Lord communed were baptized when they communed.

These lines were suggested by Mr. Conrad's reply to your editorial, and I am just sending them to you. You may use them as you see fit, but I do not think that a wrong impression should be spread among the public that the American Standard version of the Bible is on the side of the immersionists when the truth is that it is completely to the contrary.

A. J. Burrus.

SOME EARMARKS OF METHODISM RECALLED

By W. R. Ware.

The writer of this article had the good fortune to have as his pastors in the formative period of his life Drs. J. W. North and H. T. Hudson—great and holy men they were who left their imprint for God and Methodism wherever they went. Such apostolic men as Brothers E. W. Thompson, George W. Ivey, Samuel Leard, L. S. Burkhead, W. M. Roby, J. S. Nelson, and that truly great layman, Dr. Jas. H. Carlyle, occasionally came the way of this fortunate youth. Their preaching, manner of life and conduct in the home can never be forgotten. The quarterly meetings preceded by fast day on Friday, the Sunday morning love feast behind closed doors, and the Lord's Supper were occasions of great spiritual power and profit. The elder came in time and remained long enough to emphasize the spiritual interests of the church in the pulpit and in the homes of the people; and the pastor was always present to give encouragement and his influence to these important meetings. How the people, parents and children delighted to hear the elder and the pastor talk until late at night about the great interests of the church, interspersed with jokes and amusing incidents they had gathered along the way. Then came the climax just before retiring—a scripture lesson was read, a song was sung and prayers were offered up to Almighty God. A like service was enjoyed next morning before breakfast. What a good start this gave to the public worship and service of the day; or, if on a day of the week, to the work to be done.

These men, and others, who planted Methodism in our land were men of much prayer. The woods then near the church as well as the closets and altars at home could tell the story. Always on entering the pulpit before preaching they knelt in silent prayer; many in the congregation also did this. There was a holy hush pervading the congregation until these private devotions were ended. The preacher always knelt and the church members knelt in the public prayer. What would the people have thought if the preacher had neglected either of these forms of worship? It was regarded an indication of spiritual coldness or a sign of backsliding for a member of the church to sit in a Methodist church in time of prayer. A stranger or an occasional worshipper could tell that he was among "a peculiar people."

These men of God were serious men and they looked upon life seriously. They regarded the ministry as a high and holy calling. The people looked upon the preacher as a man set apart, different and distinct from all other men in that he, in a special sense, represented God and was the herald of the Lord Jesus Christ. They were a holy brotherhood, recognized and called brother. This was a custom peculiar to Methodism. The burden of souls weighed heaviest upon these prophets of God. They wrestled in prayer to God for strength and power to meet their responsibilities. Dr. North referred to above was accustomed to spending an hour alone in prayer just before preaching. Dr. C. W. Byrd when presiding elder of the Shelby district was guest at the pastor's house (Rev. J. Ed. Thompson) one Wednesday evening. Dr. Byrd had been asked to conduct prayer meeting that night. After supper he asked Brother Thompson in the presence of the writer if he had a room where he could be alone with God for a while before going to church for the service.

My brethren, are these ways and customs of our fathers forgotten and neglected by any of us? In this day of rush and crowded conditions and a multiplicity of cares and growing interests of a great and mighty church, advancing in much that is good and great, are we taking pains and time to lay stress and emphasis where they are most needed, upon the vitally spiritual life of our people? The people look for and want preaching not only at the regular appointments by their pastors, but at the quarterly and district conferences, and they are entitled to it. Every interest of the church is important, but "it pleased God by the foolishness of preaching to save them that believe."

Of course the features of an individual are not the individual himself. These do not necessarily make the man, but they distinguish him from other men. It would be very difficult, if not impossible, to recognize your best known friend should you meet him robbed of his ears, eyes and nose. You would not know him. Some may say the customs and ways referred to in this article are not Methodism. They are things of the past. We have outgrown them. Perhaps so, but are we the better thereby? Would our fathers who begot us in the gospel recognize some of us and the church where we worship if they should drop in at our regular or special services? Are we losing some of the distinctive marks of earlier Methodism? If so, have we taken on any that are better? My brethren, let us "think on these things."

The following from the March Homiletic Review helped me. I pass it on:

"H. B. Warner, an actor of considerable note, finds it necessary to be in his dressing room at least forty-five minutes before curtain, for the one express purpose of getting into mood for his role. If this be true for those 'taking parts' seriously, how much more forceful the necessity for the preacher to secure some means of private communion before he attempts to lead in public worship. How many attempt that sacred office after a hasty departure from a home flurried by the usual Sunday morning up-setness? Arrived at the church, there is a quick consultation with the organist, the head usher, the deacon, and the janitor; a hurried glance at noes, a pulling down of the vest, a jerk at the tightening collar, and the minister steps forth upon the platform to lead the congregation in prayer.

"No wonder his scarcely concealed nervousness and scattered thoughts are rapidly telegraphed to the congregation and it takes, not him alone, but them as well, half the service time to come into a prayerful mood. No wonder, as he sets the tone, the people's thought flies anywhither except to God. . . . Just such circumstance all too often creates the very thing he most deplores. . . . If he takes the actor's lesson to heart, he will use the half hour preceding the service of worship in meditation and prayer, quietly brooding over the message of the day. Then as he faces the final moment, he will not have to think about 'putting it over.' . . . He steps out to bring a message from the sanctuary because he comes from the sanctuary where he has been talking with God."

Please allow me to say very earnestly in conclusion that nothing in this article is written in the spirit of unkind crticism. Let no brother take it as such. "The love of Christ constraineth us." Zeal for our beloved Methodism prompts the utterance. Reverence for our glorious inheritance and for those whom we received it fill my heart. I would not claim to be a whit beyond my brethren in admiration and love for all these things, but to humbly endeavor to "stir up their pure minds by way of remembrance," praying that every one "may profit withal."

SPRING GARDEN STREET CHURCH, GREENSBORO

For three years Spring Garden Street church has been carrying a debt of $52,000.00. Thirty thousand of this sum with the Jefferson Standard Insurance Company, and twenty-two thousand with different banks. The interest and premiums amounted to such sums as to almost prohibit the church meeting them. On some of the indebtedness as high as eight per cent interest was being paid. This interest consumed almost all the money that could be raised and left very little to apply on the principal. At the rate we were going it would have taken us ten years to cancel the amount due the insurance company, leaving an unpaid debt at the end of that period of $22,000. This would have been more disappointing to the congregation than Jacob's seven years' labor for his wife was to him. About eighteen months ago I began to seek for a better way out of our financial difficulties. There lives at Trinity, North Carolina, a certain Major Bruce Craven. Knowing that he was accustomed to putting through big deals, I went to consult him. To my very great joy he took our cause up and began to see what he could do for us. Within a short time he had secured a loan for us, extending over a period of ten years. With the amount thus secured we have cancelled all of our indebtedness except $4,000. Instead of having to pay eight per cent on the debt, we now pay only six per cent on the entire debt. This loan runs for a period of ten years and is to be paid in annual installments of $4,000 per annum with interest at six per cent. Instead of owing $22,000 at the expiration of ten years as we would have under the former arrangement, we will with the present plan have all the debt paid off. At the close of this conference year we will owe but $39.000.

Major Craven has done for us what very few people ever do. After closing the deal with the Mercantile and Trust Company of St. Louis, Missouri, his commission was $500, but he gave us every penny of the same to be applied on the church debt. I know of no man to whom I would go for advice and help when it comes to handling finances sooner than I would to Major Craven. I am for him first, last and all the time even to electing him to the U. S. Senate. I am not saying this because he did the foregoing for our church, but because I has discovered in him the qualities of a real man. Some day North Carolina will hear from him if she needs real fearless leadership. I have said this because I wanted to and he is too far from me to keep me from pounding this typewriter.

When that glad day comes for the last note to be consumed by the flames in the emancipating of our church from indebtedness, I want to stand by and see the Major consign it to the flames as we sing "All Hail the Power of Jesus' Name." We are under everlasting obligation to you, Major, and generations to come will rise up to call you blessed, because every sermon preached from our pulpit goes to the ends of this state. You have not only helped us, but you have ministered to the great College for Women at whose very gates our church stands.

G. T. Bond, Pastor.

CONSTRUCTIVE EDUCATION: DAVENPORT COLLEGE

He moves surely who moves with a definite aim. To say that yesterday was, and no longer is, is without the province of man; for today and tomorrow are but yesterday modified into new forms. That is to say that yesterday's experience points tomorrow's accomplishment. At Davenport is taught the idea, old but not trite, that tomorrow's work is the result of yesterday's preparation controlled and amplified in the light of today's study. And today is seen as tomorrow's yesterday—the time for a constructive preparation and a shaping of ideas and talents.

In no other part of literature is the immanent and the material, or objective, progress of mankind so well outlined as in the drama of a nation. To know drama, then, is to know the well-springs of human action and to know the logical and concomitant results of any preconceived action. The gaining of such knowledge is one of the primary aims of education.

With these things in mind, the Davenport student body has set about the building of a dramatic club on the campus. Ostensibly the club is being organized "to study and present plays"; but underneath the movement is the realization that the study of drama is the surest way to know human beings. The club is to draw its membership from the most scholarly element on the campus and intends to set a hgih standard of scholarly accomplishment for the whole student body and faculty.

The spread and growth of such a purpose in any student body is worth noticing, for it is the accompaniment of education in the most real sense. Standing flatly on a basis of scholarship, Davenport is moving steadily onward in the propagation of those extra-curricula activities that promote the full development of the individual and prepare him for a place of leadership in his own community. The education that the state of North Carolina has envisioned for its sons and daughters Davenport is inculcating into the lives of the young women who pass through its doors. With no uncertain purpose, confident in its intellectual stability, cognizant that its graduates are fitted to labor and to serve, the college moves steadily forward in its chosen task of contributing to the mental and moral security of North Carolina. X.

It is so easy for observation or exhortation to change in objurgation, that some well-meaning but not thoughtful persons stop advising and drop into mere scolding before they know it.—Bishop O. P. Fitzgerald.

One man will make all human nature seem contemptible; another will exalt it to immeasurable heights of beauty and benignity. So there are men who make it hard, others who make it easy to believe in God.—John W. Chadwick.

MILLS RIVER GOING GOOD

In the very outset let me say that I am due the people of this charge an apology and this letter should have been written at least a year ago. Apparently, I have been very ungrateful, but such was not my purpose. We have been generously "pounded" time and again and it is almost an every day occurrence for these good people to send or bring some of the necessities of life. Such expressions of thoughtfulness and kindness not only encourage a pastor, but during the course of a year amount to a nice little sum of money. A good heater for the dining room has recently been purchased and in addition to that a few of the members of Mills River Chapel presented their pastor with a handsome forty ($40.00) dollar overcoat.

We find here some of the real "salt of the earth" who are ever mindufl of their preacher's needs.

We have recently organized an Epworth League at Mills River Chapel and this faithful, earnest band of workers is an asset to any church.

In spite of inclement weather and bad roads the Sunday schools at each of the churches have been in good working order all winter.

It might be interesting to former pastors to know that Shaw's Creek and Horse Shoe are now united at Horse Shoe. With these two loyal bands working harmoniously together we expect to reap an abundant harvest. We also expect Avery's Creek to come out with a clean sheet and she will not disappoint us either. We have better organization and system in our charge than we have ever had. We expect to do our best for the Superannuate Fund as well as all other matters pertaining to the advancement of our Master's kingdom.

J. O. Cox, P. C.

OF INTEREST TO DAVENPORT ALUMNAE

Just at this time there are two important things for Davenport alumnae everywhere to be thinking about.

For the benefit of those who were not present at our last annual meeting let me tell you of a resolution made and adopted at that time. Where there are several alumnae living in a town or even in a county, that these alumnae form a local association. One such organization has just been formed in Winston. A large number of former Davenport girls from over the county met in Winston a few weeks ago, had a banquet and organized what promises to be a live alumnae association. Mrs. Z. E. Barnhardt (Kate Wagg) was elected president. Delegates were elected to represent their association at the annual banquet in Lenoir during the coming commencement.

Let us have many town and county organizations formed before June 1st. And of course you will not forget to elect delegates to be present in Lenoir for the banquet.

Another resolution I want to call attention to is this: That the alumnae banquet be made an annual affair and that each member attending pay one dollar ($1.00) per cover. It is time to be making plans to attend. Send your name as soon as you decide to be present. The Lenoir alumnae throw open their homes for your entertainment. It is our wish to increase the number of those who attended last year.

Nell Myers Goforth,
Pres. D. C. Alumnae Assn.

WORDS OF APPRECIATION

Ever sweet and precious to us will be the memory of those six years we spent in Fayetteville, N. C. And this memory is made such by the tender and sacred friendships born and grown through these years. During the very serious illness of Mrs. Bundy these friends tied us still more closely to them by their many messages of loving sympathy and prayers for her recovery, along with other expressions of their continued interest, though we had gone from them.

We moved with sad hearts from Fayeteville more than a year ago, and with somewhat the thought that the kindness of her folks could not be equaled elsewhere. However, another thought has come to us, and that of the heartfelt, spontaneous kindness of our Rockingham friends during the same illness, standing unsurpassed by that of any people we have ever tarried with. They seemed to have unconsciously and unselfishly vied with each other in their inquiries and earnest offers of assistance. From day to day most beautiful flowers to make cheerful the sick room and dainty dishes to temper a feeble appetite from them came streaming in. From many sympathetic hearts came assurances of their earnest prayers in words of genuine fervency for her recovery. Quite a number anxiously awaited and embraced the first opportunity to visit and cheer her by their presence and appreciation.

All these evidences convince us that we most certainly dwell in the midst of a people with great big souls that readily respond to calls for human sympathy and helpfulness. We both feel that a failure to make this public acknowledgement of such deeds of noble character by a noble people would be nothing short of heartless ingratitude. So we hereby confess to them in this way our debt of appreciation that constrains us to much effort in an earnest endeavor to pay during our further stay among them. God bless, prepare and keep them till that brighter, everlasting day that He will some time make to dawn on the heads of all His faithful ones.

J. D. Bundy.

GREAT DAY AT SPRAY

The Methodist Episcopal Church, South, at Spray had a great day Sunday, March 9th, holding an all day church institute.

The Sunday school commenced at 9:45 a. m. with music by the Kircheis orchestra, followed by devotional exercises and singing of familiar hymns. Then an inspiring address by Mr. O. V. Woosley, conference Sunday school field secretary, was given on Sunday school work.

At 11 o'clock the church was well filled and special music was rendered by the orchestra and choir, followed by devotional exercises and another address by Mr. O. V. Woosley, which was an inspiration to the adult Sunday school members as well as the whole church.

Dinner was then served in the adjoining class rooms, cafeteria style, when every one, old and young, were well satisfied with delicious chicken and ham, pickles and salads, sandwiches and pies and cakes with coffee. A social hour was enjoyed by all and a short conference for Sunday school officers and teachers was held, discussing the district Sunday school institute.

At 1:30 the afternoon session commenced with special music and song, the choir being assisted by the Draper male quartette, after which Rev. L. B. Hayes of Park Place church, Greensboro, gave a live address on the financial problems of the church.

The evening service was given over to the Epworth League and the record of the day was kept up with a splendid attendance, good music and an able address, Our Young People of the Epworth League, by the pastor, Rev. C. W. Bowling.

The pastor and committees are to be commended for the day's success, as well as the ladies of the church for the splendid way they responded in providing the eats.

Better and bigger results are expected in every department of the church for that day. X.

One more month of the campaign. Let's make it the biggest month in the history of the Advocate.

Let's make it 30,000. What you say?

FORGOTTEN MAN REMEMBERED

Yes, I have been remembered. You know I said in my last letter to the Advocate that I was one of the forgotten men, so I will have to correct that statement. The dear people of Boardman sent Bro. E. Stone over to let me know that I was remembered by them. He came with his car packed with all kinds of good things to eat—enough to last many days. Yes, a regular pounding. I stood up to them like a man, if I was lame in my right arm; so no one was hurt. The car might have been, for they know how to pack one when they start out to pound a preacher. May God bless every one that had a hand in the job. I will be glad to see them come any time. Brother Frazier, our pastor, is missing the good poundings; he has no wife to cook for him. I am the lucky one. My heart sings a thanksgiving song. Come to see me, brothers, and help me enjoy the good things. May God bless you all.

J. F. Usry.

OVER THE TOP

It might encourage some one else to know that two of the churches on the Shelby circuit have gone over the top on the Endowment fund. Salem, one of my weakest churches, through the zealousness of Bro. J. N. Smith, went over the top a month ago. Last Sunday we had with us Hon. J. Rone Davis of King's Mountain, who presented the Superannuate Endowment fund to the church at El Bethel and they went over with a whoop.

We have adopted the plan of presenting it on its merits every year, instead of asking our people to tie up for five years. We believe it will work. B. Wilson.

GOD IS THE AUTHOR OF SIN

Referring to Bro. D. L. Earnhardt's reply in the Advocate for November 1st last, protesting my statement that God created sin, Brother Earnhardt is right in quoting Gen. 1:31, which reads: "And God saw everything that He had made, and behold, it was very good."

God up to that time had not made any distinction between good and evil. However, I would like to refer Brother Earnhardt to Gen. 2:17, which reads: "But of the of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." I do so wish that Brother Earnhardt would bear in mind that when God saw what He had created was good, He had no reason to see otherwise; but immediately when God pointed out to our first parents the trees of good and evil He then established His law which is good and He also established the law of the devil which is sin. If God had not made the distinction betwee nthe trees of good and evil there would be no need of man being his own free moral agent, as He would naturally have to be good which is God, not knowing that which offends his Maker.

However, I do not base my opinion that God created sin from any particular chapter or verse in the Bible, but my thought is concluded on theology as a whole. Harry Daniels.

A SPLENDID DAY

The revival services which have been in progess at Hiatt Methodist church during the past week closed March 16, reaching a climax in the dedication services at 10:30 a. m. Much good to the church and the community resulted from the meeting. The church itself was quickened, several were added to the membership by certificate and a number on profession of faith.

Rev. J. S. Hiatt preached a strong sermon on "The Church." He likened the church unto a well-watered garden flourishing in a desert, calling attention to some of its fruit and picturing some of the fine flowers that have and are still blooming there. Every one was feelingly impressed with the sacred significance of the church, and how desolate and impossible a place this world would be without its heavenly beneficence.

At the close of the sermon the names of Mrs. R. B. Brewer and Mrs. J. C. Dodson were called and upon request went forward. Mr. Hiatt in introducing these good women to the congregation called attention to the fine work they had done for the church. Mrs. Brewer was one of the first to get a vision of a church in this community, and has worked faithfully to bring it to pass. Mrs. Dodson rendered conspicuous service in raising money to pay off the debt of the church. A thrill passed through the audience as these ladies gave to the devouring flames the redeemed note of the church.

After the cancelled deed of trust and the deed for the church property were given to the pastor, Rev. Geo. B. Clemmer, the officers of the church presented the church to Mr. Hiatt, who pronounced the sentence of dedication and made the dedication prayer.

In the afternoon Rev. W. A. Newell, the presiding elder, preached to an attentive congregation. His sermon was a splendid effort to bring before the minds of his hearers the world program of our Methodism. He opened the eyes of the congregation to the tremendous achievements of the Centenary, the education movement, and the superannuate endowment fund, and showed the compelling necessity of carrying on these mighty movements to a glorious conclusion. Y.

A MATTER OF MOMENT

Since Brother Courtney's statement in regard to the Oteen special collection I had a letter from Brother Courtney on the 19th, saying we had a meeting of the executive committee of the board of missions on March 17 and agreed that it would be better for me and the cause, in the long run, if the board did not advance my check for April, but make an appeal for the Oteen special collection to be made. Now for the last two months my checks were or had to be cut $41.66 each and now that I am not to get April check until it is collected.

I know that the board is perfectly right and they should not be asked to advance my salary.

So I want to ask you through your good paper to get this money coming in to Brother Courtney. With two sons in college and my expenses much larger than when in pastorate, it is embarrassing for me, for I cannot pay my bills. I am trying to do the work here, giving all my time to this work. Six of the eleven districts have not collected one penny. I am sure the patients appreciate our efforts here. I wonder if our Methodist's over our conference do? We have at present 951 patients.

Since conference, I give you the following report:

Number of conversions 11; reclamations 16; men interviewed 122; received into church 2; 450 Adult Student distributed among our boys last quarter; 56 Bibles and 42 Testaments to patients. T. A. Groce.

RESOLUTIONS BY FAYETTEVILLE DISTRICT CONFERENCE

Whereas, June 7 will be Primary Day, when all political parties will choose their candidates for national, state and county officers; and whereas, we believe it is the duty of the citizens to choose the right sort of candidates;

Therefore, this conference urges the citizens in the bounds of the Fayetteville district to attend the primaries and vote for the candidate or candidates of their political affiliation who will obey the law and support the law and the constitution.

H. A. Humble,
L. B. Jones,
H .L. Hendricks,
J. M. Wright.

HISTORIC HILLS, MORE HISTORIC FLATS

Perquimans does not sound like Yanceyville, has not quite such a musical ring, but what it lacks in music it makes up in other qualities. From the historic hills of Caswell to the more historic flats of Perquimans is a long jump, but that is just a small example of the acrobatic programs of presiding elders.

I asked quite a number of my upstate friends when they asked me where I was located for another year if they knew where Winfall, our little home town, is located. They professed their ignorance, so I told them not to feel bad about it, for I did not know until I was sent there. Also some of my good friends here had never so much as heard that there be a Yanceyville.

History and geography are not taught to any great extent in the schools of our land. It does not matter so much after all as to where you are, but it does matter as to what you are doing. Our charge ought to be called Winfall, for that is where the preacher lives. Winfall is very picturesque even in the winter, but in the spring and the summer—well, it will be the town that put beautiful in the dictionary. It is a town of flowers, song birds and shade trees. It was here that the "mocking bird was singing in the morning." The size of the place I do not know, for I have not measured it as yet, nor have I seen all the inhabitants thereof. There are many houses and quite a number of beautiful homes. I am sure that if we should extend our town limits as many towns do theirs, we would number many thousands, for our suburbs are thickly populated. I can stand in the center of our town and look down the streets of Hertford, our county seat, just over the Perquimans river. I have not decided yet whether Winfall ought to belong to Hertford or Hertford ought to belong to Winfall. I think I shall suggest to the citizens of these two towns that we write the name "Winfall-Hertford." It would sound like Winston-Salem, but it might not look like it. A few days after I came to this town I met a Mr. Simpson, a good, jovial citizen of Belvidere, a town only six miles away. This citizen informed me that he lived in a house in which George Washington took dinner. I told him that if he would just kill a chicken that I would come over and take dinner with him and that he would have two historic events instead of one.

I would like to say to the kind reader who should happen to see this in print that he might skip over the balance of this letter except the last few paragraphs, as I am just like most writers and conversationalists who put what they really want to say in the last few sentences.

I am often asked (not, however, by bishops and presiding elders, for they don't care how you like, they want results) how do you like your new charge? I will state a few facts and you can judge.

We have five organized churches besides one nice little house of worship where we preach once a month. All the church buildings are splendid houses of worship. One of these buildings will seat 400, and at this point we have more than three hundred members, and often the church is full. This point ought to be a station for there is more work in this one church than one preacher can do. Some of the churches have art glass windows throughout the whole church of the most modern type. The pews are the best the American Seating Company can set up. The church buildings are O. K. We will soon have hard-surfaced roads to all the churches except two and we will only have to use a mile of sandclay to each of these. When the roads are completed this will be an ideal circuit. These people certainly love their preacher—or it doesn't matter who—just so he is their preacher. Merritt, Robinson, Jerome and Phipps have all been this way; all have been loved and are yet loved. In fact, these are Christian people trying to keep that new commandment, "Love one another," and that includes the preacher. And dear Brother Editor, if you should come this way, they would love you, too. Did you say, "How about Brother Sikes?" Oh, well, just leave him in the office. I don't want too much competition nor do I want to exhaust their capacity. Now, Brother Sikes, don't run your blue pencil through the last sentence and I will share the next big pounding with you. What, you had rather be pounded than joked? Well, both are "relished by the wisest of men."

You think this letter is rather long, Mr. Editor—but not half as long as the poundings I have been getting since last November. You may run your blue pencil through half of this letter, but you can't destroy those poundings—chicken, ham, eggs, butter, sausage, lard, side meat, shoulder—oh, just say the whole hog—coffee, corn, tomatoes, potatoes, beans, peas, peaches, apples, figs, preserves and all canned fruits, with enough sugar to keep us sweet for some time. No, not quite a ton—it might take that much for you.

Winfall came with their pounding—I know not when—they filled the pantry before we arrived. Woodland came next with so many good things that we just had to invite the stewards and the presiding elder to dine with us on February 28. We had a very fine social gathering.

I ought to have said before now in this letter that Elizabeth City district has a real presiding elder. He is only a Soph. in time of service, but he is a senior in preaching and a post-graduate in enjoying poundings.

No, I can't stop yet. I want to use both the pulpit and press to thank these good people for their kindness.

My first trip down to New Hope—something happened. No, I did not break a spring on my car, but if that cake had been a few pounds heavier it would have broken two springs. On that day I was presented with a very large fruit sake by the Young People's Missionary Society of New Hope. It was the best cake that I ever ate and it was not the last one either. I had taken cakes before but not on my first trial sermon. Well, they started with a cake and New Hope has kept it up until now.

Last Friday night a yard full of automobiles came from New Hope and filled the parsonage with people, the pantry with the best of groceries and the preacher's heart with good cheer, and in fact delighted our whole family.

The preacher who serves here is carried in the hearts of these people. These remembrances are tokens of spiritual life which lies behind such gifts. Many thanks to these good people.

I want to say to the management of the Advocate that we are going to put the Advocate in each home on the charge.

I have three more letters that I want to write real soon to the Advocate. I hope many more of our people will be subscribers when I write again.

J. T. Stanford.

MARION DISTRICT S. S. INSTITUTE

The Marion District Sunday School Institute met at Forest City Saturday, March 8th. It was a very profitable as well as an enjoyable occasion. Dr. Z. Paris, our genial presiding elder, was present and conducted the devotional worship. Then in a few well chosen remarks called Bro. O. V. Woosley to the chair. Brother Woosley gave us a short talk on the purpose of the meeting, and then introduced Mr. M. W. Brabham, the head of the administrative department of our Sunday scchool work. Brother Brabham gave us an address on the orgainzation and administration of the Sunday school, closing at twelve thirty. At this juncture Brother Holmes took charge of those in attendance, leading us to the rear of the church where the ladies of Forest City served a most sumptuous dinner.

After dinner we again took up the work and was introduced to Miss Virginia Jenkins, who gave us a very fine talk on the needs of the primary and junior grades of the Sunday school. Every one enjoyed Miss Jenkins' talk. Brother Brabham continued the session in a round table discussion on Sunday school work in general. Brother Brabham then asked the pastor, Sunday school superintendent and other officers how many would take at least one unit of credit in Sunday school training course this year, and twenty volunteered to take this unit or more. Brother Brabham gave us many new ideas, including mottoes, etc., to carry home with us that will help to build up our Sunday schools.

Just before the close of the institute Dr. Paris introduced the following goals for the Sunday schools of the district:

1. A Sunday school in every congregation.
2. Membership of Sunday school equal to church membership.
3. An increase in Sunday school membership of seven hundred and fifty for the district.
4. Sunday School Day observed in every Sunday school with liberal contribution.
5. At least $300 must be raised in the district on Sunday School Day.
6. Every pastor and the presiding elder must take at least one credit in teachers' training course.
7. Home department in every Sunday school.
8. Cradle roll in every Sunday school.
9. Fifth Sunday collection from every Sunday school for Children's Home.
10. Sunday school conference in every circuit.
11. Missionary Sunday in every Sunday school.
12. At least two hundred credits, including preachers, taken in teachers' training course.

Which were unanimously adopted.

The institute was well attended, it being held for the southern half of the district. There were ten or twelve pastors and about twenty superintendents and other officers present.

"COMING EVENTS CAST THEIR SHADOWS BEFORE"

Walter Scott was right when he said: "'Tis the sunset of life which gives me mistical lore, and coming events cast their shadows before.'

In last week's edition of the Northampton Progress the good editor made the following statement: "The congregation of Seaboard Methodist church surprised their pastor, Rev. Chas. M. Lance, Garysburg, Tuesday evening by giving him a severe pounding," etc.

For some reason, unknown to the writer, this happy event did not occur at that time. But on the following Monday evening it did actually take place. And it was indeed a "severe pounding." But strange and paradoxical as it may seem, notwithstanding the severity of the pounding, it was very pleasant and greatly appreciated by both the pastor and his wife.

This cheerful and much appreciated party was composed of Messrs. A. L. Ford, S. S. Harris and six or eight of the "elect ladies" of Seaboard church.

But, Mr. Editor, this is not the only "severe pounding" this pastor has received recently. A few evenings ago some 18 or 20 of our good friends and members of Garysburg church, without warning or even a hint, came surreptitiously (?) to the parsonage door, filled the porch and the front hall with themselves and the many nice and useful things they brought with them. Time and space forbid us to itemize. But among these articles, as was true in the other case, there was later found, by the overjoyed mistress of the parsonage hams (you will note that I speak in the plural) flour in no small quantity, sugar, can goods, etc.

This party was headed by Messrs. J. B. Collier, W. H. Joyner and R. E. Brown. After a social hour, followed by a song and prayer, one each of these occasions, our friends departed.

While these occasions usually place the preacher in a position "too full for utterance," both on the account of the present experience and anticipating what is yet to follow; and as Dr. N. H. D. Wilson, of Elizabeth City, expressed it some time ago under similar circumstances, "It causes a preacher to stand and grin and feel like a fool"—yet it is also an occasion which brings a sense of gratitude, both because of the intrinsic value and the thought which prompted the kind act. It also created a desire to be more helpful in spiritual things to all who have shown such interest in and appreciation of their "spiritual leader." Upon each one we shall continually ask God's blessing, both in a spiritual and temporal way, and press forward in the many duties devolving upon us.

In this statement we also include several friends, living out of town who have likewise remembered us in a substantial way.

Chas. M. Lance, Pastor.

A MESSAGE FROM NEW BERN

I have been a reader of the Advocate for a number of years. The first thing I look for when it comes is what charge has written, or what member of a church has had something to say through the columns of same.

I attend church at New Bern. My membership is at Riverdale on the Newport circuit. Brother Harrell, pastor of Centenary church, preaches fine soul-inspiring sermons. He is one of God's strong men who shuns not to declare the whole counsel of God. I love to sit under the sound of such men's voices as Brother Harrell, who stands for right living, right thinking, both at home and abroad.

The no harm card parties, the social dance, the pass away time theatre, which are the devil's agents, have gradually crept into their lives until many have lost interest in all else. Would that the men of our law-making bodies could be so stirred that something could be done to make it unlawful and punishable for those who participate in such sinfulness. God save us from serving the things of this world, but give God all the glory.

J. H. Hill, L. P.

ANOTHER YEAR OF SAFETY RECORDED BY SOUTHERN

Of 18,310,013 pasengers who rode on Southern Railway System trains during 1920, not one was killed in a train accident or as the result of any failure or negligence on the part of the railway, this duplicating the record of 1922, says a statement issued by the safety department of the Southern.

Passengers handled in 1923 showed an increase of 641,408 over 1922 and the average distance traveled by each passenger increased from 62.17 miles in 1922 to 68.5 miles in 1923 when a total of 177,712 passenger trains were operated as against 177,084 during the previous year.

"Despite the precautions taken to insure the safety of passengers," the statement says, "two fell from moving trains and were killed, having paid with their lives for their violation of the safety rules established for their protection."

An old colored janitor's employer asked him why he was sporting around in his Sunday clothes when it wasn't a holiday.

"Well, you see, boss," he replied, "I'm celebratin' my golden weddin'."

"But isn't your wife celebrating it with you?"

"Oh, Mandy! She ain't got nothin' to do with it. She's just my third wife."—Boston Transcript.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

Western North Carolina Conference

The annual meeting will convene at Broad Street church, Statesville, April 29-May 2. Mrs. J. W. Moore, the pastor's wife, says: "We are looking forward with so much pleasure to the annual meeting, and are going to do our best for the pleasure and comfort of our guests." This personal word is within itself a cordial welcome, and we are anticipating a most delightful and profitable occasion. Other announcements will appear next week. —Editor.

REIDSVILLE AUXILIARY

Following are the officers of Reidsville auxiliary for 1924:

President—Mrs. J. S. Turner.
Vice President—Mrs. Lucy Trotter.
Treasurer—Mrs. D. R. Allen.
Rec. Sec.—Mrs. D. R. Allen.
Cor. Sec.—Mrs. Arch Wilkerson.
Supt. Children—Mrs. Sue Womack with Mrs. Pamplyn, assistant.
Supt. Y. P.—Miss Hardy.
Supt. Supplies—Mrs. Bob Jones.
Supt. Publicity—Mrs. B. F. Sprinkle.
Supt. Social Service—Mrs. Alvis Pearson.
Agent for Voice—Mrs. Melinda Trent.

The quarterly meeting of the W. M. Society of Reidsville of Main Street Methodist church was held in the basement of the church Friday evening, March 14, at 7:30 o'clock. There were quite a number of ladies at this meeting, representatives from all circles, with encouraging reports, and a delightful program of music, story telling and missionary information was a feature of the entertainment. A discussion of the part the women are to take in the Superannuate Endowment fund was met with approval by all present.

After the executive meeting a social hour was much enjoyed.

BECOMING CHRISTIAN THROUGH ENGLISH CONVERSATION

I have recently learned that a former cook of ours who became a Christian while with us last year, and who has since returned to her native village, has started Christian work there, and is calling for some one to come and help her. A Presbyterian missionary told me last month that he had just baptized a promising young man in another town who said that he was led to become a Christian through an English conversation on the train with a Mr. Shaver of Hiroshima. Whether I be the man in question or not matters little, but this shows that we do have wonderful opportunities for doing good wherever we go, and these reports encourage us to do more. It was my privilege on last Sunday to baptize a father and mother and their little daughter, and to receive the parents into the church. This family had been led to Christ by another family living near them who were Christians, and members of our church. Yesterday, on the occasion of the marriage of the Prince Regent, several of us had the rare privilege of being the guests of a captain on board one of the large warships at the Kure naval station. We stood at attention with the sailors during the booming of cannon, and joined in with their banzais at 10:15 a. m., the hour set for the marriage ceremony of their Imperial Highnesses. We were served a splendid six course dinner, and had the honor of having at our table not only the captain, but also the descendant of the famous warrior, Gamo Ujisato. These officers refrained from the use of liqours on this occasion, and asked us to have prayer before we ate. Imagine what a joy it was for me to lead in prayer on board a Japanese warship with the leading officers there with us! We found these men courteous almost to the extreme, and very democratic.—World News.

SEOUL DISTRICT GROWING TOWARD SELF-SUPPORT

The presiding elder, Rev. F. K. Gamble, in his annual report for 1923, gives the following figures: "Of the fifteen pastoral charges in the district one city church and one circuit have paid the pastors' entire support. The others have paid from one-fourth to three-fourths. The amount raised for the support of the ministry is about the same as last year. Every charge except one paid the general and conference assessments in full, and the district has made a good record in missionary offerings. There has been a considerable increase in the amounts raised for church buildings, schools, Epworth leagues, and women's missionary societies. The total raised for all purposes yen 18,157, an increase of yen 2,804 over last year."—World News.

North Carolina Conference

YOUTH AND THE KINGDOM

Every relation of life demands knowledge for the right fulfillment of its duties, the parental relation more than any other. Yet how little preparation is given to young men and women who in the course of nature, will most likely enter upon it! Their parents have sinned against them in this; but that which in the beginning was their misfortune, becomes in turn their sin if this inheritance of ignorance is allowed to continue, or is passed on to the next generation. Let them acquire as quickly as possible the knowledge they lack. It is a wonderful thing to give existence to a human being with all the possibilities of body, mind and spirit. It is a terrible thing, having given life, not to know how to care for it in its helplessness—to see come to it, as the effect of parental ignorance, disease, misdirected faculties, sin. — Mary Helm, in Lambuth-Bennett Book of Remembrance.

FROM SIXTH ANNUAL REPORT OF WOMAN'S MISSIONARY COUNCIL, 1916

The following resolutions, signed by every member of the Council, were read and placed on record:

"Whereas, tithes and offerings are God's plan for financing the kingdom, we urge that this plan be taught and practiced in our work.

"We further urge that rummage sales, silver teas, festivals, suppers, bazaars, plays and such devices, which bring the Lord's work before the public as a money making institution, or as a mendicant, be condemned by this body."—By request.

AN ANNOUNCEMENT

The twelfth annual session of the Woman's Missionary Society of the North Carolina conference will be held in St. Paul's church, Goldsboro, May 13-16.

May Edla Smith Early,
President.
Mrs. E. M. Snipes, Rec. Sec.

FROM ROWLAND AUXILIARY

Another year has slipped away, another year's record has been made, and I am wondering just how that record looks above. As we face another new year there should be in each one of us a desire for a new zeal and courage. The past year has been all too brief, we have lost so many golden moments, opportunities and many responsibilities.

We as a missionary society feel that we have done the best we could, and the results are in the hands of our Master. We had a very busy year. Our president, Mrs. J. R. Andrew, whom we all love so much, was always on the job, and saw that every member carried on her part of the work.

Our auxiliary raised nearly six hundred dollars on local work, by means of rummage sales, barbecue dinners and oyster suppers. Most of this we used in refurnishing the parlor, dining room, kitchen and enlarging and screening the back porch of the parsonage.

We have not planned any definite work for the new year yet, though while our work has been good the past year there is still a great task ahead of us. The last regular meeting was held December 16th at the parsonage and was well attended. Devotional exercise conducted by Rev. P. D. Woodall. After the business part of the program was over new officers were elected for 1924.

We ask for your prayers that we may do all things acceptably in His sight.

Mrs. Asa Ammons,
Cor. Sec.

WHAT SIX DOLLARS IS DOING

Some months ago a class of junior girls, Cape Girardeau, Mo., sent $6.00 to the Bureau of Specials for the purchase of Bibles for Chinese. The money was sent to Rev. A. C. Bowen, Sungkiang, and in the following letter he tells what he did with the money: "About the Bibles that were bought with the $6.00, I have taken the money and invested it in about 50 New Testaments (picket edition). I thought it best to give a New Testament to a person, man or boy—for it has not been asy to give them to girls or women—who will or would promise to reach a chapter each day until the book shall be read through. So the books have been carefully distributed to groups of Bible readers at different points: At Minghong: To Lok Yau Yau Nui, Zien Tsing Ming, Zung I Tuh, Jau Hoen Zian, Tsang Yeu Ming, Woo Kyung, Sung Tshaung Sung, Zung Yuin Jih, Li Nyok Liang (a Mohammedan). At Tseu: To Zung Zong Shi, Wang Shu Kwo. At Sing Tsaung: There are twenty-five, of whom about 23 have enrolled their names as probationers. I was there yesterday and they told me that they had read a chapter each day to the 15th chapter of Mark. They are not the same crowd of boys they were befcre they began to read their New Testaments. They are all little school boys from 12 to 16 years of age. Some o fthem will lead in prayer now, and delight to tell in public stories from the life of Jesus which they have read in those two gospels. The young man, Zau Kynng Sung, a Bible school student who has been going to Sing Tsaung to help me with the work in that place, is a fine young man and a thorough Christian. The people at Sing Tsaung like him greatly and his influence has been very helpful. These school boys are very fond of him and they have made splendid progress along the line of Bible study and religious growth. So I have given away 39 of the New Testaments that were bought, and I want to say that the gift of those Junior girls of Cape Girardeau has been one of the best investments I think I have ever seen. I believe God's blessings are on those books which have gone out and that the coming generation of people in this section will be blessed because of the gift of those dear young people. I have told those who have received the Testaments that I believed those young people at home would remember constantly in prayer the recipients of these books, and that God would answer their petitions. I will continue to distribute carefully and prayerfully the remaining books and will let them hear later concerning the results as far as I can learn." —World News.

ONE HUNDRED PER CENT CHRISTIAN—THE GOAL

Miss Ida Shannon, teacher in Hiroshima Girls' School, Hirochima, Japan, reports that 74 per cent of student body (total enrollment 899) is either Christian or enrolled as probationers. "We are happy to have that many, but we shall not be satisfied until we can report 100 per cent Christian." In this connection Miss Shannon writes of two revival meetings held in the school during the winter: In November, Mr. Kugimiya held a meting for us, when twenty-one were baptized. One other, an Eta, came to the preparatory meeting, but was sick and died a little later without being baptized. The night before her death (with typhoid fever) she sang and prayed, and told her friends she was going to be with Jesus and that she was not afraid to go. Mr. Kugimiya's experience was helpful to the girls who were meeting with opposition. He told them that after he was baptized his mother persecuted him till he thought he could stand it no longer. Finally, one night it was so bad he went to his room and debated for a long time whether he should give up Christ or not. He thought it might be better to wait until his mother was less opposed. As he was thinking and praying, the words "Seek ye first the kingdom of God and his righteousenss" came to him, and he decided he could not give up Christ even if his mother cast him out. He prayed all night, but from that time on his mother never persecuted him again. After a long time she, too, became a Christian. We know so little about persecution that we can't help like someone who has had the actual experience. I thought, as I saw Mr. Kugimiya's work, as I often have before, what a wonderful thing it was that Mrs. Ivey could send the money to save his life thirteen years ago. She will have helped in the saving of many people through him. We have just had another good meeting (February) conducted by Bishop Boaz. He was able to give us three days, preaching the plain, pure gospel, and the results showed that he had the help of the Spirit. On the last morning we took the names oi all who had reached a decision and were pleased to have 67 new probationers.—World News.

NEW TEXTILE DIRECTORY SHOWS GROWTH IN SOUTH

Interesting figures, showing the continued growth of the cotton manufacturing industry in the South, are given in the 1924 Textile Directory of the Southern Railway System, just issued.

At the close of 1923 there were located at points served by the Southern Railway System 984 textile manufacturing plants, operating 12,896,055 spindles and 254,520 looms as against 935 plants, operating 12,370,357 spindles and 242,900 looms at the close of 1922.

In all the southern states there are now 16,747,046 spindles, or 44.5 per cent of the total in the United States. In 1923 there was a net increase of 782,665 spindles in the South and a net decrease of 92,510 spindles in states outside the South. Southern mills consumed 4,247,748 bales of cotton in 1923, this being 63.72 per cent of the total consumption in the United States and 1,829,402 bales more than in all states outside the South.

The most noteworthy feature of textile development in the South during 1923 was the increase in dyeing, bleaching and finishing plants. During the year plants of this character were placed in operation by the Riverside and Dan River Mills at Danville, Va., the Irene Finishing Works at Gaffney, S. C., and the Ware Shoals Bleachery at Ware Shoals, S. C. At the close of the year construction was under way on the large plants of the Pacific Mills Bleachery at Lyman, S. C., the Southern Bleachery at Taylor, S. C., and the Gregg Dyeing Company at Graniteville, S. C.

Happiness is in no wise dependent upon position, honor, wealth or even knowledge, but it is of the first importance that one should seek truth and pursue it.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR WILSON LINE-UP

The list of speakers and leaders for our Conference-wide Sunday School Conference at Wilson April 1-2-3 includes the following:

Bishop Collins Denny of Richmond, Va.; Dr. Gilbert T. Rowe, Book Editor and editor of the Methodist Quarterly Review, Nashville, Tenn.; M. W. Brabham, head of the Department of Sunday School Administration, General Sunday School Board; Miss Minnie E. Kennedy, general elementary superintendent; Prof. H. E. Sepnce, head of the Department of Religious Training of Trinity College; Miss Lucy Foreman, head of the Department of Intermediate-Senior and Young People's Work of the General Sunday School Board; conference and district workers and others.

Every presiding elder, our district workers, Sunday school board members, and 400 or more delegates are expected to attend and take part in the discussions and plans. The conference will begin Tuesday afternoon, April 1, at 3 o'clock with a general session, followed by three sectional meetings: Administrative Section, Wesley Class Section and Elementary Section. And from 3 o'clock Tuesday until noon Thursday the conference will be in session, with something interesting and worth while all the time.

Rev. F. S. Love and his splendid congregation at Wilson is providing entertainment for all delegates whose names were sent in on or before March 18. Room and breakfast will be furnished free to these delegates, and other meals will be served by the ladies of the church for three dollars for the term of the conference.

Programs are being mailed to delegates this week. All's ready. Let's go!

KINSTON SCHOOL CREDITS

Eight Sunday schools had workers to earn certificates of credit on the standard training course in the Kinston standard training school held in Queen Street church March 9-14, and ten Sunday schools were represented in the enrollment. And this does not include two or three schools represented in the attendance but not counted in the enrollment, snow and rain preventing some representatives from being present more than two or three periods. Forty-one workers earned certificates, and five earned office credits, making 46 doing credit work. The certificates were distributed as follows: Queen Street 25, Pink Hill 5, Dover 4, Woodington 2, Sandy Bottom 1, LaGrange 1, Baptist 2, Christian 1. Two from Queen Street, one from Webb's Chapel, one from Woodington, and one from the Baptist church earned office credit. The names of those earning certificates, by courses, are as follows:

"Primary Organization and Administration," Miss Georgia Keene, instructor—Mrs. W. L. Bell, Huby Bruton, Leita Finch, Mrs. J. D. Grady, Mrs. H. P. Loftin, Jettie Miller, and Mabel West.

"Junior Organization and Administration," Miss Virginia Jenkins, instructor—Mrs. J. H. Alexander, Mrs. G .A. Bowles, Mrs. R. J. Dawson, Marie Farley, Mary Koonce, Reade Pittman, Mrs. J. G. Poole, Mrs. C. W. Sanders, Mrs. Robert Rouse, Dorris Turner, and Mrs. J. T. Whitfield.

"Principles of Religious Teaching," M. W. Brabham, instructor—Mrs. R. W. Barfield, Mrs. Tom Heath, Mrs. Curtis Howard, Annie Jordan, Mrs. J. L. Phillips, Mrs. C. K. Proctor, Mrs. W. S. Richardson, Randolph Spear, Mrs. Eddie Stroud, and Mrs. E. V. Webb.

"Sunday School Organization and Administration," L. L. Gobbel, instructor—Marion Barfield, Rev. E. B. Bell, G. A. Bowles, Archie Davis, B. B. Jones, R. E. L. Johnson, M. R. Mankin, J. M. Maxwell, Mrs. W. T. Moseley, E. T. Nance, Rev. C. K. Proctor, Rev. R. E. Pittman, and Mrs. C. M. Jordan.

BETHEL WORKERS GET CREDIT

Five workers of our Sunday school at Bethel who took the course in "Sunday School Organization and Administration" at the non-standard training school held at Bethel a few weeks ago stood the examination and earned certificates of credit on the standard training course. Others took the course but have not yet stood the examination. Every one of the class who stood the examination passed. they are: Mrs. W. C. Stroud, Miss Sara Anne Ransom, W. J. Bundy, Rev. L. L. Smith, Prof. W. C. Stroud.

The writer, with Rev. M. T. Plyler, presiding elder of the Raleigh district, passed through Bethel the other day, stopped a few minutes with Rev. L. L. Smith, the pastor, and found him highly pleased with the fine effect the training school had upon his Sunday school.

STUMPY POINT CERTIFICATES

Mr. P. F. Meekins, of Stumpy Point, teaching a class of Sunday school workers, has been notified that certificates of credit on the standard training course have been issued to the following: Mrs. W. M. Hooper, Mrs. Blanche H. Meekins, Mrs. Calvin Payne, Mrs. R. D. Wise, Alfred B. Hooper.

Stumpy Point, situated in the extreme eastern section of the conference, has its face to the sunrise. Its Sunday school workers are studying, and they are making good.

REV. O. I. HINSON BLUE SEAL

Rev. O. I. Hinson, pastor of Siler City charge, is setting a pace in leadership training work which we would like to see many other pastors follow. He is studying the standard training course by correspondence and has already earned over eight certificates, entitling him to the Blue Seal diploma, and has one or more specialization units counting toward his Gold Seal. He is the first pastor in the conference to take advtange of the provision whereby specialization units may be taken by "supervised study through correspondence." The unit he received credit for by this method was "Sunday School Management."

MISS BLAIR GETS GOLD SEAL

Miss Eunice Blair, of Edenton Street Sunday school, Raleigh, holds the distinction of being the first worker in her Sunday school to become a graduate of the standard training course, earning a Gold Seal diploma. Miss Blair, whose work is in the Junior department, did some of the work by correspondence, in training classes, standard schools, and at Lake Junaluska. Among the first units of credit she earned in the 1923 standard training school at Edenton Street, and she has been taking advantage of every opportunity to get additional units ever since. We congratulate Miss Blair upon the fine example she has set other Sunday school workers.

NINE NEW WESLEY CLASSES

Nine new Wesley classes were organized and issued certificates of registration in the North Carolina conference during the months of January: three Intermediate Wesley classes, four Senior Wesley classes, and two Young People's Wesley classes, as follows:

"Scouts," Broadway, Jonesboro charge; 15 boys; Glenn Harrington, president, and A. A. Rosser teacher.

"Intermediate Girls," Edenton Street, Raleigh; Helen Horton, president, and Miss Pauline Herring, teacher.

"Christian Workers," Edenton Street, Raleigh; 18 girls; Mary Doolittle, president, and Mrs. P. H. Paris, teacher.

"Lucky Dozen," Edgerton Memorial, Selma; 12 Senior girls; Juanita Kutz, president, and Mrs. Alfred Wilson, teacher.

"Knights of Wesley," Edgerton Memorial, Selma; 21 Senior boys; Mary Chandler, president, and S. R. Lee, teacher.

"Daughters of Wesley," Gregson, Durham; 13 Senior girls; Mrs. W. L. Asby, president, and Mrs. A. McCullen, Jr., teachers.

"Willing Workers," Edenton Street, Raleigh, 20 Senor boys—Wharton Seaparks, presdent, and Miss Florence Fitzgerald, teacher.

"Daughters of Wesley," Johnson Grove, Aberdeen-Vass charge; Miss Bessie Cameron, president, and Mrs. W. C. Leslie, teacher.

"Friendship," First church, Elizabeth City; 42 young women; Miss Mattie White, president, and Mrs. N. H. D. Wilson, teacher.

Western North Carolina Conference

THE GREENSBORO DISTRICT

For a number of years the Sunday school enrollment in the Greensboro district has been larger than the church membership and in this respect this district presents what ought to be a normal situation. During the administration of Presiding Elder Womble and District Supt. I. F. Craven the district Sunday school work has not only been accelerated in the matter of quantity but also in quality. In a number of respects the Greensboro district leads our Sunday school work. Kindly take a peep by charges at the church membership, Sunday school enrollment and Sunday school percentage on enrollment.

	Ch.Mem.	S.S.En.	Pct.
East End, High Point	132	333	252
Bethel, Greensboro ..	94	227	241
Walnut St., Greensb'r	468	819	175
Glenwood, Greensboro	217	347	160
Jamestown-Oakdale ..	311	491	158
Gibsonville	222	356	156
E. Greensboro	345	542	154
Carraway Memorial..	370	521	141
Randolph	637	882	123
Spring Garden St....	747	810	122
Randleman	626	760	121
Ramseur-F'nklinville	555	654	116
W. Greensboro	426	487	114
Deep River	398	437	110
Main St., High Point	697	757	109
Coleridge	380	402	106
West Market St. ...	1437	1590	104
Asheboro	464	474	102
Uwharrie	592	590	100
Liberty	371	360	97
Park Plc, Greensboro	469	441	94
Centenary, Greensb'r	717	651	91
Pleasant Garden	737	660	90
Ruffin	406	360	89
Reidsvilie	713	630	88
Wentworth	504	347	67
Wesley Memorial ...	1378	834	61
New Hope	377	183	49
Total for district	14,790	16,014	108.3
Total for Conf.	129,882	127,882	98.4

TWO REASONS

There are two big reasons for an annual observance of Sunday School Day. One is that it serves as the annual Sunday school commencement when the Sunday school is set before the community as being a very important institution in its welfare. No Sunday school ought to allow a year to go by without advertising the good work it does to the community at large.

The other reason is that on this glad day the Sunday school is given its only chance to help finance the great Sunday school program being advanced in the Western North Carolina conference. It is to be remembered that our conference Sunday school board employs three whole-time workers, with a fourth one urgently needed, conducts a constantly enlarging number of standard training schools, dozens and dozens of one-day booster meetings and provides quite a bit of literature for needy Sunday schools. All this work requires money and the offering given on Sunday School Day is the only chance the local Sunday school has of helping out in its promotion.

SUNDAY SCHOOL DAY

Letters have been mailed out to all the superintendents in the Western North Carolina conference calling attention to the fact that the time for observing Sunday School Day will soon be here again. These letters have also provided the way for obtaining programs free of charge. Since the disciplinary time set for observing Sunday School Day falls on Easter this year it may be well to postpone its observance for several Sundays. The time is not nearly as important as the deed.

CONCORD SCHOOL

The standard training school for Methodist and Presbyterian Sunday school workers of Cabarrus county is being held this week in the city high school building of Concord. The attendance has ranged around 175 people each evening and interest is very clearly manifested. About three-fourths of the group come from our Methodist churches and one-fourth from the Presbyterian churches of the county. Each of the six Methodist charges in Concord is splendidly represented in the school together with a large delegation fro mour Kannapolis congregation and splendid represntations from the Concord and Mount Pleasant circuits. Every Methodist pastor in the county is a student for credit in the school, with the exception of Rev. W. A. Jenkins, who already has all the credits being offered. It is thought that the school will turn over 100 credits, three-fourths of which will be Methodist credits.

BOOSTING, BOOMING, GROWING

"We are boosting, booming and growing. Am organizing a branch Sunday school in an isolated section of 100 people. Have a lot 100x200 feet free of debt. Have $450 subscribed towards a $1,000 building. We need an organ, some benches and chairs. Do you know of any church that can donate used articles of that sort?

"Our Sunday school at Spencer Memorial is in fine shape, 96 per cent regularly attend, new equipment installed and paid for as follows: Piano in men's class room, 200 new song books, basement rooms repainted, electric fixtures in primary department, two pulpit flower stands, interchangeable letter sign in front of the church. We have had thirteen Sunday school scholars received into the church since January.

"Sincerely yours,
"J. H. Armbrust."

DUNCAN MEMORIAL, CHARLOTTE

"We had 214 present last Sunday and our offering amounted to $800. Our new organized young women's Wesley class had thirty present and our young men's Wesley class had thirty-nine present. We need Sunday school rooms very much. We have the best preacher in the conference. His name is Rev. A. R. Surratt. He has his heart and soul in our work. Miss Bame, our community worker, is doing a fine work and we must give her much credit for the growth of our church work." So writes Supt. A. A. Short, of the Duncan Memorial Sunday school, who leads an earnest, progressive and enthusiastic band of Christian workers.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.

Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

North Carolina Conference Epworth League Assembly, Atlantic Hotel, Morehead City, N. C., June 16-21, 1924. "On to Morehead."

ANNIVERSARY DAY, APRIL 6

Don't forget that April 6th, the first Sunday in April, is Anniversary Day for the leagues. Have your anniversary program and take an anniversary collection. This collection is to be sent to the conference treasurer named on this page. Be a hundred per cent league.

WHEN TO SEND IN REPORTS

All local chapters of leagues, don't fail to turn in monthly reports to your district secretary so that he may turn in reports to the conference secretary and to Nashville headquarters quarterly. Now, please get that straight. Local chapters send reports monthly to district secretaries. District secretaries send reports quarterly—that is, June 1st, September 1st, December 1st and March 1st, to the conference secretary and also to Nashville.

AFRICAN SPECIAL

Is your African pledge behind in payments? If it's not, then congratulate yourself. If it is behind, get to work right away and "ketch up." Pay part of your chapter pledge to the conference treasurer now. It should be paid monthly into the conference treasury. It's a bad plan to wait till it's all past due then try to raise the whole amount at once. Pay it monthly. You can do more and do it easier.

YES, DR. BRUMMITT'S COMING

Every leaguer who attended the assembly at Morehead City last June will be happy to learn that Dr. Dan Brummit will be back with us again this June 16-21. Dr. Brummit is the head of the M. E. Church Epworth League and the editor of the Epworth Herald. His home is in Chicago, Ill. Dr. Brummit's talks to the young folks are very itneresting, impressive and inspiring. His personal contact with the leaguers is not forgotten by them.

INTERMEDIATES, JUNIORS, SENIORS, ON TO MOREHEAD

Intermediate, junior and senior leaguers, the Epworth League Assembly at Morehead City, June 16-21, is for you all. Not for any class or group of leaguers, but for every leaguer in the North Carolina conference. It's your assembly, you have a place there, and you ought to be there. Oh, no, we can't all go; but every intermediate, junior and senior league in the N. C. conference ought to have at least one delegate there, and as many more as possible. It will mean a great deal to the delegates who go to the conference and to the local chapters from which they come. Begin now to make plans to send your delegates to the assembly June 16-21.

"On to Morehead."

EPWORTH LEAGUE SOCIAL

The Mebane Epworth League gave a St. Patrick social at the Methodist hut Monday, March 17, 1924. The rooms were decorated with shamrocks and other suggestions of the occasion, which gave them an air of festivity. Misses Myrtle McCauley and Blanche McDade met the guests at the door, and on each member was pinned a bow of gree ribbon and on each visiting member a shamrock.

After the guests had assembled a most interesting contest was engaged in, appropriate for the occasion. Many old fashioned games were played. Miss Berta Crutchfield rendered several recitations which were enjoyed by all. The guests were served sandwiches with hot coffee and candy.

Mudette Bradsher, Cor. Sec.

Western North Carolina Conference

LEAGUERS, HEAR DWIGHT EXHORT!

A suggested goal for the leaguers in the Shelby district the remainder of March and the month of April:

March 23, 4th Sunday—Boost Your Preacher Day.

March 30, 5th Sunday—Boost the Children's Home Day.

April 6, 1st Sunday—Boost Your Sunday School Day.

April 13, 2nd Sunday, Anniversary Day.

April 20, 3rd Sunday—Old People's Day.

April 27, 4th Sunday—Do a Good Turn Day.

Sunny spring will be here April 6. Let every leaguer make an honest effort to get some body out of winter quarters in the Sunday school. If no other way smoke them out. Make Anniversary Day an all round success. Old People's Day should be an all round success. Get in that big car, go for some old person, take them to church or to ride. Show them some real courtesy on that day. Do a Good Turn Day should give us an opportunity to help somebody. Let it be the motto of every leaguer in the Shelby district to help somebody every day.

Dwight W. Brown.

ASK HER NOT TO TURN BACK!

"I wish my name dropped."

It was only a foot note to a letter from a volunteer whose name is on our files. The letter was short and courteous. Her statement was this: "I enjoy the dance and worldly pleasures too much to live the close life of a volunteer. I wish my name dropped."

Oh, yes! We dropped her name. We could not do otherwise with the thousands of names on our files. But it was not dropped without a heartache.

We admired her for her candor and honest statement. How many hundreds more failed to reply who felt the same way as she did, but did not say so?

We wonder if her Christian friends have been interested in helping her carry out her early purposes for Christian services as they were to get her to sign the card.

Garfield Evans.

MR. HARBIN HAS A TIMELY WORD

Dear Fellow Worker:

It is time to be making preparations for the observance of the birthday of the Epworth League. In order that we may have a striking and profitable service we are reproducing for the occasion the mortality play, "To Vision Heights," which appeared in the August Era. If it was then used in the league, it will be well now to produce it for the entire congregation.

Remember that an offering for the extension of Epworth League work is to be taken in every chapter on this anniversary day.

Remember that your own conference Epworth League receives one-half of the amount contributed and that it is greatly needed for the maintenance of the conference organization. The other half will be used by the central office at Nashville specifically for carrying on the great Epworth League assemblies at Lake Junaluska, N. C., and Mt. Sequoyah, Ark.

Remember to send the amount received to the treasurer of your conference Epworth League as promptly as possible.

Remember to send in your order for programs without delay, as you will need time to make thorough preparation.

Let's make our goal a one hundred per cent observance of Anniversary Day on April 13.

E .O. Harbin,
Supt. Recreation and Culture.

FOREST HILL SENIORS HAVE BIG SOCIAL

The Forest Hill Senior Epworth League celebrated Washington's birthday with one of the most enjoyable socials they have had in the history of the organization. Mrs. Arnold Kirk, superintendent of this department, and those associated with her in making it such an unqualified success, are receiving congratulations from every side.

The Epworth League room was beautifully decorated and after the jolly young people had played many interesting and original games, refreshments were served. Hatchets were very much in evidence. Each person was given one of these for a souvenir with the understanding that it is not to be used to cut down the cherry trees of another's life.

A man visiting an asylum saw a patient sitting on a rocking-horse.

"That's a bad case," said his guide. "He often sits on that horse for hours, and we cannot get him to move. He was jilted by a girl."

Continuing his tour, the visitor arrived at a padded cell where a man was rushing about and banging his head against the cushions.

"Won't he hurt himself?" inquired the visitor.

"Oh,no," replied the guide; "these are pneumatic cushions."

"What has brought him to this?"

"Oh, he married the girl who jilted the man you saw on the rocking-horse."—Epworth Herald.

PAINFUL NEURITIS

If you have it, write to
THE BIGGS SANITARIUM, ASHEVILLE, N. C.
and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

$362.80 Commission on One Order



We offer a very attractive commission proposition to responsible men selling our line of guaranteed monuments, in Marble and Granite. On one deal our Mr. Fuller of North Carolina, made $362.80; Mr. Bryan of West Virginia, $206.25; Mr. Duncan, of Tennessee, $193.25; Mr. Willard, of Illinois, $131.25. We haye many other agents making from $200.00 to $400.00 per month.

Our monuments are well finished. No trouble to sell. Write for full particulars and confidential contract.

National Marble & Granite Corporation
Dept. F., BALL GROUND, GA.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

1802 1924

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In addition to the regular college courses, Classical and Literary, attention is called to the departments of Art, Business, Education, Expression, Home Economics, Music (Piano, Voice, Violin, Theory, etc.), and Religious Education.

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A. W. MOHN, President, Louisburg, N. C.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Eggs.—Every year our farmers and our merchants remember the Orphanage by sending us eggs. At this writing no one has responded. I wonder if our Sunday schools in the country and small towns can't do something to help us find a few nests full and running over. I believe they can. However, I hope our farmer and merchant friends will not wait for some one to ask them to remember us.

* * * *

Graham-Burlington.—Mrs. Nellie B. Rives took the singing class over to Graham and Burlington the third Sunday in this month. As I had an engagement elsewhere to preach, I was denied the pleasure of accompanying the class. This I regretted very much as I always enjoy seeing our good friends in each of those towns. By going with the class I have an opportunity of speaking to the churches about matters of vital concern in reference to our orphanage. Generally large crowds gather to hear our boys and girls give the sacred concert. Within a few minutes I can lay before the people some of our objectives and ask for their co-operation and hearty support. I was denied this pleasure at Burlington and Graham. I trust that a good providence will open the way for me to visit my good friends in those churches at some convenient season. I am grateful to Brothers Daniels and Hurley for the opportunity of giving a sacred concert in their churches. I am delighted with the glowing report the class and Mrs. Rives bring back to the home.

* * * *

Singing Class.—The object I have in view in taking my singing class to visit the churches is to demonstrate the high class of work we are trying to do, and let our people see for themselves the fine produce we are sending out into the world to bless and enrich mankind. We are not out to take collections but to put our work before the churches, believing that after we are gone the churches and Sunday schools will respond to our needs in a more orderly and systematic way. If we fail to enlist the co-operation and financial support of the churches and Sunday schools we visit, then our going has failed in its purpose and object. Before closing this paragraph let me say that it takes thousands of dollars annually to pay for our railroad fare and gasoline. In addition to this, there are other expenses incurred by making these trips. While we do not take public collections, we do feel that the churches visited will be only too glad to pay our expenses, and I hope that none will overlook this matter that means much to us in the run of a year.

* * * *

Nashville.—When Brother E. C. Few asked me to fill his appointment in Nashville the third Sunday in this month, I readily accepted the invitation. I always enjoy going to this community and preaching. The Orphanage has many good friends there who consider it an honor to support our Orphanage. The congregation has erected a beautiful church which is a credit to the town and the membership. It is beautifully furnished. It is an inspiration to any preacher to stand before that intelligent congregation and speak in His name. The church thinks that it has just about the best preacher in the conference. He puts more into a twenty minutes sermon than a great many do in forty minutes. His sermons are thoroughly prepared and delivered with telling effect. I had better not say too much about this coming young preacher for fear I shall help to create a greater demand for him elsewhere, and as a result incur the displeasure of my Nashville friends.

It was a real joy to visit in the lovely home of Bro. J. M. Sills, who is the clerk of the court of Nash county. His honored father filled this position many years and now the son carries on the work that he left behind. There is much I would like to write about, but I must not take too much room lest I go beyond my allotted space in the Advocate.

* * * *

District Conference.—Bro. R. H. Willis called the Fayetteville district conference together week before last and planned the work of the district for the year. Bishop Denny presided over the conference most of the sessions. He entered heartily into the spirit of the conference and his talks and sermon were warmly received. Brother Willis was very considerate of me because he said I never imposed on the conference by a long drawn-out speech. I am not surprised that most district conferences dread the connectional men because they seem to forget that there are other vital interests of the church and the presiding elder has important matters to engage his time and the time of the preachers and delegates. If all the brethren representing the different causes speak in detail of this work, the district conference would not be able to transact the business for which it is called in session. As I am one of that number that visits district conferences, I want to ask that all the connectional brethren have more consideration for the presiding elder, and delegates and preachers. While visiting the conference Bro. H. A. Humble, the popular and successful pastor of Hay Street church, assigned me to the home of Bro. J. A. Steele, where I received a whole-hearted welcome. Bro. John M. Wright was a fellow guest in the home. It goes without saying that I had a good time with these friends who are some of the salt of the earth.

* * * *

Memorial Church, Durham.—On the second Sunday afternoon our singing class drove over to Durham and gave a sacred concert in Memorial church at the evening hour. A committee met us upon our arrival and assigned us to homes where we were entertained for supper. The large auditorium was filled to overflowing with interested friends and hearers. Bro. H. E. Myers in a few well chosen words welcomed us to his church, and said some very encouraging words about our home. The great audience gave the class the closest attention and seemed well pleased with the concert. Many friends came forward after the service and complimented the children and Mrs. Nellie B. Rives upon the high class concert and the manner in which it was rendered. Memorial church is a staunch friend of our home, and counts it a joy and privilege to make sacrifices for the good of our children. It would take more space than I have at my command to tell the whole story of their devotion to our Orphanage. The beauty of their sacrificial service is that they never grow weary and give up. There is a constancy about them that greatly pleases me. I have come to appreciate more and more the virtue of steadfastness. So many run well for a while, but in the heat of the day and in the thickest of the battle they drop out and leave the burden for others to bear. Memorial church believes in going to the limit for our cause and does not count the cost.

It was a real pleasure to me to have fellowship with my good friend, R. J. Aiken. I was his pastor when I served the Oxford circuit. He is now a faithful member of Memorial church. All the children in the class report that they had lovely homes and gracious entertainment.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. C. A. Wood.....Superintendent

Martha Mann Wood.

Women who write, or otherwise contribute of their time to public affairs, are sometimes suspected of neglecting home duties for outside interests. But my observation of women is that their strongest temptation most often is to neglect public business for home concerns.

The Ten Commandments, whose innate characteristics of righteousness testify to the divine author, as the scriptures record, were written on tables of stone.

But the love of children and home is a law not trusted to tables of stone or chance hearing—God writes it an indelible impress directly on the human heart.

And notwithstanding the crazy exhibit of modern story-writer characters, and the queer freaks of fads and fashions, the home-drawing cable is still a pretty good tether and in the main holding good.

In all my long life I never knew but one woman who had a poodle for a pet. She was a nice, dumpy little old lady with grey side puffs to her hair, who lived where I when a little girl once went to school. She used to call us children in to visit with her and looked at us with such kind and pleasant eyes that I am sure that she would have preferred a nice little girl or boy to the poodle, if any had come her way.

Of course some women's hearts and wings stretch wider than others. I have sometimes been surprised to see how the matrons here grieve to give up a single one of their numerous children and gladly crowd in another bed where possible to make room for another little charge, though their time and strength was already highly taxed.

About two weeks ago one of the little boys developed a case of scarlet fever and was put in quarantine. And of course there was careful observation of all the other children. Some nurses came out several times and looked in all the throats. One morning I noticed that Billy looked as though he was not feeling well. "Are you sick, Billy?" I said. "No'm," said Billy, straightening up. But we found that he had a little fever, so he had to be sent to the infirmary, and went away crying, saying that he knew that the first thing at the infirmary would be a dose of castor oil!

But what I started to tell was that the matron's eyes filled with tears, too, and she looked as sad as Billie did at the separation. And I wondered that if I had thirty-eight frisky little boys whether I would weep to part with one of them for a few days. I dislike noise so much that it is hard to imagine it, but the children get a wonderful hold on one's heart when we work with them. And Billy is a dear little fellow. He had bronchitis and is about well again. An orange consoled him for the castor oil experience, and Jimmie H. loaned him his puzzle-peg game to help pass away the time in bed.

Coe, L. R., who had the scarlet fever, is about well, too, though not out of quarantine yet. Some lady over in town heard of his seclusion and sent him some interesting games which he has enjoyed very much.

As no one else has taken the scarlet fever yet we are in great hopes now that we will get off with only one case.

Three little brothers, five, seven and eight years old, who were over at the city hospital to have their tonsils removed at the time Coe L. was taken sick, when the time came for them to come back we were afraid for them to go bask to the dormitory before their throats were well healed. So I had them for a few days at our cottage, and as they had been homesick over at the hospital, they were glad to get back within sight of home quarters again. Marquis enjoyed playing elder brother to them and the little fellows had a good time and will long remember their visit to "Mr. Wood's home."

There have been some changes in the officers of The Home lately. Mrs. Thompson has resigned and gone, and one of the matrons also, and the lady in charge of the sewing department.

Of course The Home misses Mrs. Thompson, she has been so long a part of the institution, and so closely identified with its activities. Such changes are always sad and disturbing.

The rest of us have been very busy lately filling in, temporarily, these departments that the work might be carried on without interruption and inconvenience.

* * * *

The contract for the new hospital building at the Children's Home has been awarded to Fogle Bros. Company, local contractors. As the contract has been signed work will probably be begun at once.

The site selected for the building is east of the schoolhouse, fifty feet back from the road that runs north from the Gray building.

A fund of $40,000 raised by the Methodists of Winston-Salem during the Children's Home building campaign several years ago is to be applied to pay for this building. It is to be of brick, with all modern conveniences, and will add greatly to the comfort and well being of the children of The Home.

The executive committee of the board of trustees of the Children's Home ordered, also, plans drawn for two cottages to be erected during the present year.

* * * *

The Home has a much appreciated gift of a radio outfit from Mr. James Gray of our city.

It is being installed at the school building, and the children are pleasureably excited over the prospect of the concerts and other entertainments they are anticipating.

Mrs. Eliot of Catawba sent a nice contribution on the cost of another electric run sewing machine for the sewing room.

154 TRESPASSERS KILLED ON SOUTHERN DURING 1923

One hundred and fifty-four persons were killed and 178 injured while trespassing on the property of the Southern Railway System during 1923, according to figures just made public by the Southern's Safety Department. This is an alarming increase over 1922 when 129 persons were killed and 171 injured.

The casualties in 1923 were divided as follows:

While walking on tracks 107 persons were killed and 82 injured, 45 were killed and 94 injured while stealing rides or "hopping" trains, and two were killed and two injured in miscellaneous accidents.

Despite every effort that has been made to show the peril of trespassing on railway property, men, women and children continue this dangerous practice. On the railways of the entire United States, 2,142 trespassers were killed and 2,431 were injured during the first nine months of 1923.

The records of the Southern show that the great majority of victims from trespassing accidents are useful citizens or school children who take a chance and pay for it with life or limb.

Experienced pianist desires to do evangelistic piano playing during the summer months. Would like engagements with some preacher who will conduct revivals all summer. If interested write R. M. Shannon, Monroe, N. C.



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

EVERY DAY, EVERY WAY, THE SPECIAL EFFORT GETS BETTER AND BETTER

The wonderful movement in behalf of the Forgotten Man is gripping the church tighter and tighter. Practically every message coming to the Board of Finance brings good cheer. The bishops, presiding elders and pastors are faithfully doing their duty by the plan and the lay members are cooperating in a manner that is most heartening. Victory seems assured.

Encouraging Messages.

A wire has just been received from J. E. Riddell, Crescent Hill charge, Louisville district, Louisville conference, which reads as follows:

"Crescent Hill today subscribed fifty-four hundred on quota of thirty-four hundred. We believe remaining subscribers will increase subscription to nearly double quota. Considering large building program on hand this is, I think, extra good."

While in Louisville, Kentucky, recently to fill a speaking engagement in behalf of the Forgotten Man I received a long distance telephone message from Rev. J. E. Savage, pastor of Crestwood charge, Shelbyville district, Kentucky conference. He said that he had asked his people that morning to subscribe to the special effort for Superannuate Endowment and had raised in cash $2,200 on a quota of $2,195. Two days afterwards, having returned to St. Louis, I received from the Crestwood charge check for $2,200 ,and about a week later $75 more, making a total of $2,275 paid. This is the first charge in the whole connection to pay its full quota for the five years in cash. His name may be "Savage," but his "bite" is pleasant!

The Message of the Pinks.

At this writing, March 8, 1924, 5,500 pink leaf reports have been received out of a possible 6,400. The Baltimore conference has not been held and of course they are not yet working the program. Two conferences in the great state of Texas postponed organizing for the movement until the second quarterly conference and of course they have not done much on the pink leaf report as yet. Considering these facts it is splendid to have within 900 reports of a 100 per cent connection on this important matter. Ie believe that within a month practicallv every charge in the whole church will have sent in this report.

The following annual conferences are now 100 per cent pink in the order named: Louisville, Missouri, Illinois. Many other annual conferences are very near the perfect mark, some of them not lacking more than from three to six reports. Two or three of the episcopal districts are close to the point of 100 per cent. I am curious to know what epsicopal district will be first to go over the line?. Bishops Darlington, McMurry, Denny and DuBose seem now to have the best chance to lead in this matter—but you never can tell.

I wish it were possible to list every pink leaf report which shows an addition to the minimum, but space will not allow. However, the following are listed as being a very good sample of what is happening:

Bradentown charge, Tampa district, Florida conference, adds $110 to the minimum, accepting a quota of $3,500.

Paris station charge, Paris district, Memphis conference, adds $129 to the minimum, accepting a quota of $3,000.

Okeechobee charge, Orlando district, Florida conference, adds $138 to the minimum, accepting a quota of $1,500.

Conway charge, Conway district, North Arkansas conference, adds $200 to the minimum, accepting a quota of $6,000.

Tallulah charge, Monroe district, Louisiana conference, adds $240 to the minimum, accepting a quota of $2,500.

Winter Haven, Orlando district, Florida conference, adds $276 to the minimum, accepting a quota of $3,000.

Lake Providence charge, Monroe district, Louisiana conference, adds $305 to the minimum, accepting a quota of $2,000.

Aberdeen-Voss charge, Rockingham district, North Carolina conference, adds $319 to the minimum, accepting a quota of $3,500.

Galloway Memorial charge, Memphis district, Memphis conference, adds $410 to the minimum, accepting a quota of $3,000.

First church charge, Little Rock district, Little Rock conference, adds $600 to the minimum, accepting a quota of $7,500.

Trinity charge, Sumter district, South Carolina conference, adds $600 to the minimum, accepting a quota of $5,000.

Madison Heights charge, Memphis district, Memphis conference, adds $800 to the minimum, accepting a quota of $6,000.

Winfield Memorial charge, Little Rock district, Little Rock conference, adds $810 to the minimum, accepting a quota of $6,000.

Hyde Park charge, Tampa district, Florida conference, adds $932 to the minimum, accepting a quota of $5,000.

Wesley Grove charge, Baltimore district, Baltimore conference, adds $1,061 to the minimum, accepting a quota of $3,000.

First church, Jonesboro charge, Jonesboro district, North Arkansas conference, adds $1,572 to the minimum, accepting a quota of $5,000.

Inman Park charge, North Atlanta district, North Georgia conference, adds $1,700 to the minimum, accepting a quota of $5,000.

Ripley station charge, Dyersburg district, Memphis conference, adds $1,720 to the minimum, accepting a quota of $5,000.

St. Mark charge, North Atlanta district, North Georgia conference, adds $5,640 to the minimum, accepting a quota of $12,500.

Kobe charge, Japan Mission, J. S. Oxford sends $50 cash to pay his subscription to the Superannuate Endowment fund.

Kazinda M. E. Church, South, Congo Belge Mission, Rev. Thos. E. Reeve sends $100 as a contribution from himself and wife for Superannuate Endowment.

The Honor Roll of the Presiding Elders

In addition to the sixty-four presiding elders whose names have already been sent to the church press as entitled to a place on the honor roll for having their districts 100 per cent pink, the names of other braves who have reached this distinction are now presented in the order of their accomplishment, as follows:

65. North Georgia conference, Augusta district, Rev. J. W. Yuillman, P. E.

66. North Mississippi conference, Aberdeen district, Rev. L. P. Wasson, P. E.

67. Upper South Carolina conference, Greenville district, Rev. A. N. Brunson, P. E.

68. St. Louis conference, Capt Girardeau district, Rev. A. C. Johnson, P. E.

69. Little Rock conference, Texarkana district, Rev. J. T. Simmons, P. E.

70. North Arkansas conference, Searcy district, Rev. Jefferson Sherman, P. E.

71. Upper South Carolina conference, Rock Hill district, Rev. Geo. C. Leonard, P. E.

72. Western North Carolina conference, North Wilkesboro district, Rev. J. W. Williams, P. E.

73. Western Virginia conference, Ashland district, Rev. W. M. Given, P. E.

74. South Georgia conference, Valdosta district, Rev. C. W. Curry, P. E.

75. West Oklahoma conference, Oklahoma City district, Rev. S. H. Babcock, P. E.

76. Western Virginia conference, Beckley district, Rev. F. S. Pollitt, P. E.

77. Little Rock conference, Arkadelphia district, Rev. L. E. N. Hundley, P. E.

78. Alabama conference, Pensacola district, Rev. D. P. Slaughter, P. E.

79. Alabama conference, Marshall district, Rev. B. F. Marshall, P. E.

80. Little Rock conference, Monticello district, Rev. J. A. Parker, P. E.

81. Louisiana conference, Monroe district, Rev. W. A. Kleinschmidt, P. E.

82. Memphis conference, Lexington district, Rev. R. L. Norman, P. E.

83. Missouri conference, Hannibal district, Rev. W. M. Alexander, P. E.

84. North Alabama conference, Birmingham district, Rev. W. F. Price, P. E.

85. Holston conference, Big Stone Gap district, Rev. E. A. Shugart, P. E.

86. Illinois conference, Odin district, Rev. W. T. Mathis, P. E.

87. Western North Carolina conference, Mt. Airy district, Rev. J. H. West, P. E.

88. North Georgia conference, Marietta district, Rev. S. R. England, P. E.

89. South Carolina conference, Kingstree district, Rev. C. C. Derrick, P. E.

90. West Oklahoma conference, Ardmore district, Rev. R. E. L. Morgan, P. E.

91. Western North Carolina conference, Shelby district, Rev. C. S. Kirkpatrick, P. E.

92. South Georgia conference, Waycross district, Rev. J. C. Flanders, P. E.

A Word of Caution.

In making payments on quotas to the Board of Finance, treasurers of the special effort committee should be sure to use the book of remittance forms which has been sent to them by the board. If this request is observed every treasurer will be able to keep the account of his charge clearly before him and it will save labor and confusion in the office. We have a good plan and we should work it without exception.

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J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

In Memoriam

ORMSBY—A loyal member of Trinity Methodist Sunday school at Midway passed from this life when little Ethel Ormsby, nine-year-old daughter of Mr. and Mrs. Victor Ormsby, succumbed to death. Ethel underwent an operation for appendicitis at the Hamlet hospital which proved unsuccessful. She was a member of Mrs. Laura Morse's Sunday school class. Her class, her relatives, and many in the community were greatly grieved at her death. The esteem with which she was held was expressed with a profusion of flowers which thickly covered the grave.

The funeral service was held in Trinity Methodist church and was conducted by her pastor. Members of the choir from Roberdel No. 2 beautifully sang several funeral selections, after which Rev. F. T. Biggs made a talk to a congregation that filled the church to overflowing. May God use this trying ordeal in drawing both pastor and people nearer to Himself.

D. A. Petty, P. C.

RIVES—Death is no respecter of persons. The young or old, saint or sinner, all alike will fall victim to this dreaded monster some time.

On March 5th death entered the home of Sister W. E. Rives and carried away her 12-year-old boy, William Hadley Rives. He was a very promising young boy and made good grades in school and was beloved by all. Last March he was converted and joined the Methodist church here in Jonesboro and was a faithful Christian. He was one of the Sunday school pupils that made a perfect attendance last year and was very proud to receive his Bible as a premium and began to regularly read it. We shall miss him.

His funeral was in the Methodist church and his classmates sang "I will be a sunbeam" very sweetly. The interment was at Meroney's church in Chatham county beside his father, who died several years ago.. The mother and family have the sympathy of the entire community.

B. E. Stanfield.

THOMAS—At the home of her daughter, Mrs. John D. Shaw, Charlotte, N. C., on the evening of February 1, 1924, Mrs. Kate Winston Thomas quietly breathed her last. The mention of the name of this good woman arouses the pleasantest recollections for numbers of people, white and black, to whom her life was a benediction. The atmosphere by which she was ever surrounded was one of culture, of pity and of helpfulness. The home from which she came in Hanover county near Ashland, Va., was one of that sort, and wherever she made her home in the state of her adoption in Richmond county in the town of Laurinburg, or in the city of Charlotte, these same good things were of the essence. It was delightful to be under her roof and to partake of her hospitality and to hear her tell in her own charming way of persons and events whom she had known, or of whom she had been a part in old Virginia before and during and after the Civil War. God preserved in a wonderful way the faculties of this good woman and His providence put her in some sort of touch with many of the good and great in church and state. Frequently have I heard her speak of David T. Doggett and James A. Duncan and others whom she had heard at Randolpt Macon, and then the scene would change to Fredericksburg and Chancellorsville and those who figured there of which and of whom she also had some sort of first hand knowledge. From her rich experience she drew frequently but ever to brighten the lives of others.

Soon after her marriage to Captain T. M. Thomas in 1868 she came to North Carolina, making her home near the town of Laurinburg, in which place she united with the Methodist church. She loved the church, its institutions and its work. She loved the service of God and the service of her race. She loved to do good, and there are numbers who are ready to rise up and call her blessed. She ever had the word in season for her pastor and the weary step and heavy heart of many of them time and again were refreshed by her encouragement. It is to be doubted whether she ever heard a sermon from which she did not get some good or failed ot say as much. She loved God's word and studied it for herself. It was the Man of her counsel. In early life she shaped her course according to it and as life came to its close there was light at eventide.

Surviving her are two daughters, Mrs. John D. Shaw and Mrs. W. I. Henderson, both of Charlotte; two sisters, Miss Sue Winston of Charlotte, and Mrs. T. W. Norment of Darlington, S. C., and one brother, Mr. Benj. Winston of North Dakota.

E. H. Davis.

RESOLUTIONS OF RESPECT

Whereas, God in His providence has called from this life to the higher life Katherine Covington, the daughter of our beloved presiding elder, Rev. J. B. Craven, be it resolved by the memberss of the second quarterly conference of Bethel charge, Charlotte district, March 1, 1924:

First, That we extend to Dr. and Mrs. Craven our heartfelt sympathy in this sore affliction.

Second, That we do pray our God to give them grace to keep and sustain them through this sad period of their lives.

Third, That a copy of these resolutions be spread on our minutes, a copy sent to Dr. and Mrs. Craven, a copy to the Charlotte Observer, and a copy to the North Carolina Christian Advocate for publication.

J. M. Hartsell,
T. B. Huneycutt,

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God, our heavenly Father, to call from labor to reward our beloved brother, N. Bangs Norman, who departed this life Sunday morning, February 10, 1924; and whereas, we deem it fit and appropriate that we give expression to our sense of loss, and to our appreciation of his consistent life and godly example; therefore be it resolved:

First, That in the death of Brother Norman the Main Street M. E. Sunday school has lost an honored member and zealous worker. He was ever mindful of the apostolic requirements, "that a man be found faithful."

Second, That while we feel deeply our loss, our hearts go out in sympathy to those on whom the blow falls heaviest, yet we bow in humble submission to the will of Him who doeth all things well.

Third, That a copy of these resolutions be spread upon the minutes of our Sunday school, a copy be furnished the family of our deceased brother, and the Reidsville Review and Christian Advocate for publication.

M. D. Holderby,
J. S. Hutcherson,
H. B. Clark,
A. H. Gwyn,

STEPHENS—After a long and painful illness for several years with diabetes Milton P. Stephens quietly fell on sleep March 3rd at the home of his parents in Sanford. He was born in Harnett county June 14, 1894.

In early life he was converted and joined the Methodist church at Cokesbury, but later transferred to Jonesboro, and was a faithful member until called home.

In 1918 he enlisted in the World War and served in the navy on the cruiser Raleigh. But his health gave way very soon and he asked for and received an honorable discharge. Since then he spent nearly all his time in government hospitals trying to regain his health, but there was no cure for him it seemed. He had a great desire to get well that he might do good and felt that he was called to the ministry. He was a Christian young man and delighted to talk about the Bible and the life beyond. In many respects he was an exemplary character, very kind and dutiful to his parents.

The funeral was in the Methodist church in Jonesboro and interment in the cemetery. Some day we expect to meet again, for we shall see him as he is. May God comfort the bereaved parents, brothers and sisters and all other relatives and friends.

B. E. Stanfield.

DAVIS—Mrs. Annie Mary Davis, daughter of Zephaniah and Lucretia Askew, was born in Hertford county, N. C., November 20, 1835. In early life she joined Harrellsville Methodist church, home of her childhood, to her the most loved place; in declining years often telling her friends sweet memories of those she loved and once worshipped with there.

With her father, Zephania Askew, moved to Windsor, N. C., in 1884, to make his home near his sons, R. W. Askew and W. F. Askew, where he spent his declining years. Never a more devoted, faithful daughter. She connected herself with the Methodist church and missionary society of Windsor, N. C. Attended all its services when able. She loved her church and members, who were ever thoughtful by tokens of love and visits, which she appreciated. In 1890 she was married to L. S. Davis, who died in 1906. At home with her nephew, R. W. Askew, January, 24, 1924, her life passed peacefully and quietly away. She lived in strong faith and redeeming love of her blessed Lord, whom she trusted and loved in her journey of 88 years. She possessed a wonderful memory, a great reader, composed many sweet little poems to pass away lonely hours, a life full of energy. Five years ago stricken with Bright's disease, when her feeble body could resist no longer, two years ago resulted in a paralytic stroke, never being able to walk again. Her mind was bright and clear. With fortitude and patience she bore her affliction, enjoyed visits of friends and pastor. Two weeks before the end she suffered second and third stroke and never regained consciousness. Nephews, nieces and friends watched her motionless body till life took its flight.

Six brothers, two sisters, one by one they walked calmly by Jordan's stream and crossed over. When she stepped across she left one brother. On the other side she is happily awaiting the coming of her loved ones. She leaves one brother, E. Solon Askew; a niece, Mrs. Bessie Bell, both of Newport News, Va.; Rev. J. B. Askew of the Virginia conference, Danville, Va., E. S. Askew, R. W. Askew; nieces, Mrs. Mary Cooper, Mrs. Maggie Darden, all of Windsor, N. C., Mrs. Roxie Jones of Harrellsville, N. C.

Her request was to be laid to rest near her brother in the Episcopal church yard. Services were conducted by her pastor, Rev. N. M. Wright, assisted by Rev. G. E. Manson. Hymns of her selection, "Servant of God, well done," "How firm a foundation," were sweetly sung while the cold sand covered the body of one we all loved.

BARBER—On the evening of January 18, 1924, the Lord took to Himself in glory one of His most faithful children, when Mrs .Sarah Celena Barber, the widow of the late William Zachariah Barber, passed peacefully to her eternal home. This can be truthfully said, for she like Barnabus "was a good woman, and full of the Holy Ghost and of faith."

Sarah Celena, the daughter of Rev. Lloyd Waters and Nannie Edwards Waters, was born September 9, 1833; was married to W. Z. Barber February 11, 1851, and died 90 years, four months and nine days old. During this long life she was a blessing everywhere she went and to everybody. As an orphan child (her mother died when she was just a few years old and her father died the day she was 13 years old) she was said to be almost a model. At the age of 14 years she professed religion and joined Mt. Carmel Methodist church, her future husband, who had not met her then, joining the same day. Her husband for 42 years shared with her the joys of church membership and was 35 years of his life one of the best stewards ever, possibly through her influence. She was a loyal, devoted and faithful member for more than 76 years. And oh, how the old church will miss her!

There were born to her and her husband eleven children, nine of whom survive, as follows: Mrs. W. T. Barber, Miss Sarah Evelyn Barber, Mrs. J. W. Jarret, Mrs. B. C. Smith, all of Rockingham county, Rev. S. T. Barber of the W. N. C. conference, Mrs. Lula Jones and D. S. Barber of Greensboro, and G. E. Barber of Reidsville. Her three eldest children preceded her to their reward, namely: Lloyd, who died at two, John Fletcher, who died at 23, and Wm. Z. at 40. There are also surviving 49 granchildren and 36 great-grandchildren. All of these rise up to call her blessed.

She was of the Waters, Edwards and Reid families, noted for their deep piety and many of whom were preachers; besides her preacher father she was closely related to the Rev. Drs. James Reid, Numa F. Reid, and N. Frank Reid, and Rev. Wesley Reid and Rev. John W. Lewis. One son, S. T. and one grandson, W. A. Barber, belong to the W. N. C. conference, while another grandson, W. S. Smith, is licensed to preach, and a granddaughter is studying for special mission work, and still another married a preacher.

She was of a bright and hopeful disposition, seldom ever looking on the dark side of life. Even in her years of helplessness she did not fret nor complain; she seemed to know and feel that it was a pleasure for us to wait on her and she did not feel in the way. She often spoke of how good everybody was to her. She was the most patient and best patient imaginable to the last.

Every one would testify that she was all that could have been looked for as wife, mother, neighbor, friend and church worker. She was the first woman in Rockingham county to give her name for membership in the Woman's Missionary Society, and one of the first in the state or church, as she joined the year Aunt Bumpas first organized. And she remained a faithful and loyal member till her death.

Her home was pre-eminently the preacher's home. She never was better pleased than when she could have these servants of God to wait on. And her highest ambition for her family was that they might be the best servants of God possible.

She passed away peacefully as she had lived and amid a large throng of sorrowing loved ones and friends after services conducted by her pastor, Rev. C. P. Goode, and Rev. M. F. Moores, she was laid to rest by the side of her husband under a profusion of flowers, to await the resurrection morn. Many will meet her in heaven helped there by her.

S. T. B.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Trinity Methodist church of Red Springs, N. C., wish to express our sorrow in the loss of one of our most beloved members, Mrs. H. S. Toon; therefore be it resolved:

First, That we appreciate the worth of her sweet life among us.

Second, That we shall cherish her memory and thank our heavenly Father for her patient, cheerful Christian life which has been an inspiration to us.

Third, That we extend to her family and loved ones our heartfelt sympathy and pray God's blessings on them always.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the society and a copy be sent to the Advocate.

Mrs. J. F. McLean,
Mrs. L. S. Massey,
Mrs. T. C. Rogers.

EVERHARDT—On February 16th, 1924, in the early dawn the gentle spirit of this devoted son, John Ray Everhardt, passed through the portals of infinitely brighter day. He was 14 years, three months and seven days old. In those short years a cycle of beautiful living, obedient reverence and lovely integrity is completed. His mission was short, but it was complete and he finished it well.

John Ray loved his church, which he united with at the age of ten years, and his Sunday school was always his joy. Rarely have we ever witnessed such a demonstration of universal sorrow as was manifested at his funeral, which took place from the Methodist church which he so much loved. The floral offerings were in great profusion, and it was a touching sight to witness the filing in of his girl companions down the aisle of the church to lay their flowers about his coffin. He leaves behind him the following members of his family, who while they weep are comforted with living hope: His parents, Mr. and Mrs. G. W. Everhardt, Dewey and Nelson and Richard, all brothers, and two sisters, Miss Aline Everhardt, Mrs. W. M. Seaford of Mocksville, N. C., and a devoted grandmother, age 85 years.

W. H. Bivins.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Asheville, at Swannanoa.....May 29-30
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

March
Henderson Ct., 11 29-30
April
Saluda-Tryon 5-6
Fairview, Bethany, 11 12-13
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

March
Waxhaw, Heath Memorial, 11 30
Tryon Street, night 30
April
Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13
Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March
Uwharrie, Concord, 11 & 3.....29-30
New Hope, New Hope, 3 & 11.....29-20
Asheboro, night 30

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
SECOND ROUND

March
Spruce Pine, Spruce Pine, 11.....28
Micaville, Selo, 11 29
Bald Creek, Boring's Chapel, 11.....30
Burnsville, Burnsville, 7:30 30

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

March
& Sun. 29-30
April
Jonesville, Tues. 1
Mount Airy, Central, 11 .....
Mount Airy, Rockford St., night..... 6
Stoneville-Mayodan, Price 13
Madison, night 13
Spray, 11 20
Draper, night 20
Sandy Ridge, Sandy Ridge, 11.....26-27
Leaksville, night 27
May
Salem-Oak Grove, Salem 3
Mt. Airy Ct., Epworth 3-4
Elkin, night 4

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

April
Jefferson Ct., Orion 5-6
Warrensville Ct., Mill Creek 12-13
Creston Ct., Sutherland 19-20
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22
The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
SECOND ROUND

March
Belmont, Park St., Providence, 11....30
Lowell, Bethesda, 3 30
Belmont, Main St., night 30
April
McAdenville, 11 6
Maylo, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

March
Norwood Ct., Cottonville, 11 29-30
Norwood, 11 30
April
East Spencer, 11 6
Park Avenue, night 6
North Main, 11 13
Woodelaf, South River, 11 20
South Main, night 20
Salisbury Ct., Tabor, 11 26
Concord, Central, 11 7
Epworth, night 27
May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29
The district conference will be held at Epworth, Concord, July 3-4.

STATESVILEE DISTRICT
D. M. Litaker, P. E., 240 Walnut St., Stateville, N. C.
SECOND ROUND

March
Dudley Shoals, Grace, 11 29-30
South Lenoir, Harpers, 2 & 3 30
April
Shepherd, Rocky Mount, 11 5-6
Davidson, 6 & 7:30 6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

March
Franklin Ct., Salem, 11 29-30
Macon Ct., Hickory Knoll, 3 30
Franklin Station, night 30
April
Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

March
Lewisville, Union, 11 29-30
Farmington, Wesleys, 3 29-30
Mocksville, Mocksville night 30
The district conference will convene at Mt. Olivet May 21-22.
April
Davidson, Arcadia, 3 5-6
Forsyth, Pine Grove, 11 12-13
Advance, Mocks, 3 12-13
Thomasville, Main St., 11 20
Welcome, Vernon, 3 19-20
Walkertown, Walkertown, night 20
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

March
South Alamance, Saxapahaw 29-30
Mebane, night 30
April
Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

March
Chowan, Evans 29-30
Edenton, night 30
April
Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
Currituck, Asbury 19-20
South Mills, Newlands 26-27
City Road, night 27
May
South Camden, Wesleys 3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

March
Parkton, Hope Mills 29-30
April
Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

March
Seven Springs, Indian Springs, 11.....30
April
Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

March
Montgomery, Ophir 29-30
Troy 30-31
April
West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

March
Millbrook, Andrews 29-30
April
Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:20 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

March
Williamston & Hamilton, Hamilton....30
April
Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

March
Scott's Hill, Seagate, a.m., p.m.....29-30
Wilmington Ct., Bethany, a.m. 30
April
Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

March
Bath, Bethany, 11 29-30
Grimesland, night 30
April
Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

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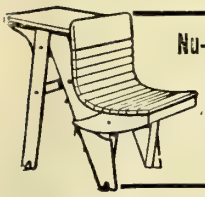
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FOUR GOOD REASONS FOR GOING TO CHURCH REGULARLY

"As His custom was, He went into the synagogue on the Sabbath day." Luke iv. 16. No person can be a follower of Jesus who does not have the habit of attending church, and therefore in that respect, at least, he is not a Christian.

There are four reasons that I wish to give for attending church. First, the chief reason before and above all others is for worship. In the Roman Catholic church the supreme place is the altar; in the Protestant church it is the pulpit, but if there never was a preacher, and if there never was any music, it would be the duty and the privilege of the child of God to attend church—to come into this holy place on the Sabbath Day to worship and meet his God. This is the great end of church attendance.

Many, however, seek only the instruction of the sermon or the entertainment of the music, while there is little if any worship in their hearts, and if they cannot have these to their satisfaction they think there is no reason why they should go to God's house. They have missed entirely the supreme and all important object of church attendance, which is worship.

The second reason why people should attend church is for inspiration. Through the toils and cares of the world, in the midst of perplexities and burdens that recur in every life again and again, the only refuge is in the sanctuary. Here it is that body and mind and soul are refreshed and lifted into another sphere that brings inspiration and hope and sends the worshipper back to the workaday world with a new impulse and a feeling that life is worth living.

The third reason is for correction. There is in every individual as well as in classes of individuals a conflict going on between the aristocratic and the democratic spirit. There is no place where this spirit is destroyed and men meet on the common level of real brotherhood save in the church of Jesus Christ. The hope of the world is here, where the everlasting theme of love is preached and the truth is declared that if a man love not his brother whom he hath seen, he cannot love God whom he hath not seen.

The church is for the correction of all the irregularities and inconsistencies and sins and selfishness of our lives, of which we are reminded and reproved and cured by faithful church attendance.

The fourth reason why one should attend church is for service. This reason for attending church is of supreme importance, that men may learn to serve their fellows. That life is not life as God would have it if it does not mean an expenditure of time and talent and money for the uplift and betterment and salvation of those around us.

We go to church to learn this great meaning of life and of living. Remember then the reasons why it should be your custom, as it was of Jesus, to go to church every Sabbath Day. First to worship, second for inspiration, third for correction and fourth for service.

Oscar L. Simpson.

TO THE PREACHERS IN THE N. C. CONFERENCE

Any one desiring a gospel singer and choir director in their revival services during the summer months will correspond with Miss Frances Carter, Louisburg, N. C., till June 1; then her postoffice will be Roper, N. C., with her parents, Mr. and Mrs. R. F. Taylor. Frances feels especially called to this work. She has had two summers' experience in which she has had fine success.

R. F. Taylor.

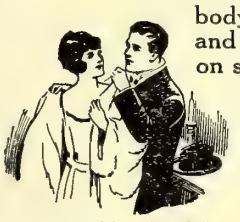
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In Memoriam

BROWN—On February 26, 1924, the death angel visited the home of Brother Lonnie and Sister Hallie Brown and claimed the spirit of little Lawrence Burette, their only child, and he only two months and five days old, a tiny flower budded on earth to bloom in heaven. Jesus loves the little ones, and although it grieves our hearts to part with them we know that they are in a better world. R. L. Melton.

JOHNSTON—Floyd Milton Johnston, son of Mr. and Mrs. G. H. Johnston, was born November 10, 1909, and after being injured in an automobile accident died December 10, 1923, being 14 years and one month of age. He was a lovable, obedient lad and will be greatly missed by his kindred and Sunday school class. He was laid to rest the following day at Sharon church to await the resurrection morn. Funeral services were conducted by his pastor. R. L. Melton.

PEGRAM—Mariah J. Pegram was born April 2, 1854, and died February 23, 1924. She was married September 19, 1875, to Benjamin F. Pegram, who preceded her in death nine years ago. Nine children were born into this family, eight of whom are living. She was always interested in the work of the church and was a regular attendant while her health permitted. Her home was ever open to ministers. She was a devoted wife, loving and affectionate mother, and had a host of friends who will greatly miss her.

H. G. Allen, P. C.

PARKS—Lola B. Parks passed to his reward from his home at Olin, N. C., on October 28, 1923. He was about 45 years of age. The writer first met him over 20 years ago when he was a strong, stalwart man, but for sev- years he had been in poor health. He leaves a wife and one child, his widowed mother, two brothers and two sisters to mourn his loss. He was buried at the Olin cemetery near where he had played as a boy. The bereaved ones have our sympathy.

R. L. Melton.

HAWKINS—Junius Henry Hawkins, son of Mr. and Mrs. H. C. Hawkins was born April 29, 1921, and was called to the heavenly Father on February 8, 1924. His illness was of short duration as was his life, for he was taken sick on Wednesday and died the following Friday. Little Junius is survived by his parents, two brothers and one sister. During his short span of life he was a source of great joy and pleasure to those about him, but "He who doeth all things well" has called Junius to be with Him in glory.

H. G. Allen, P. C.

DAVENPORT—On December 21, 1923, at the close of day the angel of death called from the earth our friend and brother, Joseph Davenport. Brother Davenport was born March 21, 1864, making his stay on earth nearly sixty years.

About two years ago he had a light stroke, but recovered and was apparently well until the day of his death. Death overtook him while he was on his way home from work, but with the assistance of his little grandson he managed to get hom and died a few minutes thereafter.

His character was so open that all who knew him for what he was, they saw in him fearless, unflinching frankness, honor that never stopped to count the cost, conviction which once formed never wavered, untailing loyalty, and boundless benevolence. He was devoted to wife and children, making his home life tratis such that any one will do well to emulate. He leaves to mourn a widow, several children and grandchildren to whom he was perfectly devoted.

The funeral service was conducted by F. A. Lupton and W. F. Walters, the latter a close friend of the deceased, after which his remains were laid to rest in the family graveyard near Columbia. "We mourn not as those without hope."

A friend, Rev. W. F. Walters.

CURRENT—America M. Current was born January 22, 1847, died October 29, 1923. She joined the Methodist church at Macedonia in early girlhood and remained a faithful member until her death. The writer visited her occasionally during the last few years, and although perfectly blind she was cheerful and always expressed her faith in Christ, who was her present help in every time of need. Her remains were laid to rest at Tabor church. R. L. Melton.

SHEPHERD—Eli F. Shepherd at the ripe old age of seventy-seven, passed to his reward March 2, 1924. Two years ago he suffered a stroke of paralysis and has been a helpless sufferer ever since. He bore his suffering with fortitude, but was ready, even anxious to die.

He had the reputation of being a good man, faithful to his church and not afraid to die. For years he had been an official in Long Pine church and his remains were laid to rest in the cemetery nearby March 3, 1924. Our loss is his gain. May his faithful widow and other loved ones draw consolation from Him who never faileth them who put their trust in Him.

His pastor, J. C. Umberger.

WAUGH—John L. Waugh was born November 13, 1846, died February 4, 1924, age 78 years, one month and 21 days. In the month of October, 1873, he was married to Miss Edie Benfield. There were 11 children born to this union. Four have passed away; the others together with their mother are still living. Near 40 years ago he professed faith in Christ and joined the Methodist church and remained a consistent member until he was called away. He was regarded as an honest citizen, was well respected and left a host of friends. His body was buried at Bethlehem church, a large crowd attending the funeral.

R. L. Melton.

PARKER—Thomas P. Parker died February 6. 1924, being in his 14th year. In 1875 he was first married to Cora Brawley. To this union were born six children, two of whom have passed away. In the year 1909 his first wife died, and on January 31, 1913, he was again married to Sarah S. Murdock. To this union two children were born. Many years ago he professed faith in Christ and joined the church at St. Michael, later removing to Shiloh church, where he remained a consistent member until his death. Truly a good woman has gone from us. R. L. Melton.

DENTON—Carrie A. Denton was born November 18, 1878, died March 4, 1924. She was married to N. B. Denton March 8, 1899. To this union were born six children, four girls and two boys, all of whom are left with their father to mourn her going away.

Sister Denton was one of God's saints. Se was converted and joined Palm Tree Methodist church when about nine years of age. She lived a faithful member of the same until death. We shall all miss her, but God makes no mistakes. We can find her in the saints' bright home above.

The funeral was conducted at Palm Tree by her pastor, in the presence of a large congregation of loved ones and friends, after which she was laid to rest in Palm Tree cemetery to wait the call of Christ to come forth. The beautiful flowers that covered her grave was a token of how she was loved and admired by her friends. A grand reunion soon will come, when all the sainted dead shall rise and those who are living same shall meet their Saviour in the skies; and I with him, and mother too, shall live the endless ages through.

By her pastor, John H. Green.

MAPLES—Mr. Dougle Maples, a loyal member of our Methodist church at West Rockingham, was taken to his reward last Saturday morning, March 8, about four o'clock. Brother Maples was about eighty-four years old. In him another of the few remaining veterans of the Civil War passed away. Although ready to meet God, he fought death hard, for he loved this life. It was pleasant to him. This could be seen by the smile he wore even to the door of death. He loved people. His large family consisted of brothers, wife, sons, daughters, many grandchildren and numerous other relatives and friends were a great joy to him. No wonder life was so sweet to him.

The funeral of this aged war veteran and Christian patriot was conducted in West Rockingham church at two o'clock Sunday afternoon by his pastor, after which his body was laid to rest in the cemetery of Zion church.

D. A. Petty, P. C.

BAIRD—Martha J. Baird was born June 18, 1843; died February 11, 1924, being a little less than 82 years old. For many years Sister Baird had been a faithful and consistent member of Oak Grove Methodist Episcopal Church, South. She was also a member of one of the leading families of that community.

Four years ago she was stricken with paralysis, and since that time she has been an invalid. During these years of affliction and confinement she has received the kindest attention by her son, Thomas Baird, and daughter, Mrs. Mollie King. She was also faithfully attended by her family physician, Dr. D. B. Zollecoffer.

The only surviving members of her immediate family are Thos. E. Baird and Mollie L. King, with whom the mother lived. Her husband and one son preceded her some years ago. One daughter-in-law, Mrs. Robert Baird, is still living in Petersburg, Va.

Sister Baird will be missed in the home, community and church. But we shall soon see and know her again, and more fully and perfectly.

Chas. M. Lance, Pastor.

RAMSEY—W. W. Ramsey was born February 21, 1839, died February 12, 1924. If Brother Ramsey had lived until the 21st of February he would have been 85 years of age. He was married to Miss Mary Jane Summey in the year 1867. To this union were born eleven children, three boys and eight girls. His wife, one boy and three girls have gone on before him.

Brother Ramsey pro[illegible] faith in Christ at the age [illegible] ve years and joined the M[illegible]hurch, South, at Laborator[illegible]ch in Lincoln county. At the age of 24 years he was elected a steward and for 60 years he held this place of honor. He was a friend to his pastor; his home was always open to the preacher of the gospel. It was a delight to go into his home. The writer of this paper felt when in Brother Ramsey's presence he was in the presence of a man of God. It was beautiful to see his love for his children. He loved them dearly and they loved him, because he was a true father to them. Brother Ramsey was a good citizen. He stood for the things which built up his community. He entered the Confederate army at the beginning of the Civil War and fought for what he believed to be right. My friend is gone before me to that heavenly world, but we shall see him over there when to us the fight is over.

He was buried at Pleasant Grove church in Lincoln county. His funeral was conducted by his pastor, Rev. J. B. Fitzgerald, assisted by Rev. W. B. Wes tof Lincolnton and the writer.

J. W. Ingle.

COGDELL—Jas. W. Cogdell, born at Elease, Cumberland county, in 1860, died October, 1923, aged 63 years. Was happily married to Miss Ella Council in Bladen county 35 years ago, who with nine children are left to mourn their loss. He was happily converted in early life under the ministry of Dr. Jonathan Sanford on the Cokesbury charge. He ever afterward lived a happy, consistent Christian. Just a few years before his d eath he was partially paralyzed and finally had to spend his last days in the state hospital at Raleigh, N. C. The writer with the assistance of a large number of his Masonic brethren laid his body to rest in the family burying ground a short distance from his home.

R. F. Taylor, P. C.

THOMPSON—The angel of death visited our community on February 26, taking away one of our faithful church and Sunday school members, Mrs. Rebecca Thompson. She joined the Methodist church at the age of 13 and remained a faithful member until her death, a total of 63 years. She had a wonderful memory and could tell the name and time of service of each pastor of her church for the past fifty years. When she was able she never missed a service at her church. Since last fall, however, she has been confined to her home. Even then her life was an inspiration to those who visited her. She loved to read the Advocate and it seems appropriate that this article should be published in same.

Two sons, Robert L. and Cecil A. and one daughter, Mrs. Irene Weeks, with whom she lived, and many other loved ones and friends remain, waiting to greet her on the other shore.

Jno. R. Edwards.



NORTH CAROLINA
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EDITORIAL — PARAGRAPHS

It is said that whenever a son of the Webb School at Bell Buckle, Tenn., has a boy born into his home, the proud father immediately wires "Old Sawney" this laconic message, "Keep a place for him fifteen years hence." As a result of this appreciation and loyalty on the part of "the old boys," to say nothing of constantly accumulating new friends of the school, the waiting list of applicants is all the time longer than the roll of students that can be accommodated. Such loyalty as that is to be coveted by every school and college.

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"Duty by hearsay, duty by argument, duty by eloquence, duty by propaganda—before God, there is not much in it all!" So declares an observant and vigorous writer whose words are true as the Decalogue or the multiplication table. It's talk, talk, instead of the thing itself. Conferences, conventions, round table discussions, Pullman car journeys from place to place, and all such like instead of taking off one's coat, rolling up the sleeves and going into the thing itself, appears to be the order of the day. "Duty," said Robert E. Lee, "is the greatest word of the English language," but we must not forget that it implies more than turning on the gas, or "stepping on the gas."

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"I'm glad salvation's free," was at one time a popular saying that went with a jingle and that found a response in the hearts of quite a few. But it was a caricature upon our Christian faith. It was as far from the truth as the line, "Land me safe on Jordan's side," was when the printer wrote it, "Land my safe on Jordan's side.." My safe cannot be landed on the other side. Neither is salvation free. Jesus went to the cross, Paul "fought with beasts at Ephesus," John Huss went to the stake, John Bunyan went to prison, John Wesley was mobbed, David Livingstone died on his knees alone in the heart of Africa. Indeed, the footpaths of the great worthies of the Christian religion are trails of suffering and sacrificial service. Salvation is not free. Nothing is free that is really worth while.

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A little while ago we saw a circuit rider's wife battling with poverty in the meagerly furnished and uncomfortable parsonage where she, as best she could, sheltered her children and carried in her tender heart many a pang that the people and even her husband never knew. But she never faltered; she never even complained. "She looked well to the ways of her household, and ate not the bread of idleness." As with the mother of Samuel, industry and piety walked hand in hand with her. The little garden for summer vegetables and the little garments for her children became the objects of her care. To the three sons and four daughters her heart was a shrine and her knees altar stairs. And when those tired hands are laid to rest at the completion of her last hard task," her children will rise up and call her blessed."

God's estimate of values and the Divine approach to the world in the work of redemption, as set forth in the life and work of Jesus Christ, are presented beautifully in the following lines:

" 'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in shower,
But in the mud and scum of things
There alway, alway something sings."

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Here is the copy of a letter that an old preacher not so long ago wrote the bishop just after conference:

"My Dear Bishop: I am considerably bothered at the idea of having two preachers assigned to a charge that paid only $260 last year."

Yet this itinerant who had behind him 45 years of as heroic service as ever glorified the record of a Methodist preacher and who was "bothered" over the prospects for the year added these immortal words: "Nevertheless, I shall go forward as I have always done, believing that there will be grace offered as I have need." Such is the spirit of the men for whom the church is now providing a Superannuate Endowment fund.

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A marker of granite and bronze has just been placed on the site in Greensboro where O. Henry, the short story writer, was born. The exact location is on the north side of West Market street, four doors west of the First Baptist church. The bronze tablet upon a block of granite two and one-half feet high bears in bas relief the following: "At this site O. Henry (Will Porter) was born, September 11, 1862." The unveiling ceremonies took place March 27, and Dr. W. P. Beall, a boyhood chum of Will Porter, delivered the address. Dr. Beall knew him in the address only as Will Porter and spoke mainly of his early life when a clerk in his uncle's drug store and of his life in Texas, as revealed in the letters that he wrote back home. Will Porter, according to Dr. Beall, was a quiet, retiring boy and for that reason did not make many friends, but he clung tenaciously to those he did make. He went to Texas at the age of 19, not on account of his health, as some of his biographers assert, but out of love for adventure. While in Greensboro he showed remarkable gifts as a cartoonist, but none as a writer, and the first intimation that his friends had of these gifts was in the letters that he wrote from Texas. Several of these letters were read by the speaker, much to the delight of his auditors. They had the genuine O. Henry flavor. In addition to the tablet that marks the birthplace of this renowned writer of the short story, Greensboro has a bronze tablet to O. Henry on the front wall of the drug store where Will Porter worked, and the present drug store bears the name "O. Henry." In addition to these the city has an O. Henry hotel and an O. Henry cigar—a strange blending of the literary and commercial.

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A. W. PLYLER.....Editor
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To all preachers of the Gospel, year	1.00

THE "ALABAMA" HAS CHALLENGED THE NORTH CAROLINA CHRISTIAN ADVOCATE

The editor of the Alabama Christian Advocate, like the mighty chieftain that he is, has donned feathers and war paint and calls on his "braves" to rally for the defeat of the North Carolina Christian Advocate in its purpose to sit at the top of the ladder and for the humiliation of North Carolina Methodists by an overwhelming Waterloo. Hear him in the last issue of his paper:

"'Look what the Alabama has done!'

"The above is the caption of an editorial that appeared in last week's North Carolina Christian Advocate. For a while the Alabama Christian Advocate was at the top of the list. A little more than two years ago the North Carolina Advocate crowded us out of our 'topmost' place and we had to come second. After two years of hard work on the part of the Alabama and West Florida workers, editors, preachers, laymen and all concerned—we have once more climbed right up to the top and we are now saying to the North Carolina Advocate, 'Get out of our place. Alabama comes first alphabetically, and we must come first in circulation, too." What say our preachers? The 'North Carolina' admits that we are up with them, but she says we shall not stay there. What do you Alabama and West Florida preachers say to this Tar Heel challenge?

"Just read what the 'North Carolina' says:

"'For nearly two years the North Carolina Christion Advocate has led all the Advocates of Southern Methodism in point of circulation, but the campaign that is now on to increase the circulation of the Alabama Advocate has run the mailing list up to the same notch of the North Carolina Christian Advocate. So there are two of us at the top, but this state of affairs must not last long. The organ of North Carolina Methodism must go back head and remain there. Of course, this is what will be done. The only way to do it is for all the friends of the paper to give us a little time to the work. According to our way of thinking there are no preachers anywhere better than our own, and none can get more done than the friends of the Advocate. Now, for about one month let all pull together and show those Alabama Methodists how it is done.'

"The challenge is out. It is now up to us. North Carolina made the challenge, but Alabama and West Florida will answer it. The editor of this paper is never happier than when he is in a contest. Let all Alabamians and West Floridians see that the 'Old Alabama' keeps her rightful place—right at the top. You did it before, you can do it again."

Nothing would please us better than to have the fine, large scalp of Dr. Lazenbury to hang above our wigwam door with some Baptist scalps that we took two or three years ago.

This is big talk, but if the Methodists of North Carolina will rally like they did two years ago we will make good every word of this "heap big talk."

Brother Lazenby says that he is never happier than when in a contest. This explains why he comes at us with the challenge that he does. We admire his pluck, but he has never been in a contest with a bunch of "Tar Heels" or he might have better judgment than to "pick a fuss" with North Carolina Methodists.

IN THE ADVOCATE SHOP

Will the Methodists of North Carolina listen a moment while we tell them about the Advocate. All hands in the shop are working hard every day and frequently into the night to give the people a paper that they can appreciate, and one that is both interesting and profitable.

Up to last last year the Advocate received a subsidy of $5,000 annually from the two North Carolina conferences. But this fund has been cut off. We now ask no help in the form of financial gifts. Not only have we relieved the membership of the church from raising special funds for the Advocate, but the management is now actually paying a percentage for all the work you do in securing new subscriptions and renewals. If there is any other institution of the church that pays one in dollars and cents to work for it we have not heard of such.

Furthermore, while you are being paid to extend the circle of Advocate readers you are, good friend, serving your own church and making it a more intelligent and effective church. If any one questions this last statement he has only to come and look over the Advocate mailing list and he will find that the Advocate is widely circulated in every congregation that is wide awake and doing big things for the kingdom of God. We do not know a single exception to this.

One other thing just here. The men who work in the shop have no means whereby they can reach the Methodist people who do not take the paper. It rests with pastors and other workers on the field to see that those Methodists who are not readers of the Advocate become acquainted with its value to them as Christians and as members of the church. Help us, dear friends, to extend the good influence of the North Carolina Christian Advocate.

HOW TO WIN A GREAT VICTORY

We mean a victory in the Advocate campaign that is being driven with tremendous success in many churches and in some others has not even begun yet. To get big results **every** church must get busy. Perfunctory and half-hearted service will not count for much. It never does. Victories are not won in cold blood. There must be dash and daring and enthusiasm. That overworked word "pep" is the thing.

Let the pastor from the vantage point of his position sound such bugle notes in behalf of the church paper as will arouse his clans for the fray. Then send somebody he can rely upon, if he does not care to do it himself—some individual or organization—to put the thing across and it will be done.

We are anxious for every church to rally in the present campaign, because we desire above all things for the Advocate to serve our great church in North Carolina and an increase of circulation means an extension of its influence. Then, we are after Alabama. We desire to give those Alabamians a lesson that they will remember.

BURLINGTON

It was the pleasure of the business manager to visit one of his old charges last Sunday and preach to that excellent congregation. Front Street, Burlington. Brother Hurley, the new and popular pastor, had been suffering from tonsilitis, and his physician advised him not to preach Sunday, hence he ran over and asked us to fill his pulpit. We were delighted to do so. Brother Hurley seems to be entering upon a great ministry at Burlington. His people are rallying to him in every way. His prayer meetings have quadrupled and his Sunday school has outgrown its quarters. Last Sunday there were over five hundred present. Brother Walter sharp and the pastor as leaders are very much pleased at the progress of the Sunday school. The church was filled for the preaching service.

The congregation is to erect a stone hut for social purposes in the early future. They hope to have it done and ready for use within a few months.

Brother A. L. Stanford, of Shelby, is to be with Brother Hurley in a series of meetings which will begin next Sunday.

THE "ALABAMA" PUTS ON WAR PAINT

Just as a matter of information we stated in a recent issue of the Advocate that the Alabama Christian Advocate had slipped up on the same rung of the ladder that had been occupied by the North Carolina Christian Advocate for two years and more in matter of circulation. We had no idea of stirring up the management of our good sister over in Alabama to the point of calling upon the entire state of Alabama and a part of Florida to rush to her assistance to help the organ of Methodism in those parts to hold on to the top rung in the ladder. But just look at what they are doing. The whole story is in another column. Certainly no North Carolinian has ever turned down a challenge. The only thing that we have got to do is to let the friends of the North Carolina Advocate know that the Alabama is after us. Come on, brother pastors and Advocate workers, and we will just ask the Alabama to excuse our dust.

We must have the thirty thousand subscribers before the end of April. We ask that every pastor give the cause of the church paper just one day. Even though you have committees, if you will help one day there will be no trouble about the thirty thousand. Take that fine leader, Rev. J. W. Moore, of Broad Street, Statesville, as an example. He made the canvass himself, and gives the commission to the good women and he has succeeded, or rather is succeeding, as he is still sending in new subscriptions and renewals. What you say? Let's get so far away from all rivals that we will not be able to hear them sneeze.

We want the month of April to be the biggest month in the history of the Advocate. Will you fall in line with us and help? Certainly you will.

Rev. D. M. Litaker writes in a personal letter as follows: "I was at Rhodhiss last night and they put on a proposition to place the Advocate in every home. The paper is worthy of just that everywhere. I can boost it with a good conscience." When you see an elder like that you may expect things to happen. Dwight, you had better watch the Statesville.

In talking with a high-up down at Trinity College the other day he said to me: "The Advocate is the best it has ever been. The first thing I do when it comes is to read the first page from beginning to end. That one page is worth the price of the paper." This is the verdict that comes from many quarters. The way to make it even better is to put it in thirty thousand Methodist homes this year.

As was expected, that great chieftain, Rev. R. M. Hoyle, pastor at King's Mountain, sent in a long list of renewals and new subscribers the other day, and said that he was not yet through. Brother Yearby, who is leading that choice congregation down on the Perquiman, Hertford, sent us a nice list this week. Brother A. N. Todd of First church, [illegible]ir, has started on his list and mailed us a nice check this week. Of course, Daniel Lane is always on top. His report in part was received this week. Our good friend, Brother George Smith, has been heard from. Mrs. E. A. Long, representing Centenary, this city, brought her second batch in the other day. Tuesday morning's mails brought a nice list from Dr. Boyer of Mt. Airy. We hope to be able to publish a full list in a short while.

T. A. S.

Many people have no interest in museums. These collections from the past are nothing more than dust pots or scrap piles to a large class of humanity. But interesting things are often stored in these treasure houses of the past. If you are a doubting Thomas read the following:

"The Museum of the City of New York has an old-time tavern sign on which is printed the following: 'Four pence a night for Bed. Six pence with Supper. No more than five to sleep in one bed. No Boots to be worn in bed. Organ Grinders to sleep in the Wash house. No dogs allowed upstairs. No Beer allowed in the Kitchen. No Razor Grinders or Tinkers taken in.'"

PEOPLE AND THINGS

Rev. J.B. Hurley next Sunday commences revival services at Front Street, Burlington. Rev. A. L. Stanford of Shelby will assist him in these services.

Rev. J. H. Capps has at his request been relieved of his work as pastor of the Stokesdale charge. His successor has not yet been announced.

Rev. Tom P. Jimison, the pastor, will begin a revival next Sunday at Main Street, Spencer. Prayer meetings preliminary thereto are being held by the congregation this week.

A report reaches this office that First church, Lenoir, and Broad Street, Statesville, have raised their full annual quota in cash with a surplus for the Superannuate Endowment fund.

"The amount raised in the three hour drive Sunday afternoon for the building fund is $286,561.70, with some returns still to come in. The total will easily pass $300,000." This is the thrilling message from Central church, Asheville.

Dr. George W. Truett, the noted Baptist pastor of Dallas, Texas, recently received letters from Londan and Paris thanking him for a sermon that he preached in Dallas which had been heard distinctly by radio in the English and French capitals.

"A word from Stantonsburg: On March 16 we put on the special effort and at the evening service we had gone over the top, having nearly doubled our quota for the first year. Every member of the committee except one deserves congratulations."—B. H. Black.

A man suspected of shady dealings wrote to a fellow citizen: "I understand you have said that I have been dishonest in some of my recent transactions, and I demand that you meet me in my office tomorrow morning at eleven o'clock." The citizen promptly replied: "A copy of your circular letter has been received, and I will be present at the meeting."—Public Financing.

At the remarkable age of 96, Mrs. Mary J. Ball died last Saturday night at her home in Greensboro. For quite a while she had been an invalid, but her mental faculties were clear till just a few hours before she went away. Her children still living are Rev. J. H. Ball of Oklahoma, and Misses Geneva and Leonora Ball of Greensboro. One of her grandsons, Mr. R. R. Mitchell, is the capable foreman of the Advocate office.

Dr. David G. Downey heads the delegation from the New York East conference to the general conference next month in Springfield, Mass. Dr. Downey at the last general conference was chairman of the Committee on Episcopacy and the recognized floor leader. If he had not withdrawn his name he would most probably have been elected bishop on the second ballot.

"My charge is moving along nicely at present. I have some of the salt of the earth over here in Wilkes county. We have two editors and two newspapers here in the town of Moravian Falls. And the half has never yet been told of the possibilities for Methodism in this great county. I have had all of the regular poundings as the other preachers and then some. The folks are certainly kind to us over here."—R. K. Brady.

Rev. John W. Moore, a member of the Western North Carolina conference and pastor of the First church in Statesville, N. C., will assist Dr. M. S. Colonna in a meeting in Central church, Portsmouth, the first two weeks in April. Brother Moore is one of the leading preachers of his conference and has for several years held some of our strongest churches, including Trinity church, Charlotte, and Central church, Monroe. He has been very successful as an evangelist, and Dr. Colonna is to be congratulated on securing his services.—Richmond Advocate.

Mrs. N. E. Edgerton and her son, N. E. Edgerton, a little while ago gave chimes to Edenton Street church, Raleigh. Last Sunday morning the chimes were formally accepted, Mr. Joseph G. Brown making the speech of acceptance. In accepting the chimes, Mr. Brown paid high tribute to the work of Mrs. Edgerton in her church where in early life she was organist and since then has devoted herself to many other interests. The speaker also expressed appreciation for her thoughtfulness in selecting a gift which would benefit the whole community and not the church alone.

This well-known writer, lecturer, traveler and evangelist, Walt Holcomb, is at Park Place Methodist church, San Diego, California, in a series of revival meetings. Mr. Calvin Curry, the singer with a beautiful voice, organized a large chorus. The campaign, which began Sunday, has drawn large crowds to the church, according to its pastor, Rev. C. A. German. The services will continue at least two weeks, after which Dr. Holcomb and Mr. Curry will leave to hold services in Hollywood.

"The Methodist Book Cocnecrn uses more than five thousand tons of printing paper a year in the manufacture of books and periodicals. The total sales were $5,394,668, an increase of 359,412. The net 'produce' was $537,708, an increase of $89,728. From the 'produce' a dividend of $350,000 was set aside for distribution to the annual conferences for the retired ministers, according to the law. Only once in its history has this amount been exceeded."—N. Y. Christian Advocate.

Rev. J. S. Chadwick, of the North Alabama conference, who has been spending some time in Lakeland recuperating from a nervous breakdown, returned home this week, considerably improved. He ventured to preach at First church last Sunday morning, and the large congregation was treated to a sermon of high order, to which it listened, at times, with almost breathless attention. It was a great message. We trust he may live long to preach such a soul-stirring gospel.—Florida Advocate.

Rev. H. H. Robbins and his people at Park Avenue, Salisbury, have cleared off the indebtedness and expect to have their new church dedicated as soon as Bishop Denny can arrange a date for them. Brother Robbins has had a debt paying campaign on for each of the four years at Park Avenue, but he will leave the charge this fall free of debt and all departments in fine working order. The church is worth $30,000 and there are over 500 members. Brother Robbins has done fine work.

Rev. Dr. John M. Lander, of the Brazil conference, died in that far away mission field March 20 after a lingering illness. Dr. Lander went to Brazil in 1889 and has labored there for thirty-five years. He was a son of the sainted Dr. Samuel Lander of South Carolina, who founded Lander College at Greenwood, S. C., and was an own cousin of Rev. W. L. Sherrill of our conference. Dr. Lander was an honor graduate of Wofford and later attended Vanderbilt before going to Brazil. He was founder of Granberry College at Juiz de Fora and was several times a member of the general conference from that mission. Two of his sons, William H. and Malcolmn Lander, are now students at Trinity College, Durham.

The Rev. Seth Reed, of Fint, Michigan, answered the roll call above last Monday, March 24, after living 100 years, and spending eighty years as a minister of the gospel. An accidental fall in his home on Wednesday resulted in a broken hip, and this injury brought on death. Dr. Reed celebrated his centennial on June 2, 1923, when over 400 of the leaders of Methodism gathered to pay tribute to his "100 years of clean living," as reported in the Western Christian Advocate. His health has been good all winter, and he has been able to attend church very regularly. He was born in Hartwick, New York, the youngest of five children, his father dying before the son was born. He was twice married, and leaves his widow and four "children," but his children are elderly also.—Western Christian Advocate.

The passing last Saturday afternoon of Mrs. J. Henry Smith, at the age of 88, was much more than a passing incident in the life of Greensboro. This queen among women had lived 65 years of her life of love and service in Greensboro. Her gifts to the world were many, but the largest service that this woman who continued from the day of her marriage to the day of his death the perpetual inspiration of her distinguished husband—for 38 years the pastor of the First Presbyterian church of this city—was the gift of her famous sons to the great working world. We need only to call their names for proof that Mrs. Smith was great among women. Here they are: Dr. Henry Louis Smith, president of Washington and Lee Uuniversity; Dr. C. Alphonso Smith, of the United States Naval Academy, Annapolis, Md., at one time head of the department of English at the University of North Carolina; Dr. Egbert W. Smith, secretary of the Board of Foreign Missions of the Southern Presbyterian church, and Dr. Hay Watson Smith, pastor, Little Rock, Ark.

Rev. R. F. Honeycutt, the pastor, announces: "The Good Hope church on the Davidson charge will be dedicated on April 6th by Bishop Collins Denny. All former pastors are requested to be with us on this occasion, and each will be expected to make a short talk at the eleven o'clock service."

Rev. J. H. Barnhardt will begin revival services in West Market Street church, Greensboro, Sunday, April 27. Rev. J. F. Armstrong, pastor of Forest Hill church, Concord, will do the preaching. Brother Armstrong is an excellent preacher who has been successful in revival work and the people of Greensboro will be delighted with his preaching.

Rev. A. C. Gibbs will begin a two weeks meeting next Sunday at Thomasville. He has issued a four page bulletin giving a program of the evening services for the entire meeting. This bulletin which is called "The Main Street Revivalist," contains also several interesting and helpful articles by the pastor that relate particularly to the approaching revival services. This bulletin is distributed broadcast in the church.

A preacher at the close of one of his sermons said, "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception, arose. The preacher seated them and said, "Now let every man not paying his debts stand up." The exception, a careworn, hungry-looking individual, clothed in last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only one not able to meet his obligation?" "I run a newspaper," he answered meekly, "and the brethren here who stood up are my subscribers, and—" "Let us pray," exclaimed the minister.—Christian Register.

Rev. T. McM. Grant, Mrs. Grant and their infant daughter left this morning for Kinston, where Mrs. Grant and baby will visit at the home of her mother while Mr. Grant is attending the state-wide Sunday school conference, of which he is secretary, at Wilson tomorrow and Wednesday. Miss Flax Andrews and Mrs. Daisy W. Jenkins, representing the junior and primary departments, respectively, and Mr. O. O. Dukes, superintendent, of Chestnut Street Methodist Sunday school, will leave tomorrow to attend this conferen[illegible] ed a delegate some time ago but find [illegible] not be able to attend.—The Rebesonian.

Mr. Henry D. Duckworth of Charlotte died on Sunday, March 16th. He was 78 years old and belonged to that fast fading line of old soldiers who followed Lee and Jackson through the struggles of 1860-65. Brother Duckworth was for many years a member of the Methodist church, holding his membership at the time of death at Tryon Street church. For eighten years he was superintendent of the Seversville Sunday school and for twenty-five years recording steward of that church. He was for twenty-five years adjutant of Mecklenburg camp Confederate veterans. Possibly there was no man in Mecklenburg county who was better known and more beloved than was Brother Duckworth.

First church, Salisbury, bulletin last Sunday carried the following interesting notice: "The pastor has two items of good news to announce this week. The first is that Rev. John W. Moore, pastor of the Broad Street church, Statesville, is to hold our revival. The date as agreed upon is June 15-29. The second item is that Brother Moore will preach in this church next Sunday night. He was pastor of this church for the four years, 1911-1914, and is pleasantly remembered by all who were living here at that time. He was probably one of the most acceptable and best loved pastors that ever served First church. His popularity was not confined to the Methodists of the community, but extended to the people of all denominations."

Bishop Lawrence of Massachusetts, now 50 years in the ministry, was speaking of the conduct of a bishop some evenings ago. "A bishop," he said, "can never let himself go, or lose his temper, or be guilty of the slightest discourtesy. I had a lesson in the early years of my episcopate. One Monday morning I stepped into an elevator down-town, and the elevator boy was stupid. I was about to let out at him, when I fortunately said to myself: 'Keep your mouth shut.' As we went up, he said: 'Bishop, I am glad to meet you this morning; you confirmed me last evening.' What would that boy have thought of the bishop who laid hands on him the evening before, if he had blown him up the next morning?" This self control is capable of a wide application, isn't it?—Central Advocate.

Christianity's Greatest Proof

A Sermon by Rev. S. Edward Young, D. D.

"Believe Me." John 14:11.

Here is Christianity's greatest proof—not what the gospel has accomplished through the centuries, conclusive as that evidence is; not prophecies fulfilled, convincing though that testimony be; not the witness of the church, not even the declarations of Scripture—but this supreme proof—Jesus Himself! He is His own authentication. There can be no explanation of Him except the one He gives—"I and my Father are one." Amidst the babel of today's disputations, Jesus looks at us and lays His hands upon His breast and says "Believe Me."

Master, we do believe Thee, because Thou believest Thyself. Sincerity rings in Thine every word and tone and act. Thy suffering for Thy cause, the long way from Bethlehem to Olivet shows Thee genuine. The multitude came to make Thee king, and Thou didst flee into the wilderness and pray—insincerity would have accepted the crown. Thou didst go consciously toward the Cross, from Hermon to Calvary; and when, the day before Thou wast to die, Greeks came to invite Thee to their land, Thou didst say, "Mine hour is come . . . he that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

Insincerity would have avoided the Cross. But gold could not bribe Him. Terror could not daunt Him. Pleasure could not seduce Him. Power could not enchant Him. Fame could not dazzle Him. He meant His message. He believed Himself.

Master, we believe Thee because Thou art Thyself only. Thou art no echo of other minds. Thou are untaught of morals. Which was Thy college? Where was Thy library? Through what lands didst Thou travel? Which Socrates or Plato or Aristotle tutored Thee, as princes of this world are instructed? In what learned community didst Thou reside? Jesus had no college, no library, no travel, no tutor. His abode was Nazareth—"Can any good thing come out of Nazareth?" Christ's biographers are simple-minded men. They did not build a philosophy or a theology out of His teachings. All they did was to set down the unadorned facts and let them speak for themselves. Which other history of a distinguished personage omitted laudation of the chief figure? What was biography, was it not, in the words of an ancient, "To praise famous men?" The preservation of the personality of Jesus from the accretions of other personalties is the miracle of literature. He remains forever apart, Himself alone! His transcendancy contains no borrowed quality. He shines in no reflected light. His loveliness is all His own.

"No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train."

Master, we believe Thee because Thou art universal. Not a tinge of local coloring, not one hint of provincialism is discernable in Thee. Thou art not Jewish; Thou art not Asiatic; Thou art not Eastern; Thou art not Western; Thou art not of the first century; Thou art not of the twentieth century; Thou art the Brother of mankind; Thou art the contemporary of every age. Three demons estop each mere mortal from the highest attainment—ignorance, prejudice and hate. Jesus is a stranger to the three. Others are bound by the fetters of usage. He cares only for what is right. Others cited the authority of tradition. He says, "But I say unto you." Others are the favorite of a particular class: He knows no artificial division of humanity. To Him the king is as the peasant. Children go to Him with a bound. Those in mid-life find Him exactly suited to their needs. Such as totter on the grave's edge say to Him, "Abide with us, for it is toward evening, and the day is far spent." He is everybody's Christ!

Master, we believe Thee because nobody knows anything against Thee. Pontius Pilate, long experienced in reading human character, scrutinizing his prisoner with keen judicial eye, exlaims, "I find no fault in Him!" Procla, Pilate's wife, feels that no one like this Nazarene ever came to their palace portals and warns her husband, "Have thou nothing to do with this just person." This hardened centurion, who has watched many a criminal die, feels something gripping at his heart as the hours wear away at Calvary, and cries aloud, "Truly this was a righteous man, truly this was the Son of God!" Yonder robber writhing on the cross beside Him, noting his fellow-sufferer's conduct, hearing Him pray as the nails are driven into His hands and feet, "Father, forgive them for they know not what they do," and listening to His gracious words and catching now and then a glimpse of His unearthly face, declares, "This man hath done nothing amiss."

Forever be it remembered there was one man who knew Jesus in every detail of the most intimate personal association throughout the larger portion of His ministry—the man who sold Him for thirty pieces of silver and who had every reason to tell any evil thing he knew of the One he had betrayed; but Judas took the thirty pieces of silver back and hurled them at his bribers and uttered this confession: "I have sinned in that I have betrayed the innocent." Those inhabitants of Decapolis, after they had viewed Him at close range, voiced the verdict of the ages, "He hath done all things well."

Master, we believe Thee because Thou knowest nothing against Thyself. Thou sayest of Thy relation to the Father: "I do always those things that please Him." There is nothing in Thee in revolt against Thyself. Thou hast no better or worse self, as all mortals have. There is never in all the gospels the slightest hint that in Thine inmost consciousness, Thou wast aware of any misdoing or misthinking on Thy part. Thou didst never repent. Thou didst never ask any one to forgive Thee. Thou didst never pray for pardon of Thy sins. In the Lord's Prayer Thou excludest Thyself from the petition, "Forgive us our debts," by the emphatically placed "ye" in the direction, "After this manner pray ye." There was never a break with Thy past. What we admire most in mere humans—a confession of their faults and rectification of them—we have no chance to admire in Thee; for plainly Thou didst have no faults to confess or rectify. We proclaim over the world that Christ is our Example, and indeed He is in many ways. In one particular He can not be our example—in penitence for sin. "He knew no sin."

Master, we believe Thee because Thou workest as none ever worked. Thy period of work is the briefest of any of the great leaders of humanity—three years or less. Others have wrought by the sword. Thou sayest, "Put up thy sword!" Others have achieved by carefully planned and ingeniously operated organizations. Thou hadst no organization. Can we not hear some one advising Christ after this fashion: "If Thou art to establish a religion, let us build for Thee a temple?" But Christ has no temple during His earthly career. He is largely denied the use of the temple in Jerusalem and the synanogues. His temple and His organization are in these words: "Where two or three of you are gathered together in My name, there am I." Others have forged forward by the spur of hate or ambition or avarice. Jesus brought the new method—Love. After all, love is the finest thing we can ever know, be it romantic love or mother love or father love or that love of country which we call patriotism or that love of race which we call philanthropy. This new method, this new motive, Jesus has made to be acknowledged above all others.

Master, we believe Thee, because no mind short of God's very own could have conceived the like of Thee.

Now that we, amidst the clamor of voices today, hear Jesus saying, "Believe me," and we believe, what must we do about it? We must be missionary. The Gospel is missionary. It moves from heaven to earth, from Galilee to Jerusalem, from Jerusalem around the world, from ourselves to the neediest, near or far. Who halts its missionary progress? Do you, or I? Do we let it stop with us?—Christian Herald.

OUR FRIENDS OF YESTERDAY

By Mrs. E. O. Chandley.

I like to call them our Friends of Yesterday rather than the Forgotten Man, because we cannot forget them if we would; there are too many reminders of their love and loyalty like landmarks all around. We have not forgotten, we just impose upon their sweet, unselfish spirits, their devotion and sacrifice, their generosity and greatness of soul. The very greatest man I ever knew was a retired minister, and this is the story he told me one day seated in his humble home that somehow seemed a more desirable place to live than the most palatial residence I was ever in. It was filled with an atmosphere of contentment, peace and quiet that rested your soul and made a tired heart glad. He was sitting there by the fire and somehow one got the impression that he was waiting for the "best of life," which was yet to be. There was an air of expectancy about him as though now that the fight was over and his work all done he was wishing very much for the summons that would call him to the presence of his loved Master and Friend. That call came at last, and with a prayer on his lips that sounded like the happy sigh of a tired child he went away. Many times I have thought of the story, especially since we have been talking of the Forgotten Man. He said:

"My child, never doubt the goodness and absolute dependability of God in your life. There may be times when you cannot seem to feel His presence, but those may be times when He is nearest to you. Forty-six years ago I entered the ministry and while I may have doubted my judgment in other things, I have never doubted or regretted my answer to that call. God put His hand on me and I have never felt that He has taken it away. I was poor and it looked as though I could not hope to prepare myself properly, but help came from the most unexpected sources. Employment came to me that would enable me to earn money while I attended school. A long illness came to me and I was cared for as tenderly as a child until I was well again. When my father died I was sure that on account of having the support of my mother and sister I would have to give up my cherished plans, but God came to the rescue and I was enabled to care for her and continue my preparations. She, too, was determined that I should go on and never give up." Here he stopped and while the presence of that mother seemed to fill the room, he softly quoted those lines from Riley:

"Then the face of my mother looks back through the mist
Of the tears that are welling and lucent with light.
I see the dear smile of the lips I have kissed,
Ase she knelt by my side at morning and night;
And my arms are outheld with a yearning too wild
For any but God in His love to inspire,
As she knelt by my side at morning and night;
As I sit in the silence and gaze in the fire."

"No President at his inauguration was ever prouder than I when I went to my first charge. I had no comfortable parsonage to live in as many young preachers have today and I had to preach in the schoolhouse, but I had a glorious conception of the 'high calling' that was mine and that has never left me. The few times that I have turned my eyes toward the loaves and fishes have only brought me back with renewed zeal to the place God chose for me, and I know now that I needed that very thing to keep me humble. I have kept the faith, and that is joy unspeakable to me now that there is only a little way to go.

"We must get home—for we have been away so long, it seems forever and a day;
And oh, so very homesick we have grown, the laughter of the world is like a groan
In our tired hearing, and its song is vain.
We must get home—we must get home again."

"While the rabble with their time-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife; lo, Freedom weeps,
Wrong rules the land and waiting Justice sleeps."

One more month of the campaign. Let's make it the biggest month in the history of the Advocate.

CHRISTIAN INITIATIVE

By Rollins H. Walker.

The words that I speak unto you I speak not of myself, but the Father abiding in me, he doeth the works.—John 14:10.

One of the great reasons for our Lord's amazing dynamic practical power was his consciousness of being used by God. If one wishes to have what men call initiative, the supreme condition is to feel constantly that in all he does it is God who takes the initiative, and that he himself is not, in a sense, engaged in the enterprise at all, but is only a living instrument used by a higher power and a higher wisdom for the ends of divinity.

Foolish people imagine that this point of view would relax a man and take from him something of the girding up of energy and determination which is essential to success. But precisely the opposite is true. A man works with invincible determination when he feels that the responsibility of the outcome is entirely upon God, and that the power to bring things to pass will at the crisis come from God.

The complete working out of this program and point of view in life is the goal of the spiritualizing process. In time a man comes to be like the Quakers, afraid to speak without a sense of inner guidance, and quick to cease from speaking the moment he feels that the supreme powers have given the signal for silence.

How wonderfully the consciousness of thinking God's thoughts after him would quicken the intellectual life, give conscience to make the thinking accurate, the language modest, reserved and truthful, and the whole mental ongoing vital and enthusiastic. Over many a bog and quagmire of intellectual perplexity it would lead a man in courage and hopefulness, sure that he would soon reach a firm treading place on the other side.

And then how much positiveness it would put into one's speech. When a man swears neither by heaven, for it is God's throne, nor by the earth, for it is his foostool, but his communication is the Yea, yea, and the Nay, nay, of a man who feels that he is following the Spirit of God, a great Verily, verily, comes into his announcement, like the positiveness of Jesus himself.

And when a man is sure, the element of fire also suffuses his utterances. Is not my word like fire, saith Jeremiah, and like a hammer that breaketh the rocks? All through the prophets we note this splendid burning intensity. It results from two things. First, the prophet's habit of reserve. He held his peace until he was sure. And second, the very thing of which we are speaking, his sense of uttering the oracle of the Spirit of God.

Says Paul to the Colossian church, "Let the word of Christ dwell in you richly, in all wisdom." And he did not merely mean by this, quote the Scriptures and the sayings of Christ. He meant, speak the truth of Christ in such forms as are naturally suggested to your own mind, and seem appropriate to the circumstances. This is encouraging, because he was addressing not developed saints, nor men of learning, but the ordinary members of a Christian church.

Says Jesus, "He that believeth on me, the works that I do shall he do also"; and one of the greatest works that a man could do would be to see to it that all of his words were in harmony with the truth and spirit of God. And this accomplishment is plainly within the scope of this gracious promise of Jesus.

THE WESLEY CLUB: YALE DIVINITY SCHOOL

The Wesley Club of Yale Divinity School, composed of the students from all branches of Methodism, has had a series of delightful visits during this semester. Mr. C. G. Hounshell, of the Board of Missions of the Methodist Episcopal Church, South, and Mr. J. L. Cuninggim, president of Scarritt College, met the students for an informal conference early in February. Mr. Hounshell set before us some of the opportunities open to us as Methodist students; and Mr. Cuninggim explained the plans of the new Scarritt College. We enjoyed seeing these leaders of the Southern church, and profited by our fellowship with them.

On February 18th Bishop McMurry was the special speaker at a luncheon at the First Methodist church, at which fifty students and pastors of the city were present. He spoke in his usual pleasing manner, and won his audience with his humor and his enthusiasm for the causes for which Methodism stands. Incidentally, we think that he liked us, too, since he took two of our best men back to Missouri with him!

Again, on March 3rd, Bishop Wilson, of the New York Area, visited us and spoke at a luncheon meeting. Both he and Bishop McMurry spoke of the issues that are before the Christian church, of the need for closer co-operation among all denominations, and of the advantages to come from the unification of the branches of Methodism. The students expressed their agreement by hearty applause.

Another visitor, who has been most cordially welcomed by the Wesley Club, is Dr. Frederick Wunderlich, of Leipzig, Germany, employed by the Board of Sunday Schools of the Methodist Episcopal Church, as director of Religous Educaton for the Methodist Church in Germany. He is studying American methods of Sunday school work, and is visiting the departments of Religious Education in various universities. On March 21st the Wesley Club gave a tea in his honor, at which time he spoke most interestingly of religious education in Germany, and of the work the Methodist church is doing.

The Methodist students in the Divinity School are engaged in various activities in addition to their course of work. Eighteen of them hold charges which they serve from the school. Ten more are employed in other forms of remunerative church work, while a number are earning their board by waiting tables, tending furnaces, and doing other similar work. Members of the group are frequently called upon for supply preaching and for service in the various institutions about the community. The Methodist Pastors' Association of New Haven are most cordial in their relations with the students, assisting them in securing work and advising with them in a most brotherly manner.

LOVE NEVER LOST

By Rebecca B. Lines.

When love grows up in a human
For a cause that is worthy and true,
Don't think for a moment it ever is lost,
Love has so much to do.

The gentle touch of a friendly hand,
The smile that is tender and kind,
A word to cheer a discouraged heart
Or relieve a troubled mind.

Now this is the wealth the great world needs
To strengthen, encourage and bless—
The wealth to relieve the broken heart,
The wealth that does not oppress.

The heart is the source of Infinite power;
The heart, not the purse of gold.
Let the heart of a nation be filled with love,
It the guerdon of peace will hold.

"QUEER CUSTOMS IN NEW ENGLAND"

Brother McRae and I were almost startled out of our wits one evening as we heard a woman calling rather loudly, "Bosse, Bosse." We knew we were not "Bosses," because we were only humble preachers in a small town of about 1000 inhabitants. Then suddenly it occurred to me that the good lady was calling her cow. We had forgotten all about that old expression, "Ko-Boss, Ko-Boss, come home." The word cow is seldom used, as "bosse" seems to be a good substitute.

Very few of these good people pronounce father as we do, but they make the sound so flat that if you do not listen very closely you think they have said "feather."

If a preacher of the South or West waxes enthusiastic during his sermon, they say with their characteristic smile, "That little fellow is certainly "fussy." They substitute "fussy" for enthusiasm.

They never say, "O my, how I hate to wash the dishes," but "O dear, how I hate to do the dishes." If they have a house to paint they do not say, "I am going to paint my house," but "I am going to do my house."

It is customary in most places to pound the preacher. We have not received a pounding, but we have received every kindness and consideration, and much of hospitality that savors of the southern type. They have big hearts and appreciate a pastoral call or a true gospel message like our own people.

This is not a custom. It is rather a condition. The snow has been on the ground since Christmas eve, and at present we have at least six inches of snow. Because of this coasting and skiing are very popular in New England. Carnivals for these winter sports are not unusual up here.

This is a beautiful country. We can get a splendid view of the mountains in New Hampshire from the attic windows of the parsonage.

The latest news at Boston University is the enthusiasm with which we have endorsed the Pacifist Movement. So far as war is concerned B. U. S. T. belongs to the Quakers. Guy Hamilton.

UNIFICATION—HOW AND WHAT FOR?

By Jas. H. Frizelle.

I have read and re-read the proposed plan for the Unification of Methodism, and after all is said, it means absorption whenever and wherever our northern brethren see fit to absorb. In fact, I have never seen three equal seven in any election except in South Carolina or Halifax county, N. C., and in these instances the morals underlying this juggling of figures was such as cannot apply or obtain in church courts or church conferences. Every one knows perfectly well that our northern brethren outnumber us in the above proportion or more, and therefore there is nothing to be gained by the maze of arguments used—we had just as well put it straight and plain and call it absorption. Now I want it understood I have the kindliest feeling toward our northern brethren. Yet I object seriously to being absorbed by them or anyone else, as for that matter. There is no use of juggling with this kind of conference or that. It all comes to the same end. We are in the minority and it all amounts to absorption.

Another matter needs to be considered. If the general and the annual conferences vote a majority for unification what will be the result in the membership at home and not voting? The day of forcing folks has passed and passed forever, and there are scores of folks whom I know that are not going to unite or be absorbed, and no amount of votes in any number of conferences wil[illegible] and already we are getting [illegible] that is getting difficult to manage. Looks like we are getting the conferences together but getting our membership apart. Poor way to bring harmony, seems to me; and if you good brethren who are spending so much energy in that direction were in the pastorate you would see this a bit different.

I am in possession of this information and will give it for what it is worth. There are denominations whose doctrinal difference with us is slight and they are already counting on a large increase in their membership when this matter of unification comes to the showdown. I am sure this is true in Montgomery and Carteret counties. It's a solemn fact that scores and scores of our membership are not going to unite nor be united by any conference action with our northern brethren, and I am of the opinion this is true among our northern brethren also. How are we going to unite tearing up our people? It's simply foolish—that's all there is to it.

What is it all for anyway? As it is now we are moving along nicely and doing a great work. We have our work well planned and well manned. Our educational institutions are in good condition and doing very fine work. What will be gained by professedly uniting with another branch of the church? There may be a better field for church politics, but I doubt it; and if it is so our northern brethren are fully the equal of our southern brethren in that unholy and poor business.

Again, what are we going to do with that crowd of free lances who are saying such untoward things in their pulpits and from their platforms, and from ours whenever they get a chance? To save me, I can't see the point in wanting to bunch up with that kind.

Lastly. That portion of our men who are so vigorously contending for unification are the same men who for years have been doing all the talking in our church, and from the noise they are making one who is not in touch with the rank and file of the church would think these men are but voicing the sentiment, the united sentiment of the whole church. Now it is a fact that you can't tell the size of a frog by the noise he makes. So many of us are just hoping our northern brethren will act with good judgment and vote the whole business out of court and let's go on with our work.

NEW CHURCH AT FARMVILLE

Rev. B. B. Slaughter and his people at Farmville are building a new $65,000 church. This is no air castle, but a church already begun with the basement walls well up to the surface of the earth.

The Farmville Enterprise this week carries an excellent cut of the handsome structure and in its story of the new church among other things says:

The building committee, composed of Messrs. J. I. Morgan, T. M. Dail and John T. Thorne, have let the contract to Mr. O. G. Gulley, of Greenville; the foundation has long since been laid, and the walls of the basement are now rapidly pushing their massive forms out above the ground surface. The first brick being laid on Monday morning, March 17, at 8 o'clock by Mesdames T. M. Dail and J. W. Parker.

This modern and handsome house of worship will adorn the corner of Church and Walnut streets, which is an ideal location for a building of this kind. It is situated on one of the principal residential streets of the city, and only two blocks from the heart of the business center.

This church is being constructed of red tapestry shale brick trimmed in stone, the roof covered with slate or Spanish tile, and will be steam heated. It will carry out the modern departmental idea with respect to arrangement of Sunday school rooms. The first floor will be used for this purpose and will contain an assembly room and class rooms for a complete departmentalization from the beginners through the intermediate grades, and there will be 15 rooms on other floors for Sunday school purposes, for woman's work and for league work. The Sunday school auditorium will be so arranged as to be used for social and get-together purposes, and the building will have many other attractive features.

The ladies of the Missionary Society, who have been setting aside funds for some time for the purpose of purchasing a handsome pipe organ, now have on hand a sufficient amount and this will be installed as soon as the building gets far enough advanced.

The main auditorium and balcony will have a seating capacity of 600 and will possibly take care of the congregations for a few years at least.

The church has an active membership of some over two hundred, each of whom seems to have token on new life since the beginning of the erection of this new edifice. The first dollar toward erection of the church was donated by Master Luther Thomas, Jr.

Rev. B. B. Slaughter is the present pastor, beginning his pastorate here on December 1, 1923. He is an earnest and zealous worker, and his flock are rallying to his support in each and every undertaking.

The building when completed and equipped will represent an expenditure of from sixty-five to seventy-five thousand dollars.

COL. W. P. WOOD IS DEAD

William Penuel Wood of Asheboro died last Tuesday in a High Point hospital, where he had been a patient since January 1, and the funeral services were held in the Asheboro Methodist church Thursday afternoon at 3 o'clock.

Colonel Wood, for 50 years a merchant in Asheboro, was for ten years, 1910-1920, state auditor and spent the greater part of his time in Raleigh. He was a member of the state senate in 1901 and served two terms in the House as representative of his native county, Randolph. At the age of 17 he entered the Confederate army, where he served with distinction. At the time of his death he was commander of the Randolph camp of Confederate veterans.

Col. W. P. Wood was widely and favorably known. Of attractive personality, fine native gifts, and a delightful sense of humor he made friends wherever known. A man of high character and at all times loyal to his friends and the causes that he espoused, he lived up to the best traditions of his family history and served well his generation.

Colonel Wood lacked just one month of being 81 years of age. He was born in Randolph county, May 2, 1843, son of Penuel and Callista Burkhead Wood. He married Miss Henrietta Gunter, of Durham, whose death occurred 30 years ago, and three children of the union are living. They are, Mrs. J. O. Redding, Mrs. William A. Underwood and John Kerr Wood, all of Asheboro. A brother, Captain Tom Wood, resides in High Point, and there are other relatives living throughout the state.

TO THE METHODIST PREACHERS OF THE ALBEMARLE COUNTRY

By C. B. Culbreth.

To prepare a well planned program for the quarterly conference will require a good deal of work. Yet a number of the pastors in the Elizabeth City district, and that number is increasing, realize that they are well rewarded for all the efforts they put into the preparation of a vital program.

At a recent quarterly conference a pastor arranged for the next quarterly conference to go to one of his most isolated churches and began immediately to make preparations to have certain leading laymen and laywomen to be at the conference and take a part in the program.

We grow by the exchange of ideas. Possibly all of us have ideas that would be of value to some one else. There are many Sunday school superintendents who are anxious to develop their schools, but they do not know how to do it. There are consecrated, faithful teachers anxious to develop the religious life of their students, but who do not know just how to do it. The workers in the Epworth League and leaders of the woman's work of the church know they are not doing what ought to be done and what they can do.

While a discussion of these interests will not settle all the difficulties, yet it will do much to awaken interest and furnish ideas which will contribute in a splendid way to development and growth.

The second and third quarterly conferences occasions offer good opportunities for putting on and carrying out a program. An enterprising and farseeing layman suggested the other day that each Sunday school on the circuit prepare a musical program. There is great gospel in song. Nearly everybody loves music.

All I have undertaken here is to make a suggestion. Personally I would be most happy if as many of the preachers of the district as could possibly do so would arrange a program for the second and third quarterly conferences, if not for the second, we can at least have one for the third.

A QUARTETTE OF CHILDREN CAPTURES CHARLOTTE

Superintendent C. A. Wood and Miss Clara Henley, one of the teachers of the Children's Home of Winston-Salem, with two little girls and two small boys, as a mixed quartette of song birds, visited several of the Methodist churches of Charlotte last Sunday and carried away a total thank offering of more than $500.

The children, whose ages ran from seven to eleven, sang and recited. Miss Henley sang and Mr. Wood spoke.

Under the escort of D. E. Henderson, chairman of the conference Sunday school board, they visited Tryon Street and Trinity churches at the Sunday school hour, Brevard Street at the 11 o'clock service, Belmont church at a special 6 o'clock service and Hawthorne Lane church at night.

CHANGES IN APPOINTMENTS BY BISHOP DENNY

Rev. M. T. Plyler, presiding elder of the Raleigh district, writes under date of April 1 as follows:

"Bishop Denny has transferred Rev. S. J. Starnes from East Roxboro to Millbrook charge, to fill the vacancy made by the transfer of Rev. M. G. Ervin to the Northwest conference. Rev. W. L. Clegg takes the place of Brother Starnes at Roxboro. Brother Ervin will be stationed at Bozeman, Montana. Bishop Denny made this transfer today. Ervin leaves next week. Clegg is a senior at Trinity and son of Rev. M. B. Clegg of the W. N. C. conference."

REV. O. C. FORTENBURY ILL

Rev. O. C. Fortenbury of the Lowesville charge is critically ill at the Presbyterian hospital in Charlotte. The doctors have been undecided as to what the trouble was, but have reached the conclusion that he has gall stones and that an operation will be necessary.

Brother Fortenbury numbers his friends by the score on the Lowesville circuit and his people are praying for his recovery. Mrs. O. P. Ader of Mount Holly filled his appointments last Sunday and will continue to preach for him till he gets able to look after his work again. E. Lowe.

MAKE DUE PREPARATION

Rev. C. B. Culbreth, the presiding elder of the Elizabeth City district, has on this page a communication addressed primarily to the pastors and people of his district, but it contains suggestions of value to every section of the church.

The right sort of preparation for a quarterly meeting as suggested by the elder is admirable, but the truth applies everywhere. Revival meetings very frequently are failures or the people do not become interested till the meeting has to close, because no preparation had been made beforehand. Billy Sunday may have a six weeks' campaign, but he takes more time than that to get ready for the meeting. There should be careful preparation for a revival. Advertising, music, prayer meetings, organization of committees, etc., etc., should all be looked after with greatest care.

Nothing can be substituted for preparation. Some attempt to substitute perspiration for preparation, but the substitution will not work. Sweat and sound in the delivery of a sermon, for example, will not take the place of the careful, painstaking, studious sermon making. Whatever one has to do, he should get ready. Get ready! Get ready!

THE CAROLINAS LEAD

Rev. Albert Deems Betts in an interesting study of the figures of our Episcopal districts, which appeared in the Nashville Christian Advocate last week, concludes with this statement:

"Bishop Denny's district leads in almost everything, except the per capita giving by our members. Bishop Du Bose's district leads there."

The figures for Bishop Denny's district, which embraces the two Carolinas, are as follows:

Third district: Bishop Denny. (North Carolina, Western North Carolina, South Carolina, and Upper South Carolina conferences.) Preachers, 942; gain, 49. Members, 371,148; gain, 10,280. Salaries, $1,452,839; gain, $99,037. Contributions, $5,624,379; gain, $780,902. Property, $22,414,099; gain, $2,213,780.

THE GREENSBORO DISTRICT CONFERENCE

The conference will open at 10 a. m. on Tuesday, April 8, and the following order of service will be observed:

Organization. One minute reports from pastors. Preaching by Rev. W. H. Willis. Dinner at the church.

2:00 p. m.—Lay leader's work. Our financial plan. Missions, including Centenary and Woman's Work. Local preachers' reports.

7:30 p. m.—Children's Home service conducted by Rev. C. A. Wood and a class of children from the Home at Winston-Salem.

Wednesday, 9:30 a. m.—Epworth League. Sunday school and education generally. Conference organs. Spiritual state of church and revivals. Dinner at the church.

2:00 p. m.—Superannuate Endowment. Reports of committees. Other minute business.

A while ago a son of the Rev. E. E. Helms, pastor of our First church, Los Angeles, was tuned in at Buffalo to his father's church and listening to the sermon, to his surprise, was being delivered by a strange voice. Fearing that his father was ill, he hastily retired to a telegraph station and wired: "You are not in your pulpit this morning (to the son it was afternoon.) Are you sick?" The message was taken immediately to Dr. Helms, seated in the audience. He interrrupted the visiting preacher, read his son's wire and then added, "I wish to inform my son that I am well, that the Rev. Mr. ———— is preaching." The son at Buffalo, nearly three thousand miles away, heard it and was comforted.—Methodist Advocate.

This old world is a mighty vessel sailing into the golden glory of the morning. Black and frowning storm-clouds are gathered in the distance but their rumbling thunders strike no terror to our hearts for the Morning Star of Bethlehem is Jeweling the diadem of Dawn prophetic of victory and the morning.

Ground was broken last Saturday for a new hospital at the Children's Home, Winston-Salem. This hospital was made possible through the bequest of $40,000 by the late B. D. Heath of Charlotte, N. C.

RAEFORD MEETING

We have just closed a two weeks evangelistic meeting here. Rev. E. McWhorter of Aberdeen did the preaching. Brother McWhorter simply captured our town and community with his preaching. Frankly, I never heard a series of sermons of greater thought, more beautiful language, deeper spiritual power. Of course I knew he was one of our very best preachers, but candidly I didn't know he was the great preacher he is until this meeting.

Brother McWhorter preached two sermons to the children. In doing so he showed another side of himself and his ability I never knew before. He used a large blackboard in each sermon and made a wonderful impression on the children. Our people, Baptists, Presbyterians as well as Methodists are still talking about his great work here, and whenever he comes this way again he will find all hearts open to him.

The following is the comment on the meeting by the editor of the Hoke County Journal:

"The series of meetings in the Methodist church closed Sunday night. Throughout the two weeks twice a day good congregations attended the services and gave good attention to the splendid sermon by Rev. Euclid McWhorter, who is not only an able preacher, but a most likable man, who made a host of friends in Raeford during his stay here.

"Great and lasting good was accomplished by these meetings, some of the results of which was the additions to the local church membership."

Jas. H. Frizelle.

SONG BOOKS

Many things contribute to weakness of our faith and shallowness of our worship in these last days, but perhaps few things hurt us more than our church music. Worst of all is the very unfortunate custom of turning over the singing to choirs, and they fill the time with new tunes and the congregations sit idle and worship not. Choirs and soloists to do the worshipping for a congregation is not of God. "Let all the people praise thee" is God's way. But a relative cause of this is the song books our people have been burdened with. Publishers seem to have a mania for new tunes, till many of our best hymns have gone into disuse, for the congregations cannot sing them. O, to hear all our people sing the old hymns. Congregational singing—sing them heartily till the glory comes down upon us.

But in many of our country churches there is something just as deplorable, —trashy song books. These cheap, jazzy, rag-time, sensational, shipping, grasshopper songs, gotten out by Mr. Vaughan and similar authors. They sell well—that's their best quality. To sing them for pastime may be allowable, but to hear them in church worship disgusts one. God deliver our Methodist people from them. At last our church has made a song book, "Cokesbury Hymnal," that just suits our needs. It is our best book in 20 years. A happy collection of singable tunes and blessed gospel hymns. Every church in our conference should have them. They are just what we need. There is no hymn or tune book like it on the market today. Altogether now for God-honoring church music.

Jim H. Green.

WELDON DISTRICT CONFERENCE

Weldon district conference will convene in Scotland Neck Wednesday evening, April 23rd. The opening sermon will be preached by Rev. G. W. Perry, pastor of our church in Weldon. The conference will organize Wednesday night. The sermon will be followed by the sacrament of our Lord's Supper.

Thursday morning services will be given over mainly to receiving reports from the pastors of the various charges. Rev. T. A. Sikes is expected to preach at the eleven o'clock hour. The afternoon session will be devoted mainly to the connectional interests of the church. We hope to have all our connectional friends present. Will be glad to have them represent our four colleges, orphange and other connectional interests of the conference. The evening session will be devoted to the work of lay activities. We hope to give special attention to the Centenary work and the Superannuate Endowment fund.

Friday, the 25th, the morning session will be taken up for the consideration and discussion of vital interests of our district work. The afternoon session will be given to the Woman's Missionary work, election of delegates to the annual conference and other matters.

The work will be done largely through committees. The pastors and delegates will be notified in ample time to be prepared for their special work. There are twenty-three charges within the district and we are especially anxious that the full delegation from all of these charges attend. The roads are good. Scotland Neck is a beautiful town, with wide streets, good sidewalks, the homes are ample and the people are very cordial. Rev. E. L. Hillman, the pastor ,is a genial conference host and his people are right with him in making thorough preparations for the pleasure of all who attend the district conference.

It is the custom of the Weldon district to hold its district conference following Easter Sunday for two reasons: First, it gives all of the charges an opportunity of getting the Easter offering to apply on conference collections, and besides, it is such a fine, pleasant season of the year, the time when people are in fine, buoyant spirits and are in the mood to enter into the work of the district conference in a very fine way.

S. E. Mercer, P. E.

BROAD STREET, MOORESVILLE

Just a few words from Broad Street, Mooresville. Things are moving along in a very encouraging way here, in spite of the dullness of the mill situation. When we consider this to be a child of just a little over three years of age, one would hardly expect much of this charge. Yet I am pleased to say that this charge has some things to its credit that few if any its age have:

A Sunday school of 400 on roll with an average attendance of over 200. Three Epworth Leagues doing splendid work. One Woman's Missionary Society doing splendid work. All commitees required by the laws of our church were elected early in the year. The evangelistic committee is the livest I have ever seen. They have so completely organized that they can hold eight prayer meetings at the same time.

There are 400 members on roll in the church with at least 100 who will lead in public prayer or make public talks. There are eight who have clearly heard the call of God to the ministry, and four or five others who will later respond, I feel sure. About three young ladies have calls to special service with others considering and praying to know the will of God concerning them.

Someone asks do they ever pound you? Well, I have so many other things of so much importance that I hardly have time or space to mention it, yet will say yes in both ways, and I guess I need one as much as the other. Why, the League and young ladies' Sunday school class even pounded me. What do you think of that? I don't care what you think, it pleased me mighty well.

We have just closed a gracious revival which was largely attended in spite of inclement weather, during which there were scores of professions and reclamations, and the Holy Spirit fell on us all in Pentacostal power, for all of which we are praising our blessed heanvely Father who deserves all the praise. Rev. Rudd Newsom, of Guilford College, ably managed the singing and rendered valuable service in prayer and otherwise. If you need help get Newsom.

G. W. Fink, P. C.

ROYAL TREATMENT FOR PASTOR

More than three years have passed since I came to this charge and I am still happy in my work.

These are as loyal a people as I have ever served. They are as easy to serve as I have ever had. We have splendid congregations that give good attention and often speak kindly to the preacher and his family of the work being done. The good people have pounded us for all these years, but were not satisfied with what they had done, so one night not long ago the congregation at Warren's Grove came in and took charge of the parsonage and its occupants, and when they were gone they had left good things in our pantry to last for many days.

As I sat by a good warm fire a few nights ago the door bell announced the presence of company, and when the door was opened many men, women and children marched in to our dining room, bringing hams, shoulders, sides of meat, sausage, chickens, flour by the barrel, meal by the bag, and many things I cannot mention. I was not able to say what ought to be said on such occasions, so I called the Concord congregation to prayer and together, preacher and people, thanked God for the spirit of love that was there so forcibly impressed upon us, and all vowed to try to give better service to God and His church.

We are hoping and praying that we may show our appreciation of all the kindnesses shown us by doing a better work during the last few months of our fourth year.

We would be glad to have you brethren of the Advocate office visit us some good day, and perhaps we might show our appreciation of the good paper you are giving us.

B. C. Thompson.

NEW S. S. BUILDING OPENED AT CENTRAL, MT. AIRY

Practically the entire membership of Central Methodist church, Mount Airy,, and many friends of other denominations were present Friday evening when the new Sunday school building was formally opened for the first time to the public.

Receiving at the entrance of the main auditorium were the Sunday school superintendent, E. H. Kochtitzky; the pastor, Rev. H. K. Boyer; Mrs. Boyer; Rev. J. H. West, presiding elder; Mrs. West, Rev. D. Vance Price, Mrs. Price, and Mesdames J. R. Paddison, W. S. Creacy and James Ashby.

Receiving in the primary department were the primary superintendent, W. B. Hale and Mrs. Hale, and in the class rooms were the teachers and their classes. The building committee and the church officials were a steering committee showing the visitors through the building. This elegant departmental building adjoins the church auditorium.

The cost of construction and equipment with some improvement on the church auditorium is approximately $50,000. The departments furnishes room for nursery, cradle roll, primary, intermediate, junior and adult classes, superintendent's office, library, large assembly room—these occupy the main and upper floors. A large kitchen, spacious dining hall, heating plant, etc., occupy the first floor.

A profustion of cut flowers and potted plants throughout the building lent color and charm to the scene, while a continuous musical program consisting of pipe organ, violin and piano numbers under the direction of Miss Annie Folger, choir director, added to the pleasure of this auspicious occasion. Young ladies from the Philathea class served delicious frappe in the dining hall.

Mrs. H. K. Boyer.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shiver Spring Water, which is probably the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

If you suffer from Rheumatism, Indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,

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Gentlemen:

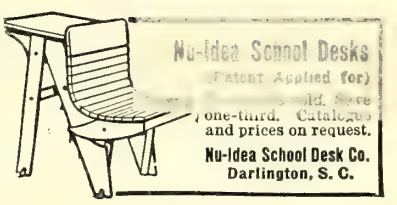
I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

ATTENTION, AUXILIARIES

You are urged to elect your delegates to the annual conference meeting in Goldsboro, May 13-16, at the April meeting, and send names with one dollar ($1.00) for each to Mrs. B. G. Thompson, 604 E. Ash Street, Goldsboro, N. C., immediately afterwards. For several years each delegate has bought her own lunch during the two days of conference, and this dollar is for this purpose. Each delegate will receive a meal ticket when she arrives in Goldsboro. The reason for this has been previously explained, and we spppose is well understood.

Send names of delegates to Mrs. B. G. Thompson, 604 E. Ashe Street, Goldsboro, N. C.

WOMEN AND PROHIBITION

"If ever the world sees a time when women shall come together purely and simply for the benefit and good of mankind, it will be a power such as the world has never known."—Matthew Arnold.

"American women will kill the Dragon, God willing—the women who have Marys and Tommies to guard from danger." — Kathleen Norris.—From "Save America."

"Main object of "Save America"—to put law observance and prohibition enforcement into the heart of every loyal American.—Editor "Save America."

EXTRACT FROM FOREWORD OF "SAVE AMERICA"

* * * Because the counteracting movement must begin in the home, the school, the community, and work out into the state, women who have been watching anxiously the drift toward lawlessness in our country have seen the need for action, and have affiliated the great national organizations of women to concentrate for the coming year (1924) on education for enforcement of law. Among the organizations already affiliated are the Federation of Women's Clubs, the Federation of Women's Foreign Mission Boards, the Council of Women for Home Missions, the Congress of Mothers and Parent-Teacher Association, the Young Women's Christian Association, the King's Daughters, and other partriotic and educational groups with a united constituency of millions of women. If they understand the present situation, with its dangers, and the need of education through these organizations, and can furnish the facts in such form that the women can have them and use them, there is no question that with this enlightened body of intelligent, patriotic and earnest women reforms may be brought about along the line of law enforcement, but women must take, as seriously as they took war, this battle for righteousness. This issue must be faced in the primaries and elections of 1924. For all education must be of the sort that will result in action.

Where may we look for a sufficient body of opinion to counteract this menace? (oft lack of law enforcement). An eminent legal authority, who has given much time to this question, said recently: "In this last great fight for law enforcement, which may be as difficult as the fight for prohibition, the decision will depend largely, perhaps wholly, on the attitude of American women. They must decide whether America shall go forward or backward; whether she shall win for righteousness or lose to the powers of darkness; whether she will remain a self-governed nation or will yield to the insidious propaganda of disloyal politicians, influenced by a large foreign group controlled and ministered to by the liquor ring."

If this be true, the women of America are summoned to a mighty task. They must mobilize immediately. First, for education, which will show them that this is no imaginary situation, but can be proved by facts and figures; second, that this knowledge may be used in the widest possible way.

Because of widespread ignorance, the National Committee of Law Enforcement issues the book, "Save America" with illuminating articles, incontrovertible facts, with suggestions for using this material among individuals, in the public press, through the affiliated organizations, clubs, patriotic, educational and church societies, and in our public schools and colleges. The book brings together in convenient and inexpensive form all that is needed for a campaign of edution. If you can do nothing more, you may lend a hand and circulate as many copies as possible of this book, subscribe for the clip-sheet with items for your local press, and use every avenue of publicity which you can reach for the right sort of propaganda.

The object of this national committee of one hundred is enforcement of law. Its creed is Allegiance to the Constitution, Observance of law. It will work for the enforcement of all law, with special stress at present on the prohibition law, which, as Mrs. Tilton says, is the front today where the battle against lawlessness must be fought. The officials of these great organizations of women, which have already affiliated and those which are applying for membership, are not fanatics or cranks. Many are extremely busy women with great responsibilities in church, school and state, yet they are using their best effort and giving much of their time to this new movement to bring about intelligent, law-abiding sentiment in every community. They do not need to fear the abuse which is sure to be lavished upon any earnest movement against crime and corruption. * * * It is essential that we know the candidate for office in town, county, state and nation and are assured of their record and given their pledge for loyalty to the constitution and enforcement of law.

Impress on all the importance of the primaries. Through them we shall secure men in both parties for whom it will be safe to vote. In the autumn of 1924 we look to the women throughout the country to organize a March of Allegiance, at least in the state capitals, and wherever it might prove of value in showing the attitude and spirit of the women who belong to these great affiliated national organizations.

State committees will undertake the direction of state activities.

We give in part four of "Save America" complete programs for clubs, church organizations and discussion groups. These are merely suggestive and are based on the material furnished in our book.

There will be no general appeal for funds. We shall welcome gifts for the very moderate budget which will be required for printing, office and travel of those who are willing to give their services in speaking. We are hoping later to give a list of such speakers in various sections of the country. Further announcement regarding the clip-sheet will be made through the organizations affiliated. We see through this committee and the facts sent out through this book the possibility of the greatest movement of women for a great moral issue that has ever been known. The women of '76 have come down through history, honored for their patriotism, their self-sacrifice, their intelligent devotion. The women of 1916 will never be forgotten, their loyalty, their power in organization, their ability and statesmanship have gone on record. Now America calls to her women to save her from her great enemy, the "Race Destroyer..' The laws to control it exist. Shall they be enforced? Shall we help to save America?—Lucy W. Peabody, in "Save America."

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn., "Save America," price 25 cents. Subscribe to the Clip-Sheet from the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, 110 Maryland Ave., Washington, D. C. (No price is given, but we are ordering it today and will announce price and other information as soon as we receive it.—Editor this column.)

LITTLETON AUXILIARY

Our mission study class, under the leadership of our pastor's wife, Mrs. G. F. Smith, is proving most interesting. We meet twice a month—on Monday after the first Sunday "Japan" is studied, and Monday after the third Sunday is given entirely to the study of "Methodism," which we feel is both helpful and inspirational.

Mrs. J. H. Newsom, Rec. Sec.

Western North Carolina Conference

When the day is done, when the work of a life is finished, when the gold of evening meets the dusk of night, beneath the silent stars the tired laborer should fall asleep.—Selected.

NEW SOCIETY

We have just completed the organization of a new Woman's Missionary Society at Cliffside in the Marion district and I am sending the names of the officers to you for the Advocate. We hope to do great things in this new auxiliary.

President—Mrs. W. H. Haynes.
Vice President—Mrs. J. C. Keever.
Rec. Sec.—Mrs. L. G. Garvin.
Cor. Sec.—Mrs. G. A. Hines.
Treasurer—Mrs. R. C. Hinkle.
Supt. Local Work—Mrs. C. D. Hughes.

Mrs. J. C. Keever.

We are always pleased to learn of a new missionary society, and hope to hear again from Cliffside.—Ed.

NATIVES REQUIRED TO BURN IDOLS

In her news letter of October 20, 1923, Miss Willie G. Hall of Wembo-Nyama, Congo Belge, said: "The brick work of our first brick house will soon be finished. Several men have learned to lay brick fairly well. A fine lot of brick have been and are being burned. May the day soon come when we have another way of bringing them from the kiln a mile away, instead of on the shoulders of the natives as we must do now. We find some faithful workers among these people. There are at present only eighteen Methodist missionaries and five missionaries' children in this vast field. We are maintaining five stations. To those who think that missionaries sacrifice everything and simply waste their lives, I should like to say, I have found this the most satisfying work I have ever done. This has been one of the happiest if not the happiest years of my life. How it delights my heart to see these children fearlessly pick up and play wit han idol which their fathers have worshipped for generations. It is sometimes difficult to teach the old people, but it is comparatively easy to teach children that their wooden and metal images are powerless. Civilization is slowly but surely coming to these people. The question is, are we going to Christianize it? The Belgian government is requiring the natives to burn their idols, but what if they have nothing better to take the place? Are you and I not responsible? If you are absolutely sure that this is not the field where our Father would have you work, then pray with us that someone else who should be in this work will answer the call to service."—World News.

THE WORLD'S GREATEST TRAVELER

Who is the world's greatest traveler? The sailor adventuring the seven seas? Or the explorer who braves tropic jungle and polar gale in the name of science and discovery? Or the aviator sweeping a vast continent's compass almost from dawn to dawn?

It is none of these. Nor is it the motoring road, nor the railway engineer continually at the throttle, nor the gypsy ever wandering from clime to clime.

The world's greatest traveler is the housewife, wending her infinitely patient way upstairs and down, from sink to stove and from stove to sink, from doorbell to telephone and from telephone to doorbell, from the hubbub of the huckster to the ice man's clangorous call, from rose garden to laundry basket and on to the arctic of the refrigerator, from breakfast to bedtime, from Monday to Monday, from Dan to Beersheba, from alpha and omega, from romantic beginning to heroic end.

Greetings and salutations, thou greatest of travelers, greatest and dearest, whose journey, for all its meanderings, is forever through our hearts!—The Atlanta Journal.

OFFICERS LAURA HAYGOOD M. S., WEST END, WINSTON-SALEM

President—Mrs. T. B. Apperson.
Vice President—Mrs. Norman Stone.
Rec. Sec.—Mrs. H. M. Hanes.
Cor. Sec.—Mrs. Thurmond Chatham.
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Supt. Scial Service—Mrs. George Hodgin.
Supt. Children's Work—Evelyn Marler.
Supt. Supplies—Mrs. L. S. Lloyd.
Agent Missionary Voice—Mrs. A. T. Lewallen.

TAKES THE GUESS OUT OF PIANO BUYING

Advocate Piano Club Insures Perfect Satisfaction, Lowest Prices and Most Convenint Terms.

There are thousands of Club Members throughout the South who are glad that they found the best way to purchase their instruments. Their letters have been made into booklet form, and we will be glad to send them to you upon request. The Club members are pleased because they have procured instruments of the highest quality and durability, at a big saving in price and on terms which make the payments so easy that the money is hardly missed.

The Club protects your every interest. By clubbing your order with ninety-nine other Advocate readers,, you are only responsible for your own purchase but you gain the advantage of buying at wholesale prices instead of retail prices. The terms are made to suit you, and every instrument that is sold is backed by a strict guarantee that covers the life of the piano or player-piano. The Club also protects you in the case of the death of the purchaser. If the terms of the Club have been complied with and the purchaser dies before the instrument is paid for your family receives a receipt in full. This feature alone makes it important that you investigate this Club plan of piano-buying.

Write today for your copy of the Club's handsome catalogue which shows the many beautiful designs from which you may choose. Address the Managers, Lucden & Bates Advocate Piano Club Dept., Atlanta, Ga.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CREDIT STUDENTS

The Cabarrus County Co-operative Standard Training School held in the Concord city high school building last week enrolled 169 Sunday school officers and teachers, 133 being Methodists and 36 Presbyterians. Of this number 120 credits were issued, 94 bein Methodists and 26 Presbyterians. The Methodist credits were distributed among the various churches as follows: Forest Hill 26, Central 20, Kannapolis 12, Mount Olivet 7, Westford 6, Kerr Street 5, Harmony 4, Epworth 3, Mount Pleasant 2, First Methodist Protestant 8, Lutheran 1.

In many respects the school at Concord was one of the best we have ever conducted. Every one of our pastors was thoroughly supporting the school and helped to keep his folks supporting it. Herewith is presented a list of those who attended regularly, did all the work and received certificate of credit:

The Sunday School, O. V. Woosley, instructor—Rev. C. R. Allison, Rev. J. F. Armstrong, Mrs. H. E. Beck, J. L. Brown, James Cleaver, J. E. Davis, Dr. W. R. Fisher, J. J. Goldston, R. A. Hullander, Miss Ruth Kirby, Sam N. Nash, Rev. M. A. Osborne, Miss Mae Russell, E. F. Rimer, H. A. Scott, A. H. Sides, R. T. Sides, Rev. A. C. Tippett, Rev. Seymour Taylor, William J. Widenhouse, Mrs. G. C. Kennedy, A. G. Odell, Rev. J. F. Moser.

Principles of Teaching, Prof, Claude T. Carr, instructor—Arnold Kirk, Mrs. J. A. Glass, Miss Grace Miller, Mrs. Andrew Misenheimer, Mrs. Marvin Suther, Miss Louise Simpson, Miss Ruth Shoaf, Miss Lillian Simpson, Miss Eugene Morgan, Mrs. A. G. Odell, Elwood W. Turner, Howard L. Collie, B. R. Craven, Virginia Turner, John M. Oglesby, Mrs. W. B. Pemberton, Miss Pearle Ross, Mrs. S. Taylor, C. J. Goodman, Mrs. E. Myers, Mrs. C. R. Allison, Miss Bessie Teague, Mrs. M. L. Huncucker, Mrs. R. M. Cook.

The Pupil, Dr. Chas. C. Weaver, instructor—Mrs. J. F. Armstrong, Mrs. B. R. Craven, Rev. L. A. Falls, Mrs. L. A. Falls, Dr. W. C. Houston, Mrs. W. C. Houston, Rev. E. Myers, W. M. Sides, Luther Sides, Miss Joyce Teague, Mrs. H. S. Williams, Mrs. Ernest Hicks, Miss Mabel Misenheimer, Miss Ruby Misenheimer, Miss Lula Sides.

Junior Orgaization and Administration, Miss Virginia Jenkins, instructor—Miss Nancy Allred, Miss Grace Forest, Mrs. Fred Goodman, Miss Janie Klutz, Mrs. J. W. Pike, Mrs. John A. Porter, Miss L. V. Lue Sims, Mrs. Lola Swaringen, Juanita Smith, Miss Beulah Tucker, Miss Beulah Widenhouse, Miss Nola Helms, Miss Bernice Nash, Miss Versie Nash, Miss Daisy Scarboro.

Primary Organization and Administration, Miss Caroline Hess, instructor—Miss Blanche Newton, Miss Ethel V. Blackwelder, Miss Maggie Mann, Mrs. Daisy Cook, Mrs. Lucy Cook, Miss Margaret Litaker, Miss Maude Miller, Mrs. R. A. Brower.

Beginner Organization and Administration, Mrs. Charles Van Noppen, instructor—Mrs. H. A. Scott, Mrs. W. P. Mabry, Mrs. J. K. Patterson, Mrs. Arnold Kirk, Miss Helen Fox, Miss Violet Turner, Miss Lena Ridenhour, Miss Emma Cochran, Mrs. J. C. Bodenheimer.

TRAINING PROGRAM

In addition to the Concord school held last week and the High Point-Thomasville school being held this week the following list of standard training schools showing the courses of study and instructors have been arranged for the next seven weeks. No training program has yet been arranged in such an extensive way. It is hoped that these schools will not only give the greatest good but that they may give it to the greatest number.

Salisbury School—March 30-April 4.

Story Telling—Mrs. G. W. Green.

Junior Worship—Miss Virginia Jenkins.

Intermediate-Senior Agencies—Mrs. J. F. Spruill.

Bible-New Testament—Rev. W. A. Jenkins.

The Sunday School—O. V. Woosley.

Monroe School—April 6-11.

Primary Organization and Administration—Miss Georgia Keene.

Junior Organization and Administration—Miss Virginia Jenkins.

Intermediate - Senior Organization and Administration—Miss Jane McDonald.

Principles of Teaching—C. T. Carr.

The Sunday School—O. V. Woosley.

Hickory School—April 13-18.

Beginner Organization and Administration—Primary Lesson Materials—Miss Georgia Keene.

Junior Lesson Materials—Miss Virginia Jenkins.

Intermediate - Senior Organization and Administration—Miss Jane McDonald.

The Church and Its Work—Rev. J. F. Kirk.

Principles of Teaching—Prof. C. G. Thompson.

Wadesboro School—April 20-25.

Primary Organization and Administration—Mrs. W. B. Ferguson.

Junior Orgainzation and Administration—Miss Virginia Jenkins.

Intermediate - Senior Organization and Administration—Miss Jane McDonald.

The Sunday School—O. V. Woosley.

Principles of Teaching—Rev. G. T. Bond.

Gastonia School—April 27-May 2.

Beginner Pupil—Miss Elizabeth Shields.

Primary Pupil—Mrs. W. B. Ferguson.

Junior Pupil—Miss Virginia Jenkins.

Young People's Organization and Administration—Miss Lucy Foreman.

Principles of Teaching—C. T. Carr.

Christian Religion—Rev. C. S. Kirkpatrick.

The Sunday School—O. V. Woosley.

Asheville School—May 4-9.

Story Telling—Mrs. H. H. Harris.

Junior Worship—Miss Virginia Jenkins.

Intermediat-Senior Lesson Materials—Prof. H. H. Harris.

Young People's Organization and Administration—Principles of Teaching—C. T. Carr.

Educational Task in the Local Church.

Reidsville School—May 11-16.

Primary Organization—Mrs. W. B. Ferguson.

Junior Organization—Miss Virginia Jenkins.

Intermediate-Senior Organization—Miss Jane McDonald.

Principles of Teaching—C. T. Carr.

The Sunday School—O. V. Woosley.

HIGH POINT-THOMASVILLE

We are at this writing in the midst of a most successful school which is being held at Wesley Memorial Methodist church, High Point. Both the Presbyterians and Methodist Protestants are co-operating with us in this school and the attendance and interest are very encouraging. Splendid delegations are coming each evening from Thomasville and Trinity. The courses, instructors and enrollment by classes are as follows: Beginner Organization, Mrs. C. L. Van Noppen, 11; Primary Organization, Miss Georgia Keene, 22; Junior Orgaization, Miss Virginia Jenkins, 31; Intermediate-Senior Organization, Miss Barnett Spratt, 31; Principles of Teaching, C. T. Carr, 44; The Sunday School, O. V. Woosley, 36. Mr. B. C. Harmon and his splendid assistants are making our stay exceedingly happy.

North Carolina Conference

DURHAM SCHOOL ALL SET

Everything is in readiness for the opening of the sixth annual session of the Durham Standard Training School Sunday afternoon, April 6, at 3 o'clock. The school will be held at Trinity College, and Sunday schools within a radius of twenty or more miles of Durham are planning to send representatives. Following are the courses and instructors:

"Story-Telling," Miss Minnie E. Kennedy.

"Intermediate - Senior Agencies," Miss Barnett Spratt.

"Religious Education of the Adult," Prof. H. E. Spence.

"The Christian Religion," Prof. James Cannon, III.

"Pupil Study," Prof. J. M. Ormond.

Officers of the board of managers are Professor Spence, chairman, Dr. M. Bradshaw, vice chairman, Prof. J. W. Carr, Jr., secretary, V. E. Wilson, treasurer, and L. L. Gobbell, director.

CITY ELEMENTARY COUNCIL

The second quarterly meeting of the City Elementary Council of Durham is scheduled to meet in Memorial church Friday evening, April 4, at 7:30. A splendid program has been arranged, a special feature of which will be an address by Miss Minnie E. Kennedy, general elementary superintendent of the Southern Methodist Church. Offficers of the council, which is composed of all workers with children twele years of age and under in all the Methodist churches of the city, are Miss Mark Knight, president, Miss Eunice Jones, vice president, and Miss Louise Jones, secretary-treasurer.

IT WAS A GREAT SIGHT

From Rev. C. K. Proctor, pastor of Queen Street church, Kinston, and chairman of the board of managers of our standard training school held in his church March 9.16, comes the following letter, which is just too good to keep:

"It is needless to say again that we appreciate and enjoy your work with us. No one thing has meant quite so much to our people as the training school. The eyes of a great many of our people have been opened, and yesterday when twenty-five of our people received certificates, it was a great sight. As pastor of the church I desire to express my appreciation of your visit here and also of the great work in which you are engaged."

INTEREST IS GROWING

Rev. L. T. Singleton is teaching a class of Sunday school workers at Mt. Olive, using Cuninggim and North's book on "The Orgaization and Administration of the Sunday School." He writes that the class is getting along fine and that interest is growing.

SANFORD TRAINING CLASSES

Steele Street Sunday school, Sanford, is undertaking to improve its teaching staff by training its workers. J. W. Gilliam, one of the leaders, writes that two training classes are being conducted—one for beginner, primary and Junior workers, the other for intermediate, senior, young people and adult workers. Quite a number of Steel Street workers attended the West Fayetteville Standard Training School last fall, and they can be counted on to attend this training school again this fall. Not content with waiting for the training school, they are having training classes in their own church. Good business, say we.

CREEDMOOR CIRCUIT MEETING

Prof. J. M. Ormond, of Trinity College, was the chief speaker at the Creedmoor circuit Sunday school institute last Sunday. In addition to the address by Professor Ormond, there were speeches by workers of the charge and round table discussions. It was an interesting and helpful program. Creedmoor circuit was one of the first in the entire conference to organize a Four-Times-a-Year Circuit Institute, and is finding it an agency contributing not a little to the Sunday school interests of the whole charge. Rev. V. A. Royall is the pastor.

MOTHERS' DAY MAY 11

"Mothers' Day," commonly observed on the second Sunday in May, has for its purpose to honor in a special manner the thought and significance of Christian motherhood. This day is now officially recognized as one of the special days of the Sunday school calendar. There is now available a little booklet entitled "Mothers' Day in the Sunday School" giving valuable suggestions concerning the observance of the day, including a number of suggestive programs. This booklet has been prepared by Mr. M. W. Brabham, for about five years field secretary of this conference and now head of the Department of Sunday School Administration of the General Sunday School Board, who says quite significantly:

"The observance of Mothers' Day is not only a pleasing reference to 'the holiest thing alive,' but it is an acknowledgement that the work of the Sunday school is secondary to that of the home, and especially the mother in the home. The Sunday school gladly admits that it is an institution of the church set to supplement rather than to supplant the work of the mother and the father are, first of all, expected to do."

MARQUETTE IN WILMINGTON

Mr. J. F. Marquette, formerly of Trenton, who for over a year served the New Bern district as Wesley class superintendent, having moved to Richlands in the Wilmington district, has been named Wesley class superintendent in that district and will devote his spare time to the work of promoting Wesley class work, organizing such classes where they do not already exist and stimulating those already organized to greater efficiency. Mr. Marquette is assistant grand lecturer of the Grand Lodge of North Carolina, A. F. & A. M., and a Sunday school worker who has demonstrated his ability to be of real service to the cause. Truly it can be said that New Bern district's loss is Wilmington's gain. Sunday schools or classes of the Wilmington district desiring assistance in organizing, reorganizing, or reviving Wesley classes—intermediate, senior, young people's, or adult—should write Mr. Marquette at Richlands. His visits will cost no school or class anything.

ALAMANCE SCHOOL APRIL 27

The second annual session of the Alamance Standard Training School will be held in Front Street church, Burlington, April 27 to May 2, beginning Sunday evening at 7:30 o'clock. This school is for all the Methodist churches of Alamance county, and is backed by the following board of managers: Rev. J. B. Hurley, chairman, Rev. G. M. Daniel, W. E. Sharpe, E. S. W. Dameron, J. A. Lowe, Rev. L. V. Harris, Rev. L. M. Chaffin, Rev. L. E. Thompson, Rev. W. R. Hardesty, and Dr. M. Bradshaw. Courses and instructors are as follows:

"Pupil Study," Dr. W. I. Cranford.

"The Sunday School," L. L. Gobbel.

"Junior Pupil," Mrs. H. E. Spence.

"Primary Lesson Materials," Miss Keene.

A fifth course and instructor may be added.

Let's make it 30,000. What you say?

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.

Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
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District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

PROMOTE JUNIOR AND INTERMEDIATE

What will become of your league five years from now if you have not some juniors and intermediates to take the place of the leaguers who will grow up and leave the community? And more important than that, what will become of the young people in our churches and Sunday schools of the junior and intermediate age if they are left out and not reined up into Christian work? Who will run the church a few years hence if the young people are left out of the church life now? "Train up a child in the way he should go —." The junior and intermediate leagues should get them first. Then they should be advanced to the senior league. These are the training camps of Christian workers for the young people.

Organize junior and intermediate leagues. Write to the junior and intermediate secretaries about it.

THE LORD'S BUSINESS

Epworth League work as well as all other church work or any work that helps to make the "kingdom on earth" is the Lord's business. As servants of the Master it is our business to look after His business as best we can. In order to do that we must use some business-like methods. If most of us used the same methods in attending to our own business as we do in attending to the Master's, our business would have been bankrupt long ago.

Now listen, leaguers. We can't hold down this job without the co-operation of you and your league. If you just won't keep me posted with news of your league work, please show interest enough to answer a personal letter. I have written a number of personal letters to leaguers throughout the conference, conference officers included, asking very definite information and in many cases asking for an answer by a certain date, giving ample time to answer. I have even stated in some of the letters that I am depending on them and if it's impossible to furnish the information by that date, please say so, but I am not even granted the courtesy of a refusal.

Do you know that retards league work? Lee Davis.

ON TO MOREHEAD

The Assembly at Morehead City June 16-21 will be the best yet. You can't afford to miss it. Be sure your league is represented there. Send as many delegates as you can.

The keynote of the Assembly will be "Inspiration, Education, and Recreation." The theme of the Assembly will be "The Christian Use of Money," discussed by different able speakers. Many helpful coures of study will be available—a course for juniors by Rev. Daniel Lane, a course for intermediates by Miss Edna Wilkins, conference intermediate superintendent, and many other good courses.

Yes, you've heard that Dr. Dan Brummit will be there brim full of league spirit and league methods.

Don't miss it. Make your plans now. "On to Morehead."

A CORRECTION — ANNIVERSARY DAY, APRIL 13

We said in last week's issue that April 6th would be Anniversary Day. That's a mistake. It should be April 13th, the next Sunday. This is pretty late notice, but you have another week to prepare your Anniversary Day program, and every league should have one.

A special collection should be taken that day and sent to the conference treasurer as your Aniversary Day contribution. Lee Davis.

WHY ATTEND LEAGUE ASSEMBLY AT MOREHEAD CITY, JUNE 16-21

(By W. A. Cade, Chairman Conference Epworth League Board.)

There are several reasons why every church and Epworth League in the North Carolina conference should be represented by a delegation of its young people at the Epworth League Assembly to be held in the Atlantic Hotel of Morehead City June 16-21.

First, this is the only big conference-wide meeting of the year for the young people of our conference. The assembly has grown to be one of the most largely attended and important meetings of the church. The one this year promises to be the biggest and best ever held. The splendid program already prepared and the large and strong corps of teachers, speakers and leaders assure a successful assembly. The leaguers who have attended before will want to return. With these will come many who have not attended before. The indications already are that this will be the most largely attended assembly yet held.

Second, there is no other meeting of the church that so nearly covers the whole range of religious life as does the Epworth League Assembly. First emphasis is placed on the spiritual life. From beginning to end the assembly is deeply spiritual. Many devotional services are held with inspirational addresses by spiritual men and women. This year three of these will be given by presiding elders of the North Carolina conference. The young people themselves hold many group prayer meetings. The closing service is a deeply spiritual consecration service.

There are organized classes in Bible study, in mission study, in church history and doctrine, and in the organization and administration of junior, intermediate and senior Epworth Leagues. These subjects are taught by competent teachers. All attending the assembly are expected to enroll in one or more of these classes and do real work. Credits are given for the work done.

Third, the social and recreational life is superb. No finer, cleaner, more enthusiastic crowd of young people can be gathered anywhere than come to this meeting. Fortunate is the young man or woman that can have a week of association with a group of young people like this.

Nothing quite so fine can be found anywhere as the social hour at meal time in the large hotel dining room. Then a part of every afternoon is given over to directed recreation. Besides these there are boat rides, surf bathing, fishing, salt air off the wide Atlantic, and sea food. Perhaps the most enjoyable social feature of the assembly is the stunt night.

Fourth, the assembly is held at one of the most popular summer resorts in the South, and the accommodations are good. It is the one opportunity of the year to go to the seashore. Thousands come here every year for mere pleasure. But these are not in the way of the assembly, as ours is the

(Continued on page fifteen)

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World's Sunday School Convention Our Tours { Give as Much as any / Give More than Many / Cost Less Than Any
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Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Attention—Several Sunday schools and organized classes are falling behind with their monthly offerings. Since the spring has come I feel confident that they will make a special effort to catch up with their deferred payments. Now is also a good time for the individuals who are supporting children to remember us. Let everybody pull together and make a great success of our work.

* * * *

Real Facts—There are those among us who think we put out a regular singing class to tour the state. This is a mistake. We have a singing class that goes out on Sundays and gives sacred concerts in the churches as we have time and opportunity. We do not average more than two Sundays per month out among the churches. I need not go into detail why we do not send a class out for months at a time. So far I have found it out of the question to follow that course. In the light of these facts, all will know that it is impossible to visit several hundred churches when we cannot average over two Sundays each month.

* * * *

The board of trustees of the Orphanage a short time ago made arrangements whereby liberal annuities will be paid to any person willing during his life time to turn his money over to the Orphanage. In view of the fact that wills are often broken and that funds are diverted from the intention of the giver, this plan has a direct appeal to many minds. We will be glad to give any interested person the details of the schedule and state the interest percentage allowed each year. Of course, the older the person the more liberal the interest. This presents a way by which one may certainly give his money to the Orphanage to do good without interruption through the years.—The Connie Maxwell.

* * * *

Endowment—As I see the situation, it is absolutely imperative that we build up a big endowment if we are to do the work our conference expects us to do. I can go further and say that we must have a greater endowment fund if we are to do all that the great Head of the church calls upon us to accomplish. Because of our limited means, and our failure to measure up to the demands that are constantly made upon us, I want to appeal to our hundreds of friends to do all within their power to increase our small endowment while they live and then remember us when they pass on to their eternal reward. This is an important suggestion and I trust that many will so regard it.

* * * *

Black Creek—I was reared in Black Creek township. In early manhood I taught school for two sessions in the town of Black Creek. The fourth Sunday afternoon I had the pleasure of looking into the faces of many of my friends that I knew and associated with in those days. I felt happy to have my singing class present to give their sacred convert. The schoolhouse auditorium was tendered by Professor Howard, and several hundred persons were present to give their hearty approval to our orphanage work. Of course it was highly gatifying to me to have my own people to manifest so much interest in our Orphanage. To go back into the community in which one was reared after an absence of many years, reminds them very forcibly that time bears us on rapidly. I dined with my friend and cousin, William Barnes. We were school boys together and of course we were rather reminiscent in our conversation. Many of the scenes and experiences of other days came before us in rapid succession. I felt I wanted to remain for hours among these friends to renew our acquaintance and friendship, but was denied this pleasure.

Brother J. A. Dailey, the pastor of the Fremont circuit, came over and was master ofceremonies. I was delighted to have him with us because he is chairman of our conference orphanage committee and does so much for our orphanage in a financial way. We haven't a better friend in our conference than Brother J. A. Dailey. Nothing gives him more genuine pleasure than working and sacrificing for our Methodist Orphanage.

* * * *

Wilson—There are many reasons why I like to visit this hustling city. My mother made her home there during the latter part of her girlhood days. At the altar of the church she dedicated her young life to Christ. And it was there she entered into that holy relation of marriage. In subsequent years I became a school boy in Wilson and it was in the same church I felt a distinct call to the ministry under the preaching of the beloved J. N. Cole. I shall never forget the facts that surrounded my call to the ministry. I was sitting by the side of Mrs. Mary C. Daniels, with whom I lived, and Brother Cole sang: "He Leadeth Me, O Blessed Thought." From that hour to this I have never had a doubt as to my call, but have wondered many time why He should have called me.

Ever since I came to the Orphanage I have found Wilson responsive to the calls that go out from our home. These saints. are generous toward our Orphanage and watch with interest its growth and success. Brother Love, their pastor, is in high favor with his people. He preaches to one of the most cultured and refined congregations in the state. Recently the members have completed a splendid Sunday school annex under his wise administration.

It fell to my happy lot to be the guest of Mr. and Mrs. J. L. Bryan, whom I have known and appreciated for many years. It was a real joy to partake of their gracious hospitality and to enjoy their delightful fellowship. A great gathering welcomed our singing class. Many complimentary remarks were made concerning our class and the sacred concert which they gave. I know that I can always count on these Wilson friends to do their full duty toward our Orphanage. I hope some time to have a Wilson County building on our Orphanage campus. I should feel very happy to have my adopted county to give me that support and recognition.

* * * *

Overlooked—I rejoice that our Southern Methodism has waked up and is providing a more ample support for our home and foreign missionaries, superannuate preachers and our colleges and universities. In order to accomplish the largest results we must pay all of our pledges for these worthy causes. While our great Southern Methodist church is endeavoring to give adequate support to these great causes, she has overlooked and neglected all the Methodist orphanages under her control. The Baptists raised millions of dollars in their seventy-five million dollar campaign for the orphanages under the control of the Baptist denomination. We were not as wise and as considerate as they. The thing that gives me grave concern is a strong tendency upon the part of our people to do less for us than for-

(Continued on page fifteen)

University of North Carolina Summer School—1924

First Term, June 13-July 25. **Second Term, July 26-Sept. 4**

The University of North Carolina Summer School will again operate two terms, or a regular quarter.

It is operated by a standard grade institution that is an honored member of the Association of American Universities.

It spares no expense to provide the best of instruction and wholesome entertainment of an educational character.

It is a Summer School of distinction for progressive teachers.

In the First Term last summer there were enrolled 1,300 students, and in the Second Term there were 518.

Unusual opportunities are provided for graduate students. There were 252 graduate students in attendance last summer.

For further information address **N. W. WALKER, Director, Chapel Hill, N. C.**

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

A REAL CHANCE FOR THE WHOLE CHURCH TO BE 100% PINK

To date (March 15, 1924,) there have been received 5,668 pink leaf reports. This is a most remarkable showing, as it means that this many charges have officially undertaken quotas for Superannuate Endowment. Not counting a number of charges that are supported exclusively by missionary money, there are probably about 900 more charges in the church that have not sent in the pink leaf report. Included in this number are 225 charges of the Baltimore conference, which conference has not yet been held to launch the special effort. So it appears that we are faced with a glorious opportunity to make the entire church 100 per cent in this important matter. Surely we will not let up in our persistent toil until this goal is reached. In order that my readers may see just where the missing pink leaf reports are located, I will list the episcopal districts in order, showing how many of these reports the annual conferences in each district have yet to send to the Board of Finance in order to be 100 per cent:

Episcopal District No. 1—Bishop W. A. Candler. Baltimore conference, pinks out, 215; Louisiana conference, pinks out, 20; Virginia conference, pinks out, 62; total pinks out for the first episcopal district, 297.

Episcopal District No. 2—Bishop Sam R. Hay. Little Rock conference, pinks out, 24; North Arkansas conference, pinks out, 48; total pinks out for the second episcopal district, 72.

Episcopal District No. 3—Bishop Collins Denny. North Carolina conference, pinks out, 27; South Carolina conference, pinks out, 9; Upper South Carolina conference, pinks out, 2; Western North Carolina conference, pinks out, 6; total pinks out for the third episcopal district, 44.

Episcopal District No. 4—Bishop W. B. Murrah. Alabama conference, pinks out, 14; North Alabama conference, pinks out, 40; North Georgia conference, pinks out, 59; total pinks out for the fourth episcopal district, 113.

Episcopal District No. 5—Bishop Edwin D. Mouzon. Holston conference, pinks out, 17; Memphis conference, pinks out, 28; Tennessee conference, pinks out, 26; total qinks out for the fifth episcopal district, 71.

Episcopal District No. 6—Bishop John M. Moore. East Oklahoma conference, pinks out, 16; North Texas conference, pinks out, 79; Texas conference, pinks out, 125; West Oklahoma conference, pinks out, 17; total pinks out for the sixth episcopal district, 237.

Episcopal District No. 7—Bishop W. F. McMurry. Denver conference, pinks out, 8; Missouri conference, pinks out, 0; St. Louis conference, pinks out, 8; Southwest Missouri conference, pinks out, 4; total pinks out for the seventh episcopal district, 20.

Episcopal District No. 8—Bishop U. V. W. Darlington. Kentucky conference, pinks out, 7; Illinois conference, pinks out, 0; Louisville conference, pinks out, 0; Western Virginia conference, pinks out, 10; total pinks out for the eighth episcopal district, 17.

Episcopal District No. 9—Bishop H. M. DuBose. Arizona conference, pinks out, 10; Northwest conference, pinks out, 4; Pacific conference, pinks out, 21; total pinks out for the ninth episcopal district, 35.

Episcopal District No. 10—Bishop W. N. Ainsworth. Florida conference, pinks out, 29; Mississippi conference, pinks out, 9; North Mississippi conference, pinks out, 18; South Georgia conference, pinks out, 49; total pinks out for the tenth episcopal district, 105.

Episcopal District No. 13—Bishop James E. Dickey. Central Texas conference, pinks out, 65; New Mexico conference, pinks out, 22; Northwest Texas conference, pinks out, 50; West Texas conference, pinks out, 17; total pinks out for the thirteenth episcopal district, 154.

Keep on Keeping on Saying It With Pinks.

With the foregoing facts clearly before us the bishop, presiding elders and pastors of every episcopal district are challenged to reach the perfect mark. A great deal has been stated on this page concerning presiding elders who are 100 per cent pink, that is, elders whose districts have sent in the pink leaf report from every charge. Why not have all the bishops 100 per cent pink? Wouldn't it be lovely? I am sure our great leaders who are at the head of the episcopal districts will be just as eager in this matter of being perfect on the pink as are the presiding elders and pastors.

Two or three of the bishops are very close to the mark even now and just a little loving persuasion will cause those outstanding pinks to find their way to St. Louis.

The Trail of the Pink Getters.

Live Oak charge, Gainesville district, Florida conference, adds $50 to the minimum, accepting a quota of $3,500.

Adrian mission, Dublin district, South Georgia conference, adds $100 to the minimum, accepting a quota of $200.

Navasota charge, Navasota district, Texas conference, adds $100 to the minimum, accepting a quota of $3,500.

Kirby-Bonner charge, Beaumont district, Texas conference, adds $100 to the minimum, accepting a quota of $762.

Sherrill & Tucker charge, Pine Bluff district, Little Rock conference, adds $102 to the minimum, accepting a quota of $1,800.

Baker charge, Baton Rouge district, Louisiana conference, adds $125 to the minimum, accepting a quota of $1,500.

Wesley charge, Greenville district, North Texas conference, adds $125 to the minimum, accepting a quota of $3,500.

Kathleen charge, Bartow district, Florida conference, adds $217 to the minimum, accepting a quota of $3,500.

Kathleen charge, Bartow district, Florida conference, adds $217 to the minimum, accepting a quota of $1,200.

Exeter charge, Fresno district, Pacific conference, adds $275 to the minimum, accepting a quota of $2,500.

Pahokee charge, Orlando district, Florida conference, adds $319 to the minimum, accepting a quota of $1,000.

Trinity charge, Memphis district, Memphis conference, adds $372 to the minimum, accepting a quota of $3,000.

Sarasota station charge, Tampa district, Florida conference, add $466 to the minimum, accepting a quota of $2,500.

Brookhaven charge, Brookhaven district, Mississippi conference, adds $670 to the minimum, accepting a quota of $4,000.

Boston Avenue charge, Tulsa district, East Oklahoma conference, adds $1,600 to the minimum, accepting a quota of $10,000.

First church charge, Orlando district, Florida conference, adds $2,960 to the minimum, accepting a quota of $7,500.

From the Dallas district, North Texas conference, comes a cheering wire stating that at the joint quarterly conference of all the charges in said district the presiding elder, Dr. H. D. Knickerbocker, presented the special effort for Superannuate Endowment in a very forceful and convincing manner. As a result every charge in the district officially approved a quota and made plans for securing the subscriptions. Many of the charges added materially to the minimum amount expected from them, and some of the charges voluntarily agreed to pay eight per cent on the entire amount of their quotas until they are paid in cash. Other charges determined to raise their entire quotas in one or two years.

This is a very happy report coming from the great city of Dallas and it serves to give us new courage and determination to go forward with the work in behalf of the Forgotten Man. What Dallas can do any other enterprising city in the church can do if it makes an honest try. Also, any smaller city or town or country-side can do its part in this wonderful movement if the men on the ground will give it a virile and hopeful leadership.

Though Superannuated Yet Pink.

About three years ago Bishop Mouzon needed a preacher to establish a new mission at East Newport, Ark. He could not find a man. Upon the suggestion of the presiding elder, the superannuated preacher, Rev. M. B. Umstead was given the task without salary, parsonage, church building, or a single member of the church with which to make an effort.

In one year this "Forgotten Man" built and dedicated a commodious church building, organized a considerable class of members for the charge, organized all the usual secieties and reported everything in full at conference.

And now, three years later, Brother Umstead, who is still the pastor, sends the pink leaf report from what is now known as "Umstead Memorial Charge." The pink shows that they have accepted a quota of $700 for Superannuate Endowment; that the missionary society has assumed one-fourth of the amount; the Epworth League one-fourth; the Sunday school one-fourth; and other members of the church one-fourth. This is the type of man for whom I am crying my heart out to the church in order to provide for him and his kind a comfortable support in the time of old age and physical disability. Something must be wrong with any member of Southern Methodism who will not heartily co-operate in such a movement.

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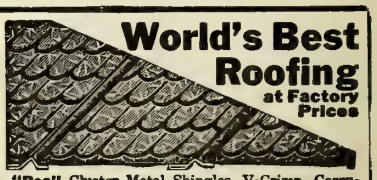
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OUR LITTLE FOLKS

THE FIRST CUCKOO-CLOCK

A great many years ago there lived in the snow-capped mountains of Switzerland a clock-maker and his little son Max. The mother had died when Max was a baby and as he had neither brothers nor sisters, he and his father were great companions. The two spent many happy hours together at the work-bench while the clock-maker showed his boy how to make wonderful delicate clocks, for Max meant to follow the same occupation some day.

His lessons did not end indoors, however. His father early taught him to learn from Nature and to love out-of-door life. Among other things he became acquainted with the pretty birds and soon learned to tell one feathered friend from another, to discover the nests where they kept house, and to imitate their sweet music. The clock-maker used to have long talks with his little son about being kind to the birds and explained what a wicked thing it was for boys to steal their nests or throw stones at the little trusting creatures.

"But, Father," Max said one day while they were out walking together, "can't I take one of the birds home, if I promise to be good to her? I will make her a wonderful cage that will be far better than her rough nest of straw and threads. Surely that would not be wrong."

"Perhaps not exactly wrong, son," the clock-maker answered, "but how much kinder to let the birds live their lives in their own way! Do you think they would enjoy being imprisoned even in a pretty new home after being able to fly wherever they pleased?"

Down deep in his heart Max knew his father was right, but he still kept on wanting a bird for his very own. One day not long after this, he had to take his walk all alone, for the clock-maker was busy finishing some work that must go off that night.

As Max was strolling along through the woods whistling to himself, he suddenly heard the call of a cuckoo. Guided by the sound, he soon found the nest at one side of the road on the lower branch of a tree and so near the ground that he was able to touch it by standing on his toes.

Strangely enough, the bird that Max found in the nest did not attempt to fly away. She only made a little scolding noise, as much as to say, "Please go away, Max, and leave me alone!"

And Max should have passed by like a good boy, but just at that moment it came to him like a flash this was his chance to capture a pet. The words of his father were entirely forgotten; he threw his cap over the cuckoo, clutched her gently, and lifted her from the nest.

The poor little bird made a feeble cry of surprise, but Max scarcely heard her, so anxious was he to get home and build her a cage.

The clock-maker had gone out and Max was not exactly sorry at not finding him, for suddenly he remembered what his father had said about caging up birds in the house. What should he do? He wanted to obey his good father, but at the same time he longed—oh, so much!—to keep the cuckoo for his own.

He took the bird to his father's shop. In the center of the room was the long work-bench covered with bits of wood and shavings and holding all kinds and sizes of clocks. Some were just begun, others were nearly finished, while still others were all ready to be sold.

Max lifted his cap and placed the bird on the bench. At first the little clock to clock, then she settled quiet-prisoner hopped about curiously from ly on one end of the bench and looked up at him with big, reproachful eyes, that made him feel very uncomfortable.

Just then the outer door opened and Max knew his father had returned. His first thought was to get the cuckoo out of the way as soon as possible. Any one of the clocks offered a good hiding place. He hastily opened the door of the nearest one, thrust the poor bird inside, slammed the door after her, and started to clear the bench for supper.

You may be sure Max was feeling very unhappy all this time. He hardly dared tell his father what he had done, and yet he could not bear to think of leaving the bird locked up in the clock all night. If he had been unkind at heart, such a thing would not have troubled him in the least.

It was just six o'clock when he and his father sat down to eat. The different clocks began to strike the hour, some softly and slowly like church chimes, others with a sharp loud alarm call, and yet others with quick nervous strokes, as if they had a duty to perform and wanted to be through with it.

The last sound died away, when "Cuck-oo!" came a faint little voice.

The father dropped his fork in amazement. "What can that be, son?"

Max felt his cheeks grow uncomfortably red, but before he had time to reply the call came again:

"Cuck-oo!"

"Why, Max," the clock-maker exclaimed, "there must be a cuckoo in this room! But how—"

"Cuck-oo!" the same little voice interrupted once more.

This time Max's father rose from the bench and began a search of the room. He had not gone far before three more calls came in quick succession.

"Cuck-oo! Cuck-oo! Cuck-oo!" Six in all! The same number as the strokes of the clock! But the call was not a glad one; only a pitiful little wail for liberty.

"Oh, father!" sobbed Max, jumping up from his seat and running over to the clock-maker, "don't hunt any more. I can tell you about it. I captured a cuckoo in the woods . . . and . . . . and . . . shut her up. . . ."

When the clock-maker understood, without saying a word, he took his little son by the hand, and quickly set the captive free. A glad little cry of thanks from the grateful bird rewarded him. She flew from the hateful box without urging and settled confidently on the father's shoulder.

"See, Max!" the clock-maker cried, "how thankful this little bird is for her freedom! And how glad we are that we let her out in time! If she had lost her life at our hands, could we ever have forgiven ourselves? Would it not have made us very unhappy to think there was one less bird-song in the woods because we were selfish and cruel? I know you didn't mean to be heartless. Would you not rather send the pretty cuckoo back to her cozy home than keep her shut up where she is lonely and sad?"

"Oh, yes, yes, father!" Max replied gladly. "I know now I like her best out of doors. She looks kindly at me then, and now she doesn't."

So the cuckoo was taken to the door and given her liberty. Max asked the bird to forgive him for having brought even a little bit of unhappiness into her joyous life, and she seemed to answer in her own way:

"Good-bye, dear friends! I know you didn't mean to harm me. Good-bye!"

As they turned to go indoors, the clock-maker said, "Listen, Max! That little bird has suggested something to me. Why not make a clock with a cuckoo that shall call out the hours just as the live bird did a few minutes ago?"

Max clapped his hands in excitement.

"Oh, good, good!" he cried. "And father, will you have the cuckoo come out of the clock every hour instead of staying inside all the time? I know she won't be truly alive, but it will make me feel better if she has the air now and then."

So the first cuckoo-clock was planned, and it was not many months before they completed the prettiest clock ever put together in Switzerland. At the top was a wonderfully carved house with sloping roof and a door, out of which the cuckoo stepped each hour to tell the time. Her voice sounded very like that of the bird whose story I have been telling.

It was a great invention and travelers to that part of the country became so interested in the new kind of clock that they bought many of them from Max's father.

A large number of these clocks found their way to America. Perhaps you have one in your own home, if not actually made by the Swiss clock-maker, at least, patterned after the one he invented. If you have, the next time the cuckoo comes out to sing the hour, I hope you will think of Max, his kind father, and the little bird who suggested the first suckoo-clock ever made.—Christian Observer.

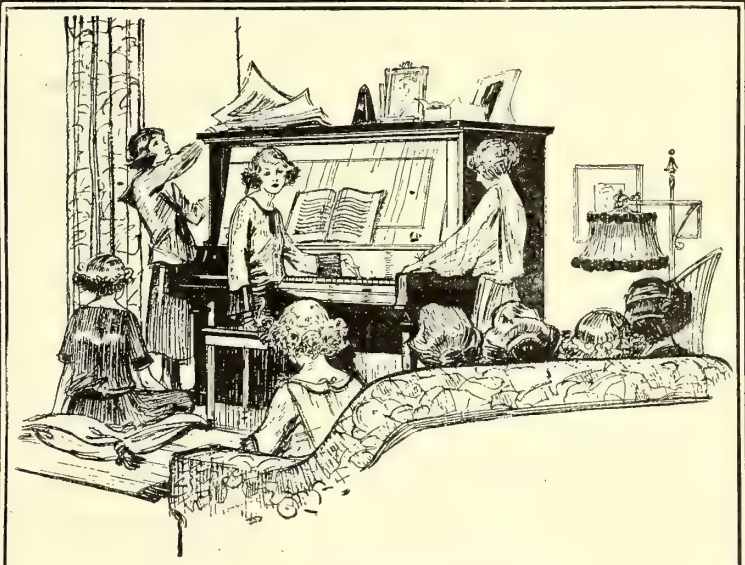
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Greensboro, at Glenwood.....April 8-9
Marion, at Marion .....April 8-9
Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
Asheville, at Swannanoa.....May 29-30
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

April
Saluda-Tryon 5-6
Fairview, Bethany, 11 12-13
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
SECOND ROUND

April
Ansonville, Salem, 11 5
Prospect, Prospect, 11 6
North Monroe, 4 & night 6
Monroe, Central, night 6
Dilworth, 11 13
Hawthorne Lane, night 13
Charlotte district conference will be held at Rural Trinity (seven miles from Charlotte) May 15-16.

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

April
West Greensboro, Groomes, 3.....5-6
West Market Street 6
Glenwood, night 6
E. Greensboro, Holt's Chapel, 11.....13
Caraway Memorial, night 13
Main St., Hight Point, 11 20
Park Place, night 20
Randolph, Ebenezer 26-27
East End, High Point, 3 27
Jamestown-Oakdale, Jamestown, ngt, 27
May
Gibsonville, Gibsonville, 11 4
Centenary, night 4
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Jonesville, Tues. 1
Mount Airy, Central, 11 .....
Mount Airy, Rockford St., night..... 6
Stoneville-Mayodan, Price 13
Madison, night 13
Spray, 11 20
Draper, night 20
Sandy Ridge, Sandy Ridge, 11.....26-27
Leaksville, night 27
May
Salem-Oak Grove, Salem 3
Mt. Airy Ct., Epworth 3-4
Elkin, night 4

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

April
Jefferson Ct., Orion 5-6
Warrensville Ct., Mill Creek 12-13
Creston Ct., Sutherland 19-20
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22
The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

April
McAdenville, 11 6
Mayio. night 6
Polkville, Elliott's, 11 11
Belwood, Palm Tree, 11 12-13
Cherryville Ct., Beulah, 3 13
West End, night 13
Stanley, Trinity, 11 20
Mt. Holly, night 20
Crouse, Pleasant Grove, 11 26
Cherryville, First Church, 11 27
Smyre, night 27
May
Rock Springs, Rehobeth, 11 3-4
Lincolnton, night 4
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
East Spencer, 11 6
Park Avenue, night 6
North Main, 11 13
Woodleaf, South River, 11 20
South Main, night 20
Salisbury Ct., Tabor, 11 26
Concord, Central, 11 27
Epworth, night 27
May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

April
Granite Falls, 11 6
Hickory, First, 7:30 6
Statesville, Broad St., 11 & 7:30.....13
Mooresville, Central, 11 20
Mooresville, Jones' Memorial, 3.....20
Mooresville, Broad St., 7:30 20
Statesville Ct., Bethel, 3 20
Race St., St. John's, 3.....26-27
Newton, 11 and 7:30 27-28
Troutman, 7:30 27-30
Stony Point, 7:30 4
Alexander, Marvin, 11 & 1 4
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

April
Fines Creek Ct., Fines Creek, 11.....5-6
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

April
Davidson, Arcadia, 3 5-6
Forsyth, Pine Grove, 11 12-13
Advance, Mocks, 3 12-13
Thomasville, Main St., 11 20
Welcome, Vernon, 3 19-20
Walkertown, Walkertown, night 20
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Milton Ct., New Hope 5-6
Branson, night 9
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

April
Perquimans, Woodland 5-6
Hertford, night 6
North Gates, Parkers 12-13
Gates, Harrells 13-14
South Camden, Wesley's Chapel....19-21
South Mills, Newlands 26-27
City Road, night 27
May
Currituck Ct., Asbury Church.....3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

April
Jonesboro, Poplar Springs 5-6
Sanford, night 6-7
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

April
Harlowe, Tuttle's Grove, 11 6
Beaufort, 7:30 6
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

April
West End, Hoffman 5-6
Aberdeen-Vass, Vass 6-7
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Garner, Mt. Zion 5-6
Epworth, 7:30 6
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Battleboro & Whitakers, Battleboro, 11 6
Enfield, night 6
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

April
Hallsboro, Peace, a.m. 4
Carver's Creek, Weyman, a.m. 5-6
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Aurora, 11 5-6
Washington, night 6
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

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When washing hair always use Floreston Shampoo

BUSY EPWORTH LEAGUERS

(Continued from page ten)

opening feature of the season. We have the hotel practically for our exclusive use. The Atlantic Hotel can accommodate five hundred people. It has all the facilities for the assembly under one roof, dormitories, class rooms, large assembly room, and a dining room large enough to care for all at once. Careful supervision of the young people is given by the staff of officers and teachers.

The expense is the lowest possible. The rate is two dollars and twenty-five cents per day. This just covers the expense to the hotel management. One could not stay for this later in the season. The railroads offer round-trip summer excursion rates from all points. The hard surface road will be practically completed into Morehead City so that automobile parties will have no trouble coming this year.

GARYSBURG EPWORTH LEAGUE REORGANIZED

Recently our pastor, Rev. Chas. M. Lance, called together the young people of our church, and after discussing the benefits and importance of the Epworth League, appointed a nominating committee, who nominated the following officers, who were elected:

President, Mrs. J. T. Maudrey; vice president, J. R. Collier; recording secretary, Wm. G. Collier; corresponding secretary, Mrs. Henry Joyner; treasurer, J. M. Atkisson; Era agent, R. L. Reece; 1st Supt., J. R. Collier; 2nd Supt., Miss Katherine Collier; 3rd Supt., Miss Mary Virginia Joyner; 4th Supt., Miss Byrd Suiter.

Since the organization our pastor formally installed the officers, and the different departments are taking up the work in an enthusiastic way. We feel that the work will be very helpful to the young people of our church and community.

Wm. G. Collier, Sec.

NEW LEAGUE AT ROCKY MOUNT

An Epworth League was organized at Clarke Street M. E. church, Rocky Mount, Monday night, March 17th, with 32 members. Officers were elected as follows: President, Kirby Ward; vice president, James Carr; recording secretary, Emil Noble; corresponding secretary, Marion Stephenson; treasurer, Lillian Brinkley; 1st Supt., Helen Herring; 2nd Supt., Edith Randolph; 3rd Supt., Elbert Grady; 4th Supt., Leslie Hinson; Era agent, Brooks Harrison.

A very enthusiastic meeting was held on March 24th, at which time we added 12 new members to our roll. Everybody seemed interested and we are looking forward to a bright future for our league.

PRETTY GIRLS' CAKE CONTEST

The Trinity Epworth League of Wilmington put on a pretty girls' cake contest last Friday night, so as to give every fellow the chance to prove that his girl was the prettiest, which created much sensation, not only in our league but the city over.

The cake was displayed in a prominent window in the business center together with a card of explanation. Each vote sold for one dime.

We had an attendance of one hundred and fifty persons.

In addition to the contest, we had also on the program several concert numbers by persons of reputable talent. Refreshments were also served without charge. Harry Daniels.

Why Are Drugs Standardized?

They are standardized in order to bring about uniform therapeutic efficiency to the patient whenever required. This efficiency is most needed in the sick room—not merely in the laboratory.

What is true of drugs must be true of foods. Purity and efficiency in the can is only part of the problem—purity and efficiency in the kitchen is the true test.

The law requires that baking power contain 12% leavening gas at the time of sale to the consumer. This measure insures uniform leavening efficiency and protects the health of the public.

In order to comply with this fixed standard for baking powder, manufacturers must produce and pack their product so as to avoid the deterioration which may result from absorption of atmospheric moisture.

Baking Powder manufacturers to avoid violation of the law, also spend thousands of dollars yearly in testing grocers' stocks and removing "spent" goods from his shelves, in spite of the fact that every possible precaution had previously been taken against deterioration.

With the exception of Texas, the pure food laws are not applied to baking powder mixed with flour at the mill and sold in bags as "Self Rising Flour." There is no penalty on the manufacturers if this fails to "self rise"—the consumer is the "goat"—he is the one that pays the penalty through indigestion and ill health that comes from eating bakings that are not properly raised. The standardization of baking powder is [illegible] tection to both the consumer and the manufacturer—who we[illegible] such laws and co-operates in every way possible. But!

Not so with the self rising flour manufacturer—he resents such laws and fights such legislation. Why? Because a standardization of self rising flour would require moisture-proof containers instead of cheap sacks—because low grade "clears" could no longer be sold as "fancy patent flour." It would also mean he must maintain expert chemical control such as is now maintained by baking powder manufacturers.

Calumet Baking Powder contains only such ingredients as have been officially approved by the U. S. Food Authorities.

Packed in tin—keeps the strength in

Western North Carolina Conference

ONE DISTRICT SECRETARY PLEADS FOR REPORTS

In the few crisp words below the district secretary over at Gastonia makes a desperate plea for reports from local chapters and seems to vaguely intimate that he is ready to die in the attempt to get them. That Patrick Henry stuff is calculated to wake up a "sleeper" here and there, and we are glad to pass it on to every chapter orgainzation in the conference. Send some kind of report to your district secretary. If you are living and growing he needs to know it. If you are dead allow him to help you arrange a decent funeral.

My Fellow Workers:

Greetings from your district secretary. Give me liberty or give me death. Find enclosed report blank for your quarterly report. This must be in hands by April 10th, if included in my report to League Headquarters, Nashville, Tenn. I hope every leaguer in your league is as happy as a lark, and happier. Spring is almost here. Smile and make the league go. Send me the report.

Dwight W. Brown, Dis. Sec.

THE METHODIST ORPHANAGE

(Continued on page eleven)

merly. Our Orphanage has kept out of all campaigns and has endorsed every movement looking to the strengthening of all the causes our great church has espoused. I have felt all along that our people would give us more specials in view of our larger needs. The fact is that many of our Sunday schools, organized classes and individuals have turned their specials into assessments which if followed long would bankrupt our beloved Methodist Orphanage. I do not think it fair nor just to take our specials which are absolutely necessary for the maintenance and turn them into assessments. Some say that the increase in conference collections are larger than they have been before. That may be true with many of the conference collections, but not true as to the Methodist Orphanage. Is it right to take the Orphanage specials and apply them to the other causes? Ought the Orphanage have to suffer in order to pay the other claims? Some of our friends do not mean to discriminate against the Methodist Orphanage in favor of other great interests of the church. While they do not mean it that way, yet it is a fact just the same. I must appeal for a better support of our Methodist Orphanage. Ours is about the only great cause that has no consideration at the hands of the general conference. For at least fifteen years we have not asked for an increase in assessment, but have loked to specials to make up the difference between the assessment and our actual needs. In order to meet our financial obligations we must have a larger amount than the assessment. If many persist in changing their specials to the assessment, it will prove disastrous to the cause that lies so close to the heart of our conference and the friend of the fatherless.

GREAT REVIVAL ON ELIZABETH CHARGE

We are enjoying such a revival at Singletary's church, in Doublin, as the pastor has rarely ever witnessed.

Sunday night, the 23rd, was the eighth day, and the interest was so great the people plead for continuance. Fifty-four came to the altar in the old-time way that night. On Monday night following the altar and one side of the church back to the fifth pew was taken up by penitents—estimated to be a hundred.

The Young People's Federation of Fayetteville, led by Mrs. Walters, are rendering wonderful service to the community in this meeting.

It is expected that a federation at Doublin will be the outcome of this meeting. Sixteen young men and several young girls stated in the prayer meeting last night they had dedicated themselves to God for service.

Brethren, put the laiety to work.

H. E. Lance, Pastor.

In Memoriam

WILLIAMS—While at his work Mr. John L. Williams of Shallotte, N. C., aged 74, was stricken with paralysis and lived only a few hours, dying March 1, 1924. After a life of service he was ready for the harvest home. He is survived by a wife, eight children and many grandchildren.
J. C. H.

GORE—Unexpectedly on January 1, 1924, the angel of death came for Mrs. Lenox Gore of Shallotte, N. C., at the age of 36. Great sympathy is extended to the husband and four small children. At an early age Mrs. Gore joined the Methodist church and was faithful to the end. J. C. H.

FLYTHE—On March 8th the death angel visited the home of Mr. and Mrs. A. P. Flythe and took from them a precious little twin son, William Pleasants. Little Billie was only four months old, but was already so dear that it was a real sorrow to his parents to give him up. He was buried in the family plot at Sunnyside cemtery. One Who Loved Him.

HORTON—Mrs. Fannie Horton died January 26, 1924, age 88 years, seven months and four days. She joined the Methodist church at Clover Hill in youth and lived a consistent life. She was the mother of ten childen, six of whom are living. The burden of widowhood was upon her in the Civil War, but she reared her children in the fear of God, bore her burdens, fought her battles and won her victories and was ready to go to the home our Lord has gone to prepare. We shall meet her there. E. M. Avett, Pastor.

ARMSTRONG—Taylor Armstrong was born August 8, 1847, and reparted this life February 29, 1924. He leaves a wife, one brother and five grandchildren and one sister to mourn his going. He was converted and joined the Methodist church in early life and lived a faithful Christian life until God called him home. May God comfort and bless the aged widow in this sad hour. His body was laid to rest in Zion cemetery to await the resurrection. Funeral services were conducted by his pastor.
J. N. Randall, P. C.

TROY—Mrs. Jane Troy passed to her reward November 23, 1923, being in her 87th year. Mrs. Troy was a devoted member of the Methodist church at Bethany. She was a member of one of the oldest and most prominent families in this section and was the widow of Dr. James Troy. Her death was due to general debility. She is survived by one child, Dr. T. S. Troy, Washington, D. C. Her remains rest in the Bethany cemetery beside her husband, who died a few years ago. She was a shining light in the community and we miss her, but she has departed to live beyond the river. May God's blessing be upon her loved ones. A. L. Lucas.

WELLS—R. A. Wells, born April 21, 1875, and died February 6, 1924, age 49 years, nine months and 15 days. He was married March 5, 1907, and to this union three children were born, all of whom are members of the church. Brother Wells was first taken two years ago with influenza and later followed a serious operation from which he never fully recovered. He was a constant sufferer, though he bore it without complaining. He was anxious to get well. He loved his family and realized that they needed him. He joined the church at the age of 15 years, and was one of the faithful stewards of Centenary church when he died. He had also served as superintendent of Sunday school. He was a good man, good neighbor, father and husband. When he finally realized that he must surrender to the grim monster death, he said to a friend, "I am ready to go, and I am just waiting for my Father to send for me." And thus he exchanged the sufferings of earth for the joy and peace eternal. W. E. Hocutt.

KIRKMAN—Mrs. Caroline Kirkman was born June 23, 1846, and died March 16, 1924, aged 77 years, eight months and 23 days. Her body was laid to rest in the Bethany cemetery, the writer officiating. Sister Kirkman joined the Methodist church at Bethany 55 years ago and remained a member until death. She was married to N .A. Kirkman, who died only two months ago. She is survived by three children—Charles Kirkman of Staley, Mrs. Annie Kimrey of Liberty, and Miss Caroline Kirkman of Franklinville, N. C. She was a good mother and a true friend to all who knew her. We miss her gentle form among us. May God bless and comfort the bereaved ones. A. L. Lucas, P. C.

LUTZ—Myrtle Lutz was born March 3, 1909, and departed this life February 26, 1924. She leaves her parents, one sister and four brothers, and a host of frends to mourn her departure. She told her father and mother and nurse that she was going to die and that she was ready to meet Jesus. She plead for all those around her to prepare to meet Jesus. She looked up and said, "I see the angels at the door; just look, for there are so many of them." She was converted last summer and joined the Methodist church and has lived a beautiful life since that time. She said several times that she wanted to go home where Jesus is. Her body was laid to rest in the cemetery at Ebenezer. Funeral services were conducted by her pastor.
J. N. Randall, P. C.

O'NEAL—Mary W. O'Neal, wife of Jacob O'Neal, of Rodanthe, N. C., went to be with Jesus March 3, 1924, at the age of about 63. She had been afflicted some time, was stricken with paralysis and suddenly passed away. She was converted and joined the Methodist church in early life and was faithful to the end. A good and faithful woman, never happier than when helping the sick, like her Master, always doing good. A good wife, a good mother has gone home to glory. She leaves a husband and five children with other loved ones and friends to mourn their sad loss. But we can see her again. Her funeral was conducted at her home in the presence of a large congregation and her form laid to rest beside the remains of loved ones to await the arising day.
Rev. K. R. Pugh.

PETERSON—James E. Peterson was born in Caswell county, N. C., near Yanceyville September 28, 1862, and on December 21, 1923, at the Richard Baker hospital, Hickory, N. C., he passed into the great beyond. He made a brave fight for his life, and everything that skilled physicians and nurses could do was done for him but to no avail. He was married to Miss Mabel Clendenin of Alamance county, November 26, 1887. To this union six children were born—three sons and three daughters. When just a youth he joined New Hope M. E. Church, South, in Caswell county. He remained a consistent member of the church until called to the church above. He leaves a wife and six children and four grandchildren and a host of loyal friends to mourn his going away. His funeral was conducted by this writer from the First Methodist church in Hickory cemetery to await the resurrection of the just. Peace to his ashes.

WILLIAMS—Miss Maggie Williams passed from this life Monday night, March 10th, after a brief unexpected illness. Miss Williams had lived a consistent Christian life since girlhood. Had she lived until the 25th of March she would have lived 61 years. Some years ago she and her sister moved to Rockingham and moved their membership to Rockingham Methodist church. Something like two years ago they moved their membership to West Rockingham church because they lived in that community and could best serve there.

Miss Williams went with perfect peace. Many days before the end came she remarked that she would not be here much longer. Her departure seems to have been more a surprise to others than to herself. She leaves a sister, brother and many other relatives. May God bind up their broken hearts and help them to meet her when t his life closes.
Dwight A. Petty, P. C.

WILKINSON—Mary Jane Wilkerson, beloved wife of Bro. A. M. Wilkinson of Chadwick Station, Charlotte, died February 8, 1924. She had been a faithful member of the church for 56 years. Her last days were spent in very great pain, but she never murmured or complained. Truly one of God's saints has gone home. Fifty-two years ago she married Brother Wilkinson. Her maiden name was Grice. She was born and reared in Catawba county. Besides her husband she leaves three sons and three daughters, twenty-five grandchildren and seventeen great-grandchildren. "Well done good and faithful servant."
B. F. Hargett, Pastor.

CORZINE—Mrs. Bessie Horton Corzine, born April 22, 1891, near Bethel church, Cabarrus county, and died in Concord, January 6, 1924. Married Buford Corzine April 22, 1915. Gave her heart to God and joined the Methodist church in childhood. These are the outstanding facts in the life of this good woman. Except two years living at Lake Junaluska she lived her married life in Concord, and several years previous to her married life. She lived in love and favor of this entire community and in the fellowship of Epworth Methodist church. "Bessie," ash she was familiarly known, was the idol of the community. She leaves three small children (one an infant), a fond and affectionate husband, and the entire community to mourn our loss. Eleven years is long enough to make one known in a church—she leaves the aroma of a sweet life of service. Rev. A. S. Raper, a former pastor, and one who had officiated at her marriage and had baptized the children, assisted the pastor in the funeral services, and we laid her body away in Concord's beautiful cemetery underneath a wealth of flowers.
Lee A. Falls, Pastor.

SHOOK—Manson D. Shook of West Ashville died March 6, 1924, aged 64 years, and was buried at Grace church, Leicester circuit, March 9th, funeral conducted by Rev. L. W. Colson, assisted by Rev. T. A. Groce, Bob Self and this writer.

He leaves a wife, four daughters, one son, two brothers, a step-mother and many friends to mourn his going. A great congregation gathered at his funeral, thus proving his wide circle of friends. As a man he was jovial and genial, as a friend he was definite, as neighbor "big hearted," as a Christian he was imperfect yet continuously stood by his church and pastor, and as a parent was very affectionate. It was perhaps his star virtue that he loved and cherished his family. Few children ever had a fonder father. His last days were full of sufferings, but in them he was being fitted for his going. He gave repeated clear testimony of his blessed acceptance with God and prospects of heaven. The church has lost a useful official member, the family a devoted father and companion, and we all a lovable and precious friend. He is gone. We shall see him no more here, but a glorious day is coming when our loved ones shall "live again" with us "at home up there." Thank God for Jesus and heaven. Jim H. Green.

NOBLITT—Rev. E. C. Noblitt was born January 22, 1857. Brother Noblitt professed faith in Christ early in life, joined the M. E. Church, South, and was a faithful member until God called him to his reward. He served his church as local preacher for 35 years. Many souls were born into the kingdom of God under his ministry. His greatest desire was to lead men to Christ.

After some months of illness he passed from this life March 10, 1924, to be with God. Brother Noblitt was first married to Miss Lola William[illegible] To this happy union was bor[illegible] children. Three are still l[illegible] and mourn the death of a l[illegible] father. Mrs. Noblitt passed [illegible]life in 1918. In 1919 Mr. Noblitt was married to Mrs. M. R. Mitchell. He was a devoted husband, loving father and an ideal Christian. He leaves three children and an affectionate wife to follow after him, also other relatives and a host of friends. May God comfort them all.

His body was laid to rest in the cemetery near his home in Rutherford county. Services were conducted by H. C. Freeman, P. C.

FREDERICK—On January 9, 1924, the death angel visited the home of T. R. Frederick and carried the sweet spirit of "Aunt Til" gently home. She had been confined to her bed for more than a year, suffering several strokes of paralysis. She was patient to the end, never murmuring or complaining. She lived eighty-three years, enjoying the blessings of her Master in which she served for more than sixty years. The funeral services were held from the home by her beloved pastor, Rev. B. C. Thompson, after which she was laid to rest in the family burying ground. Niece.

CAFFEE—J. M. Caffee was born in Hyde county, North Carolina, December 16, 1855, and died October 30, 1923. For thirty-five years he had been a very faithful member, and for twenty-five years was a proiment steward, of Soule Methodist church. In all duties and responsibilities Mr. Caffee gave himself untiringly, and he performed them with the clear vision and with a good effect of a man with inflexible integrity and blameless life. Faithful in his duties, generous in support, he was a fine type of the loyal, practical Christian church member; and he has passed to his reward in the confidence of a certain faith, and in perfect charity with the world.

His tedious illness did not dull his disposition nor weaken his Christian faith. He died as a Christian dies, with his hope taking hold of immortality and his heart fully trusting in a crucified Saviour.

Mr. Caffee has not lived in vain, for the community is better for the example of such a Christian life. And such a Christian death. He told his pastor and several friends that he was ready to answer the final call and when it came he fell asleep as a tired child in sweet repose.

A faithful companion, one son, Mr. C. M. Caffee of Pittsburgh, Pa., one daughter, Mrs. C. B. Swindell of this community, are left to follow his Christian example; also two brothers, Capt. G. E. Caffee of Norfolk, Va., and C. D. Caffee of Atlanta, Ga. His body was laid to rest in Soule cemetery under a mound of beoutiful flowers.
A Friend.

LEWIS—On February 29, 1924, at the evening hour the sweet, gentle spirit of Annie Fleetwood Lewis took its flight to the realms of eternal day. She was the daughter of Mr. and Mrs. J. R. Lewis, and was 24 years old at the time of her death. She was a member of the church of Christ at Longview, Texas, where she spent 11 years of her life with her aunt, Miss Lettie Anne Ingram, who was very much devoted to her. Her aunt arrived in Reidsville Sunday night and the funeral was conducted in the home Monday afternoon at three o'clock by H. B. Worley, minister of the North Scales Street Church of Christ, assisted by M. F. Moores, of the Main Street M. E. church. She leaves behind her mother, four brothers, one sister and a large number of relatives and friends. Every one who knew Fleetwood loved her and she was a kind, sympathetic friend of all. She was always patient and sweet spirited in all of her afflictions and she will be greatly missed by a host of friends both here and in Texas. She was an enthusiastic and earnest worker in the church and Bible schools and loved to sing the songs of Zion. Many friends, with beautiful flowers at her funeral, spoke of the place she held in the affections of all. If we are faithful we confidently expect to meet Fleetwood on that "bright and happy shore." Very fitting and appropriate to her going away are the lines of another:

"I cannot say, and I will not say
[illegible]t she is dead. She is just away!
[illegible]th a cheery smile and a wave of the hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
And you, oh you—who the wildest yearn
For the old time step and the glad return—
Think of her faring on, as dear
In the love of there as the love of here:
Think of her still as the same, I say;
She is not dead—she is just away!"
A Friend.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, APRIL 10, 1924 No. 15



THE NEW MAYLO CHURCH, SHELBY DISTRICT. IT HAS A SEATING CAPACITY OF 600, TEN SUNDAY SCHOOL ROOMS, LADIES' PARLOR, AND PASTOR'S STUDY. THE CHURCH WAS COMPLETED TWO MONTHS AGO AT A COST OF $21,000. REV. R. L. FORBIS IS THE PASTOR

THE HIGHEST AUTHORITY

Jesus Christ is for the Christian the supreme authority. He is the interpreter of the Book, he is the interpreter also of himself. This is no after thought which has grown out of his pre-eminent place in history, although the Christian centuries bear conclusive testimony to the idea. The people of his own day recognized this great fact. Hear them saying, "He taught them as one having authority and not as the scribes."

The British Weekly recently enters into the following interesting analysis of this authority:

"There are two kinds of authority which cannot be dispensed with. One is the authority of the expert. So long as one person knows a subject better than other men do he is in that sense and to that extent an authority. The authority of the apostles in the early church lay in the fact that they had been in first-hand contact with the historic Jesus. In that sense they had, and could have, no successors. The other indispensable type of authority is that of the true parent, an authority not easy to define but very real, woven out of the strands of personal relationship, intimate affection and noble character. Parental authority may use no physical force to support its will. It wears no official raiment, but the authority is there and the core of it is love. Now our Lord for all who profess and call themselves Christians is an authority in both these senses, in a measure belonging to no one else that ever has been, or ever shall be. He is the great expert on God and the things unseen. He came out of the bosom of the Father, a region that no one else had explored. Others had given their guesses, their aspirations, their theories. He knew, and still further he was, the truth that he proclaimed. And his authority is in part also the authority of the true parent. It was not meaningless that he addressed his disciples as "little children." His purity was his authority over conscience. His love was his sovereignty over the affections. It has the Cross for its scepter. It lays deep in our endless gratitude the foundations of its throne. There is an infinite difference here between Christ and all other masters. Paul was not crucified for us. Paul, even when he is writing what is afterwards to be counted Holy Scripture, tells men that he does not claim dominion over their faith. But here is an authority of whom we can scarcely help saying, **Unto Him be glory and dominion for ever and ever.**

THE NEW CABINET OFFICERS

President Coolidge has chosen as his new Secretary of the Navy, Curtis D. Wilbur of California, and for Attorney General, Harlon Fisk Stone. Judge Wilbur is a native of Iowa, graduate of the Naval Academy, class 1888, was judge of superior court 1903-18, associate justice of supreme court of California 1919-1922, since then chief justice. He is a leader in child welfare and Sunday school work. The new Attorney General has been since 1910 the dean of the Columbia University School of Law. He is a native of New Hampshire. The President has known him for 30 years and regards him an $100,000 man who will work for a salary of $12,000. These do not appear to be political appointments, but no one is so stupid as to think that the fact of Mr. Wilbur's being from California and Mr. Stone from New York militated against the appointments.

The California Christian Advocate has some fine things to say about the new Secretary of the Navy, the Hon. Curtis D. Wilbur. The editor who has known him 37 years says:

"Judge Wilbur is a man of Christian principles and conduct; an active member of the Congregational church; not only a teacher of large Bible classes in Los Angeles and San Francisco, but also a writer of comments upon the current Sunday school lessons for the secular press, and active in every good work for nothing less than Christian civilization. If President Coolidge is as successful in providing for members of the Cabinet and associates as high class men as Judge Wilbur, he will merit and secure the entire confidence of the vast majority of the people in the United States. Whenever the name of Judge Wilbur has been upon the ballot in the state of California, all the best elements in business and social circles have rallied enthusiastically to his support, and he has been elected from time to time with overwhelming majorities."

The Bok peace plan as submitted by Chas. H. Levermore called out a total vote of 610,-558. Of this total 542,177, or 87½ per cent, were for the plan and 76,381, or 12½ per cent, against it. Colleges, churches, clubs, lodges, commercial and industrial concerns, religious and scientific societies were all represented in the voting. It was pre-eminently a vote by the interested intelligence of the country and not the result of propaganda.

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NORTH CAROLINA BEFORE THE CIVIL WAR

In those days the great majority of the people lived on the farms and their one industry was agriculture. Manufacturing, as a distinct industry, was for the most part unknown among them, although much of it was actually carried on in practically every household and upon all the plantations, but without a thought of its being anything more than a part of the agricultural life of the people. For most households were engaged in the manufacture of woolens, cotton and linen goods for wearing apparel. Not only was the clothing, even to hats and shoes, made at home, but the implements of agriculture, plows, hoes, harrows, and all such like were made on the farms or in the shops of the villages and the cross roads.

The utter lack of transportation facilities, if there had been no other considerations, made such a manner of life an absolute necessity.

In this day of the automobile, with sand clay and hard surface roads in every section of the state and trunk lines railroads easily in reach of all, it is hard to conceive of conditions eighty years ago. The roads—so called for want of a more appropriate name—were rough in summer and often impassable in winter. And the only means of getting produce to market was by hauling it in wagons over these impassable roads to Charleston or Camden, S. C., Fayetteville and Wilmington, N. C., and Petersburg, Va. Petersburg, at that time, was a great tobacco market, to which the farmers rolled their tobacco in hogsheads.

Seventy-five years ago railroads in North Carolina, like every other part of the world, were in their infancy. The Wilmington and Weldon Railroad, chartered in 1833 and completed several years later, was the longest railroad up to that time constructed under one charter. The Raleigh and Gaston road entered Raleigh in 1840. Ground was broken at Greensboro in 1851 for the North Carolina Railroad, which ran from Charlotte through Greensboro and Raleigh into Eastern Carolina.

In fact, up to the middle of the nineteenth century transportation facilities were such that the marketing consumed all the profits in agriculture and some freely prophesied that North Carolina would never become a great commercial state.

This opinion on the part of not a few seemed to be confirmed by the constant emigration which reduced the gain in population in the state from 1833 to 1840 to two and a half per cent. The tides of emigration flowed continuously into the great Middle West, where free lands and the enticing stories of the fertility of the soil caused the people to go by the thousands never to return. It has been said that in 1845 one-third of the people of Indiana were from North Carolina. Even now one can find the descendants of North Carolinians in practically every community from the Appalachian Mountains to the Golden Gate on the west and Canada on the north.

Yet in spite of the utter lack of means of transportation and the heavy drain through emigration, there were up to the Civil War evidences of progress in the Old North State, especially in education and religion. For there was a growing desire on the part of the more progressive citizens for a better system of education in the state. The "old field" school with its haphazard methods and limited curriculum, to say nothing of incompetent teachers, had served a good purpose in giving large numbers of the youth of the country an acquaintance with the "three R's—reading, riting and rithmetic," but this method of education had come to be recognized as inadequate. And foremost among the leaders in an effort for a better system were the ministers of the gospel.

If evidence of this should be desired, it can be found in the fact that the churches were leaders in the establishment of schools and colleges. Wake Forest, a Baptist college, opened its doors in 1834; Davidson, a Presbyterian college, and Guilford, a Quaker college, in 1837; Normal College, which a few years later became Trinity College, a Methodist institution, was established in 1838. Greensboro, a Methodist college for girls, began its work of education in 1846.

With these evidences of educational progress came the organization of the Baptist State Convention and also the organization of the North Carolina Conference, which indicated a growing sense of unity and a desire for increased effectiveness on the part of these churches in the state. It was, also, a period of numerical gain for the Methodist church, which in 1840 had in the North Carolina Conference approximately fifteen thousand members, while twenty years later the membership was thirty thousand. To double its membership in twenty years amid the constant drain through emigration is a remarkably fine showing.

BLADEN CIRCUIT S. S. CONFERENCE

Twice each year all the Sunday schools in the Elizabeth circuit meet together for conference and fellowship. As one attraction they have a singing contest, each school being allowed two songs each. The contest is friendly and the songs are all spiritual. The programs are arranged with a great deal of care, and much attention is given to the occasion. Mr. R. K. Craven is the president of the conference and always works hard to make it a success. Last Sunday was the day for the spring conference and it was held at Clarkton. To the regret of all present Mr. Craven was unable to be present, as he had undergone a surgical operation a few days before and was forced to remain in a hospital at Fayetteville, but he had a most excellent substitute in Mr. S. H. Rogers, a brother of the Rev. T. J. Rogers of High Point.

Notwithstanding the fact that rain had fallen all day Saturday and Saturday night and the ground was very wet and roads bad, there was a large attendance and much interest manifested. The singing was good. Rev. Mr. Goodman, pastor of the Clarkton Presbyterian church, and the writer were the speakers in the forenoon and President E. J. Green, of Carolina College delivered a very fine address in the afternoon.

Methodism is not strong numerically in that section of the state. Years ago the Presbyterians preempted that territory and have built up a fine constituency, but our people are faithful and are reaching out after larger things. For fifty years or more they talked building a church, but all seemed to think it was an impossible undertaking, but a few of the faithful got together, prayed over the matter and with a faith firmly fixed in God and humanity the little congregation, less than thirty members, at Clarkton, went to work and today there is a new and beautiful little church standing on a choice lot in the heart of the town which is a monument to faith and hard work. The building needs to be painted and seated. It may be that there is a church somewhere which has bought new pews and has some old ones on hand that are not in use. I can conceive of no better use to make of them than to ship them to Mr. S. H. Rogers, Clarkton, N. C., for the use of that church and Sunday school. Brother Rogers is the superintendent and has twice as many in the Sunday school as there are members of the church.

Brother Lance, pastor of the Elizabeth circuit, is faithful and his people appreciate him. He is doing good work and God is honoring him.

T. A. S.

ENTERING THE LAST LAP

By unanimous action of both conferences February, March and April were designated as ADVOCATE MONTHS. This period was to be used in emphasizing the importance of Christian literature with special reference to the circulation of the North Carolina Christian Advocate among the Methodist of North Carolina. We wonder how many preachers have taken the matter up with their people. We are not unmindful of the fact that there are many things that call for the attention of the pastors. The Advocate is one of the many interests that they must look after if it secures the support that a church paper should have and must have if it is to be of real service to the church. One good woman said to me the other day that she did wish that I would write her pastor and ask him to say something about the church paper. We need and ought to have not less than 30,000 subscribers. This number can be had within the next few weeks if all hands will make a special effort. We are counting on our friends to work hard during the next few weeks.

Rev. C. S. Kirkpatrick, the new elder of the Shelby district, has proclaimed Sunday, April 20th, ADVOCATE DAY. On that day the preachers of the district are to preach on Christian literature or present the claims of the Advocate and give all a chance to renew or subscribe. Fine, Brother Kirkpatrick. I hope that all the other elders will follow your good example.

We have received several nice lists since the last issue of the Advocate, but are so pressed for space that we are unable to make mention of them individually. Next week we will give a list of the largest number received from the various charges during the past two weeks. We hope your name will be on that list. If you will get your report in by Tuesday it will appear in next week's paper.

T. A. S.

A DAY AT DISTRICT CONFERENCE

Hyacinths of unusual beauty and galax from the nearby mountains decorated the chancel of the First Methodist church, Marion, N. C., last Tuesday morning, when members of the Marion district conference filled the church at 10 o'clock for the opening of the annual gathering which was to continue two days.

Rev. Zadok Paris, the presiding elder, conducted the opening services and presided from first to last over the deliberations of the conference. B. L. Lunsford, secretary of the last conference, after having called the roll, was re-elected secretary.

Three of the clerical members, S. M. Davis, H. G. Stamey and J. M. Price, did not answer roll call, they had passed to the other side. Rev. J. B. Carpenter, an aged superannuate, was reported ill at his home in Rutherfordton. The illness of Brother Carpenter and of Brother Johnson, clerk of the court of Rutherford county, kept Rev. J. O. Ervin, pastor at Rutherfordton, away. All the other pastors were present.

"Do you enjoy religion, do you hold family prayers, do you visit your people?" The answers to this triune question of the presiding elder constituted the pastor's reports to the conference. By the time that the pastors had answered these questions that pertained to their own religious lives, the lives of their families and the religious guardianship of their flocks, and the presiding elder had given a glimpse of his own religious experience, especially, how he came to be a preacher rather than a barkeeper, the conference was in a spiritual glow.

It was to us a new method of reporting at district conference, but far preferable to a few figures and generalization as reports frequently are, which give no light on the situation. It was delightful to see Brother Paris get out of the ruts in the matter of reports.

At 12:30 a cafeteria luncheon was served by the ladies of the congregation, and after a social hour on the church grounds the conference reassembled to hear discussed the important interests of education and the work of the Sunday school. Rev. H. H. Jordan, who came in place of Rev. W. O. Goode, he being ill at home,

(Continued on page six.)

PEOPLE AND THINGS

"We have doubled our membership at Rhodhiss and have more pupils in the Sunday school than we have on the church roll."—J. W. Bennett.

Miss Daisy Davies of Atlanta, Ga., will begin revival services in Central church, Mt. Airy, April 17. The meeting is to continue ten days or more.

The oldest building in the world still standing above ground is said to be a small square temple, built by the Sumerian king, Annipadda, of Ur, about 4500 B. C. It is nearly twice the age of the relics found in the tomb of King Tutankhamen.—Dearborn Independent.

J. D. Pyatt says: "I went to Spruce Pine March 10 and assisted Bro. J. A. Fry in a meeting. A good many backsliders were reclaimed, sinners were saved and the believers strengthened. Several times during the meeting Brother Fry said, in his original way, we are having a camp meeting."

"Rev. A. Burgess of Greensboro was here with us in a meeting. The Presbyterian church, Associate Reformed Presbyterian church and our church worked together in the meeting. The preaching was of the highest type. It was often spoken of as to its depth and simplicity. We are all delighted with Burgess as a man, a singer and a preacher of the gospel."—Rev. E. P. Stabler.

The Maxwell evangelistic party, composed of Rev. Samuel Maxwell and John Guyer, are making engagements for summer campaigns. Dr. H. C. Morrison in speaking of the party said: "They are efficient and trustworthy in their labors." Prof. C. P. Gossett, at one time with Mr. Sunday, said: "The Maxwell party is strong, spiritual and tactful and do things for God." Mr. Maxwell can be reached at Wilmore, Ky.

Rev. V. L. Marsh, a member of the Virginia conference who is now in charge of the South Princess Ann circuit favored the Advocate with his presence for a little while Friday, April 4. He had been to his old home in Guilford near the Randolph line and in the Ebenezer neighborhood. Ebenezer was his old home church. The North Carolinians who have gone to Virginia have been treated well in the land of their adoption. Marsh is no exception.

Rev. J. Marvin Culbreth, of Fayette, Mo., has been made secretary of Religious Education in the Board of Education and will take up his duties at an early date. Dr. Culbreth was assistant to Dr. F. S. Parker, secretary of the Epworth League Board, for some six years. He will be no stranger in Nashville. He is a most capable executive and an able speaker. He is a North Carolinian.—Christian Advocate.

The Philathea class is putting on a campaign in the interest of the Christian Advocate. They will try to visit each family for the purpose of getting new subscribers or renewals. If you are a subscriber they have the date of the expiration of your subscription. In taking or paying for the Advocate you not only help the pastor and yourself but you also help the Philathea class in their endeavor to raise money to be applied on the church debt.—First Church Bulletin, Salisbury.

Mr. J. Scroop Styles, attorney of Asheville, writes as follows about W. C. Sparks, evangelistic singer: "He is one of the best evangelistic singers I have ever met. He has just closed a meeting at Lexington, North Carolina, where Dr. Chappell, pastor of Central church, preached, and you could get his record as a revival singer there. He is going into a meeting here next Sunday, where he will be engaged for a couple of weeks. I would not recommend any man that I was not positive could measure up to the requirements of a real Christian and a singer."

The sea breeds philosophy and logic and an agreeable way of viewing many things. Take, for example, this case of handy man on Cape Cod: "How much do I owe you, Obed, for fixing the screen?" a cottager asked him. "Wal, be ye goin' to pay cash or charge it?" "Oh, whichever you prefer." "Wal, ef it's cash, it's $2.60 fer the job; but ef you're goin' to charge it, it'll be $2." "Why, Obed, that's queer! Usually it's less when it's cash." "Yep; but ye see so many summer folks go 'way an' fergit to pay their bills, I lose more where it's charged, an's so I'd rather keep them charge accounts as small as I kin."—Boston Herald.

Rev. J. A. Fry and his people at Spruce Pine expect in a few weeks to be in their new church, which is brick veneer, has six Sunday school rooms and will meet the needs of that place for some years to come. The place, however, is growing and the church next year expects to ask for the entire time of a pastor.

Listen to Dr. Geo. D. Herman as he tells of Dilworth: "Sunday school running over. Woman's Missionary Society bearing much good fruit. One hundred members received into church. Good prayer meetings. Seven thousand dollar debt paid on lot for new church—one of the best lots in Methodism for a great church edifice, worth probably $40,000, and at the right place, four hundred feet frontage on one of the best residential streets in our city. Parsonage greatly improved, both within and without. Other things too numerous to mention. Lots of good people, all in good heart, with faith in God, ready to work, pray and pay. Bright outlook for sure and enduring victory."

Army officers who sneer at peace efforts and international good will are the objects of a severe arraignment in an article by Major Chaplain Charles S. Macfarland, also general secretary of the Federal Council of Churches. Dr. Macfarland says that firemen lead the crusade against fires, and army officers should be at the forefront in the movement against war. Dr. Macfarland quotes General Pershing, General Tasker H. Bliss, and General O'Ryan as being worthy examples of army officers who realize the importance of reduced armaments, international agreements, and reasonable peace proposals. Jibes at peacemakers and unwarranted espionage on the utterances of public speakers against militarism will do more to injure the army than all the pacifists put together.—Western Advocate.

Rev. W. L. Sherrill of Leaksville writes: "Our meeting closed Sunday, March 30, and was a great blessing to our church and community. Dr. Harry M. North of Rocky Mount was with us for a full week and preached a series of wonderfully great sermons, the like of which I have not heard in many years. He presented the gospel truths of sin, salvation, rewards, punishments and final separation with such clearness and withal with such fervor that the truth gripped the people and filled us with a deep sense of our duty and privilege as professed Christians. Brother North is a mighty interpreter of the Scriptures and a great gospel teacher and preacher. He presents the truth so plainly and behind it all he stands as the humble messenger of the Lord. He made a wonderful impression upon our people and his ministry here will be long remembered. Many in the church were lifted to a better life and a score of young people professed faith in Christ."

The biggest and best snake stories come out of Union county and now the Monroe Journal is broadcasting a chicken story that belongs to the big league. The story is that Union has a rooster that began to crow at two weeks old. Here is the story in part: "Mr. Edwards is manager of the cotton warehouse in Monroe but goes to his home at Atlan every night to sleep. They told Jim about this upstart of a rooster and he decided to lay for him. Jim always gets up at about chicken crowing time anyway. So this morning he went over and lay low to listen. When the old roosters started up, sure enough out came the little fellow, and his voice rang out as clear and distinct a crow as the old fellows. Not only that but two of his little brothers of the same hatch fell in and tried to crow. But they didn't quite make it." We are interested in the story but more interested in what Editor Ashcraft of the Enquirer and C. C. Weaver, pastor of the Central Methodist church, have to say about this two weeks old crowing rooster.

STATESVILLE DISTRICT S. S. CONFERENCE

Following the plan of Brother Woosley to have Sunday school conferences in all the districts this spring, he and I have set April 18th as the date, and Hickory First church as the place, for our Sunday school conference. To this conference every superintendent and pastor in the district is urged to come It will open at 10 a. m. and close in the afternoon. At the same time the standard training school will be in operation in Hickory. To this school, which runs all week at night from the 13th to the 18th inclusive, all Sunday school workers in reach should come. Brother Superintendent, be sure to be with us on Friday, the 18th.

D. M. Litaker, Presiding Elder.

The admirable report of the dedication of Grace church, Winston-Salem, last Sunday was furnished by Rev. J. H. Barnhardt, a former pastor, who was present. We thank Brother Barnhardt for his kind services in writing the story that we carry on another page of this issue.

Any one desiring a gospel singer and choir director in their revival services during the summer months will correspond with Miss Frances Carter, Louisburg, N. C., till June 1; then her postoffice will be Roper, N. C., with her parents, Mr. and Mrs. R. F. Taylor. Frances feels especially called to this work. She has had two summers' experience in which she has had fine success. R. F. Taylor.

"I preached yesterday for the first time as pastor of the Millbrook circuit at Rolesville. We had a splendid crowd and a good service. A little more than half the amount required to pay for painting the church some time ago was raised. I think we are going to like the work on this charge fine. We plan to move into the parsonage at Millbrook this week."—S. J. Starnes.

Rev. J. H. West, presiding elder of the Mt. Airy district, announces that Rev. H. M. Wellman, who will graduate at Trinity College in June, has been appointed pastor of the Stokesdale circuit in place of J. H. Capps, who gave up the work. Brother Wellman will preach at the regular appointments next Sunday. The first thing the new pastor did was to write this office for a list of Advocate subscribers so that he could get into the campaign. He will do a good work on that charge.

RELIGIOUS CENSUS OF STUDENT BODY AT TRINITY COLLEGE

The Department of Religious Training has recently compiled some data regarding the religious connection of the student body. Prof. Cannon tabulated the results of this investigation, and even though Trinity College is predominantly Methodist only 76 per cent of the students are Methodists. The Baptists come second with ten per cent of the students. There is still room for some "missionary" work here for about five per cent of the students are not affiliated with any church.

The census for the current year, 1923-24, as reported in The Alumni Register is as follows:

Methodists	810
Baptists	105
Presbyterians	39
Episcopalians	20
Christians	12
Reformed	8
Jewish	4
Catholic	3
Congregational	1
Christian Science	1
United Evangelical	1
Methodist Protestant	1
Friends	1
Christian Missionary Alliance	1
Community Church of Shanghai	1
Unaffiliated	50
Total	1,058

CHINA AND JAPAN AHEAD OF THE UNITED STATES IN THE CIRCULATION OF THE SCRIPTURES

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,395,000 in the United States. The increase in the Orient was more than 770,000 volumes, or 30 per cent over the preceding year. According to Frank H. Mann, general secretary, there was no increase in the society's budget for that year to account for this large expansion in the Far East. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.

NEW BERN DISTRICT CONFERENCE

The New Bern district conference will be held May 28-29 at Oriental.

Opening sermon will be preached by Rev. J. A. Russell Tuesday night, May 27th.

All representatives of the various interests of the church are cordially invited. J. C. Wooten.

What was the Significance of Christ's Baptism and it's Mode?

By Rev, C. Z. Berryhill

Q. 1. In what dispensation did Christ live? The Old Testament or New Testament?

A. He lived in the Old Testament dispensation. There was no New Testament dispensation until after Christ was crucified. Matt. 28:50,51; Heb. 9:16, 17; Heb. 9:7, 8; Mark 15:28, 37, 38.

Q. 2. Since Christ lived in the Old Testament dispensation until after His death on the cross, did He fulfill Old Testament or New Testament law?

A. He fulfilled Old Testament law. There was no New Testament law to fulfill. Heb. 9:16, 17; Matt. 5:17, 19; Heb. 9:7, 8; John 19:28.

Q. 3. What evidence do we have that Christ fulfilled the Old Testament law?

A. (1) He was put in the Jewish Church at eight days old. Luke 2:21.

(2) He was presented in the temple at forty days of age. Luke 2:22.

(3) He went up to the temple at twelve years of age, complying with the law that required all Jewish male children to attend the feast three times a year. Ex. 34:23; Ex. 23:17; Luke 2:42.

(4) At the age of thirty He came to fulfill all righteousness and for that reason He demanded of John that he baptize Him. Luke 3:21-23; Matt. 3:13-15.

Q. 4. What is righteousness?

A. Righteousness is unrighteousness before existing law. It is fulfilling law. Deut. 6:25.

Q. 5. Was there a New Testament law that required a Jew to be baptized at thirty years of age?

A. No. There was no New Testament then. Christ had not died at that time.

Q. 6. Was there a law in the Old Testament that required a Jew, because he was a Jew, to be baptized at thirty years of age?

A. No. There is no record of it in the Bible.

Q. 7. Was there a law in the Old Testament that required a Jew to be thirty years old before he could minister in holy things?

A. Yes. Num. 4:2-4, 47; 1 Chron. 23:3-13; Num. 8:6-8; 16:9; 8:14, 15; 21, 22.

Q. 8. Was Christ to minister in holy things?

A. Yes. Matt. 20:28; Mark 10:45; Heb. 3:1; 9:11.

Q. 9. How old was Christ when He was baptized?

A. Thirty years old. Luke 3:23.

Q. 10. Was there a law that required Christ to be baptized at thirty years of age?

A. Yes. He said, "It becometh us to fulfill all righteousness," existing law. Matt. 3:15.

Q. 11. What was the law that required Him to be baptized at thirty?

A. The law of service in holy things. That is, the only law of the kind in the Old Testament. Num. 4:3, 4; 1 Chron, 23:2, 3.

Q. 12. What was the mode of the baptism of one being inducted into this holy service?

A. Sprinkling. Num. 8:5-7.

Q. 13. When Christ was baptized was He joining the church?

A. No. He was already a member of the Old Testament church and there was no New Testament church then for Him to join. Luke 2:21-24; 3:23.

Q. 14. What was Christ baptized for if He was not joining the church?

A. It was to induct Him into His holy office. He was thirty years old. Num. 4:3; 8:7, 11-13-15.

Q. 15. Was Christ's baptism different from others being inducted into this sacred office?

A. No. Not in the essentials.

(1) A Priest must perform all the baptisms of persons being inducted into this sacred office. (Lev. 16:32-34.) John the Baptist was a priest inheriting his office from his father, who was a priest. Luke 1:5; Num. 8:21, 22.

(2) The person must be thirty years old. Num. 4:3; 1 Chron. 23:3-13. Christ was just thirty when He was baptized. Luke 3:23.

(3) The person must be set apart to this office by baptism, so was Christ. Mark 1:9; Matt. 3:13-15; Num. 8:6, 7.

Q. 16. What was the mode of baptism in setting a person apart to this office?

A. Sprinkling. Num. 8:6, 7.

Q. 17. What then was the evident mode of Christ's baptism?

A. Sprinkling.

Q. 18. If Christ had been baptized by immersion would He have broken God's appointed law of baptism?

A. Yes. The Bible says the baptism of the person was to be by sprinkling. Num. 6:7; Matt. 3:13-15.

Q. 19. Was Christ's baptism for an example to His church as to mode and design of baptism?

A. No. It was the baptism formally setting Him apart to His holy office (Num. 8:6, 7; Matt. 3:13-15), just as the laying on of hands in our church courts is the setting apart of men to the particular office of the church, such as preachers, elders or deacons.

Q. 20. Was Christ's baptism to be administered to all joining the church?

A. No. (Num. 8:6, 7.) No more than the laying on of hands is to be done to every one who joins the church.

Q. 21. Could a man perform the duties of this holy office before he was baptized?

A. No. Num. 8:6, 7; 14:21, 22.

Q. 22. Was John's baptism Christian baptism?

A. (1) No. Because it had no Holy Ghost in it.

(2) Because Paul, who knew what Christ had done and taught, would not receive it and had John's disciples rebaptized.

(3) Paul also had John's disciples baptized in the name of the Lord Jesus. Acts 19:1-5.

Q. 23. What then was John's baptism and its mode since it was not Christian?

A. Evidently it was the Jewish mode of baptism.

Q. 24. Did the Jews have any mode of baptism except sprinkling?

A. No; not so far as the Bible record goes.

Q. 25. What, then, was the mode of baptism used by John?

A. Evidently sprinkling.

Q. 26. If we practice John's mode of baptism today, what mode must we use?

A. Certainly it is sprinkling.

Q. 27. What mode of baptism did the prophets prophesy Christ would use when He came?

A. Springling. Isaiah 52:15; Ezek. 26-25.

Q. 28. If Christ did not use sprinkling as the mode of baptism could He have fulfilled the prophecies?

A. No.

Q. 29. Would not Christ have broken the law and disregarded the prophecies of the inspired prophets if He had used immersion?

A. He certainly would have.

Q. 30. Could Christ break the law and disregard the prophecies of the inspired writers?

A. No. Matt. 5:17, 18.

—The Presbyterian of the South.

MRS. SARAH J. FITCH

By William L. Sherrill.

My second pastorate (1892-93) was Connelly Springs circuit, which embraced the Rutherford College church. Soon after I reached the circuit I met Mr. Edward Fitch, an old gentleman from Ohio who had recently arrived in the college town, having sought that rare climate for his health. He lived in an humble cottage all to himself, but said his wife was a Christian worker who would join him there in the spring.

In early May, during our protracted meeting, his wife, Mrs. Sarah J. Fitch (whom all the people soon learned to call "Aunt Fitch"), arrived in the village, and on that very night, although an entire stranger to the community, she came out to the service. After the sermon the altar was crowded with penitents and the good stranger was the first Christian to come down the aisle to give instruction to the seekers. Several ministers present offered prayers and while the congregation was still kneeling the good lady further broke the silence by singing in a low, sweet tone, full of melody and pathos all the stanzas of the penitent's hymn:

"Just as I am without one plea
But that thy blood was shed for me."

It electrified and powerfully moved the congregation and it was a blessed hour, never to be forgotten by those who were there.

On the following Sabbath when members were received she likewise presented herself with church certificate from Euclid Avenue Methodist church, Cleveland, Ohio. Of course it was not long until I called to see this elect lady and found that she had already transformed the poorly kept bachelor quarters of her husband into an attractive domicile.

* * * * * * * *

She abounded in good work from the start, for on the second Sunday after her arrival she walked into the Sunday school with a dozen boys who she found had not been attending. They constituted her first class and she was a fine teacher. From that time on during the twenty years of her residence there she was busy in season and out of season, working for the spiritual betterment of her neighbors.

She sought out the hardened sinners and talked and prayed with them. She visited, nursed and fed the sick and never failed withal to attend every service in the church, or for that matter, wherever else the people met for worship in all the community.

No sun was too scorching, no day too cold and no storm too threatening to keep her from the place of prayer. Many a cold morning she was up long before the sun, preparing delicacies for the sick or hastening to the rescue of distress.

She was a great help to me during protracted meetings. She would sing and pray for the people and visit and instruct the women and children, doing her full part in church and cottage to lead the people to better things.

I never knew a purer, godlier soul. She was the genuine salt. She let her light so shine that all could see that she had been with Jesus. In all my associations with her she never manifested a spirit or temper inconsistent with the loftiest piety. I never heard her speak in tone or manner that was in the least degree harsh or uncharitable. Indeed she was one of the finest products of divine grace that I ever personally knew.

* * * * * * * *

During the year she lived there her home was a welcome spot to the students. She entered genuinely into sympathy with the young men and women who struggled there, many of them under great difficulties, to get an education and never failed to remind them of that Friend upon whom they could confidently lean when earthly friends forsake.

Many who read these lines will remember her as a dear friend and counsellor who by her saintly life showed them the way to God.

During my pastorate there, complaint was made of the disorderly walk of several members of the church. They were cited for church trial. Mrs. Fitch greatly disturbed about them came to me and asked if something could be done to save the poor men. I told her that confession and promise for a better life would satisfy the church. She saw them and brought them before the congregation, where they asked for the prayers and help of the church and the past was forgotten. These men afterward led exemplary lives.

In 1909 her husband died and his body was laid to rest in the village graveyard.

After his departure she tarried there for several years and then returned to Ohio, where she dwelt with kinsfolk in Cleveland until last February 19th, when she departed this life.

She was 85 years old when the end came and had suffered much for several years. During this time she was tenderly and lovingly cared for by her neice, Mrs. Norman H. Martyn of Cleveland, with whom she dwelt.

Aunt Fitch was a gentlewoman, a lineal descendant of Gov. Wm. Bradford, who came to Plymouth in 1620 on the Mayflower, but she was more than that, a child of the King and an heir of the riches eternal.

When the end came there was great peace. She had loved God intensely during the long years of her pilgrimage, and when she departed we are sure some mighty angel escorted her pure spirit into the presence of the Master, where she could see Him face to face and then dwell in His presence for the eternities. She has found that better country which she had talked and dreamed about and we shall see her there when the shadows flee.

One more month of the campaign. Let's make it the biggest month in the history of the Advocate.

THE CHINA MISSIONARIES AND CENTENARY PLEDGES

By W. W. Pinson.

Itis reported that some are refusing to pay their Centenary pledges on the ground that there are rumors of heresy among missionaries in China. It is not claimed that all the missionaries in China are hertics, nor that there are hertics in all our eleven foreign fields, nor among the missionaries and pastors who are supported by Centenary money in the home field, nor among the orphans, outcasts, foreigners, negroes, slum residents, mountaineers and industrial workers who share in Centenary funds.

Bear in mind, it has been denied by bishops, presiding elders, and their fellows who are responsible, not once nor twice but annually and oftener that the rumors and suspicions have been borne out by the facts. Even if they had been, not more than 12 among all the 150 missionaries in China are even under suspicion. To withhold payment from the 12 also withholds support from the other 138. That is, for every one at whom this curious penalty or remedy, or protest is aimed eleven others are equally punished. In fact if one withholds a $100 pledge from China alone at least ninety-two dollars of it its withheld from missionaries at whom even rumor has not pointed.

But there are 500 foreign missionaries and 1,000 home missionaries. These 1500 picked men and women have gone forth risking their all on the solemn pledge of a million Methodists. Now they are to be told there are among these Methodists some who on the mere charge that about one in every 125 of these missionaries is—or has by somebody been said to be—unsound in the faith, refuse to keep faith with the entire 1500. It has not been denied that about 1488 of the 1500 are faithfully fighting for "the faith once for all delivered to the saints" a nd also for decency, justice and brotherhood around the world. Their hands are weakened and their task made harder by every Centenary pledge card that remains unredeemed. It is said that Stonewall Jackson was shot by his own men. That was a pitiable tragedy. But it was a mistake, and not of deliberate intention. They did not line up and shoot whole regiments of their fellow soldiers because they had heard there were a few traitors in the Confederate army.

Putting it another way, of the entire amount of Centenary money that which goes to China is not over four per cent, so that if one withholds a pledge of one hundred dollars he is only withholding $4.00 fro mall China. Ninety-six dollars of his money would go to help those still considered worthy of confidence. But only one in 12 of the missionaries in China are in the list of suspects and if the entire four dollars were levied upon these suspects it would amount to 33 cents a piece out of an entire one hundred dollars. A light penalty for so grave a charge! But when divided among 150 missionaries it is less than three cents each, and yet it has cost the church and kingdom $100 to levy that three cent penalty on the innocent.

If there were merely the very questionable economy of burning the house to roast the pig one might be silent. It is far more. It is starving your known allies in an effort to punish unknown traitors, and sniping your own men that you may perchance here and there hit a spy.

I am now thinking of those fine and devoted Methodists who have become alarmed at the loud and persistent repetition of these rumors, and are seeking some effective way to voice their alarm, and do it with an aching heart and fervent prayer for those who have lost their way. They may disagree but they will not destroy. They may protest but they will not detract. They may plead with the erring but they will not withhold their support from those who fight the good fight of faith. With them I gladly stand and would give them cheer and good speed.

But those who deliberately promote and practice the profit and loss method of theological argument, and arrogate to themselves superior virtue in so doing are not so deserving. Even if a remedy were ever so desperately needed, this is no remedy. In what possible way can the non-payment of a pledge safeguard sound doctrine or work a change in opinion? Let anyone try it on his banker or grocer or tax-collector and see how promptly it will win them to his way of thinking.

After all, the most lamentable phase of this modern method of persuasion is the low standard of value it sets on things spiritual. Unbelief is dangerous and is to be withstood and cured, but a far deadlier thing is a conviction, an opinion or even an honest error that can be bought. Neither the millions of Carnegie, nor the threat of an empty dinner pail can buy or change the least flutter of the soul's inmost thought. That can be done by the love and light that beam from the face of Christ, or reflected in His friends, and only so. That is an achievement at which the angels rejoice. But if the faith even of a heathen could be bought it would not be worth the buying. If we have anywhere in our ranks a missionary whose opinions can be bought he does not matter enough to bother with. Bribery has never been a type of persuasion that has made saints of those who practice it or of those who yield to it. No form of terrorism or reward wins genuine converts.

By no means let us minimize the importance of sound doctrine, but let us beware of a zeal that forgets justice, truth-telling, charity and brotherhood. Fight the devil with fire, but be careful with your fire and make sure he does not capture your torch.

I for one believe in the church. I have scant hope of some other aggregation or combination, or some individualistic method of weakening or wounding the church as a means of her defense. I do not believe the Holy Spirit has forsaken the church and I prefer to trust my substance and my life to those who represent my church, than to any other group of people on the planet. This I have done for more than half a century. The outcome has justified my confidence.

If after 1900 years the church at its best cannot be trusted to conserve its teaching and its fair name then at least one clause in the Apostle's Creed goes lame—"I believe in the Church of God." I still believe in the church, in the Methodist Episcopal Church, South, to the extent that I prefer to work in obedience to her expressed will, than to take my orders from some other source, and I prefer to be guided by her rather than by any other voice however clamorous or plausible. I carry this confidence to the point of serene assurance that neither my church nor a majority thereof is in danger of losing its head and its religion at the same time nor of neglecting a plain responsibility.

RELATIVE TO JACOB AND JOSEPH

By E. J. Midgett.

I am not entering into this as a critic, but as one desiring and seeking after the truth for myself and others. Also one that is willing to be taught.

The writers and interpreters of Joseph's early life have taken the privilege of critcising him and many of the good old faithful preachers as well have used him as a target to shoot with their big guns of criticism for the last thousand years and more. For this reason we feel it the duty of some one to ask a few questions in defense of his early righteous life and the Holy Word of God.

From the study of my Bible I am persuaded to believe that Joseph was an honest, pure-hearted, Christian boy, one that was subject to his father, and so righteous even in his early youth that God chose him for one of His great leaders, and communicated to him through his dreams, although his father and brothers were better interpreters at present that he. Later God gave him such wisdom that he was able to interpret dreams to the pleasure and sorrow of other people. We notice that Jacob and not Joseph was a deceiver while in his younger days, and it is possible for many grievences to come upon our children because of our wickedness.

I wish to call attention to the Methodist Young People's Quarterly for January 13, 1924, (as no one else seems to question relative to it). We notice the writer starts out to explain the lesson by saying, "A bad start." "Joseph is unattractive when we first meet him." I am yet to be convinced of this, and after giving my views, should they be improper, the convincing of such will be highly appreciated. True, the environments of my youthful days, well as the Bible I read, have and does teach me that Joseph was subject to his father in every respect. He does not seem to be the boy that when told to do a thing by his father replied, "Oh, why not make Reuben do it." But even at the early age of seventeen he was sent out to work for himself, to see after his father's business, and he brought back to his father the evil report of his brothers, (same as our Christ and Lord was compelled to do when he returned from earth to heaven to report to his heavenly Father). Can we afford to class this type of a boy "unattractive," since he has stood for the right and braved the evils and reported them to his father? Admitting that Jacob loved Joseph better than he did his other children, the cause for this is very clear and somewhat reasonable. Joseph was at this time a young lad of seventeen going out from under the parental care, while Benjamin was with his father, but a child. The older brother has the experience of the world and different peoples and dangers of their surroundings. Though Jacob loved and did more for Joseph, does this indicate in any way that Joseph did wrong by accepting the gifts and good wishes of his father? I think not. Jacob knowing the wicked, unjust lives of his older children, was it not more sensible and just for Jacob to entrust his wealth, values and secret plans to a truthful, righteous man or lad, rather than to have the wicked, unjust, unrighteous brothers and murderers to be privileged to abuse, soil and destroy his wealth, his secret plans and his integrity and bring shame upon his home as they had done before? Gen. 34:25-31. Is a child unattractive when he is subject and obedient in every respect to his parent and to his God? To deliver the great message that his heavenly Father gave to him while he slept? I consider that the righteous turn that Joseph had was to his fortune and the salvation of Israel.

Can such a people of God that has such a responsibility resting on them as leading their children are, children of the entire world facing us to be led to God by the directions of this book we call the Bible, afford to say that Joseph is "unattractive" when he first meet him about seventeen years old? Can we term him "unfortunate because of the effect" of the love and favors of his father? Can we consider George Washington unfortunate because he stood before the French and Indians mid the hottest of the fight for the interest of England, which led him to become the father of America? Can we consider Franklin unfortunate because his rations had been reduced to a loaf of bread under hic oat, that he should become the salvation of America while ambassador to France? Nay, but an honor. Where in Scripture do we find or where intimated that Joseph had come to the conclusion that nothing was good enough for him? Should we charge him as guilty because of his father's doings, or because God gave him the dreams? Who interpreted the dreams? Was it Joseph? Nay, but his brothers and father. Shall we sacrifice the vital power of God in the dreams of Joseph, an give Joseph credit for them, being his own preferment? God forbid. Render to Caesar that which is Caesar's and to God that which is God's. What would any of us be without the hand of God in the dish to deal out our reward? Every Christian has the mind of Christ as Christ is in him, and God was in Joseph while he slept, revealing the great necessary future blessings for Israel's salvation.

ADRIFT

By O. P. Ader.

O how we drift, drift, drift about,
When once we give away to doubt:
Like Noah's dove we restless fly,
No sun, no star to light our sky.

The mind of man can never rest
Till Truth is found and fills his breast.
Truth is to man as bread, as breath;
Without it, is a living death.

Where shall we find the Truth, O Lord,
Unless we find it in thy Word?
Can Science teach us other things,
And put new feathers in our wings?

True Science, truly understood,
Leads straight to God and to the good;
But skeptic heart will never find
The Truth in Science or God's mind.

Who has firm faith in God the good
And in our human brotherhood,
Will find God in his humble breast:
In him is everlasting rest.

DEDICATION OF GRACE CHURCH, WINSTON-SALEM

"Bishop Denny, we present to you this house to be set apart from all unhallowed or common uses, for the worship of Almighty God."

These words spoken by the officers of Grace church, Winston-Salem, near the close of the dedicatory services last Sunday morning, with the ceremonies immediately folowing, marked the climax of an occasion of rare inspiration and spiritual fervor for the large congregation present to witness the dedication.

The beautiful and spacious church edifice, now free from indebtedness, was at that time formally set apart for divine worship. When Bishop Collins Denny arose to preach he was confronted by a concourse of people who filled the auditorium completely and overflowed into the wings of the building. He was at his best, speaking with fervor and versatility which gave evidence of deep reflection and broad conviction. The sermon abounded with strong utterances which fully sustained the bishop's reputation as a powerful expounder of the Word of God. No attempt will be made to give a synopsis of the sermon, for the space at our disposal would not admit of more than the briefest analysis of it. The sermon was deftly woven about the character of Mary Magdalene and the resurrection story recorded in the twentieth chapter of St. John.

With the bishop on the platform and participating in the services were Rev. W. A. Newell, presiding elder of the district, Rev. J. P. Hipps, pastor of the church, and Revs. J. H. Barnhardt of Greensboro and J. S. Hiatt of Winston-Salem, former pastors.

Grace church has had a useful and successful career. Established in the late nineties and struggling through the first years of isolation, it has brilliantly demonstrated the possibility of the perseverance of the saints, even for Methodists, until today it has come into a place of influence and power in the ranks of Twin-City Methodism. When the period of extension came to this church several years ago on account of transportation and other general developments in the esatern section of the city, the old building was found inadequate, and this heroic band under the leadership of their then pastor, Rev. J. S. Hiatt, accepted the challenge of necessity laid upon them, and bravely enterprised and built the handsome church house which has just been dedicated. The final indebtedness was liquidated some time last year under the pastorate of Rev. E. E. Williamson, but not until now had the arrangements been made for the formal dedication.

We sincerely congratulate Pastor J. P. Hipps and his people upon the successful culmination of an enterprise which puts them in a position to grapple with the ever increasing duties of a modern congregation with the advantage of a modern church equipment.

FRUITS OF THE CENTENARY

In the issue of March 25, 1924, of the World News of the Bureau of Specials of the Board of Missions, is an item that will be of interest to the readers of the North Carolina Christian Advocate. It is as follows:

Chief of Police Joins the Church.

For many years we have had a church in Sungkiang, China, called in English, McLain. Among the Centenary asking was one for a new building for this congregation, the full amount of which was assumed by Central church, Asheville, N. C., as one of its Centenary specials. On February 24 the substantial new church home was dedicated, and in reporting on it Rev. W. B. Burke, missionary in charge, says: "Yesterday was a great day for us. We had a big crowd at our meeting. Quite a number of friends came down from Shanghai. Gen. Ho Feng. Lin, military governor for Sungkiang and Shanghai, presented us with a beautiful scroll and also sent a representative. The magistrate sent the chief of police as his representative. All classes were present in our audience. The auditorium, which takes up all of the second floor, is a beautiful one, and best of all the acoustics are good. It will seat comfortably five hundred people. The lower floor is divided into rooms in which we expect to do institutional work. We do not have the name of an institutional church, but we already have some such features and from now one we hope to branch out and do still more aggressive work. Our new church was dedicated on Sunday morning, and after the service the chief of police, Mr. Dzung, was baptized and received into the church. He is the best official that we have ever had down here. We thought his reception into the church was quite an appropriate part of the dedication."

Another item in the same issue will be of interest because the pastor of the Central Methodist church in Kobe, Rev. Z. Hinohara, is so favorably known in North Carolina.

The Handsomest Church in Japan.

It is the Central Methodist in Kobe, and this is the opinion of Rev. W. K. Matthews, missionary, expressed in a letter of February 27th: "On Feruary 17th the Central Methodist church in Kobe, built in part by funds from Lynchburg, Va., was dedicated. It is the handsomest and, I think, the largest and best church building in Japan. Its location is particularly fortunate. It is situated in the midst of the best government buildings in the city, and in the finest residential sections. Its lofty tower surmounted by a cross can be seen day or night from many parts of the city and from out in the bay. Last Sunday the Laconia, a great ocean liner with seven hundred tourists on a trip around the world, was in port. The pastor of Central church, Rev. Z. Hinohara, arranged a service there for these tourists on Sunday afternoon, with an address by Dr. T. H. Haden of our mission. It is a live church today, as it has been since its organization by the Lambuths years ago. At the dedication the first member, baptized by Dr. J. W. Lambuth, was present and made an address."

R. M. Courtney, Cent. Field Sec.

THOUGHTS ABOUT YOUTH

By Rev. A. L. Lucas.

There is no greater mistake than to suppose that youth is necessarily the choice period, the green spot in life. To some it has not even the buoyancy and light-heartedness which is its ordinary portion. To not a few, cares and trials come while the frame is yet in its fresh vigor, and the years are sparkling with their first bold, lookout on the world. To almost all, youth is a power which hurries them to its goal; the young heart is "hot and restless"; it will not take time to appreciate its treasures; it will not be satisfied with its possession; it is full of uncertan desires, and passionate impulses; it is grasping and striving after a vague, uncomprehended good, an airy or ornate ideal; it is troubled with its ignorance of its own destiny, its unresolved will, its undeveloped circumstances. Youth is not often the cycle of peace. Do not fear, then, young people, to leave behind you the gaily-jested-over or mincingly-mentioned epoch of your teens. Do not dread growing graver or even stouter. With ripe manhood and womanhood, and the still, mellow decline of life ,are won, and often and often only then won, rest, power, wisdom, content. There may be a great garner in store for your future; there will be an abundant harvest if you will but sow in grace. It is a half pagan and wholly untrue notion to associate all blessedness of existence with rash, hardy, crude youth. Fight the fight, and run the race, and the older you grow the more royally you will prove the conqueror, and the grander will prove your prize.

But the important question now is, how to employ this youth so as to make of its notes some of the sweetest melody which began in the cradle, and which, if not drowned in the clang and discord of idol music and devil worship, should swell until it joins the chorus of the skies. The writer supposes himself speaking to those who are unstable, imperfect, as he is; but who are in earnest, as youth can be in earnest, about Christianity and their duty; who would consider their lessons and practice their calling humbly, modestly, preseveringly to the end. He is aware from experience that not a tithe of youth of a contrary spirit would listen to him, even from curiosity; and they do not consequently come within the scope of his argument. Only to them he would say, once and for all, solemnly, wistfully and affectionately, it is a piteous sentence which they are preparing to pass on themselves to refuse to come to the Christ for light.

Idleness, disobedience, and rebellion unless great mercy itnerposes, must sow the wind to reap the whirlwind. "I do not know what I shall do with myself after I leave school," says many a youth, doubtfully and regretfully. They need not be ashamed of the difficulty; this is a problem of the present day. How to train the youth, to gather up and employ their energies consistent with dependence and their dignity, are considerations engaging a host of the great thinkers of this age. But while thoughtful men are pondering the questions of youth I desire to offer a remedy that will cure all the ills if only applied. Let youth while conflicting opinions are at work, think more of their duties than their rights.

NEW HOPE CHURCH DEDICATED

Last Sunday was dedication day of New Hope church on the Davidson circuit, of which Rev. R. F. Honeycutt is the hustling and popular pastor.

The remainder of the debt had been paid off this year, the new pews were in place, superior pulpit furnishings, the gift of an individual whose name is not allowed to appear, and a beautiful carpet on pulpit floor and in the aisles made all things ready for the dedicatory ceremonies.

The people gave the day, and it was a joyous day, to the dedication of their new church. At 11 o'clock the editor of the Advocate delivered the sermon. The morning services were followed by dinner in the church yard, where a long table had been erected for the occasion. At 3 o'clock Bishop Denny, who at 11 o'clock had dedicated Grace church, Winston-Salem, preached the sermon and set apart New Hope church from all unhallowed uses and for the worship of Almighty God.

This is the home church of Rev. O. P. Ader, who had returned for the occasion and took part in the exercises. His father for many, many years was superintendent of the Sunday school. Rev. W. A. Newell, the presiding elder, and Rev. J. A. J. Farrington of Winston-Salem, and Rev. J. A. Sharpe of Albemarle were present for the dedicatory services. Brother Honeycutt was happy at the completion of this task and expects to begin in a few days to enlarge and otherwise improve the parsonage. He is in great favor on the Davidson charge.

"MR. WESLEY HAS THE FLOOR"

"The editor recently invited a number of men in the territory of the 'Northwestern' to give reply to the following question: 'If John Wesley were given three minutes to address the general conference at Springfield, what in your judgment would be the burden of his remarks?'"

The answers to the foregoing question as published in the Northwestern Christian Advocate are not instructive in that they throw any light upon Mr. Wesley's opinions as they would apply to present day problems, but they do offer a fine exhibit of the opinions of those men who write the answers. Each man while attempting to interpret John Wesley gives an exhibition of his own ideas and opinions which seem to be of first importance.

A DAY AT DISTRICT CONFERENCE

(Continued from page two.)

to represent the Christian Education Movement, made a telling speech. Prof. C. L. Hornaday, president of Davenport College, spoke impressively of the success and needs of Davenport. Prof. Allen, state superintendent of public instruction, being present was called upon and the state superintendent spoke briefly, emphasizing the need of church schools in conjunction with state schools. President M. T. Hinshaw presented the claims of Rutherford College, and the afternoon session closed with an address by Prof. O. V. Woosley upon the cause that lies so near his heart—the Sunday school.

Next Sunday, by appointment of the presiding elder, is Advocate Day on the Marion district, to be followed by a canvass of every congregation. Spindale charge, O. L. Simpson pastor, reports that the Advocate will go into all the homes of that charge. R. C. Goforth, who is district leader in this campaign, is pressing the work with all his might. The presiding elder on the conference floor asked the local preachers among other things whether they read the Advocate. The paper is already widely circulated in the district and the pastors and other friends expect to extend the circulation.

Rev. W. E. Poovey as host of the conference was among us as one who joyously and effectively served his visitors. He is happy over the assurance that work in a few days is to begin on the splendid new Sunday school building that his people are going to erect. And the members of the congregation measured up in all respects to the high standard set by their pastor in the art of entertainment.

GOOD PROGRESS ON WEBSTER CIRCUIT

We have organized two new Epworth Leagues on this work and think we will have more on the map before long.

The work is coming along nicely. We have built a pastor's study to the church here at Webster and added some improvements to the parsonage property.

We have two new church buildings to dedicate soon. We have the best new church building at East La Part that I ever saw in a lumbering town.

We are planning to start a revival at Webster on Easter Sunday night. Pray for a refilling of the members with the Holy Spirit and a great ingathering from the ranks of sin.

Chas. S. Plyler.

SMITH CHAPEL, MOUNT OLIVE CIRCUIT

On Sunday morning, March 9, at 11 o'clock our pastor, Rev. K. S. L. Cooke, assisted by Rev. Norris Greer, an evangelist of the North Kansas conference, began a series of meetings which continued for 18 days, during which time there were 102 professions and reclamations.

It can truly be said that there was a fine spirit of of co-operation throughout the entire community. The committee on entertainment did their part in making the meeting a success; as also did the committee on publicity, assisted by the pastor, trying to keep before the public the hours for service each day and subjects to be used. Special mention might be made of the splendid help the pianist gave.

An important feature was the interest and untiring efforts manifested by Brother Cooke in trying to win souls to Christ. The singing led by Brother Cooke was an inspiration to all.

The community as a whole, I am sure, feels that it has been greatly benefitted through and by these services. Fifty were received into the church as a result of the campaign of this number 33 were grown people and 24 were parents.

Rev. Mr. Greer preaches a whole gospel to the whole people and lives in such a way that the Lord can bless his efforts and answer prayer.

A great future confronts us as a church and we hope by the help of the Lord to be what He would have His church be in our great community.

Reporter.

THE VIRTUOUS WOMAN

The virtuous woman? Where is she? She is here in the land—hundreds, yea, thousands of them! If you will listen to the cynical teaching of the goods-box-whittling philosopher he will tell you that the whole world is going to the devil on a toboggan-slide at the rate of two hundred miles per hour. And that virtue, purity, and modesty are terms of the past; that all women are licentious and bad. If that good-for-nothing-hell-tainted skeptical specimen of the dark shades of doubt had his way his philosophy no doubt would be true. Did you ever notice that what a man generally looks for in others usually turns out to be his special traits? If he has a cheerful and sunny soul, he can see the birds flitting, hear the bees humming, and see the golden sunbeams along his pathway. If he is of the cloudy and disgruntled disposition, he will see the storm clouds before they appear, or where there is none—he will see the bad side of everybody and everything.

True, there are some women that have hardly sense enough to "come in when it rains,' 'or decent enough to feed a Poland China pig. They were begotten of the devil, conceived in sin, and born an heir of hell!

The woman who cares not for her virtue or regards not decency, who uses coarse language and rough jokes is a menace to society, a corruption to a community, and would pull down our flags of liberty, burn the Bible and destroy the morals of the land. The aroma of her sweet perfumes are turned to an unpleasant and filthy odor in the nostrils of decent people. Her eyes glow with the fire of hatred, her movements are the movements of a serpent, her voice is the hiss of a viper, and in her bosom lies the heart of a beast.

But turn! My friends, O turn! Right about, face! and behold the beauty of the clean, upright and pure-minded woman! There is nothing this side the gates of heaven, no creature minus angelic wings more beautiful and pure than the clean, pure-minded, upright, Christian woman. She is a heroine of the land! She is the mother of the brave! The daughter of liberty and the founder of our flag. We uncover our heads at the approach of her. We turn for a last look as she goes out of sight. Her hair gleams in the golden sunlight, her eyes reflect the glow of a radiant soul. They sparkle like the stars at night they are diamonds placed in a setting of pearl. Her cheeks have the glow of a half-blown rose placed in a garden of lilies. Her lips are like the wholesome cherry, and her smile is a radiant sunbeam. Her feet walks in the path of rectitude, and her upright figure, like the statue of liberty, holds in her hand the lamp of virtue. Her heart is the heart of the fawn, her voice that of the dove, and she radiates love and truth wherever she goes. Oh, daughter of God! Oh, sister of kings, we salute you! Yes, we have them both. May God bless and protect the virtuous, lift up and redeem the fallen, and raise up generations of the pure in heart. "Their price is far above rubies and diamonds, and more to be desired than gold."

Chas. S. Plyler.

DRAPER

Our annual revival came to a sudden close Sunday, March 30, after having continued only one week. Bro. J. S. Hiatt, who was doing the preaching for us, was unexpectedly called home on account of the sudden illness of his child. Although we had intended continuing for at least another week, the services were a wonderful success. Brother Hiatt endeared himself to our people. At first an epidemic of measles in our town interfered somewhat with attendance, but by Sunday evening many were turned away for lack of room. Fourteen were added to the church, several of whom are heads of families.

Since being made a station last conference our church has put on new life. The Sunday school enrollment has increased from 250 to 440, the salary is now more than that paid last year by the charge (Draper and Mt. Carmel) plus the appropriation, and is being paid monthly. The presiding elder's and conference claims are paid quarterly. The officials handle the affairs of the church in a business-like way. Pounded? Yes!

W. R. Jenkins, P. C.

THE LITTLE CHURCH AROUND THE CORNER

By W. S. Surratt.

In the March issue of the American Magazine there appeared an interesting article regarding the famous "Little Church Around the Corner" and is titled "Why This Little Church Has a Million Friends."

We would that every minister and church member in America might read this article, place it in easy reach in the home, read it again and again until they catch the vision of a church wholly consecrated to humanity and then resolve to follow out that vision in his own church and life.

Were this to be done it would not be long until it would not be necessary to go among the clamor and noise of New York City to find a church with great hosts of friends.

This beloved church has friends because it is itself friendly. Always and ever the hand of welcome is extended to mankind with all his trials, his joys, his heartbreaks and his rejoicings.

When this little church was founded by Dr. George H. Houghton 'way back in 1848 it started out with no better opportunity for service than did any other church in the great city, or in face any church anywhere.

But it was dedicated to human service and it gave of that service. It was built as a soul-saving station and thousands of souls, buffeted on the sea of life, have found rest and repose within its quiet walls.

The story in the American refers to the instance from which the church got its name. Joe Jefferson, the great actor of "Rip Van Winkle" fame, went to the rector of a fashionable church on Madison avenue asking for the reading of the funeral service of a fellow actor who had just died.

This rector on account of Jefferson's friend having been an actor refused to officiate and referred Mr. Jefferson to "a little church around the corner that did such things," whereupon Jefferson replied, "then God bless the little church around the corner."

That may have been but a passing prayer, but it has been answered many hundred times over. God has blessed it because it has been a blessing to thousands of the children of men.

In this age of madness and hate there are too many Madison avenue churches and too few little churches around the corners. Wrecked humanity seeks a haven in the sol-called church of God, but unless it measures up to the ideas of the modern church, it is sent to the little church around the corner—and often it fails to find it even there.

We are not attacking the church. It is the greatest institution in the world and made up of the finest people in the world, but far too many of our churches have lost their vision and slipped back into the cold formality of selfish devotion and each member seems to be interested only in his own personal salvation.

Pride has literally taken hold of the majority of the churches and the very element of society that most needs the services of the church finds only a cold reception awaiting them when they enter its thresholds.

The little church around the corner is a place of refuge where the vile, the discouraged, the sin-sick, the lonely and happy alike can go and always find a listening ear, a sympathizing heart and a helping hand and they start out with a renewed and sweeter vision of life.

It matters not who you are or what your condition in life may be, you are welcome. Why should not every church be such a church? Our idea is that the church is for that very purpose. If there were no fallen humanity the church would not be needed.

Again we would suggest that ministers and lay members get the story and read it in the American, grasp the vision, follow it and make it a reality.

This done in the right spirit, every church will have many friends and discouraged men and women who have been salvaged from human wreckage will gladly say: "God bless the little church around the corner." And that church will be your church.

LINES TO MRS. L. M. POTTS

(Oldest member of Biltmore church.)

She's a dear, lovely old lady,
With her locks of silver white;
With her voice so sweet and gentle,
She is still a shining light.

Her life's been spared for others;
She's lifted many a care,
By giving words of comfort
And offering up a prayer.

And in the evening of her life
We want to make her glad;
For when God calls her to Him
We'll every one be sad.

—Miss Maude Gatling.

MAYLO CHURCH, SHELBY DISTRICT

This is one of the two church buildings built by the Ranlo congregation last year.

When I came to this work a year and a half ago I found the good people worshipping in the public school building. It did not take long to see that there were a number of loyal Methodist here, and that they were ready to put their shoulder to the wheel and push to the front anything that would be for the good of the kingdom of God.

In order that we might be able to do our work in a more systematic way we realized the need of a church building. A meeting of the official board was called, and the proposition of building was discussed. It did not take long to decide that we must build in order to take care of Methodism in this community. After this question was settled there was another one that was not so easy to decide, and that was the question of building one church or two. After much prayer and consideration, it was finally decided that the wise and best thing to do was to build two. A building committee for the Smyre village and one for the Ranlo village were appointed. Both committees got busy and soon the two buildings were under construction. The Smyre church was finished first. It was built at a cost of $13,000, and was done before last conference. It is a thoroughly modern church, with nine Sunday school rooms, and an auditorium with a seating capacity of five hundred; two of the Sunday school rooms open directly into the main auditorium.

This church with Brother Marshall Dilling as Sunday school superintendent, and R. M. Hauss as pastor, supported by a number of earnest workers, is making progress.

At the last annual conference the Ranlo charge was divided and I was appointed to this church, the name of which is Maylo. This church was not completed until about two months ago. It was built at a cost of $21,000. Has a seating capacity of six hundred, with ten Sunday school rooms and ladies' parlor and pastor's study. Three Sunday school rooms open directly into the main auditorium. The basement has not been finished yet, but it can be so arranged that we can have one large room or several smaller ones when completed.

This church, with Brothers B. J. Dobbins as Sunday school superintendent, J. A. McFalls, chairman of the board of stewards, J. Lee Langston, treasurer, Z. G. Holtzclaw, choir director, and a number of others who stick to the work like a cuckleburr to a cow's tail is growing. We are encouraged with the good attendance.

To fully appreciate this church, it is necessary for you to know the financial burden under which the church is struggling, and you can only know this by experience The church has resolved to do this thing only in the name of our blessed Saviour, knowing that we cannot do it alone. The men whose names appear above are men who believe it can be done. I have nothing to boast of that I have done, but wish to say that I am as happy in my work here as I have ever been in any field in which I have labored. When my heart is heavy, and I can not see the way to put over some financial matter, I just tell it to the Ladies' Aid Society, and the way is soon open. I have never been associated with an Aid Society just like we have here. It is an inspiration to meet with them.

R. L. Forbis, P. C.

P. S.—If you, dear reader, want to help some church in a financial way, and be assured that your help is really needed and appreciated, then send a check to R. L. Forbis, Gastonia, N. C., in favor of J. Lee Langston, Treas., and you will receive four fold in the blessings of the Lord.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

Western North Carolina Conference

OUR ANNUAL MEETING

Already the minds of our missionary workers of the Western North Carolina conference are turning with eager interest towards Statesville, where our annual reunion will be held April 29-May 2. As the time is drawing near, and our kind entertainers will have many hospitable plans to put into effect, we urge all the auxiliaries to elect as early as possible their delegates, and to send promptly all names of representatives to the chairman of the entertainment committee, Mrs. J. L. Sloan, Box 106, Statesville, N. C.

Mrs. Lucy H. Robertson, Pres.
Mrs. H. A. Dunham, Cor. Sec.

The above notice was unavoidably too late for the woman's page last week. The editor very kindly gave it other space, but fearing it may have been overlooked by some of our interested missionary women, I am giving it prominence this week, which its importance justifies. Let each auxiliary be careful to follow the instructions herein given, for they come from headquarters.—Ed.

TO CONFERENCE OFFICERS AND DISTRICT SECRETARIES

My Dear Sisters:

I am very anxious to get the minutes of our annual meeting published at the very earliest possible moment after the close of the meeting at Statesville, and in order to do so, must have the co-operation of the conference officers and district secretaries. May I ask that each of you have a type written copy of your report made and hand to me as soon as it is read? I ask this as a personal favor and will appreciate your compliance with this request, which means so much toward the early issuance of the minutes.

Mrs. W. R. Harris,
Recording Secretary.

KREAN CHRISTIANS AID RETIRED PREACHERS

The Korea annual conference of the Methodist Episcopal Church, South, has given $10,000 to the fund now being raised by that denomination for the support of its retired ministers. 2 Cor. 8:2.

LENOIR

Circle No. 2 of the Woman's Missionary Society of the Methodist church gave a measuring party Thursday from 3 to 6 and from 7:30 to 9:30, when it entertained at a floating reception at the home of Mrs. W. F. Luther. The front part of the house was thrown en suite, and the home was beautiful with its decorations of jonquils and baskets of pink rosebuds. The guests were met at the door by Mrs. R. C. Powell, who invited them in to be measured by Mesdames E. A. Poe and C. H. Heffner. The guests then passed down the receiving line, composed of Mrs. W. F. Luther, acting hostess, Mrs. W. C. Brannon, circle captain, and Mrs. M. M. Courtney, president of the Woman's Missionary Society. Mrs. A. V. Miller then invited each guest to register. Throughout the afternoon games and contests were enjoyed. Mrs. L. H. Tuttle and Mrs. S. F. Puett invited them into the dining room, where they were served delightful cream and cake by a group of young girls. Mesdames P. W. Tucker and R. C. Powell had arranged a very delightful program for the afternoon.

From 7:30 to 9:30 the young people were entertained. They were greeted by Mrs. Luther and Mrs. Brannon. Misses Treva Hedrick and Patty Matheson directed the guests to the cloakroom, then games and contests were played. A short program was given at this time also; Miss Ada Farthing gave several vocal and piano solos, and Miss Louise Todd also rendered several piano solos.

Misses Patty Matheson, Treva Hedrick, Marjorie Shell, Royster Parker and Routh Todd served refreshments of cream and cake.

A large number of young people called during the two hours.

My Dear Young People:

When I wrote you two weeks ago I could not tell you definitely just what our plans would be for the annual meeting.

It take this means of telling you we are planning to have Young People's Day on Thursday, May 1. I trust that if you haven't already elected your delegate you will do so at once, and if there are any of you who cannot attend the entire meeting, be sure and plan to be there for Thursday.

All the work pertaining to the Young People will be taken up Thursday morning, the nat the noon hour we will have a Y. P. banquet given by the Y. P. Society of Statesville, at which time we will have songs, yells, toasts, and speeches that are especially interesting to young people, and as a climax for the day the Y. P. of Statesville will give a pageant in the evening, after which the Ribbon Fliers will be warded to those attaining the Honor Roll.

Now I feel sure with all these good things in store every society will want a representative there, so do not let anything interfere with your plans for May 1, and let us help to make this the very best meeting we have ever had in this great work.

Mrs. C. C. Weaver,
Supt. Y. P. Work.

"WHICH?" EXCELLENT LITTLE ENTERTAINMENT

"Which?" is a tiny story of twelve pages brought out by the Woman's National Committee for Law Enforcement. It is another Lady and the Tiger. The Lady is a prohibitionist, but the reader has to decide for herself what the Tiger is. Every one writes the answer which is the ending of the story, and a prize is offered for the best ending. The object of the little story is to make Americans think about law enforcement. The author of the story is none other than Mrs. Tilton. Copies of this story may be for ten cents each by writing the Woman's National Committee on Law Enforcement, 302 Ford Building, Boston, Mass.

COPY OF MEMORIAL NUMBER OF MISSIONARY VOICE FREE

Those who desire additional material for the Bennett Memorial program, to be given during the second quarter, may secure one copy of the Memorial number of the Missionary Voice published in October, 1923. As there is only a limited number of this issue on hand, only one copy can be sent each auxiliary that desires it. Write Literature Headquarters, 520 Lambuth Building, Nashville, Tenn., for copy.

NEW LITERATURE ON BENNETT MEMORIAL

There has just come from the press additional literature that can be used in connection with the Bennett Memorial program in the second quarter. The following can be secured free of charge at Literature Headquarters, Lambuth Building, Nashville, Tenn.: "Miss Bell H. Bennett, A Woman of Prayer." Mrs. R. W. MacDonell.

"Maxims of Prayer." Dr. A. T. Pierson.

"Belle H. Bennett Prayer League."

"SAVE AMERICA" HAVING GOOD SALE AT CONFERENCES

Two hundred copies of "Save America" were sent to the meeting of the North Alabama conference. Every copy was sold and orders were taken for additional copies. If every conference were as successful as the North Alabama, the cause of law enforcement would be wonderfully advanced.

North Carolina Conference

ANNOUNCING THE WOMAN'S MISSIONARY CONFERENCE OF THE N. C. CONFERENCE

The annual meeting of the Woman's Missionary Society will be held in Goldsboro May 13-16.

It is urgently requested that the auxiliaries elect their delegates and send in the names with the luncheon dollar at the earliest possible date to Mrs. B. G. Thompson, 604 E. Ash St., Goldsboro, N. C.

IN MEMORIAM

The Woman's Missionary Society of the Fremont Methodist church wishes to pay loving tribute to the memory of its oldest and much beloved member, Mrs. G. D. Best, who passed away on January 14, 1924, in the following memoir:

For weeks the death angel had hovered about her bedside, waiting to claim her spirit and bear it to the eternal beyond. She recognized his presence, but death's mystic stream held no alarming shadows, for she knew her Pilot.

Mrs. Best was a faithful and loyal member of the church and Missionary Society for many years. She was a sweet-spirited, consecrated Christian woman and a devoted wife, whose chief pleasure in life was to minister to her family. Since it has been the will of the heavenly Father to call her from this life to the life more abundant, resolved:

That we bow in humble submission to His will; that our hearts are saddened by her passing, but we feel that our loss is her gain.

That we extend to the family to whom she gave unselfish and untiring devotion our heartfelt sympathy.

That this memoir be recorded in the minutes of the society and copies sent to the family, the N. C. Christian Advocate and the Fremont Messenger.

Mrs. C. C. Aycock,
Mrs. C. D. Hooks,
Mrs. J. L. Hare,
Committee.

COUNCIL

The fourteenth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Tampa, Florida, April 9-16.

Council has home mission work there under Mrs. J. D. McCoy, administrative secretary of the Gulf States and Atlantic Division, among the Cubans.

"Wolff Settlement" is located in Ybor City, a part of the incorporation of the city of Tampa. Cigar making is the supporting industry of the population. There are four full time workers employed, and the institution is in full contact with the people among whom it is located. Mothers' clubs, activities for boys and girls, a large kindergarten and a very full day nursery are included in the regular program, while all the women workers are active in the nearby church as stewards, Sunday school teachers, Epworth League workers and in the missionary society. The plant is valued at $15,000, and $5,577.94 is appropriated for maintenance. The missionary women of the Florida conference have raised funds during the current year for completely renovating the building in the interior, so that it is one of the most attractive settlements in the connection.

Rosa Valdes Settlement is located in West Tampa, an incorporated town adjacent to the American city of Tampa. As is the case with all the Cuban work, the chief employment of the people is cigar making. The plant is new, well planned, built from Centenary money, and has good community contacts. Four workers are employed. There has been opened during 1922 a night school for working boys and girls in which there has been an average attendance of fifty with an enrollment of sixty-two. The Florida conference ladies have given valuable financial aid to this work. The usual clubs and classes, a prosperous kindergarten, and a full day nursery are conducted. The plant is valued at $38,000. The appropriation is $4,406 exclusive of fees.

Urban Bird Clinic is located within a few minutes' walk of Wolff Settlement. A competent nurse is charge. The City Mission Board of Tampa assists in financing the clinic to a large extent. The property is owned by the Home Department, General Board, and the City Mission Board has contributed a large part of the repair funds as well as of the equipment. The clinic serves not only the Cuban and Italian population of Ybor City, but the nurse in charge visits and holds one clinic in West Tampa for the Rosa Valdes Community. The total number of patients treated in 1922 was 2130. The Woman's Work appropriates $900 for the nurse's salary.

Ruth Hargrove Settlement and School employs three workers and is in a population of Cuban people variously estimated as ranging from ten to fifteen thousand. The day school housed in a neat two-room building adjacent to the Community House, enrolled 73 pupils. Two of the workers teach in the schools, while the head resident is engaged in neighborhood duties. All of the workers are active as stewards, Epworth League officials, in Sunday school work, etc. There is a small night school, a very well equipped playground, and the plant is in a good state of repair. It is valued at $8,250; $3,300 is appropriated for maintenance. (This plant is at Key West, Fla.)—From the Thirteenth Annual Report of the Woman's Missionary Council.

The Council meetings will be held in Hyde Park Methodist church, with programs promising great interest. Among those who will make addresses are:

Dr. J. L. Cuninggim, president Scarritt College for Christian Workers.

Dr. Ivan Lee Holt, lecturer, author, pastor St. John's church, St. Louis.

Bishop W. N. Ainsworth, Bishop W. B. Beauchamp and Miss Daisy Davies.

Mrs. Charles Marion Early, president, and Mrs. Harvey Boney, corresponding secretary of the Woman's Missionary Society of the N. C. conference, are members of Council, and, accompanied by Mrs. J. LeGrand Everett, conference superintendent of study and publicity, visitor, will leave Monday, April 7th, over the A. C. L. for Tampa, reaching there in the evening of the 8th.

CREDIT GIVEN ON MISSION STUDY

If "Save America" is used as a study course in your auxiliary, Mrs. Hume R. Steele, Council superintendent of mission study, announces that credit will be given. Here is an opportunity for every auxiliary in Southern Methodism to further the cause of temperance.—Council Bulletin of Missionary News.

Order the Council Bulletin now, price 25 cents, from Literature Headquarters, Lambuth Building, Nashville, Tenn.

There was a young man named Herbert
Who was very fond of iced sherbet.
At a Kappa Sigma ball
He drank it all;
At the grave they played a tune from Schubert.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

WILSON CONFERENCE GREAT

Great was the Conference-wide Sunday School Conference at Wilson April 1-2-3. Leastwise such was the concensus of opinion of all who took occasion to express themselves, and they were legion. Persons who have attended numerous Sunday school gatherings and had part in the programs expressed the conviction that this meeting was the most effective they had ever attended or had anything to do with. It was a conference in the true sense of the word. The attendance was splendid, even if quite a number of delegates for whom reservations had been made did not attend. Many came as visitors, and every section of the North Carolina conference was represented.

Bishop Denny, Dr. Gilbert T. Rowe, Miss Minnie E. Kennedy, and M. W. Brabham were the chief speakers in the general sessions, and each made a splendid contribution to the program. In the sectional meetings Prof. H. E. Spence, Mr. Brabham, Miss Kennedy, Miss Keene, Miss Lucy Foreman, and the writer were the leaders, with a large number of pastors, superintendents, Wesley class workers and elementary workers taking part in the discussions. Space and time forbid a comprehensive account of the conference this week. Below, however, we give the report of the findings committee and the commitee on resolutions, which present some of the outstanding things of the conference. Other details may be given next week.

THE FINDINGS

Your committee on findings cannot report in detail the many fine things about this conference and personnel of its leadership, but we beg leave to make the following report:

We believe that the splendid results of this conference justify its continuation, for it brings before many of our workers and people much needed information about the best plans and policies of Sunday school work and the great task of the school and furnishes an energizing inspiration to those who attend to go back and do a more thorough work by making a more thorough preparation and providing more adequate equipment to do the work of the school. We therefore,

(1) Recommend its continuance so long as suitable places may be found to entertain it; and we pledge our hearty support to the conference superintendent and conference board, working with the general board, in carrying out the program of such conferences and plans and poilicies of work presented by them.

(2) We find progressive and comprehensible standard types of Sunday school work promoted by the splendid Sunday school leadership of our conference and church which we heartily endorse, and we agree to aid them in promoting this work.

(3) We find that it has been revealed here that there are many more congregations than Sunday schools and members of the church than Sunday school pupils; and we pledge our aid in getting at least as many Sunday schools organized as we have congregations and at least as many pupils enrolled as members of the church.

(4) We find that in order to put on the standard type of work promoted and recommended by our Sunday school leadership we shall have to give very careful attention to church and Sunday school architecture, and we most earnestly urge our preachers and laymen to take advantage of the expert service offered by the architectural department and furnished by our Sunday school board. The right sort of architecture is most important in carrying out effectively our program of religious training.

(5) We find that many of our schools do not promote stewardship in a purposeful, intelligent, systematic way, and we urge official boards to put the running expenses of the school in the church budget and give our schools a free hand to cultivate intelligent, systematic, purposeful and worshipful stewardship.

(6) We find that leadership training schools are being stressed and promoted in a hopeful way as never before, and we offer our fullest cooperation with our Sunday school leaders in promoting these schools and urge every preacher and Sunday school worker to take at least one course in some accredited school each year.

(7) We find that our own church offers as fine a program for the organized class and its activity as can be had, in our Wesley Bible class department which ties the class up with the church of God, and we endorse its work and urge our people to take advantage of the aid it offers.

(8) We find a very fine and effective program for intelligent religious training from the cradle roll to the adult department and the home and parent-teacher department, and we endorse and agree to promote these programs in the local church and Sunday school.

(9) We believe that our conference superintendent and elementary superintendent, our conference board under the splendid leadership of Professor Spence, and our general board with its fine consecrated leadership of expert workers, are unsurpassed and that they are offering to the church and Sunday schools of this conference a plan of worship and instruction that will or may lead each pupil to a knowledge of God's will, to a definite acceptance of Jesus Christ as personal Saviour and Lord, and the development of Christian character that is expressed in real worship, righteous living, and efficient service. We endorse this far-reaching program and pledge ourselves to honest endeavor to acquaint ourselves fully with these plans and helps offered so that the boys and girls of today may make a more useful and effective church of tomorrow.

Respectfully submitted,
J. H. Shore, Chm.
B. B. Slapghter, Sec.
Thos. McM. Grant,
Mary Knight,
M. J. Cowell.

RESOLUTIONS

To the people of Wilson for their glad welcome and uncounted efforts to make all feel that only gracious good will awaited them, we make due acknowledgements:

To the ladies for the ample luncheons so delightfully served, we extend thanks and assure them that we shall go in the strength of this meat for many days to come.

To the pastor, the choir, and the committee of this church, who have anticipated our very want, making us their debtors again and again, we give assurance of our continued gratitude.

The directors of this program and those who have had a place in the discussions from the platform and in the departmental conferences, have done their part so well that we desire to make permanent record of their contributions and to assure them that we shall be the better workers henceforth.

The press of the city has made large contributions of space and finest newspaper enterprise, all of which is duly appreciated.

Individual mention of those to whom we are beholden is precluded by the length of the list; so nothing remains but for us to indulge these generalities concerning those we enshrine in our hearts.

M. T. Plyler,
B. O. Merritt,
Committee.

Western North Carolina Conference

CREDIT STUDENTS

Out of an enrollment of 165 in the High Point - Thomasville standard training school held last week 123 credits were issued, 107 being Methodist credits and 16 Presbyterian credits. The school was a distinct success. It drew patronage from 17 Sunday schools, 14 of which were represented by credit students. The Methodist credits were distributed as follows: Wesley Memorial, High Point, 42; Old Trinity 17; Main Street, Thomasville, 15; East End, High Point, 9; First Methodist Protestant 9; Main Street, High Point, 5; Archdale 3; Hopewell 2; Mount Olivet 1; Mount Vernon 1; Highland 1; Lutheran 1; Thomasville Methodist Protestant 1.

The Methodist credits are herewith given by courses:

The Sunday School, O. V. Woosley, instructor—Rev. George R. Brown, Mrs. M. A. Carpenter, Mrs. J. A. Eshelman, Rev. A. C. Gibbs, J. C. Green, B .C. Harmon, A. H. Holton, Mrs. Fred Ingram, Chas. F. Lambeth, Tom Lambeth, W. C. Massey, Rev. E. K. McLarty, Chas. Osborne, Jr., Mrs. Horace Ragan, Rec. T. J. Rogers, R. H. Shaw, Jr., T. E. Story, Mrs. J. E. Woosley, Rev. J. R. Church, G. R. Hooper, J. E. Lambeth, W. B. Hall, Mrs. P. W. Flagge.

Principles of Teaching, Claude T. Carr, instructor—Miss Kate M. Burton, W. B. McEwen, Miss E. Vera Idol, Miss Louise Edwards, H. T. Douglas, Mrs. J. D. Brame, Mrs. Walter L. Watson, Mrs. R. C. Stuckey, Mrs. Delk Smith, Mrs. C. Matton, Miss Settle Ratcliffe, Mrs. C. H. Baker, Willis L. Welborn, S. F. Plummer, Miss Lillian Yow, Mrs. Mollie Lines, Miss Mildred Pennington, E. J. Harbison, Mrs. Z. L. Phipps, Miss Gertrude Hughes, C. J. Peace, Miss Olivia Woosley, Mrs. J. W. Austin.

Intermediate - Senior Organization and Administration, Miss Barnett Spratt, instructor—Mrs. M. P. Harrell, Mrs. E. W. Lambeth, Mrs. Lena Mann, Mrs. Arthur Marsh, Miss Leila McDowell, J. G. Pennington, Miss Margaret Perryman, Miss Troy Sapp, Mrs. H. A. Tomlinson, Miss Charlotte Watts, Miss Ruth Welborn, Miss Annie Wilson, Mrs. C. C. Walker.

Junior Orgaization and Administration, Miss Virginia Jenkins, instructor—Miss Grace Atkinson, Mrs. J. A. Alm, Mrs. W. A. Copeland, Miss Oma Gray, Miss June Gould, Miss Claudia Harbison, Miss Mary Hicks, Miss Virginia Johnson, Miss Bess Johnson, Mrs. Thurlow Kearns, Mrs. W. C. Massey, Miss Ethel Ogburn, Miss Frances Peace, Miss Maude Phillips, Mrs. W. F. Powell, Mrs. John Peacock. Miss Bernice Spencer, Miss Elma Winslow, Miss Annie Hendricks, Mrs. S. A. Ballard, Miss Myrtle L. Davis, Miss Nellie J. Martin, Miss Pearl M. Perry, Miss Mary Shepard, Miss Mary Wal'

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. M. S. Hiatt, Miss Susie Kirkman, Miss Claudia Lambe Mrs. Everett Marsh, Miss Pattie Newlin, Mrs. Kate Norment, Miss Beulah Norment, Mrs. R. L. Pope, Elzora Strupe, Mrs. Vann Sheetz, Mrs. Lorena Taylor, Miss Ida Winslow, Miss Josephine Wood.

Beginner Organization and Administration, Mrs. C. L. Van Noppen, instructor—Mrs. Allen Austin, Mrs. J. J. Hamlin,Mrs. Ivey Smith, Mrs. John Talbert, Miss Maggie Siceloff, Mrs. E. J. Harbison, Miss Mary Kennedy.

Be slow to accept the counsel of him who approves all you say.

WESLEY MEMORIAL

Our Sunday school people in Wesley Memorial, High Point, are bestirring themselves. In the recent standard training school held in their church 42 people did their Sunday school training work sufficiently well to receive credit, which record is the next highest of any church in the Western North Carolina conference, Main Street, Gastonia, having held the record for a year with a total number of 52 credits in a single training school. In addition to knowing better what to do our Wesley Memorial people led by Rev. E. K. McLarty and Supt. B. C. Harmon, are arranging to build a $100,000 Sunday school building adjoining their present church plant. Wesley Memorial is getting to be one of our largest and most energetic congregations.

CENTRAL, ASHEVILLE

The Sunday school office is in receipt of a well gotten up little booklet containing plans, pictures and explanation of the new building enterprise to be begun right away at Central, Asheville. On the back of a subscription card the following was written:

"The amount raised in the three hour drive Sunday afternoon is $286,561.70, with some returns still to come in. The total will easily pass $300,000."

This building enterprise is the last word in church architecture and is going to meet the most exacting needs of religious education. We are wonderfully proud of the good work done at Asheville. The next step will be the enrollment of a great number in our standard training school which is to be held there May 4-9.

LEADERS

Following are given by districts the Sunday schools which ordered Sunday School Day programs as soon as the opportunity was given. Others will order at once but these are the early birds. It will be remembered that any Sunday school in the Western North Carolina conference will be furnished Sunday School Day programs free of charge provided it will give an offering for the promotion of our Sunday school work. Each superintendent has been sent a blank for securing his programs See your superintendent and ask him if he has received his programs. These have:

Asheville District.

Mills River, Bethany, Elk Mountain—3.

Charlotte District.

Calvary, Trinity, Belmont Park, Dilworth, Pleasant Hill, Union, Mount Vernon, Icemorlee, Thrift—9.

Greensboro District.

Concord, Asheboro, Randolph, Lowes, Ebenezer, Mount Tabor, Carraway Memorial, Centenary, West Marget Street, Franklinville—10.

Marion District.

Rutherford College, Cedar Grove, Bollingers Chapel, Marion Mills, First Church Rutherfordton, Mount Hebron, Alexander, Bethlehem—8.

Mount Airy District.

Stokesdale, Mount Hermon, Stokesburg, Bethlehem—4.

North Wilkesboro District.

Ronda, Roaring River—2.

Salisbury District.

South Main Street, Landis, North Main Street, Wesley Chapel, Randalls, Cottonville, Epworth, Park Avenue—8.

Shelby District.

Cramerton, Bessemer City, Beulah, Lafayette Street, Marvin, Smyre, Holly—7.

Statesville District.

Granite Falls, Catawba, Broad Street, Davidson—4.

Waynesville District.

Maria Memorial—1.

Winston-Salem District.

Grace, Green Street, Kernersville, Lexington, Main Street—5.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

Western North Carolina Conference

GREENSBORO, WE'RE COMING TO SEE YOU!

We give you the first official announcement of our annual conference which will be held in Greensboro June 24-27. A program is being planned which we believe will be the best we have ever had. We expect Greensboro to entertain us like we were kings and queens.

Miss Sallie Carroll, our field secretary, from reports reaching our office, is getting acquainted all over the conference. I hope you are keeping behind your district secretary in making him plan for a district institute.

The last issue of the Tar Heel Leaguer was very interesting. I am wondering if the members of your chapter are subscribing for it in a way that pleases you.

We are now in the run for the finals in June. We trust your delegates will be able to stand up and speak out in high praise of the work of their chapter during this year. By beginning sufficiently early you will be able to send your delegates to the conference with a good report and all obligations met.

Remember the Africa special pledge must be paid by the first day of June to get a rating in the Standard of Efficiency chart.

We are looking forward to a great conference in June.

W. W. Edwards, Pres.

GO AHEAD, SUSIE

We may call this the age of chivalry, but sometimes we are inclined to think that often that which is termed chivalry is not the genuine article at all but simply another name for ordinary cowardice. When something a bit dangerous or unpleasant has to be done most of us are disposed to be entirely considerate of our neighbor, giving him the honor of doing it. We are reminded of a story. Little Tommy and his younger sister were going to bed together without a light. They had just reached the bottom of the stairs when Tommy, looking into the darkness, and feeling pretty shakey, turned around and asked: "Ma, is it polite for a gentleman to go before a lady when they have to walk in single file?"

"No, my son," replied the mother. "The lady should always take the lead." "I thought so," said Tommy delightedly. "Go ahead, Susie!"

Epworthians should be braver than Tommy though they should be compelled to show a little less "chivalry." If you have never sent me any news from your chapter, do it now; there's nothing dangerous about it!,

THE LEAGUE ISN'T CHEAP

Pastors and leaders in church activities' don't conclude that the league has served its purpose when it has helped you paint or furnish the parsonage or succeeded in aiding you to "marry off" a few bachelors and spinsters in your congregation. Spolshkins wanted to sell his horse some time ago, so he at last prevailed on a local dealer to come and look him over.

"That's a good horse, Mr. Jones," Sploshkins said, with great enthusiasm. "He cost me two hundred dollars, but you shall have him today for fifty." The dealer's breath was completely taken away. "Isn't that a rather a big reduction, Mr. Sploshkins?" he asked.

"Well," slowly admitted the old man, "the fact is he bolted one day and killed my poor wife, and now I've got no further use for him."

The Epworth League in your church is not figuring on "bolting" and if on any account it should happen to do such a thing, I think it is not likely to kill anybody's wife. However, if it should do al this don't sell it too cheap. It's a fine asset to your church!

MR. ELLIS TELLS HOW TO GET REPORTS

1. Keep at it and everlastingly at it. This is the only way to get results.

2. Show them the reason why it is important for them to report. Many chapters do not report because they have never realized the importance of doing so. They do not know that we need reports. Many district secretaries and assistant secretaries do not realize that it is importnat for them to send in their quarterly reports, and therefore fail to do so.

3. Use the reports you do secure. In writing to chapters use the information you have gained from their report and make suggestions for their work and comment on some of their achievements as well as their failures. Make suggestions as to how they may improve their work.

(a) Where possible issue a bulletin, each quarter summing up the reports you received. Mention the chapters reporting or the ones which failed to report. Call attention to some of the items reported. Sum up the work in your district and appeal to a district spirit. Try to get them to see that a good district report cannot be secured without the co-operation of every chapter. In the bulletin and in letters hold up the aims you have for your district.

(b) Use the conference league papears or bulletins and the league page in the conference Advocate for publishing a digest or making comments upon reports and work done. In these commend those making reports and those doing worth while work.

(c) In use of reports, never complain, abuse, or criticise, but give the facts and your aims and hopes.

4. One reason for not getting reports is the lack of good records in the local chapter. Start a campaign of good record keeping. In the district institutes, in writing letters, and in the conference paper urge good records. Explain how to keep good records. At the district institute and when visiting a local chapter, carry one or more well kept record books to show.

5. Get the personal touch as quickly as possible. Visit every chapter just as soon as you can. Nothing can take the place of the personal knowledge of your leaguers and their knowledge of you. You do not want to be known as a name, but as a person whom they know and like and want to help make district work a success. When visiting is impossible, letters will have to do the work, and we must try to secure the personal touch through them.

6. Write, write, write, then write some more, if the first writing does not get results. Make your letters different, make them personal. Sometimes it works better to use different kinds of stationery—making that add to the personal element. In asking for information, make it as easy as possible for them to answer.

7. In writing for reports, be sure you enclose a blank for their use and that your name and full address is on the blank so as to give no reason for delay. Also the date by which the report ought to be mailed should be on the blank as well as in the letter. When writing the second time, perhaps no other report blank need be sent, but when writing the third time, send another blank in case the first has been lost.

8. If one person does not answer. write another person, if you know more than one person in that chapter. Let them know how important you think this is and ask for their help in getting the report.

9. If the report does not come after reasonable time has elapsed, if possible, go after it. Maybe you have a car you can use, or some other leaguer or some member of your church has one and will take you there so you can get it in person.

10. Use the long distance telephone and the telegraph when you do not get results otherwise. Special delivery letters are also effective. A telegram sent collect will sometimes get results. You are trying to get them to see the importance of giving you a report. Use every method you can think of.

11. Once more, keep at it. Josh Billings once said: "Remember the postage stamp, my son, its usefulness consists entirely in its ability to stick to one thing till it gets there."

James Ellis.

North Carolina Conference

OUR PRESIDENT SPEAKS ABOUT MOREHEAD

As president of the League Conference, I wish to callt he attendtion of the leaguers to our Summer Assembly, which meets in Morehead City, Atlantic Hotel, June 16-21.

The program will present so many interesting names it might be difficult to decide which to give first if Dr. Brummitt's did not appear in the list. We had him last year, so we feel that the success of the assembly for this year is assured, since he is to be with us.

To give further assurance of the worth of our program, we give other names which are to appear on it: Rev. D. L. Sherertz, missionary to China, Miss Ina C. Brown from the central office, Revs. C. K. Proctor, W. A. Cade, H. A. Humble, R. H. Willis and others.

It might interest you further to know that we are adding for this summer's work a recreational director, Miss Blanche Barringer of Raleigh and a song leader, Mr. Holland R. Wilkinson of Richmond, Va. Miss Barringer will lead us into much wholesome fun and amusement. If you do not wish to have a good time you had better stay at home. Mr. Wilkinson will give our singing much spirit and real enthusiasm. He will give a course in the stewardship of song.

Don't forget "Stunt Night." On that evening of fun and amusement we hope to uncork something new and unusual. You had better be present that night to see what is going to happen.

May we urge you to elect your delegates at once and send their names to Miss Fannie E. Vann, Clinton, N. C. Do not let your league suffer by not having representatives at the Assembly. Elect your delegates at once. DO IT NOW.

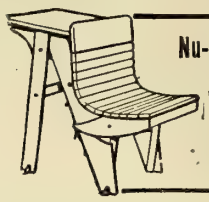
Thomas McM. Grant.

OLD BUT GROWING YOUNG

The guy that wrote about his "old gray mare ain't what she uster be" may be true for all we know. The words to that old song have grown very old, but the tune remains just as fresh as the morning glory of yesterday. However, we now sing instead "Trinity League ain't what she uster be," and she ain't what she's going to

(Continued on page fifteen)

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Games—Our girls played the Louisburg College girls recently and we beat them 35-32. Our girls played a great game. The college girls played hard and are good losers. Our boys played their first baseball game with the Raleigh high school team and beat them 8-5. Our second game was with the Durham high school and we came out of the contest 15-1 in our favor. Pattishall pitched the game of his life. Durham put three pitchers in the box to stem the tide, but to no avail. We have the best team we have ever had. A number of games have been scheduled, and we are looking forward to some interesting times.

* * * *

Gifts—The North Carolina Presbyterian Orphanage, located at Barium Springs, is the beneficiary of twenty thousand dollars. The Methodist Orphanage congratulates Barium Springs upon the good fortune that has come to her. I am trusting that more of our Methodist friends will write our orphanages in their wills. There is no better way to dispose of money or real estate than to will it to our orphanage exceptto give it to us while you are living. About the happiest man I know is the one who has given largely of his means to our Home and is now giving his personal service in the larger successes of our work. If people want to be happy, just let them go to the limits both in gifts of money and consecrated service.

* * * *

Cole—Hon. W. W. Cole, Smithfield, was not only my warm personal friend, but a friend of our Methodist Orphanage. During my four years' pastorate in Smithfield, I found him and his devoted wife real friends of the pastor and loyal members of the church. I first met Brother Cole at Trinity College, and when I was sent to Smithfield station I was happy to renew the acquaintance after having been separated for a number of years. For the past few years his health has been poor, but he maintained the same cheerful disposition as of other years. Whenever opportunity has presented itself I have made it my rule to run in to see him and let him know that I sympathized with him in his affliction. Just four days before he was called hence I was by his side for a short while, and it was a source of comfort to me that he recognized me. Of course it brought pain to my heart to see him slipping away from us so rapidly. As I attended the funeral I felt that he was at rest, for he knew Whom he had believed and was persuaded that He was able to keep that which he had committed to Him.

* * * *

Siler City-Pittsboro—The fifth Sunday found our singing class at Siler City in the morning and at Pittsboro at night. A gracious welcome was extended to the class by O. I. Hinson and J. J. Boone and members of their respective churches. Large and appreciative congregations at each place waited on this ministry of songs and readings. Mrs. Rives and members of the class are pronounced in their praise of the good people of these two churches. Everything was done to make their visit as joyous as possible. Mrs. Hinson gave the class a reception at her home in Siler City on Saturday evening, and the ladies of the Missionary Society of Pittsboro entertained the class at the hotel for supper on Sunday night. I regretted that I could not share the fine hospitality that was shown the class. My warm, personal friend, Brother W. W. Cole, was laid to rest on that day, and I was asked to assist in the burial services. This explains why I did not accompany the class. I feel deeply grateful to the friends at Pittsboro and Siler City for the liberal support they are giving our Home. I am sure that the visits of the class will prove a blessing to each community and will result in good to our Home.

* * * *

Atwater Building—The last day in March Mrs. M. A. Jenkins laid the first brick in the Atwater building which is to be erected on our campus. It was a happy hour for us who have waited and hoped so long to see some new buildings started. Before the readers get this issue of the Advocate masons will be laying brick on the new kitchen and dining hall. Within a few more weeks work will begin on another new building. We are expecting to let contract for a swimming pool within the next few days. We have the money and we want to complete it by the time the weather gets hot so our boys will have the pleasure of using it certain days and our girls other days when not used by the boys. Of course this is a private swimming pool and we can control the use of it, so that it will not be used by boys and girls at the same time. I shall have more to say about the pool later. We have really started on our big building program. Our hearts swell with gratitude to our heavenly Father for the bright prospects that are just ahead of us.

DORIS

Three years ago today,
(Be the day remembered well),
A precious baby came to us,
On earth a little while to dwell.

She was a tiny flower,
Too frail for earthly pain,
And staying only a brief space with us,
She went back to heaven again.

We loved her, oh, perhaps too well,
With her pure little angelic face,
And it seemed like 'twas more than we could bear
For her to be taken away.

But He who never makes a mistake,
In His infinite wisdom and love,
Beckoned ever so gently to our little flower
To bloom in His garden above.

Her Sister.

Experienced pianist desires to do evangelistic piano playing during the summer months. Would like engagements with some preacher who will conduct revivals all summer. If interested write R. M. Shannon, Monroe, N. C.

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

I WILL TELL IT TO YOU AND YOU CAN TELL IT TO OTHERS

There are thousands of people throughout the church eagerly waiting for news concerning the progress of the Special Effort for Superannuate Endowment. Let them watch for this page and read it every week, for it will invariably be crowded with paragraphs telling what the "boys in the trenches" are doing.

The Music of the Special Effort.

From the "Thrill of the Pinks" we are advancing to the "Joy of the Gold," as evidenced by many charges paying in full the first year's portion of their total quotas. In some cases the amounts paid are in excess of what is due the first year. Note the following:

First church, Temple, Texas, Georgetown, district, Central Texas conference: Total quota, $4,675; paid $900, and $100 on the way; Rev. J. H. Stewart is the pastor.

Gary charge, Bluefield district, Holston conference: Total quota $2,666.67; paid $533.34; Rev. W. H. Harrison is the pastor.

DeLand charge, Palatka district, Florida conference: Total quota $2,300; paid $460; Rev. O. E. Rice is the pastor.

Francis Street charge, St. Joseph district, Missouri conference: Total quota $5,000; paid $1,000; Rev. J. F. Caskey is the pastor.

Fulton charge, Mexico district, Missouri conference: Total quota $2,200; paid $440; Rev. R. C. Holliday is the pastor.

Cynthiana charge, Covington district, Kentucky conference: Total quota $2,417; paid $500; Rev. J. E. Moss is the pastor.

Heber Springs charge, Searcy district, North Arkansas conference: Total quota, $1,368; paid $453; Rev. O. C. Lloyd is the pastor.

White Avenue charge, Kansas City district, Southwest Missouri conference: Total quota $2,000; paid $400; Rev. F. E. Jenkins is the pastor.

Leitchfield charge, Elizabethtown district, Louisville conference: Total quota $1,700; paid $1,145.75; Rev. W. C. Christie is the pastor.

Central church charge, Kansas City district, Southwest Missouri conference: Total quota $6,400; total subscribed $12,155; paid $4,399.75; and the balance of the $12,155 will be paid on or before February 1, 1925. Rev. M. N. Waldrop is the pastor.

Italian Mission charge, Bessemer district, North Alabama conference: Total quota $110; paid $50; Rev. S. C. Ceravola is the pastor.

Woodbine charge, Nashville district, Tennessee conference: Total quota $2,625; paid $525; Rev. J. F. Baggett is the pastor.

New Providence and Bethel charge, Clarksville district, Tennessee conference: Total quota, $2,000; paid $508.60; Rev. J. B. Spurlock is the pastor.

Chestnut Street charge, Rockingham district, North Carolina conference: Total quota $2,718; paid $573.80; Rev. T. McN. Grant is the pastor.

Brackettville charge, Uvalde district, West Texas conference: Total quota $552; paid $127.80; Rev. W. S. Exell is the pastor.

Albertville charge, Albertville district, North Alabama conference: Total quota $2,743; paid $548.60; Rev. N. H. Abernethy is the pastor.

Epworth church charge, Norfolk district, Virginia conference: Total quota $10,000; paid $5,065.83; Rev. J. W. Moore is the pastor.

Holly Hill charge, Orangeburg district, South Carolina conference: Total quota $2,000; paid $398; Rev. J. P. Attaway is the pastor.

Dickson charge, Dickson district, Tennessee conference: Total quota quota $1,750; paid $529.20; Rev. N. Burch Tucker is the pastor.

LaFeria charge, Beeville district, West Texas conference: Total quota $642; paid $128.50; Rev. E. C. Swann is the pastor.

Chrichton charge, Charleston district, Western Virginia conference: Total quota $1,075; paid $215; Rev. W. A. O'Dell is the pastor.

King's Mountain charge, Shelby district, Western North Carolina conference: Total quota $1,635; paid $327; Rev. R. M. Hoyle is the pastor.

San Marcos charge, San Marcos district, West Texas conference: Total quota $3,450; paid $736.34; Rev. C. M. Raby is the pastor.

Carrollton Avenue charge, New Orleans district, Louisiana conference: Total quota $3,000; paid $813.93. Rev. W. L. Doss, Jr., is the pastor.

Booneville charge, Corinth district, North Mississippi conference: Total quota $2,715; paid $543; Rev. E. G. Mohler is the pastor.

Pace Memorial charge, Richmond district, Virginia conference: Total quota $3,200; paid $640; Rev. H. W. Davis is the pastor.

First Fifteen Wires Recevied Reporting Subscription Day.

(1) "Gary did not forget the Forgotten man." (Signed) Rev. W. H. Harrison, Pastor, Gary, W. Va.

(2) (Telegram from Rev. M. N. Waldrop, Central church, Kansas City. See contents as reported above.)

(3) "Park church, Hannibal, Mo., raised on subscription at 11 o'clock service $4,000, which is $700 in excess of quota." (Signed) Rev. F. R. Poage, Pastor.

(4) "Subscribed $2,545 in excess of minimum quota in seventeen minutes. More later." (Signed) Rev. W. H. Foglesong, Pastor Beckley Charge, West Virginia.

(5) "Raised $2,500 cash today." (Signed) Rev. Silas Johnson, Pastor Trinity Church, Savannah, Ga.

(6) "Assessed $424 on first year's portion. Subscribed over $900 at morning service." (Signed) Rev. Jas. L. Finch, Pastor West End Church, Lynchburg, Va.

(7) "On total quota of $1,350 subscribed at morning service $1,728." (Signed) Rev. W. F. Pleming, Chairman Special Effort Committee, Epworth M. E. Church, South, Knoxville, Tenn.

(8) "Over-subscribed quota at morning service and will get more during the week. We have never seen anything easier—it just ran itself." (Signed) Rev. Bedford Turner, Pastor Monticello Charge, Monticello, Ky.

(9) "Quota subscribed in full, plus." (Signed) Rev. Felix K. Struve, Pastor Williamstown Charge, Williamstown, Ky.

(10) "Went over by good margin at morning service." (Signed) C. F. Lambeth, Chairman Special Effort Committee, Main Street Church, Thomasville, N. C.

(11) "On minimum quota of $2,430 secured $6,200 and over $1100 in cash." (Signed) Rev. J. N. R. Score, Pastor Epworth University Church, Berkeley, Cal.

(12) "On minimum quota of $8,000, subscribed yesterday $12,000 and expect to have a total subscription of $15,000 by end of the week." (Signed) Rev. T. S. Hamilton, Pastor Johnson Memorial Church, Huntington, W. Va.

(13) "Over-subscribed amount due on quota for first year." (Signed) Rev. W. L. Myers, Pastor of Arch Street Church, Hannibal, Mo.

(14) "We are over the top on Endowment quota." (Signed) Rev. J. C. McPheeters, Pastor University Church, Tucson, Arizona.

(15) "Secured in signed subscriptions and cash $8,000, which is $1,000 in excess of quota." (Signed) Rev. S. H. C. Burgin, Pastor of Laurel Heights Church, San Antonio, Texas.

The Grand Jubilee Chorus.

From the weakest mission in the church to the greatest cathedral there seemes to be sounding a glorious note of victory. And in every instance the "going over" was attended by a wonderful spiritual blessing. I have repeatedly stated that whoever touched the Special Effort for Superannuate Endowment will touch the God of the superannuates, for God is surely in this movement. Preachers and lay members everywhere are proving the truth of those words. I believe the church will experience her greatest revival as a result of her fidelity to this sacred cause.

I rejoice in every success that has come. Especially is my heart stirred by what is being accomplished in places where the difficulties are many and great. I take off my hat and extend my hand to those of the high-steepled churches who have won in their fields, but my gratitude to those who have achieved success in circuit and mission charges cannot be expressed in words. Suffice to state, that all the heroes have not perished from the earth: Southern Methodism has a lot of them now living and working to remove from her banner the stain of neglecting her worn-out preachers.

Let the cash in hand be sent at once to the Board of Finance, Security Building, St. Louis, Mo. Remember it is Endowment money, and the board wants to invest it immediately so that it can begin earning income for the support of the Forgotten Man. When sending payments on quotas, be sure to use the book of remittance forms which was sent to the pastor.

BETHEL, ROSEBORO CIRCUIT

We finished the old year of our Missionary Society and elected new officers for the new year. We have our same president, Mrs. W. H. Herring. She is wide awake. Some time last summer she introduced the capsule plan with us, and it has worked wonders. Mrs. Herring gave us a Valentine reception the 14th of February. The capsules were made known and we have never been in a meeting where genuine good fellowship more abounded than in this one. Mrs. Herring is a most charming hostess and served delicious refreshments, consisting of a salad course and coffee. Her home was very artistically decorated in hearts and everything to remind us of Valentine. We start this year with new zeal and determination and pray God's blessings may be with us.

Mrs. Jas. M. Hall,
Supt. of Publicity.

She—O Algy, you English are so slow.

He—Er, I'm afraid I don't grasp you.

She—Yes, that's just it.—Brown Jug.

BOOK NOTICES

THE CRISIS OF CRITICISM

By Horace Mellard DuBose, D.D.

Bishop DuBose has devoted the greater part of his life to the study of doctrinal and allied questions. He is the author of "Symbols of Methodism" and other doctrinal studies. Years ago he became convinced that the higher critics were going too far in their destructive tendencies, and he has recently begun the "Aftermath Series" with a view to offsetting their conclusions and restoring confidence in a sanely conservative view of Biblical questions.

In his introduction to the series he declares that a crisis in criticism has arrived. He has called to his aid the foremost Bible scholrs in Europe and America. Price 25 cents postpaid. Coksebury Press, Publishers, Nashville, Tenn., Dallas, Tex., Richmond, Va., San Francisco, Cal.

* * * *

THE HISTORY OF THE ISRAELITISH PRIESTHOOD

By Martin Kegel, Ph.D.

Dr. Kegel is one of the foremost of the younger scholars of Germany. He is a member and minister of the Evangelical church. He was formerly student inspector in the Theological Seminary at Wittenberg, Germany, but is at present serving as student lecturer of Joachimstal Gymnasium, Templin, Germany.

Dr. Kegel is carrying on amid the distresses of the aftermath of a world war. He is a leader in the work of reconstructing the faith of his countrymen in the word of God as anciently delivered to the saints.

Price 25 cents postpaid. Cokesbury Press, Publishers, Nashville, Tenn., Dallas, Texas, Richmond, Va., San Francisco, Cal.

* * * *

THE INTEGRITY OF THE OLD TESTAMENT

By Harold M. Weiner, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, London, England.

Dr. Weiner is a "Hebrew of the Hebrews." Learned and skilled in the ancient language of his people, he has used that knowledge in the defense of the revelations made to Moses and the prophets in a way that has given him international distinction, both among Jews and Christians. Dr. Weiner is an alumnus of Camridge University. He is recognized by the British government as an authority on ancient law. As a master of German literature and philosophy he is particularly advantaged in the contests which now promise to be decisive against the destructive criticism of the Hebrew Scriptures.

Price 25 cents postpaid. Cokesbury Press, Publishers, Nashville, Tenn., Dallas, Texas, Richmond, Va., San Francisco, Cal.

* * * *

IS THE HIGHER CRITICISM SCHOLARLY?

By Robert Dick Wilson, Ph. D., D. D., Professor of Semitic Philology in Princeton Theological Seminary.

As a young man Dr. Wilson's seminary studies caused him to feel that there was a great need for a type of Biblical scholarship that was not as subjective as the teaching he had heard, but objective and thorough in dealing with facts that could be known only by exhaustive research over the entire range of ancient languages related to the Bible. It was to this task that he set himself, and no labor was too long to too tedious to overcome his zeal.

Professor Wilson has collated no less than one hundred thousand citations from ancient literature in order to get at the basic facts which, when found, shows that the critic is badly mistaken in his contentions.

Price 25 cents postpaid. Cokesbury Press, Publishers, Nashville, Tenn., Dallas, Texas, Richmond, Va., San Francisco, Cal.

OUR LITTLE FOLKS

PLAYING THE GLAD GAME

Why do you think Tom and Dorothy were running home so fast from school? They dashed into the house shouting, "Mother! Mother! The Smiths have a new automobile! The children said so and we saw it. Please can't we have one, too? Please ask Daddy to get one." But mother shook her head saying, "We cannot have an auto, children, but we can be happy without one."

"I have packed up a nice lunch and we are going to the park. Daddy will meet us there later and we will have supper under the trees." But the children did not look happy, they were spoiling their good time because they could not have the auto.

When they reached the park mother told them the story of Pollyanna, a little girl whose father was a missionary in a lonely place. Little Polly's mother had been sick a long time and at last God called her to heaven where she would never be sick any more. Poor little Polly was so lonely. Polly's father was so busy with his sermons, preaching, and visiting the poor and sick that he did not have much time to play with his little girl. But he taught her to play a game they made up and called the Glad Game. The point was always to find something about everything, no matter how hard or unpleasant, to be glad about. Playing this game brought a good deal of sunshine into Polly's lonely life, for it kept her always hunting to find something to be glad about!

Polly's father was taken sick one day and God called him to heaven, too. Then Polly was sent far away to live with an aunt she had never seen and who did not want her. But she bravely played the Glad Game even though her heart ached. She helped many who were discontented and unhappy to play her Glad Game, too; and so they found there was much to be glad and thankful for that they had never thought of before. She was like sunshine wherever she went, brightening the lives of others.

There will be many things you want and cannot have, but always remember that it is not what we have that makes us happy; but what we are, and what we do. It is those who try to do what is right, and who think about others instead of themselves who are truly happy.

Until a few years ago wine, beer and other alcoholic drinks were made and sold in our country. Alcohol is a slow poison and injures the body; enough of it taken at one time in these drinks makes one intoxicated, so he cannot walk straight, or know what he is trying to do or say. Some it makes cross and ugly so they quarrel and fight. Some men used even to beat their wives and children. Often they had such a craving or longing for these drinks that they spent all their wages buying them so their children had to go hungry and cold, and often had neither clothing nor shoes to go to school or Sunday school. Drinking beer and whiskey made men poor workers, and also lose much time from work. After a man had been drinking he often did very wicked things that he would not have done but for the beer or whiskey. So our country voted to stop the making of beer, wine and all other alcoholic drinks, so now it is against the law to buy or make them even in one's own home.

Some people think only of themselves and what they want. Instead of being glad that these drinks that made so much trouble and sorrow and suffering can no longer be made in our country, they want the law changed so they can have all the wine and beer they want. Some boys think it is smart to carry a bottle of wine or beer in their pockets and offer it to others, but instead it shows how foolish they are, how lacking in real manliness, and strength of character. If anyone asks you to take a drink of wine or beer or cider say, "No, I am loyal and true to my country. I am not a lawbreaker, I cannot take it."

Georgie Robertson.

MULES AND DONKEYS IN CHINA

Missourians are proud of the mules they raise, and the state is famous for these beasts of burden. But in China the mule comes into his own. There he is truly appreciated, and as evidence of this warm regard, we quote the following from Ellen N. LaMotte's Peking Dust.

"The mules," she says, "were enormously tall and heavy, beautiful beasts sleek with unlimited polishing and grooming. They were clad in heavy, barbaric harness mounted with huge brass buckles, and in some cases the leather was studded with jade, cornelian, and other semi-precious stones.

"Style? There's nothing on Fifth Avenue to touch it! Do you think a ten-thousand dollar automobile is handsome? It's nothing to a Peking cart with its huge sleek mule and glittering harness. Picture a Peking cart of wood of the natural color covered with a great blue hood. The owner rides inside on cushions, and on each shaft sits a servant, one to hold the reins, the other to yell and jump off and run forward to press his weight on the shaft to lessen the jar to the occupant wherever there is a bad bit of road. In front of the blue linen hood hangs a curtain, and the two side windows are also carefully curtained with screens that permit the occupant to see out but not to be seen. The longer the axle, the farther projects beyond the hub of the wheel, the higher the rank of the owner; it denotes his right to occupy the road. The rims of the wheels are spiked; big nails project all round, indicating the mandarin's right to tear up the roadway. It's all splendid and barbaric."

Travel in a mule carriage sounds interesting and semi-comfortable, but riding a-top a donkey seems to be somewhat of a hardship:

"Saddles? Not at all. You use a square seat almost as wide and unyielding as a table top. The stirrups dangle somewhere quite out of reach. Behind each donkey ran its owner, flicking his heels with a long-lashed whip, urging it to a speed likely to pitch the rider off at any minute. From time to time we dismounted and tried to walk, but it was difficult to keep pace with our galloping animals. Time was pressing. We were finally obliged to ride, becoming stiffer and sorer every minute.

"Presently I heard a sort of flumping behind me, and I turned to see E——— and her donkey lying side by side in the road motionless. Dr. R—— jumped off his animal; I rolled off mine, and we ran back to the bundles of khaki and fur lying together at full length.

"'Are you hurt?' I asked anxiously.

"'Mercy, no,' replied E——— contentedly. 'Most comfortable position I've been in all day!'"—N. Y. Christian Advocate.

MANUAL TRAINING

Oh. hammer and nails are all my joy;
I hammer my nails from morn to night.
I am an industrious carpenter boy,
And hammer and nails are my delight.

—The Youth's Companion.

HIDDEN NAMES BIBLE MEN AND WOMEN: NEW TESTAMENT

By A. C. Sherrill.

1. Watch your step, Henry.
2. Your jam especially is fine.
3. Would you rather study grammar or history?
4. Clean the carpet ere the rain comes.
5. Papa ultimately came to my rescue.
6. The condor cast one look downward.
7. Tell Rudisil, Asbury, and Connor.
8. She rode fast all night long.
9. Mrs. Irman Ryburn has moved to the city.
10. The Mississippi lately overflowed its banks.
11. The antic Leo passed our door, driving a goat.
12. Beside the path, O master, lies a deadly reptile.

Answers next week.

Hidden Names Bible Men and Women: Old Testament.

1. Give Bruno a hard bone.
2. After leaving Bethel I met the priest.
3. A dog ran through the yard.
4. Bring me a belt pin.
5. Crossing the Rapidan, I eluded my pursuers.
6. This is the best her skill can afford.
7. Our tobacco bed is green.
8. The boy stole a handy tool.
9. All had a most delightful trip.
10. Only one battle has been fought.
11. Your parasol! O Monta, it's broken.
12. Why appears that balsam so natural?
13. So sad a month I never experienced!
14. Our banana! O Minnie, it's gone!
15. Is America increasing in wealth?

Model: When I get to chap el I sha ll ring the bell.—Elisha.

Note: No name in one word, part of two or more.

Answers next week.

BIG EQUIPMENT ORDER PLACED BY SOUTHERN

Twenty-five locomotives, fifty all-steel passenger train cars, and 4,250 freight cars, costing approximately ten million dollars, have just been puchased by the Southern Railway System for delivery during the next few months.

Five Mallet engines for road service, twenty heavy switch engines, 25 coaches, five dining cars, twelve baggage-express cars, six mail-baggage cars, two full postal cars, 2,000 steel underframe box cars, 1,500 all-steel low-side gondola cars, and 750 steel underframe composite hopper cars are included in the order.

The greater part of this new equipment will be constructed at plants on the Southern's lines: the switch engines at Richmond, Va., by the American Locomotive Co.; the gondolas at Birmingham by the Chickasaw plant of the Tenessee Coal, Iron & Railroad Co.; the box cars by the American Car & Foundry Co., at East St. Louis, and the baggage, express and mail cars by the same company at Jeffersonville, Ind., just across from Louisville, Ky.

The Mallets will be built by the Baldwin Locomotive Works at Philadelphia, the coaches by the Bethlehem Shipbuilding Corp., at Wilmington, Del., the dining cars by the Pullman Company at Chicago, and the hopper cars by the Standard Steel Co. at Baltimore.

The box cars and locomotives are to be delivered by the end of May, the gondolas and hopper cars during the summer, and the passenger train cars from August to October, all in time to be in service during the peak movement of business, which usually comes in the fall.

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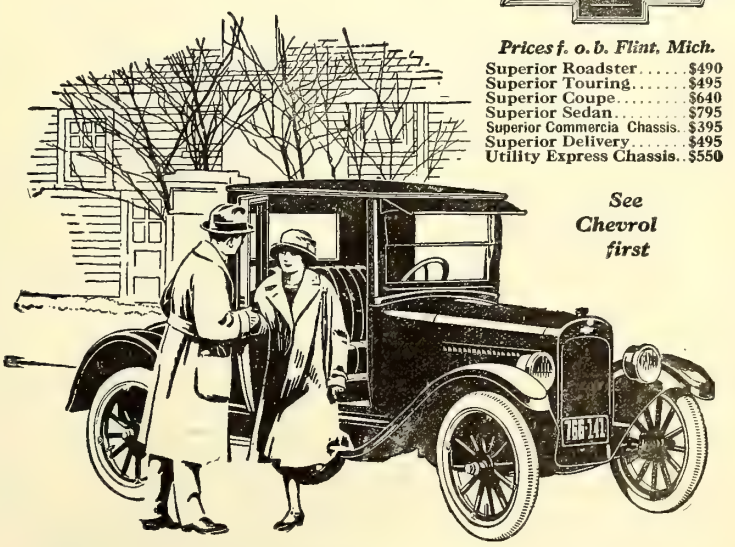
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Charlotte, at Rural Trinity....May 15-16
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

April
Fairview, Bethany, 11 12-13
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

April
Dilworth, 11 13
Hawthorne Lane, night 13
Hickory Grove, 11 20
Rural Trinity, 3 20
Hawthorne Lane, 11 27
Spencer Memorial, 8 27
May
Trinity, 11 4
Seversville, 8 4
Weddington, Hebron, 11 & 3 10-11
Waxhaw, Waxhaw, 11 11
District Conference, Rural Trinity..15-16
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 19
Lilesville, Savannah, 11 20
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

April
E. Greensboro, Holt's Chapel, 11.....13
Caraway Memorial, night 13
Main St., Hight Point, 11 20
Park Place, night 20
Randolph, Ebenezer 26-27
East End, High Point, 3 27
Jamestown-Oakdale, Jamestown, ngt, 27
May
Gibsonville, Gibsonville, 11 4
Centenary, night 4
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes, 3 and 11 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Stoneville-Mayodan, Price 13
Madison, night 13
Spray, 11 20
Draper, night 20
Sandy Ridge, Sandy Ridge, 11.....26-27
Leaksville, night 27
May
Salem-Oak Grove, Salem 3
Mt. Airy Ct., Epworth 3-4
Elkin, night 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

April
Rutherford College, Friendship, 11.....11
Morganton Ct., Zion, 11 12-13
Morganton, First Church, 7:30 13
Spindale, Spindale, 11 20
Forest City, Forest City, 7:30 20
Henrietta-Caroleen, Henrietta, 11 27
Cliffside, Cliffside, 7:30 27
May
Table Rock, Fair View, 11 3
Glen Alpine, Glen Alpine, 11 4
McDowell, Bethel, 3 4
Marion Ct., Pleasant Hill, 11 10-11
Marion, First Church, 7:30 11
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25

June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

April
Warrensville Ct., Mill Creek 12-13
Creston Ct., Sutherland 19-20
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

April
Polkville, Elliott's, 11 11
Belwood, Palm Tree, 11 12-13
Cherryville Ct., Beulah, 3 13
West End, night 13
Stanley, Trinity, 11 20
Mt. Holly, night 20
Crouse, Pleasant Grove, 11 26
Cherryville, First Church, 11 27
Smyre, night 27
May
Rock Springs, Rehobeth, 11 3-4
Lincolnton, night 4
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
North Main, 11 13
Woodelaf, South River, 11 20
South Main, night 20
Salisbury Ct., Tabor, 11 26
Concord, Central, 11 7
Epworth, night 27
May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

April
Statesville, Broad St., 11 & 7:30.....13
Mooresville, Central, 11 20
Mooresville, Jones' Memorial, 3.....20
Mooresville, Broad St., 7:30 20
Statesville Ct., Bethel, 3 20
Race St., St. John's, 3.....26-27
Newton, 11 and 7:30 27-28
Troutman, 7:30 27-30
Stony Point, 7:30 4
Alexander, Marvin, 11 & 1 4
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
SECOND ROUND

April
Jonathan Station, 11 12-13
Waynesville Station, 11 13
Webster Ct., Love's Chapel, 3 3
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

April
Forsyth, Pine Grove, 11 12-13
Advance, Mocks, 3 12-13
Thomasville, Main St., 11 20
Welcome, Vernon, 3 19-20
Walkertown, Walkertown, night 20
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27
May
Trinity, Mt. Pleasant, 3 .....
Davie, Concord, 11 10-11
Burkhead, Burkhead, night 11
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

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North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Mt. Tirzah Ct., Mt. Tirzah 12-13
Carr, night 13
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

April
North Gates, Parkers 12-13
Gates, Harrells 13-14
South Camden, Wesley's Chapel....19-21
South Mills, Newlands 26-27
City Road, night 27
May
Currituck Ct., Asbury Church.....3-4

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

April
Bladen, Bethlehem 12-13
Stedman, Bethany 15
Lillington, Parker's Grove 16
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

April
Craven, Beach Grove, 11 13
Riverside, 7:30 13
Bridgeton, Broad Creek, 3:30 14
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

April
Rowland, Purvis 11
Caledonia, John's 12-13
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Kenly, Lucama 12-13
Selma, 7:30 13
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Warren Chg., Bethlehem, 11 12-13
Warrenton Chg., Warrenton, night...13
Warrenton Chg., Macon, 11 14
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

April
Chadbourn, Evergreen, a.m. 12-13
Whiteville, Whiteville, p.m. 13
Old Dock, Bethesda, a.m. 18
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Robersonville, 11 13
Ayden, night 13
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

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PREACHERS' MEETING

Preachers of upper Shelby district will meet at First Methodist church, Cherryville, April 14, at 10 a. m., for the purpose of discussing Sunday school. Let all preachers be present.

Scripture reading by Rev. J. E. B. Houser.

Prayer by Rev. John H. Green.

How to increase attendance by Rev. C. S. Kirkpatrick.

Duty of officers and teachers by Rev. R. M. Hoyle.

Round table discussion of the Sunday school work in general. Hope all preachers will be present.

A. T. Stanford, Pres.
Robt. F. Mock, Sec.

GRIFTON CIRCUIT

Perhaps a few words from this part of God's vineyard would not be out of place. We are among a good people and the work is progressing nicely. We have four splendid congregations on this work and they are all rallying to the pastor. At both Sharon and Grifton we have splendid prayer meeting started. They are largely by both old and young. The work is mostly in the hands of the young people. They do most of the leading, singing and praying. On last Thursday night about a score or more of young people led in prayer at our Grifton service. On the previous Sunday night at Sharon the prayer service was led by Miss Gladys Worthington, and it seemed like a real old-fashioned prayer meeting. Some of the strongest petitions that it has been my privilege to hear in years were offered up by the leading men of the church. "When Christians pray the devil runs, and leaves the field to Zion's sons." I feel that there is going to be revivals on this circuit this year that will surpass all previous records. At Gum Swamp the congregations were exceedingly small, numbering about fifteen or twenty at the evening worship. Now we have a full house, an organ has been installed, and they are already talking of a revival. We have only two Sunday schools on the circuit, but they are good ones. Brother R. T. Langston at Sharon is throwing his whole soul into the work, and results are visible. The one at Grifton is well under way, but is greatly hampered by inadequate facilities, but I feel that these will be overcome in time, and that this school will be in the front ranks. A splendid Easter service is being prepared by both these schools. Miss Maxine Taylor, one of our high school teachers, is rendering valuable service, also Miss Irene Robinson, with her violin, adds much to the song service.

As usual on large circuits, the pastor is kept very busy, having a large visiting list, and preaching three sermons each Sunday and assisting in two mid-week services. But we love the work, and the Lord is with us. To Him be all the praise. We claim none for our selves.

We are still being remembered very kindly by our friends, and many things are being handed to us each week by loving hands, for which we are grateful.

R. J. Lough, P. C.

TRUSTING

By Miss Ethel May Sugg.

Solomon says in Proverbs, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

A child trust its parents implicitly when quite young, but as it grows older it ceases to have that same unwavering trust as was present in younger years. How much we are like a small child when it comes to trusting God! When we first give our hearts and lives to Christ and His service we put full trust in Him, but as we grow older we wander away from Him and trust in our own personal resources and, naturally, we fail.

God does not want us to do this. He wants us to trust Him with all our hearts and at all times. Perhaps there are some who do not realize what is meant by the word trust. Trust means faith or confidence and is the bosom companion of belief. Where trust is found there belief is also.

Some of us trust Him only for the good things of life, but God is not satisfied that we only trust Him then—He wants us to trust at all times.

First, He wants us to trust Him when in need. It is true He provides all things necessary when we least deserve them, but He wants us to trust in Him for these things and believe His promise when He said, "Whatsoever ye shall ask in my name believing (or trusting) that shall ye also receive." Our prayer may not be answered at once, but if we only trust and wait He will answer them when He deems best. We may not see any way for us to obtain what we want or need, but if we will only put our trust in Him, He will open up a way, for "God works in a mysterious way His wonders to perform."

He wants us to trust Him when discouraged. Many times daily are we discouraged and are ready to give up, but we have the consolation of knowing that there is One who is Omnipotent to whom we may go for encouragement, and who will give us strength and courage sufficient to run with patience the race of life set before us. In Joshua 1:5 it reads: "As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." How wonderful it is to have the consolation and promise in this verse. Have you read it?

Christ also wants us to trust Him when in doubt. Many times each day perplexing situations confront us and we are left in doubt as to what is the best course to take, but if we will only go to Him and seek His help He will help us out of these difficulties by showing us how to solve these problems.

Temptation comes to us one and all and presents itself to us in various forms. How clever the devil is! How beautifully he tempts us! He chooses the times when we are least expecting him. "Watch therefore and pray, lest ye enter into temptation." God permits us to be tempted so that we will not forget to put our trust in Him, but will with the temptation make a way to escape. Therefore, "Let him that thinketh he standeth take heed lest he fall." Many times the devil chooses the alluring dance hall and card table to work his deeds of violence and shame. How many of us, who profess to be Christians, indulge in these works of Satan? Are you one?

God permits us to have troubles as well as temptations so that we will not wander away from His fold. However, in the face of this fact, we still have the privilege of trusting in Him for divine strength to bear our troubles cheerfully. God is a wonderful comforter, and peace giver. He gives that peace of spirit which the world can neither give nor take away, and which is everlasting to those who seek it diligently. "God is our refuge and strength, a very present help in time of trouble." Has this verse ever been a comfort to you? Have you made it your own?

Last, but not least, He wants us to put our trust in Him when afraid. Are you afraid? There is really no need for fear if we take Christ into our lives, for He will protect all who put their trust in Him. God wants us to fear Him only. Many people fail to obey when they hear God's voice calling them because they are either afraid of criticism or because they believe they are undertaking a task alone. They are not undertaking a task alone, however, because God is helping and He is present even though the task is in darkest Africa. In His word He says, "Be strong and of good courage; be not afraid, neither be thou dismayed; for I the Lord thy God am with thee whithersoever thou goest." "Lo, I am with you always, even unto the end of the world." Also it says, "If God be for us, who can be against us?" In what other way could He convince us that He is ever present in His work?

If you are one of those who has fallen back on your own understanding rather than trusting implicitly in Him, the author and finisher of our faith, lift out your hands and pray to Him to give you divine strength to put your trust in Him who is able to deliver us at all times.

BUSY EPWORTH LEAGUERS

(Continued from page ten)

be at the Morehead City Summer Assembly in June. Listen, leaguers, if you do not already know it, you might as well know it now. Trinity Epworth League of Wilmington is going to league conference in June; when we get there you all will know it, and that ain't no joke. When you see us coming the thought may dawn upon you that Henry Ford must be bringing his guests to Morehead City, but when you draw closer you will soon discover that it ain't Henry Ford himself but Henry's cars carrying Trinity League to conference.

Harry Daniels.

LEAGUE OFFICERS, ATTENTION!

Have you received your advertising matter about the Epworth League Assembly at Morehead City, June 16-21? If you haven't write to your district secretary right away and ask him for it. You need it to help get up a crowd to attend the assembly. The large placards you will get ought to be posted where the leaguers will see them at every meeting from now until the assembly. Write your secretary for them now.

WHAT'S THE NEWS?

Say, secretaries, what's the news of your league? The news items coming to me lately from leagues have dropped off considerably. Don't lose your enthusiasm and pep. Keep the good work going.

Lots of leaguers have promised me personally and faithfully that they are going to send me some news, but lots I have not yet received.

I'm calling for your help, leaguers. Will you rally like true leaguers? What's the news? Lee Davis.

ON TO MOREHEAD

Talk it up, leaguers. "On to Morehead" is the war cry that should be sounding all over the conference. Start something now. Don't wait until the week before the assembly when it's too late to make your plans to go. Begin now. Talk it up. "On to Morehead." Get enthusiastic about it. Plan to send a league delegation. I'll be looking for you. Meet me there June 16th. "On to Morehead!"

B. Y. P. U. AND LEAGUE JOIN HANDS

The B. Y. P. U. of Massey Hill Baptist church and the Epworth League of the Massey Hill Methodist church of Fayetteville, joined hands to get a crowd out to see the Dramatic Dialogue given in Fayetteville Friday night, March 28. The church was packed with an appreciative audience of old and young. Thanks to the B. Y. P. U. and leaguers. That's what co-operation will do.

DISTRICT SECRETARIES, NOTICE

Start the war cry in your district, "On to Morehead!" You want your district to be well represented at the assemmly at Morehead City June 16-21. Then start the chatter throughout your district. Don't wait till time to go, then try to drum up a crowd in a day. Now is the time to keep from being sorry at the assembly. Go, write letters, send literature over your district.

Salesmen—Men and women; $18.00 a day easy. Sell to merchants. No competition. Good side line. Box 1371, Asheville, N. C.

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Insurance is a guarantee against the snares and quicksands of a day.
Wives may object to insurance, but widows and orphans never.
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Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

In Memoriam

JENKINS—Paul E. Jenkins was called to his reward on January 23, 1924. He was born September 18, 1868. During the past fifteen years he made his home with his sister, Mrs. J. J. Hayes, of Ahoskie, N. C. From early childhood he was devoted to his Sunday school and church. He held his membership at the Uniion M. E. Church, South, near Ahoskie.

During the last fifteen years of his life he suffered much and was confined to his bed during this time. The pain that he was caused to bear only served to draw him closer to his God. He died as he had lived, with a deep faith in his Lord and Master.

He issurvived by three sisters, Mrs. J. J. Hayes of Ahoskie, Mrs. W. S. Taylor of Powellsville, and Mrs. J. C. Pruden of Windsor.

L. C. Larkin, Pastor.

MATHESON—Miss Susan E. Lisk was born near Mangum, Richmond county, N. C., September 3, 1850. On January 2, 1867, she was happily married to James S. Matheson. To this union were born eleven children, ten of whom are still living. On February 1, 1924, after having bid husband and children an affectionate farewell she laid aside her earthly garments and stepped across the border to put on the robe of righteousness and be clothed with immortality.

Sister Matheson was converted in early life and joined Hebron church, of which she remained a faithful member until her going away. She was a true wife, a devoted mother and one who knew her Lord. She loved her preacher and always gave him a cordial welcome and royal entertainment. The last few years of her life she was a great sufferer, and in the last few days before she slipped away her suffering was intense; but she bore it all with the greatest fortitude, and in this intense pain she was enabled to shout the praises of Him who loved her. May God's abiding grace and comfort be with all those who loved her. A. J. Groves.

RESOLUTIONS OF RESPECT

On January 16, 1924, our heavenly Father in His infinite love and mercy removed from our midst one of our oldest and most beloved members, Mrs. Fannie Hartsfield. She was a charter member of both the Missionary and Aid societies of Queen Street church. When we look at her vacant seat we are reminded of her devotion and loyalty to her church and her regular attendance at its services when health permitted.

Whereas, we, the members of the Missionary and Aid societies of Queen Street auxiliary, feel most keenly the loss of this dear member; therefore be it resolved:

First, That although our hearts are filled with sorrow at her going, we rejoice in the hope that it is well with her.

Second, That we cherish her memory, her faithfulness to her church and its organizations, and extend to her relatives our love and sympathy.

Third, That a copy of these resolutions be sent to her sisters, a copy to the N. C. Christian Advocate, and also be filed on our record book.

Mrs. Ida Harvey,
Mrs. E. V. Webb,
Mrs. N. B. Moore.

RESOLUTIONS OF RESPECT

A short memorial exercise for Miss Maggie Cox was held by her Sunday school class, the R. O. S. A. class, on Sunday and the following resolutions were unaimously passed:

We, the members of the R. O. S. A. class of Boone Methodist Sunday school wish to express our deepest sorrow at the loss of one of our members, Miss Margaret Cox, daughter of Mr. and Mrs. J. F. Cox of Furches, N. C.

Margaret was mentally superior to the average pupil and would have finished high school next year. In our association with her, and with her acknowledgement of being prepared to depart from this life, the memory of her passing should stand out to the ones that remain as conspicuous as the star to wise men of old.

While we do not understand why one so young should be taken from our midst, we in humble submission bow to His will, who doeth all things well" and resolve:

First, That while we shall miss her, we rejoice in hope of the reward that has been promised to the faithful and loving.

Second, That we, the teacher and members of the R. O. S. A. class, feel the loss of a true friend and companion.

Third, That we as a class extend our sympathy to the father, mother, sisters and brothers in their sorrow.

Fourth, That likewise the entire church wishes to express their sincere condolence to these sorrowing ones.

Five, That a copy of these resolutions be sent to the family, a copy be sent to the Christian Advocate, and to the local paper for publication.

Bergie Bush,
Carrie Jane Herman,
Lorena Dakin,
Committee.

RESOLUTIONS OF RESPECT

On Tuesday morning, February 5, 1924, God called our friend and coworker, Ida Mae Morse, to be with him forever in the heavenly home.

It is not for us to question why she was taken from us so young in life, but to bow in humble submission to God's will, realizing that He doeth all things well.

Therefore, as members of the Epworth League of Grace M. E. Church, South, Wilmington, N. C., we desire to put on record the following resolutions:

First, That we thank our Father for the beautiful and helpful Christian life of our friend and co-worker.

Second, That we extend our heartfelt sympathy to the bereaved family in their sorrow and the assurance that we, too, mourn her death.

Third, That a copy of these resolutions be sent to the family, a copy spread on our Epworth League records, and a copy sent to our North Carolina Christian Advocate for publication.

Vannie Craig,
Miss Hattie Willis,
W. T. W. Hoofnagle,
Committee.

LEAK—John Wall, best known as Reb Leak, was born July 20, 1865, and died February 12, 1924, at his home in Rockingham, N. C. On September 11, 1912, he was happily married to Mrs. Mathilde B. King, unto which union was born one child, Miss Pattie, who with her mother, his three brothers, many other relatives and host of friends grieve at his going.

The handicap of defective eyesight hindered his active connection with any business enterprise, but he did not live in vain. In early manhood he gave himself t o God, joined the Methodist church, in the faith of which he lived and died well. With the beginning of his Christian life he engaged in active effort to lead unsaved souls to Christ. Of his success in this greatest work that can exercise human energies, many live and are ready to gladly bear testimony. And his zeal for souls was not one of duty simply, but his greatest delight. He loved to point them heavenward.

He was a living epistle of Christ, known and read of all men, commanding their love and confidence. No surprise then that he cold talk so calmly of his expected early going, with the assurance that his Captain was awaiting for him when he set out to sea. Sudden was the summons, but Reb knew the voice and which way to go.

My dear boy, your holy life will keep telling your loved ones and friends your destination when you had passed through the shadows, to which their love follows you and the circle of light in which you now dwell. We expect to see you again. Until then goodbye. J. D. Bundy.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of the Fremont Methodist church, wishes to pay loving tribute to the memory of its oldest and much beloved member, Mrs. G. D. Best, who passed away on January 14, 1924, in the following memoir:

For weeks the death angel had hovered about her bedside waiting to claim her spiirt and bear it to the eternal beyond. She recognized his presence, but death's mystic stream held no alarming shadows, for she knew her Pilot.

Mrs. Best was a faithful and loyal member of the church and missionary society for many years. She was a sweet-spirited, consecrated Christian woman and a devoted wife, whose chief pleasure in life was to minister to her family.

Since it has been the will of the heavenly Father to call her from this life to the life more abundant;

Resolved, That we bow in humble submission to His will; that our hearts are saddened by her passing, but we feel that our loss is her gain.

That we extend to the family to whom she gave unselfish and untiring devotion our heartfelt sympathy.

That this memoir be recorded in the minutes of the society and copies sent to the family, the North Carolina Christian Advocate and the Fremont Messenger.

Mrs. C. C. Aycock,
Mrs. C. D. Hooks,
Mrs. J. L. Ha[illegible]
[illegible]mittee.

RESOLU[illegible] OF RESPECT

On Fe[illegible]y 2nd just after the sun, arising in unclouded splendor, put darkness to flight and flooded the earth with brightness the soul of our beloved friend and co-laborer, Mrs. Sallie Parker, put off its tabernacle of clay and winged its flight through the gates into that city where "there is no need of the sun, for the Lord God is the light thereof."

Mrs. Parker lived and died true to her early religious training, a Friend, holding membership at Piney Woods, Belvidere, N. C. After her marriage to R. H. Parker they made their home near Parker's church, North Gates circuit. Here she so identified herself with the Methodist that many amid the crowd gathered for the last sad rites on Sunday afternoon said, "I thought she belonged at Parker's." And so she did, if loyalty, love, service constitute church membership.

Therefore, we, the members of Parker's Woman's Missionary Society, although sorely grieved at the loss of her, whose very presence was a benediction, realizing that our loss is her gain, bowing in submission to our Father's will, resolve:

That we, having caught a vision of the joy that came to her through service, so live, loving and serving, that "sometime, somewhere," we may hear from our Master's lips, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

That we extend our love and sympathy to those she so loved in this, their time of sorrow. Remember, dear ones, to "cast all your cares on Him, for He careth for you." The separation is not for long.

"We are only waiting 'till the shadows
Are a little longer grown,
Only waiting 'till the boatman
Comes to bid us welcome hom."

Mrs. R. T. Savage,
Mrs. T. M. Price,
Mrs. Lee Morgan.

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Mrs. C. C. Aycock,
Mrs. C. D. Hooks,
Mrs. J. L. Hare,
Committee.



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Monuments Maintain Memories

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, APRIL 17, 1924 No. 16

EDITORIAL ~ PARAGRAPHS

"De Scriptural rule," said the colored brother, "fo' givin' was one-tenth of what yo' had. If yo' feel yo' caint afford dat much, jes gibe er sixth or er fo'th accordin' to yo' meanniss." White folks frequently complain about the difficulties in figuring out the tithe, but no white man ever makes a blunder like that. They all know how to play safe.

⚜ ⚜ ⚜

To do little things uncommonly well is the shortest and most direct route to the accomplishment of big things, and if one ever fills a big place he must first fill to overflowing a smaller place. Magic and miracles have no place in the orderly processes of human attainment. There is no mystery about the life of a Lincoln or a Lee. It is nothing more than the story of the consecration of great talents to high service.

⚜ ⚜ ⚜

Although some citizens contend for the separation of church and state and others insist that religion and politics should have no fellowship, yet in the personnel of the supreme court of North Carolina the law and the gospel are closely interwoven. Both Justice W. J. Adams and Justice W. P. Stacy are sons of ministers and Justice Heriot Clarkson claims membership in the household of clergymen, because his wife is a minister's daughter. The usual order in the divine economy is the law first and the gospel afterward, but in this instance the ministers of the gospel preceded the exponents of the law. Furthermore, Methodism has a strong claim upon that august tribunal, Chief Justice Walter Clark and Justices Adams and Stacy being members of the Methodist church.

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"The seven deadly sins of church architects" is the subject of a timely contribution by H. E. Luccock to a recent issue of the New York Christian Advocate and other northern papers. The first sin is the basement Sunday school. It is the worst, because against the children. Jesus set the child in the midst, we have set him in the cellar. It is the sin against light, against health, against beauty. The second is "The sin of Akron." This semi-circle of class rooms is as much out of date as the old-fashioned high-wheel bicycle. The third sin is "The pulpit in a corner." The fourth is the sin of "The big brass pipes of the organ." They have no symbolic value, do not minister to the aesthetic sense and arouses no religious emotions. The Israelites bowed down before the golden calf, today we bow down before brass pipes. Sliding doors is enumerated as the fifth sin. The sixth sin is punishment in the pews. A great many church pews are constructed in manifest violation of the constitution of the United States which forbids "cruel and unusual punishment." "The high straight back and narrow seat is the devil's masterpiece." The seventh sin is bad air. In many churches there is a direct conflict between religion and science. Church windows seem designed for mausoleums. "In the conduct of worship there abideth three things, art, music, air, but the greatest of these is air."

Jesus said little about the gold of the temple, but he was zealous for its purity. He cared nothing for earthly popularity, but at an early age he showed deep concern for his father's business. The Master was strangely indifferent to the size of his following, but labored incessantly to improve its quality.

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Have you seen the memorial of bronze and marble, recently erected on Capitol Square, Raleigh, to the memory of Chas. B. Aycock? A little while ago as we stood with hat in hand gazing upon that bronze figure of North Carolina's "educational governor" and at the same time saw a little distance to the left the bronze memorial of McIver, the apostle and leader in the education of women, we thanked heaven for this larger and better day when memorials and monuments are being erected in honor of civic and educational leaders, and not alone to those who have served the god of battle. It looks like we as a people are really making progress in the fine art of Christian civilization.

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"As it began to dawn," says Matthew. "Very early in the morning," is the language of Mark. Luke repeats "Very early in the morning." "Early, when it was yet dark," writes John. To use the American vernacular it was "at the break of day," that the two Marys came with spices and found the tomb empty. Light and life are the two words of the Easter story. It is daybreak when the risen Christ appears and as he hath said: "Because I live, ye shall live also."

"Loose the souls long-prisoned, bound with Satan's chains;
All that now is fallen raise to life again;
Show thy face in brightness, bid the nations see;
Bring again our daylight, day returns with thee!"

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"Religion is morality touched by emotion," said Matthew Arnold. His emphasis is upon the ethical aspect of religion. "The essence of religion is the feeling of absolute dependence," declared Schleiermarcher in his emphasis upon the emotional in religion. Allan Menzies with the idea of worship uppermost says: "Religion is the worship of higher powers from the sense of need." Prof. William Adams Brown, who wrote "Christian Theology in Outline," puts the emphasis outside of the distinctly human in the following: "By religion is meant the life of man in his superhuman relations." Other leaders in religious thought might be quoted to show that the term is so rich and comprehensive that it defies definition and even the greatest men have been disposed, if not compelled to put emphasis upon some one or more aspects of the subject. When such is true with the great thinkers in the realm of intellectual statement, need we be surprised that in practical life and among people of average capacity, there should be an utter want of ability to grasp the religious life in all its fullness? The surprising thing is that they succeed as well as they do.

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REV. J. E. UNDERWOOD PASSES TO HIS ETERNAL HOME

Rev. J. E. Underwood, an honored member of the North Carolina conference, who had given many years of valuable service to the church, died Tuesday, April 8, in a Raleigh sanitorium, where for quite a while he had been for treatment.

Brother W. O. Butler has kindly sent us the following account of the funeral services:

"Thursday, April 10, at St. John Methodist church, Goldsboro, the funeral services of Rev. J. E. Underwood, deceased, were held at 4 o'clock p. m. On account of repairs in progress at St. Paul church that building could not be used for the occasion.

The services were conducted by Rev. J. C. Wooten, presiding elder of New Bern district, and Rev. M. Bradshaw, presiding elder of the Durham district, the latter giving a brief discourse on the life and character of their departed comrade.

Though the day was inclement, yet a good congregation of Methodist people from St. Paul and St. John churches were present, and evinced their sorrow for the dead and sympathy for the bereaved by their attendance and floral offerings, which were numerous and beautiful.

The following ministers were present: Rev. C. L. Read, Rev. R. E. Atkinson, Rev. D. H. Tuttle, Rev. V. P. Scoville, Rev. H. C. Ewing, Rev. A. S. Barnes, Rev. M. Bradshaw, Rev. J. C. Wooten, Rev. R. W. Bailey, Rev. L. T. Singleton, Rev. W. C. Merritt, and Rev. W. O. Butler. The pallbearers were chosen from the board of stewards and officials of St. Paul church.

The interment was in the Willow Dale cemetery, amid the tears of his beloved and sorrow of many sympathetic friends."

To the foregoing we add the following excerpt from a letter that Dr. J. C. Wooten wrote us:

"He was buried in the cemetery in Goldsboro. Dr. Bradshaw spoke of his life and character and did it in his characteristic way. It was a fitting service for a great and good man.

His oldest son, Sam, was in a hospital, but the other children and his widow were present."

John E. Underwood was admitted on trial into the North Carolina conference at Statesville in 1883. Those of his class who remain are J. B. Hurley, R. B. John, F. M. Shamburger, T. J. Dailey, C. C. Brothers, D. H. Tuttle, and B. C. Allred of the North Carolina conference, and H. M. Blair, J. A. Bowles, J. E. Woosley and J. H. Brendall of the Western North Carolina conference

His first appointment was Big Lick mission in Stanley county, where he served two years, and was then appointed to the Granville circuit. At the end of two years the conference sent him to the Mt. Tirzah circuit, where he remained a full quadrennium.

From that date his appointments were as follows: Burlington station, '92, '93; Rocky Mount station, '94, '95, '96; Washington station, '97, '98; Warrenton district, '99, '00, '01; Elizabeth City district, '02, '03, '04, '05; Rockingham station, '06, '07, '08, '09; Warrenton



REV. J. E. UNDERWOOD

district, '10, '11; New Bern district, '12, '13, '14, '15; Raleigh district, '16, '17, '18, '19; St. Johns and Gibson, '20, '21. At the New Bern conference in the fall of 1921 he took the superannuate relation which he sustained till transferred to the church above on April 8, 1924.

Of his 38 years as an active itinerant Methodist preacher 17 years were given to district work. But whether a presiding elder, station preacher or circuit rider, he was the same hard-working, successful itinerant minister. Back in the eighties there were two widely known missions among Methodist preachers, the one was Big Lick and the other Reddies River. It is among the traditions that one young preacher asked to be sent to Reddies River, but tradition is silent on his asking to be sent back. Our translated brother began on one of these small and trying charges, stayed two years, then advanced into that career which covered the entire field up to the largest and best districts of his conference. A great servant of his Lord and his church has gone from earth, but his work abides.

AN EASTER MESSAGE

Christianity is the religion of a person and of a fact. That person is Jesus Christ, and that fact is the resurrection of Jesus Christ. The incomparable personality of the centuries is the Son of Man, and the best attested fact of history is the resurrection of the Son of Man.

This one fact, let us not forget, overshadowed all others with the Apostolic Church. How do we know? By a look at the New Testament, which is the inspired Word of God and an accurate, though brief, record of the early Christian Church. What does the New Testament, simply by a glance at its pages, show in regard to this fundamental fact?

In the first place, it appears that the resurrection of Jesus Christ was the central theme of apostolic preaching. Not an ethical gospel, nor a crucified Christ, but a risen Lord, heartened those early disciples of the Master and set them to the task of witnessing for him. The empty tomb became their perpetual inspiration.

Even the doubts of Thomas, the skeptic, were dispelled by the presence of the risen Christ, and then with a clear and full perception of his deity Thomas joyfully and triumphantly exclaimed, "My Lord and my God!" A successor of Judas Iscariot was chosen for this one reason, "to be a witness with us of his resurrection." Peter's theme at Pentecost was the resurrection of Jesus, and he explicitly declared that the risen Christ alone made possible that day with its wonders and its matchless demonstrations of spiritual power.

The climax as well as central theme of Paul's preaching on Mars Hill was the resurrection of Christ. Paul before Felix declared, "Touching the resurrection of the dead, I am called in question by you this day." Paul with all the passion of his great heart was speaking of the resurrection when Festus cried, "Paul, thou art beside thyself; much learning hath made thee mad." This same man on another occasion wrote, "If I have fought the beasts at Ephesus, what advantageth it me, if the dead rise not?" Paul went even further than all this. He staked the whole cause of Christ and Christianity upon the one fact—namely, the resurrection of Jesus Christ. "If Christ be not risen," says he to the Corinthian Christians, "then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept."

Not a letter of Paul to any of the churches (and these epistles compose about one-fourth of the New Testament) failed to present the resurrection of Jesus as the one outstanding fact of his gospel. In truth Paul's gospel was a gospel of the resurrection.

Matthew, Mark, Luke, and John, the four Gospels that give the most complete account that we have of the Son of Man, who was the Son of God, reach the climax of that history in the resurrection story—a story that disheartened and scattered disciples, who wandered like sheep without a shepherd, were slow to accept. But when they did accept it these men turned the world upside down.

Such is the inspired record which comes to us from the first years of the Christian Church. And at least six of the epistles of St. Paul, First and Second Thessalonians, First and Second Corinthians, Galatians, and Romans, were written within less than thirty years after the crucifixion, which gives us authentic documents dated only a few years from that event which in the minds of the early disciples eclipsed all others.

To take the resurrection of Jesus Christ out of the New Testament would leave that monumental work of the Holy Spirit like unto a story of Hamlet with Hamlet left out.

It is evident as the sun at noonday that without the resurrection of Jesus Christ there would not have been a church of the first century, and there would not have been a New Testament, which is equivalent to saying that without the resurrection there would have been no Christian church.

But in every generation the church has rung true in its unquestioned loyalty to this truth and to the acceptance of this great miracle. It has been incorporated into all the creeds of the church. The church fathers made the resurrection the theme of their learned and patient expsitions of Christian truth. The reformers differed upon many things, but they were all agreed that Christ rose from the dead. The contest at times was sharp between the Eastern and Western churches as to the exact date for the celebration of Easter, but all have been agreed that there should be a celebration of that event about which there was no question.

It is impossible to imagine what the centuries would have been like without the resurrection story, but we know that they would have been drab. Whereas, with the glad Easter message, "He is risen," they have been resonant with praise and have resounded with notes of victory. With Charles Wesley we can sing:

"Lives again our glorious King;
Where, O death, is now thy sting?
Once he died our souls to save;
Where's thy victory, boasting grave?

Soar we now where Christ has led,
Follow our exalted Head;
Made like him, like him we rise;
Ours the cross, the grave, the skies!"

When Easter lilies bloom afresh, and anthems of praise fill the temple, there comes ringing across the years that holy desire of earth's greatest Christian, "that I may know him and the power of his resurrection." With this attainment as our own, the victories of Paul's life will come to all of us, and we will then be able to exclaim with him, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

PEOPLE AND THINGS

Dr. Gilbert T. Rowe of Nashville, Tenn., will assist Rev. W. M. Smith in a revival at Franklin in July. The meeting will begin on the 13th and continue for two weeks.

Rev. Z. Paris was voted a vacation by the Marion district conference last week and resolutions were passed requesting his return for the fourth year.

Mr. and Mrs. Paris will spend a month at Hot Springs, Ark.

Rev. J. B. Craven, presiding elder, authorizes the Advocate to state that the time for holding the Charlotte district conference has been changed from May 15-16 to June 19-20, and the place of meeting from Rural Trinity to Chadwick. Bishop Denny will preside.

The death of Mrs. T. L. McClees of whom Rev. W. W. Peele writes in another column takes from earth a queenly character whose life proved a blessing to many young men and women touched by her marvellous personality. To the bereaved we extend deepest sympathy.

Dr. I. Garland Penn, Cincinnati, O., one of the corresponding secretaries of the board of education for negroes, has been a member of every general conference since 1892 and this negro layman will be a member of the approaching general conference in May at Springfield, Mass. This is an unusual record.

The Advocate regrets to learn that Mr. S. B. Underwood, of the faculty of the East Carolina Training College, has been forced to return to Johns Hopkins Hospital, Baltimore, Md., for another surgical operation. His many friends are anxiously waiting the results of the operation, and are praying that Brother Underwood will have a speedy recovery and that he may soon return to his home a well man.

The Rev. John Kelman, for four and a half years pastor of Fifth Avenue Presbyterian church, New York City, sailed March 29 for England. His parting words on the steamer were: "I am sorry to leave the United States, but my health demands it. I will always remember with the deepest gratitude the generosity of the American people. I feel I have made many lasting friendships during the four and a half years that I preached in New York."

Rev. J. A. Bowles returns next Wednesday to the Philadelphia General Hospital to stay about five days. He is going for the radium treatment and as great numbers of people take it he has to get in at such time there is a vacancy. Brother Bowles is getting on fine, looks the best we have seen him for years, eats well, sleeps well, does not suffer and enjoys life remarkably well under the circumstances.

On Wednesday afternoon, April 9, Misses Ruth Hoyle, Cornelius and Nellie Bird Woods, Roxboro, gave their junior recital in Greensboro College. On Friday afternoon last Misses Emma Russell and Lois Allred, both of Greensboro, gave their junior piano recital. On Tuesday, April 15, Misses Louise Cunningham, Apex, and Agnes Edwards, Seaboard, gave their senior piano recital. They all played in a most acceptable manner, showing the splendid work that is being done in the college. Tonight Misses Rachel Glover, Salisbury, and Mildred Wilson, Marion, will give their senior piano recital. Others will follow at intervals for several weeks.

The corner stone of Kirby Hall, the new theological building at Southern Methodist University, Dallas, Texas, was laid April 3, with four Methodist bishops taking part in the ceremonies. Bishop John M. Moore of Dallas conducted the ceremony of depositing within the stone a copper box containing mementoes of the occasion. Bishops E. D. Mouzon of Nashville and H. A. Boaz of Seoul, Korea, of the Southern Methodist church, and Bishop Herbert Welch, also of Seoul, Korea, assisted in the ritualistic service. Formal laying of the corner stone followed addresses by Dr. Paul Kern, dean of the school of theology of S. M. U., who spoke on "The Iideals of the School," Dr. W. D. Bradfield, R. Harper Kirby and Bishop E. D. Mouzon. Dr. Kern spoke of the work to be done by the school of theology with the enlarging facilities this building ing would give to it and of the gratitude of the university to the donors, Mr. and Mrs. R. H. Kirby, who contributed $125,000 for the building.

Rev. and Mrs. T. G. Williams announce the birth of a son, John Wesley, on March 25, 1924.

Rev. R. C. Allison of Kerr Street, Concord, is in the midst of a good revival at his church. The meeting has been in progress two weeks. Brother Allison did the preaching the first and Brother E. Myers assisted him most of last week.

Rev. A. C. Tippett, pastor of our church at Harmony, Concord, is conducting revival services. Brother Tippett is doing the preaching and Prof. George Hawks of Rutherford College is leading the singing. More than thirty professions have been reported.

A heart that did not feel sorrow would be like an eye that could not see, or fingers that could not feel. The possibilities of affection and joy carry with them the possibilities of grief. We should be abnormal if we did not sorrow over some things in this life. Let not heaven-bound pilgrim long for freedom from the sufferings of human life, but let him seek the grace which can turn even sorrow into character gold.—Methodist Advocate.

Rev. D. H. Tuttle, according to the Smithfield Herald, in the last three months has preached 37 sermons, held eight prayer meetings, and made 240 visits, praying in 108 of the homes. He conducted five funerals and married five couples; 1160 tracts were distributed; also 840 religious papers and 214 Bibles and portions of the Bible. He is this week in a meeting at Smithfield with Rev. J. A. Russell doing the preaching. Last week he held a meeting at Stevens Chapel, where Rev. R. G. Tuttle, his brother, assisted. M. T. Plyler, the presiding elder, characterized the recent report at quarterly conference as the best he ever heard in his career as presiding elder.

Rev. E. C. Sell, Stedman, sends us this note under date of Monday, April 14: "We had a good day yesterday. Our services were well attended. We preached at Bethany at 11 a. m. Here a pleasant little incident added much to the interest of the occasion. At the close of the service Mr. and Mrs. Roland Britt of Fayetteville came forward and stood before the audience. Mr. Britt spoke a few appropriate words, after which they presented to the church a beautiful individual communion service. We looked on with mingled amazement and gratitude; and then, upon request, the congregation arose as an expression of appreciation and sincere thanks to Mr. and Mrs. Britt for their excellent gift."

It will be well to recall as the days pass, the words of Pope Pius to the Cardinals Hayes and Mundelin when he said he hoped the day is not far distant when "all your people will be one flock under one shepherd" touching his breast as he spoke the final word. We must expect nothing different from that. In a thousand crafty ways and in every conceivable manner the Romanizing pressure will go on accelerated beyond anything in the past. Boston, New York, Philadelphia, Chicago, all have cardinals now, "princes" whose first duty is the Papal claims, defending those claims—the words were used in Rome the other day—::if need be with their blood." And here will the saying be fulfilled "vigilance is the price of liberty." Where Rome is dominant liberty expires.—Central Advocate.

The revival campaign which draws to a close on Sunday night at the First Methodist church has been one of remarkable success from the standpoint of results. More than two hundred and fifty persons have come forward on the invitation of the evangelist to make a definite surrender of their lives to Christ, besides the large results which are looked forward to in the services of Sunday. Evangelist Thurston B. Price has more than lived up to the reputation which preceded his coming to Pensacola, that of being one of the few really great evangelists in the church. The sound gospel he preaches, the logic with which he presents the truth, his fierce denunciation of sin, the tender sympathy for the sinner, his desire to help everybody to a higher and better life, have all been most noticeable to those who have availed themselves of hearing him. A most delightful part of these meetings has been the singing of the large chorus choir led by Mr. W. G. Waltermire. He is a real leader in getting results from both choir and congregation as well as being a soloist of ability. His selectons have been of the best gospel solos used today. Pensacola will be a better place in which to live after having had these evangelists among us. They go from here to Montgomery, Ala., for a revival campaign. —Pensacola Journal.

Last night the new Odell Memorial organ was dedicated, the recital being given by Mr. Palmer Christian of the University of Michigan. This organ, the gift of Mr. J. A. Odell to the college, is one of the finest in this part of the state. A very large crowd was greatly pleased with the organ and with the superb playing of Mr. Christian. The college is having a musical awakening such as it has never experienced.

The Independent, now in its seventy-fifth year of publication, has recently changed hands and is about to be moved from New York to Boston, where it is to be next-door neighbor to The Atlantic Monthly. The new owners of the magazine, who will also be its editors, are Richard E. Danielson of Groton, Mass., and Christian A. Herter, who until recently was assistant to Herbert Hoover, secretary of commerce. The publication is to be edited, the owners state, "as a non-partizan, constructive liberal journal of fact and opinion."—Zion's Herald.

Without blowing his own horn or employing another to blow it for him, Rev. M. F. Moores at Main Street, Reidsville, is quietly and systematically looking after every interest of the church, preaching to big congregations and serving the community in many ways. "Apples of Gold" was the caption of a very fine series of articles from his pen or typewriter that have been running in the Reidsville Review. The Methodists of Main Street church have reason to be delighted with their pastor.

TO THE PREACHERS AND ADVOCATE COMMITTEES OF THE ALBEMARLE COUNTRY

By C. B. Culbreth.

Splendid reports are coming in from many of the charges on the Advocate campaign. Brother Stanford over on the Perquimans charge is smiling all over his face, and that includes a good deal of territory, because he is pretty sure that he is going to be the champaion of the district, with a list of some two dozen new subscribers. But Brother Lowe down at Plymouth, who has planned to put the Advocate in the budget so that it may reach the homes of all the members of his churches, has settled down into a dignified, confident feeling that he has already as good as won the victory. Brother Crumpler on the South Mills circuit with his wholesome and catching enthusiasm has not stopped long enough to think that victory could possibly go to any other than to him and his committees. Brother Lane's committees at City Road church can already hear the jingle of the gold that success in the Advocate campaign will bring and the pastor is happy that many new homes will be blessed and enriched by the presence of the Advocate in them. There are other charges that will have encouraging reports from whom we will hear later.

There remain only a few more days of the Advocate campaign. It will close with the last day of April. With the cultivation and educational work which has already been done much more can be accomplished in the time that remains, though it may seem short, than has been done up to this time.

Everywhere we hear words of praise for the Advocate. Men and women who have been reading the paper for many years with common consent say that it is now the best they have ever known it.

THE RALEIGH DISTRICT CONFERENCE

The conference meets at 10 a. m. in Four Oaks, Thursday, April 24, to adjourn Friday afternoon. A full delegation from each charge is desired.

The preachers will please prepare brief reports, with stress upon the forward movements in their several charges. They will also remind their local preachers that the Discipline requires that they make report of their labors for the year.

O. W. Dowd, E. M. Snipes and D. N. Caviness constitute the committee on examinations.

All visitors will be welcomed and cared for.

M. T. Plyler.

REV. H. M. BLAIR CRITICALLY ILL

Rev. H. M. Blair for many years editor of the Advocate, is critically ill at his home on Percy street, this city. As we go to press Wednesday his condition appears better, however, than for a week. He takes little nourishment and suffers at times quite a good deal. He has cancer of the liver and there is no hopes of his recovery. In fact, he is himself aware that the end is not far off. But he is undisturbed and manifests the spirit of a Christian knight.

THE ADVANTAGE OF THE READING HABIT

By George Cleaton Wilding.

Some habits we form so thoroughly that they grip us so hard that, later on, these habits form us. Indeed this is true of most habits, especially the agreeable ones. Most habits are formed early in life, so early that we cannot remember when they begin to grow, and their growth is unconscious.

The reading habit needs a suitable and congenial atmosphere in which to grow properly Too much noise, clatter, confusion and wrangling in a home are not likely to encourage the growth and development of this desirable habit.

If parents do not read, the children are not likely to take up the habit and develop a taste for it. Influence and example count a good deal. Such parents are not likely to have in their homes suitable reading matter for their children, the sort that would help to form a good reading taste.

When I was presiding elder in the hills of West Virginia I frequently found such books as "The Life and Adventures of Jesse James" on the parlor table of Methodist church officials. What do you think of that? What about its influence upon growing boys?

At a dinner party I mentioned this incident, and a minister's wife said that if she were as good an agent as I, she thought she could cure that state of affairs. I requested her remedy, and she replied that the only natural cure was to substitute wholesome literature, suitable for young people, and just as interesting, for this poisonous stuff—the idea of Bushnell's great sermon: "The expulsive power of a new affection"—viz., the second wad in a popgun knocks the first one out. See?

I determined to try it. So for a year I presented The Youth's Companion at every quarterly meeting and took subscriptions for that high-grade periodical. During that year I put this clean, able paper in 320 homes, and heard no more of the bandit-tribe of books. Soon the young readers of this paper began to recommend it to their friends, and then to canvass for it, until my club multiplied itself. I have always felt proud of this bit of presiding elder work of forty years ago.

In my own home, in that little white cottage in Virginia on the bank of that beautiful old Ohio river, there were books and papers galore. As soon as the supper dishes were washed the white tablecloth was removed and the more business-like red cover was placed on the table. Then came forth books and papers, and father and mother settled down for a long evening's reading. If the evening was rough and stormy, with rain, sleet and snow, I was house-bound. There was nothing left for me to do but to read. Soon the habit grew on me—young as I was—and I came to enjoy it as much as my thoughtful parents.

Among my early reading was "Goldsmith's Animated Nature." I lived a good deal in the open and was a student of the wild creatures in the woods. How vivid the scenes in the crude old book were to me. Of course the genial Oliver couldn't "hold a candle" to the nature books of our day, such as Seton Thompson and many like him. I tried "Dick's Philosophical Works," a pretty heavy dose.

I read each week Horace Greeley's New York Tribune, and became especially interested in the lengthy book reviews, with long quotations from these books. Later I read Harper's Weekly and Bonner's New York Ledger, a great story paper—the literary forerunner of that wonder, The Saturday Evening Post. I wonder what that sage, Benjamin Franklin, thinks of his old paper today, with a circulation away up in the millions. How well I remember the terrific thunderbolts that our old circuit riders used to hurl of Sunday afternoons against novel reading. I began my first reading of fiction in that old New York Ledger. How beautifully printed that old story paper was, and how exceedingly fascinating were those stories of Sylranus Cobb, Jr., and Emma D .E. N. Southworth. I forgot all about the thunderings of dear old circuit riders as I reveled in those delightful romances.

One day when I was in Macy's in Gotham a few years ago I was browsing around in the book department and picked up a little book labelled, "The Hidden Hand," by Mrs. Southworth. I had read this thrilling story in the Ledger away back in the late fifties with the keenest enjoyment. How well I remembered the old Colonel of Hurricane Hall in Virginia. I wondered if I would enjoy, in my mature manhood, a book which had furnished me so much pleasure in my early boyhood. For a few dimes the book was mine. Its reading thrilled me almost as much as it had done sixty years before.

In this literary paper were sketches and poems by Fannie Fern, Theodore Tilton, Henry Ward Beecher, Harriet Beecher Stowe, John G. Saxe, Longfellow, Whittier, and others. This reading, week after week, fixed upon me the reading habit, and developed a taste for literature. My father took Harper's Weekly during the Civil War, and I have it today—in bound volumes—from 1861 to 1866. A treasured heirloom.

For the years of a long and busy ministry I had been accumulating a library. Serving large churches I was kept busy. I looked up at my books and longed to spend days with them. How cozy my study, how companionable and inviting those long rows of instructive books looked to me. But the work out in my field called me, and I must hearken to the call of duty.

When I took the retired relation I determined to have a sort of literary picnic. We settled down in our own little home near a good public library. I had been a meagre reader of fiction. So I cut loose in this field. Soon I was lost in Scott, Dickens, Thackeray, De Quincey, Eliott, Hawthorne, and some of the more modern writers. I read a long list of biographies, general history, travel, popular science, etc.

How sorry I am for elderly folks and shutins who have not developed the reading habit. How helpless and useless they must feel, as they hold their hands, twiddle their thumbs and play with the cat. Or sit and watch the people pass by.

I determined when I retired from the active work that I would not allow myself to go to seed above the collar. I would not let my mental machinery grow rusty. When a boy I had wanted to be an editor. I never quite recovered from this attack. It still looks mighty attractive to me. Some thirty years ago I was elected editor of one of our Christian Advocates, but I could not see my way clear to accept the coveted swivel-chair. Some years before that I had been elected business manager of one of our papers, but at this time my way was hedged up.

When I began writing for the church papers reaches far back in the seventies, and I have always kept it up to some extent. When I retired I took the bridle off of my old stub-pen and let him prance forth. Now I am writing for about a dozen church papers of six different denominations, and a number of secular papers. Few days pass without my writing something for the public eye. I have covered acres of paper with all sorts of stuff. I do greatly enjoy it. Some of my readers seem to appreciate it, and occasionally write me to that effect. I often wonder why people don't oftener write an author and thank him for what he has written that pleases or profits them. As I do not preach any more I long to do as much good as I can with my pen. So in reading and writing I am kept busy. And a busy man is a happy man. One may keep young in spirit, despite what the calendar may say about birthdays.

It is interesting to know something about the reading habits of great men. Wesley was an enormous reader, and his reading took a wide range. He read on his journeys to and fro across the United Kingdom. He had a desk rigged up in his carriage and carried books with him so that he could read as he traveled around. And his reading moved him to record in that wonderful journal of his an opinion of the various volumes he read on his trips. He wrote books on all sorts of subjects. One day as I was browsing about in an old second-hand book store in Philadelphia, during the general conference of 1884, I found three volumes of collected poetry edited by John Wesley for young Methodists to read. It was beautifully bound in old tree-calf. I bought the set and presented it to the Ohio Wesleyan University.

In Lincoln's day books were scarce, and magazines had not arrived. He was almost a grown man when he read his first book—Parson Weem's "Life of Washington," that mythical volume, then "Esop's Fables." He says that he got his chief knowledge of history from Abbott's "Biographical Histories," a set of valuable books for youth. As I roam around in second-hand book stores in Gotham I occasionally see a set of these choice little books for sale for a trifling sum.

Dr. James M. Buckley, the famous editor of The New York Christian Advocate for 32 years, read over a wide field at a rapid rate. He made it a rule to read at least fifty pages a day. He scanned papers swiftly and soon was ready to turn the leaf. And he seemed to get out of a book all that there was in it. But few men could afford to imitate him. He was a remarkable man—a real genius. Plain folks must work up a plan of their own. Little boats should keep near the shore but not on it.

Avon Park, Florida.

AUTOBIOGRAPHICAL

I, George Thomas Simmons, the subject of this sketch, was born in Sussex county, Va., January 15, 1853. Parents: Col. Thomas Spratley Simmons, who organized and drilled a militia regiment for home protection during the Civil War, but died of consumption in 1862, not having been able to enter active service; leaving my mother, Louisa Simmons, nee Grizzard, with six children, four girls and two boys, of which I was the older by nine years and in my tenth year. The Civil War and debt, all of which she struggled through, the Lord only knowing how, sapped her strength until in 1867 she succumbed and went to join my father in glory.

About '64 or '65 while walking along the road, a barefoot boy, the Spirit of the Lord took hold of me and at a protracted meeting at Lebanon M. E. Church, South, where my father and mother had held their membership for years, I presented myself for membership. From that time I considered myself a member of the church, but in 1868 found that for some reason yet unknown to me I had not been received into the church. Then I joined by baptism, administered by sprinkling at the hands of Rev. W. C. Gannon, P. C. Rev. R. S. Moran, D.D., was P. E. of the district.

My four sisters married Methodists, one of whom is a preacher. All save this preacher have died in the Methodist faith.

It took all the property belonging to us to pay a security debt after the war. At my mother's death her brother, Capt. James M. Grizzard, who was also our guardian, took all of us children to his house in Halifax, N. C. I worked on a farm in 1868 until October 26 for $20, board, washing, and one pair of shoes, plowing during the day and studying at night, having become old enough to realize that I had no education. On that date I went to the town of Halifax to clerk in a general mercantile store for W. H. Arrington for $6.00, board and washing per month. When I was not waiting on a customer I was studying my school books. On the first of January he raised my salary to $100 a year, board and washing. Out of this I paid $2.00 per month on the tuition of one of my sisters. In February, 1870, I was examined by a Yankee soldier for a teacher for a free white school, and received permission from a very illiterate negro school committee to teach it at a salary of $31.25 per month.

The 10th of April, 1871, I was employed by John T. Gregory, clerk of superior court of Halifax county, N. C., which office I filled until the 3rd of September, 1877. When the inferior court of Halifax county was organized I was elected clerk and held this office five terms in succession. I resigned the middle of June, 1887, and accepted a position with the faculty of Henderson Female College. During my work as deputy clerk of Halifax county I sent one of my sisters off to school and prepared her to be the wife of the president of Henderson College, Rev. J. M. Rhodes. On the 8th of October, 1888, the quarterly conference of Henderson charge, F. L. Reid, P. E., licensed me to preach the gospel. In December, 1888, I was admitted into the conference on trial, Bishop John C. Granberry, presiding.

On the first of May, 1889, I was married to Miss Lelian Brannon of Raleigh, N. C., one of the noblest of characters and best of women. She left a happy family to become one of the best of wives, following me from the mountains to the seaboard. Although we served "some of the hardest of circuits she never uttered one word of complaint." She is a great-niece of Rev. Henry Gibbons of the N. C. conference and a granddaughter of the Rev. Wm. Cunninggim of the M. E. Church, South, who had two sons who were preachers in the M. E. Church, South. These were Rev. Jesse A. Cunninggim, D.D., P. E. of the N. C. conference, and Wm. Cunninggim, L. P. of the M. E. Church, South. There were also two nephews who were members of the N. C. conference, Rev. W. L. Cunninggim and Jesse L. Cunninggim, D.D., P. E., now president of Scar-

ritt Bible and Training School. My wife's father was a local D. D. in the N. C. conference, while her mother was a daughter of Rev. Wm. Cunninggim, L. P. in N. C. conference. She is also first cousin to J. M. and A. L. Ormond, the latter now professor in Trinity College, and first cousin to two wives of members of the N. C. conference. Her brother is Prof. E. C. Branson of University of N. C., professor of Sociology and Rural Economics.

During the last twelve months my health has been very poor, but a large part of that time I have preached twice on Sunday for the patients at Catawba (Tuberculosis) Sanatorium, where my wife has been an inmate since May, 1922. From the conference journals can be procured the record of my ministerial life from the time I was admitted in 1888 until my severance with the conference at the 1919 session as an active minister. At this session I became a superannuate and moved to Richmond, Va., to live. I did not stop my active work in the church, but joined the Sunday school, Epworth League, mission Sunday school, missionary society, and supplied for different preachers during their vacations, both in and out of Richmond. During the year 1922 I supplied on the Walkerton circuit, Richmond district, at the presiding elder's request.

The foregoing sketch was sent to me from the conference records by Brother Simmons' daughter, Mrs.P. S. Murrill, the wife of Prof. P. S. Murrill, graduate of Columbia University and principal of one of the city schools of Richmond, Va., with over a thousand pupils and fifty officers and teachers.

Mrs. Murrill, who wrote the sketch as dictated by Brother Simmons, sent it to me at Fort Meyers, Fla., from which place it was forwarded to me at Orlando, causing considerable delay.

I perhaps knew Brother Simmons more intimately than any other member of our conference, and I never knew a purer or more godly man. He was a soul winner and universally loved. During his great and long suffering he was always happy and never complained. For a time he was in Catawba Sanitorium with his wife, he on the first floor and she on the second over him, both being so weak that neither could visit the other often. He died of internal cancer. He thought he had pulmonary trouble and his physicians never informed him otherwise because they said the only thing that kept him alive was the hope of getting well, which hope he would lose if he learned his real trouble.

Few such people have lived among us as George T. Simmons and he will long be remembered by scores of people converted under his ministry and hundreds of others who loved him as their pastor.

J. M. Rhodes.

PAPINI UNMASKED

We Americans are an easy mark. The frosty Italian atheist Papini turns into an incandescent Catholic and writes a "Life of Christ." Crafty American publishers cut out that "Prayer to Christ" which might have made it offensive to Protestant readers and bring out a spiritual translation by a minister's daughter. Its sales leap to the lead. Sermons are preached about it. Advertising, free and otherwise, sells copies by the tens of thousands, enriching publisher and Papini, who stand tongue-in-cheek. Again Papini writes. This time the first part of a "Dictionary of a Savage," a book so soused in Romanism that nothing could denature it. No American publisher has yet had the boldness to announce an edition in English. They are still rushing his ten-year-old books to market to be sold before the author's virulent hatred of everything Protestant becomes known to the book-puchasing public. Would any Protestant stultify himself by reading anything which this Italian stylist might say about Christ, when he indulges in such scurrility regarding those Christians who have learned their religon from Epworth and Wittenberg rather than from Rome? Here is a paragraph from his new "Dictionary," translated by Winfred Garrison for The Christian Century:

"We protest, and we protest with greater vigor than all the other protests, against those Protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the mediaeval tyranny, as they say, of the bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spener, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored Saint Francis. Leave them their ignorance; it is the same as that of Saint Peter, and the same as that recommended by the limitation of Christ and by the Fool of Christ, Jacopone. . . . . Leave us under the tyranny of the Pope; it is a tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, quacks (or Quakers), of consistories, and of books. We mediaevalists still hold to the bull Unam Sanctum which says: 'We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.'"

The Christian Advocate, like many other American journals, was misled into printing an approval of Papini's Life of Christ. Had the English version contained the "suppressed chapter" which is now being circulated in pamphlet form by Jesuit "America," our reviewer would have placed Protestant readers on their guard against this intolerant Romanist and malignant defamer of those who do not do obeisance to the Pope. It is reported in the daily press that Cardinal Mundelein of Chicago has refused to endorse the proposal to run the book as a serial in a Chicago Sunday newspaper because of the omission of the portions which stamped the work as Roman Catholic.—N. Y. Christian Advocate.

HAIL, EASTER DAY!

By O. P. Ader.

When Faith was groping in the night,
When Love was seeking for a light,
When Hope was buried out of sight—
Great Pluto, what a starless night!

When ev'ry promise God had made
From mortal vision seemed to fade,
When Christ who came to lend us aid
Lay in his grave among the dead,
There came to men a nameless dread.

Then Easter came, sweet Easter morn,
And Hope sprang from her grave new-born;
Then Life faced Death with fearless scorn
And blew a blast from his good horn
That shook the earth on Easter morn.

Hail, Easter Day! What living powers
Are locked within thy lovely hours:
You come amid the April showers;
You come to resurrect the flowers
And fill the world with blooming bowers.

Hail, Easter Day! all hail to thee!
Hope lives again and sings in me:
Ring happy bells from sea to sea;
For freedom Christ hath set me free;
I'm living in Eternity!

JUDGE W. P. BYNUM AT GREENSBORO COLLEGE

In introducing the speaker, President Turrentine paid tribute the high qualities of his citizenship.

Judge Bynum spoke on the principles of American government.

In introducing the subject, he said that recent years have enlarged the scope of the activities of women, giving her more duties and responsibilities. The duties of those in charge of training women for life have correspondingly increased. Women's field has now become co-extensive with that of man. Women have entered on equal terms with men the realm of business, the learned professions, and even the halls of legislation.

The exercise of the franchise has cast upon women a peculiar responsibility. Women should be as free and as efficient as men in the exercise of their political rights. In accordance with this principle, it is fitting to address a group of young women on the principles of our government.

Great documents have come down to us from the past, the Magna Charta, the Bill of Rights, the Declaration of Independence, the United States Constitution, and the Farewell Address of Washington.

There are four peculiar characteristics of the American government which belong to no party nor creed.

One of these is the federal form of government. Most nations of the past have been single units, with authority centered in individual persons. America is not a government of empire. It is a federated organization, created by the people themselves. The individual states retain the right of domestic control. The national government has the power in matters common to all, such as the coining of money, military affairs, foreign relations, and interstate commerce.

In consequence, we have two governments in the same territory, state and national. European statesmen predicted failure for such a system, but it has succeeded to a remarkable degree. It is stimulated loyalty and provided essential elasticity.

The federal system cannot be destroyed without destroying the great ideals of its founders.

A second peculiar feature is what might be called our bill of rights. The English Bill of Rights is not supreme. In America we have made it inviolable by incorporating it in the first ten amendments to the constitution. In England the rights of the people are subject to the interpretation of those in authority. In America they are permanently stated in written form.

A third advantage in the American government is the protection of the individual from infringement of his rights by his own government. No matter how humble or poor, each citizen is entitled to this protection. A case in point is the appeal of a North Carolina mill worker against the federal child labor law. As a result of this appeal, the law was declared unconstitutional.

A fourth characteristic is the republican form of government. The administration is conducted by representatives of the people. At the same time, it cannot be said that the majority always rules. The majority rules only as it is in accord with the principles of the constitution.

In closing, Judge Bynum read from Washington's Farewell Address. X.

AN APPRECIATION OF A GREAT LIFE

On the morning of March 30, in Durham, N. C., after months of suffering and pain, just as the sun arose to flood the earth with its light and warmth, the spirit of Mrs. T. L. McCless slipped away from us and went to the Father above. The separation was not unexpected to her family and it did not come as a surprise to her. She had expected it. She had talked about it. Shewas ready for the call. And she met the last great test in this world with the same faith and confidence which had given to her victory in so many battles of the past. The same poise which she displayed on all occasions in the past was shown when the summons came. That gentleness and strength had their source in Him who works within.

Mrs. McCless was a woman of unusual gentleness and poise. I never knew her to seem excited in the least. She was always calm and composed with the real strength of a gentle life. She was not known for her "many words," but rather for her mighty deeds.

She was the friend to everybody and especially to all the struggling, hard-working boys of Trinity College. If she ever refused assistance to one I do not know it. Scores can testify to her help and encouragement. She projected her life into the lives of many college students and in them Mrs. McClees leaves a monument much more enduring than stone. The life of any good person cannot be properly estimated. More especially is that true of the life of a good woman which is in constant touch with a stream of youth for many years. She loved her church and contributed liberally to its support.

The church owes to her a great debt. Not only did she give assistance to Trinity boys, but she made her contribution to the church in her work at Lake Junaluska. She helped to make that Southern Assembly. Her hotel was much more than a hotel, it was a home. Those stopping with her were one large family with Mrs. McClees as their mother. Methodists all over the church will read with a feeling of personal loss the going of this good woman. Some of us owe to her a debt which we can never pay. She furnished inspiration and assistance when the need was great. She gave advice when we had no one else to whom to go. She put her arm of love about us when we needed the warmth of affection and confidence.

Upon the husband, the children, and the hosts of friends we invoke the blessings of a kind Father.

W. W. Peele.

DISTRICT CONFERENCE AT GLENWOOD

The Greensboro district conference was in session at Glenwood, a suburb of Greensboro, Tuesday and Wednesday of last week. It was an interesting and delightful session as the Greensboro district conferences invariably are. The laymen of this territory are a forward looking company with energy and a disposition to realize their ideals which are high.

As an illustration of the way the conference does things: Last year the conference paid $1015 into a loan fund to assist needy ministerial students in college from this district. This year the conference added $1105 to this fund which is held in trust by one of the banks of Greensboro and is administered by a board elected by the conference. The object of the conference is to increase this fund to $10,000, which will be adequate to take care of all cases needing financial help, as those who borrow will pay four per cent interest on their loans which will be added to the original fund.

Rev. W. F. Womble, the presiding elder, guided the conference with a steady hand, gave good heed to all the interests of the church within the bounds of the district, allowed the visitors to have their say and went through on schedule time. E. J. Harbison was secretary.

Rev. W. A. Barber and his people gave great entertainment. The conference feasted each day at noon in the big, new dining hall just completed in the basement of the church. Glenwood is going to be in the not far distant future one of the big churches of the conference. It is one of the best now.

ORGAN RECITAL OF UNUSUAL INTEREST

The organ recital given Wednesday evening, April 16, by Palmer Christian, an organist of note, in the Odell Memorial Building of Greensboro College was of unusual interest not only because of the prominence of the artist who gave the recital but, also, on account of its being the dedication of the new Pilcher organ that Mr. J. A. Odell has given the college as the final equipment of the Odell Memorial building which was erected at a cost of more than $170,000. The organ cost $16,000. The department of music of Greensboro College is now admirably equipped for work.

Program.

1. Sonata in G major, Op. 28 ..... Elgar
2. Minuette antico e Musetta ..... Yon
3. Intermezzo ..... Hollins
4. Toccata, Adagio and Fugue in C..... Bach
5. Prelude to "La Damoiselle elui" ..... Debussy
6. Pantomime ..... Jepson
7. Benediction ..... Karg-Elert
8. Toccata ..... Mereaux
9. Traumerei ..... Strauss
10. Rhapsody ..... Cole

Description of Organ.

This organ, the gift of Mr. J. A. Odell, is the first organ in Greensboro to have an "Echo Organ." This "Echo Organ" in the gallery has an Echo Flute, Echo Etheria, Fern Flute, Vox Humana, a set of 25 Cathedral Chimes and a Tremolo. The usual Swell, Great and Choir organs are on the stage. The "Echo Organ" is played from either the Great or Choir keyboard. The Console is placed in the middle of the orchestral pit. Greensboro College now has three organs; one two-manual practice organ; one that has been used in recitals in the Main Building and this new one which will hereafter be used in recitals. All of the organs are equipped with electric motors and are kept in good order.

MOUNTAIN-MOVING FAITH

When Ernest J. Green went to Maxton in the summer of 1922 to take charge of Carolina College as president it looked to many people like he had chosen to dissipate his talents in a hopeless struggle to breathe life into a dead body, to rescue a cause doomed to failure.

But they who reckoned so reckoned without full knowledge of the tireless energy and grit and administrative ability of the new president and the loyalty of the people of Maxton. Mr. Green went to work with an enthusiasm that was contagious and positively compelling, and, building on the sure foundation of thorough work, has brought this college to a position where the doubting ones of two years ago are now ready and glad to concede that it deserves and will attain the success that its founders dreamed for it, despite the fact that it has no endowment. A new dormitory, for lack of which it has been greatly handicapped, is now nearing completion, and it will enter upon the next year with brighter prospects than it has known since it was founded.

Rev. J. A. Hornaday of Maxton, a veteran minister who has had wide experience with educational institutions, says he has never known an institution where more thorough work is done. Which tells the story. An educational institution that does honest, thorough work has solved the problem of growth.—Editorial in Robesonian.

ON THE DAVENPORT CAMPUS

The work of beautifying the campus at Davenport is proceeding as rapidly as might reasonably be expected. The roadway that winds from the street up to the Main building has been covered with clay and sand repeatedly and scraped till it is beginning to assume a firm, hard surface. A section of the campus has been ploughed up and sown with grass, a grass that will remian green the whole year. It is planned to treat the entire campus in the same way, the treatment to be done as swiftly as finances permit.

Some sixty shrubs, consisting of hydrangeas, spruces, spireas, laburnums, and Japanese cedars, have been ordered and will be set out this spring. These plants will add immeasurably to the attractiveness of the college grounds, particularly so since every care is being taken in the selection to make them harmonize with the shrubbery already on the campus. The ideal of course is to decorate the grounds about the college buildings so that in appearance they will simulate the unassuming beauty of nature in her gayer moods, without taking on the stilted artificiality that so often characterizes landscape gardening. The white or pink of a single specimen of the native dogwood charms the eye of a Carolinian more readily than can dozens of exotics manifestly out of place.

Paralleling the pergola connecting Cornelius Hall and the Main building a frame of iron piping has been built for the roses. Trimmed and carefully trained upon the frame, these roses, that often have lain in a tangled mass, will be a constant source of pleasure to the students and others who are compelled continually to pass from one building to the other.

Everywhere on the campus the plants are being fertilized and tended so that they will contribute their share to college life. Since the street in front of the college property was graded and paved, it has become necessary to put in a retaining wall. The work on this wall will be done during the summer. At no distant future the college hopes to be able to grade the whole front campus so that it will assume a gradual slope from the street up to the buildings. The Davenport campus five or ten years hence ought to be a thing of beauty and a joy forever.

TO THE PREACHERS AND DELEGATES OF THE ROCKINGHAM DISTRICT CONFERENCE

The Rockingham district conference will be held at St. Paul, beginning Tuesday, May 6, at 3 p. m., and closing Thursday night, the 8th. It is very much desired that there shall be 100 per cent attendance of the pastors and delegates from every charge in the district. Let every pastor and every delegate so co-operate together that the district conference may bring a larger vision to the whole district, and carry back an inspiration to each pastoral charge, so that the results of the conference shall be seen and felt throughout the district in all the years to come.

Let each pastor and delegate be present at the first roll call, and remain until the benediction is pronounced at the close, which will contribute as much as anything in making the district conference the greaest posssible success.

Each pastor is expected to write his report on the items named in the Discipline, each on a separate paper, and these reports will be turned over to the chairman of each committee the first day of the conference.

The pastors will make brief, verbal reports of their work on the floor of the conference.

One session of the conference will be given over entirely to the work of the laymen.

The pastors can do no more effective and lasting work for their charges than to do their utmost to get every lay delegate present from their charges.

"Meet me at St. Paul Tuesday, May 6th, at 3 p. m. promptly." J. H. Shore, P. E.

JUST TWO MORE WEEKS

Two more weeks and then the first of May. April will be gone and so will the time appointed for the special effort for the Advocate. If we are to receive anything like the number of new subscribers hoped for a great deal of work will, of necessity, be done during the next few days. Comparatively few of the charges have been heard from during the campaign. What may we expect of you during the next few days?

"Did you ever see a bob-tailed blind pup try to walk a creek on a greased log? He can succeed about as well as a steward can succeed at his job without TAKING AND READING his CHURCH PAPER. And yet there are hundreds of them in our conference who are trying it."—Richmond Advocate. There are a few stewards in North Carolina just like some of those over in the Old Dominion. Suppose we stop it right now. Why not every steward who does not take the Advocate begin at once. Spea kto him about it, Brother Pastor.

The following have sent in the largest lists since the last reports: L. B. Abernethy, F. M. Shamburger, W. W. Peele, Mrs. A. A. Connelly, Mary E. Peacock, representing Lexington; J. F. Moser, Mrs. O. E. Finch, Apex; T. J. Rogers. Of course, these represent the big lists. There have been a large number of small ones. As soon as convenient we will publish the complete list. T. A. S.

A DAY AT SPRAY

Very few people in the state who have not visited the twin town of Leaksville-Spray have any idea of the size and population of the two towns. In all probability the places cover more territory than any town in the state, and in the two places there are about twenty thousand people. The Marshall-Field interests and the Mebane Company have more than a dozen cotton mills located in Leaksville-Spray. These interests have brought other business enterprises there until the place is an industrial center of much importance to the state.

Of course, the church has followed the people to this center of population and all the larger denominations are well represented. The Methodists have a fine congregation and are well up in the front of religious endeavor. Rev. C. W. Bowling, bubbling over with energy, is leading our church over there. He is in his second year and the people are fond of him and he is in love with his work. He has his congregation well organized. His Sunday school is doing good work and all the organizations of the congregations are active in the work of the kingdom. Brother Bowling is contemplating a trip to Europe during the summer.

The writer visited this fine congregation last Sunday and had the privilege of speaking to an excellent congregation. T. A. S.

"NORTH CAROLINA PUTS ON FIGHTING CLOTHES"

Such is the caption of a "boxed" double column editorial in the last issue of the Alabama Christian Advocate, in which the editor begins:

"Last Saturday we picked up the North Carolina Christian Advocate expecting to find some splendid editorials, as we usually do, and lo! and behold! Editor Plyler had used his entire page in calling the brethren of the 'Tar Heel' state to 'beat Alabama.'"

Then after one of those stirring editorials just such as Doctor Lazenbury can write, he concludes with a paragraph that will arouse his Alabamians and West Floridians and should not fall on deaf ears in North Carolina. Listen to him:

"We are calling, then, upon every preacher to stand with us. We can hold first place if we will. Write for a mailing list. Send us in all the renewals you can and as many new ones as possible. The North Caorlina Christian Advocate is more popular than ever before, and the preachers in that state are working harder than ever before. They are slow to give up their first place. It will take work to get it, but we can do it. We believe you will do so. Now, altogether for the best work we have ever done for the church paper."

A coincidence: Rev. J. A. Bowles and J. H. Brendall, classmates in the Western North Carolina conference of the class of 1883, were born on the same day of the same month of the same year—April 26, 1858.

REV. EUCILD McWHORTER CHAPLIN AT TUBERCULAR SANATORIUM

At a recent meeting of the board of directors Mr. McWhorter was elected chaplain of the institution. This was not necessary to secure the services of Mr. McWhorter, for one of the first things he did after receiving his appointment to the Page Memorial church was to pay a visit to the institution and preach; since than he has visited the wards and preached in the auditorium twice each month to large and appreciative congregations. This act of the board shows the spirit of the state in regard to religious matters, especially to those who are deprived of the privileges of outer world.

There is a chance for the church to do some real gunuine work here among a population of two hundred people, the nearest church being seven miles away and no chance to hear the gospel unless it is brought as the patients are not allowed to attend church from the institution. The life here affords an excellent opportunity for self-examination and taking stock of one's inner life—it's a time of real meditations, it's a great privilege to preach to people who are really thinking.

We are doing a great work here. Our Sunday school has reached a membership of sixty-five with two senior Bible classes and one junior class. Our work is somewhat embarrassed at present on account of money to carry out our program, as you know the state does not provide for this in a financial way, so we are relying on our friends to help us to carry on this great work here.

J. J. Rose.

BROTHER STOVER TELLS OF AN INTERESTING OCCASION

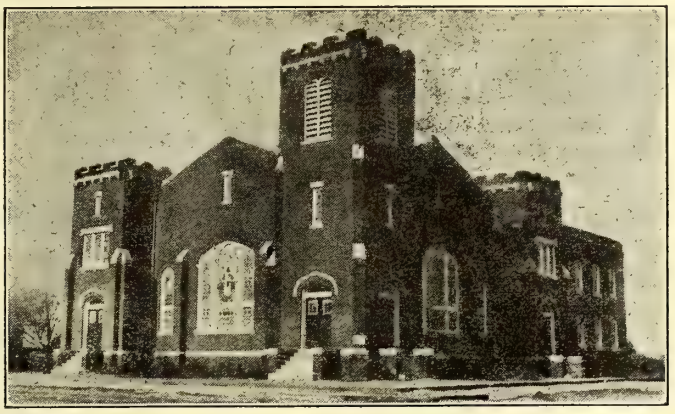
Please let me tell a few things to the readers of the Advocate.

1. A nice day to a bunch of conference claimants, which was put over by Rev. W. R. Ware and his Morganton congregation. They sent automobiles down to Rutherford College and gathered all of us they could find, namely, Mrs. Henner, Rev. J. M. Lowder and wife, myself and wife, and taking us to Morganton Sunday, March 6, placed us at the front as an object lesson, while they rendered an oppropriate program in honor of "the forgotten man," this being the culminating day for the Superannuate Endowment drive. After several addresses by chosen members of the church the pastor made a brief statement of the way this church was putting over their quota, they placed a valued gold offering in the hands of the three families present, called us to the chancel and while singing "The Old Time Religion" gave us the hand of loving remembrance, during which time the Holy Spirit filled the auditorium with His presence. Oh, it was good to be there! We were then taken to dinner and an afternoon of delightful Christian fellowship, and returned to our homes feeling sure that we belonged to the class of the "unforgotten." Our only regret (and it was real) was the other three families of our "set" could not be there—Mrs. Usry being out of the community, Mrs. Stamey having just moved away, and Mrs. Kilgore kept at home with some sick children.

God bless Brother Ware and his good people, and we know he will see Acts 20:35 and Matt. 10:42.

2. We are now about to resume work on the walls of the new church —the Abernethy Memorial—at Rutherford College, and hope to have them under cover before conference this fall, and I for one am praying that by or before that time God will raise us up some wealthy patron who will come to our aid in finishing this building so vital to the perfect working of this Christian college, which is furnishing and destined to furnish so large a per cent of preachers and other church workers for our entire church.

3. It is my earnest desire as local church treasurer to be able at an early



Saint Pauls Methodist Church, where the Rockingham District Conference will be held May 6-8 inclusive.

date to report this church one hundred per cent out on the Centenary pledge. A thing I verily believe can be done if four of our itinerant preachers, all of whom are receiving good salaries, will pay out their pledges. "Publish it not in Gath; tell it not in the streets of Ashkelon lest the uncimucised vaunt themselves," yet the laymen will find out these cases and some of them make excuse of these clerical derelicts for the non-payment of their pledges. J. T. Stover.

ROCKINGHAM DISTRICT CONFERENCE

The Rockingham district conference will be held in the Saint Pauls Methodist church, Saint Pauls, N. C., May 6-8 inclusive. The opening session will begin Tuesday afternoon, May 6, at 3 o'clock.

The people of our town are looking forward with a great deal of pleasure to the coming of the district conference. This will be the first time the conference has been held in this part of the "State of Robeson."

Just a few years ago, under the efficient leadership of Rev. G. W. Starling, our people built one of the best church buildings in the district, and they are very anxious to turn over this handsome building to the district for this purpose. The other churches of the community have offered us their assistance and their homes for the entertainment of our guests, and preparation is being made for all who can come. We hope every member of the conference will make special effort to attend. We extend a hearty welcome also to our editors, as well as to the other connectional brethren.

I shall greatly appreciate it if brethren representing interests of the church outside the district will notify me of the time of their arrival.

Ivey T. Poole, Pastor.

MANY KINDNESSES SHOWN A STRICKEN MINISTER

Brother Albert Sherrill, who was stricken with paralysis March 16 at Iron Station, about six a'clock p. m. after preaching at eleven on the Superannuate fund, has asked me to write this communication to the Advocate for him.

A brief announcement of his illness appeared in the Advocate some time ago, but he feels that his friends will be glad to hear from him again and have a fuller statement in regard to his present condition.

His left side is completely disabled, but shows signs of improvement. His speech at first was greatly impaired, but now is almost perfectly restored. His mind has not been affected in the least, but has maintained its usual strength and alertness. He has lain on his bed and worked out in his mind a new sermon since his affliction. His recovery will necessarily be slow, but his physician says that his improvement is wonderful.

Brother Sherrill wishes me to state that his presiding elder, Rev. C. S. Kirkpatrick, has manifested a great deal of interest in him and has given him every consideration possible.

The preachers of the nearby charges have been tireless in their efforts to extend a helping hand and have been filling his appointments. The preachers of all denominations visit him often to cheer and encourage.

A constant source of pleasure has been the stream of letters which has poured into his room daily since his confinement. Hundreds of these letters have come from friends, acquaintances and former parishioners all over the Western N. C. conference, and some have come from outside of the state.

The people of the Stanley Creek circuit are leaving nothing undone that lies in their power to contribute to his comfort and welfare. The finances of his charge are being looked after and his salary is being paid regularly. A good layman of Stanley Creek church has offered him free of rent a nice new bungalow as long as he desires to occupy it in the event it is necessary to vacate the parsonage.

Brother Sherrill asked me to say for him that words are inadequate to express his appreciation of the above mentioned and many other courtesies and considerations, too numerous to mention, and to assure his friends that he is profoundly grateful to one and all. B. Wilson.

MARION DISTRICT CONFERENCE

The session of Marion district conference just closed, which met with the First church of Marion, was one of the busiest sessions ever held in the district. It was called to order Tuesday morning at 10 o'clock by Dr. Z. Paris, presiding elder, and B. L. Lunsford of Marion was elected secretary, and D. W. Alexander and Miss Thelma Grant were elected assistants. A number of important committees were appointed at once. A. W. Plyler, editor of the North Carolina Christian Advocate, and O. V. Woosley, Sunday school field secretary for Western North Carolina, and Rev. H. H. Jordan of Hickory and Prof. M. T. Hinshaw of Rutherford College addressed the conference during the day.

Midday luncheon was served at the church. The committees met at four o'clock to be ready for the evening session, which was given over entirely to the transaction of conference business. Every one of the twenty-five pastors made written and oral reports. A delegation of about two hundred and fifty were entertained by Marion at this time. The licenses of 15 local preachers were renewed and six young men, five from Rutherford College and one from Bostic, were given local license.

Wednesday morning's session was a busy one. The reports of the various committees were made during the day. At eleven o'clock Dr. Ashley Chappel of Central Methodist church, Asheville, delivered to the conference a great inspirational address. He urged the church to support the aged ministers who have spent their lives in the work of the ministry, and following his discourse an extraordinary demonstration of approval was made by the ministers and members of the congregation by engaging in an old time Methodist love feast. Upon invitation of Dr. W. R. Ware, the conference decided to meet with the First Methodist church of Morganton next year. At the afternoon session Prof. W. M. Curtis of Greensboro College addressed the conference. Many reports were made and adopted, the conference adjourning at four o'clock, closing one of the busiest sessions. Appropriate resolutions were read and adopted, among others one in regard to Dr. Z. Paris, which requested his filling out his quadrennium in the Marion district. Mrs. M. B. Goodwin's address on the work of Woman's Missionary Society was especially well received.

Thelma Grant, Cor. Sec.

WHERE TO SEND YOUR MISSIONARY MONEY

C. R. Porter.

Now that Centenary pledges are being paid in full the makers of these subscriptions naturally want to know how their money must be handled in future, and to whom it should be sent. Let the following simple direction be your guide:

As soon as a Centenary obligation has been met make all future checks, drafts and money orders payable to W. M. Cassetty, Jr., Acting Treasurer, and send to him, Box 510, Nashville, Tenn. This applies to all missionary money directed to missionary specials, as well as to undirected gifts, tithes and offerings.

The regular foreign and home mission assessment should be sent, as usual to the regular conference treasurer, while Epworth League funds continue to pass through the hands of the conference Epworth League treasurer, by whom they are forwarded monthly to Epworth League headquarters, Nashville.

If there is any uncertainty yet in the minds of any, please write to Bureau of Specials, 627 Lambuth Building, Nashville, Tenn.

REVIVAL AT JEFFERSON

Jefferson has just passed through a sweeping revival. The pastor, J. L. Reynolds, was assisted by Rev. W. A. Thomas of Creston circuit, who created a splendid impression on the crowd who attend the services. He preached the word with all the power of his mind and soul, giving the Holy Spirit right of way.

The Christians willingly responded to the call for volunteers and went out into the congregation and urged the unsaved to accept Christ as their personal Saviour. Many came forward and knelt at the alter for prayer, and surrendered themselves to Christ. One of the special features of the revival was a thirty minutes prayer meeting held in the Sunday school room before night service. These services were conducted by members of the congregation which proved very beneficial.

The singing was faithfully and efficiently conducted by Rev. E. M. Jones, principal of Jefferson School, and assisted by Prof, Carr, principal of the West Jefferson high school. Mrs. Carl Graybeal, Miss Louise Foster and Miss Rena Love also brought a message in special song. We greatly enjoyed and appreciated the service and fellowship with the young people of the two schools.

The great success of the revival was largely due in the co-operation of the other churches, the Baptist and Presbyterians standing nobly by us from start to finish and helped wage the battle against sin and the evil one. We wish to express our heartfelt thanks to the Baptists for the loan of seats, and other neighboring churches for their contributions. May God's richest blessing rest upon them.

The church was greatly revived, 61 converted, plans for recovering and seating the church were laid, and a free will offering taken for Brother Thomas for his great service rendered to God and man. The congregation was delighted during the revival by a gift of a new piano presented to the church by the Ladies' Missionary Society. X.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

CREED FOR OUR YOUTHS

1. To think pure thoughts; to read the best books; to discard all unclean literature that may perchance fall into my hands.

2. To speak as correct English as possible; to avoid all use of rough slang.

3. To avoid extremes in my dress; also in the use of cosmetics.

4. To take a firm stand against promicuous automobile riding and unconventional dancing.

5. To be truthful and reliable.

6. To suppress the spirit of jealousy and of revenge.

7. To possess the spirit of patience, of tolerance, of reconciliation, and the ideal of unity, always practicing the Golden Rule.

8. To let my conduct at all times be above reproach, and at all times to render efficient service to my home, my school, my race, my country, and my God.

This creed was formulated by the Negro group of the Woman's Interracial Committee of Dallas, Tex. It was taken by them to the State Teachers' Association, where it was adopted. It is hoped that the National Educational Association will adopt it at their meeting next July.—Bulletin.

"WHICH?" EXCELLENT LITTLE ENTERTAINMENT

"Which?" is a tiny story of twelve pages brought out by the Woman's National Committee for Law Enforcement. It is another Lady and the Tiger. The Lady is a prohibitionist, but the reader has to decide for herself what the Tiger is. Every one writes the answer which is the ending of the story, and a prize is offered for the best ending. The object of the little story is to make Americans think about la wenforcement. The author of the story is none other than Mrs. Tilton. Copies of this story may be had for ten cents each by writing the Woman's National Committee on Law Enforcement, 302 Ford Building, Boston, Mass.

CREDIT GIVEN ON MISSION STUDY

If "Save America" is used as a study course in your auxiliary, Mrs. Hume R. Steele, council superintendent of mission study announces that credit will be given. Here is an opportunity for every auxiliary in Southern Methodism to further the cause of temperance.

COPY OF MEMORIAL NUMBER OF MISSIONARY VOICE FREE

Those who desire additional material for the Bennett Memorial program, to be given during the second quarter, may secure one copy of the Memorial number of the Missionary Voice published in October, 1923. As there is only a limited number of this issue on hand, only one copy can be sent each auxiliary that desires it. Write Literature Headquarters, 520 Lambuth Building, Nashville, Tenn., for copy.

NEW LITERATURE ON BENNETT MEMORIAL

There has just come from the press additional literature that can be used in connection with the Bennett Memorial program in the second quarter. The following can be secured free of charge at Literature Headquarters, Lambuth Building, Nashville, Tenn.:

"Miss Belle H. Bennett, A Woman of Prayer." Mrs. R. W. MacDonell.

"Maxims of Prayer." Dr. A. T. Pierson.

"Belle H. Bennett Prayer League."

A NEW MISSIONARY SOCIETY

On last Sunday, March 30, representaives from the four churches on the Cedar Grove circuit in the Durham district came together at the call of the pastor, Rev. E. C. Durham, for a "Layman's Day" program. It was an effort to make the best possible use of fiifth Sunday for the whole circuit, and the pastor has already made plans for the other fifth Sundays of the year, planning programs of interest to the entrie charge. The meeting last Sunday was held at Cedar Grove church, and was attended by a multitude of people, and it was said by many to be a real success.

Everyone was inspired that morning by short talks by representative laymen of the charge, god music by the choir, and an excellent message from Professor McKay of Trinity College. After having enjoyed a good dinner on the grounds we listened to short talks by a few women of the circuit, and then Mrs. A. M. Gates of Durham was the principal speaker of the afternoon. Her address was concerning the importance of organization. We feel greatly benefited by what Mrs. Gates had to say.

Immediately after Mrs. Gates' message she organized a number of Cedar Grove women into a Woman's Missionary Society. The following were elected officers: President, Mrs. J. E. Murphy; vice president, Mrs. Sam McDade; recording secretary, Mrs. R. W. Anderson; corresponding secretary, Mrs. C. C. McDade; treasurer, Miss Luna Compton; Supt. Y. P., Mrs. Leon Henley; Supt. children, Miss Rebecca Liner; Supt. study and publicity, Mrs. E. C. Durham; Supt. social service, Mrs. Della Allison. All these are new in the work and they would appreciate literature and other help.

Mrs. E. C. Durham,
Supt. Study and Publicity.

SOUTH MILLS, ALICE SPENCER AUXILIARY

As we approach the close of the first quarter, we thought we would sound a friendly note to remind our co-workers that we are still with them.

Our auxiliary is entering upon its fifth year's work with better prospects than any previous year. However, we feel that we can look upon each succeeding year and see that it has been an iprovement upon the past. We have 25 members in our auxiliary. Our meetings are well attended but not as well attended as we would like them to be, for we are not satisfied with anything short of one hundred per cent. Mrs. B. F. Forehand was our president last year and was re-elected.

The outstanding achievements of the past year were organization of a Bible study class and painting the interior of our church. Our Bible class was led by Mrs. J. L. Wescott, a deeply pious woman.

For the benefit of the smaller auxiliaries I will give a short account of the painting of our church. It cost us $440. This money was raised through the local work, which included chicken supper, oyster supper, rummage sale, and taking the agency to the California Perfume Co., and turning the commission into our funds. We had this work done and paid for in four months, with the exception of $50, which I am quite sure will be paid by the time this letter goes to press. I thought perhaps these details might be an inspiration to some small auxiliary that is about to attempt a "man size" job. I forgot to say that some of this money was raised by individual pledges.

This is the third year of our mission study class. We simply held on for the first two years, but we think we will about double our membership this year. We are studying "The Debt Eternal."

About seventy-five per cent of our members take the Missionary Voice and also Our Missionary News. Very often two members subscribe together. We are hoping and planning for larger things this year in our auxiliary than ever before.

Emily Lou Spencer, Cor. Sec.

Western North Carolina Conference

OUR ANNUAL MEETING

Time: April 29-May 2.
Place: Statesville.
Send name of your delegate and time of arrival at once to Mrs. J. L. Sloan, Box 106, Statesville.

* * * *

Remember, each auxiliary is entitled to only ONE delegate. The young people can send ONE delegate OR the superintendent of Y. P. work. The children can be represented only by the local superintendent of children's work.

* * * *

All officers will kindly heed the request of Mrs. W. R. Harris to have typewritten copies of their reports ready for her in order that she may get out the minutes as quickly as possible after the meeting.

* * * *

Our Statesville hostesses are intensely interested that everything possible shall be done for the pleasure and comfort of their visitors, and we as visitors must not fail, at any point, to co-operate with them in their plans and purposes for us.

* * * *

Young people, did you read Mrs. C. C. Weaver's letter to you in last week's Advocate? Well, hunt up that paper and read her message to you concerning your program for the meeting and give her your entire co-operation.

* * * *

All together for Statesville.

STUDY CIRCLE ENTERTAINS

On Thursday afternoon, April 3rd, at the home of Mrs. J. D. Jenkins, the South Main Street group of the mission study circle of Central Methodist church, Mount Airy, was hostess to the Franklin Street and the North Main Street groups. The guests were greeted at the door by Mesdames Jenkins, Crevelling, Fulton and Ashby. Mrs. E. C. Foy, in Indian costume, extended a cordial welcome from her wigwam door and exhibited an unusually interesting display of Indian curios, rugs, baskets, mats and beaded ornaments—the work of her sister squaws.

The reception hall was a place of beauty with its decorations of native green and bright Indian relics.

With Mrs. Crevelling presiding, a most delightful program on The First Americans was rendered. Instructive papers on Indian history, Indian names and their meetings, and the twenty-second Psalm as read by the Indians, were given by members of the group. Miss Mary Franklin Graves, a special guest, told in a most charming manner of the old Spanish missions in California founded by the Franciscan Monks for the Indians, and of the wonderful highway connecting these missions, known as the King's Highway. The latter part of the program was given over to "The Country Church," and very tender and inspiring reminiscences of its lasting influence were given by different members. We came very close to a regular love feast of the long ago. "The Little Brown Church in the Vale" was sung with feeling and enthusiasm. To close the program Mrs. Crevelling called the roll in rhyme, giving some charactertistic of each member.

While a frozen fruit salad was being served Miss Graves delighted us with the story of Romona told very interestingly. The afternoon was most pleasantly spent, and will linger long in our memories.

Mrs. D. V. Price, Supt. Pub.

ON HONOR ROLL

The following societies have attained the honor roll for the year 1923:

Asheville district—Biltmore, Central, Chestnut Street, Hendersonville, Weaverville.

Charlotte district—Harrison, Hawthorne Lane, Marshville, Monroe, Morven, Tryon Street, Wadesboro No. 1, Wadesboro No. 2.

Greensboro district—Ashboro, Park Place church, Reidsville, Spring Garden Street, Wesley Memorial No. 1, West Market Street.

Marion district—Forest City, Marion No. 1.

Mount Airy district—Pilot Mountain.

Salisbury district—Norwood, Spencer.

Shelby district—Gastonia No. 1, Shelby No. 1.

Statesville district—Lenoir, Maiden.

Waynesville district—Bryson City, Canton, Franklin, Waynesville.

Winston district—Burkhead, Centenary, Thomasville, West End.

Amy B. Hackney,
Conf. Supt. Children's Work.

Three cheers for Miss Hackney and the children! Thirty-seven, a gain of six over last year. This is a wonderful record and a beautifully constructive work, of which our entire conference may well be proud.

My Dear Mrs. Boyer:

Last year at the Missionary Conference each superintendent in children's work asked the children in her society to buy and dress a doll to be sent to the kindergarten and these dolls were sent to me; then I had them packed and shipped to my sisters, of course leaving her to dispose of the dolls as she saw best. Naturally when a whole society "got busy" getting one doll ready the result was a very beautiful doll—and I truly wish you might have seen these forty-eight dolls just before they left here. They were wonderful! I am going to have a picture of them at conference, so everyone who wishes to do so may see how sweet the babies looked.

I thought it would be well to have this letter appear in the Advocate, so if any of the letters did fail to reach the societies they would know the dolls had arrived in plenty of time for Christmas and that they were highly appreciated.

Amy Be Hackney,
Conf. Supt. Children's Work.

TO JUNIOR MISSIONARY SOCIETIES OF W. N. C. CONFRENCE

My Dear Juniors:

It is a shame to wait until this late date to thank you for those lovely dolls you sent to us at Christmas time, but it seems that I haven't had much time for letter-writing since Christmas. You see we do not get a nice long holiday at Christmas time like you do; but, on the other hand, you don't get a nice long China New Year holiday like we do! We get three weeks now, so I am going to write to you the very first thing.

If I tried for the whole three weeks to tell you how much we appreciated those dolls though, I'd never get through. We have used them in every way of which you can possibly think, for little tiny babies, a few for the kindergarten children, for the kindergartens as a whole ,for country schools, for our own senior class here in the school, for some of the teachers—we have simply used them everywhere.

They have given joy and happiness everywhere they have gone, but I believe on the whole those we gave to the senior class were the most satisfactory gifts we ever gave—perhaps it was because we saw the girls receive them—but I have never seen a whole class enjoy anything more. We thought those talking and walking dolls were too nice to go to the kindergarten children, so we tried to give them either one to a grade, or one to

(Continued on page 13.)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CREDIT STUDENTS

The Salisbury - Spencer Standard Traing School held last week was very successful. In addition to a fair attendance from the home towns splendid delegations came in from Cooleemee, Woodleaf, China Grove, Landis, Granite Quarry, Gold Hill, Concord and Lexington. The total enrollment of the school was 117 though were dozens of others who dropped in from time to time. Out of the bona fide enrollment 83 obtained credit. These credit students are listed in the following churches: First Methodist, Salisbury, 19; Cooleemee 13; Central, Spencer, 11; South Main Street, Salisbury, 9; Gold Hill 7; East Spencer 5; Park Avenue, Salisbury, 5; Woodleaf 3; Concord 3; China Grove 2; North Main Street, Salisbury, 2; Landis 1; Granite Quarry 1; Lexington 1; First Presbyterian church 1.

The credit students by courses are listed as follows:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—H. C. Agner, Mrs. Lizzie Carrick, A. S. Jones, M. L. Kiser, D. E. Murph, B. G. McMillan, Rev. T. A. Plyler, Miss Daisy Puckett, J. R. Russell, Rev. T. J. Stough, P. Studemire, Fred A. Sides, J. S. Stroud, Rev. W. B. Thompson.

Bible—New Testament, Rev. W. A. Jenkins, instructor—Rev. John F. Kirk, Miss Edna Edwards, Miss Ethel J. Brown, A. A. Hartman, Rev. H. H. Robbins, F. I. Morgan, A. S. Morgan, W. E. Harkey, Mrs. R. C. Kirk, Rev. W. E. Hauss, Paul T. Goodman, Miss Alma Murray, L. P. Zachary, Rev. J. C. Brown, Miss Mary Wall, W. E. Smiley, J. E. Smith, Mrs. W. B. Harrison, Mrs. T. A. Plyler, Rev. W. A. Rollins, L. E. Motley.

Intermediate-Senior Agencies, Mrs. J. F. Spruill, instructor—Mrs. C. M. Bobbitt, Miss Victoria Byerly, H. T. Cook, Mrs. Robert Davis, Glendon Gantt, Miss Mary J. Goodman, J. F. Harrelson, Mrs. M. L. Harrison, Mrs. A. W. Hicks, Samuel M. Holton, Jr., B. B. C. Kesler, J. C. Kesler, Miss Juanita Kesler, W. H. Lee, Miss Helen Moyle, Mrs. L. D. Perkins, Miss Gertie Smith, W. H. Martin, Mrs. S. R. Smoak, Monnie Taylor, Miss Estelle Witcher.

Junior Worship, Miss Virginia Jenkins, instructor—Mrs. G. L. Burke, Miss Nena DeBerry, Mrs. C. G. Goff, Miss Janie Klutz, Mrs. W. H. Martin, Miss Alberta Monroe, Mrs. J. W. Pike, Miss Ruth Summersett.

Story Telling, Mrs. G. W. Green, instructor—Miss Katie Alexander, Miss Annie E. Bostain, Miss Annie Bosch, Miss Elizabeth Black, Mrs. W. A. Cooley, Mrs. D. A. Daniel, Mrs. C. O. Floyd, Miss Emma Grimes, Miss Frances Henson, Mrs. T. L. Haskens, Mrs. J. A. Hatley, Miss Florence Koon, Mrs. Charles Isley, Miss Nellie McSwain, Miss Mary Moyle, Mrs. D. E. Ray, Miss Ruth Tiller, Mrs. W. W. Weant, Mrs. Frank Yarbrough.

CORRESPONDENCE

The following fine Sunday school workers in the Western North Carolina conference earned one or more credits in our standard training course during the month of March. We just love these workers. Rev. P. L. Shore, Rev. J. W. Vestal, Rev. A. G. Loftin, Rev. R. K. Brady, Rev. H. C. Sprinkle, Rev. W. R. Jenkins, Rev. N. C. Williams, Mrs. P. L. Shore, Mrs. H. C. Sprinkle, A. F. Ross, Miss Ethel Bouchelle, Mrs. Chester Hunnicutt.

TRAINING CLASS

The following fifteen splendid recruits for our training course come from two training classes, the first nine from the class at Chestnut Street, Asheville, and the last six from the training class at Wesley Memorial, High Point. Miss Mary Weaver, Mrs. Caroline Jordan, Miss Viola Ownby, Mrs. James Thomas, Mrs. Guy Weaver, Miss Betty Moore, Mrs. Viola Wolfe, Miss Emmie Gayden, Mrs. F. J. Bates, Mrs. Odelle Marsh, Mrs. Delk Smith, Mrs. Lawrence Matton, Mrs. Lilly Sizemore, Mrs. Robert Morrow, Miss Jenevieve Moore. The Asheville class was taught by Mrs. Guy Weaver. The High Point class was taught by Mrs. Robert Morrow.

GREENSBORO COLLEGE

We are in receipt of the joyful news that Greensboro College for Women has turned out the following thirty credits, each young lady having received credit in "Pupil Study" and "Principles of Teaching." We have been wanting Greensboro College to do this very thing and now that it has started we feel sure that much more good work of this kind will be carried on. Note the names of these fine girls: Miss Thelma Young, Shelby; Miss Annyce Worsham, Ruffin; Miss Willard Sharpe, Statesville; Miss Lalla Pritchard, Black Mountain; Miss Mabel Pitts, Glen Alpine; Miss Myrtis Maynard, Salisbury; Miss Mary Long, Bryson City; Miss Julia Marshall Little, Morven; Miss Grace Johnson, Thomasville; Miss Sadie Hendley, Ansonville; Miss Mary Normen Hargrave, Lexington; Miss Rachel Glover, Salisbury; Miss Bobbie Foster, Hickory; Miss Elouise Davis, Glen Alpine; Miss Johnie Connelly, Marion.

YOUNG-HARRIS

Young-Harris, a Georgia institution, has recently tudned out the following Sunday school credits: Miss Clara Arwood, Draper, N. C.; Charles R. Clegg, Lake Junaluska, N. C.; Mylie Smith, Murphy, N. C.; Miss Mary Ella Clegg, Murphy, N. C.; Miss Roris Ardrich, Andrews, N. C.

TRINITY COLLEGE

A fine batch of credit students is listed for March from Trinity College. There are so many of these that we will not take the space to list them here. We will, however, list them at some subsequent time. Last year Trinity College turned out over 900 credits, one-third of which number were listed with the Western North Carolina conference, the two-thirds going to the North Carolina conference. Trinity is doing a wonderful work along this line and is therefore justifying the name "Christian College." It is teaching religious education intensively and extensively.

EXTRAORDINARY

Miss Mollie Lines, nearly eighty-four years of age, attended every session of our recent High Point-Thomasville Standard Training School, prepared all lessons and handed in all written assignments necessary to receive credit in this school. Miss Lines has never known what it was to be out of Sunday school work throughout tll these long years. As an instance of some of her good work she points with pride to having taught in the Sunday school Rev. W. A. Lambeth, pastor of Mount Vernon Place, Washington City, and Mr. Charles F. Lambeth, superintendent of Main Street Sunday school, Thomasville.

LOTS MORE

There are many more things that ought to be put in the Advocate this week. To do so would run us too far on our page. Since there are other issues of the Advocate to appear we will let our story be a continued one.

North Carolina Conference

ECHOES OF WILSON MEETING

Entirely unsolicited, there have come in from persons in attendance quite a number of comments concerning our Conference-wide Sunday School Conference at Wilson April 1-2-3. For the benefit of those who were not there, we are publishing below a few of those statements:

"I greatly enjoyed our work together during the Wilson meeting," writes Mr. M. W. Brabham, head of the Department of Sunday School Administration, Nashville, Tenn., "and wish to repeat what I said to you in person, that is, that I think the meeting was well worth while from every standpoint. You and your co-workers deserve heartiest congratulations on the thoroughness of your plans, and the excellent way in which they were carried out."

"I think that conference was a great success," writes Rev. J. H. Shore, presiding elder of the Rockingham district, "and one good thing about it was the delegates came from all over the conference. Of course a large number came from the territory nearer Wilson, but there were delegates from the districts to insure splendid results to the whole conference."

"Your conference at Wilson was a great success ,and I make the statement cautiously after having inquired the sentiment of numerous folks attending," says Mr. M. J. Cowell, district secretary of the Wilmington district. "It should be a great boost to the entire program which you are putting on."

"I am persuaded that the Sunday school conference was a decided success," writes Rev. C. B. Culbreth, presiding elder of the Elizabeth City district. "I am confident now that we can get a training school here in Elizabeth City some time this summer or fall."

"May I take the occasion to express my appreciation of your services in connection with the Wilson meeting," writes Mr. E. S. Yarbrough, district secretary of the Weldon district. "You certainly had your work well in hand and did everything in the proper manner. Mr. Vickers and I both commented on your fitness for the work."

"This is just a little note to thank you for letting me have a part in your Wilson meeting,' 'writes Miss Lucy Foreman, acting head of the Department of Intermediate-Senior and Young People's Work, Nashville, Tenn. "I think it was most helpful in every way and that real practical good will come from it."

MEMBERS 1,000 STUDY CLUB

One of the definite things accomplished at our Wilson meeting was to enroll thirty-three pastors and superintendents in the 1,000 Study Club, and to become a member of this club one agrees to do five or six definite things during the year, among them reading at least one approved book on Sunday school work, taking for credit at least one unit in the Standard Training Course, attending the meetings of the Workers' Council regularly, and emphasizing the official Program of Work and seeking to lead the school to the attainment of the points of this program. Names of those who enrolled are as follows:

Rev. H. E. Lance, Elizabethtown.
Rev. J. E. Blalock, Benson.
Rev. B. O. Merritt, Timberlake.
Rev. E. H. McWhorter, Aberdeen.
Rev. C. P. Jerome, Goldsboro.
Rev. W. E. Ormond, New Bern.
Rev. B. B. Slaughter, Farmville.
Rev. Chas. M. Lance, Garysburg.
Rev. R. N. Fitts, Mann's Harbor.
Rev. C. H. Caviness, Bynum.
Rev. N. H. D. Wilson, Elizabeth City.
Paul C. Moore, Rocky Mount.
D. J. Spruill, Columbia.
Frank E. Parrott, Creedmoor.
Thos. W. Pridgen, Elm City.
R. E. Morgan, Corapeake.
M. J. Cowell, Wilmington.
P. F. Meekins, Stumpy Point.
J. A. Hooper, Elizabeth City.
W. R. Percivall, Washington.
L. Z. Woodard, Kenly.
P. B. Magruder, Raleigh.
M. M. Fox, Siler City.
R. F. Graham, Rowland.
O. O. Dukes, Lumberton.
Irving B. McKay, Durham.
Hubert Eason, Gatesville.
A. Earle Ireland, Alliance.
J. B. Atwater, Bynum.
Rev. Daniel Lane, Elizabeth City.
Rev. Rufus Bradley, Rich Square.
Rev. H. L. Davis, Duke.
Rev. Thomas McM. Grant, Lumbertown.

Any active officers in the Sunday school may join this club. Information will be furnished upon request. We are hoping that we have made but a beginning and that a large number of our pastors, superintendents and other officers will follow the example set by the persons whose names are listed above.

ELDERS TO TAKE COURSES

Everyone of the presiding elders of the North Carolina conference with the exception of Rev. S. A. Cotten, who was prevented on account of illness from attending, were present at our conference in Wilson and, of course, had a big part in making the meeting the success that it was. They were not contented to suggest things for other folks to do; they are going to lead off in a great forward movement. One of the things adopted as a goal for the year is each presiding elder and pastor taking for credit at least one unit in the Standard Training Courses, and already one presiding elder has almost completed his unit.

A large number of pastors are taking units of the Standard Training Course, and we are hoping that approximately 100 per cent of them will have taken at least one unit before the year is gone.

DURHAM BREAKS RECORD

The Durham Standard Training School, holding its sixth annual session at Trinity College last week, made a new record for the North Carolina conference in the number of persons earning certificates of credit in a standard training school. At this writing the exact number is not definitely determined, but approximately 140 or 150 of the over 200 enrolled have met the requirements for credit. Five courses were offered, as follows: "Story Telling," Miss Minnie E. Kennedy; "Intermediate-Senior Agencies," Miss Barnett Spratt; "Religious Education of the Adult," Prof. H. E. Spence; "Pupil Study," Prof. J. M. Ormond; and "The Program of the Christian Religion," Prof. James Cannon, III.

BURLINGTON SCHOOL NEXT

Our Alamance Standard Training School to be held at Burlington April 27-May 2 is our next standard school. Everything is in readiness. Courses and instructors have been decided upon, committees named, and these committees are working to the end that every Methodist Sunday school worker in Alamance county, and quite a number of young people and other prospective workers and leaders, may know of the wonderful opportunity which this school affords and take advantage of it.

The school begins Sunday evening, April 27, at 7:30 o'clock and will meet each night at this hour, through Friday. The courses and instructors are as follows:

"Pupil Study," Dr. W. I. Cranford.

"The Sunday School," Mr. L. L. Gobbel.

"Junior Pupil," Mrs. H. E. Spence.

"Primary Lesson Materials," Miss Georgia Keene.

As in all such schools, there is no charge for tuition or registration whatever, and no offering or collection will be taken during any sessions of the school. The public is invited.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ON TO MOREHEAD

Morehead City! Just the place to sit around in solemn quietness, growing mournful, banishing smiles and laughter forever. I should say not! Noise! Do you hate it? Then you'd better stay away from Morehead City during the coming North Carolina Conference Epworth League Assembly, June 16-21.

Who ever heard of turning some three hundred young people loose and not having any noise? St. Paul tells us "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And at Morehead City our Epworth Leaguers make noise to the glory of God. They shout, howl, yell and cheer. Come down and hear 'em. Old Man Mournful just packs up and leaves when we get there. Smiles are seen everywhere. Laughter takes the place of gloom. You've simply got to be happy at Morehead!

Three hundred young people happy and joyous, yet serious in their earnest endeavor to serve Him who gave His life for us all. It is there you may listen to such splendid speakers as Dan Brummitt, take notes of inspirational points to bring to the leaguers back home, study about our mission fields and learn about the proper workings of our four departments. Inspiration is there at Morehead City, inspiration that truly inspires one to strive to draw closer to the Christ and serve Him the more.

Stunt night at Morehead City! It's a scream! If you don't laugh then you never will. It's impossible to grow old if you are an Epworth Leaguer. Come down to Morehead this June and renew your youth. Smile, laugh, shout, sing and learn to live only for Him. It's the chance of a lifetime.

Philip Schwartz.

RALEIGH DISTRICT INSTITUTE

The second annual Raleigh district institute will begin Friday evening, April 25, at Centenary Methodist church, Smithfield, N. C., at eight o'clock. Rev. W. A. Stanbury, pastor of Edenton Street church, will deliver the opening address. Rev. Thomas McM. Grant, president of our Conference Epworth League, will be the principal speaker on Saturday. Miss Blanche Barringer of Wilmington, Rev. W. H. Brown, and Mr. P. B. Magruder, manager of the Metropolitan Life Insurance Co.'s Raleigh branch, will also speak.

The Methodist Orphanage of Raleigh will furnish the laughs for the social hour, immediately following the opening service Friday night. This social hour will be held at the Smithfield High School auditorium.

Letters are being sent out to every league in the district. Juniors, intermediate and senior leaguers are expected to attend this, their institute. Write the Raeligh district secretary informing him that you are going, and "Boost Raleigh District!"

JONESBORO LEAGUE

At the installation service of the Epworth League which took place in the M. E. church here Sunday, March 30, 1924, at seven thirty o'clock the following officers were installed:

President—Miss Bess Barnes.
Vice President—Benjamin Lambeth.
First Dept. Supt.—Miss Tressie Sloan.
Second Dept. Supt.—Miss Margaret Malloy.
Third Dept. Supt.—Miss Edith Wyche.
Fourth Dept. Supt.—Miss Bertha Avent.
Secretary—Miss Mary E. Wall.
Treasurer—Stewart Harris.
Era Agent—Lewis Stanfield.
Junior Supt.—Mrs. C. F. Malloy.

The service was in charge of Rev. B. E. Stanfield, who made a splendid talk to the leaguers, impressing upon them the importance of their duties.

The church was beautifully decorated for the occasion. Tall white baskets filled with spirea and bridal wreath graced the chancel and choir loft and lent an added touch of beauty to the scene. A special choir rendered music for the occasion.

Especially enjoyable was the "Edgar A. Guest Poem."

"It Takes a Lot of Living to Make Home," given by Miss Minnie Maude Harris, during which "Home Sweet Home" was played by Miss Blanche Godfrey, and a vocal solo, "Flee as a Bird," by Mrs. Charles Hamilton. Miss Nina McDavid beautifully rendered a piano solo, "Sunday Morning at Glion."

Margaret Malloy, Sec.

PAGEANT AT CARY BY EDENTON STREET LEAGUE

At the invitation of the Cary woman's auxiliary the Epworth League of Edenton Street Methodist church gave a pageant, "Same America," in the Cary Methodist church on the first Sunday night in March. This pageant was given in the interest of the Centenary Pay-Out campaign. It was thrilling and soul stirring, each part being splendidly rendered. As one man expressed it, those who had not pair their Centenary pledges "Didn't fail to get told."

The characters in the pageant were as follows: Caswell Riddle, Church; Miss Eunice Blair, Home Missions; Mrs. Enos Blair, Hope; P. T. Dixon, Church Improvement; Mr. Powell, Minister; Mr. Hunter, Student Work; Miss Mary Belle Herring, Doubt; Miss Henrietta Owens, Deaconess; Miss Agnes Waitte, Prayer, and Eva Belle Britt, Childhood.

The junior choir came with the pageant and added greatly to the effectiveness of it by the splendid singing, which was much appreciated by the entire audience.

We wish to express our appreciation through the columns of our North Carolina Advocate to these splendid young people for the fine spirit manifested by their willingness to help us. We trust their efforts may bring forth a rich harvest, and hope we may have the pleasure as well as the profit of having them with us again.

Mrs. N. G. Yarborough,
Cor. Sec. W. M. S.

JAILED FOR NOT PAYING

Oh, yes, we have no bananas, we have no bananas today, but we have the receipt indicating that we have paid in full our pledge to the African special.

Trinity Epworth League of Wilmington says if you have not paid your pledge to the special, to get a two and a half cent move on you and pay it. You will feel better after doing so.

Harry Daniels.

Western North Carolina Conference

HARMONY LEAGUE

Epworth League of Mt. Harmony, Rutherford College charge, met Sunday at usual hour and elected the following officers:

President—Dannie Abernethy.
Vice President—Floyd Townsend.
First Supt.—Forest Berry.
Era Agent—Floy Berry.
Treasurer—Mrs. Mary Evans.
Secretary—Ethel Berry.

Mrs. M. C. Perry.

A VOICE FROM THE "EVERLASTING HILLS"

Miss Edna Sronce, district secretary of the Waynesville district, writes that the leagues up in that fine country are doing excellent work. She is giving much time to the matter of keeping in touch with the local chapters. Haysville leaguers are hustling and expect to send delegates down to Greensboro in June. She declares that the chapter at Andrews is a "live wire." The leaguers of that enterprising town conducted services for the pastor on a recent Sunday night. Pastors, suppose we follow the example!

AND THOU, LEAKSVILLE!

We had a letter from the princely gentlemen and all round good pastor of Leaksville station, asking for literature with which to organize a chapter in that excellent congregation. Good! When a pastor like Rev. W. L. Sherrill puts his hand to the plow and gives the word to move something always moves. People who know the Leaksville folk as well as some of us do will not doubt this "new child in the family" will grow to honor and distinction.

NORTH MAIN, SALISBURY, GOING STRONG

On April 6th we held our annual election of officers and the following were elected:

President—Mrs. M. L. Jacobs.
Vice President—Mrs. Baxter Wyatt.
First Supt.—Miss Nellie Jacobs.
Second Supt.—Miss Ethel Kluttz.
Third Supt.—Mrs. Beulah Jacobs.
Fourth Supt.—Mrs. Fannie Jacobs.
Sec. and Treas.—M. L. Jacobs.
Cor. Sec.—Miss Lennie Jacobs.
Era Agent—J. E. Jacobs.

North Main Street League has enjoyed a prosperous and successful year under the able leadership of the officers whose terms have just expired. In fact, they did so well that we put the most of them back in office for another year. Their motto seemed to be "The North Main Street League must glow, and grow, and go, and all would help to make it so." Now this is what they are going to do this year.

It is our ambition to be able to meet the needs of the young people in our church, and from this league to send out many candles to light up many dark places in the earth.

This year we are adopting the following policy which we mean to carry out:

1. We will have four departments alive, conduct 52 devotional meetings, keeping in mind our motto, "All for Christ."
2. To have a business meeting each month.
3. To increase our membership from 30 to 50.
4. To make every devotional program as spiritual and helpful as possible.
5. To have one social each month.
6. To co-operate with our pastor in every way possible in extending the kingdom.

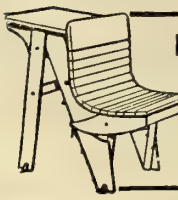
Lennie Jacob.

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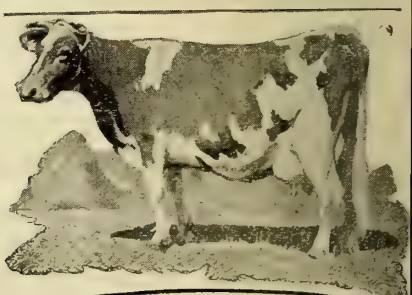
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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Oranges—Brother J. S. Wynne, one of our trustees, who makes his home in Florida during the winter, has just sent us eight crates of oranges. Such a gift brings gladness to our large family. Brother Wynne never gets so far away as to forget us, because our Home is constantly in his mind and on his heart.

* * * *

Response—I am glad that several of our friends and Sunday schools have responded to my hint that eggs would be very acceptable to the Orphanage. Let me thank all who have remembered us in this way. Bear in mind that such kindly remembrance of us is sincerely appreciated by our large family of two hundred and fifty children.

* * * *

Memorial—Judge and Mrs. Frank A. Daniels have established a memorial to Mrs. Mary C. Daniels, mother of Judge Daniels. The letter contained only a few sentences telling of their desire to establish this memorial. The money is to be added to our endowment fund and only the interest is to be used for maintenance. Some years ago Judge Daniels gave us a thousand dollars in memory of his first wife, Carrie Borden Daniels. This was also added to our endowment. Since Judge and Mrs. Daniels have given this fund as a memorial to Mrs. Mary C. Daniels, I have heard one of the most prominent men of the state say that it will perpetuate the memory of one of the purest and noblest women that North Carolina has produced. She was a friend to our Orphanage, and for many years clothed one of our children. She has gone to her heavenly reward and her works do follow her.

* * * *

Jarvis Memorial Church—The Jarvis Memorial Methodist church and the Teachers' College of Greenville, N. C., are among some of the visible monuments of the late Gov. T. J. Jarvis. The church is one among the strongest in our conference. The college has about five hundred students. President R. H. Wright is one of the foremost educators in the state and is an active member of Jarvis Memorial church. He is not only a great leader in education, but is a man of sterling character. Bro. V. P. Scoville, the beloved pastor and popular preacher was out of the city assisting a brother preacher in a great revival. It is a well known fact that he possesses evangelistic gifts to a marked degree. Professor June Rose, superintendent of the city schools, is the wide awake superintendent of the Jarvis Memorial Sunday school. He has one of the best Sunday schools that I have ever visited. I was very much impressed with the Orphanage program presented by the Philathea class. They have a series of such programs on the first Sundays in each month. I was happy to hear those young ladies tell the whole Sunday school the great things about our Orphanage. I heartily commend this plan to all of our Sunday schools. If all of our schools were to follow this splendid example, it would not be long before the Orphanage would exert a greater influence of our people. The church members are not going to be very much interested in something about which they know so little. Those were fine congregations that greeted me at the morning and evening hours. Brother Milton White and wife make a fine host and hostess. I was royally entertained in their home. They are supporting one of our little girls and I want to tell my readers how happy they are in rendering this beautiful Christian service in His name. Many other homes would have an added charm to them if they would follow the example of Brother and Sister White. I enjoyed a short visit to the hospitable home of Brother and Sister George Hadley. I was glad to be their guest at the Sunday evening meal. If time permitted I would like to relate meeting my life-long friend, Dr. E. T. Dickinson, one of the state's best surgeons, who has recently moved from Wilson to Greenville; of the many courtesies shown me by Miss Lil Wilson, the pastor's assistant, and many interesting things about my visit, but lack of space forbids—so I must close for this time.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.
Rev. C. A. Wood.....Superintendent

By Martha Mann Wood.

The Home grounds present a busy scene now; a long line of teams are leveling the ground in front of the school house and digging away the red embankment east of the Tise building, and filling in the hollow between our house and the Gray building. And work has begun on the new hospital building. The excavation has been completed and the foundation work begun. The workmen constructed a small house for their tools and supplies, and some of the children seeing it exclaimed, "They have got the hospital up a'ready!"

Spring is always a busy time at the Home; every outside worker is needed at two or three places at once. The truck garden, the farm, the grounds, are all expressing the season's demand for early attention. The warm April rains have brought out the lawn grass rapidly. Beautiful stretches of vivid emerald itis, but it begins to need a neat haircut, and it isn't a small job to keep it trimmed.

Even the birds seem to feel that life has struck a new note and have tuned up to a fuller and more joyous morning chorus, and are all day fitting around searching for nest building material. A remarkable and beautiful variety of them frequent the Home trees. Yesterday I saw a pair of cardinals, a pair of purple finches, a flock of doves, a mocking bird, and heard the song of meadow larks and the sweetest bird song t hat I ever heard. We thought at first that it was a mocking bird that had mastered an unusual run of sweet notes, but, stepping around for a better view of the singer, found that it was a brown thrasher.

We have seen several birds new to us this spring. One a stranger black bird, once with a flock of robbins, and at another time a number of them were with a flock of meadow larks. The bird books say that a black bird with a white bill is a starling. So these birds must have been starlings.

One of the most interesting and exciting features of spring to the children of the Home is the fitting on "summer hats" and "Sunday shoes and slippers."

The shoe man came a few weeks ago and had a morning's conference with the superintendent and left his samples; and John M., who has charge of the shoe supplies and fits the shoes, spent a busy afternoon getting shoes and feet comfortably matched.

This isn't as easy as it sounds, for feet are little feet, big feet, short feet, wide feet, slim feet—and personal preferences are considered, and there are white slippers, brown slippers, and black slippers and shoes for dress-up occasions to shoes between. One pair of little shoes had to be made to order.

The boys' Sunday clothes are bought ready made, but eighty-five girls have to have supplies of dresses, and that means a busy season in the sewing room at this time of year.

Margaret Wood had charge of the sewing department for a few weeks recently and found planning dresses for little girls a facinating field of work. Dresses of pretty gingham and other material for little girls with black hair, brown hair, blonde hair, blue eyes, brown eyes, black eyes presents many interesting combinations, and the long row of dresses that the girls have finished, hanging in the work room closet, are a credit to all concerned—including their previous good training of course.

Miss Farlow, the new sewing room matron, is slightly lame and uses a crutch, so to give her a room convenient to the sewing so that she does not have to climb the stairs so often, a room has been partitioned off in the long store room behind the sewing room. Besides being a convenience to Miss Forlaw it is an advantage to have and additional matron in the building.

* * * *

Miss Ollie Sherrill entertained her Sunday school class at the superintendent's cottage Friday night a week ago. The children spent a pleasant hour with games and music.

Mrs. Hasty entertained her class the week before at the music room in the school building. Each member of the class had the privilege of inviting a guest.

On the same evening at supper, at the dining room, Miss Current had two tables full of March birthday guests. A few nice extras were on the tables and two beautiful birthday cakes with candles.

Last night Miss Ione McClure and Miss Conley entertained jointly their Sunday school classes at the music room.

The children, of course, enjoy these dress up, refreshment, social occasions very much.

Many of the children are fond of music and greatly appreciate the privilege of taking music lessons.

Miss Calvert trains all the children who are in school class singing and gives a number of lessons on the piano.

We have only a few pianos and the children who practice have every

Continued on page fourteen)

GREENSBORO COLLEGE

The A-Grade Woman's College of the Two Methodist C nferences of North Carolina

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

SPECIAL EFFORT TREASURERS SHOULD REMIT CASH PROMPTLY TO BOARD OF FINANCE, ST. LOUIS

Payments on quotas in the special effort for Superannuate Endowment must be made direct to the Board of Finance, Security Building, St. Louis, Mo. Treasurers of special effort committees in the charges should use the book of remittance forms in making payments; the board has sent one of these books to every pastor in the church and he should place it in the hands of the treasurer of his special effort committee for use in making remittances. Money should be sent to the Board of Finance as rapidly as it is collected; otherwise it cannot be set to work to earn income for the support of the Forgotten Man.

I Wish You Could See My Pinks.

To date, March 29, 1924, over 5900 pink leaf reports have been received out of a possible 6500. The charges which have sent these reports have undertaken to raise an approximate amount of $9,500,000 for Superannuate Endowment and there are yet 600 charges to send in reports. Is yours one of them?

The Kavanaugh charge, Greenville, Texas, Rev. J. W. Fort, pastor, added $500 to its minimum and accepted a quota of $5,000.

Emory University charge, Atlanta, Georgia, Rev. W. G. Henry, pastor, added $250 to its minimum and accepted a quota of $500.

First church, Gainesville, Florida, Rev. W. A. Cooper, pastor, added $4,556 to its minimum and accepted a quota of $9,112.

St. Mark's church, Atlanta, Georgia, Rev. J. B. Mitchell, pastor, added $6,860 to its minimum and accepted a quota of $12,500.

The Memphis district, Rev. John R. Nelson, presiding elder, has made a splendid record on the pink leaf report. This district has a minimum quota of $71,582, but they accepted quotas aggregating a total of $101,994: Buntyn charge added $1,150 to its minimum and fixed a quota of $5,000; Chelsea Avenue added $110 to its minimum for a quota of $1,200; Collierville added $10 to the minimum for a quota of $2,000; Epworth added $300 to the minimum for a quota of $6,000; First church added $11,850 to the minimum for a quota of $17,500; Galloway Memorial added $410 to the minimum for a quota of $3,000; Highland Heights added $68 to the minimum for a quota of $2,000; Rossville added $620 to the minimum for a quota of $2,500; Madison Heights added $800 to the minimum for a quota of $6,000; Southside added $100 to the minimum for a quota of $4,000; St. John's added $8,350 to the minimum for a quota of $15,000; St. Paul's added $72 to the minimum for a quota of $3,000; Trinity added $372 to the minimum for a quota of $3,000; Union Avenue added $2,600 to the minimum for a quota of $7,500. All the other churches of the district approved the minimum quota. Fine, "Uncle John!" Fine!

I have a letter from Rev. Joe F. Webb, presiding elder of the Uvalde district, West Texas conference, and I note that the dear brother traveled 80 miles in land over the worst kind of roads to hold a quarterly conference—but he got the pink leaf report!

I have previously published the names of 92 presiding elders whose districts are 100 per cent "pink leaf." In addition to those already published the following have a right to a place on this honor roll in the order as numbered:

93. North Texas—Sulphur Springs, Rev. W. L. Tittle, P. E.

94. Alabama—Dothan, Rev. R. A. Moody, P. E.

95. Florida—Tallahassee, Rev. L. Lowe, P. E.

96. Florida—Tampa, Rev. T. J. Dixon, P. E.

97. East Oklahoma—Shawnee, Rev. A. L. Bowman, P. E.

98. South Carolina—Sumter, Rev. E. L. McCoy, P. E.

99. Western North Carolina—Asheville, Rev. H. C. Sprinkle, P. E.

100. Alabama—Mobile, Rev. C. A. Rush, P. E.

101. Louisiana—Ruston, Rev. K. W. Dodson, P. E.

102. South Carolina—Marion, Rev. S. O. Cantey, P. E.

103. South Georgia—Macon, Rev. W. F. Smith, P. E.

104. Western North Carolina—Winston-Salem, Rev. W. A. Newell, P. E.

105. North Carolina—Durham, Rev. M. Bradshaw, P. E.

106. North Georgia — Gainesville, Rev. W. T. Hamby, P. E.

107. West Oklahoma — Chickasha, Rev. I. W. Armstrong, P. E.

108. East Oklahoma—Hugo, Rev. A. P. Johnson, P. E.

109. Florida—Orlando, Rev. R. Ira Garnett, P. E.

110. Western North Carolina — Greensboro, Rev. W. F. Womble, P. E.

111. Florida—Latin, Rev. W. E. Sewell, P. E.

112. Mississippi—Brookhaven, Rev. H. M. Ellis, P. E.

113. North Carolina—Fayetteville, Rev. R. H. Willis, P. E.

114. North Mississippi—Sardis, Rev. J. Tillery Lewis, P. E.

115. West Oklahoma—Mangum, Rev. C. S. Walker, P. E.

116. Pacific—Los Angeles, Rev. S. H. Werlein, P. E.

117. Central Texas—Cleburne, Rev. O. F. Sensabaugh, P. E.

118. Little Rock—Camden, Rev. J. W. Harrell, P. E.

119. North Texas—Sherman, Rev. Oscar T. Cooper, P. E.

120. North Alabama—Albertsville, Rev. R. M. Archibald, P. E.

121. Florida—Miami, Rev. C. F. Blackburn, P. E.

122. North Alabama — Tuscaloosa, Rev. J. E. Morris, P. E.

123. Holston—Chattanooga, Rev. S. D. Long, P. E.

124. South Carolina — Charleston, Rev. F. H. Shuler, P. E.

125. Alabama — Montgomery, Rev. R. R. Ellison, P. E.

126. Florida—Gainesville, Rev. H. A. Spencer, P. E.

127. Tennessee — Clarksville, Rev. John Durrett, P. E.

128. Tennessee—Dickson, Rev. Harvey W. Seay, P. E.

129. Virginia—Danville, Rev. S. J. Battin, P. E.

130. Texas—Jacksonville, Rev. W. T. Renfro, P. E.

131. North Alabama—Gadsden, Rev. W. W. Scott, P. E.

132. East Oklahoma — McAlester, Rev. J. H. Ball, P. E.

133. Memphis—Jackson, Rev. F. B. Jones, P. E.

134. Holston—Tazewell, Rev. W. S. Hendricks, P. E.

135. Virginia—Rappahannock, Rev. D. T. Merritt, P. E.

136. Western Virginia — Fairmont, Rev. B. M. Keith, P. E.

137. North Mississippi—Greenwood, Rev. J. E. Cunningham, P. E.

138. North Mississippi — Grenada, Rev. R. A. Tucker, P. E.

139. St. Lius—Farmington, Rev, J. N. Broadhead, P. E.

140. East Oklahoma—Vinita, Rev. W. Y. Switzer, P. E.

141. North Alabama—Roanoke, Rev. John S. Chadwick, P. E.

142. North Carolina—Rockingham, Rev. J. H. Shore, P. E.

143. Memphis—Paris, Rev. H. A. Butte, P. E.

144. New Mexico—Las Vegas, Rev. W. G. Gaston, P. E.

Just Samples of What the Boys Are Doing.

Rev. J. C. Cornett, pastor Hanes-Clemmons charge, Winston-Salem district, Western North Carolina conference, wires that with a minimum quota of $1,300 his charge raiced $3,100 in gilt-edged subscriptions.

Rev. W. T. McClure, pastor of Lexington, Missouri, raised in cash and subscriptions about fifty per cent in excess of the amount needed to pay his charge's first year's portion.

Mt. Pleasant charge, Tennessee conference, Rev. B. F. Ison, pastor, fully subscribed quota, and in addition one member made a personal subscription of $10,000.

Bishop James Cannon, Jr., reports that the Cuba conference agreed to raise $500 this year for Superannuate Endowment with the expectations of raising a similar amount each year for five years.

Ozark charge, North Arkansas conference—Fort Smith, Rev. J. B. Stevenson, pastor, subscribed more than $300 above the pink leaf pledge and the pastor says every penny and more will be paid.

One-Fifth or More of Total Quota Paid.

The following charges have remitted to the Board of Finance enough to pay one-fifth or more of their total quotas:

Stamps charge, Little Rock—Texarkana, Rev. R. H. Cannon, pastor. Total quota, $2,400; amount remitted, $818.30.

Bethel charge (Chester), Upper South Carolina—Rock Hill, Rev. Henry Stokes, pastor. Total quota, $3,303; amount raised, $667.95.

Franklin charge, Virginia—Portsmouth, Rev. J. D. McAlister, pastor. Total quota, $2,660; amount remitted, $533.20.

Hobson charge, Tennessee—Nashville, Rev. W. V. Jarratt, pastor. Total quota, $2,648; amount remitted, $6000.

Earlington charge, Louisville—Henderson, Rev. D. L. Vance, pastor. Total quota, $1,620; amount remitted, $366.

Lenoir First church charge, Western North Carolina—Statesville, Rev. P. W. Tucker. Total quota, $2,750; amount remitted, $586.23.

Biscoe charge, North Carolina—Rockingham, Rev. F. B. Peele, pastor. Total quota, $1,618; amount remitted, $333.64.

East End charge, Tennessee—Nashville, Rev. E. P. Anderson, pastor. Total quota, $3,310; amount remitted, $660.

Ocala charge, Florida—Ocala, Rev. J. B. Rooney, pastor. Total quota, $4,000; amount remitted, $1,186.

Williamston charge, Kentucky — Covington, Rev. F. K. Struve, pastor. Total quota, $1,625; amount remitted, $700.

F. Brock Jones circuit charge, North Carolina—..ew Bern, Rev. K. F. Duval, pastor. Total quota, $2,160; amount remitted, $432.

Rocky Mount First church charge, North Carolina—Washington, Rev. H. M. North, pastor. Total quota, $4,000; amount remitted, $1,700.

Marietta charge, North Carolina—Mafietta, Rev. R. C. Cleckler, pastor. Total quota, $3,500; amount remitted, $700.

Fayetteville charge, North Georgia—South Atlanta, Rev. H. L. Byrd, pastor. Total quota, $1,100; amount remitted, $292.

Farmington charge, St. Louis—Farmington, Rev. C. P. Thogmorton, pastor. Total quota, $3,000; amount remitted, $602.50.

Langley charge, Upper South Carolina—Columbia, Rev. John T. Frazier, pastor. Total quota, $442; amount remitted, $100.

First Methodist church (Corpus Christi), West Texas—Beeville, Rev. Thomas Gregory, pastor. Total quota, $3,500; amount remitted, $1,1000.

Important Notice.

Just as fast as money accumulates in the hands of treasurers of special effort committees it should be sent to the Board of Finance, Security Building, St. Louis, Mo. Also, these treasurers should not fail to use the treasurer's remittance form when making thees remittances. The board will send receipts promptly. Come on, everybody, and let us make the money in hand do business for the Forgotten Man!

Helen was at her first party, says Everybody's. When the refreshments were served, she refused a second helping of ice cream with a polite, "No, thank you," though she looked wistful.

"Do have some more, dear," the hostess urged.

"Mother told me to say, 'No, thank you,'" the little girl explained, "but I don't believe she knew how small the dishes were going to be."

How Shivar Mineral Water Relieves Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and ther organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the st mach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

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Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

OUR LITTLE FOLKS

THE CALL OF THE FORGOTTEN MAN

By Clarice Bowman, aged 13.

The earth is bathed in stillness, and
God's peace is near,
But hark! in the dusk there's a form
Against the glowing hues of the heavenly sunset—
He has experienced in life the storm.

His back is stooped; his steps are
slow and weary;
His heart heavy with worldly cares.
He preaches no more—others his
place have taken,
But still he offers up his prayers.

'Tis the forgotten man, struggling
along the way;
He once was a minister bold,
Serving the Master, showing to the
lost the Christ,
But now they think him too old.

ON THE TRAIL OF THE BROWN BEAR

As Billy and Joe walked along the narrow road they looked as troubled as if they had a problem in arithmetic to work out; and yet vacation was already a day old

"How can we earn so much in two weeks, Billy?" Joe ran his fingers through his curly red hair until it stood straight up. "The only thing we know mother wants is a rocking chair."

"Well, that little wicker chair at Weston's store is only four dollars and a quarter. Weve got the quarter." Billy had a sudden spurt of courage. "We can do a lot in two weeks. We're starting bright and early, aren't we?"

The road narrowed to a trail that wound down and round a steep rocky hill into an evergreen forest. Beyond that lay a rich valley and a pretty village. The village was larger and the mining camp in which the boys lived, and it had a railway. Billy and Joe were headed for the forest, where, if they could not hope to find a fortune, they could at least expect to earn something toward their mother's birthday gift. Each of them carried a large sack.

"Mother would open her eyes if she knew that we were after something besides cones and pitch pine," said Joe with a chuckle. Every Saturday the boys tramped out from camp to gather fuel.

"We must fill one sack with balsam tips," declared Billy. "Isn't it lucky that Miss Lane asked us to get them for her? We shall make a quarter today at least!"

"Well," replied Joe, "if we can't buy a rocker, we'll do the best we can. Mother will be proud of anything we give her; you know that."

Billy nodded soberly. Yes, indeed she would. Mother had so little that she was happy over trifles. Just wait till the boys were grown up, though, and owned a gold mine; then mother should sit at leisure like Curlylocks in the old rime:

Thou shalt not wash dishes, nor yet
feed the swine,
But sit on a cushion and sew a fine
seam
And feast upon strawberries, sugar
and cream.

The boys would have scowled over "the fine seam." Mother sewed early and late now. When they grew up and could take care of her she should never look another needle in the eve!

"Hi there, boys!" Joe and Billy halted as the deep voice of the miner, Big Tom, called to them suddenly from a cross trail. "Seen anything of that scamp, Crony?"

"No. Has he run away again?" asked Billy with a laugh.

"We're going into the woods where he went before, and we'll round him up for you," promised Joe, who was fond of the mischievous cub that was known as Big Tom's pet.

"If you head him this way I shall give you a quarter apiece," the miner told them gratefully. "He's getting to be such a gad-about that I shall have to sell him to a show or send him to the zoo."

The boys exchanged knowing grins as they vanished round a curve. Crony was the delight of Big Tom's life and the pet of the camp. Yet his master was always threatening to get rid of him, just as if Crony would mend his ways and benefit by the warning.

It was cool and fragrant in the forest. "Let's follow the brook up to the balsam grove," said Billy, taking the lead. "I don't see any bear tracks yet."

There was no sign of Crony in that part of the woods, and the boys began to fear that he had decided to visit the village below.

"Why, most people would be afraid of him," remarked Joe. "Some one might shoot him. And he's as tame as a kitten and lots more fun."

The balsam firs grew high up above the pines, almost to the barren rocky heights known as the timper line. The boys saw many dead stumps along the way that were remainders of an ancient forest fire.

"There! We've filled our sack," Joe sighed with satisfaction after a busy time of stripping off the soft flat tips. "But mother must have some kindling. Say, Billy, let's eat our luncheon up on Picture Rock." So they climbed over boulders of all shapes and sizes to a huge rock where there were rude sketches that had been made years ago by Indians. The boys loved to decide what they meant.

"Hello, here's a war dance!" exclaimed Joe, spying one that he had not seen before.

Intent on their discovery, the boys were not prepared when a dark unexpected form appeared suddenly round the end of the rock. Both boys let out a yell that any Indian might have envied. "Crony! How you sca—surprised me!" Joe nearly admitted his fright.

"What are you doing away off here?" scolded Billy as the impudent cub recognized his friends and began sniffing at their luncheon. "What's that on your nose and paws?"

Crony was lickin his fore paws, either from hunger or from a desire to appear tidy in company.

"Say, Joe, it's honey!" Billy fairly shouted the la st word. "Crony has found a bee tree." His face glowed like a full moon. "If we can find it—"

"Don't pay any attention to him, and maybe he'll go back,' 'was Joe's advice.

Sure enough, when Crony found that the boys did not intend to offer him a share of their lunches he ambled off towards a group of dead trees in a little gulch. The boys followed him.

"Oh, there's a tubul in each of these three trees," announced Joe after investigation. "Billy, we're rich!"

"Can we even buy mother's rocker?" asked Billy cautiously.

"Huh! We could pretty nearly buy out the store," Joe replied. "Let's track for home and se about getting this honey out quick. Grandfather Beatty knows all about such things."

Big Tom was overjoyed to find his pet chained up securely at home, but the boys refused the two quarters. They confided their great secret to him. "It's part yours, of course, because your bear found it," they said.

The miner grinned. "I hereby turn over my share to you and welcome," he told them. "Trust a bear to trail honey. Crony might have killed himself stuffing if you hadn't stopped him."

But when Billy and Joe presented their astonished mother with the best rocking chair in camp they gave most of the credit to the brown bear. "He's a mascot, sure enough," said Joe. "He followed his nose, and we followed him, and it ended in good luck for all of us."—Youth's Companion.

ANSWERS TO HIDDEN NAMES

Old Testament.

1. Noah; 2. Eli; 3. Ruth; 4. Abel; 5. Daniel; 6. Esther; 7. Obed; 8, Leah; 9. Amos; 10. Nebat; 11. Solomon; 12. Samson; 13. Adam; 14. Naomi; 15. Cain; 16. Elisha.

New Testament.

1. Stephen; 2, James; 3. Martha; 4. Peter; 5. Paul; 6. Dorcas; 7. Silas; 8. Herod; 9. Mary; 10. Pilate; 11. Cleopas; 12. Thomas.

WOMAN'S PAGE

(Continued from page eight)

a kindergarten, or to someone who was going to teach and could use them with a group of children, so we gave them out that way, and in this way the dolls would be enjoyed by so many more than if given to individuals. After our Christmas entertainment on Christmas morning we invited the senior class to come over to our home, and when they came we gave them the dolls. Really they were so overcome they could hardly speak! But after they did get their breath, my, how they did talk! They have all written letters to the societies sending the dolls, so you will be receiving them soon, and you can see for yourselves how much they appreciate them.

Several of the other large dolls were given to whole grades or groups instead of individual children, and they are being very much enjoyed by the children and teachers, too. A good many of the children have written "thank-you" letters for these dolls, some of them in Chinese and some in English. You must remember, when you read these letters that to them it is just as though you tried to write a letter in French or German or some other foreign language you study in school; then I think you will wonder at their good English. Some of the letters are in answer to the letters that were pinned to the dolls. Some of the children have asked you if you would like to write to them again, and if any of you would I will be glad to deliver the letters if you will send them to me.

I wish I could write a letter to each individual society, but since I can't I want you all to please take this as a great big thank you for your part in sending us this wonderful Christmas present. We will enjoy it, not only this year, but just as long as there is a head left of one of these dolls.

I have never in my life seen such a lovely lot of dolls, nor had any of us. I think if you could have seen the enjoyment of the missionaries over receiving those boxes of dolls, you would have almost felt repaid for sending them. You see walking and talking dolls are something new since we left America, and we were just about as curious as the children. I do not think I have ever had as hard a time keeping a secret as I did trying not to let the seniors know what we had for them. They got wind of it some way that we had something for them, and it wasn't long before they suspected dolls. But, no wonder, the ricsha man rang his bell and tooted his horn all the way up the walk with six boxes of dolls on his ricsha, and it was no wonder they all knew what to expect. We couldn't get him away from there. He heard them "speak" every time he moved them, and he wanted to know what we had in there. I really think he was as surprised as anyone when he really saw one of them. We let him handle them and listen to them say "mama," and he was "tickled to death." And it was the same way with the house boy. It was time for him to be getting supper, but who could get supper with all those wonderful dolls being opened!

My, but you did some beautiful work on the clothes! They were beautifully dressed, and I never heard so many "ohs" and "ahs" as were said over those dolls. Of course most of the missionaries in the community came in to see them. One night after prayer meeting the whole prayer meeting went in to see the dolls.

I hope all of you will get letters from those receiving the doll your society sent, but since letters may get lost, either when they send them to me, or on their way from me to America, please take this as a great big thank you from each person who has received one, or who has enjoyed the dolls in any way.

Hoping and praying that this will be a most successful year with the Western North Carolina Juniors, and that many of you will some time follow your doll, and not only pay a visit to this wonderful land of China, but come and help us do the work that needs to be done that China may soon be known as a Christian nation.

Lovingly yours,
Kate B. Hackney.

HAPPY EASTER

By Mrs. Roscoe Phifer.

This is happy Easter day,
And the stone is rolled away
From the tomb where Christ has lain,
He by cruel men was slain.
But the tomb no longer holds Him,
Angels rolled the stone away,
And He's living now in heaven
On this happy Easter day.

He's a friend to little children,
And he loves us, you and me;
We should always strive to please
Him,
With true lives of purity.
Let us be like Easter lilies,
Pure and white and free from sin,
And when this short life is over,
We shall go to live with Him.

Monroe, N. C.

NEW SOUTHERN TRACKS TO EXPEDITE TRAFFIC

Washington, D. C., April 14.—An extensive program of new track construction to expedite the movement of traffic will be carried out by the Southern Railway System during the next few months, Vice President H. W. Miller, in charge of operation, announced today.

Included in the program are eighty-five separate projects at as many different points on sixteen divisions. About thirty miles of new track will be laid, involving an expenditure of approximately $650,000.

Ten new passing tracks, each more than half a mile long, will be constructed and forty-four existing passing tracks will be extended. Short double track connections will be made at Harriman, Tenn., and Loyall, Ala., new yard tracks will be put in at Charlotte, N. C., and Princeton, Ind., and house, team and storage tracks will be added and extended and new wyes and crossovers put in at a number of points.

The new and extended passing tracks will make roo mfor the long trains now being operated and will also help freight trains to get over the road without delyaing other trains. Each of the other projects will contribute in some way to the facility of train movement or the efficiency of station operation.

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THE CHILDREN'S HOME

(Continued from page 11.)

available practice time minute divided out. One of the cottage clocks acting queerly was found to be trying to capture a little practice time ahead of schedule.

Nearly every cottage could use a piano with advantage. Music not only "hath charms to soothe the savage breast," it is a real improvement agent as well as joy maker.

Three of the children are taking violin lessons. Mr. Bradshaw has been teaching them. He has been taking lessons over in town from Mrs. Tutt, a highly talented teacher of that instrument. And she has generously offered to come over and give the children lessons two for the price of one.

* * * *

One Sunday recently some of the singing class gave a short program at Burkhead church at the morning service, and last Sunday they repeated it at the closing exercises of West End church.

If the weather holds good Mr. Wood is planning to take two small girls and two small boys with him over to Mocksville when he goes to preach for Mr. Swafford Sunday.

Mr. Jim Green phoned over and put in a request that they stay over Sunday night and be at one of his churches. But these little folks taking this trip are little folks and would most conveniently come back home before sleeping time.

* * * *

Mrs. Ballou, a cultured and efficient lady from Tennessee, has charge of the Cornelius building now. That is the big girls' and the middle size girls' cottage. They are finding Mrs. Ballou's presence a great pleasure as well as an advantage.

Miss Bertha Gantt took Miss Huitt's place at the little girls' cottage when Miss Huitt left to take training to be a nurse.

Miss Bertha is a Brevard School young lady, and is a fine recommendation of Brevard School building. She is hoping to be a missionary some day and is finding good practice at the Children's Home, and giving fine service helping the littlest girls be good and seet and neat and smart.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

April
Asheville Ct., Sardis, 11 19-20
Elk Mountain, Elk Mt., night.....20
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

April
Hickory Grove, 11 20
Rural Trinity, 3 20
Hawthorne Lane, 11 27
Spencer Memorial, 8 27
May
Trinity, 11 4
Severnville, 8 4
Weddington, Hebron, 11 & 3 10-11
Waxhaw, Waxhaw, 11 11
District Conference, Rural Trinity..15-16
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

April
Main St., High Point, 11 20
Park Place, night 20
Randolph, Ebenezer 26-27
East End, High Point, 3 27
Jamestown-Oakdale, Jamestown, ngt, 27
May
Gibsonville, Gibsonville, night 4
Centenary, 11 4
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Spray, 11 20
Draper, night 20
Sandy Ridge, Sandy Ridge, 11.....26-27
Leaksville, night 27
May
Salem-Oak Grove, Salem 3
Mt. Airy Ct., Epworth 3-4
Elkin, night 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

April
Spindale, Spindale, 11 20
Forest City, Forest City, 7:30 20
Henrietta-Caroleen, Henrietta, 11 27
Cliffside, Cliffside, 7:30 27
May
Table Rock, Fair View, 11 3
Glen Alpine, Glen Alpine, 11 4
McDowell, Bethel, 3 4
Marion Ct., Pleasant Hill, 11 10-11
Marion, First Church, 7:30 11
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25
June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....23
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

April
Creston Ct., Sutherland 19-20
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

April
Stanley, Trinity, 11 20
Mt. Holly, night 20
Crouse, Pleasant Grove, 11 26
Cherryville, First Church, 11 27
Smyre, night 27
May
Rock Springs, Rehobeth, 11 3-4
Lincolnton, night 4
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Woodeiaf, South River, 11 20
South Main, night 20
Salisbury Ct., Tabor, 11 26
Concord, Central, 11 7
Epworth, night 27
May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

April
Mooresville, Central, 11 20
Mooresville, Jones' Memorial, 3.....20
Mooresville, Broad St., 7:30 20
Statesville Ct., Bethel, 3 20
Race St., St. John's, 3.....26-27
Newton, 11 and 7:30 27-28
Troutman, 7:30 27-30
Stony Point, 7:30 4
Alexander, Marvin, 11 & 1 4
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

April
Haywood Ct., Fincher's Chapel, 11..19-20
Bryson City Ct., Bryson City, 11.....20
Whittier Ct., Olivet, 11 26-27
May
Dellwood Ct., Maple Grove, 11 10-11
Lake Junaluska Ct.,Maple Grove,11..10-11
Bethel Ct., Pisgah, 11 17-18
Canton Station, night 18
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25
June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

April
Thomasville, Main St., 11 20
Welcome, Vernon, 3 19-20
Walkertown, Walkertown, night 20
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27
May
Trinity, Mt. Pleasant, 3 .....
Davie, Concord, 11 10-11
Burkhead, Burkhead, night 11
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Cedar Grove Ct., Walnut Grove 19-20
Calvary, night 20
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

April
South Camden, Wesley's Chapel....19-21
South Mills, Newlands 26-27
City Road, night 27
May
Currituck Ct., Asbury Church.....3-4
Roanoke Island 11
Kennekeet, Avon, night 12
Hatteras, Hatteras, night 13
Stumpy Point, night 14
Kitty Hawk, Nag's Head, 11 16
Dare Ct., East Lake 17-18

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

April
Elizabeth, Purdie 19-20
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

April
Oriental, Kershaw, 11 19-20
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

April
Raeford, Bomore 19-20
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Benson, 11 20
Smithfield, 7:30 20
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:20 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Murfreesboro & Winton, Winton, 11...20
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

April
Tabor-Fair Bluff, Tabor, a.m. 19-20
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Farmville, 11 20
Greenville, night 20
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

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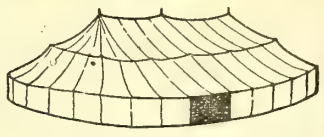
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In Memoriam

CHENAULT—Mrs. Ruth Elizabeth Chenault was born March 12, 1839; died February 22, 1924, age 84 years, 11 months and 10 days. She was a faithful Methodist. She joined the church of her choice when only a girl. The church lost a friend in this good woman. A. C. Kennedy, P. C.

MOSS—George Washington Moss was born June 12, 1840; died March 16, 1924, age 83 years, nine months and four days. He joined Concord Methodist church when a young man and was ever after a friend of his church. His funeral was conducted by the writer. A. C. Kennedy, P. C.

HOOVER—Mr. Franklin A. Hoover, age 69 years, died suddenly at his home of heart failure March 11, 1924, near Farmer, N. C. Brother Hoover had been a loyal member of the M. E. Church, South, for over thirty years. He leaves to sorrow for his departure four brothers and his wife. He was a member of Pleasant Hill church, Thomasville circuit, but was buried by the writer at Concord church, Uwharrie charge. May God bless the bereaved ones. G. W. Clay.

INGRAM—William D. Ingram, for over fifty years a loyal member of Concord church, Uwharrie charge, whose death occurred in Rockingham March 18, 1924, was laid to rest in the above named church cemetery March 19, at 3 o'clock in the presence of a good number of his old acquaintances and some younger ones. He had been out of Farmer's community for a number of years. He lived a quiet, honest life and his influence will last for good. Two daughters besides a large number of relatives and friends mourn his departure. Services were conducted by the pastor. May the Lord bless the bereaved ones. Geo. W. Clay.

BROOKS—William orsey Brooks was born January 20, 1853, and died March 8, age 71 years, one month and 18 days. Married Miss Mary J. Bruton November 24, 1880. This union was blessed with four children. All of them preceded him to the beyond. His wife is left alone. He was a member of Concord church. He was a good neighbor, an affectionate husband, an excellent citizen, loyal to the church. May our heavenly Father sustain and comfort his wife and friends who mourn his going away. "Precious in the sight of the Lord is the death of His saints." May they meet him in heaven. D. S. Richardson, Pastor.

ALSPAUGH—Mrs. U. L. Alspaugh, daughter of Joh and Rosa Rutfy of Stony Point, N. C., died at Taylorsville, March 1, 1924, at the age of 68 years and eight months. She was married to Brother Alspaugh February 10, 1875. She was converted at the age of 17 and joined the Methodist church and was a very faithful and helpful member of her death. Brother Alspaugh died January 26, 1914. They both stood loyally by their church in all of its undertakings, and were very devout Christians. They have left a good heritage to their children and grandchildren. They will be sorely missed in our community.

A. R. Bell, P. C.

BERRY—Silas Berry was born August 31, 1943, and died at the home of his daughter at Drexel, N. C., March 22, 1924, aged 80 years, six months and 22 days. Brother Berry had been a member of Friendship Methodist church from early life. He was a soldier in the Confederate army and served during the whole of that four years' conflict. He was the father of ten children, four sons and six daughters. Two sons and four daughters, many grandchildren and a large connection of relatives remain to mourn his loss. The mother of his children, Zora Hildebran Berry, died November 17, 1900. The funeral service was conducted in Friendship church, Rutherford College circuit, by the writer, attended by a large concourse of people, Sunday, March 23, 1924. E. J. Poe.

IN MEMORIAM

The Wesley Bible Class of Trinity church, Durham, N. C., finds it hard to realize our dear friend, Percy Elliott, will not be with us any more. He was president of the class for sevtral years, was full of enthusiasm, generous of his means, cordial in his greeting, in fact an ideal president.

Called away in the very bloom of young manhood, when there seemed so much need of him in his home, church and community.

We shall miss him, but heaven is brought nearer as our friends, and loved ones gather there.

"When the dear ones we have
Enter on their rest above,
Seems the earth so poor and vast
All our life joy overcast?
Hush! be every murmur dumb,
Its only ''Till Jesus comes.'"

Mrs. C. B. Green,
Mrs. E. G. Belvin,
Miss Blanche Briggs,
Committee.

BROWNING—Passed in January of this year to the reward that awaits the faithful, Mary Frances Browning, wife of H. L. Browning, of Haw River. Sixty-four years this good woman was given to live here, and she lived not uselessly. Beloved by all who knew her, her going has brought keen sorrow to a community. Sister Browning was not known far abroad. The home was her chosen sphere of service, and her service the spontaneous expression of a pure, deep love. God was very real to her, and His assurances of keeping and blessing her a source of constant refreshing and renewing. A devoted husband, the beloved superintendent of Haw River Sunday school, with six children and fourteen grandchildren await that great day when parting shall be no more.

Rest comes at length, though life be long and dreary,
The day must dawn, the darksome night be past;
All journeys end in welcomes to the weary,
And heaven, the heart's true home, will come at last.

To this gentle servant of God rest has come, and we know she has gone to be with Him. G. M. Daniel.

MOREFIELD—Mrs. Emeline Morefield, known to many as "Aunt Mary," after a lingering illness departed this life January 30, 1924, at her home in Statesville. She was 86 years old November 12, 1923. Her early life was spent in the Clarksberry neighborhood, where at the age of six her mother died, leaving her father with three little boys and two little girls to care for. At the age of 12 she joined the Methodist church; at the age of 16 she married Asa Morefield, and to them were given four daughters and one son.

Although she was feeble and suffered a great deal before her pilgrimage was ended, she was patient to the last. She had been confined to her home for several months before her death, but she could be up in the house. In the summer of 1923 she was taken sick, and we will never know the suffering she patiently endured for about six months. She waited daily for the Master to call her home. Hers was a life well lived, a death triumphant. "Precious in the sight of the Lord is the death of his saints." Living with her at the time of her death were her daughter-in-law, Molly Morefield Mason, and husband, Walter Mason, a nephew of Aunt Mary. The two women had lived together for many years, both being widows for a number of years. Aunt Mary is survived by three daughters: Mrs. Emma White, Mrs. Anna Shoemaker and Mrs. Lizzie Shoemaker, all of Statesville, N. C.; one sister, Mrs. M. C. Shaver, Newhope, N. C., and one brother, B. M. Mason of Statesville. All were at her bedside a great deal during her last illness.

Her funeral was held at Boulevard Methodist church by her pastor, Rev. W. E. Isenhour, assisted by Rev. E. W. Fox and Rev. P. A. Hicks. She had selected the 103rd Psalm for scripture lesson and the hymns to be sung, and had left with Brother Fox a message for those attending her funeral. Her body was laid to rest in the Oakwood cemetery in Statesville. And beautiful were the floral designs from those who loved this good mother in Israel.

Mrs. M. C. Shaver.

SPRUILL—Bro. James Spruill, age sixty-seven years, died March 19, 1924. He was a member of the official board of Oriental church, and had been a member of the Methodist church over fifty years. He leaves a wife, sister, two sons and five daughters to mourn their loss. He lived to see all of his children grown and educated. He was a prosperous farmer, a good citizen, and a loyal member of the Methodist church. We laid him away amidst a large concourse of friends, to await the final resurrection when the broken ties will again be reunited.

J. C. Whedbee, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called from her suffering and cares in this world to a place in His presence Mrs. Elizabeth Chenault, a faithful and devoted member of the Methodist church and Ladies' Aid Society of Catawba, N. C.; be it resolved:

First, That we bow in humble submission to His will.

Second, We thank Him for the example of the patient, cheerful, Christian life she lived so beautifully before us each day.

Third, We extend to her loved ones our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent the N. C. Christian Advocate and the Catawba News-Enterprise, and a copy be spread upon the records of our Ladies' Aid Society.

Mrs. H. F. Elliott,
Mrs. J. T. Troutman,
Mrs. L. H. Lowrance,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom, has removed from us Bro. L. H. Pender, one of the most faithful and devoted members of Jarvis Memorial Methodist Baraca Class; therefore be it resolved:

First, That we cherish his memory in coming years and try as best we ca nto follow the example of him, who in all Christian work was ever faithful and diligent.

Second, We thank our heavenly Father for his noble Christian life.

Third, That we extend to his family and loved ones our heartfelt sympathy in the time of their bereavement.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to the Daily Reflector for publication.

S. B. Currin,
J. L. Kilgo,
W. F. Tillett,
Committee.

STEELE—Susan Emeline Steele, daughter of Susan and Sidney Steele of Swepsonville, N. C., died on Sunday morning, March 16, 1924, aged 60 years, seven months and five days. There are only three sisters of the family now left to mourn her loss. These are Letishie and Pettie of Swepsonville and Mrs. Jas. Fogleman of Franklinton. Emeline Steel was a consecrated Christian girl and had been a member of the Methodist church for nearly fifty years. She first joined Phillips' Chapel church when only a small girl, but later in life moved her membership to Newlon's Chapel at Swepsonville.

Her family is one of the best known in the village of Swepsonville and surrounding community. They were among the very first families that moved to the place ana began work in the mill more than forty years ago. The family now live in the same house that they first moved into when they came to the mill.

Emma had been afflicted for some time, but no one thought of it being serious. She was taken with a stroke of paralysis Saturday afternoon while getting supper. She never regained consciousness and died early Sunday morning.

The funeral services were conducted at the home by her cousin, Rev. S. F. Nicks, assisted by her pastor, Rev. L. M. Chaffin. The body was laid quietly to rest in the cemetery at Phillips' Chapel church. An unusually large crowd was present and a very large and beautiful floral offering made by relatives and friends.

The relatives that mourn her loss have our profound and deepest sympathy. S. F. Nicks.

CRABTREE—Thomas Wilson Crabtree was born November 6, 1872, and passed to his long home January 11, 1924. He joined the Methodist church when a young man about 21 years of age, and lived a consecrated and devoted member until the end came. He loved New Sharon church, where for many years he had held his membership and for several years had been steward and Sunday school worker.

Brother Crabtree was a hard worker. He was the youngest son of an aged father, and while he was prosperous in building up his own home and farm, he spent muc hof his time caring for his father and looking after his work. He was sick only a short time, but was never heard to murmur or complain. He died at Watts hospital, where he had been carried for an operation for appendicitis.

I did not have the pleasure of knowing him very long, he having died soon after I came to the charge. The very large crowd that attended his burial service and the abundant and beautiful floral offering told of his popularity and vast number of friends.

On April 20, 1920, he was married to Miss Nannie Douglas. His wife, brother, sister and father are left to mourn their loss. They mourn not as those that have no hope. The life he lived and the service he rendered causes us to say with direct reference to Tommy Crabtree, "Blessed are they that die in the Lord."

S. F. Nicks, Pastor.

LAMBE—Mrs. Nannie Harris Lambe went to be with God from her home in Durham, N. C., January 21, 1924, being 71 years of age. She leaves to mourn their loss the husband, T. J. Lambe, two sons, Claude M. Lambe and Walter T. Lambe, and two daughters, Mrs. Maude Lambe Ring and Mrs. Ethel Lambe Parrish. The funeral services were conducted from the home by the pastor, Rev. W. W. Peele, assisted by the writer, and were attended by a large concourse of sorrowing relatives and sympathizing friends. The remains were tenderly laid to rest in Maplewood cemetery, there to await the glorious dawn of the resurrection morn.

Sister Lambe had been in failing health for some time prior to her death, but in the midst of all her sufferings she was patient and submissive to the Father's will.

Early in life Sister Lambe gave her heart to Jesus Christ, joined the M. E. Church, South ,and ever afterward proved faithful, true and devoted. She had a deep religious experience, sincerely loving her Lord and her church. She took a great interest in all the activities of the church, attending with conscientious fidelity and delight upon all of its ordinances, answering cheerfully and with liberality its every call. She was especially interested in the work of the Sunday school, and for a number of years she taught a large class of boys in Trinity Methodist church. She took a peculiar interest in those boys, frequently entertaining them in her home, praying for them personally, winning them to Jesus Christ. They will rise up some day and call her blessed.

Sister Lambe did not care for display, loving rather the quiet, simple life. The so-called worldly pleasures made no appeal to her. The affections of her heart were centered upon her Lord, her church and her home. Her communion with her Lord was constant and inspiring, her loyalty to the church unfaltering, and her devotion to her family, home and friends truly loving and most beautiful.

Having an implicit trust in Jesus Christ as her personal Saviour, she lived a life of prayer an dtaught her children both how to pray and to live. While she was unconscious of earthly environment when the call came for her translation we know that she entered into the joys of her Lord. We miss her by the loving kindness and tender mercy that she constantly exemplified in her life and will ever abide as a hallowing influence in the lives of those who knew her. Faithful to her home as wife and mother, to her community as an unselfish neighbor, to her church as a loyal worker, and to her Lord as a devoted follower, we know where she is, and by the grace of God we shall see her again face to face. "Precious in the sight of the Lord is the death of His saints."

G. T. Adams.

NORTH CAROLINA
Christian Advocate

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EDITORIAL — PARAGRAPHS

"Plenteous Pep for Pulpit Pounders," "Thirty Thousand Thoughts for the Thronged Theologian," "The Care and Cultivation of the Lachrymal Gland," "New Whoops for Old Barrel," "Death-Bed Remarks of Atheists," and "Saturday Night Salvation for Shiftless Sermonizers," is a list of books that somebody has good naturedly recommended for simple-minded preachers and for all with an aversion to good, honest, hard work. But ministers of the gospel who face their tasks in the spirit of the Master will not so much as touch one of them. The place for all such is the scavenger cart.

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The arch heresy of religious teachers is the denial of the deity of Jesus Christ. For with it goes a denial of the efficacy of the atonement and the power of the resurrection, and our religion is put upon a plane of naturalism that renders it incapable of meeting the needs of a sinful and sorrowing humanity. A divine Saviour and a supernatural religion are as essential as the shining of the sun or the bending of the heavens over us. When we seek to take out of our christology and out of religion all that we cannot measure by human standards we had as well run up the white flag and surrender.

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The function of religion as stated by Robert Ernest Hume in his book, "The World Religions," is this: "Religion gives to a person what he can obtain from no other source—a confidence in the outcome of life's struggles through a personal connection with the superior Power or powers in the world. Every religion does many things for the religious individual and also usually for society. For example, it assists in providing the individual with added power and satisfaction; it helps him to bear the troubles of life uncomplainingly; it offers a solution of the problems of evil; it improves the quality of this present life; it offers the hope of a better life in the future; it outlines an ideal society; it sets a working plan of salvation."

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Why don't somebody with the "scribler's itch" or what is better, the writer's urge, pen a piece on faulty or foolish standards? Tell why so many people will carry around in their little heads a notion that a minister in charge of a church in a town of 50,000 in habitants is a bigger man and a better preacher than the pastor in a town of 5,000, or out in some country community where the air is pure and electric lights do not interfere with the silvery moonlight. Why is it that the man who pulls down a salary of $4,000 or $5,000 is fully equipped for commencement occasions while the same man drawing a salary of $400 or $500 would not be worthy of a seat on the platform to pronounce the benediction? If some man or woman with a clear head and a sharp pen will invade this territory there is an opportunity to render some very fine and much needed service. Wit, humor, sarcasm would be mighty useful weapons for a gladiator to carry along.

Some folks who are too sick Sunday morning to attend church are well enough to visit a neighbor or relative and eat a big dinner without any physical ill and seemingly without disturbing the conscience. Will some doctor explain?

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The democracy of New York will urge the name of Alfred E. Smith for the nomination as candidate for President of the United States. An avowed and persistent antagonist of our present prohibition laws and a son of Roman Catholicism for President of the United States! What a spectacle! If there is a desire on the part of the Democratic party to set the temperance people in battle array and to wake up the slumbering forces that are anti-Catholic in this country, all that it will have to do is to nominate Smith, the present governor of New York.

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The upright go unnoticed, while the criminal gets his name in big headlines on the front page. The name of a murderer, for example, is heralded far and near, while ten thousand go without crime, and without notice, too. One cashier defaults, while thousands allow no dirty dollar to touch their fingers. Of the thousands nothing is said, while the name of the one is on every man's tongue. Such facts, and they apply in every department of life, give a warped and erroneous notion of things. The unusual constitute "news." Crime, though far too frequent, is unusual, and for that reason finds a place in the news columns of the day. If there were more thieves than honest men, the honest men would get into the headlines simply because they are honest. Our confidence is in the unpublished goodness of the world that does not lift up its voice in the streets. Crime is the earthquake and the storm, while goodness is the silent force that pulls the tides and swing the spheres in the moral universe.

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Twelve of the larger conferences of the East and a like number of the larger conferences of the Middle West will send 144 clerical delegates to the General Conference at Springfield in May. The New York Christian Advocate reports that of this total 84 are pastors, 39 district superintendents, and 21 occupy other positions in the church. These same conferences four years ago had 42 pastors, 71 district superintendents, and 32 who occupied other positions. The doubling of the numbers of the pastors and consequent restriction of others is the result of what was known as a "pastor movement" that figured in the election. It remains to be seen what result this will have on legislation. It has also been figured that on the basis of the fall conference elections that three-fourths of the ministerial delegates and four-fifths of the lay delegates would be members of the body for the first time, but the spring elections will reduce this percentage considerably as the more conservative conferences of the East returned quite a number of those who had already served as members of a General Conference. Yet it will be in very large measure a body of new legislators.

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STATEMENT ADOPTED BY THE GENERAL SUNDAY SCHOOL BOARD AT ITS RECENT MEETING

We are this week giving our readers a statement from the General Sunday School Board that will be of peculiar interest to the public because it deals with a subject which has agitated the minds of quite a few. The paper was adopted by the board at its annual meeting which adjourned a few days ago.

The statement follows:

The Sunday School Board of the Methodist Episcopal Church, South, is charged with a very great responsibility. To promote religious instruction and training of our children, youth and adults, and to spread Bible knowledge is a task that commands the greatest possible wisdom and the most sincere loyalty to Christ and the Kingdom of God on the part of all those who are in any way charged with this responsibility. The church thus commits to the Sunday School Board and its officers more than two million of peoples, teachers, officers and pupils, to be trained in religious knowledge and brought into a more complete understanding and appreciation of the unfolding of Christ's Kingdom, and the enlarging application of the gospel of Jesus Christ to all the relations of life. For all of these purposes of religious education and Christian guidance, the Bible is the central and supreme book of study and authority. The Sunday School Board has developed a very remarkable program of standard training schools and leadership training schools, the purpose of which being to equip teachers, leaders and officers for more effective service in all departments of the Sunday school work. These standard schools have had a most remarkable growth, and are doing a most noteworthy service in training Sunday school teachers throughout our church. In 1918 there were three standard schools; in 1923 there were one hundred and eighty-five, and the number of students enrolled has grown from an unlisted group to more than twenty thousand. The value of religious education thus promoted in standard schools, leadership schools, and in colleges, cannot be overestimated. Certainly according to the record shown in this department of the work of the Sunday School Board, we are reaching the goal of producing efficient teachers and leaders for our entire church.

It is a matter deeply to be regretted that the widely discussed incident at the Leadership Training School at Lake Junaluska last summer should have occurred. It is very difficult to secure the actual historical facts of this incident. Statements concerning it will be colored by the attitude of mind of those who make such statements. The board has diligently sought to know just what did occur. The board in making this statement to the church is more concerned for the Kingdom of God and the part and responsibility of our church in promoting that kingdom than for the opinion of any individual involved in this incident. It is not the mission of the Sunday School Board to promote the discussion of technical questions of Bible criticism, and we deem it a mistake that any teacher or scholar should be invited to any of our schools, training or standard, to promote such discussions. We realize, however, that in standard training schools or leadership training schools questions may arise concerning scriptural interpretation and criticism. We believe it is the duty and responsibility of those directing and teaching in these schools frankly and honestly to meet these issues raised in accordance with the historic teaching and spirit of Methodism. Methodism has a body of teaching which is well known and generally accepted by her leaders and her membership. The emphasis of our great denomination in her teaching has been from the beginning upon experience and Christian living. We have held from the beginning and do hold now that the Holy Scriptures containeth all things necessary to salvation; but whatsoever is not read therein may not be required by any man. Methodism holds to the necessity of a vital faith and experience in Jesus Christ. We have held as a church tenaciously to great central truths of Protestantism, but Methodism has always exhibited an open-mindedness to the truth, new or old. While deploring any incident that may seem to be violative of the common faith and creed of our church, we do not deny the right to any and all our people, teachers or students, to sane and constructive investigation of the truth. We do, however, urge all the officers of this board whose business it is to interpret by word or by writing the teachings of the Bible to do so with full knowledge of and loyalty to the teachings of our church. While it is not the responsibility of the General Sunday School Board of our church to write creeds or confessions of faith or to promote questions of Biblical criticism, it is the responsibility of the board to the church it represents to see that all the teaching done and work carried on by the officers of this board shall be in harmony with the teachings and spirit of the Methodist Episcopal Church, South. Therefore, be it

Resolved First, That the General Sunday School Board affirm its loyalty to the cardinal doctrines of our church, the foundations of which were given by Mr. Wesley, and which are formally set forth in the "Twenty-five Articles of Religion" contained in our Book of Discipline, and more concisely expressed in "The Apostles' Creed," all having their origin in, and being consistent with, the Holy Bible.

The board will always disapprove of any acts or utterances of any of its agents or agencies, as such, that are contrary to our standards of faith, and pledges itself, as far as it may be able, to see that all agencies for which it is responsible shall be conducted in harmony with the accepted doctrines of the church.

Second, That the board hereby re-establish a Standing Committee on Leadership Training Schools whose responsibility it shall be to pass upon all programs of Leadership Training Schools. We recommend the following as the committee for the coming year: Bishop W. B. Beauchamp, Dr. M. T. Haw and Dr. E. B. Chappell.

THE PIPE DREAM OF THE POPE

The Pope of Rome who holds the keys of earth and sky and to whom belongs infallibility, according to the hollow pretentions of Roman Catholicism has recently employed language in speaking to his two new American cardinals that would be amusing if it were not so absurd.

His Highness has no better gumption than to attribute the large gifts from the American people to the needy of Europe as an expression of their devotion to the "Vicar of Jesus Christ," and "to Jesus in the Most Holy Eucharist."

Listen to the words of the Pope as addressed to the two new American cardinals:

"We have heard of the great faith of your people, of the magnificent development of their Christian life, of their flaming devotion to the holy Faith, to the Vicar of Jesus Christ, to Jesus in the Most Holy Eucharist. All this fills Us with purest joy and gives Us the golden key to the magnificent mystery of the miracle of charity which your country has shown. The drama of sorrow and charity is unending; it lasts as long as the world, and unending is the drama of divine pity. This great drama has seldom had so large and potent a life as in your own country. Life in the United States a century ago could be summed up in the small space of a few numbers. What has it not become in so short a time? Speaking only of what We have seen, America's intervention decided the fate of Europe and of the world. Today its charity saves from hunger and death millions of individuals."

To read the preceding one would think that America is a nation of Roman Catholics and these gifts to the starving of Europe come direct off the altars of the Roman church.

Could anything be more absurd than to claim that these gifts were made out of devotion to the Roman Pontiff or through a participation in the Romish mass? Yet it is only in accord with Papal pretentions.

THE LAST WEEK—WHAT?

Just one more week until the time for a special effort for the North Carolina Christian Advocate comes to an end. We must confess that up to this time we have been somewhat disappointed. We had hoped that our subscription list would be increased to 30,000, but if this goal is reached our friends will be forced to do some hard work for the church paper during the next week. It can be done. Will you pardon us, Brother Preacher, for making a last plea for an earnest endeavor to increase the circulation of the Advocate?

The Rev. D. H. Tuttle and that fine congregation at Smithfield have decided that it is worth while for the church paper to be in every Methodist home, hence they have put it in the budget, and in the future all the Methodists in Smithfield will have the opportunity of reading their church paper. It would pay a good dividend in dollars and cents, if nothing else, for all our charges to follow this good example.

And now, Rev. E. D. Dodd, pastor at Williamston and Hamilton, has notified his presiding elder, Rev. S. E. Mercer, to take that perfectly good five dollar gold piece to the district conference at Scotland Neck. He has doubled his subscription list and secured every renewal in his charge. Good for you, old boy. It would be fine for about five hundred more preachers to go and do likewise.

ONE MORE WEEK. LET'S HAVE FIVE THOUSAND NEW SUBSCRIBERS DURING THAT TIME. T. A. S.

FROM MESSENGER BOY TO PRESIDENT

"Pat" Crowley, who on April 9, was elected president of the New York Central Railroad, began work as a messenger boy at the age of fourteen. He became successively telegraph operator, station agent, train dispatcher, chief division dispatcher, train master, division superintendent, general superintendent, assistant general manager, general manager, vice president and now at the age of sixty president. He succeeds Alfred H. Smith, who likewise began his railroad career as a messenger boy.

These are but illustrations of the old story that men who come into places of commanding responsibility must first learn to serve. The men who are serving well at the top have in practically every instance wrought well at the bottom. This is the glory, as well as a prophesy, of the continued prosperity of our American life. The way is open from bottom to top.

THE NEGROES MAKE PROGRESS

Last Tuesday 17,000 colored people gathered at Tarboro for their county commencement. Teachers and pupils of Edgecombe county to the number of 3,500 formed a parade one mile long. Cars were tastefully decorated for the parade, creditable exhibits were displayed in the fair buildings and both children and grown-ups were well behaved. The police reported that not a single arrest was made and no one was seen under the influence of liqour.

Such days as this in the "black belt" of North Carolina prove that the colored people of the state are making remarkable progress and the behaviour of that immense gathering of negroes all of whom were sober speak a volume for the success of prohibition in the state.

PEOPLE AND THINGS

The Methodist congregation at Newton last Sunday morning raised $500 for the Children's Home at Winston-Salem.

Dr. E. L. Pell will begin a series of services at Central church, Albemarle April 27. Dr. C. M. Picken is the pastor.

Rev. W. A. Stanbury received over 80 members by vows into Edenton Street church, Raleigh, Easter Sunday morning.

Rev. Dwight A. Petty is this week in a meeting at Roberdel. He is doing the preaching. The note on the parsonage of Piedmont circuit has just been burned.

There will be a home coming day at Rehobeth church, on the Rock Springs circuit, May 4th. Everybody cordially invited. All former pastors are extended a special invitation.

Rev. C. K. Proctor is having a great pastorate at Queen Street, Kinston. L ast Sunday he received 34 into the church by vows and raised $4,000 for the superannuates. Dr. G. T. Rowe will be with him next Sunday to begin a revival.

Rev. L. D. Thompson last Sunday morning received 40 members into Hawthorne Lane church, Charlotte, and baptized ten children. This church will be dedicated next Sunday morning by Bishop Collins Denny.

The Epworth League Union of the Greensboro district will give a banquet next Monday evening at seven o'clock in the dining room of the Spring Garden Street church. All league presidents, district union officers are invited and a special invitation is extended to all pastors in the district.

"The Reverend and Mrs. Lemon Harvey Joyner announce the marriage of their daughter, Burdette Carlton, to Mr. Parrott Beauford Barbee on Friday, the eighteenth of April, one thousand, nine hundred and twenty-four, Stem, North Carolina. At home after the first of May, Dero, Florida."

Central church, Kansas City, of which Dr. W. N. Waldrip is pastor, increased quota for Superannuate Endowment fund from $6,400 to $12,155 and collected $5,000 of this in cash the first day of the campaign and has guaranteed that the remainder of the $12,155 will be paid before February 1, 1925. This is perhaps the best record of the entire connection.

The contract for the new Trinity church, Durham, has been let at a cost of $310,000, which does not include the seats, organ and funiture. The total cost will be approximately $350,000. The old parsonage has been torn down and all rubish removed from the lot and excavation will begin at once. The work will be pushed to completion at as early date as possible.

Any preacher who may desire a singer during revival services will do well to correspond with Mr. William H. J. Winstead, Weaver College, Weaverville, N. C. He is a ministerial student and wishes to help himself through college by assisting in meetings. He expects to apply for license to preach in May.

Rev. L. B. Hayes last Sunday received fourteen new members by vows and one by letter into Park Place church, Greensboro. This church is only three and a half years old and now has almost five hundred members. In ten years Park Place gives promise of being one of the biggest and strongest churches in North Carolina Methodism.

Two excellent senior recitals were given in Greensboro College during the past week—on Thursday, April 17, Misses Rachel Glover of Salisbury and Mildred Wilson of Marion; on April 21, Misses Mary Jo Dickson, York, S. C., and Lillian Hall, Lumber Bridge, N. C. A splendid junior piano recital was given on April 18th by Misses Dixie Reaves, Raeford, and Virginia Lowrance, Catawba. All programs are given from memory and are attracting unusual attention.

Dilworth church, Charlotte, under the pastorate of Dr. George D. Herman is making great progress. A class of 42 persons was taken into the church at the morning service Sunday by the pastor. This brings the total of new members received into the church by Mr. Herman since he began the work in November to 120. Thirty of the new members taken in Sunday morning came by profession of faith and 12 were admitted to membership by certificates.

Brother H .M. Blair, who has been seriously ill for quite a while, remains in a critical condition. For nourishment he takes only a little milk and is growing quite weak. Fortunately, he does not suffer a great deal and rests very well most of the time.

Rev. N. C. Williams, pastor at Granite Falls, April 15 entered a hospital at Statesville for treatment following a hemorrhage of the stomach Tuesday morning. Just a year ago Brother Williams was in a hospital several weeks on account of a similar attack. Though quite weak he stood the trip very well. We have not heard from him since that date.

Rev. J. A. Hornaday is emergency pastor and preacher for Maxton and all that country roundabout. Presbyterians and Baptists as well as Methodists press him into service, notwithstanding he appears in the records of his conference as a superannuate. His favorite text when preaching to Presbyterians and Baptists is "My grace is sufficient for thee."

Anybody and everybody the least bit interested in Methodist unification should read Dr. Dan Atkins discussion of the subject in the last issue of the Methodist Quarterly Review. It is the clearest and most comprehensive statement of the subject that we have seen. Be sure to read what he has to say.

Woman's missionary societies which have thus far indorsed the removal of Scarritt Bible and Training School from Kansas City to Nashville in annual conference gatherings are as follows: Alabama conference, Holston, Kentucky, North Arkansas, North Alabama, Mississippi, North Mississippi, Memphis, Louisville, Texas, Western Virginia, Tennessee. So far as the women are concerned it is practically unanimous.—Methodist Advocate.

Rev. Walt Holcomb, general evangelist, who has been holding revival services in San Diego and Hollywood, California, met with a serious automobile accident when the car in which he was riding was struck by a truck. Mr. Holcomb has been in the California Lutheran Hospital for the past two weeks. Just as soon as he is sufficiently recovered he will return to his home in Cartersville, Georgia.

Rev. M. H. Vestal, superannuate member of the Western North Carolina conference, who lives in Yadkin county, spent Sunday night in Greensboro on the sorrowful mission of attending at Durham the funeral of his daughter-in-law, Mrs. Ernest Vestal, who died Sunday morning at her home in Durham and was buried Monday afternoon at 2 o'clock. His daughter, Mrs. Clem Wrenn, of North Wilkesboro, accompanied him. Brother Vestal is just out after an attack of "flu." His wife has also been ill with influenze but is better.

Revs. G. A. Stamper of Green street, Winston-Salem, and J. R. Church of Trinity, Thomasville, were visitors in the Advocate office Wednesday of last week. Brother Church concluded a series of services with Brother Stamper Wednesday night. These brethren reported that the meeting was a great success, there being something like one hundred conversions. At practically every service during the last week many were turned away because the church was crowded to its capacity. Brother Church is a Green Street boy, and his own people heard him gladly.

Rev. D. H. Tuttle at Smithfield has secured mission specials from individuals and Sunday school classes which amount to $2,342 and payments have already been made amounting to $618. The Advocate has been put in the budget and will go into all the homes of the congregation, and $600 has been paid on the Superannuate Endowment fund, which is one-fifth of the entire amount. In addition to all these disbursements for the last quarter total $2,305.89. All this in addition to the glowing report of his work that we picked up for last week's Advocate.

The Copeland-Bledsoe revival is on at Frederick, Okla., where Rev. C. C. Barnhardt, formerly of North Carolina, is the pastor. The bulletin of that church says: "As evidenced by the large attendance the interest in the revival is growing. Men and women are beginning to think! Oh, for the old time convincting power! Dr. Theodore Copeland is the most wonderful man of the day. Everybody loves him, his messages are clear, forceful, full of gospel, convincing! They grip, they hold. Strong men and women are surrendering to God under his masterful messages. He has no cheap methods. He magnifies Christ. Proclaims the love of God."

Rev. J. W. Kennedy is this week in a meeting at Bethel church, Greensboro. Rev. J. A. Smith of West Charlotte is assisting him. The meeting began with prospects of good success.

The Rutherford College commencement will be May 11-14. The following speakers have been secured: Revs. W. A. Rollins, pastor South Main Street church, Salisbury, H. G. Hardin, pastor Tryon Street church, Charlotte, and Ashley Chappell, pastor Central church, Asheville.

Prof. R. L. Flowers of Trinity College, after an extended hospital experience, is back at work, but has not yet recovered his accustomed strength. He has gained flesh and looks as well as we ever saw him. The doctors have advised him to take it easy till entirely well and he is doing his best to obey instructions.

Rev. M. G. Ervin, who now resides at 205 Church street, Bozeman, Mont., sends us the following note about his trip and his church: "After having received my transfer to the Northwest conference we left Statesville on the 7th and arrived there the 11th. We had a really enjoyable trip. Found plenty of snow, a good church equipment, a few loyal Christians, and the greatest possibility for doing good that I have ever had. We are optimistic concerning our work."

The corner stone of the new $22,000 Methodist church at Midway on the Welcome circuit, where Rev. J. W. Fitzgerald is the pastor, was laid last Sunday with appropriate ceremonies. At 10 o'clock the children rendered an Easter program. This was followed with addresses by Mrs. W. A. Newell of Winston-Salem and Mr. J. Raymond McCrary of Lexington. After dinner on the church grounds, Rev. J. A. Hiatt of Winston-Salem preached the sermon and following this Rev. W. A. Newell, the presiding elder, conducted the ceremonies of laying the corner stone.

Mrs. Lucy J. Gibbons, the widow of Rev. L. H. Gibbons, died Sunday night, April 20, at her home in Jonesboro. Her health had been failing for quite a while. The funeral services were held Tuesday morning at 11 o'clock, being conducted by Rev. B. E. Stanfield. She was a quiet, gentle, good woman and greatly loved by all who knew her. Her children are H. A. Gibbons, J. P. Gibbons and L. H. Gibbons of Hamlet, Mrs. L. B. Sasser of Wilmington, and Miss Nannie Gibbons of Jonesboro.

Rev. J. B. Hurley is making great progress with his work at Front Street, Burlington. He had decision day in the Sunday school April 6 and received 25 into the church, then Rev. A. L. Sanford of Shelby was with him in a ten days meeting and he received last Sunday 36 new members. This makes a total of 111 for the year. The parsonage is being painted and heating plant installed. The church building is to receive needed improvements and every part of the work is going forward with a leap.

Last Sunday was a debt paying day for some of the Salisbury churches. At South Main Street church, Rev. W .A. Rollins, pastor, the congregation at the morning service put enough money on the table at the altar to more than wipe out the church's indebtedness and a mortgage was burned in the presence of the congregation. At First church Rev. J. F. Kirk, pastor, the congregation raised over $4,000 in cash to be applied to their church building fund debt. This collection was also raised by having the members come forward and lay their offerings on a table. Park Avenue Methodist church within the month has paid off a church debt of several years standing and had money left to give to North Main Street congregation which is now building a tabernacle, having sold their own church which they had outgrown.

"We closed our spring revival campaign last night. Bro. T. A. Groce, our Methodist chaplain at Oteen, was with us and preached for ten days. Brother Groce was pastor just before I came here and is very much loved by our people. Great throngs of people heard him and he preached to the glory of God and the edification of our people. It was a delight to me to have him in our home and in the congregation. It is a pleasure to work with or follow in the pastorate a man of such pure life and fine spirit. Fourteen are added to our roll by certificate and last night we received twenty-one on profession of faith. We are much indebted to Bro. A. J. Sally of Broad Street church for most valuable and competent service in leading the congregational singing and his solo work was fine and helpful."—E. W. Fox.

AUGUSTUS BALDWIN LONGSTREET

By W. L. Sherrill.

Judge Longstreet was born in Augusta, Ga., in 1790, son of William Longstreet, who arrived in Augusta from New Jersey in 1785.

William Longstreet possessed rare ability and exerted great influence in that section, and will be remembered as the author of a bill passed by the Georgia legislature early in the last century authoring the sale of the Yazoo lands which embraced a large section of the present states of Alabama and Mississippi, but at the time Georgia territory. The legislature incorporated the Yazoo Company, the principal stockholders being members of the same legislature, and they bought that fertile section from the state at a nominal price and then sold to bona fide settlers at a big profit.

When it became known that public servants had thus profited there was a political awakening which swept the old crowd from office and a new legislature repudiated the work of the previous session.

The innocent purchasers, however, resisted in the courts the repeal law up to the federal supreme court and won, when the great Chief Justice Marshall sustained the sale, holding that even though there might have been fraud on the part of some legislators, the state had no right to cancel a contract, entered into in good faith by innocent purchasers because Article 1, Section 10, of the Federal Constitution says that "no state shall pass any law impairing the obligation of contracts." This was one of the many great deliverances from the bench of that greatest American jurists.

In justice to William Longstreet it should be stated that while he wrote the bill authorizing the sale he was in no wise connected with the fraud which followed.

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His son, Augustus, whose life is in review, until he reached his teens showed no signs of mental vigor, but fortunately he came in contact with an orphan boy, George McDuffie, a mental prodigy who absorbed all he heard or read.

He knew some arithmetic while young Longstreet had a smattering of Latin and they helped each other in their studies. McDuffie mastered the Latin grammar in ten days and could soon recite 1000 lines of Horace at one class period. Contact with this brilliant youth quickened the mind of young Longstreet and filled him with a purpose to make the most of himself.

McDuffie, adopted and educated by the Calhouns, became a great lawyer, legislator, congressman, governor of South Carolina and senator in Congress. Longstreet made Calhoun his political patron saint, and was ambitious to be great like him, so as Calhoun was educated at Yale and then took the law course at Litchfield Law School, Longstreet graduated from Yale in 1813, took law also at Litchfield as Calhoun had and then settled in Augusta as a lawyer. He succeeded from the start—was a legislator and later judge of the circuit court. Was a brilliant lawyer and distinguished himself on the bench, becoming notable among such legal giants as Crawford, Forsyth, Stephens, Toombs, Lamar and others.

In 1824 he was a candidate for Congress with sure prospect of success, but a few weeks before the election his favorite child died and it so broke his spirit that he withdrew from the race.

He fell sick and the doctor said: "Judge, time is the only physician that can do you any good." His father-in-law bore up with Christian fortitude and spoke with deep feeling of a Physician "whom Longstreet had heard about much, and believed in, little." The judge began to search the Scriptures, finally found the Saviour and joined the Methodist church with his wife.

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Dr. James O. Andrew (later bishop) was the pastor in Augusta in 1830-31. He held a great meeting and falling sick with fever, young George F. Pierce (afterward bishop) came as his assistant, and later in1832 when Andrews was elected bishop, Pierce had full charge and preached three times each Sunday besides holding regular services every night in the week on a $700 salary. These mighty preachers exercised great influence over Longstreet and in 1838 he answered the call to preach, gave up his law practice in his 48th year, joined the Georgia conference and his first pastorate was the Augusta station. During that year there was an epidemic of yellow fever and that pastor did not forsake his flock, but night and day ministered to the sick, fed the hungry, comforted the sorrowing and buried the dead.

In 1839 he was elected president of Emory College and moved to Oxford. As a delegate to the memorable general conference of 1844 he took prominent part in the debates and later was a delegate to the first general conference of our Southern church at Petersburg in 1846.

After a lengthy term as president of Emory he was called to the presidency of the University of Mississippi, where he for many years rendered service of a high order and was a great inspiration to the southern youth who came under his influence.

It is a remarkable fact that his distinguished son-in-law, the Hon. L. Q. C. Lamar, succeeded him as president of the University of Mississippi, and that later on Edward Mayes, son-in-law of Lamar became the president. Lamar was a man of great ability, a congressman before the Civil War, a member of Confederate Congress and minister to Russia during the Civil War. After reconstruction Lamar ably represented Mississippi in the Senate, was Secretary of Interior under Cleveland, who afterward appointed him Justice of Supreme Court. He was a great Methodist layman.

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After Longstreet gave up school work in Mississippi he was called to the State College at Columbia, S. C. He preached and taught and filled well each position to which he was called.

He was an orthodox fundamentalist in his faith, for he wrote: "All science which puts God out of the world or that makes Him the most inactive, inefficient being in all His vast dominion, by teaching that He wound up the machinery of the universe a hundred thousand years ago, set it going, and then seated Himself to look idly on its workings through eternity; all science which teaches that He made but one thing at first, a something like a thin cloud or mist, or white smoke, heated first very hot, and set it to rolling or flinging off hard, round ponderous worlds; all science which teaches that one of these mist made worlds cooled down to three-fourths water and one-fourth land, and that the water made the fishes, and the land made the bipeds and quadrupeds; all science which teaches that God has given no laws to man; that the Bible is a lie and Jesus Christ is an imposter and a liar: Get the ear of the yet uncorrupted, if you can, proclaim to them, and prove to them that all such teachings lead to incalculable misery on earth and immense agony in hell."

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He was an old fashioned Methodist, too, for when asked by a good lady: "How does it happen that there is shouting in no other church but the Methodist?" he replied: "Just because the Methodist church is (in one sense) the newest church in the world. . . . I know very well where they all began; it was in such a scene of excitement and clamor as amazed the onlookers and led them to mock, and to say that the converts were full of new wine."

Judge Longstreet was a versatile man, a brilliant lawyer, a distinguished judge, a great educator, a profound theologian, an able minister of the Word, a writer of rare force and withal a humorist who in his "Georgia Sceens" draws to perfection the quaint and original character of the backwoods Georgia cracker in the primitive days when schools were rare. His descriptions of the gander pulling, the horseswap, the fox hunt, the shooting match, the fight, and of Ransy Sniffles, a typical dirt eater who lived on dirt and blackberries, are all so original and ludicrous, and prove his fine sense of the ridiculous and his power to portray in so humorous a fashion, the crude customs of an almost forgotten age.

The author of "Georgia Scenes" is entitled to rank easily as a humorist with Mark Twain, Josh Billings and Bill Nye.

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His wife was Miss Frances Eliza Parke, born in Randolph county, N. C., in 1799, but moved to Georgia when a child.

When Dr. Lovick Pierce married this couple Longstreet forgot to give a marriage fee to the preacher, and Pierce no doubt thought it strange that a man of his standing should so far forget the proprieties.

Some months afterwards Longstreet met Pierce on the street and said: "I reckon it is time for me to pay you the first installment on that marriage fee," and then took the doctor to the nearest clothier and ordered him clothes from head to heels, and annually thereafter for many years he presented Pierce with a new suit.

Judge Longstreet was an uncle of General James Longstreet of the Confederate Army and it was at his request that Calhoun secured a cadetship at West Point for young Longstreet. The judge was a great man, a jack of all trades and master of all. A great lawyer, a great educator, a great preacher, a great humorist. He wrought well in his generation and figured high in church and state and when he died in 1870 in his 80th year a mighty churchman entered upon his reward.

ARE YOU AS BRAVE AS THIS?

By Mrs. E. O. Chandley.

If you knew you were seriously ill with what was probably a hopeless malady, confined to your bed for many weeks and months, with the certainty of many more ahead, in a stiff fight for health and strength, could you at the same time help to promote a successful Sunday school class? We all know of people with bodies in perfect condition who never attend Sunday school or church or endeavor to keep alive a spirit of helpfulness and good fellowship in their community, but this description is not of them. It is a tribute to some of the bravest hearts I ever knew; a testimony to what strength can often be found in hands made weak and frail by illness; to what a benediction and inspiration can often come from a sick room.

In a mountain sanitarium where a few dozens of people are making the fight against the Great White Plague there is one of the most successful Sunday school classes of which I know. It is not the largest class I have seen and its members are from all denominations while some do not belong to any church, but I have yet to see a class that is doing more real good.

Each Sunday morning promptly at ten o'clock this class meet together on a large sleeping porch where those who cannot sit up go to bed during the class hour. The president of the class (herself a bed patient) calls the roll and attends to the business matters of the class. You would perhaps ask what business such a class could carry on. Usually there is a substantial collection, and I have known them to have as much as twenty-five dollars in the treasury. They are sometimes of great help to other sufferers who on account of financial difficulties are about to have to give up the fight. They have also donated largely to a hospital for dependent tubercular patients. Sometimes a member is too sick to attend the class or has bad news from home. She is remembered with a thoughtful note and a bunch of flowers.

Looking into the faces of some of the members of this class you might be impressed with the thought that the Great Messenger could delay His call only a little while. But written there you would see also a wonderful courage, a quiet patience and contentment the world does not give, a joy and confidence known only to those who have looked across the borderland and are not afraid. It makes one feel somehow that if he can only get another start and God will forgive him for what he has failed to do that he will solemnly resolve to make a sound mind and body count for more than it has ever done before.

GOT THE WARS MIXED

Here is a true story, but the author for reasons of personal safety refuses to give his name:

"The fellow Bond, you know, writ up Major Bruce Craven in the Advocate, and just like when he whipped the Germans, he did a complete job of it.

A few days later the quarterly conference was in session at Brevard Street church in Charlotte, and they were talking about their ten thousand dollar debt that the bank was tired of carrying, whereupon one old brother who had not heard of any war except the Civil War, spoke up and said: 'Well, I dunno whether a little amount like this would interest him or not, but I read in the Advocate the other day where Spring Garden Street church in Greensboro had a debt of $44,000 and they got old Major Craven to attend to it for 'em.'

In the silence that followed, someone remarked that Major Craven was a brother of the elder presiding.

'Yes,' said the elder, 'I was just waiting to see what the brother would call me, being as I am two years older than old Major Craven.'"

OUR BOOK TABLE

THE HYMN AS LITERATURE

By Jeremiah Bascom Reeves, Ph. D.

Here is a deeply moving record of those Christian poems which have made men glad to live and unafraid to die. There is an interest and fascination in a discriminating study of the hymn, which Dr. Reeves is the first to recognize. The general reader will find this book absorbing; students of literature will find it a mine of information; ministers will find it indispensable.

Price $2.00. The Century Co., Publishers, 353 Fourth Ave., New York.

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WHAT IS MODERNISM?

By Leighton Parks, Rector of St. Bartholomew's Church, New York City.

Following the Sunday last December when Leighton Parks voiced his opinion in the great issue confronting the Christian church, he received hundreds of letters. They came from almost every state in the Union, from Canada, England and Australia.

Some of these letters were abusive, some expressed respectful disagreement, and some were cheering and commendatory. But the most impressive were those from devout people who were troubled and perplexed, many of them disturbed parents who found themselves unable to answer the questions their sons and daughters were asking. "What are we to say to them? Can you tell us of some one book, not too long or technical or expensive, which we can read so as to understand better what the whole controversy is about?"

No such book existed. Dr. Parks felt it his duty to try to produce one. Here it is—brief, simple, inexpensive.

Price $1.00. Charles Scribner's Sons.

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THE MINISTER'S EVERYDAY LIFE

By Lloyd C. Douglas.

This book gives practical suggestions to younger ministers on the problems that confront them. In a clear journalistic style, not without humor, it treats of the ministry as a profession, the pastoral relationship, methods by which the minister may honorably add to his income, the care of church property, church finances, sermon preparation, visitation of the sick, weddings, funerals, the minister's reading, his correspondence, and other matters that confront him daily, including a survey of the personal problems confided to him by those who seek his counsel. It is an unusual book that even the veteran in the profession will find refreshing.

Price $1.75. Charles Scribner's Sons.

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THE WORLD'S LIVING RELIGIONS

By Robert Ernest Hume, Ph. D.

This book aims to lay a foundation on the basis of which a thoughtful reader can reach a real understanding of the essential differences between the extant religions of the world and an adequate knowledge of their origin, literature, history, and values.

The author has sought to write dispassionately and with a discerning appreciation of each religion. He has stated clearly the essential facts about each religion, basing these statements in every case upon the original declarations in its sacred scriptures. He has aimed also to formulate the elements of strength and of weakness in each religion, not excepting Christianity, in such a way that an adherent of the faith thus described would admit its fairness.

Doctor Hume has spared no pains to present in this volume not only the basic facts but also conclusions which grow out of a rich and varied experience interpreted with the aid of unflagging research and painstaking study and teaching. It is not too much to say that the result is a volume at once unique among its kind and of unusual range and value.

Charles Scribner's Sons; $1.75.

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THE WORLD'S PANACEA

In this book of 288 pages, the author discusses in twenty-four subdivisions a subject that looms large in the minds of thinking men and women today.

Following the thought processes of the author, one is brought to see Christianity as the greatest emancipator of worlds and nations yet unborn. He offers Christianity and the application of its principles to every phase of present day human life as the only cure for the ills that beset the human race, the only solution of its many and perplexing problems, and the only sure foundation for a safe democracy.

The writer of "The World's Panacea" has spent much time and thought in the preparation of this work. One cannot read the volume without being impressed with the sincerity with which he deals with his subject; and that he has given it long and careful study is manifest throughout. From many and varied sources he has drawn a wealth of material. As a traveler in four continents, he has gained first hand knowledge of world-situations, and he has made wide explorations in the field of literature, quoting freely the best thoughts of outstanding writers and speakers.

In style, the book is simple and logical. It is a plain every day book designed to present in plain every day language some things that the writer feels should be said to set forth existing conditions and arouse men and women, particularly parents and leaders, to the importance of safeguarding those Christian principles upon which America was founded.

World's Panacea by W. A. Swift; $1.25. Published by Cokesbury Press, Nashville, Tenn.

AMERICA! AMERICA!

By James Monroe Downum.

America! America!
Thy God hath made thee great,
Hath borne thee by a Father's hand
To high and noble state;

Hath given thee wealth and power,
That thou shouldst helpful be
To bear a blessing to all lands
And make the peoples free.

Some worthy part thou'st borne,
And noble souls have wrought
By tongue and pen with heart sincere,
And valiant battles fought.

Thy name was once so high
Before the nations all,
But heeding luring voices wild
Thou from that stand didst fall.

Where standest thou today
In list of reckless crime?
Not last, but first of every land,
Fallen from height sublime.

Ruin awaits thee now
At some not distant day
Unless in humble penitence
Thou heedest well thy way.

Know thou thyself today,
Learn full thy deepest needs;
Arise, look up, and bear thee back
To higher, nobler deeds!

A SUPERFICIAL CONTRADICTION IN SCRIPTURE

By Rollin H. Walker.

Bible students have often been puzzled in their attempts to reconcile our Lord's exhortation, Let your light so shine before men that they may see your good works and glorify your Father which is in heaven, with the exhortation which occurs in the very next chapter, When thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret.

There can, however, be but little doubt of the meaning of Jesus in both cases. In the passage in which Jesus exhorts us to let our light shine before men, he is talking about that type of goodness and loyalty which it takes courage to manifest. Sometimes it is hard to show one's sense of the dignity and value of people of a despised social group in the presence of those who look on them with contempt. It is often very hard to throw aside our native tendency to exclusiveness and to pride, and to live our life in close social contact with those who need us most. Says Jesus, Be sure your light shines where it is most needed, and be sure that it shines under those circumstances that bring you no glory, but only shame and criticism.

In the contrasted exhortation to do our alms in secret, Jesus has in mind the Pharisees who in their self-satisfaction wished to have also the admiration of their fellows. Their righteousness was of the type that was universally popular. And Jesus says, Whenever being pious makes you popular seek to hide your goodness from the gaze of men. You will thus escape the danger of having a goodness that is merely theatrical, and in the long run you will have more influence over men, because the goodness that shrinks from publicity is always brought to the light by the providence of God, and then men will approve you all the more.

THE ATONEMENT

By Rev. W. E. Poovey.

Necessity.

God made an acorn. And in the hull of the acorn were hidden the potentialities of all the hardwood forests upon a hundred thousand hillsides.

God made a grain of wheat. And in the husk of the wheat were tucked away the elements of all the waving grainfields of a hundred thousand harvest times.

God made a lily bulb. And in that tiny tuber was bottled up all the essence whose fragrance was to be diffused into the balmy air of a hundred thousand springtimes.

God made a man. And in embryo in his loins the whole human race lay cradled.

Adam was not the name of a man, but the name of mankind. The ultimate was embryonic in the initial, so that the creative touch upon the initial was also upon the ultimate.

In like manner when sin touched the Adam in the individual it tainted the Adam in the entire race. This is the basis for the doctrine of universal depravity and the need of universal atonement.

Capacity.

Lower forms of sentient life possess less capacity for feeling pain than those that may be more finely and highly organized. The single celled protozean has capacity to suffer pain that is infinitesmal compared to the power of the finely organized human body to feel physical pain. In the other direction and in the realm of the soul, compared to the human capacity for soul anguish, the Son of God possessed this capacity in infinite degree. When his soul was made an offering for sin, the single hour of soul-anguish in the Garden of Gethsemane outweighed the sum total of all the suffering of all the lost of all the race for all eternity. Only on this principle are we able to comprehend how Jesus Christ by laying down one life could pay the penalty for the sin of the race and make adequate atonement for all mankind.

Sufficiency.

Infinity cannot be appreciably diminished by having the finite subtracted from it.

In Christ was infinitude of life. All life of whatever essence proceeded from him in the work of creation. Yet there resided in him after the work of creation was finished an infinitude of life.

Likewise when he laid down his life, and provided thus an abundant and eternal life for all who were already dead in trespasses and sins, and afterwards again took that which he had laid down, its infinitude was undiminished. So he could truly say: "I am the resurrection and the life."

Simplicity.

A few years ago most of Southern Florida was under water. But now the Everglades are being rapidly drained. So that, by the cutting of a single canal from the heart of the Dismal Swamp to the sea with its system of tributary canals, that vast wilderness of black muck and brackish water will have been transformed into the Winter Garden of America.

What that drainage canal was to the submerged area of the Everglades,, Jesus Christ, and him crucified, was, and is, to the race submerged in the murk and muck of sin.

A few years ago a third of Arizona was arid desert. The water of the Gila River had cut a canyon until its level was far below the alkali plain. The Roosevelt Dam was thrown across the canyon, and the impounded water was lifted and sent out through the system of irrigation canals to make the desert blossom as the rose.

What the Roosevelt Dam was to the arid Arizona desert, such was,: and is, Jesus Christ to the redemption of the race.

THE PROGRESS OF METHODISM IN CUBA

Rev. A. J. Weeks, D. D.

I had the great privilege of attending the session of the Cuba annual conference at Santa Clara March 7-10th, and of visiting a number of places in the island where our principal centers of work are situated. I went solely as an unofficial observer that I might see how the work committed to our church is going on. Having seen all I could in a brief visit, I feel that I can do the church at home a distinct service by bringing to the attention of our people some of the facts about that work. I am under no constraint to favorably color any report I may make out; on the contrary, I am under the highest obligation to fairly present the facts as I saw them.

My own inclination is to write a gossipy account of a little journey that was full of personal interest and not entirely without amusing incidents, but this inclination must be resisted inasmuch as valuable space ought to be used for things of greater importance. While Cuba is a distinctly foreign country, it is right next door to us and to reach it requires an ocean journey of only five or six hours. People who are subject to seasickness tell me that not infrequently that little trip on the water hasn't a dull hour in it. At Key West I met Bishop Cannon and Dr. R. H. Bennett and made the journey from that point with them. On account of an interrupted boat schedule we had a full day at Key West. This gave us an opportunity to see our southermost American city and it gave our three American pastors there, Brothers, Bryant, Wilson and Ley, an opportunity to show us distinguished courtesies. A bootlegging gentleman tried to sell Dr. Bennett and me some liquor but failed. In my travels here and there I am rarely ever approached by a bootlegger, but I am usually by myself.

It will be remembered that Cuba was discovered by Columbus on October 28, 1492. He thought it was Asia and died without knowing any better. Two years after the death of Columbus a party by the name of Sebastian de Ocampo sailed entirely around it and decided it was an island. It was. I confess I was surprised at the size of it. I had an idea that I could go all over it in a little while. Leaving Havana at 1:30 p. m. we did not reach Santa Clara until about 10 p. m. The distance is said to be about two hundred miles, and after riding all the way in a third class car whose seats are as innocent of upholstery as a park bench I admitted it. I was greatly surprised when told that I could travel another twenty-four hours in the same direction before reaching the eastern end of the island. Cuba is a little larger and much longer than the state of Tennessee and has a population of almost three millions.

The conference session was not greatly unlike a conference anywhere else in Methodism, barring of course the bother of having to conduct the business in two languages. I particularly enjoyed the love feast Sunday morning, although I could not understand a word that was spoken. As preachers and laymen gave their testimonies their radiant faces expressed the joy in their hearts. The Holy Spirit speaks a universal language.

My visit gave me a new appreciation of our opportunities and responsibilities in Cuba. Furthermore it gave me a new appreciation of the fidelity and efficiency of the men and women who represent our church there. I do not think of my own loyalty as equal to theirs. We at home do not begin to know what price our brothers and sisters have to pay for the privilege of serving in foreign lands. They would never mention it and, in fact, do not realize it, but it is true. There is a degree of loneliness in any foreign country, be it far or near, and a homesickness that puts a tremendous strain upon the normal heart. Missonaries who read this will deny it simply because they are so absorbed in their work that they are not aware of any hardships involved in it. I personally know many missionaries and almost without exception they are contented and cheerful. They are on the King's business and His peace is in their hearts.

We have a membership in Cuba of 5,799, which is an increase of 481 during the last year. There are forty-five organized churches and all have church or chapel buildings. In every place I visited we have good property for the purpose for which it is used. In most places our churches are ideally located and while the buildings are not expensive they are neat and adequate.

After the conference adjourned I spent a day at Samaguey where Pinson College is located and he is doing as great work with as poor equipment as any man in our Methodism, so far as I know. The enrollment at his school is 215 and the number would be greater if we had room for them. The institution has fine standing in the city and province. The site is valuable and well located but the buildings are poor—just a few small and unattractive little houses. When the Centenary campaign was put on we agreed to give Pinson College $30,000 for a main building if they would raise an additional $10,000 on the field. They raised the $20,000, but in a bank failure it was tied up temporarily at least. There is hope that it will be made available in the near future. But the money promised by the church at home cannot be realized until Centenary payments are made. Here is a fine school in a fine section of Cuba that has possibilities for good that cannot be estimated, but here faithful and worthy men and women are forced to toil year after year with the poorest equipment. Is there not some one in the church at home whom God has blessed with money who will make an investment at Camaguey that will bless coming generations in that great section where the need is so desperate? In addition to the main building a dormitory is essential but both can be built for $75,000 or thereabout. I saw many appealing needs in Cuba, but none more appealing than at Pinson College.

From Camaguey I went to Cienfuegos on the Caribbean Sea. It is a delightful city, one of the most beautiful in the island. There, too, we have a school—Colegio Elize Bowman—and there, too, need is very great. The site is one of the very best in the city, but the building is wholly inadequate. Miss Frances B. Moling, whom I first knew at San Louis Potosi, Mexico, is principal of this school. The attendance is one hundred and seventy-six, but they are so crowded that porches, hallways and three bed rooms are used for class rooms.

Wednesday night I went to the Cuban church and spoke to a good congregation. The wife of our Cuban pastor interpreted for me, she being a graduate of one of our schools. I think she did it pretty well. The morning I left Cienfuegos, Mrs. Board, the wife of the American consul, came to my hotel accompanied by Miss Moling and took me to my train in her car. Such courtesies in a strange land cannot be estimated. She was emphatic in her praise of our school and its influence in that city.

Solegio Irene Toland has a splendid property in an excellent location. The new building made possible by the Centenary is a gem of a building. It is fireproof throughout and modern in every way. It contains sixteen rooms and when other needed buildings are provided this will be one of our most complete plants. Miss Rebecca Toland is principal of this school, which bears the name of her sainted sister. It was such a joy to meet Miss Toland, Miss Churchill and some of the other workers there.

Some facts about Cuban Methodism deserve special mention. They are developing a spirit of self-support. All assessments for general work were paid in full this last year. Our schools are religious. Their purpose is to make Christians of the students who come to them and splendid revivals have recently been held in more than one of them. Cubans make good Methodists. They are a lovable and joyful people and respond to the gospel as preached by Methodists.

"A WHOLLY CHRISTIAN TOWN"

The Ideal of Methodist Pastor and Members at San Juan de los Yeras, Cuba.

We will gladly tell you about the religious work in this little town. I wish I knew how to write English correctly, so I could go into details. I will tell you now the principal facts:

We have a nice church here (for a small town) that now is being repaired by a special collection done by some faithful workers. Our prayers are answered, thank the Lord, and we see a great revival in our work. This work has branched out to some little towns near this one—Polverillo, Matagua and Manicaragua. In the last place a house has been bought to hold services; in Matagua they have made donation of the place to build the church. We are satisfied with this part of the work.

We have a Sunday school of 130 members divided in five classes. The children are very enthusiastic about bringing their friends and making them stay. We have a prize every Sunday for the class that has more pupils and the one that has the highest collection. We have 35 little children in the beginners' department, for the organization of which we need material to work with and 35 little chairs. Their teacher is a girl educated in "Irene Toland School' 'in Matanzas.

There is a private school in this town whose principal was a pupil of that same school for many years and she is doing splendid work for our church. She is president of the Woman's Missionary Council, which has 60 members distributed in four groups. Though the majority of them are very poor they all do their part and have not failed to send regularly the 40 per cent of the money to the treasurer in Cuba, Mrs. San Pedro. They are all working and co-operating towards our ideal which is to make of this a wholly Christian town.

During the Centenary campaign our superintendent promised San Juan de los Yeras a house for the preacher and we are waiting and praying for it. We need it very much.

It is so good to know that we have real friends in the United States and that we are included in your prayers.

"These are the days when the colleges begin to look forward to commencement week with increased interest; some will leave the old school for the last time then; some will come back, but the days will not be quite the same; even joys cast their shadows."

A mighty man among Chicago gangsters paid the penalty last week that not infrequently befalls outlaws by being shot to death. He had made a fortune by beer-running and stopped at no crime to accumulate his ill-gotten fortune. All gangland poured out to his funeral. A jailful could have been bagged had the officers wished. It required twenty-one automobiles to carry the floral tributes, estimated at $20,000, to the grave. A carpet of 3,000 roses was crushed by trampling feet. The Roman Catholic priest, officiating, said, "If you remember him in the future as you remember him now you will pray for him in paying his atonement." In other words, steal, cheat, murder, commit any crime and you're going to pull out of it; and the more prayers that are mumbled and the more offerings made, the sooner will the day of expiation come.—Northwestern Advocate.

Broadway Temple to be erected at a cost of $4,000,000 at Broadway and 173rd street, New York City, is a proposed enterprise to which Dr. Christian F. Reisner is devoting his energies at the present time. The structure is to be a church and apartment house combined. The plan for financing the enterprise is as follows: Sell $500,000 worth of five per cent gold bonds secured by second mortgage to the people who dwell on "Washington Heights"—this task was completed Easter. Another half million is to be sold in the down town district. Prominent business men have promised to take care of $1,000,000. The other $2,000,000 will be secured on first mortgage from one of the big insurance companies. This is an ambitious undertaking and will be watched with interest.

Josephus Daniels, former secretary of the navy, who is here to deliver two lectures at Goodwyn Institute, today reasserted his determination not to become a candidate for the Democratic nomination for President. While in St. Louis Thursday, Mr. Daniels requested the North Carolina Democratic state convention not to present his name for the nomination. Explaining this action, Mr. Daniels said: "If I had decided to become a candidate for the presidency I would have lived a very different life. History shows that any man born in North Carolina who wishes to become President must early in life become a resident of Tennessee. I neglected that qualification in my younger years, although I have had several attractive offers to locate in this state. Andrew Jackson, James K. Polk and Andrew Johnson were all born in North Carolina, but wiser in their political ambitions than I, they moved to Tennessee."—Memphis News-Scimetar.

NOTICE OF TRUSTEE MEETING

The trustees of Rutherford College are hereby called to meet at the college Tuesday, May 13, 1924, at 1:30 p. m. This is a very important meeting and I am anxious that all the members of the board be present if possible. H. H. Jordan, Chm.

PASTOR IS TREATED WELL AT HOOKERTON

You didn't print my last communication, telling about the many good things that had happened to the parsonage at Hookerton, so I will try again, and add the last happening. The Bright Jewels gave us quite a surprise with the band coming as a little army, bringing instead of staves and sticks "sugar and spice and everything nice"—just such things, you know, as Bright Jewels are made of.

Some time after this delightful expression of good will between the young band and occupant of the parsonage the grown-ups of the Hookerton congregation took charge of our dining room and left more good things than Stanford got.

On the first day of April our Rainbow friends came not with an April shower, but with a real storm. They came, led by that prince of good fellows, Geo. W. Edwards and left us about $75 worth of as good country eatables as you will find in any section of our good Old North State. You can never call the Hookerton charge anything but a real clover field—no calf pasture here. Fine folks, fine spirit, fine neighbors and friends, and all of us together are trying to build up the kingdom. May the Hand that has led still lead on in the young life and old life till the Hookerton charge shall come into a real spiritual harvest.

R. R. Grant.

SUNDAY SCHOOL MEETING AT HICKORY

The pastors, Sunday school superintendents and lay leaders of the Statesville district met in Hickory April 18 for a district Sunday school conference.

Brother Litaker called the meeting to order, and after devotional services called on Brother Woosley to outline the program of the Sunday School Board. Brother West, district lay leader, and Brother Bunch, associate lay leader and district Sunday school superintendent, set forth some plans for the Statesville district. Miss Jenkins presented reasons for the necessity of providing separate rooms for the children under twelve and of having trained teachers for them.

Discussion was entered into freely by those present. Three items stood out above all others—men's Bible class, better trained teachers, and classrooms for the one-room church.

The aims set forth by the district were:

1. Three standard training schools.
2. Ten training classes.
3. Circuit institutes on each circuit.
4. Sunday School Day in each church.
5. Pastors all taking Sunday school training.
6. Ten per cent increase in the Sunday schools.
7. To give fourth Sunday to missions.
8. To give fifth Sunday to Children's Home.
9. Observance of children's week the last week of September.

J. W. Bennett, Sec.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will meet this year at Swannanoa church, but it will be the guest of Swannanoa Valley and of the five churches composing Swannanoa circuit. I don't think there is any cause for me to give any instructions as to how to get to the conference for this is a well known place, with easy access from train or highway, but if there should be any one so far gone as not to know where to come to I will say to them, come on until you have found the prettiest valley in all the world, the finest people this side the Atlantic Ocean, and best circuit parsonage in Asheville district—that will be Swannanoa.

We have heard that Bishop Denny will probably attend this conference and we hope that he may; however, nothing that Rev. H. C. Sprinkle has charge of can be lacking in interest and enthusiasm. Our people are looking forward with pleasure to this occasion, for we shall have pleasant and profitable visitors and we welcome them all. It is our plan to have Swannanoa church dedicated during the conference, and this is an invitation to all former pastors to attend, our people will prepare special music for this service. Swannanoa church and Sunday school is in fine condition with steady growth and interest. A tent meeting will be conducted here leading up to the district conference. We hope you may come into the midst of a spiritual feast as well as other good things.

Some of the brethren have said they would not remain over night at the conference and this will make it a little more difficult to place all the delegates. However, if those who will attend and do not want to stay over will kindly notify me it will help us in giving you the convenience that we desire to give you. There are five boarding houses here and if there are any who would like to attend and who the conference does not care for I think you can find accommodation.

Banks of Swannanoa.

NEW HOPE CHARGE, MACEDONIA CHURCH

Macedonia church is extending an invitation to all of its former pastors, members who have moved away and friends to a home coming on Sunday, May 11, 1924. Preaching at 11 a. m. The afternoon service will be in observance of "Mother's Day. Dinner on the ground.

"Oh, come to the church in the wildwood,
No lovlier spot in the vale;
No place is so dear to my childhood
As the little brown church in the vale."

J. A. Howell.

FINE REVIVAL AT HAY STREET

The evangelistic services which have been in progress at Hay Street Methodist church for two weeks came to a close Sunday, April 13.

Two great congregations, overflowing into the Sunday school department greeted Rev. J. Vincent Knight in these last services. The sermons were both splendid. In fact, Mr. Knight has delighted every one with his preaching while here, and his manner of conducting the meeting, and his fine sweet and even spirt has captivated the folks.

Everything was left in fine shape so far as the church is concerned. The weather interfered very much the last week of the meeting, but in spite of this great handicap it was a very fine meeting. Almost 60 made profession, and there will be 30 or 40 additions to the church as a result of the meeting. Mr. Knight left yesterday for his home in Edenton, N. C., bearing the good will and admiration of a great host of Fayetteville people.

Hay Street church will hold a big Thanksgiving prayer and praise service tomorrow night at 8 o'clock for the great blessing of the meeting just closed. At the close of the services any adults who wish to join the church will be formally received.

The children are to be received into the church next Sunday afternoon at 3 o'clock.—Observer.

CAMP FREE IN AUGUST

August 3 to 12 is the date of Camp Free camp meeting. Revs. Raymond Browning, C. F. Wimberly and Clovis Chappell have agreed to give us their services for the full time of the camp. All our pastors and elders get their meals free of cost there this year provided they will write us their plan to come and do so by first of July so we can make suitable preparation.

Pray for the meeting and plan to attend. Some new buildings are going up there now and great prospects are before us there.

Jim H. Green, Mgr.

INTERESTING REVIVAL AT CARTHAGE

On the first Sunday night in April we closed a very interesting and helpful revival meeting in our church here. The meeting began on the fourth Sunday in March.

Rev. V. P. Scoville of Greenville, N. C., did the preaching and Mr. J. C. Coston, evangelistic singer of Hendersonville, N. C., led the singing. These brethren rendered most acceptable service and greatly endeared themselves to all our people. From the first service to the last one the seating capacity of the church was taxed by the overflowing crowds.

As a result of these special efforts the church has been greatly built up. Forty-three persons were added to the membership of the Methodist church, while twenty-five or more united with the Presbyterian and Baptist churches. Since last conference ninety-three persons have been added to our membership on this charge.

Brothers Scoville and Coston are fine helpers in revival campaigns, and any pastor who secures their services is fortunate indeed. God signally blesses their labors and souls are saved.

On our arrival here from the Elizabeth City conference the good people of Carthage charge received us with hearty welcome, and kindnesses and couresies innumerable have been showered upon us to this happy day. Heaven's blessings upon each and all.

John M. Wright, Pastor.

HOT SPRINGS—BIRMINGHAM

By C. W. Hunt.

Few things are more comforting and helpful to the traveler, religiously inclined, than to find wherever he goes well organized and working churches of his own faith and order. A Methodist can find in all the cities of this great country the same hymn book, and people singing the same songs he sings at home; and if he makes himself known will find kind and sympathetic friends, and hear the same "sweet story of old" he hears at home. All of which shows the wisdom of a connectional church, a church where you find the same order of worship you know and love wherever you go.

Hot Springs National Park, Arkansas, has world-wide fame as a healer of human ills in the healing of afflicted men and women. It is a wonderful place (I would like to tell more of it in space devoted solely to it), but the churches have not quite kept pace with the growth of the city and the passing inhabitants; though be it said to their credit, there is a wonderful improvement going on there now, and our Central church is a credit to any place. This congregation lost its beautiful home in 1905, when all that section of the town was burned out. The new house is a most restful house, inside and out; built of sandstone, of beautiful architecural design, the roof being of what a lay builder would call "shed" construction, giving splendid natural light, and making it possible to use hidden lights in the artificial lighting. There is not a light in sight, except two over the choir, which go out at the end of preliminaries; yet there is a strong soft light in every part of the house. Dr. J. J. Stowe, a native North Carolinian, and for many years a connectional officer at Nashville is pastor, just entering well into his first year. One hears many compliments on his progressiveness, and he is a pleasant and forceful speaker. The three weeks with that church were well spent. One Sunday Dr. C. A. Miller, the editor of the Arkansas Methodist, told the congregation about the Lake Junaluska of the west, for the use of Southern Methodists west of the Mississippi, and known as Mt. Sequoyah, located just out of Fayetteville, Arkansas. Dr. Miller carries enthusiasm for the new playground, and told that the late Bishop Atkins, who founded Junaluska, gave Mt. Sequoyah his most hearty endorsement. (It will be recalled that Bishop Atkins died while in this territory.)

It has nothing to do with what has gone before or what follows, but a night was spent in Memphis, and the morning paper, the Commercial-Appeal had more of Billy Sunday in it than anything else. Billy was beginning a campaign in that city Sunday, April 6th. The inclination was to stop and see more of Sunday, but Birmingham and George Stuart lay just ahead. Here is a Methodist pastor entering his seventieth year, yet filling his church to overflowing at each service. At the evening service on the 6th inst. the house would not seat the crowd; all the steps inside were used as seats and a row of people around the walls standing. A song service from the popular songs, printed on slips and passed to every one, led by a splendid song leader and the great organ, was an inspiration. One had only to close his eyes and listen to such as: "Since Jesus Came Into My Heart" and "He Walks With Me and He Talks With Me" to imagine he or she was in a Billy Sunday tabernacle with Walter Jenkins leading. These songs sang out from lips whose hearts seemed touched.

George Stuart ages slowly. His mentality and his originality and his fire are still with him. He always has a gospel message and people come to hear it. At this night service he reviewed the morning sermon, which was about the "Price of a Woman," and said the ruby, the most precious of stones, was mentioned six times in the Bible, and was used each time in connection with woman or knowledge. The night sermon was on "The Making of a Man." The two were woven together, and in the words of one of old he "cried aloud and spared not." In earnestness, postiveness, bluntness, strength of expression no preacher has or ever has "had anything on" George Stuart.

If the tenets of Methodism are sufficiently elastic, George Stuart should be left to fill out the balance of his days at First Methodist church, Birmingham.

DAILY AUTOMOBILE TRAIN FROM WEST TO SOUTHWEST PUT ON BY THE SOUTHERN

The "Tennessee-Carolina Automobile Special," a new daily freight train from Cincinnati and Louisville to Asheville, has just been inaugurated by the Southern Railway System to provide through service for the growing movement of automobiles and related traffic to points in East Tennessee, North Carolina and South Carolina.

This train handles all cars of automobiles, trucks, engines, bodies, parts, tires and other accessories received by the Southern at Cincinnati or Louisville for territory reached through Knoxville and Asheville. It is moved as a solid train with no stops en route except to change crews, preparation for which is made in advance.

Witn departure from Cincinnati at 10 p. m. and from Louisville at 8:30 p. m., the automobile special reaches Knoxville at 4:50 p. m. the same day, Asheville at 6 a. m., Spartanburg 2:30 p. m., Salisbury 7:50 p. m., the second day, Greensboro 2 a. m., Charlotte 3:15 a. m., and Winston-Salem 5 a. m. the third day.

The Southern recently established a special automobile train from Cincinnati to Atlanta and this has proved so successful that it was decided to established a similar service for East Tennessee and the Carolinas. By holding all cars of automobiles for this special train and operating it on an express schedule it was found that improved service could be given.

The man who thinks he would like to die to spite sombody would begin to pray mighty hard the other way if he thought the Lord would take his presence seriously.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

Western North Carolina Conference

HERE'S THE GLAD HAND

We are delighted to be able to announce that Miss Daisy Davies will be a prominent visitor to our missionary conference. Miss Davies has been with us on former occasions and her presence is always a joy and inspiration. She holds a warm place in the heart of the W. N. C. conference.

MRS. HUME R. STEELE COMING

We are pleased to learn that we will have as a visitor at our annual meeting Mrs. Hume R. Steele, who is prominent in the Council, holding the position of home cultivation secretary, in charge of missionary education. Mrs. Steel does not come to us a stranger, having attended our conference on for-occasions, and is regarded by us as a veritable bureau of information. Her coming at this time is a source of pleasure to the women of our conference.

OUR VERY OWN

It is gratifying that we have a Council officer of our very own, Mrs. W. A. Newell of Winston-Salem, who is Council superintendent of social service. Naturally we always count on having Mrs. Newell present at our annual meetings, and glad she will be with us at Statesville. Her program is always interesting and constructive.

DELEGATES AGAIN

We wonder if all the auxiliaries have seen the statement of the new ruling made last year at Monroe that each society is entitled to only ONE delegate? The young people can send either a delegate from its membership or the superintendent of Y. P. work; and the children may be represented only by the superintendent of children's work. In addition to one delegate from each society, district secretaries, conference and council officers may go. It is important that this statement shall be fully understood that no embarrassment may occur anywhere. This motion will be found on page 17 of the minutes of the annual meeting held at Monroe last year and reads as follows: "O motion was made by Mrs. H. A. Dunham that in the future there would be only one representative from each society entitled to go as representative to annual meeting. Motion carried."

OFFICERS HOPEWELL AUXILIARY, STATESVILLE DISTRICT

President—Mrs. Bob. Gabriel.
Vice President—Mrs. Dowd Gabriel.
Rec. Sec.—Mrs. Guy Edwards.
Cor. Sec.—Mrs. J. G. Hamilton.
Treasurer—Mrs. H. L. Kale.
Asst. Treas.—Mrs. H. F. Jones.
Supt. M. S. & P.—Mrs. Alvy Martin.
Supt. Social Service—Mrs. Nonie Gabriel.
Supt. C. W.—Mrs. W. L. Alley.
Supt. Supplies—Mrs. Annie Keever.
Agent Voice—Mrs. M. A. Sherrill.

We organized the first of the year and have 12 members and five subscribers to the Voice. Think we have a fine start for a country church.

Mrs. J. G. Hamilton, Cor. Sec.

We are glad to have this report of a brand new organization at Hopewell, and agree with Mrs. Hamilton that this is a fine start for any church. Let us hear from you again.—Ed.

DOBSON

The Woman's Missionary of the Dobson Methodist church held the April meeting at the home of Mrs. W. E. Reid. The meeting was conducted by the president, Mrs. C. C. Totherow.

The society was fortunate in having present our efficient district secretary, Mrs. J. L. Woltz, also Mrs. Dr. Vance Price, both of whom made interesting and instructive talks.

The society for the past month has had on a "doubling campaign" to raise money for the construction of the new church at this place. At the March meeting each member present was given a dime with instructions to double as often as possible. At the calling of the roll sixteen members answered by a recital of the work done and money made from the dime. All had done good work. As a result of this $101.65 was turned into the treasury.

After all business was transacted delicious refreshments were served by the hostess assisted by Mrs. P. B. Folger. The society then adjourned to meet at the home of Mrs. Sallie Folger in May.

Mrs. R. C. Freeman, Cor. Sec.

RESOLUTIONS

(By the Woman's Missionary Society of Central Methodist Church, Monroe, on the Death of Mrs. Tom Ashcraft.)

"He giveth his beloved sleep."—Psalm 126.

We would not grieve for her who has gone into a world of light and glory were there none to linger here who need her motherly care, her wifely devotion, her friendly council and her church loyalty. From a human standpoint we cannot understand why Mrs. Ashcraft, a woman of fine talents, was taken in the prime of life when she was so much needed here and so beloved. But the grim reaper often takes the fairest flower to transplant in God's garden.

Linnie Shamburger Ashcraft came into our midst in 1917 and since then she has done whatever her hand found to do cheerfully and well.

As a member of the Woman's Missionary Society she was constructive in policy, tolerant of others' views, quick in Bible study and consecrated in life.

The organizations and projects of the kingdom found in her a zealous advocate. Therefore be it resolved:

That the Misionary Society has lost one of its most useful and consecrated members, a co-worker who could answer her Lord's summons unfalteringly.

That we extend our sympathy to the loved ones left and pray that He who doeth all things well may abide with them.

That a copy of these resolutions be sent to the family and to the town papers and to the Christian Advocate, also to that they be recorded in the society's minutes.

Mrs. Walter Crowell,
Mrs. T. T. Capehart,
Mrs. Raymond Shute.

North Carolina Conference

ALMA MATER

Scarritt Bible and Training School.
(Tune: Father of Lights.)

O, Alma Mater, set among the green hills,
With turrets pointing upward to the sky,
We yield to thee our love and our devotion,
Mother of hopes and aspirations high.

Thy walls can tell of struggles and temptations,
Hard, honest toil, and eager, restless strife;
Hopes, smiles and tears, and radiant youthful friendship,
And all that makes for brave and earnest life.

Dear Mother ours, should effort be successful,
Ambitions crowned with glory or renown,
We turn to thee with reverence and affection,
Thine is the conquest, thine the victor's crown.

Thy spirit urges us to deeds of valor,
Raising the fallen, cheering the oppressed;
Thy call will echo clearly down the ages,
Dear Alma Mater, Mother, loved and blessed.

Lexie Vivian.

COUNCIL FROM A VISITOR'S VIEWPOINT

Driven by my faithful "Abe," accompanied by friends to make an afternoon visit, I left home on Monday at 1 p. m., April 7th, for Fayetteville, where I was to meet Mrs. Early and Mrs. Boney on A. C. L. train 81 to begin our trip to Tampa, Fla., to attend the fourteenth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South. After a delightful visit and early supper with Miss Lamb, Abe came for me to go to the station, where Mrs. Boney soon appeared, having come from Rose Hill to make her connection there, in order to spend a few hours with her sister, Miss Rose Rudd Crump, who is one of Fayetteville's popular teachers. In addition to Mrs. Early, we found Mrs. H. E. Barrow of Farmville, Va., conference secretary, and Mrs. Simpson of Norfolk, secretary of the Norfolk district, Virginia conference, and we have been delighted since to be in one party.

We breakfasted in Jacksonville, and as there was a wait of several hours, we all five piled into a "yellow cab," driven, according to his own account, by the biggest liar in Jacksonville"—if he were, he was an exceptionally entertaining and pleasant one—and went sight-seeing for an hour. We arrived in Tampa some time between five and six in the afternoon, were met by women of the churches here and brought to our hotel, the Bay View.

There were no meetings for our conference officers next morning, so we went "window shopping," a delightful occupation to every normal woman, be she saint or sinner, but in the afternoon, promptly at 2:30, the Workers' Conference opened in Hyde Park church, Mrs. Nat G. Rollins of Abilene, Texas, president of Northwest Texas conference, leader. Mrs. Rollins is one of the strong, outstanding women, not only of Council, but of our Southern Methodist church, a member of the Board of Missions and of many of the most important committees, as well as being assistant secretary of council. The workers' conference is, as you doubtless know, for the purpose of introducing and discussing problems and points of a general nature that came from the auxiliaries and conferences, and out of this conference go resolutions to be presented for committee consideration, finally reaching the floor of Council in some one or more of the committee reports. Mrs. H. L. McClesky, president of the Mississippi conference, was elected leader for next conference of workers.

The opening sermon was preached on the evening of the 9th by Rev. J. L. Cunninggim, president of Scarritt College for Christian Workers, his subject being "The Living Christ." The communion service was conducted by Rev. T. P. Nixon, presiding elder, Tampa district, assisted by pastors. The song books used by the Council, "Cokesbury Hymnal," were presented to the body by Lamar and Barton, with the permission for each member to carry one home with her at the close of Council.

The Council programs are most attractive in appearance, Miss Maria Layny Gibson, the Council honoree, smiling sweetly an graciously at us from the inside front cover page. Each day has its inspirational quotation as a heading to the page: "The Living Christ IS the answer to the world's need"; "The church needs a supreme world purpose, something which will throw it back upon God"; "The reason why the Kingdom is withheld is because there are not men and women enough who will take the risk—who will take Jesus at His word"; "God knows no omnipotence but the omnipotence of love"; "The time is now—God is here"; "Christ must have all races and all nations through which to communicate adequately His power"; "Christians need a fuller, more constant and more commanding realization of the personal presence of Christ"; "Jesus made available the whole power of God. That power is available for you today"; "The world needs the Christ of the Resurrection—the living Christ."

I will not attempt anything except to speak in general terms of reports, for lack of space, and because I hope to do that later in departmental reports. It is gratifying to say that, in nearly every instance, the work, if not showing increase, in many points a splendid increase, has not gone back but remains stationary. The financial situation is most alarming. Because of the work everywhere, incident to and immediately following the first Centenary years, the maintenance budget is much more than before the Centenary period. New enterprises begun, new fields entered, new missionaries sent out call for much more money merely to keep them alive, and that money is not in sight, unless the women can feel the need and make more liberal provision to meet it. The administrative secretaries have asked their workers for the smallest possible estimates, and even after that have, themselves, cut and pared and trimmed, until the askings cover only the barest necessities. Will God continue to bless us if we fail Him at this crisis? The departments of social service, mission and Bible study and local work show everywhere most gratifying growth.

The Tampa women have carried all the Council members and as many visitors as possible on their drives to see the Wolff Settlement work, the Urban Bird Clinics, and the Rosa Valdez Settlement. This has been one of the most interesting of the many interesting occasions of this meeting, and I wish it were possible to tell you all about it. Perhaps I may able to do so later.

A sweet little service was held in memory of Mrs. J. H. Yarbrough, who was Council superintendent of supplies until her health failed. Mrs. R. W. McDonnell spoke tender. beautiful and highly appreciative words honoring her friend and co-worker, after which Mrs. Hester, who through a long life has been actively interested in our missionary work, and a friend of Mrs. Yarbrough, sang in the sweetly quavering tones of old age the song that Mrs. Yarbrough always delighted to sing as she went about her helpful duties, "I will sing you a song of a beautiful land." Tears flowed from the eyes even of those who did not know Mrs. Yarbrough.

My space on this page is more than exhausted, but I shall tell you more in next week's Advocate and Our Missionary News.

Remember our conference in Goldsboro May 13-16. Elect your delegates and send in their names to Mrs. B. G. Thompson, 604 E. Ash St., Goldsboro, N. C. Mrs. J. LeGrand Everett.

SMILES

Smiles are sunshine rays
Which are spread
Here and there.

Smiles are like sparkling gems
Shining in the sun,
Brightening paths of joy and sorrow.

For all who seek smiles
They shall find and see,
For smiles are Heaven's own gifts.

Ruth Scott.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

DURHAM SCHOOL CREDITS

Out of an enrollment of 189 pupils in our Durham Standard Training School April 6-11, 126 met all the requirements for credit and received certificates on the standard training course, the largest number of any single school yet in our conference. Twenty-four Sunday schools were represented in the enrollment, not counting a large number of college students. The certificates were di ided among the various schools as follows: Trinity 34, Memorial 25, West Durham 10, Lakewood 9, Gregson 9, Calvary 6, Bethany 4, First Christian 3, Pleasant Green 2, Carr 2, Branson 2, Oxford 2, Longhurst 1; Fletcher 1, Durham circuit 1, Mt. Sylvan 1, Creedmoor 1, Temple Baptist 1, Trinity Avenue Presbyterian 1, Raleigh district 1, and miscellaneous 10. Persons earning certificates are as follows:

"Story Telling," Miss Minnie E. Kennedy, instructor—Miss Elizabeth Aldridge, Miss Julia Wyche Allen, Miss Bettie Barbee, Mrs. Hilda Beasley, Miss Rebie Bryan, Miss Thera Carpenter, Miss Evelyn Carter, Miss Ida May Cheatham, Mrs. Christie Carrington, Miss Elva Christenbury, Mrs. A. P. Cole, Mrs. W. L. Cole, Miss Sadie Cozart, Mrs. Mamie Crim, Miss Pearle Dawson, Mrs. D. T. Dickey, Miss Hattie E. Driver, Mrs. D. E. Earnhardt, Miss Margaret Frank, Mrs. Susie Fuller, Miss Frances John, Mrs. H. L. Johnson, Miss Ida Jones, Miss Dorothy Jones, F. B. Joyner, Mrs. Isham King, Miss Mary L. Knight, Marvin Knight, Marquis Lawrence, Miss Beatrice Link, Mrs. F. E. May, Mrs. J. M. Martin, Miss Lucile Massey, Mrs. B. D. Midgett, Jr., Miss May Bethel Morris, Miss Nell C. Piper, Mrs. H. F. Primrose, Mrs. D. M. Sharpe, Leonard B. Suther, Miss Erna P. Umstead, Miss Irene Vickers, Mrs. J. L. Vaughi Miss Edna White, Miss Helen White, Mrs. O. J. White, Miss Sudie Whitmore, V. E. Wilson, Miss Julia Woodall, Mrs. Ernest Wright, Miss Blanche Wright.

"Intermediate - Senior Agencies," Miss Barnette Spratt, instructor — Mrs. Colbert Burnette, Miss Edith Cole, Miss Iola Crisp, Mrs. Minnie Germain, Miss Lizzie Noell, Mrs. J. L. Russell, Mrs. A. T. Roberts, Mrs. E. S. Swindell, Miss Elizabeth Walker Miss Eula Wilson, Miss Lillian Wilson, Miss Mary Wilkerson, Rev. D. M. Sharpe.

"Religious Education of the Adult," Prof. H. E. Spence, instructor—Mrs. J. J. Baldwin, Miss Bessie Breedlove, Rev. W. F. Elliott, Miss Ogoretta Glass, W. W. Hopkins, J. R. Jolliff, F. L. Kiker, Mrs. R. L. Lee, C. H. Livengood, Prof. I. B. McKay, Mrs. H. E. Nycum, Rev. W. W. Peele, Mrs. W. W. Peele, C. E. Phillips, H. M. Wellman, Mrs. V. E. Wilson.

"Pupil Study," Prof. J. M. Ormond, instructor—D. E. Bobbitt, Walter Briggs, N. J. Boddie, A. H. Borland, Mrs. J. C. Dailey, F. W. Davis, N. P. Edens, P. H. Fields, C. O. Hall, W. A. Lewis, W. J. Liles, J. P. Mock, Lacy Thompson, Miss Gussie Walters, A. H. Young, Rev. M. T. Plyler, Mrs. J. W. Barbee, and Miss Allene Walters.

"Program of Christian Religion," Prof. James Cannon, III, instructor—O. B. Ader, W. S. Barnes, B. E. Beasley, Dr. W. I. Cranford, Rev. W. F. Craven, Miss Mary Eskridge, Miss Kittie Stubbs, J. T. Holt, M. C. Ellerbee, E. H. Nease, Cecil McRae, Rev. H. E. Myers, S. E. Wright, Miss Bessie Pulliam, Miss Melissa Aiken, Rev. W. L. Clegg, Rev. D. E. Earnhardt, H. B. Templeton, Miss Eunice Williams, H. C. Sprinkle, Jr., W. A. Kale, G. N. Dulin, Miss Elizabeth Hicks, V. C. Mason, Jr., W. S. Sechriest, Miss Mildred Zimmerman, J. W. Swaringen, Rev. W. C. Ball, E. R. McArthur.

MISS KENNEDY AT COUNCIL

The Durham City Elementary Council held its second meeting Thursday evening, April 3, at Memorial church. Miss Mary Knight, president, presided. Rev. H. E. Myers led the devotional service. Two special musical selections were rendered by a local quartette.

The feature of the evening was an address by Miss Minnie E. Kennedy, general elementary superintendent of the Southern Methodist church. Miss Kennedy brought out the thought that those who are working with the boys and girls of the Sunday school should accept this field of service and give their whole effort to it. She stressed the importance of doing one task well rather than trying to have an active part in every church organization. Especially should those teaching and working with children stick to this task and not try to do too many others. She made her hearers feel keenly their opportunities and responsibilities as workers with children, of whom Christ said, "Of such is the Kingdom."

At the close of the meeting the officers of the council entertained at a delightful social hour, giving the members and visitors an opportunity to meet Miss Kennedy.

ALL READY FOR ALAMANCE

Plans have been perfected for the second annual session of our Alamance Standard Training School to be held at Burlington next week, beginning Sunday evening, April 27, at 7:30 o'clock, and workers and prospective workers from all sections of the county are expected to attend. Four courses will be given as follows:

"General Pupil Study," Dr. W. I. Cranford.

"The Sunday School," L. L. Gobbel.

"Junior Pupil," Mrs. E. R. Michaux.

"Primary Lesson Materials," Miss Georgia Keene.

Officers and committees in charge of this school are as follows: Board of Managers—Rev. J. B. Hurley, chairman; Rev. G. M. Daniel, W. E. Sharpe, E. S. W. Dameron, J. A. Lowe, Rev. L. V. Harris, Rev. L. M. Chaffin, Rev. L. E. Thompson, and Rev. W. R. Hardesty; Publicity—O. F. Crowson, Jr., Rev. G. M. Daniel, and Rev. L. E. Thompson; Enrollment—W. E. Sharpe, Berry Sykes, J. M. McIntyre, Rev. G. M. Daniel, Rev. L. M. Chaffin, Rev. W. R. Hardesty, and I. I. Henderson; Entertainment—R. O. Browning, Miss Ella Roberson, and W. E. Hay; Finance—W. W. Brown, W. E. Sharpe, and M. B. Smith; Arrangements and Books—Harrell Eaton, A. A. Apple, and W. T. Dailey; Director—L. L. Gobbel.

The school will meet each evening at 7:30, Sunday through Friday.

SOME NEW WESLEY CLASSES

Following are some new intermediate, senior and young people's Wesley classes recently organized:

"Live Wires," Poplar Springs, Max Harrington, president, Paul Kelly, teacher; 22 boys and 14 girls.

"Sunshine," Kinston, Miss Dorothy Suggs, president, Mrs. E. V. Webb, teacher; four girls.

"Friends of Christ," City Roads, Elizabeth City, Wirgman Munden, president, F. K. Kramer, teacher; 15 young men.

"G. H. Armstrong," Mt. Gilead, Mrs. Clay Bruton, president, Miss Lucile Huggin, teacher; 18 young women.

"Willing Workers," Clinton, Miss Margaret Parker, president, Mrs. J. E. Holden, teacher; nine young women.

MISS KEENE AT BRANSON

Miss Keene visited Branson Sunday school on Sunday morning, April 13. She made a talk to the whole school and visited the elementary departments. Rev. W. F. Elliott, the pastor, and Mr. E. C. Gunter, the superintendent, are planning to make some changes leading to more efficient work in the school.

DURHAM TO BUILD SCHOOLS

Durham churches are in a period of expansion and improvement, and Methodist churches are not lagging in this movement. Trinity church has let a contract for an edifice to cost between $300,000 and $350,000, and the Sunday school unit, which will be departmentally arranged, will be ready for use by November 1. Lakewood has drawn up plans and is raising money to build a $10,000 Sunday school addition to its equipment, and these plans, by the way, are also departmental and up-to-date. Mr. V. E. Wilson, superintendent of the Sunday school, with Rev. W. C. Ball, the pastor, and others has given months and months of study to the plans, has consulted the best authorities in the connection, and the result is something of which all concerned may be proud.

Western North Carolina Conference

CREDIT STUDENTS

The Union county co-operative standard training school was a jim dandy. Not only was the attendance good but the morale of the school was fine. Out of a bona enrollment of 154, those attending a given class as many as four times, 125 being Methodists and 29 Presbyterians, 98 Methodists and 18 Presbyterians obtained credit.

The Methodist credit students come from these congregations in numbers as given: Central, Monroe 65, Bethel 15, Bethlehem 6, Waxhaw 3, Marshville 2, Prospect 2, Wingate 2, North Monroe 1, Pleasant Grove 1, Unionville 1.

Credit students are hereby listed by courses:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—W. B. Brown, J. S. Broome, Miss Loma Clay, Rev. W. S. Cherry, Rev. E. N. Crowder, W. Z. Faulkner, Rev. R. E. Hunt, Reece A. Horton, Miss Annie Lee, R. L. McWhirter, Henry Moser, Miss Annie Nelson, Mrs. L. N. Presson, W. F. Starnes, Rev. J. W. Strider, Mrs. Atha Stevens, M. D. Starnes, R. O. Winchester, Dr. C. C. Weaver, Rev. J. R. Warren, Rev. Elzie Myers, Mrs. C. C. Weaver.

Principles of Teaching, C. T. Carr, instructor—Miss Lura Heath, Mrs. Walter Crowell, Mrs. Code Morgan, Miss Velma Lathan, Lee Griffin, Miss Mary Secrest, Mrs. R. B. Redwine, Miss Kathryn Shute, Mrs. Hayne Johnson, Miss Lillian Cuthbertson, Mrs. Jeff W. Sewell, Mrs. Lon Fowler, Mrs. Frank Lander, Mrs. T. T. Capehart, Mrs. Blair Bivens, Mrs. E. A. Medlin, H. M. Black, W. L. H. Baker, A. C. Morrison, M. B. Misenheimer, Mrs. H. D. Eudy, Mrs. R. E. Hunt, T. B. Hunneycutt, Bruce Long, Mrs. H. T. Moser, J. W. Starnes, Mrs. J. W. Starnes, Thomas Starnes.

Intermediate - Senior Organization and Administration, Miss E. Jane McDonald, instructor—Miss Clara Anderson, W. H. Crow, Mrs. Charles Iceman, Mrs. J. Frank Luney, Mrs. M. K. Lee, Mrs. C. D. Roberts, Mrs. E. C. Winchester, Miss Vera Leonard.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Mrs. Eugene Ashcraft, Mrs. W. S. Blakeney, Mrs. S. H. Hudson, Miss Lucy Lee, Mrs. Sam Phifer, Reuben Shannon, Miss Lina Bell Shute, Mrs. J. S. Stearnes, J. S. Stearnes, Miss Rebecca Stack.

Primary Organization and Administration, Mrs. M. J. McArdle, instructor—Miss Louise Anderson, Miss Mary Louise Bender, Mrs. H. M. Black, Miss Helen Black, Miss Alma Shute Brewer, Miss Nell Bulla, Mrs. Henry Crow, Mrs. W. Z. Faulkner, Mrs. J. W. Fowler, Mrs. Vann Funderburk, Miss Wilma Greene, Mrs. J. S. Hargett, Miss Charlotte Hodges, Miss Elizabeth Hudson, Mrs. T. B. Huneycutt, Mrs. T. C. Lee, Miss Isabelle McDowell, Miss Mamie McEarchern, Mrs. R. L. McWhirter, Miss Cora Lee Montgomery, Mrs. Roscoe Phifer, Mrs. Oscar Porter, Miss Annie Redwine, Mrs. Amos Stack, Mrs. Pattie Lee Stack. Miss Virginia Starnes, Mrs. Hillard H. Wolfe, Miss Mabel Worley, Miss Alma Medlin, Miss J. Ethel Starnes.

MONROE LEADS

When Central, Monroe, earned sixty-five credits in our recent standard training school recently held there a new record for credits earned in any one congregation was made for the Western North Carolina conference. The highest previous record was held by Main Street, Gastonia, with fifty-two units to her credit. Our hats are off to Dr. C. C. Weaver, Supt. W. B. Brown and the splendid Monroe congregation.

DO LIKEWISE

The Weaver Wesley Bible Class, a class of young women at Central, Monroe, led by Mrs. C. C. Weaver, earned twenty-three credits in the Union county standard training school just held. This splendid class has for its motto, "Service," and it is not only serving well now but is studying to know better how to serve. Truly this is a class that is living not to be ministered unto but to minister.

BETHEL

Rev. R. E. Hunt, pastor of our growing congregation at Bethel, Cabarrus county, recently made a station, headed a fine delegation of Sunday school workers who regularly attended the Union county standard training school held in Monroe, twenty-one miles away. Night after night, in spite of steady rain and slippery roads, this delegation attended our school and earned fifteen units of credit. But for the age limit of seventeen years additional units would have been earned. Renewed vigor and intensified endeavor is being shown at old Bethel, where a big new church and a fine new spirit testify to the fact that religion is growing in the community.

COOLEEMEE

Cooleemee is fifteen miles or more distant from Salisbury, but this distance did not prevent a splendid delegation from regularly attending our recent Salisbury-Spencer standard training school. Supt. J. S. Stroud, who is also superintendent of the big cotton mills at Cooleemee, led his delegation and with twelve others received a certificate of credit. Rev. P. L. Shore, who was thoroughly behind the movement, was prevented from attending the school because of sickness in his home. We are proud of Cooleemee's record.

STUDYING

Just a line to remind you that over one hundred and fifty Western North Carolina conference pastors are studying towards earning one or more units of credit in the Sunday school standard training course this year. Some of these days we are going to show you an honor roll that will not only beat the band but will beat the devil.

DISTRICT CONFERENCE

The Sunday school interests received a good boost in the Marion and Greensboro district conferences recently held. Presiding Elders Z. Paris, of the Marion district, and W. F. Womble of the Greensboro district, are our friends. They are everybody's friends. No Sunday school interests suffer at their hands. May their lives be long and prosperous.

(Continued on page twelve)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.

Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

W N. C. CONFERENCE

Rev. J. F. Armstrong, Concord, N. C.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ON TO MOREHEAD

Spring has come, schools are beginning to close, vacation time will seen be here. What are you planning to do this summer? You say you don't know yet, but you are hoping to do this or that. Of course you are planning and expecting to have a big time wherever you go. Well, here's hoping you'll "kill a big one." Now if you want the absolute guarantee of having a lively, jolly and prosperous time this summer take a tip from one "who's been thar"—make your plans to attend the Epworth League Assembly at Morehead City in the Atlantic Hotel, June 16-21. There will be special hotel and railroad rates to this assembly. It will be cheaper than you can spend a vacation for that length of time anywhere else, and you'll be assured of a happy time with many other leaguers from all over the conference, and you're certain to be greatly benefited by the assembly program. On to Morehead!

WAYNE COUNTY EPWORTH LEAGUE UNION

The first Sunday night of April found many Epworth Leaguers turned toward Providence church for the monthly meeting of the union. Despite rain which began just as the hour of starting for the meeting the church was full of enthusiastic leaguers.

The devotion service was rendered by the leaguers of Providence and was one of the best meetings we have yet had. The subject was "Love and Service." Many short talks on the subject were given, closing with a talk by the pastor, Rev. K. S. L. Cooke. Every pastor should be as much interested in the league as is Brother Cooke.

After the devotional service the union president, Miss Emma Davis, took charge of the short business session of the meeting. The following chapters were represented: St. Paul's Senior and Intermediate, St. John's Senior, Salem Senior, Pine Forest Senior, Falling Creek Senior, Smith's Chapel, and Providence Senior.

The summer assembly was again spoken of and posters given each chapter present to hang on the walls of their respective church. Watch for Wayne county at Morehead City this summer.

The superintendent of culture and recreation announced that the union would hold stunt night during May and that it would be in Rosewood high school. The date will be announced later.

The hour for adjournment having arrived the union was dismissed with the bendiction, each member promising to be present at the next meeting, which is to be held on the first Sunday night in May at Salem church.

Ruth Herring Maxwell,
Cor. Sec.

GARDNER'S CHAPEL SENIOR LEAGUE

"Gardner's Chapel? Why, that's a new name to me."

Maybe it is, but if you will come down to Fayetteville and inquire for Rev. E. C. Maness' charge and see what a fine new church and two busy Epworth Leagues he has in one church, both senior and junior, you would want to know the first thing why we had not been saying something about it before in the Christian Advocate. But we were waiting to finish up our church just like we wanted it, for we knew when you once heard of it you would be wanting to come right on; so we are ready for you now—"come on." Let us show you what a fine set of people Gardner's Chapel has.

Last year was our first year in league work and it seemed at times that it was going awful slow, but we had a wide-awake president and an all around set of good officers. Since the first year has passed away we can see some great work we did and have a lot to be thankful for Now we are starting our second year and hope to do still greater work and we ask the prayers of all leagures that we may accomplish wonderful things for the upbuilding of Christ's kingdom, and forever let our motto be our guide.

The officers who now enter their work as leaders of the league are enthusiastic workers. Our new officers are as follows:

Mrs. J. J. Hall, president.
Mrs. W. R. Robinson, vice president.
Mr. Sandy Hall, secretary.
Mrs. T. E. McLamb, treasurer.
Mr. O. B. Reeves, corresponding secretary.
Mr. J. J. Hall, Epworth Era agent.
First Dept. Supt.—Mrs. D. M. Gardner.
Second Supt.—Mrs. O. B. Reeves.
Third Supt.—Mr. Will Shaw.
Fourth Supt.—Miss Mildred Cade.

BECKWITH LEAGUE, SMITHFIELD

The senior and intermediate Epworth Leagues of Centenary Methodist church, Smithfield, N. C., observed Anniversary Day last Sundav evening, April 13, with a splendid program. The church was tastefully decorated with the league colors, flowers, and a large maltese cross. Instead of the Anniversary Pageant we gave the following pageant:

1. Processional, "Onward, Epworth Leaguers."
2. The Apostles' Creed.
3. Prayer.
4. Hymn 349, by congregation.
5. Scripture Lesson.
6. Talks on Epworth League Emblems.

(a) Our Flower, the Violet, by Virginian Williamson.

(b) Our Colors, White and Gold, by Carrie Young and Mary Louise Turner.

(c) Our Badge, the Maltese Cross, by Willie Mae Meacham.

7. Motto Song, by Leaguers.
8. The Meaning of Our Motto, "All for Christ," by Rev. D. H. Tuttle.
9. Offertory, Duet by Maude Meacham and Lucille Johnson.
10. Hymn 348, by congregation.
11. League Benediction.

Our Anniversary Day offering of $10.10 has been sent in to our conference treasurer. How many other leagues have observed Anniversary Day?

Mary Louise Turner,
Cor. Sec. Beckwith League.

Butting one's head against a wall may be a very effective way of committing suicide, but it is not a worthy method of martyrdom.

Western North Carolina Conference

STATESVILLE DISTRICT HOLDS E. L. INSTITUTE—SLOGAN: "BE A LIVE WIRE"

Although the rain kept falling, yet about fifty jolly Epworth Leaguers braved the rain and mud to be present for the opening session of the Statesville District Epworth League Institute, which convened in Statesville April 4, 5 and 6 at Broad Street Methodist church.

Mr. M. S. Smith of Hickory, district secretary, presided over each meeting, and after conducting the first devotional on Friday evening greeted the delegates in his usual happy manner, told the Statesville people how happy and proud it made us feel to meet with them, then introduced the first speaker of the institute, Rev. E. W. Fox, pastor of Race Street Methodist church, Statesville. Rev. Mr. Fox used as his theme, "Ye shall receive power."

This fine talk was followed by the social hour, which proved an excellent way for all the leaguers to get better acquainted. Games, voluntary musical numbers, conversation and an ice course added to the success of the occasion.

Miss Viola Upright, president of Triplett Epworth League, Mooresville circuit, had charge of the devotional exercises on Saturday morning at nine o'clock. The appointment of the committees were made by Mr. Smith:

Committee on Policy—Miss Sallie Carroll, chairman, Mrs. R. M. Stafford, Miss Ruth Trye.

Committee on Resolutions — Miss Norvelle Templeton, chairman, Miss Irene Whisnant, Miss Sue Wariick.

Discussions of the various departments, plans and suggestions were given in order:

First Dept.—Mrs. R. M. Stafford, Central church, Mooresville.

Second Dept.—Mrs. Jesse Brown, Broad Street church, Statesville.

Third Dept.—Mrs. Clyde Price, First church, Hickory.

Epworth Era and Fourth Dept.—Miss Sallie Carroll, Charlotte.

The afternoon hour was begun with devotional conducted by Mrs. Jesse Brown. Miss Carroll was called again for the discussion of the fourth department work. Hints for missionary programs were given.

Mr. J. P. King, that lively leaguer from Race Street, also junior-intermediate secretary of the Statesville district, discussed the importance of these leagues and the necessity for all reports to be sent in promptly.

Mr. Smith led the open discussions of the league problems. Listen, leaguers! Failure of reports are due to one of three things—neglect, indifference or laziness. Had you thought of it? Let us unite with our pastors, have installation services, business meetings, council meetings, send in reports regularly and tag up on our volunteers.

Presiding Elder D. M. Litaker added much to the meeting with a few encouraging remarks concerning the debt our conference owes to the Epworth League as a passport to greater things. Our district is justly proud of its presiding elder, as he showed by presence, word and action that he stands four-square for the Epworth League and knows its true worth to the pastor, church, young people and community. Fortunate are the districts who have such a presiding elder as Brother Litaker. Let's give three cheers in his favor, leaguers!

We adopted the following policy for the coming year:

1. A deeper spiritual life as a result of devotional meetings.
2. The budget system in every league to solve financial problems.
3. Council meetings and business meetings monthly.
4. Every chapter paying to the African special and conference fund quarterly.
5. A represenation at the district in-

(Continued on page fourteen)

SORES BOILS, CUTS and BURNS have been healed since 1820 with

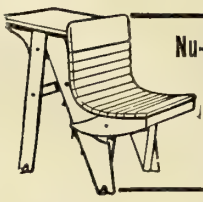
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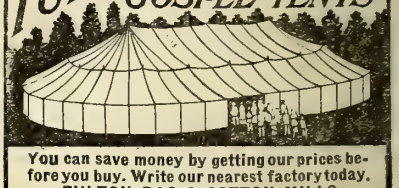
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Commencement — Our commencement sermon will be preached this year by Rev. E. C. Few of Nashville, N. C. It is generally known throughout the North Carolina conference that he is one of the best preachers among us. Doubtless he is the youngest preacher that has been invited to preach our annual sermon. He will measure up to the high standard which his predecessors have set. Our graduating class has a real treat in store. I am sure a large congregation will be present to hear his inspiring message.

* * * *

Swimming Pool—The contract has been let for our swimming pool. The big-hearted friend of our children sent me his check last week which covers the entire cost of pool. It will be one hundred feetlong and twenty-five feet wide. It will range in depth from one and a half to seven and a half feet. It is to be built of cement, heavily refinforced with steel. The approximate cost of the pool will be five thousand dollars. I must withhold the name of the generous donor until the pool is completed.

* * * *

Policy—The North Carolina conference has adopted a policy in reference to its obligations to the orphan children of our church. I make bold to say that our conference has committed itself to place her fatherless children in a home which is well equipped for training them in hand, head and heart. As time goes by we shall be in a position to give them still better training. As a rule our children do better than those trained in the average family. They are taught obedience to constituted authority, how to do things with their hands, how to think for themselves and how to have reverence for sacred things. Could any one desire more for them?

* * * *

Goldsboro—St. John and St. Paul were visited by our singing class on the second Sunday in this month. We were at St. John in the afternoon and at St. Paul for the night service. Brothers Atkins and Reid, pastors of these churches, gave us a warm welcome. Our pastors to a man are deeply and vitally interested in our orphanage and use their influence to make it a bigger and better orphanage. From the beginning of our work, Goldsboro has been one of our best friends. Before leaving St. Paul's church Sunday night, our good friend, Mrs. M. J. Best, gave me a hundred dollars for the Baby Cottage. Her devoted husband has already made a large subscription for the same purpose. Some of these days I am expecting to see a building on our campus bearing the name of Wayne county. I am also expecting to see a similar building bearing the name of Wilson county. These are my home counties, and I know I can count on them to give me this backing. They are prosperous counties, and they will go to the limit in putting our orphanage on a solid financial basis. I had the pleasure of being the guest of my brother-in-law, Mr. John B. Hooks, clerk of court for Wayne county. Our children were delightfully entertained in the homes of members of St. John and St. Paul churches. I called on my kinsman, Judge F. A. Daniels, and thanked him in person for the memorial which he and his wife have established in memory of the judge's mother.. He was happy to make the gift because he said his mother loved the orphanage and he knew that he could do nothing that would better carry out her wishes than to do something for our beloved Methodist Orphanage. It was a noble deed done in memory of a noble woman.

COME, CHILDREN

I can hear him now as he calls his flock of romping children and neighbors' children to prayers from the yard where we played in the evening twilight long, long ago.

I can see him even now after the lapse of fifty years as he reaches up for the old brown Bible and we settled about the room on chairs and stools and a holy hush fell upon this home of prayer. This was over fifty years ago, but it is plain as day to me now and though he and mother have been gone home to glory for near twenty years now, at times there comes a longing in my soul to go and lay my head in his or mother's lap as I did then, that I can't resist and I weep as I did then to be comforted. Just a few more years and I will again stand by him and mother and tell them their prayers were answered after they went away and their baby son was saved through the blood of the Lamb. Glory to His name.

L. B. A.

Wanted—Journal of the 57th session of the North Carolina conference held at 5th street, Wilmington, N. C., 1893. Will greatly appreciate it. The Advocate, Greensboro, N. C.

DO YOU WANT A GOOD PIANO?

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the club, with the orders of ninety-nine other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can be marketed. You have a wide variety of the newest and most attractive styles from which to make your selection. Your instrument is guaranteed by one of the oldest and most reliable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of the Club you are offered a piano-buying opportunity which cannot be equalled. How is it done? The answer is simple. The Club has one hundred members and by purchasing in lost of one hundred instruments we have a tremendous buying power, which the factory recognize by giving us the benefit of the very lowest factory prices.

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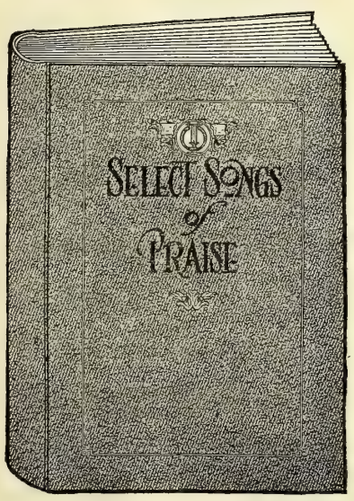
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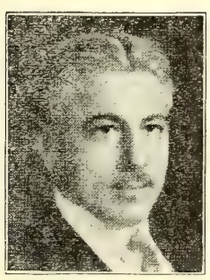
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Music Director for the McLendon Evangelistic Party



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

"A WINNER NEVER QUITS AND A QUITTER NEVER WINS"

What about the cash received on Subscription Day? It should be sent to the Board of Finance, Security Building, St. Louis, Mo., without delay.

* * * *

It should be clearly understood that all payments on quotas in the Special Effort for Superannuate Endowment are to be made direct to the Board of Finance, St. Louis. If these payments are sent in any other direction, it will be contrary to the Special Effort plan and cause endless confusion.

* * * *

Pastors should make it very plain to the treasurers of their Special Effort committees that they are to use the book of treasurer's remittance forms when sending payments on quotas to the Board of Finance, St. Louis This book of remittance forms was sent to every pastor in the package containing the subscription envelopes. If any pastor did not receive this book, he should notify the board at once so that another book can be sent for use in his charge.

* * * *

Many charges are now sending to the board the cash collected on Subscription Day, and receipts are being sent promptly for these remittances. But hundreds of charges have failed so far to send the cash, and this means lost motion. Please remember that endowment money means nothing for the support of the Forgotten Man until it is invested. If throughout the whole church subscribers have already paid in cash $500,000 to the treasurers of Special Effort committees, that sum should be sent immediately to the Board of Finance, St. Louis, so that it can be invested without delay. Such a sum will yield $30,000 annually in income for the support of the claimants, provided it is invested. But if this sum is held in the local banks of the charges and not sent to the board, it serves to help the banks instead of the Forgotten Man.

* * * *

If every treasurer of a Special Effort committee will bear in mind that cash in his hands means no cash in the hands of the Forgotten Man, I think he will not be comfortable until he gets the cash out of his hands and into the keeping of the Board of Finance for the benefit of the Forgotten Man.

* * * *

A few treasurers of Special Effort committees have already made several remittances to the board in payments on quotas. They are feeling the thrill of seeing their quotas reduced by these payments, and they enjoy the thought that the support of the superannuates is increased by them.

* * * *

A Lazy Dollar Soliloquy: "I am a dollar. Someone gave me to the treasurer of Do-It-Now-Charge to help meet its quota for Superannuate Endowment. The treasurer, Mr. Wait-A-While, put me in the bank of What's-Your-Hurry. I am having an easy time of it—nothing to do but rest and be counted once a day. Gee, but it is better here than it was when I belonged to the man who gave me to the treasurer, for then I had to work with all my strength every day. Now I am on a vacation. They tell me I am bound for St. Louis to work in an endowment business. Man, I know what that means, for I have done it before! Excuse me from workin' night and day throughout the year with never a vacation. I am awfully glad Mr. Wait-A-While is taking a lot of time before sending me on my way. I have heard about that Board of Finance in St. Louis and they tell me that they are hard task-masters for dollars. They make them work to beat the band to earn income to support a lot of old and broken-down preachers. Oh, well, I should worry, I don't have to go until Mr. Wait-A-While decides to send me on, and that may be a long, long time. But I do feel sorry for the man who gave me to Mr. Wait-A-While and who thinks I am already busy at my task working for the Forgotten Man."

* * * *

Heartening Messages From Wide-Awake People.

Rev. R. M. White, pastor of Farmville M. E. Church, South, Farmville, Va., writes that on a quota of $2,860 his charge has raised in cash and subscriptions $5,525.50.

Mrs. J. A. Wilder, member of First M. E. Church, South, Brownsville, Tenn., has contributed $1,000 on the annuity plan for Superannuate Endowment. This splendid contribution through the co-operation of Rev. Earl G. Hamlett.

Woodlawn charge, Los Angeles district, Pacific conference, is a small mission of 85 members, all of whom are wage-earners. Minimum quota, $860; assumed quota, $1,000. The pastor, Rev. W. L. Whisnant, writes that there has been secured in cash and subscriptions $1,720.

Central M. E. Church, South, Petaluma, California, Rev. Chas. P. Martin, pastor, had an assumed quota of $1,030, but the pastor writes that he has secured in cash and subscriptions $1,385. California is making a fine record in the Special Effort.

Rev. Joseph Lee, pastor of Goldthwaite station charge, Goldthwaite, Texas, wires that they have raised in cash the full amount of their first year's quota for Superannuate Endowment. Come on, Texas!

The unusual hard and long winter has kept the roads in such condition that many country charges have had to postpone the Special Effort for a few weeks. Some of these days the snow and ice and slush and mud will disappear. The sun will shine again, the birds will sing, and the children will pick spring flowers. Yes, the time is coming very close now when the boys who ride the circuits will have a chance to do their duty by the Forgotten Man. Men of the circuits, I appeal to you not to miss your chance. Surely you will not let slip away from you your opportunity for doing your part in this great movement. These are test days and we are going to win or lose by the way you faithful men stick to the task. Ours is a circuit church to a considerable extent, and the outcome of the Special Effort will be largely determined by circuit pastors. Hang to it, boys!

* * * *

The following additional presiding elders "have turned pink" and are entitled to places on the honor roll in order as numbered:

145. Memphis—Memphis, Rev. Jno. R. Nelson, P. E.

146. North Alabama — Huntsville, Rev. J. M. McCleskey, P. E.

147. North Mississippi—Columbus, Rev. A. T. McIllwain, P. E.

148. North Alabama — Russellville, Rev. F. L. Aldridge, P. E.

149. North Georgia—LaGrange, Rev. Wallace Rogers, P. E.

150. Memphis—Paducah, Rev. J. Mack Jenkins, P. E.

151. North Georgia—Elberton, Rev. Horace S. Smith, P. E.

One-Fifth or More of Total Quota Paid

The following charges have remitted to the Board of Finance enough to pay one-fifth or more of their total quotas:

Sarasota mission, Tampa district, Florida conference, Rev. W. B. Tresca, pastor. Total quota, $250; amount remitted, $62.75.

Decatur charge, North Georgia—North Atlanta, Rev. G. M. Eakes, pastor. Total quota, $3,975; amount remitted, $1738.15.

Amory charge, North Mississippi—Aberdeen, Rev. W. R. Lott, pastor. Total quota, $2,400; amount remitted, $480.

Tupelo charge, North Mississippi—Aberdeen, Rev. C. C. Alexander, pastor. Total quota, $3,500; amount remitted, $1,300.

Apopka charge, Florida—Orlando, Rev. J. W. Jackson, pastor. Total quota, $568; amount remitted, $114.

Collierville charge, Memphis — Memphis, Rev. Yates Moore, pastor. Total quota, $2,000; amount remitted, $400.

Blue Springs charge, Southwest Missouri—Kansas City, Rev. W. S. Butts, pastor. Total quota, $1,320; amount remitted, $300.

Warsaw charge, Southwest Missouri—Sedalia, Rev. John S. Hughes, pastor. Total quota, $1,320; amount remitted, $264.

Logtown charge, Mississippi—Seashore, Rev. T. H. King, pastor. Total quota, $2,000; amount remitted, $1,713.75.

Shelbyville charge, Kentucky — Shelbyville, Rev. Walter V. Cropper, pastor. Total quota, $3,000; amount remitted, $813.37.

Waynesboro charge, South Georgia—Savannah, Rev. J. B. Johnstone, pastor. Total quota, $3,300; amount remitted, $800.

Belmont charge, Tennessee—Nashville, Rev. W. S. Taylor, pastor. Total quota, $5,360; amount remitted, $1,072.

Weimar charge, West Texas—Austin, Rev. J. C. Wilson, pastor. Total quota, $1,320; amount remitted, $265.

Smithfield charge, North Carolina—Raleigh, Rev. D. H. Tuttle, pastor. Total quota, $3,000; am unt remitted, $600.

Jenkins Memorial charge, North Carolina—Raleigh, Rev. W. H. Brown, pastor. Total quota, $1,175; amount remitted, $332.65.

York charge, Alabama—Greensboro, Rev. Samuel T. Trotter pastor. Total quota, $1,670; amount remitted, $384.

Cocoa charge, Florida—Palatka, Rev. P. A. Fletcher, pastor. Total quota, $2,070; amount remitted, $432.41.

Madison charge, Tennessee—Clarksville, Rev. W. T. Haggard, pastor. Total quota, $6,000; amount remitted, $2,010.65.

Keep the Dollars Rolling, Boys.

Lest the treasurers of the Special Effort committees might forget, they are reminded again to send the cash received from payments on quotas to the Board of Finance, Security Building, St. Louis, Missouri. Please do not let these dollars stand still. Send them to the Board of Finance as straight and quickly as possible. The board will place them in good investments, from which interest will come back to the board, to be sent to the Forgotten Man for his support. This is the program, let us work it.

SUNDAY SCHOOL WORK

(Continued from page nine)

GCOD

"We had a very enthusiastic class in 'Organization and Administration of the Sunday School' last year. I think we can have another class this and if we do we shall study 'Learning and Teaching.' I have been doing a little work myself and have completed two units this year.

Very truly yours,
A. P. Ratledge."

CHARLOTTE DISTRICT

Below is given by charges the church membership, Sunday school enrollment and percentage of the latter on the former for the Charlotte district. Kindly note who leads and who lags.

	Ch.Mem.	S.S.En.	Pc.
Duncan Memorial	238	328	138
Wadesboro	568	754	133
Belmont Park	601	755	124
Ansonville	432	502	116
Hawthorne Lane	740	851	115
Polkton	212	250	113
Unionville	338	348	113
Brevard Street	383	410	107
Calvary	543	565	104
Central, Monroe	916	949	104
Spencer Memorial	412	426	103
Chadwick	417	425	102
N. Monroe-Icemorlee	276	275	100
Seversville	141	235	97
Matthews	506	467	92
Weddington	382	348	91
Morven	990	872	88
Trinity, Charlotte	910	783	86
Waxhaw	762	656	86
Lilesville	429	365	85
Thrift-Moores	326	271	83
Pineville	524	430	82
Marshville	540	434	80
Peachland	379	305	80
Bethel	598	468	78
Dilworth	481	357	74
Tryon Street	1245	869	69
Rural Trinity	221	152	69
Prospect	793	509	64
Hickory Grove	494	249	52
Total for district	15,797	14,521	01.9
Total for Conf.	129,882	127,882	98.4

ANOTHER SET OF FIGURES

I wish to say that in the numbers you give of the Baptist and Methodist the figures for the Baptist are misleading.

In the last government report the Missionary Baptist reports as follows: Northern Baptist Convention, 1,232,135; Southern Baptist Convention, 2,708,870; National Baptist Convention, 2,939,579.

If you will investigate the last figures you will find 2,939,579 has been counted twice—this number out of the Northern and Southern conventions represent in the National Convention.

So if you will subtract 2,939,579 from 8,239,021 you will have your figures nearer right, for in the last government report the Methodist were some over 3,000,000 in the lead over our Baptist brethren in the United States.

At that time the Baptist had in the United States 3,941,005; but only 2,939,579 were willing to co-operate in the national convention. Now you take the 2,939,579 and add to 3,941,005 and you have 6,880,584, which is a false count in their favor, for 3,941,005 was the right count for them at that time. F. F. Eure.

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OUR LITTLE FOLKS

GOIN' BAREFOOT

It's more fun goin' barefoot than anythin' I know,
There ain't a single 'nother thing that helps yer feelin's so.
Some days I stay in muvver's room, agettin' in her way;
An' when I'v bothered her so much, she sez, "Oh, run an' play!"
I say: "Kin I go barefoot?" En she says, "If y' choose"—
'Nen I alwus wanter holler when I'm pullin' off my shoes.

It's fun a-goin' barefoot when yer playin' any game—
'Cause robbers would be noisy an' Indians awful tame
Unless they had their shoes off when they crep' up in the night,
An' folks can't know they're comin' they get right close in sight!
An' I'm surely goin' barefoot every day when I get old,
An' haven't got a nurse to say I'll catch my death o' cold!

An' if ye goin' barefoot, yer want t' get outdoors.
Y' can't stretch out an' dig yer heels in stupid hardwood floors
Like yer kin dig 'em in the dirt! An' where th' long grass grows,
Th' blades feel kinder tickley an' cool between yer toes.
So when I'm pullen off my shoes I'm mighty 'fraid I'll cough—
'Cause then I know ma'd stop me 'fore I got my stockin's off!

If 'y go 'round often barefoot there's lots o' things to know—
Of how t' curl yer feet on stones, so they won't hurt yer so—
An' when the grass is tickly an' pricks y' at a touch,
Jes' plank yer foot down solid, an' it don't hurt half so much.
I lose my hat mos' every day. I wish I did my shoes—
Er else I wisht I was so poor hadn't none to lose!

—Harper's Magazine.

PATTY'S PARTY

Patty Prentiss's birthday is the same as President Lincoln's, February the twelfth; and on last twelfth of February she was seven years old. As usual she had a party, with as many guests as she was years old—four little boys and three little girls. They were Parker and Ross Banks, Barr Fanley, Frank Brown, Rose Fairfax, Pearl Howden and Janie Johnson.

It was a cold, wintry day, and little sharp, sparkling snowflakes went whipping through the air. Each one pricked the faces of the boys and girls like pin points, but none of the children had far to come except Janie Johnson and Frank Brown, and all the children were there promptly at half past one o'clock. The party was to end at four, so that all the guests could get home by daylight.

They played bean bag and guess who? and pus in the corner and "listened in" at the radio and altogether had the best sort of time. They all said that it was the best party they had ever attended, but something made Patty look sober every little while. Finally she told her guests what the trouble was. That very morning when she went to the drawer where the candles for her birthday cake were put she found that a mouse had gnawed his way into the box and had chewed every one. As it was too far to the village store for any one to go after more that day, they would simply have to have the birthday cake without the birthday candles.

Everybody said it was a shame and too bad, but that the cake would be just as good anyway, and that Patty mustn't mind. But Patty did mind. She couldn't help it. It seemed to her that it would be just like an everyday cake, and not like a birthday cake at all, if there were no candles on it. She always had had candles on her birthday cake. Indeed, she never had seen a birthday cake without candles. And all the guests had to admit that they never had seen one either.

But they made the best of it and went on playing. They were up in the attic, dressing up in old-fashioned clothes and really having a good time when suddenly Janie Johnson said that there was something she had to go home about.

"O Janie, what for? It's so far—a whole half mile—and so cold and snowy and blowy!" exclaimed Patty.

And all the others said, "Oh, don't!" and "What for, Janie?" and "Why?" and "Must you?"

"I can't tell why, but I must," said Janie, "and I'll be right back just as soon as I can."

She flew downstairs, bundled herself in her warm coat and cap and scarf and overshoes and was off through the blowy snow in a jiffy. The wind pulled at her scarf as if it meant to carry it off for a frolic, and once Patty, who was watching from the window saw Janie stop and brace herself against the blast, but then she ran on.

It was nearly time for refreshments when Janie returned. Mrs. Prentiss let her in and took her wraps, and she scampered up the attic stairs and burst in among the children who were still dressed up in the clothes that Patty's mother and father had worn when they were children. How funny they looked! Janie said that she was going to play hard enough to make up for lost time.

"Why did you have to go, Janie?" asked Barr. "Do tell us, please!"

"Can't!" said Janie with a laugh.

Just then the bell rang at the foot of the stairs, and down the children trooped. The little boys were polite and let the little girls go first. When they reached the foot of the stairs and looked into the dining room, there in the center of the table was the birthday cake, round and rosy with pink frosting. And on it were seven pink candles!"

"Oh!" gasped the astonished little girls.

"Oh!" gasped everyone all together. And suddenly all eyes were turned to Janie.

"Now I know why you went home!" cried Patty. "Oh, it was so cold too! And blowy! O Janie, thank you ever so much!"

"It was fun," said Janie.

"I guess President Lincoln would have done like that," said Barr.

"I think so too," said Patty.—The Youth's Companion.

A THOUGHTFUL DEED APPRECIATED

Please allow me space to express my most thankful acknowledgements for favors recently shown me by the ladies of the First Methodist church of Spencer. I do not live in the same town with them, yet those good women make me feel that I am within the embrace of their tender love and sympathies. They came a distance of twelve miles and brought around seventy-five packages for the use of myself and children. The clouds of sorrow hang near sometimes, the loneline s of the widow of a deceased Methodist minister is at times almost unbearable, but such acts of love as I have referred to remind one of a promise made, "I will be a Husband to the widow, and a Father to the fatherless." I shall not forget their love, and I pray God to richly repay them for this expression of it. Mrs. S. E. Richardson.

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W. E. WEBB, Secretary

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BUSY EPWORTH LEAGUERS

(Continued from page ten)

stitute and annual league conference.

6. A report to the district secretary and pastor quarterly.

7. One Era to every four members in every chapter.

8. Every league observing fellowship week and anniversary day with offering to conference treasurer.

9. Each president attending quarterly conference with reports.

The Broad Street leaguers are a fine bunch of hustlers. We are expecting great things from them in years to come.

It was a treat to be with the Race Street and Broad Street leaguers on Sunday. Mr. and Mrs. Talley and Mr. Bunch, the Sabbath school superintendent of Broad Street, made us glad to be there as visitors for Sunday school. We visited the various classes and received many helpful suggestions in this part of our church work.

Rev. J. W. Moore, pastor of Broad Street, gave a most helpful sermon to the congregation on Sunday morning. Mr. Moore is always interesting and his was a fitting finale for the institute.

No doubt this was one of the most interesting meetings ever enjoyed in Statesville district. We are grateful for the privilege of hearing Rev. Messrs. Fox, Litaker and Moore. All the delegates gained inspiration from them. As we separated we felt that it was time well spent and that it was good to have been numbered with those enjoying Statesville hospitality.

Nora Tomlinson, Reporter.

NEW HOPE CHARGE

Our Epworth League at Macedonia church was organized on the 6th of January with Miss Lena Harris as president and Rex Mullinix as secretary. We started with only four members and we now have twenty-six enrolled. With God over and underneath use we are expecting great things from our league. On the second Sunday in March we visited the county home and held services. All our leaguers were present except two. Clanselle Howell and Rex Mullinix each told a very interesting story and the writer recited a poem for the benefit of the inmates on the crucified and risen Saviour. The Lord graciously blessed the services and every leaguer caught the spirit and were at their very best for God. Miss Lena Harris presented a beautiful bouquet to the home and at the close of the service a treat of fruit was given to all of the inmates. They all enjoyed the service and want us to come again, which we hope to do in the near future.

Mrs. J. A. Howell, Cor. Sec.

RESOLUTIONS OF RESPECT

Since it has pleased our heavenly Father to remove from our midst one of our most loved and faithful members, Hadley Rives, and we believe that He has called him to a more joyous service in that fair land where no pain nor sorrow may enter.

Since we are grieved because of our loss in his going and miss him each time we assemble; since we believe that our Father in heaven is all-powerful, all-wise and as full of love, pity and mersy toward His children as the east is far from the west; therefore we resolve to be resigned to God's will, trusting that He worketh out all things for good to those that love Him;

We resolve to try to emulate the faithfulness and diligence of our little friend and the other virtues which endeared him to us.

Also to send a copy of these resolutions to his bereaved family, a copy to the Advocate, and have one preserved in our record.

Jonesboro M. E. Sunday School.
Mrs. Belle Barnes,
Mrs. J. P. McDavid,
W. L. Thomas.

Some men's idea of a conference is an opportunity to talk a lot while the others are thinking of something else.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Weldon, at Scotland Neck.....April 23-24
Raleigh, at Four Oaks .....April 24-25
Rockingham, at St. Paul.....May 6-8
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland Street, Asheville, N. C.
THIRD ROUND—IN PART

April
Flat Rock-Fletcher, Flat Rock, 11.....27
Hendersonville, night 27
May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Marshall, Marshall, 11 25
District Conf., Swannanoa 29-30

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

April
Hawthorne Lane, 11 27
Spencer Memorial, 8 27
May
Trinity, 11 4
Seversville, 8 4
Weddington, Hebron, 11 & 3 10-11
Waxhaw, Waxhaw, 11 11
District Conference, Rural Trinity..15-16
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 6
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

April
Randolph, Ebenezer 26-27
East End, High Point, 3 27
Jamestown-Oakdale, Jamestown, ngt, 27
May
Gibsonville, Gibsonville, night 4
Centenary, 11 4
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

April
Sandy Ridge, Sandy Ridge, 11.....26-27
Leaksville, night 27
May
Salem-Oak Grove, Salem 3
Mt. Airy Ct., Epworth 3-4
Elkin, night 4

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

April
Henrietta-Caroleen, Henrietta, 11 27
Cliffside, Cliffside, 7:30 27
May
Table Rock, Fair View, 11 3
Glen Alpine, Glen Alpine, 11 4
McDowell, Bethel, 3 4
Marion Ct., Pleasant Hill, 11 10-11
Marion, First Church, 7:30 11
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25
June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

April
Laurel Springs Ct., Chestnut Hill....26-27
May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

April
Crouse, Pleasant Grove, 11 26
Cherryville, First Church, 11 27
Smyre, night 27
May
Rock Springs, Rehobeth, 11 3-4
Lincolnton, night 4
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

April
Salisbury Ct., Tabor, 11 26
Concord, Central, 11 7
Epworth, night 27
May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

April
Race St., St. John's, 3.....26-27
Newton, 11 and 7:30 27-28
Troutman, 7:30 27-30
Stony Point, 7:30 4
Alexander, Marvin, 11 & 1 4
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

April
Whittier Ct., Olivet, 11 26-27
May
Dellwood Ct., Maple Grove, 11 10-11
Lake Junaluska Ct.,Maple Grove,11..10-11
Bethel Ct., Pisgah, 11 17-18
Canton Station, night 18
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25
June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 23
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

April
Cooleemee, Cooleemee, 11 27
Hanes-Clemmons, Mt. Pleasant, 3.....27
May
Trinity, Mt. Pleasant, 3 .....
Davie, Concord, 11 10-11
Burkhead, Burkhead, night 11
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

April
Yanceyville Ct., Bethel 26-27
Lakewood, night 30
May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

April
South Mills, Newlands 26-27
City Road, night 27
May
Currituck Ct., Asbury Church.....3-4
Roanoke Island 11
Kennekeet, Avon, night 12
Hatteras, Hatteras, night 13
Stumpy Point, night 14
Kitty Hawk, Nag's Head, 11 16
Dare Ct., East Lake 17-18

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

April
Carthage, Cameron 26-27
Hemp, Pleasant Hill 27-28
May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

April
Mt. Olive Ct., Bethel, 11 26-27
St. Paul, 7:30 27
May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

April
Red Springs 26-27
Maxton, St. Paul 27-28
May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

April
Four Oaks, Four Oaks (D. C.) 24
Bailey, Bailey 26-27
Zebulon, Knightdale 27-28
May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

April
Scotland Neck Chg., 2 25
Littleton Chg., 11 27
Halifax Chg., Calvary, 3 27
May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Grace Street, Wilmington, N. C.
SECOND ROUND

April
Swansboro, Queens Creek, a.m. 25
Maysville, Pollocksville, a.m. 26-27
May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

April
Calvary, 11 27
Elm City, night 27
May
Vanceboro, 11 3-4

THE CLEAR OBJECT OF A REVIVAL

A better community in which to live. Real love in every life. A good word about every neighbor.

A revival at Grace, April 20, 1924; preaching by J. A. Smith. At Bethel, May 14, 1924; M. E. Cotton will do the preaching.

1. A revival works from above, not from below.

2. A sent down meeting, not a "set up meeting."

3. It must touch and shatter the ramparts of evil that are intrenched within the folds of the church.

4. And through the personnel of the church membership shine to the glory of God and to the catching of men.

An Invitation to the Church.

If no one has invited you, just come on anyway.

It is the Lord's work. It is His house; come every time. He invites you now. Come take part in His plans and work with Jesus for the making over of His people.

Question for Debate.

Resolved, That the church must live and grow through the power of the Holy Spirit.

Affirmative by—

1. My being at church every time.
2. My reading some of God's word daily.
3. My spending part of each day on my knees.
4. My paying to the church every week.

Results—

1. Full house.
2. Life saving station.
3. Young people converted.
4. Happy people, happy pastor.

Negative—

1. Attend once or twice a year.
2. Be sure to go to the "big meeting."
3. No use in the knee business.
4. Give to church once a year.

Results—

1. Empty seats.
2. No revival.
3. Children unsaved.
4. No money for anything.

Jos. W. Kennedy.

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In Memoriam

POWELL—Bro. John O. Powell was born October 12, 1811, and departed this life March 11, 1924. He was a faithful member of the M. E. Church, South. He leaves to mourn his loss a loving wife, seven children, three sisters and four brothers. He was a kind and loving husband and father. May God's richest blessings rest upon the family.

J. K. Worthington, P. C.

BALDWIN—Roy J. Baldwin was born December 17, 1904, died November 30, 1923. While standing near a light plant which mysteriously exploded he received a shocking blow which caused his death. He lived only a few hours after the explosion. He leaves to mourn his loss an aged father and mother, a grandmother, seven brothers, five sisters and many friends. May God bless and comfort the bereaved family.

J. K. Worthington, P. C.

SADLER—Amos Sadler was born in 1862 in Pamlico county, N. C., living there till 1919. He was married to Miss Ellen Hawkins, who died later, leaving five children. Upon moving to Florida he married his second wife, Miss Vita Bishop, living there with her till April, 1923, when he returned to Ne wBern. He was taken to his bed with pneumonia on March 14, 1924. The Lord took him from us one week later. His body was taken back to Hobucken and laid to rest in the family cemetery. He leaves a widow and her two children, who are returning to Florida to be with her people.

STRICKLAND—The death angel visited the home of P. L. and Eugenia C. Strickland of Greensboro, N. C., March 10, 1924, and took from their arms their little son, James O'Neal. James had never been a strong child and during his short life of almost three years he had known much suffering, but was always patient. He was sick only three days, but his frail little body was unable to fight the disease—pnumonia. He leaves a sweet little to comfort their parents' hearts. We loved him, but Jesus loved him more. We should not grieve, for Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

His Grandmother.

RESOLUTIONS OF RESPECT

In the passing away of Mrs. Amanda Alspaugh, member of Ladies' Aid Society, M. E. church, Taylorsville, N. C., we lost our oldest and one of our most devoted members. Though not able to be present in her last months her interest in the work never failed. Therefore be it resolved:

First, That we extend our love and sympathy to her family and loved ones.

Second, That a copy of these resolutions be sent to the family, a copy to our local paper, also a copy to the North Carolina Christian Advocate, and a copy kept in the minutes of the Aidy Society.

Mrs. D. C. Henley,
Mrs. A. M. Edwards,
Mrs. W. LeGette.

HOWARD—Mrs. E. N. Howard, for more than 55 years a faithful member of the M. E. Church, South, passed to her reward March 28, 1924, from her home at Mechanic, N. C. She was twice married, first to Mr. James Macon, who lived only a few years; then to Mr. E. N. Howard, who with three daughters and one son are left behind, and one daughter, the child of her first marriage. Sister Howard was a Christian woman of high type, having lived in such a way as to win the admiration of all who knew her. She was faithful to her husband and children and loyal to her God. She was little past 72 years of age and passed away without much pain and on short notice. "The sting of death is sin." She experienced no sting. May God bless those left behind. She was buried by her pastor, the writer, at Concord church, Farmer, N. C.

Geo. W. Clay.

VINSON—Mrs. Louise Voils Vinson was born September 23, 1902, near Mooresville, N. C. Professing faith in her Master she united with the M. E. church at Mooresville in early childhood. She was married December 31, 1922, to J. S. Vinson of Ahoskie, N. C. Here they lived until on the 5th of December, 1923, after a brief illness she answered His summons. Her mother preceded her four years ago and there survive the husband, J. S. Vinson of Ahoskie, the father, C. E. Voils, Clarkton, N. C., and a brother, C. W. Voils, and a sister, Mrs. D. B. Trivett of Winston-Salem. The body was laid to rest in Ahoskie there to await His coming.

EVANS—On Sunday morning, January 13, 1924, God called Bro. E. G. Evans of Roxboro, N. C., to his home out on the other side. He had been sick for a long time with that dread disease tuberculosis, contracted on the battlefields of France during the World War. He was born March 2, 1891. He was cheerful all during his illness and only regretted to leave his devoted wife and sweet little girl to mourn for him. He was a member of the Methodist church at Oak Grove on Person circuit. His going leaves our hearts sad because one so young was taken from us, but our loss is his gain.

B. C. Thompson.

HUNT—Mrs. Lizzie Robertson Hunt, wife of W. H. Hunt, was born July 11, 1858, died March 1, 1924, at her home near Lenning, Halifax county, Va. Early in life she was converted and joined the Methodist church, holding her membership with her old home church at Woodsdale, N. C. She was a faithful Christian, a kind neighbor, and a devoted wife and sister. Besides her husband she leaves two sisters and two brothers and a host of friends who will sadly miss her. We remember her life on earth was only the morning twilight of an eternal day and that she has gone to serve God under the radiance of brighter suns through endless ages.

B. C. Thompson.

HENSLEY—Harriet Proffitt was born May 22, 1848, died March 10, 1924. She was converted when just a girl at a Methodist camp meeting near Burnsville and joined that church, of which she was a consistent member till death. Was married to Wilson Hensley November 16, 1865. To this union were born five children, Mrs. Ella Bird, Zeb, Mrs. Althea Wilson, Mrs. Fannie Williams and Augustus. Her neighbors said of her, not a better woman ever lived among us. She loved her church and her home was the preacher's home. She was a devoted wife and a lovely mother.

Mother Hensley has gone away, but we know where to find her. May the dear Lord comfort the children and loved ones with the thought, mother is at rest and they can see her again some sweet day.

I was away in a meeting, therefore the funeral services were held by Rev. J. B. Tabor of Burnsville.

J. D. Pyatt.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Matthews station, M. E. Church, South, with sad hearts offer this last tribute of respect to the memory of our deceased sister and co-worker, Mrs. Margaret Docia Bost, who departed this life January 30, 1924, at the age of little more than 65 years. She joined the church at the age of 12 years and remained a loyal and faithful member until the heavenly Father said, "Enough, come up higher." Therefore be it resolved:

First, That we hold in sacred memory the life of our dear sister as a source of inspiration and comfort.

Second, That we humbly bow in submission to the divine will in her death and strive to emulate her life in devoted service so that when the call comes to us we may be as ripe in experience as she was.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate for publication, and a copy spread on the minutes of our society as a token of our appreciation of this beautiful Christian life.

Mrs. R. C. Hinshaw,
Miss Mattie McLaughlin,
Committee.

WINNSBORO BLUE GRANITE

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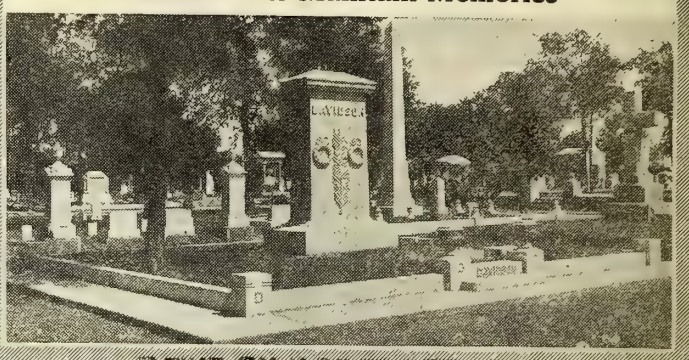
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Monuments Maintain Memories



"THE SILK OF THE TRADE"

GRADY—Lenoidas V. Grady was born in Duplin county, February, 1857, and died at his home in Whiteville December 8, 1823. Thus passed one of Columbus county's most prominent and useful citizens.

Mr. Grady was a lawyer of outstanding ability, and held in high esteem by his brethren, practicing his profession upon a high plane. He was also loved and appreciated as a man. His high ideals, strong convictions and sturdy manhood coupled with a sunny, genial nature drew others to him.

A member of the Methodist Episcopal Church, South, in Whiteville, and at the time of his death serving in an official relation. Thousands in this and other counties mourn the departure of this splendid man.

In March, 1899, Mr. Grady was happily wedded to Miss Lou B. Culbreth, daughter of Dr. and Mrs. N. M. Culbreth of Wilmington, N. C.

His widow, one son, L. V., Jr., and Miss Rachel, the only daughter, with one brother, R. G. Brady of Wilmington, four sisters, Mrs. J. F. Johnson, Mrs. A. McL. Carr, Burgaw, Mrs. J. N. Carroll, Duplin county, and Mrs. Edward Grady, Seven Springs, N. C., survive him.

May God bless, comfort and keep each of them. L. B. Pattishall.

BROOKS—W. Dorsey Brooks was born January 20, 1853, and entered into rest at his home in Ansonville, N. C., March 8, 1924, aged 71 years, one month and 18 days.

On November 24, 1880, he was happily married to Miss Mary J. Bruton of Montgomery county. To this union five children were born, four of whom died in infancy. One son, George, lived to young manhood and then God took him. The fond parents were submissive to the divine will. They did not complain, though they never ceased to mourn their [illegible]

Under the mi[illegible] Rev. George D. He[illegible] thirty years ago Brother [illegible] was soundly converted [illegible] with the Concord Methodist church in Ansonville charge and was a faithful member of the same until death. His experience was clear as a sunbeam; there was never any doubt in his mind as to the genuineness of his conversion.

The writer was his pastor for four years. His home was near the parsonage. He was a true man, a good neighbor, a faithful friend, a loving husband and a staunch citizen. He will be greatly missed by the faithful companion left behind, also in the church and community.

The funeral was conducted by his pastor, Rev. S. D. Richardson, from Concord church, and his body was tenderly laid to rest in the cemetery close by. The large congregation present attested the high esteem in which he was held by those who had known him for many years.

L. L. Smith.

HOWELL—"Grandpa" and Grandma" Howell had walked hand in hand in a holy married life for more than 55 years, sharing the blessings and sorrows of life until "Grandma" was called home to be with God on Friday morning, March 14. Four days later "Grandpa" went to join her in the home Jesus had gone to prepare for them.

Bro. William T. Howell was 78 years old, a Civil War veteran, and a good soldier of Jesus Christ. Sister Clara Furr Howell was in her 78th year, one of God's saints in Israel. During all their long life they were loyal and active members of the Methodist church, having been dedicated to God in childhood.

They were know and loved by the whole community.

"None knew them but to love them, The highest note of praise that can be sung to their honor is that the following children were reared and trained for God, each being leader in church work: Mrs. W. T. Linker and J. T. Howell of Concord, Mrs. H. H. Troutman of Gastonia, Mr. L. P. Howell of High Point, and Mrs. C. A. Sides, Mrs. S. T. McLester and Mrs. H. S. Bostian of China Grove.

While the children, grandchildren, great-grandchildren and friends bow their hearts in sorrow, yet they rejoice in the fact of the reunion of husband and wife, and look forward with an earnest desire to a great family reunion in the years not far ahead.

We laid their bodies in the beautiful cemetery at Concord to wait the resurrection of the faithful. The services were conducted by the pastor and the following brethren, Revs. J. F. Armstrong, J. F. Moser, H. H. Robbins, C. P. Fisher and Dr. Martin.

May God's richest blessings comfort and sustain those who mourn.

W. E. Hauss.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MAY 1, 1924 No. 18

EDITORIAL ~ PARAGRAPHS

"Sufficient unto the day are the evils thereof," but sufficient unto the day also is the strength of all who put their trust in God, "For as thy days may demand shall thy strength ever be." So it has been and so it will continue to be even when the days are weary, the nights long through the watching, and the roads hot and dusty over which tramp blistered feet. To his own God giveth the victory. By faith in Him hath God's overburdened servants carried their heavy loads and lonely hearts have found companionship with that friend who notes even the fall of the sparrow.

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Last Friday more than 8,000 school children marched through the streets of Charlotte. It required an hour and a half for this impressive procession that carried banners and waved flags to pass a given point. Their presence was "a more sure word of prophecy" than the tongues of eloquent seers who proclaim future victories. The Charlotte Observer tells editorially of a croaker who pushed his way to the curb and wanted to know "when it is all going to stop," referring to the bond issue. The answer was immediate and effective: "When we quit raising children to educate. The more children the more school houses."

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As the ancient patriarch walked with his heavenly guests from tent door toward Solom and talked of judgment, particularly of judgment upon Solom, that old pioneer of the faith gave it as his belief that "the Judge of all the earth would do right." And this declaration of Abraham has been translated into the faith of the ages. At a later date, a psalmist sang "clouds and darkness are round about Him but justice and judgment are the habitation of His throne." How thick at times are those clouds, and how intense is that darkness! But in the midst of it all faith cries, "God is just."

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Drama has found a place among the student activities of our colleges and in some instances decided dramatic talent is being discovered and developed. But the college authorities should have a care that this legitimate activity of student life does not stumble into the slime pit. For young ladies, the representatives of one of our woman's colleges, to indulge freely and repeatedly in profanity and to represent on the stage what Solomon would have called the "strange woman," as we saw a little while ago, does not agree with the ideals and aims in the higher education of our girls. We are aware that justification is sought for this in its being a representation of life as it exists. That may be true, but some things are too ugly to be exhibited and too bad to be repeated. There is no reason in the world why a sewer should flow through the parlor or across the stage of a woman's college. The Book lays down the rule to be followed: "Whatsoever things are true, whatoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."

The New York Christian Advocate says: "We think the church expects of the approaching general conference that it adopt forthwith the proposed plan of Unification of the two branches of Episcopal Methodism, to form one church under a common name, to be administered by one general conference and a common board of bishops in two jurisdictions until they shall grow together."

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On the Children's page of this issue of the Advocate is the story of "Bob," the collie, who lost in Iowa, proceeded to Indiana then finally returned to his home in Oregon, a distance of three thousand miles. This dog was a genius of the trail. For there seem to be geniuses among the canine tribes just as there are geniuses of the human race. This fact combined with a dog's matchless loyalty to his master goes far to explain the strange attachment that exists between men and dogs. The story of "Bob," the collie, is matched by the recent action of Paderewski, the renowned Polish pianist, who cancelled a concert tour and hastened in his private car to Chicago, when informed that his pet dog "Pingy" could not live. The specialist in charge of the case said: "Pingy had eaten too much, been pampered too much, and had exercised too little." In a word, it was too much civilization for the good of doggie. Paderewski, the genius, had been too indulgent to an unfortunate member of an animal tribe that can boast of its geniuses.

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Dr. J. A. Burrow, editor of the Methodist Advocate, has had a vision of bones. It makes us think of Ezekiel's vision of the dry bones in the valley. He has failed to mention the leg bone, the arm bone, the rib bone and another or two, but the rest are all here. Listen to him as he ruminates on bones:

"There is the crowd that belongs to 'wishbone' activity. They take it out in wishes. They wish the cause great success. They wish for riches. They wish for ideal situations tomorrow. They wish for a golden day of opportunity. They wish that other workers would come and do the work needed to be done. Over here is the jawbone crowd. They take it out in talk. They talk back, and talk around, and talk over, and talk under. Like Samson, they would slay large numbers with the jawbone of an ass. They live to masticate. They chew the cud of smug complacency, and 'chew the rag,' and chew tobacco, and eschew doing anything worth while. The 'funny-boners' are not so funny as the name would indicate. They grow numb at a bump —almost at a touch. They cannot stand knocks. They lose all feeling at a whack. They do not 'feel like' doing things because of some jar, or collision, or accident, or slight, maybe. 'Boneheads' abound. They are numbskulls. They do not know. They will not learn. They ignorantly blunder. Religiously and ecclesiastically they will not read church papers nor good books. They do not hurt themselves reading the Bible. Backbone folk are stable and dependable. They have courage. They have principle. They have convictions. They do not easily surrender. They fight for the right. They are known and read of all men as standing for things worth while. They espouse good movements, and help along."

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TWO CONFERENCES IN ONE WEEK

Last week was a busy one with the elders and preachers of the Weldon and Raleigh districts. The popular leaders of Methodism in these districts had, seemingly, correctly forecasted the weather, and fixed the dates of their district conferences just at the right time to have balmy, spring weather for their meetings. The experiences of Bros. Mercer and Plyler indicate that district conferences can be held early in the spring to a good advantage to all concerned. When these conferences were called to order last week it was found that many of the delegations were full, and especially was this true of the rural charges. For planning a district conference it is hard to find any one who can excell Revs. S. E. Mercer and M. T. Plyler. They take great pains in the preparation of a program and then they know just how to execute these plans. They are interested in every department of church endeavor and nothing that is worth while to the Kingdom of God escapes their alertness.

On Wednesday night a large congregation assembled in the Methodist church at Scotland Neck, the seat of the Weldon district conference, to hear the opening sermon which was preached by Rev. G. W. Perry, the popular young pastor of Weldon charge. His sermon was well prepared and made a good impression upon the congregation.

Promptly at 9:30 Thursday morning Brother Mercer called his conference to order. In that district there is so much secretarial material that it was with some difficulty that a secretary was elected. There were several nominations, but the honor finally fell to Rev. L. C. Larkin, and he made a good one.

The presiding elder had his preachers to make short reports of their work during the year. All of them sounded an optimistic note. There have been many conversions during the year, and much material progress has been made. The Sunday schools are doing excellent work and planning for larger things during the summer. The preachers and leaders are looking forward to the greatest year in the history of the district. The Advocate is receiving a large place in the plans of the brethren down that way.

Wednesday afternoon was given over entirely to the "Rod Riders." Rev. J. M. Ormond represented Trinity College and that institution has never been better represented before a district conference. It would be to the advantage of Trinity to have Brother Ormond attend as many of the conferences as possible. Rev. A. S. Barnes, always interesting and full of enthusiasm, presented the claims of the Methodist Orphanage. Brother Harry North told of the progress of the collections for Christian Education; Prof. E. J. Green, president of Carolina College, gave an outline of the work being done at Maxton; Rev. B. P. Robinson represented Louisburg College. That most excellent conference Sunday school superintendent, Mr. L. L. Gobbel, whom many say is the best in Southern Methodism, spoke interestingly of the work entrusted to him, and the writer was there taking in the sheckels for the Advocate.

Scotland Neck is a beautiful town. Methodism has always been weak there, but is looking up under the leadership of that fine preacher and delightful gentleman, Rev. E. L. Hillman, and, by the way, he made no mistake when he went up to Granite Falls and got him a helpmete. Mrs. Hillman is interested in everything that is for the advancement of the kingdom. They have erected a beautiful and convenient parsonage. One of the best in the conference. They are satisfied to remain at Scotland Neck for another year. They need a new church and will get it some day.

We spent Friday over at Four Oaks with our own conference. Brother Plyler is always good to the "connections." He never seems to be in a hurry, but always gets things done. It was good to be there to hear the fine reports of the preachers of the "Old Raleigh." They are hard at work and are accomplishing things. The report of Brother Tuttle of Smithfield sounded like the summing up of the work of a lifetime. That is a great church he serves. It was necessary for the Raleigh to listen to about the same bunch of "globe trotters" as were down at Scotland Neck. One thing that immensely pleased the writer was the fact that the conference by a unanimous vote decided to make the second Sunday in May Advocate day. The church paper is to have right of way in all the charges on that day. Watch the Raleigh come to the front on the second Sunday in May.

Rev. W. J. Watson, the pastor at Four Oaks, has made a great beginning, and the people of that place are immensely pleased with him. He made a fine conference host.

At Scotland Neck the writer was delightfully entertained in the parsonage along with the elder. At Four Oaks we were put under renewed obligations to Brother and Sister B. B. Adams, and that delightful gentleman, Prof. A. W. Mohn, president of Louisburg College, was our roommate.

Bros. Larkin and Glass, the secretaries of these conferences, will furnish full reports.

T. A. S.

"POETRY BY AMERICAN NEGROES"

Newman Ivey White, professor of English in Trinity College, and Walter Clinton Jackson, vice president and professor of history in the North Carolina College for Women, have brought from the press "An Anthology of Verse by American Negroes" that should, and we believe will, command both the attention and appreciation of an intelligent public.

The volume contains an introduction that is "partly critical and partly historical." Accompanying the selections is a brief biography of the author, and at the end of the volume are Biographical and Critical Notes. As the authors say: "These notes are included in this volume because they contain information difficult to incorporate in a critical and historical preface and because they show, in a way that seemed otherwise impossible, the level from which the better poets of the negro race have developed."

The selections have been made with a fine discrimination and are of a representative character. Unquestionably those poems in the negro dialect and that deal with the distinctive characteristics of the Negro race, will make the widest popular appeal, but those poems which contain nothing distinctive of any particular race are creditable to a people gifted in song and that will as the generations pass produce poetry even superior to that contained in these meritorious selections.

We expect to have more to say of this intensely interesting volume of poems which intelligent people will be anxious to have in their libraries, but just now have space for only one or two brief selections. Here is one from Paul Laurence Dunbar:

"Now I'se whettin' up my hongry,
An' I's laffin' fit to kill,
Fo' de fros done turned de simmons
An' de 'possum's eat his fill.
He done go'ged his self owdacious,
An' he stayin' by de tree!
Don't you know, ol' Mistah 'Possum,
Dat you gittin' fat fo' me?"

As we read these poems and acknowledge indebtedness to our own Professors White and Jackson for giving them in this form to the American public, we ask with James Weldon Johnson:

O black and unknown bards of long ago,
How came your lips to touch the sacred fire?
How, in your darkness, did you come to know
The power and wealth of the minstrel lyre?
Who first amid his bonds lifted his eyes?
Who first from out the still watch, lone and long,
Feeling the ancient faith of prophets rise
Within his dark-kept soul, burst into song?

GENERAL JULIAN S. CARR DEAD

Gen. Julian S. Carr, former commander-in-chief of the United Confederate Veterans, died at the home of his daughter, Mrs. H. C. Flowers, in Chicago, where he had gone for a visit. The general was stricken with influenza on the way to Chicago and when he arrived there was seriously ill. Specialists were summoned to attend the patient, but pneumonia had set in and had gone beyond the power of human skill to check.

General Carr was a prominent figure in the state of North Carolina for more than a half century. He left the University of North Carolina at the age of 16 to enter the war between the states and served throughout the war as a private in Hampton's corps, Barringer's brigade. After the war General Carr returned to North Carolina and became interested in the manufacture of tobacco. He was for a long time president of the First National Bank of Durham and interested in many other business enterprises in that city and throughout the state. He was a trustee of the University of North Carolina, Methodist Orphanage, Greensboro College, Carolina College and many other institutions of learning and was active in all the charitable institutions of the state. Trinity College received several benefactions from General Carr. He was a member of Trinity church, Durham, and one of its strongest supporters. He had been a member of the official board of that church for many years.

It is said that General Carr had a number of old soldiers on his pension list, and mailed each one of them a check each month to assist them in their struggle against poverty.

GENERAL CONFERENCE AT SPRINGFIELD

The twenty-ninth delegated general conference of the Methodist Episcopal church met this morning in Springfield, Mass. The bishops of the church and delegates numbering approximately 800 and a host of visitors are gathered for the great quadrennial law making assembly.

Of the clerical delegates slightly more than 49 per cent are pastors, a little more than 28 per cent district superintendents and approximately 22 per cent occupy other positions in the church.

Four years ago only about one-third of the clerical delegates were pastors and two-fifths district superintendents. A very large majority of the members of the present conference have not been members of any preceding general conference.

Among the issues that will demand the attention of the Springfield conference will be the reorganization of the benevolent boards, modification of the episcopacy, the election of district superintendents by the annual conferences, Unification with the Southern church, World Peace, the merging of the Advocates, reorganization of the course of study, administration of work on the mission fields, and the amusement issue.

The work of this conference will have more than a passing interest for us of the Southern church, especially, if the conference should adopt the proposed plan of Unification, and it is our intention to furnish the readers of the Advocate as full report as our space will allow of what this great ecclesiastical gathering actually accomplishes while engaged in the great tasks that will demand attention.

PEOPLE AND THINGS

Rev. J. A. Fry began a meeting Sunday, May 4, at Penland. Rev. J. D. Pyatt of Bald Creek is assisting him.

Bishop W. B. Bauchamp has been elected president of the Centenary Commission to succeed Bishop James Atkins, deceased.

Bishop W. F. McMurry of St. Louis, Mo., will preach the baccalaureate sermon this year at Davenport College. Commencement will embrace May 27-28.

"Have had a bad case of blood poison in right hand since November 1, 1923—happened the day I came home." So writes Rev. C. M. Campbell of East End charge, Gastonia. We trust that this faithful servant of his Lord may soon be well.

Rev. J. M. Rowland, a former student of Weaver College, now editor of the Richmond Christian Advocate, will preach the baccalaureate sermon for that institution Sunday, May 25. The annual address by Horace E. Stacy, Lumberton, N. C., will be delivered Tuesday, May 27.

Misses Lolita Ellis, Wilmington, soprano; Maud Cotton, Washington, pianist; Murtis Maynard, Salisbury, pianist, gave their junior recital Wednesday April 23, Odell Memorial Building, Greensboro College, and Misses Louise Beal, Gastonia, and Mabel Parker, Clinton, pianists, gave their senior recital Monday, April 28.

Rev. A. C. Gibbs is doing a fine work at Main Street, Thomasville. Here is the report for one day: "Easter Sunday was a great day, the great day of the feast, with us. Received a class of 52 members into the church. About 35 of them came in on profession of faith. This is about the biggest day's work we of Main Street have ever done."

Rev. E. J. Midgett says that when he began his canvass for new subscribers for the Advocate some of his members told him that he might possibly get half a dozen new subscribers on the Mattamuskeet circuit. He has sent in 56 new subscribers. Our hat is off to E. J. Midgett, who heeds not the language of doubt but in the face of indifference wins a great victory. Such men are the glory of our humanity and are responsible for the success of the church.

Rev. L. B. Abernethy writes: "At our Statesville district conference, Lenoir, March 12, a subscription was taken for the education of a young lady volunteer. Some of the subscription was paid in cash and no name given. The young lady will have to work the coming year, and I want to return what money paid. But some of it cannot be returned unless the parties paying will write me. Please call attention to this, so the right parties can receive the refund."

The Roman edict under which Christ was tried has been discovered in Tunisia. A dispatch from Paris says it has been discovered in Southern Tunisia. The document reads: "To all Colonial governors of the Roman Empire in Palestine and near and further Asia: Prophets and religious revolutionists have arisen among the people. These are not to be interfered with under Roman law except when their teachings are of such a nature as to cause disturbance among the people, but in such cases they are to be effectively suppressed. It is particularly desirable that prophets be not allowed to interfere with the collection of taxes or any other political affair." The edict is signed by Augustus Caesar.—Presbyterian Banner.

"The work is progressing fine. I am preaching to the largest crowds we have ever had. The people are attending fine. We have the best Epworth leagues in the Shelby district. Senior league has an average attendance of fifty at the devotional meetings, with young men leading in numbers, and with an average attendance at the junior league of forty-five. Our Sunday school is doing fine and growing each Sunday. We have received 17 into the church this year and have not held our meeting yet, but we will begin our revival the first Sunday in May, with Rev. R. L. Forbes doing the preaching. The finances are in fine shape. Well, to sum it all up, everything is going fine and we are expecting to finish the best year we have ever had." Such is the gratifying report of M. W. Heckard, the pastor of Trinity, Gastonia.

The annual meeting of the General Board of Lay Activities at Mt. Sequoyah, Arkansas, July 29-31. Judge W. Erkskine Williams, Fort Worth, Texas, is the president of our board.

Rev. J. A. Smith of Charlotte is with Rev. J. W. Kennedy, the pastor, in a most successful revival at Grace church, Greensboro. Up to last Monday night there had been 25 conversions, the church is crowded every night and the services will continue through next Sunday.

Mr. Dewey L. Maness will after May 1 be available for service as an evangelistic gospel singer. Brother Maness has for the last five years been studying, preparing himself for this work and has had quite a bit of experience during vacation in some big meetings in this state and in South Carolint. Those interested can reach him at Rowland, N. C.

Rev. C. K. Proctor last Sunday began a two week's meeting at Queen Street church, Kinston. Dr. G. T. Rowe will do the preaching throughout the entire meeting. Those Kinston people are to hear some fine preaching during these two weeks. Brother Proctor, the pastor, is doing a remarkably successful work in Kinston.

"Have just closed a very good meeting at Glen Alpine, in which the pastor was assisted by Rev. R. A. Taylor, conference evangelist, and Mr. D. D. Holt, singer. As a result of the meeting a number of people will be received into the church next Sunday. Those already members of the church were greatly revived under Mr. Taylor's forceful preaching of the gospel."—R. C. Goforth.

Rev. J. H. Barnhardt is in a meeting this week at West Market Street, Greensboro, with Rev. J. Frank Armstrong of Concord doing the preaching. The meeting began most auspiciously last Sunday with two sermons by the pastor and Brother Armstrong arrived Monday afternoon. The services, one at 10 o'clock in the morning and another at 8 o'clock in the evening, are will attended and the prospects are for a successful revival.

Dr. Ashley Chappell at Central church, Asheville, received 109 new members at one service Easter Sunday. On the same day 12 infants were baptized. Nine mission study circles met on Monday, which was the regular day of meeting. Easter Sunday morning Dr. Chappell's subject was "The Singing of Birds," at the evening hour the subject was "The Stars as Preacher." These facts we gather from the church bulletin.

"When Cross Roads Cross Again," a drama in three acts, was given Monday evening, April 21, in the chapel of Louisburg College. Rev. O. W. Dowd, the pastor at Louisburg, writes in emphatic praise of the drama. "It is given," says he, "for its educational and remunerative value and it succeeded in both. The drama is in the interest of the Superannuate Endowment Fund. The story is by Rupert Hughes and the dramatization by Prof. H. E. Spence of Trinity College."

Rev. H. H. Jordan, pastor First Methodist church, Hickory, writes: "Mrs. Vena Little Goode would like to assist pastors who need a pianist and some one who is experienced in working with children in their revivals. Mrs. Goode was with B. F. McLenden for about four years and is an exceptionally capable woman and can render a very valuable service to any one who may need her services. She has been playing for me in our meeting here and I can most heartily recommend her."

Brother D. B. Johnston, clerk of the superior court of Rutherford county and one of the most highly esteemed citizens of all that section of the country, died at his home in the afternoon of April 28. He had been in poor health for five or six years and critically ill for weeks. He was an active member of the Methodist church and a leader in all good works. His wife, one brother and one sister survive him. These and other loved ones have the deepest sympathy of a host of friends.

Hear the new secretary of the navy, Curtis D. Wilbur, with his initial deliverance: "I say without hesitation that I am for the mobilization of material and money in time of war. A system that draws a distinction between blood and money at a time of national danger is not a wise one." Let it be known that such will be done and war is at an end. Touch the fortunes of this country, draw upon private gold as well as private blood and the problem is solved. War is at an end. It would require a constitutional amendment to bring this to pass, and such a proposal would carry overwhelmingly.—Northwestern Advocate.

Miss Mamie Newell, a sister of Rev. W. A. Newell, and Mr. Charlie Hough were recently married at the parsonage of Bethel station in Cabarrus county, Rev. R. E. Hunt, pastor, officiating.

Rev. R. E. Hunt was the officiating minister at the marriage of Miss Edith Klutz and Mr. Horace Ingram at Bethel parsonage on April 25th. The bride is from Matthews and the bridegroom is a business man of New London.

Rev. R. E. Hunt, pastor of Bethel station in Cabarrus county, was a pleasant visitor in our office Wednesday. He was in this section attending the commencement of Pleasant Garden school, where he has two daughters attending school. We are always delighted to have this pastor in our office.

Rev. J. T. Stover preached last Sunday at Granite Falls for Rev. N. C. Williams, the pastor, who is just back from a hospital in Statesville. Brother Williams is better but not yet able to preach. We are glad to be able to report that this good, faithful pastor is able to get back home and trust he will soon be able to take up his work again.

National Music Week will be observed in Greensboro for the first time May 4-10. Those participating are Greensboro College, pupils of Charles Troxell, and the Greensboro public schools. These will be assisted by Dean H. A. Shirley, of Salem College. All recitals will be given in Odell Memorial Building, Greensboro College. This movement is described as an effort "to bring the joy and sunshine of music into the lives of all the people." Prof. F. M. Church, head of the music department of Greensboro College, is sponsoring the enterprise, and the indications are that it will be an important event in the musical history of the city and community.

In the report of the Methodist Students' Conference at Louisville as carried by the Western Christian Advocate, published at Cincinnati, is an item of particular interest to North Carolinians, since Dwight Ware, son of Rev. W. R. Ware, figures therein. Here is the item in question: "R. D. Ware, of Vanderbilt University, on Friday afternoon in a fiery speech moved that unification of the two Methodisms be supported. This was unanimously adopted by a rising vote, and 'Blest be the tie' was sung. T. T. Brumbaugh of Boston moved that other Methodist bodies like the Methodist Protestant Church be included, and this was passed." In another column is an interesting report of this conference by Rev. Walter Patton.

The untimely taking off of Joe H. Ruff, graduate manager of athletics and assistant professor of law at Trinity College, who died at Johns Hopkins hospital in Baltimore Saturday afternoon at 5 o'clock, has brought sorrow to a wide circle of admiring friends of this gifted young man. He was a native of Tupelo, Miss. He was 31 years old. He entered Trinity with the class of 1917 but left to enter military service. He served with the 371st infantry and was several times cited for bravery. He returned to college and graduated with the degree of A. B. and received his certificate in law in 1919. Since that time he had been with the college and was highly esteemed by a large circle of friends. He underwent an operation for appendictis about five weeks ago, and complications set in shortly afterwards which proved fatal. He was carried to Johns Hopkins a week ago in the hope of saving his life. He made a brave fight for life and was game to the last.

SPECIAL EFFORT FOR ADVOCATE EXTENDED

At the earnest request of many of the preachers, especially those in the vegetable section of the state, the management has consented to extend the special effort for the Advocate through the month of May. We hope that those of our friends who could not renew their subscription heretofore will do so during May and that every member of our church in North Carolina will be given an opportunity to subscribe if they are not already subscribers. We most earnestly urge that all our pastors make a special effort for the church paper during the next four weeks. Remember during that time a commission of ten per cent will be given on all money sent to the office. THOSE WHO TAKE THE PAPER SAY THAT IT IS THE BEST IN ITS HISTORY AND THAT AS A SPIRITUAL FORCE IN THE HOME THERE IS NOTHING BETTER. Let's get it in the homes of more of our people. All together. Let's go.

T. A. S.

BISHOP CANNON, JR., TO THE CONFERENCE ON POLITICS, ECONOMICS AND CITIZENSHIP AT BIRMINGHAM, ENGLAND

Mr. Chairman and Fellow Workers:

It would not be difficult to say "Fellow Countrymen," for as I stood in Westminster Abbey last Sunday afternoon, before the tablet of Dr. Walter Hines Page, one of the most distinguished and best beloved fellow graduates of our beloved Virginia Alma Mater, I realized that Britain and America are indeed one, in their love of liberty, and in their high aims and purposes for the uplift of the world.

I have thought it might be of interest to the conference in connection with its discussions on Housing, Relation to the Sexes, Leisure, and Crime, to hear what have been some of the results of the greatest experiment ever made by any great nation, to promote the general welfare of the whole people by the restriction of the personal indulgence of the individual. For that is exactly what the prohibition law of America is—no more, no less. It is a great honest effort by the great mass of American people to secure the greatest good for the greatest number. All law is the expression of the will of the governing power, and all law is the restriction of the activities of the individual for the common good. And so the prohibition law is simply the expression of the will of the governing power of the United States, namely, the majority of the people—not all the people—but of the overwhelming majority of the people, which majority has fully decided to restrict the right of the individual to manufacture or to sell intoxicating liqour. Intoxication is that state in which a man has lost control of his physical, intellectual and moral powers—in short of himself. The people of the United States have definitely decided to prohibit a traffic which destroys the self-control of its citizens.

When in 1885 the supreme court of the United States rendered its ever memorable decision that "the liquor traffic is the most prolific source of misery, poverty, insanity, vice and crime, and that "no citizen has any inherent right to sell intoxicating liquors," it was evident that the death knell of the liquor traffic had been sounded.

There have been three outstanding influential factors: 1. Compulsory education in all public schools concerning the effects of alcohol. 2. The Christian conscience—the great apostle's declaration of the Spirit of Christ: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves," became the rallying cry of the Christian citizenship of America, until when the climax of the conflict was reached there was hardly a Protestant pulpit in America which was not lined up against the liquor traffic, indeed which would have dared to favor it. 3. The good, hard, common sense of the common people of America became fully convinced that "the liquor traffic is a public nuisance"—the enemy of the economic, educational, social, religious home life of the people, and that good, common sense demanded that like every other public nuisance, it must be abated. Why? Because the new social conscience of America brushes aside without hesitation any claim of any individual to perform any action or to enjoy any privilege, which act or privilege, if exercised, will probably be a menace to the comfort, the safety, or even the life of other members of the community to which he may belong. A man's "private life" ceases the moment any act of his life affects the life of another or of the social order, of which whether he likes it or not he is a part. The new social consciousness absolutely refuses to recognize anything as "private" in conduct, which affects the welfare of others.

These are the three great influential factors which must be given tremendous weight in any proper consideration of the action of the American people in the passage of the prohibition law.

What have then been the results of the first four years of prohibition.

Insurance statistics show that there has been a great reduction in the death rate, so that there have been 873,000 fewer deaths than were indicated as probable by the records of previous years; these same life insurance companies also state that in the single month of April they wrote 1,137,000 new life insurance policies at a face value of $727,000,000, which was $270,000,000 more than in any equal previous period; the charity organizations of the country report that they spent $74,000,000 less for poverty and destitution caused by drink. There were 250,000 fewer industrial accidents; 2,000 more new homes have been built on an average monthly since prohibtion went into effect; the consumption of meat last year was 167 pounds per capita, an increase of 17 pounds per capita; four million new automobiles were built and sold in 1923 at a cost of seven billion dollars. The savings deposits in the country increased from six billion to fourteen billion dollars, and the chief labor statistician declares that liqour has saved one billion dollars annually as the result of prohibtion; the United States department of commerce gives an increase in the national yearly income of the country of from 34 billion dollars to 50 billion dollars; church membership has shown an unprecedented increase, 900,000 in 1921; 950,000 in 1922, and congregations are much larger, the attendance of men being nearly double in many sections.

Mr. Roger Babson, one of the leading statisticians, says "The great improvement in business which has followed the war is very largely the result of prohibition, and thereby the salvage of our former waste of two billion or more of dollars each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous number of new automobiles purchased, the larger volume of the department store sales, accompanied at the same time by continued swelling of savings bank deposits, except as the result of prohibition for the tendency of business as a whole would normally have been downward.

Mr. Warren Stone, Grand Chief of the Brotherhood of Locomotive Engineers, in an address in the Waldorf Astoria Hotel on February 1st last, said: "There are 90,000 locomotive engineers in the United States. In the recent international convention with 902 delegates the vote was unaimous in favor of nation wide prohibtion. There are some people laboring under the delusion they are going to have the prohibtion law modified or abolished. Someone should wake them from their Rip Van Winkle sleep. I wish they could go with me for thirty days as I travel over this broad land of ours and see the effects of prohibition on the working man's life, see the homes being erected everywhere; note the accounts being opened in the savings banks; see the children taken out of the sweat shops, well fed, with shoes and warm clothing to wear, going to school and getting an education; see prosperity, happiness and sunshine now existing, where formerly there were only squalor and misery—all of this as a result of prohibition. Why they had just as well talk about stopping the waves from beating on the shore, or the sunlight descending from heaven, as to stop the onward march of the prohibition movement. We are not going back to the old condition of things with the misery, want, poverty and crime. Never again! Prohibition has come to stay.

What has been the effect of these things upon crime itself? The arrests for drunkenness have decreased two million in four years, an average of 500,000 a year; the commitments to penal institutions have decreased from 22 per cent to 64 per cent depending upon the area—with a total of over 20 thousand persons less sent to the prisons and the penitentiaries. In New York City, where some people say "Satan's seat is" and yet where the saints are also found, the death rate has decreased 23 per cent, assaults have decreased 55 per cent, the average yearly convictions for drunkenness before prohibition 14,290, since prohibition the average has been 6911, showing a decrease of 7,379 yearly for the four years, or over 50 per cent. In San Francisco, where exists also a very difficult situation, the decrease for arrests for drunkenness have been about 60 per cent. It is claimed that the prohibition law is perfect, but it is far better than anything America ever had before. In conclusion, in the name of the American people, I desire to thank the British government, representing the British people, for the ratification of the anti-smuggling treaty. Although the British people have not yet themselves adopted the prohibition policy, this treaty is an evidence of British "fair play" which agrees that as the American people have approved the prohibition policy, they should be permitted to carry out their will without the interference from the people of other nations. This is a specific example of the best method of maintaining international friendship.

THROUGH PALESTINE BY AUTOMOBILE

By Herman H. Kreider, formerly Director of Near East Relief at Aleppo, Syria.

I.

It was on the thirtieth of August that I left the city of Beirut, Syria, for a trip by automobile through Palestine. I had expected to leave early in the morning, and, therefore, awakened with the dawn, but my packing was not yet completed when the auto horn sounded from the street below, and almost before I realized it we were off, racing through the great pine grove south of the Syrian capital—a city well known to Americans because it is the seat of the American College.

For this journey I had made reservations with the Nairn Transport Company, a group of young Englishmen who are operating a fleet of American seven-passenger sixes between points of interest in Syria. This efficient service applied at the north end of the Palestine Railway makes it quite possible to spend today in Syria and tomorrow in Egypt.

Out of the haze in the low-lying valleys small clouds glided up the gentle slopes of Lebanon as if trying to push back some of the brightest rays of the morning sun. On the Mediterranean, which stretched to the horizon on our right, we could see a few fishing vessels resting lazily on the calm, clear blue. Southward in the direction of Sidon and Tyre the shore line swung in and out, sometimes forming deep coves almost at our feet, sometimes giving space for a newly plowed field between the pebble-strewn beach and the road on which we were driving. Before us extended the great orange groves of Sidon, and the old Crusaders' castle on the seward arm of the city.

Several miles north of King Hiram's famous city the long surf-swept Syrian beach gave way to a steep rock wall which can be seen from many leagues out on the sea. Up this rugged precipice trailed a road so narrow that before starting up the ladder our driver stopped the car and sounded his horn several times to be sure that he would not be forced back by any car that might be approaching around one of the many sharp curves. No answering signal came, so we climbed cautiously up the "ladders" while each of us wished we could have our two hands on the emergency brakes.

On the very peak of the "Ladders of Tyre" we stopped to have our passports examined for entry into Palestine. We proceeded, and soon discovered that our road had come to an end, and that we must drive over the sandy beach, frequently right at the water's edge. We stopped for lunch at Haifa, the modern seaport town built on the north side of Carmel where the mountain slopes down to the sea. After our meal we drove the remaining twenty-five miles to Nazareth. Here we met our friend, Mr. Blatchford, a volunteer worker for Near East Relief and director of the orphanage in Palestine. He very kindly invited us to make use of his car for the trip to the Sea of Galilee.

We left Nazareth, by the road which leads past Mary's well, about three o'clock in the afternoon. Practically the whole district is a hilly country, furrowed by deep gullies and stoney ditches. The carriage road follows a zigzag course while the footpaths and donkey trails follow the above-mentioned waterways, making travel by these means much more difficult and dangerous. Without a doubt many of the deep-worn footpaths which we saw were the very ones which the Savior trod when passing from his home to the cities on the shores of the lake. As we passed the busy well in Cana we wondered whether He did not often meet there those who had been impressed by His first recorded miracle. A little farther along, the Horne of Hattin rose to our left, and we paused to note how favorable was the location for the seating of thousands who had been drawn to Him.

The road now began to descend very rapidly toward the lake which is over six hundred feet below sea-level. Just outside the miserable black and gray town of Tiberias, at the foot of the road from Nazareth, there were only a few trees where was once a district of most luxuriant vegetation. The shadows of the hills had crept over the town and were reaching out over the lake when one of the few remaining boats came near where we were on the shore. Like some fishermen of old, these men must have cast their nets on both sides of the craft without success that day, for they seemed very ready to abandon their fishing in order to earn several coins by taking us out for a sail on the lake. We went, but did not stay long for a slight breeze

soon began to make a very choppy surface where there had been only tiny ripples a quarter of an hour earlier, and we had learned from the experience of others that these evening squalls on Galilee have proved too severe for many a fisherman's skill. The sunlight was now touching only the very crests of the hills of Bashan; we saw Hattin again in the twilight, and night was upon us by the time we reached Cana. A little later, from the balcony of our hotel in Nazareth we looked back in the direction of our trip of the afternoon. And while we watched the moon rose full and clear, as if from a hiding place behind the bleak hills which are beyond Jordan.

The next morning we visited Mary's well, watching the deep interest of the women who came to fill their waterpots and to chat with their neighbors. Peddlers also came to refresh throats grown weary with calling out their wares. Leaving the well we went out to the hills southeast of the village, and looking gackward through a foreground of stately cypresses, we studied the little town with its glistening houses of white stone, interspersed with churches and schools in slightly darker tones. We climbed on up to the top of the ridge on the south slope of which the whole town is set, and walked to a cool spot, not under a spreading tree, but in the shadow of a garden wall. Involuntarily our eyes turned toward the northwest, where in the distance we could just discern a faint white mark, the surf line of the Mediterranean where it washes the sands between Acre and Mount Carmel. Then, sweeping the horizon from the sea along the north and east to the southwest, we could see successively the hill country and villages of Galilee, the depression of the Jordan valley, Mount Tabor, Little Hermon, and the Plain of Esdraelon, with Nazareth lying at our feet.

We continued along this ridge until we reached the Near East Relief orphanage which is being so successfully operated at this historic place. We visited with the boys while they worked and later while at play; then we wound our way down over a series of steep alleys and stoney paths to the hotel to rest from the long, hot walk. But we did not pause long, for we had determined to see the Church of the Annunciation which is in the central part of the town. There we found a kindly, middle-aged priest who took a great delight in showing us the many little things of historic interest which he and his companions of the cloister had collected, then took us to the recessed rock which are believed to have formed part of the house occupied by the holy family.

Again we found the noontide glare of the Galilean sun too fatiguing, even for pilgrimages to places of hallowed memory, so we returned, creeping along the dusty streets toward the hotel, trying to make the way a little easier by clinging closely to the shaded side of the high stone-and-mud walls. Once inside the old German inn it was only necessary to throw open the shutters, to let the cool breezes bear away all traces of the chafing heat of noonday. As we watched the shopkeeprs drawing their shutters for a period of rest, we wondered whether nineteen hundred years ago the young carpenters of Nazareth were required to work "in the heat of the day."

A MAN WHO LIVED HIS FAITH

John J. Eagan, Pioneer in the Christian Way of Life

By R. B. Eleazer.

In the death of John J. Eagan, of Atlanta, which took place on March 13th, the nation lost one of its finest spirits and most prophetic pioneers in the realm of applied Christianity. Pre-eminently a Christian, he believed that the ethics of Jesus were meant to be taken seriously and worked out in all the relations of life. By inheritance the possessor of a large fortune and later acquiring and developing a great manufacturing concern, he set himself earnestly to the task of Christianizing his possessions. He gave generously, of course—to the church, to missions, to reform, to philanthropy of all sorts. In a successful effort to abolish Atlanta's "red light district," he spent probably fifty thousand dollars in gathering the facts and giving them to the public. Then when the district was cleared up, he provided for its unfortunate denizens homes for their restoration to respectable life. He financed at heavy expense an attempt to save the city from what he thought an unjust raise in the price of certain public utilities. He gave largely to the effort to conserve and develop for the people the unused water power of Georgia. No worthy cause appealed to him in vain. He valued money only as a means of rendering service.

The Stewardship of Acquisition.

But his conception of stewardship was unique. The unselfish use of money did not exhaust it, as it does with most of us. He conceived that Christian ideals should be applied equally to the acquisition of wealth—to the conditions under which employes are asked to work, the wages they receive, the profits exacted from the public, the mangement of the business. It was at this point that he struck out on a course widely at variance with prevailing standards and became the prophet of a new order. When other concerns closed down or cut wages after the war, he refused to do either, saying that the welfare of his emplayes was at stake and was his chief concern. He counted the making of men more important than the making of money. Recreational opportunities, church and school facilities, medical care, sick benefits, pensions and the like were provided for his workers as a matter of course.

A Unique Industrial Program.

If he had gone no further, Mr. Eagan would have stood out as a unique figure. But all this was only a beginning in his program of justice. He conceived also that the workers who gave their lives to the plant were as truly investors as those who put in their money and were as much entitled to a share of in the control and profits of the concern. Se he introduced profit sharing on a large scale and gave the employes elective representation on the board of directors. He worked out a plan by which the stockholders should receive not exceeding six or eight per cent on their investment and all the rest of the profits should go to the employes. In one year about four hundred thousand dollars which would ordinarily have gone to stockholders, nearly all of it to himself, was thus distributed to the workers, in addition to their wages.

But this Christian business man went further yet. He recognized also that there was another party at interest in the business—the people who consume and pay for the product. So he asked to have two outsiders elected to the board of directors to represent the public, one of them to be nominated by the Federal Council of Churches and the other by a group of heavy purchasers of his product.

Factory Willed to Employes.

His will provides that his interest in the plant, comprising practically all the common stock and amounting to a very large sum, shall be held in trust by the management for the benefit of the public and the employes, the product to be sold at a fair and moderate price and all the profits to go to the men employed. His purpose in this arrangement, as expressed in the will, was "to insure service both to the purchasing public and to labor, on the basis of the Golden Rule."

John J. Eagan believed that it was not only desirable but possible to reorganize industry on a thoroughly Christian basis, instead of that of cold self-interest. His spirit will be content if his efforts in this field, notable for their success, shall stimulate others to a like endeavor.

An Apostle of Racial Good Will.

Mr. Eagan was tremendously interested also in the effort to Christianize race relations. As early as 1913 he secured for the Negroes of Atlanta participation in a Y. M. C. A. building campaign. In 1919 he helped organize the Commission on Interracial Co-operation and was its chairman until his death. When the Federal Council of Churches set up a similar commission, he was called upon to head that as well. He was also the moving spirit in the local inter-racial committee of Atlanta. To these organizations he devoted a great deal of time, and none of his many interests was nearer his heart.

He believed confidently that race relations present no problem that cannot be solved by Christian principles, mutual understanding, sympathy, cooperation. He had no ultimate theory of race relations, but believed that by simply doing "the next thing" in a thoroughly Christian spirit all the difficulties can be cleared away and relations of mutual good will and helpfulness established. This confidence was abundantly justified in the work of the several inter-racial groups of which he was the head. Bishop R. E. Jones, a leader of the colored people, paid him this remarkable tribute: "I have often despaired of any real solution of the race problem in America. I shall never do so again after knowing and working with John J. Eagan. I never knew there were in the whole world any white men so fair, so just, so devoted to true democracy as I found him to be."

While very active in his own local church, Mr. Eagan was deeply interested also in every movement for co-operation among the churches. He was active in the Y. M. C. A., in the Men and Religion Movement, and the Federal Council of Churches. He was the moving spirit in the Atlanta Christian Council, an association of Christian forces which wields a tremendous influence for righteousenss in that city. He accepted fully both the individual and the social implications of Christianity and harmonized them completely in a life in which there were not neutral zones, no distinctions of sacred and secular. His ideals and his examples will be a challenge and an inspiration to all who are seeking the Christian way of life.

IMPRESSIONS OF THE NATIONAL CONFERENCE OF METHODIST STUDENTS

Five hundred and two Methodist students from California to Boston gathered at Louisville, Ky., April 18-20, to discuss Methodism, and the Application of Christianity to the problems of industry, race and war.

The outstanding impression made upon the writer by this conference was the sincere desire of these youths to place Christ in the centre of all modern life. Here was a group of college students that were seriously attacking problems that have mastered untold generations before them. The defeat of all previous generations wrought no barriers for them. There prevailed a great faith in the Christian principles of brotherhood, justice, goodness, love and service. The problem is to make them function in all walks of life. The way to do it is to put them into practice. Apply them in the church, in industry, in race relations, and in international disputes. The suggestion was made that the Methodist publishing houses be conducted on the basis of service rather than of profit.

The youths decreed that in the matter of race and class distinctions the spirit of good will and brotherhood should constantly prevail. One of the most animated discussions was on the Klu Klux Klan. It was very evident that the organization had some loyal supporters in the group although they were in the minority. The vote indicated that two-thirds of the voting delegates condemned the klan, while about one-third approved of it. In the discussion of the klan from the floor Miss Susie Roberson of N. C. College for Women made one of the most effective speeches of the conference. Little sympathy was manifested with the idea of white supremacy.

In the discussion of war there rang out a clear and unmistakable demand that all international disputes must be settled by ideas rather than by force, and that war must be done away with. The one ever recurring question was how can Christ and war be reconciled.

In this session it became very evident that in youth lies the hope of the world. They are free from prejudices, old sores, hatreds and misunderstandings. They are ready to undertake a great task and seal it with their life blood in ministry and service if necessary. Here was a rebirth of loyalty to ideals that heartened the bluest pessimist. Nor was this spirit directed by a blind guide, for there was constantly manifested the ability to discuss big problems and the capacity to blaze new and safe trails.

This conference revealed an intelligent effort to direct the strength, enthusiasm, and ideals of youth to saving the world, rather than preparing and marshalling its force to destroy governments and slay mankind.

At the conference there was a group of ministers and connectional officers of the two branches of Methodism observing the youth in action. At a special meeting these visitors adopted a resolution approving the conference and the actions taken by the students with this concluding paragraph:

"We look forward to the new day which will surely come in Methodism. It will take time, but it will come at the latest when you are the leaders in our denomination. We believe that you are making a great contribution to the church and the kingdom."

W. P.

Chapel Hill, N. C.

HOSPITAL BOARD REVIEWS YEAR'S WORK

By Charles C. Jarrell, General Secretary.

In less than two years time the General Hospital Board of the Methodist Episcopal Church, South, has come to be a board with "big business" on its hands.

Properties worth $700,000 were offered to the board at its annual session April 16 in Atlanta, Ga. This is additional to the $250,000 property acquired at Montgomery, Ala., by this board last May. Members of the board asserted that this was the largest amount of property acquired by the Methodist Episcopal Church, South, in such a short time and at such small outlay by the church known to them.

Fairmont, West Virginia, sent Mr. C. H. Bischoff, secretary of the Fairmont Chamber of Commerce, and Mr. Smith Hood, who appeared before this board. These gentlemen presented the offer of $250,000 from that city to secure a Methodist hospital. Huntington, West Virginia, sent word that they had a similar or larger offer brewing and on this account the selection of the West Virginia site was referred for final action to the executive committee. This committee will hold the matter open for several weeks longer.

Large properties at Clifton, Arizona, were offered to the board as a site for its proposed tubercular sanitarium. The general secretary, Dr. Jarrell, will leave this week to inspect this property.

The Good Samaritan Hospital of Lexington, Kentucky, was offered to the church. This splendid property, beautifully situated "in the heart of the Blue Grass" is worth at least a quarter of a million dollars. This offer was referred to the executive committee, with power to act, and the general secretary was instructed to secure promise of the widest possible Methodist "backing" for the institution in Kentucky pending final action.

The meeting was held in the offices of Dr. C. C. Jarrell, general secretary of the Hospital Board, with Bishop Warren A. Candler, senior bishop of the Methodist Episcopal Church, South, president of the board, presiding.

Dr. Jarrell's annual report, showing great progress in the hospitalization of the Southern Methodist Church, was read and was one of the decided features of the meeting. It was brought out most forcefully that the hospital board has accomplished much in its brief existence and that Southern Methodism is aroused over the importance of the project. The following statistics were quoted in Dr. Jarrell's report:

During the year just closed 10,830 patients were treated; the total income of the hospitals amounted to $647,795; the total hospital properties of the church are valued at $4,249,822; the total hospital endowment is $1,025,321; the total hospital values are $5,275,154; the average cost of a patient for one day is $5.03.

Dr. Jarrell gave the board the results of the last enrollment of the Golden Cross. The figures showed that North Georgia led the church with $16,568; the Alabama conference came next with $6,846, North Alabama third with $2,600, and South Georgia fourth with $1,464. The North Texas conference has not made its report to this office, but the Golden Cross enrollment was widely observed in that conference.

Dr. Frank W. Brandon, superintendent of the hospital at Montgomery, Ala., was present and made a report showing marked progress in the hospital venture there.

Dr. Jarrell asserted that this board would likely report to the next general conference not less than twelve hospitals in operation. He stated that communities were so ready to co-operate in the hospital program that if he had $10,000,000 he could in a few years build $20,000,000 worth of hospitals.

The General Hospital Board was authorized at the General Conference, May 1922. The board organized on July 19, 1922, with Bishop Candler as chairman and Atlanta as headquarters. The general secretary, Dr. C. C. Jarrell, began his duties April 1, 1923.

Those present at the meeting just held, in addition to Bishop Candler and Dr. Jarrell, were Dr. T. A. Smoot of Danville, Va., vice president of the board; Walker White, retiring treasurer; A. F. Smith of Nashville; M. M. McCall of Opelika; and J. B. Ivey of Charlotte, N. C.

Bishop Candler expressed his opinion that hospital service is one of the major philanthropies of present day service. He believes that there is an immense hospital future before the Methodist church and declares that he will labor incessantly to promote this program of the Christian religion.

THE BOOK EDITOR AS A POET

Last Saturday afternoon Dr. G. T. Rowe, while waiting in Greensboro between trains, visited the Advocate offices, where he toiled in other days. It being Saturday afternoon the Book Editor found no one in, but he sat down at the editorial desk and launched into writing poetry.

Monday morning the editor of the Advocate found the following poem on his desk with the signature of the editor of the Methodist Quarterly Review attached:

"Being sick and having nothing to do,
The Advocate, I read it through.
It is all right—best ever;
I'll quit reading it—no never."

That is what we call good spring poetry.

THOSE SUNDAY DINNERS

Some folks who are too sick Sunday morning to attend church are well enough to visit a neighbor or relatives and eat a big dinner without any physical ill and seemingly without disturbing the conscience. Will some doctor explain?—North Carolina Christian Advocate.

Yes, brother, we have your answer handy—as follows:

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing the **words of the Lord.** And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the **word of the Lord,** and shall not find it." Amos 8:11-12; Rev. 14:8-9. J. W. Heatherly.

"Your editorial in issue of 24th inst. requesting a prescription for sick patients in the church: On close observation of symptoms as detailed, I would say the patients are too closely associated with the devil. You did not so state, but it is self-evident that the Light of Christ is shining very dimly in their hearts. I would prescribe a pure mind, a clean heart, and a clear vision, that they may see and resist the devil that he may flee from them. This prescription can only be filled at the throne of grace in humility, through fasting and earnest prayer to God." Dr. S. T. Nicholson.

THE REVIVAL AT MT. AIRY

The revival meeting held in Central church, Mt. Airy, by Miss Daisy Davies has been the most satisfactory, everything considered, it has ever been my privilege to attend. She is most wonderful in every way. The meeting was largely attended. The largest congregation ever assembled in Central church heard her Sunday night. Her gospel messages came nearer gripping everybody present than any I have ever heard.

There have been about forty professions of faith and many reconsecrations and pledges for service.

The meeting has been truly a revival among the church membership. She is the right sort of evangelist. She knows Christ and His gospel. She knows what to do and when to do it as well as what to say. She is not advertising for places to hold meetings; but any pastor or church will be fortunate to secure her services.

We will receive members on profession of faith next Sunday morning—have twenty-two applications already. H. K. Boyer.

PROGRAM OF WAXHAW CORNER STONE LAYINF OF METHODIST CHURCH, MAY 5, 3 P. M.

1. Praise God from whom all blessings flow.
2. Hymn No. 658 in the church hymn book.
3. Ritual prayer by Dr. J. B. Craven, P. E.
4. A lesson read by E. N. Crowder, pastor.
5. Announcements of deposits by Col. J. M. Niven. Deposits placed by B. F. Price.
6. Laying the stone or directing it, by the presiding elder, Dr. Craven.
7. Sermon by the presiding elder.
8. Special song.
9. Benediction.

This service is to take place in front of the new Methodist church which is being erected by J. G. Gordon at the above stated time.

The public is cordially invited to be present.

E. N. Crowder, P. C.

ASHEVILLE DISTRICT, TAKE NOTICE

Our district conference at Swannanoa will open at 10 o'clock sharp on Thursday morning, May 29, and will continue through Friday, 30th.

Let every pastor be on time for the opening session, with a full delegation from his charge, to stick through to the finish. There'll be something doing every minute of the time.

All local preachers will be expected to be present with a written report as to "the extent and result of their labors" for the year. Every unordained man who expects to have his license renewed must make "application" for the same. (See Discipline, Par. 96, 199, 702.)

The recording steward of each pastoral charge is expected to present his quarterly conference record book to the district conference, filled out to date and ready for examination.

We extend a hearty welcome to all representatives of church interests that ought to be brought before the district conference. We will be busy, but it will be a part of our business to give due and courteous attention to your message.

The following committees of examination are appointed:

For license to preach: Ashley Chappell, Carlock Hawk and G. C. Brinkman.

For orders and for admission: L. W. Colson, T. C. Jordan and R. P. Fikes. H. C. Sprinkle, P. E.

AT GRACE CHURCH, WILMINGTON

A revival meeting at Grace church, Wilmington, began on April 6 and closed on Easter Sunday. The attendance throughout the two weeks was splendid, and on both Sundays the church and Sunday school annex were packed to capacity.

The singing under the direction of Mr. C. P. Curry, attracted considerable attention. A chorus, supported by the pipe organ, piano and orchestra, featured the meeting throughout. Mr. Curry did some solo work but emphasized congregational singing, and was very successful in his leadership.

Rev. A. D. Wilcox, pastor, did the preaching.

The net result of the meeting to date is an addition of 36 members, 31 on profession and five by transfer. Since the annual conference there have been received into the church 38 by profession and 36 by certificate, a total of 74.

Grace church has a long and honorable history, and judging from present prospects she will most surely "carry on." Secretary.

EASTER PAGEANT IS MOST IMRESSIVE

"The Dawning," a beautiful Easter pageant, sponsored by the Senior Epworth League of City Road Methodist church, delighted an audience that filled to overflowing the church and Sunday school auditoriums Sunday night. Standing room was at a premium, and many were turned away before the time for the pageant to begin.

Among the leading characters and those who acted these parts were: Longinue, the centurion who commanded the soldiers that crucified Christ, who later became a bishop and martyr, Rev. Daniel Lane, pastor of City Road church; Mary Magdalene, out of whom Christ cast seven devils, last at the cross, first to discern her risen Redeemer, Mrs. Geo. W. Bell, leading soloist; Mrs. Casper Lamb, as Rhoda; Casper Lamb, as John the disicple whom Jesus loved; Roy Chesson, as Peter. There were about a half hundred characters in all. Not the least enjoyable were the children's choruses in the second scene. Mrs. R. E. Lewis did well her part as organist.

The large audience was so held at attention for a full hour and a half by these characters, dressed in typical oriental costumes of the first century, that the 20 centuries of time intervening rolled back. The audience entered into the thoughts, feelings and experiences of these followers of the Man of Gallilee. They lived over again these scenes of the Gospel story in word and deed as it was unfolded in panoramic reproduction, and went away at its glorious close soberly, serious, conscious that all the centuries circle round the cross in its epochal, momentous history; that the mission of His church to the world is paramount, and that the power of the cross alone can preserve or redeem the world from vanity and corruption.—The Advance.

GREAT WORK AT CALVARY, DURHAM

The friends of Calvary church will possibly be interested to know the following facts:

We pleaded with the mission board to discontinue their appropriation to our church and they agreed to do so this year. The three hundred and fifty dollars decrease in this particular was more than cared for by a seven hundred and fifty dollar increase voted by the stewards. The "salary book" for this year will show that the Calvary people now pay their preacher twenty-four hundred dollars.

We have received seventy-one into the church since conference. Included in this number are some of the most substantial people among us.

During last week we put on a campaign and raised seven thousand dollars cash, which pays off all indebtedness.

We average over one hundred attendance at our mid-week prayer meeting.

We have had a fifty per cent increase in family altars this year.

D. E. Earnhardt.

HARMONY, CONCORD

Inasmuch as I have not written anything concerning Harmony to the Advocate, I shall take this occasion to let anyone who may be interested know how we are getting along. We have been here only since last November, but that has been long enough for us to find that we have some mighty fine people. According to size and means I have never seen a more liberal and loyal congregation. We have been laboring under a handicap in that for the past seven months the mills here have been running on short time. But these people are not easily discouraged and our Sunday school is in fine shape and the congregations are growing steadily. New life is being brought into the church and the prospects are good for a good year.

We closed a revival meeting here on Wednesday night, April 16. We had large congregations, fine singing and about thirty-five or forty conversions and reclamations. Prof. Geo. R. Hawkes of Rutherford College, led the singing and he did it in a most excellent way. He is a fine singer and a consecrated Christian. At the close of the meeting Brother Hawkes was remembered in a most liberal way and on the following Sunday the pastor, who did the preaching, was presented with a free will offering. In addition to this evidence of friendship the congregation gave us a genuine old fashioned pounding on the following Friday night. This was the second since our coming here.

A. C. Tippett, P. C.

EXCELLENT REVIVAL AT CHESTNUT STREET, ASHEVILLE

The Chestnut Street Methodist church of Asheville has just closed a two weeks' revival service, conducted by the pastor, Rev. G. Ray Jordan, who was ably assisted by Rev. Robert Tyler of Atlanta.

The success of a revival series is measured by various standards. There are those who judge its success in terms of additions of new members to the church; others by the number of unsaved persons who answer the altar call and still others who catch the real spirit of a successful revival and feel and see a growth in everyone from the preacher to the janitor. Just such a revival do we feel we have had at Chestnut. Certainly there were new members added to the church and unsaved souls who were saved, for which we rejoiced, but the services left upon the membership at large a truly revived spirit, a thrill in being in the onward march of God's army of Christians, and an increased growth in stewardship.

The preaching was done by Rev. Mr. Jordan to unusually large congregations. He gave some of the strongest sermons ever preached from Chestnut Street pulpit and they were well received.

The preliminary and after services were under the direction of Mr. Bob Tyler of Atlanta. He also held the 8 a. m. services each morning which were well attended by business men and women, housewives and school children. These services were an inspiration to all who attended. Mr. Tyler in his simple and inspiring way gave to those early morning worshippers lasting and inspiring help. His simple faith of the everyday Christian and genial personality endeared him very much to the Chestnut Street people.

Mr. Alva H. Lowe assisted with the music, securing the best talent in the city for special solos and duets.

The departmental prayer services were held by the Sunday school children during the meeting and both proved successful.

All in all, we were thankful for the efficient leaders of our special services, for the way the membership fell in line and supported them and above all for the abundant spirit of God which was felt in every meeting.

Quite a few new members have been added to the church since the beginning of Mr. Jordan's pastorate. His sermons are attracting attention from all over the city and he is preaching to unusually large congregations at his regular services.

The Sunday school is thriving under direction of Mr. Sam Burton and his able staff of officers and teachers. The training class for Sunday school teachers has proven quite successful this year. The Epworth League of Chestnut Street is keeping apace with the large churches in the community and has done splendid work this year, as have the various other organizations of the church.

Carrie Lee Weaver.

MILLBROOK CIRCUIT

We were transferred to this charge the first of April. We left some of the dearest friends we have in the world on the East Roxboro and Longhurst charge, but we have found some of the finest people we ever met on this charge. The people have received us kindly here. I have preached only three Sundays on the charge, and have therefore not yet preached at all the churches on the work. I have preached at five of the churches and expect to preach at the other one next Sunday. Our services have been most encouraging. We are living among a splendid people at Millbrook. The people living in and around the little village, regardless of denomination, have given us a hearty welcome. They have not only expressed themselves in words but also in a material way. Last Tuesday night a large number of our Millbrook members and neighbors gathered at the home of one of our members and came marching over to the parsonage. When the front door opened they proceeded to march through the hall and directly to the kitchen, where they placed on a table a large assortment of groceries. We bowed our heads and promised our Lord to try to show our appreciation in terms of unselfish service. Last Sunday morning we went to Pleasant Grove to preach for the first time to that people. While we were in the church between the Sunday school and preaching service Bro. G. M. Jackson came in and secured the keys to unlock the lid on the back of the coupe. When preaching was over and we started home with Bro. S. J. Lane for dinner, we found the car so loaded with groceries that we had to rearrange them before we could find room to ride. Just think of it! We've got six bags of flour that have never been opened! If this is more flour than the law allows a Methodist preacher to have at one time, we plead innocent of any evil intention, and promise to do our utmost to reduce the amount immediately. Other articles received on these occasions included sugar, coffee, lard, meal, eggs, hams, jellies, preserves, fruits, large assortment of canned goods, cereals, and several smaller articles? If Bro. H. A. Humble has ever written that speech which he said he was going to prepare for such occasions we would be much obliged if he would send us a copy. Perhaps it might help us in finding words to express to these good people our sincere thanks for their kindness.

S. J. Starnes.

WEAVER COLLEGE

On the 28th of March I went to Weaverville to visit my daughter, Elizabeth, who is attending Weaver College there. I intended spending the night and coming back home on Saturday, but the folks, including Prof. Trowbridge and Brother Reavis, insisted on my staying over Sunday and preaching for them, which I gladly consented to do, and I had a real good time every minute of my stay. If there is anything that I would rather do than preach, it is to preach twice.

The Weaver College student body and faculty seem just like a big family and everyone seems so thoughtful of everybody's comfort and success that you long for such a spirit to prevail everywhere. I found that the longer I stayed the longer I wanted to stay.

The Trowbridges are centainly getting things done. Prof. Trowbridge is always on the job teaching, dictating letters, seeing to house repair, remodeling, fixing up athletic fields, and getting out among the boys and girls and being "one of 'em." When you watch him a while you just wonder how he can keep going at such a pace and not break down, then you find yourself praying to the heavenly Father to keep him strong and fit for a long, long time.

Perhaps the wisest thing that Prof. Trowbridge has done is the gathering together of a very strong, consecrated faculty.

The music department is improving and growing rapidly, under the wise leadership of Prof. Manchester, and they are planning really big things for that department in the near future. Prof. Manchester is the right man in the right place and I expect that the Weaverville climate has much to do with keeping him there. It was he who put Converse College on the musical map. He was once associate editor of The Etude and one time was in charge of some of the publishing interests of the Ditson Company. He is planning to give Weaver College some really strong musical attractions and I would not be surprised if such celebrities as Schuman-Heink some day sing at a Weaver music festival.

There is one thing Weaver College needs and that is money. Money for new buildings, money for remodeling old ones, money for about 20 pianos, money for athletic fields, money for all kinds of equipment.

I am no prophet, but it seems to me that there is a real opportunity to make an "honest to goodness" college of Weaver, but it ought to be done very soon. It is a place where one can send his son or daughter and feel perfectly easy about their safety. It should therefore have the hearty support of us all.

Weaverville is a beautiful place and I enjoyed my visit immensely.

Reavis is getting along fine in the beautiful new church and parsonage. Dear Uncle Jack Burrus lives there, being sent there on account of the sesious illness of his son. We all pray for him a speedy recovery.

I had the privilege of a visit to Prof. Yost, the man whose life has touched and blessed the life of more young men than that of any in Western North Carolina, perhaps. Some folks up there had the audacity to say I looked like Fox, so now I suppose he will be puffed up about it.

God bless Weaver College and Weaverville.

A. R. Bell.

RUTHERFORD COLLEGE COMMENCEMENT, MAY 10-14

Saturday, May 10.

8:00 p. m.—Music Recital.

Sunday, May 11.

8:00 p. m.—Y. M. C. A. Sermon by Rev. B. C. Reavis, Weaverville, N. C.

Monday, May 12.

8:00 p. m.—Exercises by the Literary Societies.

Tuesday, May 13.

9:30 a. m.—Alumni Address by Rev. W. A. Rollins, Salisbury, N. C.

11:30 a. m.—Commencement Sermon by H. G. Hardin, Charlotte, N. C.

8:00 p. m.—Commencement Debate.

Wednesday, May 14.

10:00 a. m.—Graduating Exercises.

11:00 a. m.—Literary Address by Rev. Ashley Chappell, Asheville, N. C.

8:00 p. m.—Drama by the Dramatic Club.

Marshals.

William A. Kerr, chief.

Newtonians — Ralps Baxter Shumaker, James Chalmus Groce, Claud Lee Moore, Cecil C. Rankin, Robert Milton Varner, Cornelius Fletcher Womble.

Platonics—Robert Bivens Duncan, Millard Charles Dunn, Jesse Bennett Hipps, Toon Blair Johnson, Vernon A. McNeely, Bace E. Tate.

HAPPY EASTER AT MT. HOLLY

We had the best Easter ever. Adopting the evangelistic campaign in the Sunday school as suggested by our general Sunday school board, we made an appeal for two months to our parents and teachers to give special attention to the conversion of our children. They did so. The young people responded. During Passion Week we held services for young people who were thinking of joining the church. When Easter came we were ready. First we baptized five little ones, and then we received a class of fifteen young people into the church as members. With six to be received by letter, we had an addition of 21. This made our Easter services close in a happy way. I have seen whole revival meetings that did not turn out so well. At night our young people gave us an Easter service of special music and recitations that was simply great. For all this fine work we are much indebted to Miss Ida Rankin, Mrs. J. W. Holland and Mrs. Annie Patterson. Thanks to all our singers and music makers on horns and stringed instruments.

In planning this Easter evangelistic campaign Dr. J. W. Shackford and our Sunday school board did a fine piece of constructive work. They sent out lots of fine, helpful literature on the subject of child conversion and religion.

For myself I covet earnestly to be like that Prophet that God promises Israel in her backslidden condition that is to save her from impending doom. "And he shall turn the heart of the fathers to their children, and the heart of the children to their fathers," saith the Lord, "lest I come and smite the earth with a curse." This is the last sentence in the Old Testament.

Woe to the parents who neglect their children. Woe to the country which neglects its children. Woe to the preacher who fails to hear his Master say, "Feed my lambs." Every normal child in every Christian home should be a disciple of the great Teacher and Saviour by the time he is six years old. If he is old eonugh then to learn from earthly teachers he is old enough to learn of the heavenly Teacher, whom to know aright is life eternal. The child starts on the right way or the wrong way, not knowing what he is doing; let him go the right way, but do not let him go the wrong, not knowing what he is doing.

O. P. Ader.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

North Carolina Conference

GIVE HEED TO THE FOLLOWING TELEGRAM FROM MRS. EVERETT

To auxiliaries: Please send immediately the names of your delegates to our missionary conference with one dollar each for luncheon to Mrs. B. G. Thompson, 604 East Ashe St., Goldsboro, N. C.

A PRAYER

"Other lips may well be bold,
Like the publican of old,
I can only urge the plea:
'Lord, be merciful to me.'"

* * * * * *

If I may not, sin-defiled,
Claim my birthright as a child,
Suffer it that I to thee
As an hired servant be;
Let the lowliest task be mine,
Grateful, so the work be thine;
Let me find the humblest place
In the shadow of thy grace:
Blest to me were any spot
Where temptation whispers not.
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude."
—Andrew Rykman, quoted by Bishop E. D. Mouzon in his "Fundamentals of Methodism."

TREASURER'S REPORT FOR FIRST QUARTER, 1924

Dues .....$	4,624.57
Pledge	3,842.91
Conf. expense fund	1,498.01
Specials	1,525.70
Belle Bennett Memorial	532.61
Total sent Conf. Treas.....$	12,023.80
Local work	11,393.62
Grand total .....$	23,417.42

Friends, this amount shows an increase of more than one thousand dollars over first quarter of last year! Of this amount more than five hundred is sent for our Belle Bennett Memorial. I am so glad to have even a small increase. Let us continue to make them each quarter until we have met our every obligation for the year.

Mrs. F. B. McKinne,
Conference Treasurer.

GREGSON IS ORGANIZED

Perhaps you and the other auxiliaries would like to know something of the youngest member of your great family of missionary workers.

Just before conference last year a beautiful lot, set with native growth of oaks and poplars, was bought on the corner of Gregson street and Urban avenue. This is a new development of Durham, extending north and east. At conference Bishop Denny assigned Rev. D. M. Sharp to this charge. Very soon afterwards a hut was built, adequate for the needs of the average congregation of North Carolina Methodism. The hut was built with the expectation that the congregation could be assembled and now, after four months, Gregson church is a live organization with a great future and an enthusiastic membership.

Certainly, the women organized into an auxiliary of thirty-two members and began to work in order to decorate the interior of the hut. They have spent one hundred and twenty-eight dollars in this way and have on hand about one hundred and fifty dollars. As is usually the case, the auxiliary draws a much larger group together for local work, but we hope to have them all enrolled as regular members before another year.

One-half the membership of the auxiliary (sixteen) are members of the auxiliary study circle. These have bought "The Child and America's Future," and are making a serious study of the subject, using other books and pamphlets.

The junior division has thirty-nine members and raised four dollars and ninety-five cents the first quarter.

Really it seems that Gregson's superintendent of mission study is working at long range, since her residence should be in Raleigh, but remaining over in Durham until June to prevent upsetting school schedules makes it possible to have a brief period of association with the Gregson congregation.

Epie Smith Plyler,
Supt. Mission Study.

ANOTHER NEW AUXILIARY FOR DURHAM DISTRICT

A new society has been organized on the Durham district at Cedar Grove.

President, Mrs. J. Ed Murphy, Route 2, Hillsboro, N. C.

Supt. Study, Mrs. E. D. Durham, Route 2, Hillsboro, N. C.

This is the second new adult society for the Durham district for 1924.

Mattie Pulliam, Dis. Sec.

TO AUXILIARY PRESIDENTS

Will you please send to me, by May 1st, the names of the members of your auxiliary who have died since the last annual meeting, that they may be entered upon the memorial roll before the annual meeting to be held in Goldsboro.

Mrs. S. H. Scott,
New Bern, N. C.

A NOTICE OF INTEREST

Miss Althea Jones of Houston, Texas, the council superintendent of children's work, will attend the annual meeting at Goldsboro, May 13-16. As this is the first time the one in charge of children's work of the church has ever visited the North Carolina conference society, it is earnestly desired that every auxiliary superintendent attend.

AN ADMIRABLE PLAN—TRY IT

In making her quarterly report Mrs. E. C. Beloin, superintendent of children's work of Trinity church, Durham, wrote:

"I know you will rejoice with me when I tell you of our new plan for the children's work at Trinity. I have felt all the time that there must be a solution of our problem in children's work, and I think we have found it. At the first meeting of the woman's missionary society of this year, I went before them and asked for a band of women from the society to look after children's work. That they meet monthly just as the circles do, and study and discuss children's work, and that their means go to the little society instead of the adult society. This was granted and we had our first meeting in February. I invited women that I thought most interested in children's work and had Miss Georgia Keene, conference superintendent of elementary work, to speak to them about children's work and their needs in the church. We organized with nine charter members. We were very fortunate in getting for our leader for "Circle No. 5," as we call it, Mrs. Louis Heflin, a former teacher who understands children and is sympathetic towards this work. On the third Tuesday in March we had our second meeting with five new members present. These I consider among the best women in our society. Mrs. Heflin opened the meeting with song, scripture lesson and prayer. She then went into a discussion of the work, finding the needs of the little society and how this adult circle could best meet these needs. An adult leader was appointed from each community to look after the children in her vicinity—to interest these children in every possible way, to go with them to the meetings, to be responsible for them while they are there, and also to look after the program when her turn comes. They are known as group leaders No. 1, No. 2, No. 3, etc. This will give all the children a chance to take part in the program, sooner or later. An adult was then appointed to take care of the baby division. And last but not least, it was decided not to serve refreshments at our monthly meetings as most circles do, but meet with the children quarterly and give them a good time at the opening of the mite boxes." Then followed the account of the children's first meeting, its great success and how the "Circle No. 5" was aiding in the local work for the children, too.

It seems to me that Mrs. Beloin has found a most excellent plan and one which will bring success in any church in which it is adopted. I call on the women of the auxiliaries to think carefully over this plan and see if it can not be adopted in their societies, too. God help us in this important work.

Mrs. N. H. D. Wilson,
Conf. Supt. Children's Work.

Western North Carolina Conference

FULFILLMENT

By William A. Mackey.

After the last storm's shivering crash,
After the last loud billow's lash,
Out on the hilltop's gleaming height,
Bathed in the morning's cloudless light,
All through my being I shall see
All I have lived and longed to be.

Then while the sunlit ages roll,
Pulsing their life-tide through my soul,
Facing a destiny, vast and wide,
I shall, at last, be satisfied!

ANNUAL MEETING

When the present issue of the Advocate appears the hosts of women from every section of the W. N. C. conference will be enjoying the good things prepared for them by the Statesville Methodists at the twelfth annual meeting.

The Methodists of Mount Airy are enjoying a very rare privilege in having Miss Daisy Davies conduct a ten days' meeting. Her messages are truly wonderful, filled with the power of God. She is having large crowds and the interest is intense. Up-to-date there have been about twenty-five to thirty professions of faith.

Fourteen points of the Bible's support of foreign missions are enumerated by Dr. William Adams Brown. They are worthy of study and emphasis. If the Bible is so saturated with the spirit of missions, how shall those who profess to take the Bible as the guide of their action hold aloof when the World Service pledge-card is placed before them?

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journals of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting Gospel.

14. According to the apostles the missionary is the highest expression of the Christian life.

Not joyous but grievous are the results of an examination of nearly 2,000 high school and normal students in Missouri, as reported by Dr. George R. Crissman, superintendent of Teacher Training in Central Missouri State Teachers College, Warrensburg. He says:

"Sixteen per cent of the high school students neither knew where Christ was born nor the name of His mother. Sixty per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent thought that the Book of John was located very close to Revelations. In the following quotation from Lowell's 'Irene,' 'No want of faith that chills with side-lone eye hath she; no jealousy, no 'Levie pride' that passeth by upon the other side,' eighty per cent did not know what story is here referred to in the Bible."

Many guessed that Paul and Pilate were books of the Bible, that Galilee and James were rivers; that Jude and Mark were kings, and Agrippa and Herod apostles. A goodly number described Revelations and Ephesians as provinces. Fifty per cent thought that "Amen" meant a stop, and nine per cent said the word meant applause. "Immortality" was defined by twenty per cent as "death," and by nine per cent as "breath." "Tithes" some confused with "things fastened together," and others described as "missionary money"—which indicates that they had been listless hearers of the stewardship message. There is a certain comfort in learning that the high school pupils who have attended Sunday school regularly were marked 83.7 on the examination, while non-attendants received only 35. The tests were a part of a nation-wide survey of social, moral, and religious influences and agencies affecting the American people. Prof. C. E. Hugh, of the University of California, is making the inquiry into the moral and religious influences in the life of college students.—N. Y. Christian Advocate.

IN MEMORIAM

Just one year ago today (April 17, 1924,) Englehard's Church Aid Society lost one of its choice members, when the spirit of Miss Henrietta Mann was made "absent from the body to be present with the Lord."

We have missed and still continue to miss her words of encouragement and cheer. She rarely ever attended the meetings, yet she was interested in the work, giving her means, more than her share if necessary to promote the cause.

It was said by one who knew her well: "Aunt Henry had the sweetest disposition of any woman I ever knew."

May we as a society ever dwell in the secret place of the Most High, then we "shall abide under the shadow of the Almighty.

Mrs. Sallie Spencer.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CREDIT STUDENTS

In spite of very inclement weather, sickness, death and other hindrances the second annual training school for Hickory and contiguous territory was fairly well attended. Out of a bona fide enrollment of 85, 63 earned certificates of credit. These credit students came from the following places: First church, Hickory, 21; Rutherford College 17, Newton 13, Rhodhis 5, Granite Falls 4, Connelly Springs 2, West Hickory 1.

The credit students are listed by courses as follows:

Methodist Church and Its Work, Rev. John F. Kirk, instructor—Miss Ethel Bouchelle, Mrs. . M. Bouner, Mrs. B. F. Seagle, G. W. Sherrill, Mrs. O. Simmons, O. Simmons, W .I. Caldwell, Mrs. T. W. Saunders, Mrs. C. M. Saunders, J. A. Young, Mrs. J. A. Young, Rev. W. B. Shinn, Q. L. Joyner, Rev. J .N. Wise, Mrs. W. E. Howard, W. E. Howard, Mrs. D. W. Alexander, D. W. Alexander, Rev. D. A. Lewis, Mrs. H. Ballengee, Mrs. A. P. Clarke.

Principles of Teaching, Dr. C. G. Thompson, instructor—H. L. Creech, R. J. Cook, J. P. Cline, J. D. Franklin, Ethlyn Grant, G. A. Hovis, H. D. Jessup, J. F. Klutz, V. H. Paul, Galoway Peterson, Edwin Plummer, J. R. Ragan, B. B. Robinson, C. E. Williams, T. R. Williams, C. F. Womble, G. C. Wright, Robert Varner, J. W. Parker, Louise Fox.

Intermediate - Senior Organization and Administration, Miss Barnett Spratt, instructor—Mrs. A. D. Abernethy, Mrs. J. W. Bennett, Mrs. Maud Bootle, Miss Emma Bonner, Rev. H. H. Jordan, Mrs. B. M. Spratt, Jr., B. M. Spratt, Jr.

Junior Lesson Matcrials and Teaching, Miss Virginia Jenkins, instructor—Mrs. Robert A. Brown, Miss Rachel Elliott, Mrs. Claude A. Jordan, Mrs. H. A. Sigmon, Mrs. Jennie Teague, D. H. Warlick.

Primary Lesson Materials and Teaching, Mrs. W. B. Ferguson, instructor—Miss Carrie Abernethy, Miss Annie Cook, Miss Irene Dysart, Miss Dorothy Ivey, Miss Parvell Lackey, Mrs. W. L. Long, Mrs. Charles Ramsen, Mrs. T. A. Warner, Miss Eva Wilkinson.

ASHEVILLE DISTRICT

The last district to be listed showing the church membership and Sunday school enrollment is the Asheville district. Much Sunday school endeavor is being put forth in this splendid district this year and doubtless by another year the splendid record here shown will be improved upon.

Charge.	Ch.Mem.	S.S.En.	Pc.
Elk Mountain	95	218	229
Fairview	149	298	200
Sandy Mush	264	515	195
Swannanoa	271	481	177
Saluda-Tryon	137	245	171
Spring Creek	191	292	153
Marshall	114	150	131
Biltmore	169	219	130
East Bilemore	168	200	119
Weaverville	375	440	117
Mt. Pleasant	210	249	114
Asheville Ct.	187	210	112
Brevard	467	510	109
Hendersonville Ct. ..	397	425	107
Leicester	308	325	105
Hominy	708	680	96
Bethel, Asheville ...	314	285	91
Flat Rock-Fletcher ..	345	295	86
Hot Springs	273	220	81
Weaverville Ct.	436	341	78
Central, Asheville ...	1843	1437	77
Mars Hill	175	125	74
Chestnut St.,Asheville	563	419	73
Rosman	233	171	73
Black Mountain	161	116	72
West Asheville	731	493	67
Hendersonville	589	395	67
Haywood St., Ashev'i	552	342	62
Mills River	406	212	52
Total for district	10,831	—10,354	—95.6
Total for Conf.	129,882	—127,882	—98.4

TRAINING PROGRAM

We are now in the midst of our sixth successive standard training school, this school being held at Wadesboro for our good Methodist Sunday school workers in Anson county. Next week we will be at Gastonia, the following week at Asheville and our last school, making nine in all, will be held May 11-16 at Reidsville. When these schools have been held the total number of training schools held since our last annual conference will have reached 13. Other schools to be held this year are as follows: Rutherford County School at Forest City, McDowell County School at Marion, Iredell County School at Statesville, Caldwell County School at Lenoir, Wilkes County School at North Wilkesboro and Surry County School at Mount Airy.

WESLEY FEDERATION

Mr. George L. Hackney, president of the Western North Carolina Conference Wesley Bible Class Federation, announces that he has secured as speakers for the evening sessions of our Federation Rev. Ashley Chappell of Asheville, and Dr. George R. Stewart of Birmingham. The first evening of our Federation will be used as a general get-acquainted session. At this time the president of the Federation will deliver his address and other officers of the Federation will make brief remarks. Registration of delegations will be recorded. As usual two beautiful banners will be offered, one going to the class numbering fifty or less enrollment making the largest mileage attendance and the other to the class with an enrollment over fifty making the largest mileage attendance.

The program for the day sessions is in the making. More time than previously will be allotted to classes for reporting good work done. In addition to the Adult Class Federation a section will be devoted to adolescent work. Also Miss Virginia Jenkins, our conference elementary superintendent, will meet a group of outstanding elementary workers in the conference. These splendid sections will not overshadow the Federation idea but will add to it. It is not thought that anything will be permitted to minimize the importance of our big annual federation of Wesley classes. It will be remembered that the Federation is to be held July 7, 8, 9 and 10, beginning Monday night and closing Thursday morning. The place is always Lake Junaluska.

STATESVILLE DISTRICT

The tenth district Sunday School Conference for pastors and superintendents held this year convened last Friday at First church, Hickory, for the Statesville district. In spite of a torrential rainfall quite a number of our pastors and superintendents met with Presiding Elder Litaker, District Superintendent Bunch and the conference workers. The day was brim full of interest and profit and very definite district goals were agreed upon. We are confidently counting on the Statesville district to show up in grand style this year. All our leaders are uniting in the common task and fine fellowship abounds.

THE TEST

I have during the past several years frequently heard our pastors complain of a lack of leadership on their charges. The training schools that are now being held are giving these pastors a fine opportunity to help supply the leadership desired. Those who are sincerely in earnest are getting their potential leaders together in automobiles and are bringing them in groups to our splendid training schools. There are others, however, who do not meet the test and are unwilling to pay the price of hard work necessary to meet the training process. Such pastors will continue to have cause for complaint of a lack of leadership. Brother Laymen, if you want a pastor who is meeting the test it will pay you to note those who are heading delegations to our Sunday School Standard Training Schools.

North Carolina Conference

SUMMER SCHOOL COURSES

Three courses in Sunday school work will be offered in the Pastors' School at Trinity College June 4-18. Mr. M. W. Brabham, of the General Sunday School Board, will teach two courses: one on "Rural Sunday School Management" and one on "Church and Sunday School Architecture," and Prof. B. G. Childs, professor of religious education of Randolph-Macon College, Ashland, Va., will give a course in "Principles of Religious Teaching."

This schedule offers pastors and others attending a splendid variety of courses, so that everyone will have an opportunity to take at least one course in the Sunday school field. The course in Sunday school management is a specialization unit in the administrative department of the Sunday school and has never been offered in the summer school before. The course in architecture, of building and equipment, the other course which Mr. Brabham will give, is also a specialization unit in the administrative department, and, in view of the fact that there is a wide interest in new buildings and remodeling plans throughout the church, there will doubtless be a large number to enroll for this coruse. Professor Childs' course is a general unit, which should also prove of wide interest among our pastors.

One of the objectives of your Sunday School Board this year is that every pastor and presiding elder in the conference should take for credit at least one unit in the standard training course, and it is expected that many will avail themselves of the opportunity which is offered in the summer school. In this objective the Sunday School Board is backed by the annual conference and also the recent conference-wide conference at Wilson, and already a large number have taken one or more units of this course.

Let's make it one hundred per cent!

MOTHERS' DAY PROGRAMS

The observance of "Mother's Day" will take place in many Sunday schools the second Sunday in May. It is one of the officially recognized special days of the Sunday school calendar and can be made one of the most helpful days of the year. Much will depend, however, on the type of program and the care with which it is conducted. Our office is in a position to supply, free of charge, to superintendents and others interested, a leaflet giving a number of suggestive programs and other helps. If interested, write to L. L. Gobbel, Durham, N. C. "Mothers' Day" offers the Sunday school a fine opportunity to stress the importance of Christian motherhood and to tie the home and Sunday school more closely together, and it is, therefore, especialy privileged and obligated to give emphasis to the day.

CREDITS ISSUED AT TRINITY

To students in Trinity College, for work done in the department of religious training, the General Sunday School Board issued last year over 900 certificates of credit on the standard training course. This year equally as many, if not more, will be issued—to students whose homes are scattered throughout not only the two conferences of North Carolina but eight or ten other conferences of the connection as well. Below we give the names of 56 students living in our conference to whom have just been issued 101 certificates of credit; these represent only a part of the total to be issued this year. Others will be listed later.

The following are credited with two units in Bible: Martha Adams, Dunn; Blanche Brodway, Durham; Pearl Brasher, Roxboro; Louise Bullington, Virginia Carpenter, Thelma Chandler, Elizabeth Coiner, Olive Faucette, Virginia Green, Helen Hicks, Margaret Hobgood, Euva Mangum, Sarah Mason, Anna Murray, Genevieve Myers, Ermine Peek, Ethel Reade, Henrietta Still, Winnie Taylor, Marie Tyler, M. F. Ward, Marion Warren, Gara Wilkerson, Elizabeth Williams, and Lillian Wilson, Durham; Eliza Foscue, Maysville; Mattie Garrett, West Durham; Virginia Gibbons, Hamlet; Lucille Holden, Kenly; Florine Humble, Battleboro; Maude Hunter, Goldsboro; Edith Judd, Varina; Virginia Land, Hamlet; Alene McCall, Laurinburg; Clara Morris, Oxford; Mildred Oakes, Faison; Fidelia Overton, Rocky Mount; Elizabeth Roberts, New Bern; Bessie Rooker, Norlina; Adelaide Royal, Smithfield; Louise Sessoms, Fuquay Springs; Lucy Taylor, Stovall; Madge Williams, Ridgeway; Willis Wood, Burlington; and Fong Kub Zien, China.

The following are given credit for one unit in "Principles of Religious Teaching": E. G. Overton, South Creek; Rev. W. C. Ball, Annie W. Garrard, R. T. Hardaway, and Edith Hulin, Durham; Miriam Cox, Sanford; Richard Haddock, Raleigh; Claudia McDonald, Lillington; Harriet Newton, Gibson; I. W. Straughan, Siler City; and Mary Sherrill, Stanley.

CORRESPONDENCE CREDITS

Supplementing in a fine way the work which we are doing through our training schools, an increasingly large number of individuals are pursuing the standard training course through corrsepondence. For courses thus taken credit has recently been issued to the following: Rev. L. C. Larkin, Murfreesboro, "The Sunday School"; Rev. O. I. Hinson, Siler City, "History and Principles of Religious Education"; Mrs. E. B. Ward, Rowland, "Principles of Religious Teaching," giving her an incomplete diploma; Mrs. Lula F. Usher, Laurel Hill, "The Sunday School"; Miss Melissa Aiken, Durham, "The Learning Process"; and Rev. H. M. North, Rocky Mount, "Learning and Teaching," (two units), giving him an incomplete diploma. For the completion of work begun in our Kinston training school a certificate has been issued to Miss Mabel Vincent, of Kinston, for the unit, "Principles of Religious Teaching."

PIEDMONT CIRCUIT SCHOOL

A training school for the Sunday schools of the Piedmont circuit, together with some from the Richmond and Roberdel circuits, Rockingham district, will be held the week of May 11-16. Miss Georgia Keene, conference elementary superintendent, will teach a course for elementary workers. Rev. W. C. Martin, of Hamlet, will give a course in "Principles of Religious Teaching," and Rev. D. A. Petty, of Rockingham, a course on "The Worker and His Bible." A board of managers has been formed and careful preparations are being made.

DISTRICT CONFERENCES

Weldon district led off last week with the first district conference of the new conference year, and Raleigh followed almost simultaneously. The writer attended both, spending Thursday at the Weldon conference at Scotland Neck and Friday at the Raleigh conference at Four Oaks. Some of the details will be given next week.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

North Carolina Conference

ANNIVERSARY DAY HONOR ROLL

The names of the chapters observing Anniversary Day and forwarding their collection to the conference treasurer will appear here each week until the assembly.

Our conference receives half of the collection to be used in the advancing of the league while the central office receives the other half. Send the entire amount to our conference treasurer. He will forward the half to the central office.

Did your chapter observe Anniversary Day? Does the name of your chapter appear below? Will it be listed next week?

Beckwith Sr. E. L., Smithfield..$10.10
Elizabeth Sr. E. L., Smithfield
R. F .D. 2.00

RALEIGH DISTRICT INSTITUTE A GREAT SUCCESS

The Raleigh District Epworth League Institute convened Friday evening, April 25, at 7:30 in Centenary Methodist church at Smithfield. The institute was a grand success from start to finish. The attendance was splendid.

The church was filled for the first meeting Friday evening, at which time Rev. W. A. Stanbury, pastor of Edenton Street M. E. church, Raleigh, delivered a very helpful, timely, impressive and inspiring address on "Youth and Using It."

Following Brother Stanbury's talk the crowd went to the school auditorium for a social. The main feature of entertainment was a negro minstrel presented by the Methodist Orphanage boys and girls from Raleigh. The show was well presented and everybody thoroughly enjoyed the program. After the minstrels refreshments were served and the leaguers went to the homes of the Smithfield people, who delightfully entertained the visitors from over the Raleigh district.

This closed the first day's program.

The second day of the institute at Smithfield found the delegates up bright and early, eager to attend the sessions of the day. Delegates from all points in the Raleigh district were still coming in, quite a few of the ministers having stopped over from the district conference which had closed the day before at Four Oaks, our presiding elder, Rev. M. T. Plyler, setting this good example.

At the hour of nine Mr. A. K. Eason of Selma led a twenty minutes song service. The Raleigh district secretary then introduced Miss Blanche Barringer of Wilmington, Durham, Raleigh and several other places to the leaguers. She spoke on "Intermediate Leaguers" and before she got through everybody present was convinced that a church without an intermediate league was in dire need.

Rev. Thomas McM. Grant, president of the North Carolina Conference Epworth League, then spoke on "The Conference League," laying great emphasis on the coming assembly at Morehead City.

Mr. P. B. Magruder, manager of the Raleigh branch of the Metropolitan Life Insurance Company, brought us a most practical message on "Business Methods in the League."

After a slight recess the institute sessions were resumed. The district secretary made a pleasing job of introducing the Raleigh district secretary fellow (Rev. Philip Schwartz by name) who always insists upon saying, writing, phoning, or in some way, shape or form getting the message, "Boost Raleigh District," across. Did he say it then? He did! "Poster Making" was his subject and all he needed was a smock to give a one hundred per cent atmosphere to his talk, for he had everything else pertaining to an artist's studio there.

"Little Billy Brown" followed with a talk on "Reverence in Our Devotional Meetings." It is easily seen why the Methodist Orphanage children love their preacher, Rev. W. H. Brown.

Saturday's morning sessions closed with a splendid devotional service led by all superintendents of the four departments present.

A luncheon "fit for a king" was served at the church by the Smithfield Woman's Missionary Society. A rising vote of thanks was given to them and to all the Smithfield leaguers for their charming hospitality n' everything.

A business session at 1:30 p. m. was the closing order of the Seciond Annual Raleigh District Institute. Reports of inspiration and progress were made by representatives of the various leagues present. Miss Mable Merritt, assistant to the district secretary, spoke in the interest of the junior and intermediate league work. A new junior league at Ebenezer, Cary and Benson, an intermediate league at Kenly and Edenton Street church were reported. There was much friendly rivalry manifest, Miss Blanch Barringer claiming the best intermediate league in the Raleigh district for Edenton Street church and Mrs. W. B. North of Kenly trying to oust her from this position. The senior leagues at Apex and Cary were reported reorganized.

Lee Davis, Mrs. Clifton Beasley and Miss Blanche Barringer were appointed as a committee on "Signs for Churches," the Raleigh district leaguers feeling that our churches in the district should have signs on them to let the passer-by know they belonged to the Methodist Episcopal Church, South.

The Raleigh district institute went on record in favor of holding the next institute at Central church, Raleigh.

Reporter.

WATCH FOR THE HONOR ROLLS

Honor rolls will appear on this page very soon giving the names of the leagues which observe Anniversary Day and those who have already appointed delegates to the Morehead City Assembly June 16-21. Get on the honor rolls. For Anniversary Day send your report and collection to C. Gehrman Cobb, Treasurer, Box 295, Goldsboro, N. C. For Morehead City delegation honor roll send names of your appointed delegates to Miss Fannie Vann, Clinton, N. C.

LAST CALL FOR MISSION PLEDGES

By Conference Treasurer.

Dear Epworthians:

Just as you have heard the last call for dinner announced on the train, so are we announcing the last call for the mission pledge for this year.

In many respects this has been the best year for the North Carolina Conference Epworth League. There has been more enthusiasm everywhere among the older chapters and new ones have been organized.

We are now looking forward to the realization of the best assembly that we have yet had. It promises not only to be the best in our experience but also in the entire Southern Methodism.

While it is nice to think and talk of the progress we have made during the year may I call your attention to the fact that less than twenty-five per cent of the mission pledge has thus far been paid. This doesn't sound like the way wo do things in the North Carolina conference, yet it is true.

I am therefore asking and urging each chapter to make a special effort to pay the mission pledge during the month of May. It will mean so much to us as a conference and also relieve the treasurer of quite a bit of work at conference. I trust that I may have the co-operation of each chapter in arrears during the next few weeks and that our pledge will be paid in full June 1st.

Don't forget to pay your pledge during May and then go to the assembly in June to get the batteries of your league recharged with inspiration, knowledge and more consecration

Thanking each chapter again for a special effort to pay out as early as possible, I am as ever,

C. Gehrman Cobb,
Conf. Treas.

Western North Carolina Conference

Rev. J. F. Armstrong, Concord, N. C.
President—W. W. Edwards, Asheville.
Vice President—B. L. Lunsford, Marion.
Rec. Sec.—Louise Wilson, Morganton.
Cor. Sec.—Cora L. Odom, Y. M. C. A., Asheville.
Treasurer—Dewey Webster, 820 Spring Garden St., Greensboro.
Epworth Era Agent—Mary Vanderburg, Charlotte.
Intermediate Supt.—Mrs. G. G. Adams, Norwood.
Junior Supt.—Mrs. Jennie M. James, Charlotte.
Advocate Page Editor—Rev. J. F. Armstrong, Concord.
Life Service Supt.—Rev. L. A. Falls, Concord.
Field Secretary—Sallie Carroll, 911 South Tryon St., Charlotte.

District Secretaries.

Asheville—Dorothy Bates, 21 Broad St.; Ruth Kayler, 17 Short Starnes.
Charlotte—Mrs. C. V. Fite, 14 Jackson Terrace; Mrs. Jennie M. James, 1511 N. Pegram St.
Greensboro—Berryman Jones, Box 1374, Winston-Salem; Billie Webster, 820 Spring Garden St.
Marion—J. S. Rogers, Morganton; Paul Ervin, Rutherfordton.
Mt. Airy—Clara Bell, Elkin; Elizabeth Moore, Spray.
N. Wilkesboro—Ruth Colvard, North Wilkesboro; Ernestine Webster, Wilksboro.
Salisbury—Johnsie Hobson, 1622 Shallowford, Winston-Salem; Mrs. J. F. Armstrong, Concord.
Shelby—Rev. D. W. Brown, Gastonia; Mrs. Hattie Walters, E. Gastonia.
Statesville—M. S. Smith, Hickory; J. P. King, Statesville.
Waynesville—Edna Sronce, Andrews; Mrs. Hilliard Hall, Canton.
Winston—Lula Betts, Lexington.

JONES MEMORIAL, MOORESVILLE

The Epworth League of Jones Memorial elected the following officers:

President—Mrs. Florence Brown.
Vice President—Miss Lucy Galliher.
Secretary—Miss Ruth Cook.
Treasurer—Miss Katie Galliher.
Agent Era and Tar Heel Leaguer—Miss Zella Wagner.

A pageant was rendered—"In the Name of the Cross."

The league gave an Easter egg hunt.

We are hoping to have a good year's work. Ruth Cook, Cor. Sec.

MOVING IN RIGHT DIRECTION

At the last business meeting of Troutman League we lected the following officers for the coming year:

President—Edith Kyles.
Vice President—Treva Lackey.
Rec. Sec.—Ruth Cloaninger.
Cor. Sec.—Treva Lackey.
Treasurer—Ivey Ostwalt.
Era Agent—Edwin Kyles.
First Dept. Supt.—Lettie Perry.
Second Dept. Supt.—Ruth Cloaninger.
Third Dept. Supt.—Edith Kyles.
Fourth Dept. Supt.—Varis Brookshire.
Junior Supt.—Mrs. Otho Whitner.
Asst. Junior Supt.—Miss Katie Sherrill.

Each new officer is very much enthused over the league work and we all have one aim to make our league better this year than ever before.

We observed "Holy Week" services the week before Easter. It proved a great blessing to each one of us.

Our chapter will soon put on the study of the hand book, so as to get a better knowledge of the league work.

On Tuesday before Easter our league went to the home of Miss Lorie Murdock and entertained the Grace Epworth League of Statesville by a social. We all went early in the afternoon and played many interesting games and contests in which prizes were awarded to the winner.

At last the hostess came in and invited us to the dining room, where a real old fashioned picinic supper was spread on the table. I cannot begin to tell what all there was to eat, but everyone had to admit that there were some good cooks as well as leaguers in our league.

This closed our social, but we are looking forward to another time like this real soon. Treva Lackey,
Cor. Sec.

REPORT OF FIELD SECRETARY FOR MONTH OF MARCH

My first two weeks in March were spent in efficiency institutes in Gastonia and Winston-Salem. Winston's greatest need is more older young people to guide the younger folks in their work.

From Winston I visited several of the chapters in North Wilkesboro district. There are two new leagues which I visited on Sunday, Roaring River and Ronda. They have good attendance at both places. Roaring River needs some older young people and a thorough study of the hand book. They were urged to make a contribution to the Africa special and conference fund and some work in each of the departments was outlined.

Ronda is a new wide-awake league with an earnest desire to learn league work. They have no trouble in getting members to take part on the program and each department is doing some real work. The Standard of Efficiency was explained and they are trying to check up 100 per cent. The one peculiarity about the league is the Baptists are uniting with them and seem to be thoroughly interested.

Boone League has been reorganized and has a really wide-awake organization due largely to the interest the pastor, Rev. M. B. Woosley, has taken in it. The departments are gradually being organized and real work being planned. We expect to hear more of them soon.

Several visits were paid to the chapters in the Marion district. Rutherfordton has a fine bunch of young folks, but they are not taking the work seriously enough. They meet just to be meeting with little preparation and little work. We got the cabinet together and outlined some work, got a pledge for African special and conference fund and I believe they will get to work now.

Cliffside needed a little encouragement and a little help in making plans. They have a floating population, but they have a number of folks who are willing and ready to do.

Marion League is doing some splendid work. I attended a social there and it was splendidly carried out under the efficient direction of Miss Irene Franklin. They nave no trouble in getting members to come, and hence I should say they have some interested members and splendid programs.

Everywhere I recommend to our young people a systematic study of the handbook and more definite plans of work in each department and a realization of real responsibility connected with the work. In every chapter I've gotten a pledge to the Africa special and conference fund.

Sallie E. Carroll, F. Sec.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Reunion — Ernest Wiliamson and Nellie Farmer, who are members of our family, have written about the Easter Reunion. Let me urge my friends to read what they have to say about the reunion.

* * * *

Alumni Association—The Orphanage Alumni Association held its annual meeting durnig the reunion. For a number of years the old boys and girls have made contributions towards the Atwater building. This year they decided that they would install a complete dental outfit for the Orphanage at a cost of three thousand dollars. They have given themselves a few years in which to raise the fund. This act on the part of the association is very much appreciated by the Orphanage. Willis Rowe, one of our finest young men, proposed the plan and it was adopted with enthusiasm. We need such an outfit and I am glad that we shall be in a position to give our children the best dental attention.

* * * *

"Easter Reunion—It is our custom each year to have all of our former sons and daughters spend the Easter holidays with us. There are many invitations extended yearly. Some are responded to by their appearance here at Easter. But many are also declined for different reasons. This year there were about sixty of the sons and daughters with us.

We, the present sons and daughters, tried our best to show our brothers and sisters what real hospitality is. Saturday night our girls, under the direction of Miss Mabel Brown, a former daughter of the Home, gave the most beautiful operetta that has ever been given in the city of Raleigh. Following the play given by the girls, our boys pulled off one of the finest minstrel shows you have ever seen. Hugh Griffin, one of the present boys, was direc tor of this show.

Sunday afternoon the alumni meeting was held. Miss Laura Breeze, the head nurse, delivered the welcome address. Mr. Richard Haddock, a student of Trinity College, responded to her address. Then the regular business session was held. The alumni decided to furnish the Home with a dental outfit, as their custom is each year to suggest some way in which they can help the Home. Mr. Berry Ashley, of Fairmont, N. C., was elected president of the alumni for the coming year. Sunday night the singing class gave the sacred concert in the school auditorium.

Monday morning the annual game of baseball was played. The former boys stated that they had won a great record in baseball. They also stated that they had not lost a single game since last Easter and that our present team was in danger. But—after our present team sent them home to the tune of 6-4, they decided that they had lost a little practice.

After the game we gave them a picnic dinner on the grounds.

There is no happier place on earth than the Methodist Orphanage at Easter time, when all of our children gather "Home." The reunion binds our hearts closer together and makes us appreciate our Home more than ever.

Every child did all in his power to make the boys and girls enjoy this Easter as they had never before. Our motto was: "Cast your bread upon the water, and it will surely come home to you." Mellie Farmer.

* * * *

"Our Easter Reunion—Perhaps the happiest and most inspiring occasion of the year to the boys and girls at the Orphanage, our Home, is the annual Easter reunion.

From far and near, from all positions and occupations in life, came the older boys and girls, returned sons and daughters, to the old Home in which they were taught to face the problems of life with a smiling face and the fear of God in their hearts.

This year they began to come in on Friday and by noon on Sunday upwards of sixty boys and girls had arrived. Boys and girls from Trinity College, girls from Greensboro and Carolina colleges. Girls and boys who have already finished college and are now making their mark in the world. Those who are married bringing their husbands, wives and children, all came back once more to spend a few happy days at the dear old Home which holds so many happy memories of former days spent here.

As is the custom the present boys and girls arranged a program for their enjoyment. Saturday night the girls gave a beautiful Easter play which would grace any stage, and the boys staged a minstrel which was a laughing success. Sunday morning everybody went to church and afterwards spent the remainder of the day strolling around reviewing the different points of interest, and recalling with each other the numerous happy incidents and adventures which they had shared in the days gone by.

Sunday night the singing class gave the regular sacred concert and a number of the returned boys gave some selections. Mr. Barnes also made his usual address of welcome.

Monday morning the present baseball team and a team selected from the alumni played the annual ball game and as is always the case the present team won, the score being 6-4. The older boys showed plenty of fight, however, despite lack of practice and the youngsters had to do their best to defeat them. Monday at noon the alumni shared a picnic dinner out in the beautiful grove, where they heard a short, inspiring talk from Mr. Joseph G. Brown, the treasurer of the board of trustees.

At the meeting of the alumni association it was decided to provide the Home with a three thousand dollar dental outfit, the money to be raised by means of the Orphanage booth at the State Fair and by popular subscription. This goes to prove that the Methodist Orphanage puts out men and women of character and progressiveness, mixed with business ability and lofty ideals.

Mr. Barnes, our superintendent, and the excellent staff of officers contributed unselfishly their full share in the entertainment of the alumni, and when they departed once again from our midst Monday night, it was with glad hearts and the intention of coming next year and all future years to the old Home in which they were brought up with such beautiful care."

Ernest Williamson.

Wanted—Copies Journals of the North Carolina Conference of following sessions: 31st, 1867; 32nd, 1868; 34th, 1870; 35th, 1871, and any copies from the organization of the conference up to 1865. Any one who may be in possession of these, and can let them go, will confer a great favor upon us by mailing them to the North Carolina Christian Advocate, and send bill for same.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

QUEENS COLLEGE — REGINAE COLLEGII — SIGILLUM — 1857 — CHARLOTTE, NORTH CAROLINA

Where Christian Women of High Ideals Are Made

This Institution strives to develop the threefold nature of its students: Their physical, mental and spiritual power.

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A College of Christian Ideals. Modern equipment—beautiful plant. Courses leading to B.A. and B.S. degrees. Faculty consists of three Ph.D's., seven M.A's., and a number of other highly trained specialists. For catalogue address

Rev. Wm. H. FRAZER, D.D., President, Box 300, Charlotte, N. C.

TRINITY COLLEGE SUMMER SCHOOL

First term at Durham, N. C., June 10 to July 21; second term, July 22 to August 30; affiliated summer school at Oriental, N. C., June 10 to July 21.

Courses for teachers, college students, and high school graduates.

For complete announcement, address

HOLLAND HOLTON, DIRECTOR SUMMER SCHOOL
College Station, Durham, N. C.

University of North Carolina Summer School—1924

First Term, June 13-July 25. Second Term, July 26-Sept. 4

The University of North Carolina Summer School will again operate two terms, or a regular quarter.

It is operated by a standard grade institution that is an honored member of the Association of American Universities.

It spares no expense to provide the best of instruction and wholesome entertainment of an educational character.

It is a Summer School of distinction for progressive teachers.

In the First Term last summer there were enrolled 1,300 students, and in the Second Term there were 518.

Unusual opportunities are provided for graduate students. There were 252 graduate students in attendance last summer.

For further information address N. W. WALKER, Director, Chapel Hill, N. C.

Peace Institute

RALEIGH, N. C.

For Young Women—Established 1857

STANDARD JUNIOR COLLEGE
STANDARD PREPARATORY DEPARTMENT

Special Courses in: Art, Expression, Commercial Subjects, Home Economics, Piano, Voice, and Violin.

WRITE FOR INFORMATION
MARY OWEN GRAHAM, President

NORTH CAROLINA STATE COLLEGE OF AGRICULTURE AND ENGINEERING

STATE COLLEGE STATION—RALEIGH, N. C.

SUMMER SCHOOL—JUNE 10 TO JULY 22, 1924

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The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

MANY OF THE PINKS ARE TURNING TO GOLD

The boys are paying their quotas. Every mail brings checks. Already many charges have been noted on this page as having paid one-fifth or more of their total quotas. It is a pleasure to announce the following additional charges as having done likewise:

Greenville circuit charge, Louisville—Owensboro, Rev. J. F. Hill, pastor; total assumed quota $800; amount remitted $411.

Helena charge, North Arkansas—Helena, Rev. W. C. Watson, pastor; total assumed quota $4,480; amount remitted $1,033.75.

Highland Heights charge, Memphis—Memphis, Rev. J. E. Underwood, pastor; total assumed quota $2,000; amount remitted $400.

Bonne Terre charge, St. Louis—Farmington, Rev. J. T. Evitts, pastor; total assumed quota $1,710; amount remitted $875.

Titusville charge, Florida—Palatka, Rev. R. A. Eelby, pastor; total assumed quota $1,325; amount remitted $272.50.

Epworth charge, South Georgia—Savannah, Rev. J. P. Dell, pastor; total assumed quota $3,300; amount remitted $660.

First church (Henderson charge), Louisville—Henderson, Rev. J. G. Akin, pastor; total assumed quota $2,769; amount remitted $600.

Hickman charge, Memphis—Union City, Rev. E. A. Tucker, pastor; total assumed quota $2,645; amount remitted $530.

Birmingham Twenty-first Avenue charge, North Alabama—Birmingham, Rev. John F. Sturdivant, pastor; total assumed quota $1,650; amount remitted $330.

Reedy charge, Western Virginia—Parkersburg, Rev. C. G. Worrell, pastor; total assumed quota $940; amount remitted $268.90.

Winona charge, North Mississippi—Grenada, Rev. Carroll Varner, pastor; total assumed quota $2,850; amount remitted $665.50.

Thomaston charge, North Georgia—Griffin, Rev. E. W. Jones, pastor; total assumed quota $2,254; amount remitted $460.35.

Millersburg charge, Kentucky—Maysville, Rev. Price T. Smith, pastor; total assumed quota $1,688; amount remitted $600.

Cuthbert charge, South Georgia—Americus, Rev. J. H. House, pastor; total assumed quota $2,250; amount remitted $667.

Lowell Street and Ninety-Six Mills charge, Upper South Carolina—Cokesbury, Rev. A. M. Smith, pastor; total assumed quota $555; amount remitted $120.

First Methodist church (Jacksonville), Florida—Jacksonville, Rev. L. M. Broyles, pastor; total assumed quota $5,000; amount remitted $1,300.

Holly Hill charge, South Carolina—Orangeburg, Rev. J. P. Attaway, pastor; total assumed quota $2,000; amount remitted $650.95.

Lapwai Indian charge, Northwest—Inland, Rev. E. J. Conner, pastor; total assumed quota $60; amount remitted $13.

Indianola charge, North Mississippi—Greenwood, Rev. W. C. Galceran, pastor; total assumed quota $2,698; amount remitted $538.

St. Paul's (Orangeburg), South Carolina—Orangeburg, Rev. T. G. Herbert, pastor; total assumed quota $4,320; amount remitted $900.

Extracts From Letters Which Thrill.

Rev. T. H. Gilbert, pastor of Coal Creek charge, Holston-Knoxville: "Minimum quota of this circuit is $900. We have pledged $2,050 and hope to get more. Our entire membership is not over 150."

Rev. C. M. Raby, pastor of San Marcos charge, West Texas—San Marcos: "Have $5,000 in signed subscriptions to Superinnuate Endowment, to be paid in three years. This is $1,600 above our quota. Have aready remitted $1,107.44."

Rev. S. A. Barnes, pastor of Floral Heights church, North Texas—Wichita Falls: "We assumed a quota of $6,000 and have secured pledges amounting to $9,000. Will send you in a few days one-half of our quota in cash. It was the easiest collection that I have ever taken. We hope to make $10,000 before we are through."

Mrs. John R. Nelson, wife of presiding elder of the Memphis district, Memphis conference: "Yesterday I attended an all-day meeting of the Missionary Society of St. John's church, this city. The society enthusiastically doubled what they had previously pledged for Superannuate Endowment ($500)), deciding thus to raise $1,000 for this sacred cause. This makes the assumed quota of St. John's church $16,000.

Rev. Robert E. Goodrich, pastor of First Methodist church, Louisiana—Shreveport: "Against our accepted quota of $6,720 our congregation has pledged $11,700, and practically all of it is to be paid within thirty days."

Rev. Walter V. Cropper, Centenary church, Shelbyville, Kentucky: "Against a quota for the first year of $600 this charge made a cash offering in gold of $850. The joy experienced by the people in making this gold offering was the most delightful and beautiful expression ever seen in this church. The gold coins in $20, $10, $5, and $2.50 pieces were displayed before the congregation on a tablet prepared for the purpose and as the cash offerings were made by the people. It was wonderful."

Rev. J. B. Yoak, pastor of Enterprise charge, Western Virginia—Fairmont: "Against a quota of $1,640 we have subscribed $1,907 with $507 in cash. Easiest task I ever performed. Like falling off a log—just let go and you are gone. We let go."

Rev. Richard L. Ownbey, pastor of First church, Columbia, Tenn.: "Our minimum quota for Superannuate Endowment is $3,382. We presented the matter to our people March 30 and secured $4,200 in cash and good subscriptions made in fine spirit. Many of our people were not present and they are being seen. We hope to go well over $5,000 within a week."

Important Things to Keep in Mind.

All remittances on quotas in the Special Effort for Superannuate Endowment must be made direct to the Board of Finance, Security Building, St. Louis, Mo. This rule was approved by the General Conference and it should be followed without exception.

Treasurers of Special Effort committees should make remittances to the Board of Finance as rapidly as the cash comes into their hands. Do not wait to have a big sum before remitting, but keep the money on the jump until it lands with the board in St. Louis.

Endowment money not invested is dead money. Special Effort money is endowment money, and when it tarries in the hands of local treasurers it is dead and useless. But when the treasurers send it promptly to the Board of Finance, it is invested and becomes alive and active in earning income for the support of the Forgotten Man.

Do not send subscription envelopes to the Board of Finance. The Special Effort committee should take charge of them, collect the amounts subscribed, and keep the accounts with the subscribers. The money only should be sent to the board in St. Louis, using the treasurer's remittance form in sending it. The board keeps the account with the charge as a whole, but the local committee keeps the account with individual subscribers.

GREENSBORO COLLEGE CREDITS

To 21 students in Greensboro College credit on the standard training course has been issued. Each of these earned two certificates, one for "Pupil Study" and one for "Principles of Religious Teaching." Their names are as follows: Eugenia Blanchard, Hertford; Johnnie Cashwell, Maxton; Edith Cobb, LaGrange; Ruth Cotton, Washington; Louise Cunningham; Mildred Darden, Kenly; Adelaide Dunstan and Eunice Perry, Elizabeth City; Agnes Edwards, Seaboard; Eula Mae Edgerton, Wilson; Lucille Johnson, Clinton; Josephine Johnson, Rich Square; Maude Leigh, Elizabeth City; Josephine McCracken, Sanford; Dorcas McKinnie, Lousburg; Katherine McIntyre, Mebane; Sarah Pharr, Rowland; Eleanor Stanback, Mt. Gilead; Mary Wilkins, Sanford; Grace Wilson, Kinston; and Mary Lou Winstead, Roxboro.

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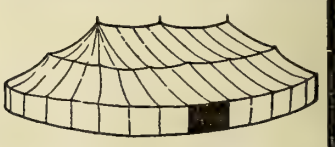

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OUR LITTLE FOLKS

THE ROBIN AND THE CHICKEN

A plump little robin flew down from a tree
To pick up a worm he happened to see.
A frisky young chicken came scampering by,
And gazed at the robin with wondering eye.
Said the chick: "What a queer looking chicken is that!
Its wings are so long and its body so fat!"
While the robin remarked, loud enough to be heard:
"Dear me! An exceedingly strange-looking bird!"
"Can you sing?" robin asked, and the chicken said, "No";
But asked in turn if the robin could crow.
So the bird sought a tree, and the chicken a wall,
And each thought the other knew nothing at all.

—Herald and Presbyter.

DOG'S REMARKABLE JOURNEY

Mr. and Mrs. J. F. Brazier, of Silverton, Oregon, are the proud owners of a collie, Bob, whose exploit in finding his way unaided three thousand miles from Indiana back to Silverton has been recognized by the conferring of a gold medal by the Oregon Humane Society. Mr. Brazier is positive in his identification of Bob as his dog, by certain marks on Bob's body that were caused by the kick of a mule and by a tractor on Mr. Brazier's farm.

The story told by Mr. Brazier is that nearly a year ago he and the members of his family traveled by autuomobile to Indiana. Bob accompanied the party but was lost while crossing Iowa. Mr. Brazier and the others continued their trip to Indiana and later returned to their home in Selverton, having given Bob up for lost.

Their surprise may be imagined when, about the middle of February last, Bob appeared at the Brazier farm, his toe nails worn off and otherwise showing evidences of having made a long and hard trip. Bob had evidently found friends along the way because he was not unduly thin and outside of his being weary his condition was excellent.

The ceremony of presenting the gold medal to Bob took place at the high school at Silverton and was made by Mr. Robert Goetz, superintendent of schools. The inscription on the medal reads, "Presented by Oregon Humane Society to Bob, lost in Iowa, walked to Indiana and returned to Silverton, February 15, 1924, a distance of three thousand miles."

Mr. Brazier states that he learned that Bob followed the automobile to Indiana and remained at the place where his master had been before retracing his trip to Oregon. Bob evidently followed the trail used on the outward journey because garage owners along the way wrote to Mr. Brazier stating that the dog had visited them and had frequently passed the night there as on the eastward journey.—Humane Review.

ON THE TRAIL OF OLD BOSSY

"Hey, Bob! Grandfather wants us to round up old Bossy. The silly thing has run away again." Tommy came pattering barefoot from the corral and interrupted his brother's fun. Bob had been sailing chip boats in the irrigation ditch.

"Shucks!" said Bob, who did not want to hunt up stray cattle on so hot a day. "Did you tell grandfather about the tramp that asked for a job at the back door a little while ago?" he asked.

"Yes, but he doesn't need any help of that kind. He thinks that it was the man who's been camping in Mr. Small's woods this week while Mr. Small is away. Won't he make a fuss when he comes home, though! He thinks it hurts his pine woods to have anyone even look at them in passing by."

"Well, I wish Bossy would remember that she's a grown-up cow and stop acting like a calf," grumbled Bob as he started down the dusty road. "Let her alone and she'll come home switching her tail like Bo-peep's sheep. I don't even know which way she went. We might as well shut our eyes and say, 'Hit or miss, I'll take this!' "

"You know she generally wanders off by the creek, over beyond Mr. Small's. Maybe we shall get a peep at those prize collie pups."

"And maybe we shan't," sniffed Bob. "Those pups are thoroughbreds, and I'll bet he guards 'em like jewels. But it would be fun to have a puppy to play with this summer."

"We could train him too," said Tommy. "Grandfather needs a good dog to send after the cows and to guard the ranch. I heard him say so. He misses old Scotch. But he can't pay fifty or seventy-five dollars for a puppy."

Making snake tracks with their willow switches, the boys passed the Small ranch and trotted down the sandy slope to the creek. A queer sound from the rude foot bridge made them stand still, breathless.

"Sounds sort of winey, like a puppy in trouble," muttered Tommy, and he threw himself flat to look under. "Yes, sir, it is! A little woolly fellow with his foot caught in a forked stick. He's all we and scared. Look, Bob!"

"Poor little tike! Are you hurt?" Bob gently released the tawny paw and lifted the collie up in the sunshine. Clearly the pup was none the worse for his experience, for with one shake of his roly-poly body and without even "excuse me" he tumbled down the slope and rolled under the barbed wire into the Small woods.

"Well, that's gratitude for you!" said Bob with a whistle. "Did you ever hear of such a sassy little scamp! He ran away from the kennel, and now he's running away from us. I guess he wants to travel. Well, I guess we can travel too."

"We'll get him," decided Tommy promptly. "Bossy's not here anyway, and we can make a short cut through the woods and back home. It's likely enough that Bossy will be standing at the gate bawling to get in by that time."

As it took no effort to persaude Bob that it was their duty to pursue the puppy, the boys were soon rolling down the slope.

"There he is in the juniper thicket!" Tommy pointed gleefully. "He's so fat he had to stop and breathe."

He stooped to grasp the runaway, and the little dog snuggled up to him as if it gave up willingly.

"Say, I smell something," said Bob, wrinkling up his nose as they started down the trail that led through the evergreens. "Tommy, you don't suppose it's a fire getting started? Look!" He pounced upon a blackened space that marked a recent camp fire. "Where that tramp stayed! Those dry pine needles are smoking—"

"There's an old pine snag afire like a torch! What shall we do?" Tommy's eyes were round with fright.

"Get busy and fight it," Bob told him stoutly. "Grandfather's told us about forest fires, and how important it is to get one at the start. It's spreading fast, and everything is bone dry round here, it is so long since we have had any rain." Bob was thinking quickly. "I tell you, Tom, you run home and get grandfather and the men. There is no one at Small's but Mrs. Small. Here's an old pail and a gunny sack. I'll get to work with them. Run!"

Bac kand forth from the creek with hic rude tools ran Bob, hot and determined. At intervals he beat at the little flames that popped up round him. Never did Tommy make such a run, still holding the puppy to which he never gave a thought until he started back with his fire brigade.

For an hour the men chopped and hoed to make a fire line all about the burning area, and at last they won.

"I don't believe there's a spark left!" said grandfather finally. "Let's go home."

"What's doing in my woods?" called out a gruff voice, and there stood Mr. Small, just home from his long trip. His eyes and nose told him without anyone's telling him.

"So these boys spotted it first?" he said.

Bob and Tommy would have turned a deeper red if it had been possible.

Tommy offered the guilty puppy. "Well, if the puppy hadn't run away in here we shouldn't have come in, because we know you don't allow folks—" Tommy broke off in confusion and held out the truant again. "He's yours, isn't he, sir?"

Mr. Small inspected the solemn little boy and the wigglesome little puppy. "The liveliest of the lot and a born truant," he chuckled. "Yes, he's mine all right." His keen glance swept the boys' faces. "That is, he was a minute ago," he corrected himself with a sly wink at the men. "He's yours now if your grandfather doesn't object. Much obliged to you for saving my best timber."

Long minutes afterward on the way home when the boys had found their tongues Bob demanded, "Grandfather, has Bossy come home yet?"

Grandfather nodded with a twinkle. "Well, pretty soon, when we get this puppy trained you'll have the smartest cattle dog in this country!" Tommy promised him.—Youth's Companion.



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WELDON DISTRICT CONFERENCE

The Weldon district conference was held in the town of Scotland Neck on the 23rd, 24th and 25th of April. Rev. G. W. Perry preached at the opening service on Wednesday night, using as his subject, "The Little Things of Life." This sermon was followed by the communion of the Lord's Supper.

Each session of the conference was well attended. Every preacher of the district was present and a large per cent of the lay delegates. The reports that were made from the several charges indicated a healthy condition in the district both from material and spiritual standpoint.

On Thursday morning at eleven o'clock Rev. T. A. Sikes, business manager of the Advocate, brought a message of great spiritual power to the conference. At the afternoon session Rev. H. M. North spoke to the conference regarding the Christian Education Movement. Following this Rev. B. P. Robinson, Pr f. E. J. Green, and Rev. J. M. Ormond represented the three colleges of the North Carolina conference, Louisburg, Carolina College and Trinity.

Rev. A. S. Barnes appealed to the preachers and laymen for a more generous support in behalf of our great orphanage.

The Sunday school work was discussed by the conference field secretary, Mr. L. L. Gobbel, and plans suggested for work to be carried on in this district during the summer.

On Thursday night a layman's service was held. At this service Mr. W. T. Shaw spoke in the interest of the Superannuate Endowment, and Mr. W. L. Knight took as his subject "The Glory of the Cross." The conference was so much impressed with these messages that they voted to have them printed and distributed over the district.

At the morning and afternoon sessions on Friday reports were received from the committees representing the causes of education, evangelism, Epworth League work and woman's missionary work.

The following laymen were elected as delegates to the annual conference: S. E. Butler, M. B. Gilliam, W. L. Knight, H. H. Grant, W. E. Moss, B. G. Williams, Dr. J. L. Lister and J. H. Brown. Alternates: Dr. D. B. Zollicoffer, J. C. Hardy, W. E. Spivey and W. E. Woodruff.

The entire conference was characterized by great spiritual life and power. Preaching services held each morning at seven o'clock led by Rev. H. M. Eure and H. B. Porter were of great inspirational value to the conference. An old-fashioned love feast was held at eleven-thirty on Friday morning that will long be remembered by those present. A large per cent of those present testified concerning their love for Christ and the joy of Christian experience.

Rev. and Mrs. E. L. Hillman, and the good people of Scotland Neck, by their generous hospitality, made it possible for the Weldon district to have one of the best conferences ever held in this part of the state.

Rev. L. C. Larkin, Sec.

REPORT OF COMMITTEE ON LAW ENFORCEMENT AT MARION DISTRICT CONFERENCE

Dr. W. P. Dearing, of Indiana, in a thought provoking article in one of the current magazines pleads among other things for elementary instruction in authority and obedience. He tells of a lad whom he knew personally who sprouted a tusk on his upper jaw which soon began to push out his upper lip in an ugly manner. His fond parents earnestly begged him to let them have the tusk pulled out, but he steadfastly refused. Later he became a young man and looking around he saw a young lady who appealed to his fancy. He went home and looked into the mirror with a new interest to see how attractive an appearance he could present to win the young lady. The mirror reflected a hideously deformed upper lip hanging over an abnormal tusk like some wild animal of the jungle. With bitter protest in his heart he demanded of his parents why they had not had the tusk removed when he was a boy. "Darling," they replied, "we just begged you to let us have it pulled but you wouldn't." He looked them squarely and sternly in the eyes and said: "What did I have you for?"

The moral, of course, is that there is a sad, sore need for a recrudescence of parental authority. A nagging spoiled child is a potential law breaker.

A great civilization cannot be built up or maintained if there does not exist pretty generally a genuine respect for law. The man for monetary gain or to satisfy an unnatural bodily appetite encourages wide-spread disregard for law strikes at one of the main pillars on which civilization rests. Conversely, the man who by example and precept promotes punctilious observance of law both on his own part and on the part of his fellows buttresses one of the main pillars on which civilization rests.

We concede the right to difference of opinion as to the wisdom of certain statutes. But some laws are moral laws and are therefore demonstrably good. For example, the 18th amendment prohibits the manufacture or sale of intoxicating liquors for beverage purposes. Considering the tremendous good already accomplished in the face of stupendous opposition, this has proved a good law. God's law. It demands the active support of clean, forward-looking people.

We recognize the danger that lies in a too ready resort to the framing of statutes as a means of curing social ills. The evil is not eliminated merely by writing Thou Shalt Nots on the statute books. Laws are necessary and useful in determining minimum standards of conduct, but a law to be enforced must have popular support. It requires tireless effort and the spirit of prophesy and sometimes martyrs to win for a moral issue popular acclaim. This fight to render effective the 18th amendment to the constitution is a real fight and the sooner Christian people awake to the fact the better.

Apathy and dignity sometimes come very near being synonomous terms. We need to listen to a man like George Bernard Shaw, who often sees better than his contemporaries. In a passage that deserves to rank as a classic, Shaw says:

John Ruskin's writing began with Modern Painters, Carlyle began with literary studies of German culture and the like; both were driven to become revolutionary pamphleteers. If people are rotting and starving in all directions, and nobody else has the heart or brains to make a disturbance about it, the great writers must.

The churches are constantly urged to "stay out of politics." But when politics become involved with moral issues and moral laws—God's laws—then organized religion has a right to enter rough shod. Protestant churches wrought effectively to secure the 18th amendment; now let them line up with great jurists and writers in demanding popular respect for the rule of law. Carefully worded equivocal resolutions "most respectfully submitted" need to be supplanted by the prophetic thunderbolt wielded once so effectively by the Hebrew prophets: Thus saith the Lord! Only by some such means, we believe, can the shining ideal become the everlasting real.

Oscar L. Simpson,
L. L. Smith,
Mrs. W. M. Clay,
W. A. Harbison,
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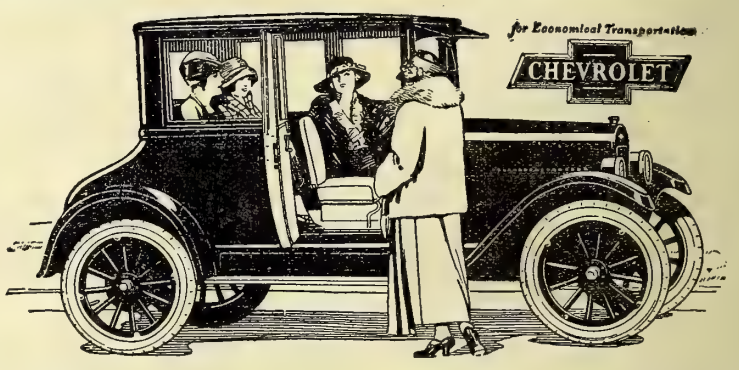
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The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.
Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Rockingham, at St. Paul.....May 6-8
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

May
Mills River Ct., Avery's C., 11.....3-4
Biltmore, night 4
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Haywood Street, night 25

June
Leicester, Grace, 11 .....31 & 1
Chestnut Street, night 1
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29

July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

May
Trinity, 11 4
Seversville, 8 4
Weddington, Hebron, 11 & 3 10-11
Waxhaw, Waxhaw, 11 11
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30

June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29

July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

May
Gibsonville, Gibsonville, night 4
Centenary, 11 4
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25

June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Mt. Airy Ct., Epworth, 11 & 3.....3-4
Salem-Oak Grove, Salem 4
Summerfield, Lee's Chapel 10-11
Stoneville-Mayodan, Price 10-11
Madison, night 11
Dobson, Siloam 17-18
Yadkinville, Mt. Pleasant, 3 18
Rural Hall, Macedonia 24-25
Pilot Mountain, Whitakers Chapel, 3..25

June
Stokesdale, Mt. Carmel .....31 & 1
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Table Rock, Fair View, 11 3
Glen Alpine, Glen Alpine, 11 4
McDowell, Bethel, 3 4
Marion Ct., Pleasant Hill, 11 10-11
Marion, First Church, 7:30 11
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25

June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

May
Helton Ct., Healing Springs 3-4
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25

June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

May
Rock Springs, Rehobeth, 11 3-4
Lincolnton, night 4
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28

June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Concord Ct., Olivet, 11 3-4
Forest Hill, night 4
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31

June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

May
Stony Point, 7:30 4
Alexander, Marvin, 11 & 1 4
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

May
Dellwood Ct., Maple Grove, 11 10-11
Lake Junaluska Ct.,Maple Grove,11..10-11
Bethel Ct., Pisgah, 11 17-18
Canton Station, night 18
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25

June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

May
Trinity, Mt. Pleasant, 3 ..... "
Davie, Concord, 11 10-11
Burkhead, Burkhead, night 11
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25

June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

May
Durham Ct., Fletchers 3-4
Memorial, night 4
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28

June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E. Elizabeth City, N. C.
SECOND ROUND

May
Currituck Ct., Asbury Church.....3-4
Roanoke Island 11
Kennekeet, Avon, night 12
Hatteras, Hatteras, night 13
Stumpy Point, night 14
Kitty Hawk, Nag's Head, 11 16
Dare Ct., East Lake 17-18

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
SECOND ROUND

May
Pittsboro, Pleasant Hill 3-4
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

May
Straits, Summerfield, 11 4
Atlantic, 11 5
Ocracoke, 7 6
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
SECOND ROUND

May
St. Paul, Regan's 3-4
Lumberton, Chestnut St. 4-5
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
SECOND ROUND

May
Edenton St. 4
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

May
Conway Chg., Bethany, 11 3-4
Rich Square Chg., Woodland, night and 11 5
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
THIRD ROUND

May
Shallottte, Concord, a.m. 2
Town Creek, Shiloh, a.m. 3-4
Wilmington, Fifth Ave., a. m.....11
Wilmington, Epworth, p. m. 11
Jacksonville-Richlands, Haw Branch, a. m. 17-18
Wilmington, Grace, a. m. 25
Wilmington, Trinity, p. m. 25

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
SECOND ROUND

May
Vanceboro, 11 3-4

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 4H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

Individual Cups



Over 40,000 churches use the Thomas Service. Clean and sanitary. Write now for Catalog and Special Trial Offer.
Thomas Communion Service Co. Box 141 Lima, Ohio.

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards.



Southern Desk Co., Hickory, N. C.

Manufacturers TENTS, AWNINGS, PAULINS.
GOSPEL TENTS A SPECIALTY.
We rent Tents.
Oldest Tent Company in the South.



M. D. Smith Tent & Awning Co., 136½ Marietta St., Atlanta, Ga.

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Nu-Idea School Desks
(Patent Applied for)
Thousands sold. Save one-third. Catalogue and prices on request.
Nu-Idea School Desk Co.
Darlington, S. C.

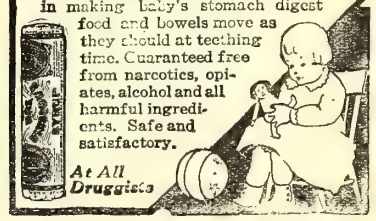
Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists





Business men will pay you a good salary if you will take our Bookkeeping, Shorthand or any of our Commercial Courses. School the year round and you can enroll any time. Address Greensboro Commercial School, Greensboro, N. C., for Catalog.

Get My New Buggy Catalog

FREE BOOK describes my splendid Full Wrought Highland Hickory Buggies. Sold on 60 days Road Test. Money-back Guarantee. Write!
The D. T. Bohon Co.
52 Main Street
Harrodsburg, Ky.
LOW PRICES

In Memoriam

CULBRETH — Hazel Dare, four year and six months old, daughter of Mr. and Mrs. M. Culbreth, Route 1, Stedman, N. C., fell asleep in death Friday morning, March 14, 1924. About 18 days before her clothes caught fire and she was severely burned. This brought intense sufferings to her, but she was patient and heroic. Finally death came, her sufferings ceased and her spirit went up to live with Jesus who said, "Of such is the kingdom of God." She is safe and happy and will be forever with the Lord. May God comfort the bereaved parents and may they meet little Hazel Dare where death can never come. E. C. Sell, Pastor.

HIX—Mrs. Henrietta Johnson Hix was born October 11, 1859, and died March 23, 1924, aged 64 years, five months and 12 days.

She was the daughter of Ruffin and Jane Johnson, and was married on April 4, 1889, to L. L. Hix. In early girlhood she gave her heart to God, and until her death served Him faithfully. Her sphere of service was not in the public eye, but in the quietness of home, where she gave her best for others. A good neighbor, a sympathetic friend, a faithful wife and a loving mother, she has passed from this life, with ist pain and suffering, to the full and perfect life of joyful living above.

Besides many relatives not so intimately connected, she leaves a husband and one daughter, Miss Ila Hix, and four brothers. The brothers are E. B. and E. H. Johnson of Farmer, R. C. Johnson of Asheboro, and Burney Johnson of California. One sister, Mrs. Jake Miller, and two brothers have preceded her to the life beyond.

The funeral services were conducted by her pastor, the writer.

Geo. W. Clay.

RESOLUTIONS OF RESPECT

On February 10, 1924, Mrs. W. H. Perry, one of the oldest and best loved members of the Ladies' Aid Society of the Ladies' Aid Society of Trinity church, Fairmont, was suddenly called from this life of service to that greater life above. Be it resolved:

First, That we, the members of the society, bow in humble submission to His will.

Second, That we thank our heavenly Father for her patient, cheerful Christian life.

Third, That we extend to her devoted husband and children our tenderest sympathy and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be spread on our minutes, a copy sent to the family, and a copy sent to the Advocate.

Mrs. C. A. Floyd,
Mrs. Ida Galloway,
Mrs. Clara Traynham.

CUTHBERTSON—On the afternoon of Wednesday, February 20, 1924, in Greenville, S. C., there died a good woman, Mrs. Laura Cuthbertson. Born December 12, 1840, she had passed more than four score years. Judged by length of life she was ready to go. It is not given to many in these days to come to such a fullness of years.

Mrs. Cuthbertson was a member of the Patterson family of Spartanburg, S. C. At the age of ninteen she married Mr. Robt. H. Porter of Lancaster, S. C., who lived only until 1864. Of this union there is only one surviving child, Mrs. Lula Bivens of Mt. Airy, N. C. Later she married Mr. John D. Cuthbertson, who owned property near the town of Monroe and came to live there until the death of Mr. Cuthbertson in 1870. Mrs. A. C. Johnson was the only child born of this marriage. Soon after Mrs. Cuthbertson's death Mrs. Cuthbertson moved to Monroe and for practically fifty years she considered this home, though in recent years she spent much time visiting among her grandchildren, of whom she was greatly beloved. In fact, at the time of her death she was in the home of her granddaughter, Mrs. J. H. Britt of Greenville, S. C. The following are her grandchildren:

Children of Mrs. Bivens: E. C. Bivens of Mt. Airy, N. C.; W. P. Bivens of South Hill, Va.; Mrs. J. H. Britt of Greenville, S. C., and Mrs. W. H. Pridgen of Elm City, N. C.

Children of Mrs. A. C. Johnson: J. H. Johnson of Monroe, N. C.; Rev. Nathan Johnson of St. Augustine, Fla.; Mrs. J. C. Hunter of Raleigh, and Mrs. H. F. Owens of Fountain, N. C.

The high esteem in which Mrs. Cuthbertson was held in our city was evidenced by the large and representative gathering of citizens at her simple funeral. And they truly had good reason to honor her. For a half century her life had been before them. They knew her value, they honored her virtue, they paid tribute to her fine character.

Mrs. Cuthbertson was a woman of great energy. Even to the last she was interested in all affairs that came to her notice and eager to be of service in the home. She dreaded to become helpless, yet no woman ever showed a finer spirit under the growing infirmities of age. It was no accident that this was true. She knew the secret of peace. She had found it early in life and never lost it. She was a Christian. No higher eulogy can be paid her—none other is needed. Being a real Methodist she believed in the witness of the Spirit and consequently did not have to grope her way in uncertainty. She knew that she was in God's family and this fact kept her in peace. Chas. C. Weaver.

WINBORNE—In early dawn of January 27, 1924, the life of Thomas W. Winborne, age 50 years, sudd[illegible] passed away—a shock to his [illegible] and community. He had n[illegible] well for a few weeks, but [illegible] was not thought so near.

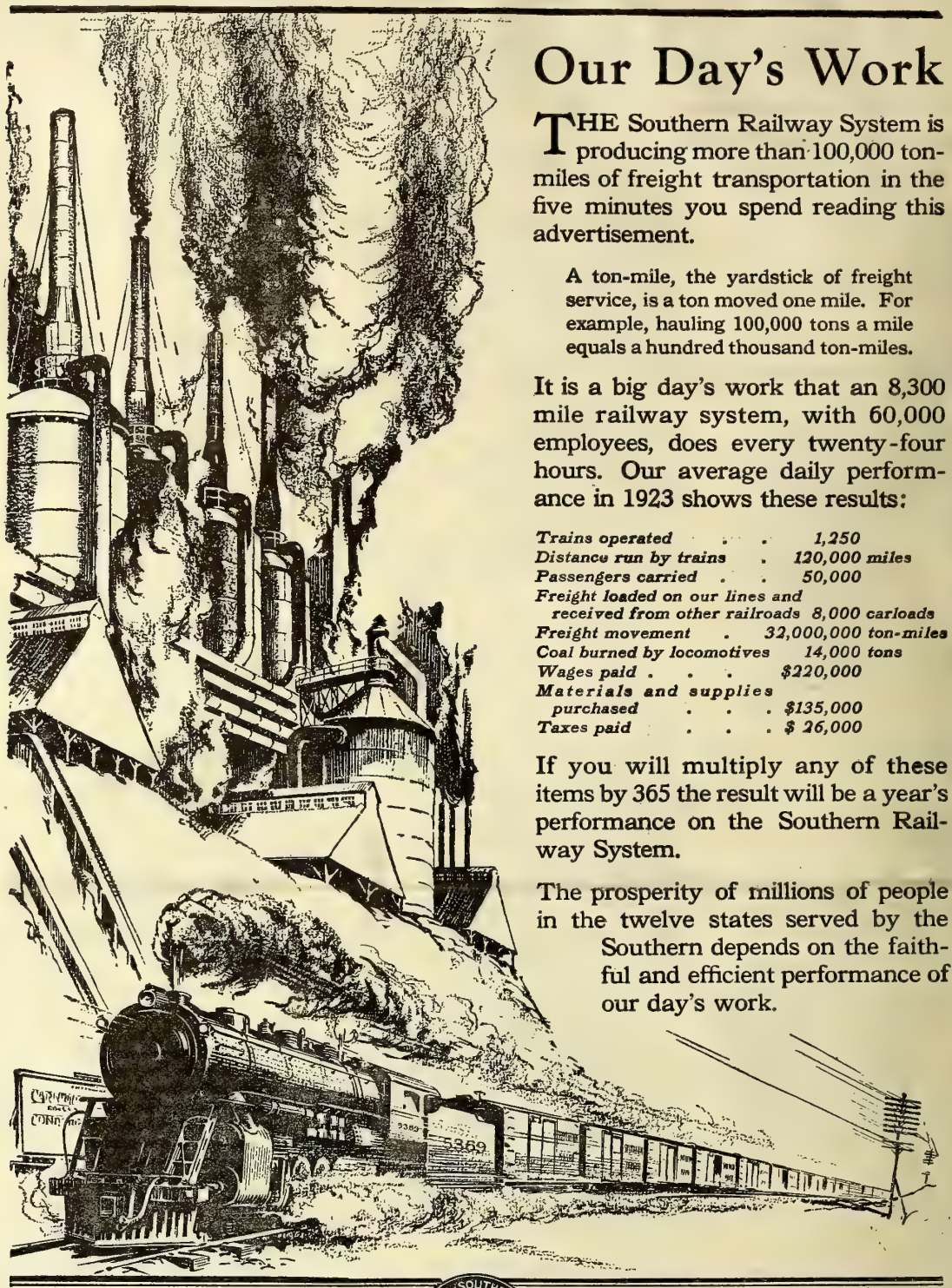
He was the [illegible] son of John S. and Mary E. Winborne of Hertford county, N. C.; was happily married to Miss Lizzie Myers 21 years ago. To this union two sons were born who are left with their mother to mourn his going away. He was a devoted husband—his wife's pleasure always sought—kind, indulgent father.

When a boy he joined Harrellsville M. E. church. As years grew on him his interest grew in his church—in the society work a willing helper. In his death the church has lost one of its trustees, and will be missed in many ways. His door always open to his pastor, a kind neighbor, industrious, energetic and helpful to his community, we all will miss him. But God makes no mistakes.

His wife and sons, Luther Thomas and James Stanley; one brother, C. W. Winborne; three sisters, Mrs. Minnie White, Mrs. Louise Saunders, all of Harrellsville; Mrs. Bell Bowen of Merry Hill, mourn his loss. Sorrow to this family has fallen thrible—father and two brothers have crossed over the river within ten months.

Funeral services were held at his home, conducted by his pastor, Rev. D. A. Clark, assisted by Rev. Mr. Barker of Ahoskie. Many were present and beautiful flowers expressed their friendship. The entire community sympathizes with them in their bereavement. May the Lord visit and bless each of his loved ones in their sad affliction. A Friend.

SOUTHERN RAILWAY SYSTEM



Our Day's Work

THE Southern Railway System is producing more than 100,000 ton-miles of freight transportation in the five minutes you spend reading this advertisement.

A ton-mile, the yardstick of freight service, is a ton moved one mile. For example, hauling 100,000 tons a mile equals a hundred thousand ton-miles.

It is a big day's work that an 8,300 mile railway system, with 60,000 employees, does every twenty-four hours. Our average daily performance in 1923 shows these results:

Trains operated	*1,250*
Distance run by trains	*120,000 miles*
Passengers carried	*50,000*
Freight loaded on our lines and received from other railroads	*8,000 carloads*
Freight movement	*32,000,000 ton-miles*
Coal burned by locomotives	*14,000 tons*
Wages paid	*$220,000*
Materials and supplies purchased	*$135,000*
Taxes paid	*$ 26,000*

If you will multiply any of these items by 365 the result will be a year's performance on the Southern Railway System.

The prosperity of millions of people in the twelve states served by the Southern depends on the faithful and efficient performance of our day's work.

THE SOUTHERN SERVES THE SOUTH

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MAY 8, 1924 No. 19

EDITORIAL ~ PARAGRAPHS

Many people seem to read that scripture, "Bear ye one another's burdens," something like this, "Bare ye one another's blunders." It is the story of motes in the eye of another when there is a beam in one's own eye. Yet some folks call themselves Christians whose daily habit is to magnify the faults of others instead of manifesting the spirit of the Master. To throw mud upon another does not cleanse one's own hands.

⚜ ⚜ ⚜

The parable of the lad and the loaves and of the fishes and the fragments is recorded in each of the four gospels. And all four of them mention the fishes, the fragments, and the loaves, but only John mentions the lad. Yet this nameless lad accupied an important place in the incident, because he furnished the supplies for the feast. But loaves and fishes and fragments frequently get more notice than boys and girls.

⚜ ⚜ ⚜

A system without a soul or a program without a personality is so much useless machinery, just as the average committee is a sepulcher for the burial of good plans and purposes. The average church committee left to itself will not operate so much as an adding machine. These facts spell out endless sacrifice for the pastor in even the best organized churches. He must keep the machinery moving and this means more than simply to touch the button. He must frequently generate the power. If any man thinks that a pastor has an easy job, whether the church be great or small, he needs only to undertake the task for a little while to be convinced to the contrary. Our sympathies and prayers are with the hard worked pastors who are actually bringing things to pass in the kingdom of God.

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Gracious in manner, courtly in bearing, youthful in appearance, even when fourscore years rested upon his good, gray head, General Julian S. Carr was a commanding figure in every circle that he entered. Nature had been prodigal in her gifts to this son of Carolina, devotee of the South, and above all an American citizen whose sympathies were as broad as the human race. He seemed to have an interest in everything and everybody. His benefactions took a wide range. His comrades who wore the gray, destitute individuals and families who did and did not appeal to him for help, young men and young women striving for an education, institutions like Trinity College, Greensboro College, Elon College, the State University, the multitudinous calls of his own church, political campaigns, military campaigns, educational campaigns and sundry other activities and enterprises too numerous to mention became the recipients of his generosity which seemed to have no bounds. He has very properly been called the golden-hearted. And the gold that he held in his hands became obedient to the dictates of that heart, which like his purse, was ever open to the call of humanity.

The world praises the man who succeeds. To win is a guarantee of the world's applause. But for him who fails there is no word of praise. Why not, also, applaud those who try, but fail. Is an honest effort unworthy of applause? "Not what I am, but what I aspired to be comforts me," said Robert Browning. If Elijah had received enthusiastic words of praise from just one man, he would hardly have reached the juniper tree and the cave. Certainly, he would never have cried, "I, even I only, am left!" While striving at the task, and even when defeat has followed an honest effort, withhold not thy praise. Give heed to these and let success care for itself.

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What a string of pearls is this from that inimitable preacher, J. H. Jowett, who has gone from us but whose chaste and beautiful sentences, bathed in spiritual aroma, abide to interest, inspire, and comfort humanity: "The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine, artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not 'the things that are seen, but the things that are not seen.' 'Seek peace and ensue it.' 'Seek the things that are above.' 'Seek ye first the Kingdom of God and His righteousness.' Such are the goodly pearls."

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Next Sunday is Mother's Day. Millions of people will wear the white flower in memory of the departed, or the red flower in honor of her who blesses the world with her presence in the flesh. Pilgrimages will be made by devoted sons and daughters to the graves of the dead, while tender messages sent by those who are far from the old roof tree will gladden mother's heart. And the gospel of faith and love will be preached from ten thousand pulpits in the name of Mother. And all this is well. For she is among mortals the highest and noblest embodiment of faith and love. We talk of her love, but forget not her faith.

"They said he would never amount to much
But his mother said he would,
That he never could set the river on fire,
But his mother said he could.

They said of beauty he had not a trace,
But his mother vowed he had,
When they talked of future men of state
She lovingly looked at her lad.

And it happened, as months and years went by
This lad who was awkward and dull and shy,
Who never could set the river on fire,
Attained the goal of his heart's desire,
And he gave glad thanks, with eyes that were dim,
Because of his mother's faith in him."

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MOTHER'S DAY: A BUSINESS MAN'S PLEA

And why Mother's Day? Is it because we would seem to forget her—as perhaps we would forget God—except for Sunday? Is the day set aside for the glorification of Mother—the special expression of love and praise for our Mothers—or is it an apology for our forgetfulness and our failure to express our love and devotion to Mother day by day? I feel we all would wish to think of this—Mother's Day—as set aside to emphasize our love and to give us this, a special opportunity to express it. Yet in our heart of hearts, are we not conscious of our failure to anywhere near adequately express our love as we should, and in fact, as we really wish and intend. We are so busy about many things that we think are vital and important—we think Mother understands, knows we love and appreciate her. But does she know it? When have you deliberately and purposely stopped your "bus-i-ness about many things" and told her how much you love her? Would you fail to tell your sweetheart every day that you loved her, and would she understand if you did not do so? Maybe Mother does understand, and were she asked, would truly answer that she knew you loved her—but when have you told her so? Don't you know she would love to hear you say—"I love you."?

Let us say it in words—with flowers and possibly, where necessary, by messages and letters, but let us say it, not only today—Mother's Day—but every day. From little children we may well take our lesson, for not once but many times during the day, it is their chief joy and happiness to say, "Mama, I love you"; and generally at the end of their busy day are not their last sleepy words, "Mama, I love you?" It seems to me that this continual almost unconscious expression of love should be the natural expression of the lives of we grownup children to our Mothers and to God. A Mother's love, you know, is the clearest, truest expression of God's love we find on earth; for even as neither height, depth nor distance can separate us from God's love, even so a Mother's love is ever faithful and true, following her children to all depths or distances and through all time. Yes, through "all time," for now I am thinking of our Mothers who have passed on in God's plan to the larger, more beautiul and perfect expression of life and love in the mansions prepared by Him, and as surely as God is Infinite Love, then so surely the love He gave our Mothers, as expressed in this life, goes on in more perfect expression forever. As they loved us on earth, then they love us more now and with a perfect understanding and greater power to express it. I thank God it is so. Love is eternal and while our power of expressing it is limited here, it is not limited hereafter.

Years ago a sweet Mother died. We use that word in our lack of understanding, for this Mother just passed on into God's presence of perfect love, joy and peace, and with the passing to this larger life, do you tell me that this Mother-love for her two little ones stopped? For she left a boy of four and a girl of two years. Can we even begin to imagine the anguish of the Mother heart at leaving her little ones? Yet it seems to me as she opened her eyes in His kingdom of perfect love, that a perfect understanding was her's and with it power given to love her little ones with a greater and wiser love. And this boy, as he looks back over the years, is grateful to acknowledge a strange consciousness, at times, of Mother's love. His life has been strangely guarded, until it is not unreasonable to believe it was Mother's love guarding him in ways not now understood by us. No Mother's love—no true, pure love is stopped by the change we call death, for love is eternal, the essence and power of God.

Let us then be careful not to grieve our Mother—by carelessness, forgetfulness, or especially by taking too much for granted.

You may have heard the old legend, how God sent three angels each on a message to earth, and, as they started on their errands, they agreed that each would bring back to heaven something of the sweetest and best they found on earth. Do you remember what each angel brought back? Well, the story goes, I think, that the first angel brought a bouquet of sweet flowers, but they soon wilted and their fragrance lost; the second brought a baby's smile—sweet, precious and beautiful, but it too faded and was lost; the third brought a Mother's love, whcih in the perfect, pure light of heaven, shone eternally sweet, clear and strong. Even so for a Mother's love is the reflection of God's love on earth.

Mothers, we salute you. We love you—may we be worthy of thy love. God bless and keep you. The old world would be unlivable, unthinkable, without you, who are nearest to the great loving heart of God. And was not this the great Mother-love of God for his children expressed in that heart cry of Jesus when looking over the city of Jerusalem, He said: "O Jerusalem, Jerusalem, thou that stonest the prophets and killest those that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens, but ye would not."

Now, dear friends, before we get "busy about many things" let us all stand in tribute to our Mothers, wherever they may be—some here with us, some more distant from us, and some in God's eternal mansions, but who are all very close to us in spirit—and let us in the simple language of a child—and are we not all children, more or less grown up—let us say with all our hearts: "Mother, I love you."

"THE BIBLE ONCE MORE"

"How is the religious, which is the essential basis of conduct, to be kept up in the present chaotic state of opinion without the use of the Bible? The pagan moralists lack life and color," writes Huxley. And Goethe, the most many-sided man of letters of the modern world, once said: "Let the world progress as much as it likes; let all branches of human research develop to the very utmost; nothing will take the place of the Bible." In a spirit of greater devoutness the authors of the Revised Version wrote at the end of their arduous labors: "If we be ignorant the Scriptures will instruct us; if out of the way they will bring us home; if out of order they will reform us; if in heaviness they will comfort us; if dull they will quicken us; if cold they will inflame us."

Such tributes might be continued indefinitely and would constitute a psalmody of praise and thanksgiving from multitudes of men in many centuries. One approaches such a book with a feeling of reverence and even awe, so great it is in its content and in its connotations."

The foregoing paragraphs are from a sympathetic and illuminating study of the Bible, as affected by modern biblical criticism, that appeared in the April number of "The South Atlantic Quarterly" from the pen of Dr. Edwin Mims of Vanderbilt University.

The article is in Dr. Mims' best style and will be read with interest by all who wish to learn about the Bible as affected by the literary study thereof.

TRIBUTE OF W. W. PEELE TO JULIAN S. CARR

The following eulogy was delivered last Sunday afternoon at the funeral services of General Julian S. Carr by his pastor, Rev. W. W. Peele:

"Most people touch their generation at only one point. They serve in one field of service. General Julian S. Carr, 'the grand old man of Durham,' touched his generation at many places, and each point of contact was a place of service. It is safe to say that North Carolina has never produced another man who touched life in so many places and who exerted so great an influence in so many constructive lines. He was a patriot. His whole life was one of courage and chivalry. He was no coward. As a young man he took up arms in defense of the Southland which he loved; in the late world war when he was too old in years to walk in the trenches he served as a 'dollar-a-year' man in the Federal Food Administration. He was as genuine a patriot as ever lived. His was an unselfish patriotism. He was no ambitious self-seeker. He had a passionate affection for his country. He was a man of action and, though he carried seventy and eight years, he was active alert with youth. He kept young by doing. He did not have time to grow old. General Carr was never happier than when he was with his comrades in the service and the temple that once housed his spirit is now clothed with the uniform of the Confederate general. It is as he would have it.

"General Carr was a champion of education. He touched his generation in the field of learning. You have but to recall his connection with the educational agencies of the state to see his contribution in this field. A member of the board of education of the city of Durham, the giver of the present site of Trinity College, a member of the board of trustees and of the executive committee of the University of North Carolina, the one who saved Greensboro College for Women in the lean days of the eighties, a member of the board of trustees of Carolina College, a member of the board of trustees of the Training School for colored people in Durham, the champion of education at every point.

"He was a farmer. He touched his generation in the out-of-doors on the farm. He loved the farm and was vitally interested in the agricultural development of his state. Who has not enjoyed gifts in kind from his model farm, Occoneechee? He was a master in the world of finance. He was a pioneer. One has but to look around and see: The tobacco industry, the hosiery mills, the flour mills, the banks, the railroads, the cotton mills, these and many other industries stand as a monument to his leadership in the field of industry.

"He was a philanthropist. He was a doer of good. His benefactions cover a broad field. Institutions large and small received of his gifts. And the best thing about it all was the love that prompted every benefaction. General Carr seemed to feel that God just must distribute goodness through him. In politics he was ever active. Not seeking an opportunity to be served but to serve.

"Early in life he joined the Methodist church. He loved the church and was ever faithful to her call. His ear was ever open to the call of the church. For many years chairman of the board of stewards, a member of the board of trustees, for years superintendent of the Sunday school, a teacher of a class of young men to the very last, honorary chairman of the board of stewards at the time of his death, Trinity's representative at church assemblies from the lowest to the highest—the ambassador at large of Trinity church. In his going Trinity church has lost one of its most loyal and generous members, the state one of its truest and greatest benefactors, and the nation one of its truest and most patriotic citizens."

The only force in old Palestine or in the modern American homes strong enough to overcome demon-possession is Spirit-possession.—Religious Telescope.

PEOPLE AND THINGS

Rev. A. W. Price of Roanoke Island has been quite sick but is improving right along now.

Rev. H. G. Allen will preach the commencement sermon for the Walkertown high school May 18th at 11 a. m.

Rev. Daniel Lane of City Road church preached the commencement sermon for the Newlands high school Sunday, April 27.

Rev. W. T. Phipps, pastor of the Pasquotank circuit, is planning to rebuild two of the churches on the charge this year.

Rev. F. A. Lupton of the Columbia circuit has raised the debt on the large brick church at Columbia and will have it dedicated some time soon.

Rev. C. B. Culbreth will preach the commencement sermon for the Pantego high school the first Sunday in June.

The stewards of the Gates circuit voted the other day to raise the salary of their pastor, Rev. R. F. Munns, two hundred dollars.

Rev. Julian L. Midgette will begin revival services at Halifax Methodist Episcopal church, South, May the 19th. Rev. J. A. Martin of Mount Gilead will do the preaching.

Rev. R. F. Mock began a revival meeting last Sunday at First Methodist church, Cherryville. Prof. Geo. G. Hawks of Rutherford College is leading the singing.

"I have been sick for over two months, spent 25 days in St. Peter's hospital in Charlotte. Last Sunday I filled all my appointments for first time since fourth Sunday in February."—J. J. Edwards.

Rev. W. L. Hutchins at First church, Lexington, has this year received 105 new members, making the total membership 983. He expects to cross the 1,000 mark before the meeting of annual conference. This is now one of the big churches of the state.

The good people of the Currituck circuit are showing their appreciation for the good preaching and splendid service of their pastor, Rev. J. P. Bross, by increasing his salary $200 and buying him a Ford runabout.

Rev. H. H. Robbins will begin a revival meeting at Park Avenue, Salisbury, next Sunday. Rev. E. W. Fox will do the preaching. Prayer meetings for the past two weeks in different parts of the congregation have been held preparatory to the meeting.

Rev. W. A. Rollins is assisting Rev. T. P. Jimison in a revival at First church, Spencer. The preaching of Brother Rollins is making a great impression on the congregation of Spencer. There are large numbers of reclamations and professions of conversion.

"Rev. and Mrs. W. T. Albright announce the marriage of their daughter, Lucile Vivian, to Mr. Frank Buckner on Saturday, May the third, nineteen hundred and twenty-four, Greensboro, North Carolina. At home after June the first, Asheville, N. C."

The presiding elder and pastors of the Shelby district have arranged to assist Rev. Albert Sherrill with his work so that he can continue in charge of the Stanley Creek work. This is a most brotherly act on the part of Brother Kirkpatrick and his pastors on the Shelby district. Brother Sherrill continues to improve.

"Trinity alumni and former students of the college will be entertained at the Linden, Elizabeth City, by Mr. C. R. Pugh at 6 o'clock, May 8. All old students of the college are cordially invited to be present." The above telegram from Rev. C. B. Culbreth reached us a few hours after we went to press last week.

To preachers who expect to attend the preachers' summer school at Trinity College: If you want a good place to board during the school, you will find it at Miss Watkins' boarding house. A convenient place, where only good, clean and well prepared food is served, at a reasonable price. Write Edgar H. Nease, Representative, West Durham, N. C.

On Tuesday evening, April 29, Miss Carolyn Hackney of Lexington wedded Mr. Edward Parks Willey of Chicago. The marriage took place at the home of the bride's parents, Mr. and Mrs. George L. Hackney. The ceremony was performed by Revs. W. L. Hutchins and E. K. McLarty. Mr. and Mrs. Willey will make their home in Chicago. A host of friends extend good wishes and congratulations.

Rev. R. G. Tuttle delivered the annual address last Wednesday at the close of the Hudson high school in Caldwell county. Prof. A. C. Sherrill is the principal.

Mrs. J. L. Pleasants in writing the Advocate from the Linwood circuit speaks in very complimentary terms of their pastor, Rev. J. W. Campbell. He is regarded a most excellent preacher. There is a new missionary society at that charge with 17 members. The work is making progress.

The revival at West Market, Greensboro, has been one of the best. Rev. J. Frank Armstrong has preached the gospel most effectively and the people are delighted with his sermons. The attendance has been fine. Brother J. H. Barnhardt, the pastor, showed very fine judgment and was fortunate when he secured Brother Armstrong to assist him in these services. New members are to be received into the church next Sunday.

The former students of Rutherford College are earnestly solicited to attend the alumni meeting at our annual commencement on Tuesday, May 13, at 9:30 a. m. The most important meeting in the history of the school is anticipated. There are some vital business items to be considered. Additional features to the organization are to be added. Special invitations are being sent to all whose addresses we can secure.

"We are in the midst of a very fine revival here at Brevard. The writer is doing the preaching and Miss Carolyn A. Hosford, Conway, S. C., is assisting in directing the large chorus choir, children's chorus, prayer meeting and personal work. During my pastorate of more than twenty years I have never had as capable and desirable a helper as she. Cultured, consecrated, tactful, affable, with her attractive personality she wins all hearts. Miss Hosford has June unfilled and can accept that date with any pastor needing her assistance. Fortunate is the pastor who secures her. More will be said about the meeting."—E. R. Welch.

Dwight Ware, son of Rev. and Mrs. W. R. Ware of Morganton, won the first prize, $60 in cash, at the oratorical contest between the colleges of Tennessee at Knoxville, Tenn. He was the representative of Vanderbilt University, where he is a student in the school of religion. Mr. Ware last year won the Founders medal for oratory at Vanderbilt. Representatives from all Tennessee colleges are invited each year to participate in the annual oratorical contest for which $100 in cash prizes is awarded each year by the family of the late John A. Patten of Chattanooga. Prizes each year have been $60, first, and $40, second. In addition to Vanderbilt, Sewanee, University of Chattanooga, Cumberland University, Maryland College and the University of Tennessee are sending speakers to the contest. Each institution is allowed only one speaker.

North Carolina will be interested in the following account of the marriage of Wilbur Clinton Turrentine, son of Dr. and Mrs. Samuel B. Turrentine, and Miss Mary Neyle Daniels, of Savannah, Ga., taken from the Savannah Press. The marriage was April 25. "The marriage of Miss Mary Neyle Daniels to Wilbur Clinton Turrentine took place this afternoon at 12:30 o'clock at St. John's Episcopal church. The ceremony was performed by the rector, the Rev. W. A. Jonnard. Dr. and Mrs. Samuel B. Turrentine of Greensboro, N. C., parents of the groom, came to be present at the wedding. Immediately after the ceremony Mr. and Mrs. Turrentine left for North Carolina and will motor through the mountains, returning to Tarboro, N. C., where they will make their home."

Rev. Carlock Hawk, the pastor, sends the following interesting report of the revival at Haywood Street church, Asheville: "Our revival at Haywood Street closed Easter Sunday. Preparatory to the revival 40 cottage prayer meetings were held in the homes of my people with a combined attendance of more than 700. Dr. B. A. Few of Little Rock, Ark., came to us on April 6th and preached to us for fifteen days. Dr. Few is a great preacher and one of the strongest ministers of our denomination. He preached the gospel and nothing but the gospel as the power of God unto salvation. My people say it was the greatest meeting ever held at Haywood Street church. There were 50 conversions and reclamations. On Easter Sunday I baptized six babies and received 20 persons into the church." Brother Hawk is having fine congregations. The church is filled Sunday nights and the work in all particulars is going good.

Last Sunday the First church people of Salisbury burned publicly a $20,000 note and mortgage and thereby ended the last appearance of debt on their beautiful $200,000 church. A free will offering of $4,000 Easter and a follow up campaign secured the necessary $7,000 to wipe out the debt. Rev. J. F. Kirk, the pastor, and all the people rejoice that the debt has been paid and Bishop Denny will dedicate the church some time in July. Good for Salisbury!

Rev. I. L. Shaver writes: "We are leaving Japan on the 25th of June for one year's furlough in America. We are sailing on the President Lincoln via Honolulu, and should reach San Francisco about July 11th. After spending a few days there we will come on to North Carolina, where I am planning to conduct some meetings during the rest of the summer. Our address up to the middle of September will be Richfield, North Carolina, and after that time Southern Methodist University, Dallas, Texas."

An event of wide interest on account of the social prominence of the contracting parties was the marriage of Miss Vinton Liddell of Charlotte and Mr. Robert Sylvester Pickens of Hickory which was solemnized Saturday evening, April 26, at the home of the bride, 608 East avenue. Rev. C. M. Pickens of Albemarle, father of the bridegroom, performed the marriage ceremony in the presence of a very large circle of relatives and friends. Mrs. Pickens is a member of one of the state's most prominent families, Mr. Pickens, son of Rev. and Mrs. C. M. Pickens, is editor of the Hickory Record. To this choice young couple we extend best wishes and congratulations.

The Cole Lectures at Vanderbilt University for 1924 will be delivered by Rev. Samuel P. Cadman, D. D., pastor of the Central Congregational church, Brooklyn, New York, May 11th to 16th. Special sermon, Vanderbilt University, 11 a. m., Sunday, May 11. Cole Lectures: "Imagination and Religion." 1. The Wonders of Imagination, 4 p. m., Sunday, May 11. 2. The Perils of Imagination, 8 p. m., Monday, May 12. 3. Imagination and Man's Spiritual Nature, 8 p. m., Tuesday, May 13. 4. Imagination and God, 8 p. m., Wednesday, May 14. 5. The Theology of Fiction, 8 p. m., Thursday, May 15. 6. Imagination and Physical Healing, 8 p. m., Friday, May 16. The above sermon and lectures will be given in the University Chapel, College Hall.

Mrs. May Edla Smith Earley has kindly furnished us the following facts and figures about the Woman's Missionary Society of the North Carolina conference which meets next week in Goldsboro: "This conference has 520 adult, young people's and children's auxiliaries with 13,399 members at the close of 1923. We carry a regular budget of $45,000, paid through the treasury of the Woman's Missionary Council, besides an almost equal amount raised by the auxiliaries and used on the local church. This besides a pledge of $25,000 for the Belle H. Bennett Memorial, which is the foundation of the Scarritt College for Christian Workers of Nashville, Tenn. Last year, the first of the three years of the Bennett Memorial campaign, the N. C. conference led the 39 conferences of the council in a cash payment of over $5,000."

Oh those bitter, bitter, bitter epithets applied to those who differ from us in their understanding of the New Testament. Oh, the cruelty of those words with which our fellow Christians are stabbed. Was there ever a time in the history of Christianity which was more disgraced by recriminations than since the great war? For example, the latest is the experience of Rev. Dr. Cornelius Woelkin, pastor of the Park Avenue Baptist church, at Sixty-fourth street. He was taken to task a couple of Sundays ago by two other New York Baptist clergymen for the sermon he preached the Sunday before in which he advocated making it possible for members of other evangelical churches to be accepted by transfer into Baptist churches without being immersed. One pastor declared that Dr. Woelkin's proposal was "really a subtle attack on the authority of Jesus Christ." Another blamed the change in the orthodoxy of Dr. Woelfkin to the Rockefeller influence. And the accuser said he did not envy Dr. Woelfkin the title, "The Rockefeller Pastor"; he believed the Rockefeller money in the Christian world, especially in Baptist ranks, "was harmful and not helpful." He advised Baptist agencies "to look more to the throne of Almighty God and less to 26 Broadway." He declared that in his opinion Dr. Woelfkin ought to resign as a Baptist preacher. —Central Christian Advocate.

JOHN EDMUND UNDERWOOD, METHODIST ITINERANT

By S. B. Underwood.

Because of my deep seated veneration and profound respect for the Methodist itinerant ministry, I am moved to pay them this slight tribute by setting down some characteristics of one who typified for me some of their highest virtues—my father, John Edmund Underwood.

The whole of his mature life was given unstintedly to the service of God and his fellowmen in the work of the Methodist ministry. In all his years of labor and sacrifice, I do not think he ever considered himself for a moment. His call was clear and unquestioned. Many a time I have heard him describe it. To him it was the very voice of God and he gave it unswerving obedience. Through the long years, on hard circuits, in city churches, and as presiding elder, he was ever true to the Vision Splendid.

I do not think he ever gave thought to the kind of appointment he might receive nor to the salary to be paid. In our most intimate talks I never heard him express even the slightest desire to be sent to any particular place. He was a true soldier, ever ready to be sent anywhere to battle for the Lord.

And he did battle. I never knew a man more true to his convictions nor more loyal to his ideals. He was a courageous representative of the Most High. He was in the forefront of the fight for prohibition in the hard years of the campaign. He was in the midst of a number of local option contests and carried the battle always into the camp of the enemy. He asked no quarter and gave none. In all his pastoral and ministerial relations he was outspoken in his condemnation of sin. He never put on the soft pedal. He did not know how.

He would not be classed as a great preacher, but there was something about his sermons that gripped. He went to their delivery from his knees and an open Bible and he preached the word simply, plainly, directly. God gave him souls for his hire.

He was a genuine shepherd of his flock. He knew and loved his people, visited them in their homes and places of business, entered into their joys and their sorrows, carrying himself always as an ambassador of God. Just a short time ago I had an experience that was a joy and an inspiration. I made a pilgrimage to the country community in which he labored for four years during his early ministry. I traveled the roads that he went over, visited my mother's grave in the country church yard, and mingled for a brief season with some of those who had known and loved him. His name had become a sort of sacred tradition in the community. I was told many tender and intimate things about the relationship between preacher and people, including the story of how when he came to leave one of the stalwart men of the neighborhood, who had been brought into the church under his ministry, climbed to the top of his house and with a telescope watched my father as he drove out of sight down the red clay road.

Denied in his youth the advantages of extensive scholastic training, he was yet a well trained man mentally. He read widely and knew books and people. His mind was vigorous and alert and never let go a proposition until it had been thought through. His power of expression was remarkable and his diction was chaste. He had regular hours for study and his grasp of problems of church and state was sure. He was never guilty of the sin of preaching a poorly prepared sermon.

And what a vigorous champion of education he was! The church schools and colleges had in him a constant and faithful defender. I do not know how many young men and young women he encouraged to go to college nor to how many he rendered financial assistance out of his own meager salary.

As a pastor and as presiding elder he was constantly seeking some young fellow out of obscurity, putting him in the way of securing an education, and perhaps leading his mind and heart to the ministry. One of those wrote me:

"What he meant to me no one can ever know. He picked me up out of insignificance and ignorance and inspired and trained me. What I am I owe to him and to God through him."

He had a sort of passion for encouraging and helping the young ministers under his supervision. I think every one of them looked upon him as something more than an official supervisor. He was to them a tender and sympathetic friend and counselor. In fact, he loved all Methodist preachers as if they were his blood brothers and was never happier than when in their company. He would have shared his last crust with any one of them. Sometimes, he almost did this.

My father was something of an ecclesiastical statesman. He knew church policy and polity. In all the conferences from quarterly to general he gave wise counsel and safe advice. When any interest of his church was being attacked, he was a veritable lion in her defense.

The religion of Jesus Christ was to him the chief fact of existence. His faith was simple and all-embracing. He knew the power of God and was himself strong through this power. All that he did was born of a conscious endeavor to carry out the wishes of his great Commander. His communion with the Father was close and intimate. He knew the way to the throne. He talked with God and heard His answering voice. Out of all this came a tender and consuming love for all of God's children. He wanted them all in the fold and suffered when they did not come.

He literally wore himself out in the service of his Lord. He took his work seriously, too seriously I sometimes thought. His was an intense nature, and the breaking down of his giant frame was hastened by this very intensity. The problems that he had to face bore heavily upon him, and he never succeeded in throwning aside the cares and responsibilities of his office. Human nature could not stand the strain. As his duties became more complex and exacting he drew more and more heavily upon his vital resources, and finally the account was overdrawn.

He had often expressed the wish that he might die in harness, but it was not to be. Came superannuation and the waiting for the end. A little more than three years he lingered on the threshold, waiting for the door to open. The body wasted away and the mind became tired and worn, but the spirit was strong to the end. He lived on the experiences that he had stored up through the years. His mind went back and traveled some of the old paths again. His talk was of the bishop, of Brother So and So, of some service which he had held or thought he was going to hold, of going home, of rest.

During the mornings he was unusually quiet. In the old days he had spent his morning at his desk in prayer and study. In the afternoons he would become restless and walk and walk and walk, until he was exhausted. In the old days he had spent his afternoons going in and out among his people. God was close to him in the waiting, and even in his last days he was an inspiration to those about him.

He did not go alone or empty handed to his God. All through the journey he gathered his sheep about him.

"Thou wouldst not alone
Be saved, my father! Alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Fearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.
If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing; to us thou wast still
Cheerful, and helpful and firm!
Therefore to thee it was given
Many to save thyself
And at the end of thy day,
A faithful shepherd! to come
Bringing thy sheep in thy hand."

DOWN THROUGH THE AGES

By Frank E. Gaebelein, A. M. (Harvard).

This work deals with the providential preservation and mission of the Bible "Down Through the Ages." It rehearses the record of good stewardship which lovers of the Scriptures in every generation have given to its safekeeping and transmission to posterity. An informative, interesting book, fully within the compass of adolescent youth.

The Macmillan Company, Publishers, New York.

THE STORY OF MOTHER'S DAY

By George Cleaton Wilding.

A day so rich in sentiment, so tender in meaning, in a country that is inclined to scoff at sentiment, and prides itself on being devoted to the practical side of life, is in itself a good sign. Mother's Day! How deeply it appeals to every heart! Even the hardest, toughest characters unconsciously respond to its appeal. Nobody is immune to this influence. Its proper observance is bound to touch the hearts of all sorts of people everywhere, and do a world of good.

It is not a new thing. It goes far back in history. Mother-love antedates even the Christian religion. Mother-worship, with its sacred rites and tender ceremonies reaches far back into pagan times.

How interesting is the study of origins. The thought of Mother's Day in Sunday schools and churches originated with Miss Anna Jarvis of Philadelphia, who was reared in the Methodist church of Grafton, West Virginia, her mother being a teacher in the Sunday school of that church for twenty-five years. This idea first came to her when she was asked by the superitnendent of this Sunday school to arrange a memorial service for her noble mother who had recently gone up to her coronation.

From this humble service in this railroad town of West Virginia, has grown this beautiful idea that has so swiftly spread all over the country. From a tiny seed, dropped in ready, fertile soil, has grown this gracious and prosperous plant which is welcomed warmly by people of all shades of the Christian faith everywhere.

The following Mother's Day bill was passed by the United States Congress in May, 1914:

"Whereas, we honor our own, and the mothers of America, when we do anything to give emphasis to the home as the fountain head of the State, and,

"Whereas, the service rendered the United States by the American mothers is the greatest source of the nation's strength and inspiration, and,

"Whereas, when the American mother is doing so much for the home, for moral uplift and religion, hence so much for good government and humanity,

"Resolved, That the President of the United States is hereby authorized and requested to issue a proclamation calling upon the government officials to display the United States flag on all government bulidings, and the people of the United States to display the flag at their homes, or other suitable places, on the second Sunday in May, as a public expression of our love and reverence for the mothers of our country.

"That the second Sunday in May shall hereafter be designated and known as Mother's Day, and it shall be the duty of the President to request its observance as provided for in this resolution."

This was adopted by the House and the Senate, and President Wilson isued the first proclamation in harmony with these resolutions on May 9, 1914.

This expressive day is observed everywhere with a tender and deeply religious spirit. In church and Sunday schools everybody is expected to wear a white flower, and bring to the services their own or somebody else's mother. The services of the day, the sermon, the scriptures and the singing, all are suited to the subject of the day. In the afternoon of that day all are to take flowers and decorate the graves of their mothers. Sons and daughters who are absent from home are to write to their mothers during the day. Those who own automobiles are to start out early and take the mothers to church.

The beauty and glory of motherhood was recognized by Jesus: "When Jesus therefore saw His mother, and the disciple standing by whom He loved, He said unto His mother, 'Woman, behold thy son!'"

Then said He to the disciple: "Behold thy mother." "And from that hour that disciple took her to his home." He was providing for His mother, looking out for her care and comfort, before His crucifixion."

There is a growing tendency to provide a pension for needy mothers. Some organizations have taken up the idea, as have some of the states in our country, and some of the cities, as well. England, under the administration of David Lloyd George, has provided a definite pension for aged mothers.

Motherhood has been, is being, and will be for all time to come, glorified in art, literature and the drama. Some sage has wisely said: "If you would reform the world from its errors and sins, begin by enlisting the mothers."

THE FAYETTEVILLE REVIVAL

A previous issue of the paper carried a brief story of the meeting, but there are a few things relatve to it that should be said, and even with this the story is only half told.

The Hay Street Church.

Here is one of the sacred spots of Fayetteville. The only way to get the folks to go home is to turn out the lights. They love it better than home, and they tarried there long after the services closed. Brother H. A. Humble and his fine family are happily situated there and are doing a great work. They love, and in return they are loved. It's a great old church and a wonderful people. It must be great to serve a church that leads everything else in the city. We often hear it said: "People have moved the shouting to the ball park," but that is not true in Hay Street church, for "some of their buckets did run over."

The Meeting Itself.

Visible results have already been given. From the other side the meeting is still in progress. Letters and cards tell us of other converts and new things that have happened since the close. The meeting reached further than the visible eye can see. To me, one of the sweetest services of the meeting came on the last Sunday morning, when a call was made for "Life work recruits." We tried to make it hard, so no one would respond unless in dead earnest. The five who did respond we believe will mean great things to the kingdom, for they live in a spiritual atmosphere that will help them. Where God will use them I canot say, but they have placed their lives on the altar to await God's bidding. True, they are young people subject to change of plans and thousands of possibilities.

A Fine Bunch of Workers.

Fayetteville has what all our town and city work needs. That men's federation keeps the city alive with interest. I was told that it was an indirect result of the Sunday meeting in Atlanta. The men of Atlanta organized Sumpter, S. C., and that city organized Fayetteville. Then the Ham-Ramsey meeting fired those men and sent them out for service, and the result is that literally thousands are being brought to Christ through those men. They go to prayer meeting every morning at 8:30 and start the day right. It's easy to work with a bunch of men like that. We shall always count it one of the mountain peak experiences of life. We were glad to be with these men—Brothers Johns, Sutton, Humble and Elder Willis all in service. And last but not least, Dr. Judd and Silas Sheetz, who kept the great audience singing twice every day. The seeds of righteousness are sown in Fayetteville. What will the harvest be? J. Vincent Knight.

WHERE AND WHAT IS ELLERBE CHARGE?

The town of Ellerbe, headquarters for the Ellerbe charge, is about one mile from Ellerbe Springs and is located in a very fine section of the Sand Hill country. It is a beautiful little town with electric lights, the promise of water and sewerage systems and has a good health record. The scenery is splendid and the climate is delightful. To look out upon these hills and breathe God's pure air makes one feel that it is good to be here. The citizens of the town and community are courteous and cordial.

The people have been very thoughtful of us since the day we arrived. Hardly a week has passed but that we have received some gift from the people. Then, too, we have been pounded in a big way. The people came in upon us some weeks ago and gave us a pounding long to be remembered. They know how to pound a preacher, too. They brought many things—just such things as are needful—flour, meal, lard, pork, canned fruit, pickles, coffee, sugar enough to last for weeks, and a nice crisp five dollar bill to complete the job. We were glad to see them come and appreciated the things they brought and the splendid spirit in which they came.

The folks at Norman came out on the second Sunday night fully determined to pound us, and they did it. Bringing with them many good things with which to pound, they showed their ability to carry out their detrmination. Many thanks to these good people.

The work of the charge seems to be moving on in a very satisfactory way. There is, I think, a progressive spirit among the people. Believing that a progressive siprit is here we feel encouraged as we go about our work. W. F. Trawick.

TO MOTHER

This issue of the Stamey News will be Mother's—the little gray haired Mother who is at present struck low by disease, but who is striking back bravely with a smile that is only hers. Several times has death knocked at her door, only to be driven back in defeat before her undiminishing tenacity and sheer smiles. This time death struck closer, robbing her of the use of the arm which embraced us so tenderly in the dawn of our lives when we were too little and weak for anything but Mother's embraces, the arm which has guided us instinctively through the pitfalls and destructiveness of life, and which has toiled unselfishly and unceasingly for us through the succeeding stages of our existence.

Tonight Mother rests quietly on her bed, her right arm resting limp on her breast. Her voice is indistinct, for the right side of her vocal cords are paralyzed. But she speaks—she speaks with her little brown eyes, and she speaks tender and hopeful things. That is characteristic of Mother. And she smiles, too— those smiles which enrich the very atmosphere around her; smiles such as delight the humble, recreate the fallen, shame the proud, and cause the meek to rejoice. Such are Mother's smiles. Can anyone forget them?

Tonight Mother rests quietly in bed, and she is happy. It is Easter Sunday. All day long the room has been filled with sunshine and flowers. Mother's countenance is typical of sunshine and flowers; it vies with the sun in radiance, and with the flowers in tenderness and beauty. Today is the day of resurrection, and it seems that our Mother's love has resurrected within us those things which are best. Her countenance, seasoned by long years of sacrifice ad heartaches, shines with that undiminishing brilliance which calls us home again with that love so like the Master's.

Through long days Mother lay by the window. Outside the storm broke over her head, and the rain pattered on the sill. Everything was dreary. Within disease struggled with her body and tried to bring her low, but Mother hung on through darkness. Today Easter dawned, and nature unveiled her beauty. The sun shone resplendent, and Mother had won her fight. Brave little Mother!

X.

A REMARKABLE REVIVAL AT CROSS MILL

This church is in a suburb of Marion. I was appointed to it last conference, was tendered a warm reception, and have been shown many kindnesses; many encouraging words have been spoken.

It became evident in a few weeks that a revival was ahead of us, and we began to pray and work to that end. The people were soon filled with expectation. For weeks before the meeting began there were conversions and reclamations at prayer meetings and the regular Sunday evening services. Prayer and consecration were emphasized. The people were visited. The Baptist pastor joined me two weeks before Easter. The Pentecost experience was urged at the Sunday morning service. The Christians by the dozen gathered in the altar and earnestly sought this scriptural experience. That evening there were penitents and at least one conconversion. No service passed from that on without a conversion. Often there would be several.

I never saw such a working force and I have worked with a number of great working hands. No two pastors were ever backed up by more sympathy and prayer. The power of God was often present in extraordinary measure. The conviction was deep and the conversions clear and powerful. The amount of personal work done was unusual. One counted 85 converions and reclamations as a result. But this is only one of the results. Easter Sunday was a rare day. I never saw greater spiritual power. There was an Easter tide in the souls of the people. Each pastor is getting about what is coming to him in the way of members.

The congregations are good, the Sunday school has grown from 73 in October to 202 last Sunday (27th). Our goal is now 250. My church at the quarterly conference a few weeks before the meeting had paid everything in full and a little over. This included the Superannuate Endowment fund as well as the conference collections. Great prayer meetings continue to be held. J. J. Gray.

AN AUTOBIOGRAPHY

Four years ago Rev. R. M. Taylor had it on his heart to publish a volume of sketches of the members of the Western North Carolina conference; his sudden translation caused the plan to cease.

Quite a number of brethren expressed themselves as being very enthusiastically in favor of the project, and a committee was appointed by the conference to confer about the matter.

This scribe has waited patiently—sometimes impatiently—to see if anyone would undertake to complete the plan as outlined by Brother Taylor. I shall be glad to co-operate with anyone to whom this work should be committed. Some recent correspndence with Mrs. Taylor reveals the fact that so far as she knows no one has it in mind to undertake it, and she expresses herself that she is hoping that I would take it up and complete the plan as outlined by her husband.

I have counselled with a number of the brethren, and have received much encouragement—I might say a flattering amount—to undertake and carry through the project. I have just about decided to try the plan, and unless I shall soon receive contrary impressions, will definitely decide to go forward with the work. I have thought and prayed over the matter, and it seems that the leadings of Providence indicate that direction.

I know it's a herculean task requiring a super amount of physical ability—as the work is more physical than mental. It is generally known that the matter is to be furnished, and the compiling into the volume is the major part of the undertaking. To be sure there will be editing, but this can be done by those who are competent.

There will need to be rules, restrictions, bounds, etc., but these details can be worked by a sane and sensible committee composed of the brethren of the conference.

By reference to the North Carolina Christian Advocate of April 17, you will find the sketch of the Rev. G. T. Simmons, written by his own hand. This sketch is to my mind something of an ideal as to the matter contained in the volume under consideration.

The idea of the book is not primarily to be appreciated by the pastors, but the people, I believe, will appreciate the matter contained and will be the means of preserving facts of history that future generations will happily receive.

To be sure the financial feature of this enterprise is the most serious consideration, but "Where there's a will, there's a way."

Anyway, let's commit this idea to God, and try to find out His will, and be led by His leadership.

Lee A. Falls.

ALUMNAE-STUDENT DINNER AT GREENSBORO COLLEGE

The annual commencement of Greensboro College brings each year a large number of former students to the campus for reunions, as well as a number of guests of the graduates and of the students. The Alumnae-Student dinner is one of the most pleasureable occasions of the commencement season. At this time the alumnae, the guests of the college, the faculty and the students gather in the dining hall for a reunion. The program of the evening is usually short, full of pep, and permeated with expressions of loyalty and love for the old college home.

This year the dinner will be held on the evening of May 25, at 6 p. m., and will be presided over by Mrs. Frank C. Boyles, the president of the Alumnae Association. Owing to the limited capacity of the hall, admission is by ticket only. The tickets are free to all who are entitled to hold them, but must be reserved in advance from Miss Daisy Brooks of the college.

The business meeting of the Alumnae Association will be held on the afternoon preceding the dinner. It will be called to order at 3:30 o'clock and is open to all former students of the college. A number of important items of business will be before the body this year and an interesting occasion is promised.

X.

As the beads of a necklace are held together by a string, so good deeds are connected by the string of constant purpose; but beware lest the string break.

FUNERAL SERVICES OF GENERAL CARR LAST SUNDAY AFTERNOON

"Twenty thousand men and women from every section of North Carolina," writes Ben Dixon MacNeil in Monday's News and Observer, "lined the streets, standing with bared heads when the first citizen of Durham was borne to the simple grave that waited for him at the end of the journey here this afternoon, paying the last silent mode of reverence to him that was General Julian S. Carr.

Behind him the enfeebled residue of the once vast gray army, whose chieftain he sometime was and whose comrade always, and after these a great concourse of people from the high places of the world from humble places, and alike their faces were wet with the tears of a common grief that over-reached the metes of class and creed and color and condition. Into a simple grave in the earth they lowered him, the hands of his sons and and his nephews, wrapped in the folds of a great American flag against which his hands had once been lifted up and entwined within it yet another flag, the flag of the general's youth that belonged very near to the heart of him and of the feeble gray line that gathered about the open grave for a little while before the earth covered him.

In their hands these veterans, these comrades of his youth, brought white flowers and while the choir chanted the last hymn for the dead they passed the grave. Their white flowers followed him into the grave, covering over entirely the casket that holds the dust of him who was sometime their chieftain and always their comrade. And then they turned away, leaving him there to sleep in the ground he himself had given for a resting place for all of his neighbors.

The funeral services were conducted by Drs. W. W. Peele, pastor of Trinity church, W. A. Hibbard, First Presbyterian church, Durham, N. C., Bishop James Cannon, Jr., representing the college of bishops, Dr. Sam Small, chaplain of the United Confederate Veterans, and Dr. R. C. Beaman, Tarboro, N. C., a former pastor of General Carr.

Among the numerous tributes to the life and services of General Julian S. Carr we here give those of Presidents Few and Turrentine, who speak of gifts to Trinity College and to Greensboro College.

President Few's Tribute.

In announcing the sad news to the college community at the regular chapel exercises the morning following General Carr's death, Dr. W. P. Few, president of the college, paid a high tribute to the memory of the distinguished citizen of North Carolina and interested friend of the college.

General Carr, Dr. Few said, was deeply interested in the movement which brought Trinity from the place of its birth in Randolph county to its present beautiful site in Durham. Together with Washington Duke and his illustrious sons, Messrs. J. B. and B. N. Duke, he was instrumental in bringing Trinity to Durham. It was he who gave to the college a large tract of land, something in excess of sixty acres, upon which most of the college buildings now stand.

Preceding this throughout the stormy years following the death of Dr. Braxton Craven, founder of Trinity College, General Carr, with Col. J. W. Alspaugh and Mr. James A. Gray, stood by the institution when its very existence seemed threatened. It was the untiring and unselfish efforts of these men which kept the college alive in those dark days.

In 1887 General Carr gave $10,000 to the permanent endowment fund of the college. This amount was applied to founding the Chair of Philosophy which bears his name. Another gift which General Carr made the college was in the form of a medal, known as the Braxton Craven Medal, which is awarded annually for the best essay submitted by an undergraduate student of the college.

General Carr, throughout the years since the removal of the college to Durham, has kept in active touch with the institution. For a number of years he served as a member of the Trinity College board of trustees, and he has never spared any efforts in helping provide for the rapid growth which the college has undergone within the past few years.

The Trinity flag is flying at half-mast and the entire college community is mourning the loss of this long-time friend and benefactor of the college.

President S. B. Turrentine in speaking of what General Carr had done for Greensboro College among other things said:

"The general once owned the college, lock, stock and barrel," Dr. Turrentine said. In a period of dire distress in the college history about 1882 General Carr stepped in and bought the entire institution and was himself entire owner.

Later General Carr sold the college to a syndicate of prominent laymen. "This group consisted of the following," said Dr. Turrentine: "Dr. T. M. Jones, Dr. L. W. Crawford, J. A. Odell, Julius A. Gray and J. M. Winstead, all of Greensboro, Henry Lilly and E. J. Lilly of Fayetteville, General Julian S. Carr of Durham and J. H. Ferree of Randleman. The above are the original purchasers and incorporators of Greensboro Female College. The exact date that the college was sold was June 5, 1882. J. M. Odell of Concord and R. R. Gwynn of Elkin bought stock the following year.

"Had not these faithful men, in this time of dire distress, stood in the breach and rescued old G. F. College from financial ruin, the later annals of the college's triumph would doubtless never have been recorded."

GREENSBORO COLLEGE RECITALS

On Wednesday afternoon, April 30, Miss Blanche Burrus of Weaverville gave her junior piano recital at Greensboro College. This splendid class includes Misses Ruth Hoyle, Cornelius; Nellie Bird Woods, Roxboro; Emma Russell and Lois Allred, Greensboro; Dixie Reaves, Raeford; Virginia Lowrance, Catawba; Murtis Maynard, Salisbury; Maud Cotton, Washington; andBlanche Burrus, Weaverville, all pianists who have given successful recitals recently at the college, and Miss Lolita Ellis, Wilmington, a soprano with a beautiful highly cultivated voice.

The last of the senior piano recitals for this year were given on May 1st by Misses Annyce Worsham, Ruffin, and Bailey Watson, Greensboro, and on May 3rd, by Misses Grace Johnson, Thomasville, and Mary Long of Bryson City. This senior class also includes Misses Agnes Edwards, Seaboard; Louise Cunningham, Apex; Mabel Parker, Clinton; Mildred Wilson, Marion; Louise Beal, Gastonia; Lillian Hall, Lumber Bridge; Rachel Glover, Salisbury; and Mary Jo Dickson, York, S. C. They have given recitals of the most brilliant kind, playing with great musical understanding and fine technical finish. Their original compositions played and sung on last Tuesday were highly interesting and showed talents along that line. Greensboro College has one of the highest standards in music of any school in the south. Their corps of teachers, all artists of distinction, are teachers with experience.

National music week was ushered in last Monday night at the college with a student's recital of an all-American program, given with that artistic finish characteristic of all the work of the school. Those taking part as pianists were Misses Vera Lefler, Mt. Ulla; Blanche Burrus, Weaverville; Buena Vista Fuller, Whiteville; Nellie Earp, Lynchburg, Va.; Rachel Glover, Salisbury; Annyce Worsham, Ruffin; Margaret Mason, Elizabeth Wilson, Emma Russell, Greensboro. The vocalists were Misses Marion Dunn, Raleigh (for the first time); Catherine Grantham, Goldsboro, and Louise Beal, Gastonia.

The faculty recital on Tuesday night was unusually interesting with Miss Seiler, pianist; Mr. Roy, violinist; Mr. Alexander, vocalist, and Prof. Church, organist, taking part. The college has a fine auditorium and a splendid new organ. It is well equipped for the giving of recitals. Students here receive abundant experience in public work. The school is to be congratulated upon the success of the music department this year. The booklets giving the programs for music week contain some interesting facts concerning the growth and development of the city and the state. X.

WASHINGTON DISTRICT NOTICE

On account of the inability of our people at Inglehard to complete their church in time for the district conference, the conference will convene in Bethel, May 20th, at 9:30 a. m., and will adjourn May 21st. The opening sermon will be preached by Rev. L. D. Hayman, May 19th, at 8 p. m.

All parties having proper interests to present will be given a hearty welcome and time to be heard.

S. A. Cotton, P. E.

After all debates are over, there is one standard of beauty—everyone sees comeliness in the mirror.

PROGRAM OF GREENSBORO COLLEGE COMMENCEMENT

Saturday, May 27.

8:30 p. m.—Evening with the School of Expression.

Sunday, May 25.

11:00 a. m.—Baccalaureate Sermon, Bishop Collins Denny, D. D., Richmond, Va.

8:00 p. m.—Anniversary, Young Women's Christian Association, Bishop Collins Denny.

Monday, May 26.

3:00 p. m.—Annual Business Meeting of the Alumnae Association.

5:00 p. m.—Class Day Exercises.

6:00 p. m.—Alumnae-Student Dinner.

8:30 p. m.—Annual Concert.

Tuesday, May 27.

10:30 a. m.—Graduating Exercises.

11:30 a. m.—Annual Address, Hon. George B. Cromer, LL. D., Newberry, S. C.

THE ADVOCATE CAMPAIGN

The campaign goes right on and seems to gather momentum. The special offer of ten per cent to all who secure renewals and new subscribers will be continued through this month.

In quite a number of places the campaign, according to letters received here, is just getting started. Rev. J. B. Hurley wrote this morning that he is going to do something that will make our heads swim. He has by his success been making the head of Burlington to swim on account of his big doings and he will do just what he says in the Advocate campaign.

Among those sending the longest lists of renewals and new subscribers during the last week are the following: J. S. Gibbs, D. P. Waters, W. G. Lowe, A. P. Ratledge, R. C. Goforth, W. J. Dubois, L. L. Smith, J. B. Fitzgerald, G. W. Fisher, C. B. Smith, Walter J. Miller, L. E. Sawyer, C. A. Johnson, H. H. Jordan, Daniel Lane, N. M. Wright, A. C. Sherrill, G. L. Williams, B. C. Thompson, H. L. Hendrix, John I. Spinks, E. P. Stabler, J. W. Campbell, Mrs. M. R. Allen, Mrs. P. L. Shore, Mrs. A. A. Connelly, Mrs. W. A. Forbis, Mrs. J. D. Rankin, Mrs. H. V. Bolick. H. G. Allen, A. C. Kennerly, J. C. Gentry, W. L. Scott, A. E. Brown, O. P. Routh, Loy D. Thompson, A. C. Swafford, J. E. B. Hauser, G. L. Williamson, W. J. Hackney, W. B. Marsh, R. C. Goode, Mesdames Fred B. Hampton, Jennie L. Hunt, E. A. Long, J. A. McColter, W. B. Stevens, W. O. Greer, W. T. Shelton.

Among the remarkable lists of new subscribers is that of Rev. W. C. Jones, who secured 68 new subscribers on the Vandemere circuit where there were only three or four subscribers before he reached the charge. But Brother Jones does excellent work wherever he goes. Rev. J. T. Stanford has a record almost equal to Jones on the old Perquimons circuit. Rev. J. C. Gentry on the Morganton circuit has secured 50 new subscribers and 27 renewals. Each day brings good long lists from all parts of the state.

CAROLINA COLLEGE COMMENCEMENT

Carolina College has secured Dr. T. A. Smoot of Main Street Methodist church, Danville, Virginia, to preach the commencement sermon on Sunday, May 25th, in the college auditorium, and Rev. W. A. Lambeth, pastor of Mt. Vernon Place church, Washington, D. C., to deliver the commencement address on Tuesday, May 27th. Monday, May 26th, will be given over to the alumnae. The cornerstone for the new dormitory now nearing completion will be laid by the masons at the conclusion of the exercises Tuesday morning. The administration congratulates itself on the splendid program which it offers the public.

Mr. Dewey L. Maness on his return from Chicago, where he has been taking training as an evangelistic singer, visited the Advocate offices last Saturday. He was on his way to Wendell in Wake county to lead the music in a union meeting. Mr. Maness is a product of the Methodist Orphanage at Raleigh and he is greatly devoted to that institution. If any pastor should desire to communicate with him, he can be reached by addressing him at Rowland, N. C.

If some people could sell themselves at their own invoice, and buy themselves back at the appraisal of their neighbors, they would be millionaries at once.

A LARGE INGATHERING AT LINCOLNTON

On April 6th the Baptist, Episcopal, Lutheran, Methodist, Presbyterian and Reformed churches began a simultaneous evangelistic campaign. Visiting pastors did the preaching in the Baptist, Episcopal and Presbyterian churches. The local pastors held their own meetings in the other churches. At ten o'clock in the morning the six congregations joined in a union service, alternating from church to church. All of these services were marked with spiritual power.

These protracted meetings accomplished great good. The denominations are more clesly knit together than ever before, and now present a solid front to the enemy. The people of God have been revived. Large classes have been receivd into our various churches.

In the First Methodist church Rev. E. P. Billups, of Charlotte, ably assisted the pastor as song leader. Mr. Billips endeared himself to our people. He rendered invaluable service. He has the knack of getting the people to sing. His mellow tenor voice is very effective in solo work.

The ultimate results in our church exceeded the fondest expectation of the most optimistic. The importunate prayer for a genuine revival was answered. More than three hundred rededicated themselves to the Master and His service. More than one hundred made a profession of faith at God's altar.

On Sunday morning of the 27th the church was filled with a happy congregation. A class of nineteen was baptized, after which a class of fifty-seven was received into the church by vows. Twenty-nine were received by certificate. During the first half of the conference year fifty-nine have been received by vows and eighty-three by certificate, making a total of one hundred and forty-two.

Walter West.

THE RALEIGH DISTRICT CONFERENCE

The fifty-seventh session of the Raleigh district conference was held in Four Oaks April 24-25. It was a happy selection which the district conference of last year made in selecting Four Oaks as the next place of meeting. In Methodist circles we associate this town with the name of that big-hearted layman, Bro. B. B. Adams. He and those associated with him are to be congratulated on their splendid new church which was dedicated by Bishop Denny during the year.

The machinery of the conference was put in motion after devotional exercises conducted by the presiding elder, Rev. M. T. Plyler. But it was machinery that could not be heard. Brother Plyler has a way of going ahead without noise. The first day was given largely to hearing reports from the charges. These were very encouraging throughout, indicating that our work in the district is growing.

One of the features of the conference was the participation of the laymen. We challenge the other districts to bring together a finer group. They were called on to supplement the report of the pastor in each charge. A fine interest in and close touch with the work were in evidence. We are persuaded that this is an undeveloped resource of our Methodism.

Rev. D. N. Caviness, who is serving his fourth year at Cary, preached for us at the evening hour from Romans twelve, one and two. The message was a helpful one.

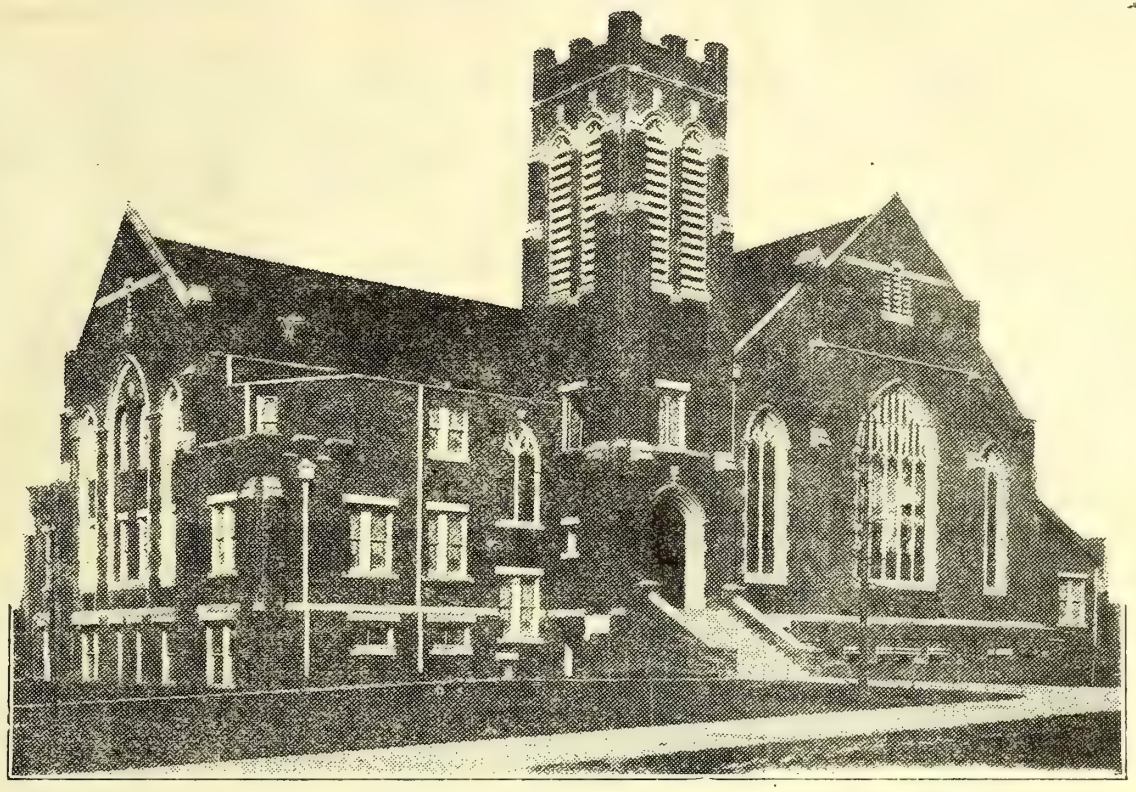
The connectional interests were presented on the last day, and in a great way. The presiding elder doubled Brother Walter Patten's allowance of time because he told the conference of our new church at Chapel Hill in such splendid fashion. Prof. J. M. Ormond was at his best in speaking for Trinity College. Prof. A. W. Mohn reported progress and made a strong appeal for Louisburg College. It is a matter of course that Brother Barnes and Harry North presented in an effective way the cause of the Orphanage and Christian Education movement. Mr. L. L. Gobbel, our efficient field secretary, was present to tell us about our Sunday school work. District secretary, Rev. Philip Schwartz, took good care of that most important interest of our church, the Epworth League. Last but not least the conference welcomed one of its own, Bro. T. A. Sikes, who told us in splendid style of our Advocate, and in like manner of the progress and needs of Carolina College.

The election of delegates to the annual conference resulted in the election of Dr. F. T. White, C. A. Creech, B. B. Adams, N. J. Bodie, J. W. Weaver, Dr. Albert Anderson, A. H. Vann and R. W. Saunders; and as alternates, Mrs. A. E. White, F. B. McKinne, Wade Marr and Mrs. Mattie Jenkins.

Creedmoor was selected by an unanimous vote as the next place of meeting. The pastors in Raleigh were appointed as an examining committee for license to preach.

There were expressions that this was, at least, one of the best district conferences ever attended. We left with a feeling of indebtedness to Bro. W. J. Watson, our genial conference host, and to good people of Four Oaks for their kindness, hospitality and splendid care.

H. I. Glass, Sec.



Hawthorne Lane Church, Charlotte, which was recently dedicated by Bishop Collins Denny. Not yet ten years old, this is one of the outstanding churches of North Carolina Methodism. Has 700 members, pays pastor a salary of $4,000, contributes largely to all the institutions of the church, and is now beginning the construction of a great educational building. Rev. L. D. Thompson is the pastor.

PROGRAM WOMAN'S MISSIONARY SOCIETY, N. C. CONFERENCE

Following is program of meeting to be held at Goldsboro, St. Paul's church, May 13-16:

Tuesday, May 13, 3:30 p. m.

Meeting of executive committee.

Evening Session.

Special music.

Worship led by Rev. C. L. Read.

Greetings from New Bern district, Mrs. Flora M. Kendall.

From St. Paul's Auxiliary, Mrs. J. B. Davis.

Response from the conference, Mrs. A. M. Gates, Memorial auxiliary, Durham.

Message, "The Living Christ," Rev. J. L. Cunninggim, D. D.

Sacrament of the Lord's Supper.

Wednesday, May 14, Morning Session.

Worship led by Miss Emily Olmstead.

Department of Literature, Woman's Work, Board of Misions.

Organization.

President's message.

Report of Council meeting in Tampa, Mrs. Harvey Boney.

"The Greater Scarritt," Rev. J. L. Cunninggim, D. D., president Scarritt Bible and Training School, Kansas City.

Report of treasurer, Mrs. F. B. McKinne.

Vocal solo, Mrs. W. S. O'B. Robinson.

Bible, Miss Esther Case.

Afternoon Session.

Memorial service, conducted by Mrs. S. H. Scott.

Intimate Glimpses into the Life of Miss Belle H. Bennett, Miss Emily Olmstead.

Report of mission study and publicity, Mrs. J. LeGrand Everett.

Meeting of committees.

Evening Session.

Worship led by Miss Althea Jones.

Address, "Our Work in Latin America," Miss Esther Case, administrative secretary Latin-American and African Fields, Department for Woman's Work, Board of Missions.

Thursday, May 15, Morning Session.

Worship, led by Miss Emily Olmstead.

Order of business.

Report of Supt. of Literature, Mrs. W. F. Murphy.

Report of Supt. Supplies, Mrs. Ida T. Wilkins.

Report of Supt. Y. P. Work, Miss Lillie Duke.

Report of Supt. Children's Work, Mrs. N. H. D. Wilson.

Address: "The Child's Part in the Work of Missions," Miss Althea Jones, Supt. Children's Work, Woman's Missionary Council.

Vocal solo, Mrs. W. S. O'B. Bobinson.

Bible hour, Miss Esther Case.

Afternoon Session.

Worship led by Mrs. C. W. Peppler.

"The Bennett Memorial—Why?" Miss Emily Olmstead.

"What the North Carolina Conference Can Do for the Bennett Memorial," Miss Elizabeth Lamb.

Election of officers.

Report of committees.

Evening Session.

Worship led by Miss Althea Jones.

Pageant, "The Striking of America's Hour," Young People and Bright Jewels of St. Paul's church, Goldsboro.

Friday, May 16, Morning Session.

Worship led by Miss Emily Olmstead.

Order of business.

Report of Supt. Social Service, Mrs. Lee Johnson.

Report of vice president on Prayer Specials, Mrs. S. H. Scott.

"My Work as a Missionary in Mexico," Miss Esther Case.

Report of corresponding secretary, Mrs. Harvey Boney.

Vocal solo, Mrs. W. S. O'B, Robinson.

Bible hour, Miss Case.

Afternoon Session.

Worship led by Miss Elizabeth Lamb.

Order of Business.

The Adult Auxiliary's Duty to the Child, Miss Althea Jones.

Reports of district secretaries.

Pledges by districts.

Presentation of Korean urn.

Selection of place for next meeting.

AN EVANGELISTIC HELPER

Miss Frances N. Carter will be available to assist in evangelistic services for any of the pastors in the North Carolina conference. Miss Frances has been in college for the last year and a half making special preparation as a soloist and choirister. She has had experience for the last two summers in the work as an evangelistic singer and personal worker, which was very satisfactory and successful. Her address from May 15th will be Roper, N. C.

The new parsonage for the Roper charge has just been completed. The present pastor and family moved in on April 22nd. While it has been quite a struggle indeed for our people to build at this time owing to a bank failure some time ago, they have been faithful until they now have one of the nicest and most convenient parsonages in the conference. It is located on one of the choicest lots in the town, surrounding by large and very beautiful shade trees. I am just mentioning a few of the nice things about it, for fear some preacher will be wanting my job a little later on.

R. F. Taylor.

The Lord's work lags sometimes because of the big number of smallish men that are doing it—or not doing it.

Agnosticism seems to be the end of a good many knowledge courses—just as consistent as for an educated architect to say that he doesn't know whether his plans would make a good house.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. H. K. Boyer .....Editor
Mt. Airy, N. C.

Western North Carolina Conference

EDITOR DISAPPOINTED

It was a great disappointment to this editor when she found herself unable to attend the annual meeting. Had her good clothes all packed when it was announced from the head of the house, reinforced by his sister-in-law, that she was not "fit." So she meekly submitted to superior authority and stayed home. When a telegram came from Sister Hagood saying: "We miss you; 2nd Cor. 13:13; continue to carry on," I wanted to embrace her and every precious saint in that elect body.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

LIFE'S QUESTIONING

By Mrs. Emily Allen Siler.

(For high school graduates.)

Life's path at first was all so sure and plain
For my child feet,
With flowers springing all along the way
To make it sweet.
The tears of childhood, quickly shed, were turned
To rainbow bleams
Of laughter under mother's magic touch.
And childish dreams
Took shape when she and father walked with me
In fields or wood.
And under God's benignant skies I learned
That he is good.
My child's heart oft began to wonder now,
What?
And softly God began to answer me.

The rooftree of my home reached out to bless
Me with its shade
When church and school, books, playmates, teachers—all
A new world made
That soon became a bigger, wider home
Where love's sweet law
Must reach to make the many into one.
I dimly saw,
Rather I felt, that every human home
Is surely some
Part of God's great, wondrous, loving plan
To have each come
Unto his best and that earth can make or give.
Again and oft my searching soul
The old child question asked,
"What?"
And under sunset skies,
Or in the starlit skies,
Or in the family prayer,
Or in the organ music of the church,
Or in the deep tones of our pastor's voice
Reading from out of the Word of God—
O through many of life's voices
And deep within my heart
I surely heard God answer me.

The years of youth have come with varied pace
Both fleet and slow,
Traveling in the pleasant land of books,
Where now I go
With wise and friendly guides who show the way,
And comrades true
Who hearten me as we together climb
Steep hills and view
The road that "winds about and in and out."
Ofttimes a thorn
Has priced us as we plucked the roses sweet
That do adorn
The joyous comrades' road of singing youth.
Thorns? Yes. But they are just the goads
To make me walk
With surer, swifter feet where books and life
Together talk
With me of days to come and longer roads
That ever lead
Away from that dear rooftree of my home
Whose love I heed
With loyal doubts
And questionings of heart
That shape themselves
Through busy days
And dreamful nights
Into the passionate, turbulent question,
"What?"
And when I take the time to listen,
I hear God quietly answering me.

Soon I'll stand before an untried gate
Whose key I hold
In trembling though not coward hands, I hope.
I should be bold
To enter, for they say it opens on
Familiar roads,
Where books and duty, old friends, will walk with me
And shape their loads
Unto my growing strength and purposed will.
They tell me of that goodly company who for long years
Have entered through this ancient arched gateway,
Forgetting fears
Of change, to travel vast areas of thought
That stretch out wide
For pioneer souls who dare to explore and chart
Regions denied
To idle brains and powers undisciplined.
These call to me.
This realm so rich in mined and unmined wealth;
New friends to be
Mine from out that pleasant land of books,
And larger life—
Ah, life that swells into a current deep!
How strong its strife
With me to test what I shall lose or keep
Out of my past!
As with the college gate unlocked, I turn
To see the last
Winding of the dear, familiar path
To my own home.
I know that I must climb life's great divide
And surely come
Where only God can keep me company.
Why should I fear
That in the insulating loneliness
I shall not hear
Him speak to me?
I know that when
In sore perplexity I cry out,
"What?"
God will surely answer me:
"I am thy Father
And thy home.
Fear not, I'll help
Thee find that for which
Thou didst come into life—
A place of service true
Within a needy world.
Come! Walk with me."
And, taking hold of his strong hand,
I shall go unafraid
To find the "What" of life.

Hendersonville, N. C.

Every pair of glasses ought to help the wearer to see spiritual things—for it is a proof of failing material things.

North Carolina Conference

TO GOLDSBORO MAY 13-16, 1924

One from each of the adult auxiliaries of the North Carolina conference, one from each of the young people's auxiliaries and each superintendent of children's work, should without fail attend our annual session in Goldsboro.

A program is arranged that should inspire each delegate to renewed activity in her auxiliary. Especially there are four speakers on the three days' program that are apparent reasons for a large representation at this conference.

On the evening of the 13th our conference session begins with a message on "The Living Christ." Dr. J. L. Cunninggim, the speaker, is a beloved member of the N. C. conference. He is president of the Scarritt Bible and Training School of Kansas City, and president-elect of the Scarritt College for Christian Workers of Nashville, Tenn. On the program of the 14th Dr. Cunninggim will present the needs and aims of the Greater Scarritt.

The address on Wednesday evening will be given by Miss Esther Case, for fourteen years a missionary to Mexico and at present administrative secretary of Latin-American and African fields of the Woman's Missionary Council. Her subject will be "Our Work in Latin America."

At some other time on the program Miss Case will tell of her work as a missionary to Mexico, and she will also lead the noon devotionals each day.

Another Council officer, the superintendent of children's work, Miss Althea Jones of Houston, Texas, expects to be with us. She will be of special interest to the conference superintendents of children's work and to the entire session of conference. An urgent invitation is extended to every superintendent of children's work to attend the Goldsboro conference.

Deaconess Emily Olmstead will be another most welcomed visitor to our conference. A young woman of most charming personality, she comes to us from the department of literature of the Council. She is the author of much of the program material which our auxiliaries use, and also that well known personality sketch of Miss Bennett, "Intimate Glimpses." However, she may be, in a way, always best known as the secretary of Miss Bennett, which position she held for the four years preceding Miss Bennett's death. Miss Olmstead will tell us much of Miss Bennett's life; she will also speak on the Bennett Memorial and she will lead the morning devotionals each day.

Many other items of interest are to be on that conference program. Will you not pray that it will be the best of all the years and that from it there may come to the work of the Woman's Missionary Conference of the N. C. conference a new vision of the needs of the world and a vital realization of how our Saviour is depending on us to meet these needs.

May there also come to each individual who will be privileged to attend the Goldsboro conference. A deeper love for our Lord and an earnest desire to be of greater service to Him.

May Edla Smith Earley,
Pres. N. C. Conference.

MOREHEAD CITY AUXILIARY

The Woman's Missionary Society of Morehead City closed the year 1923 with gratifying results, in fact a success from every viewpoint. Interesting and well attended meetings, increase of membership, and efficient service in every department.

The hearty co-operation of the auxiliary made possible the meeting of all obligations. The mission study class under the leadership of Mrs. W. A. Cade was a very helpful and enjoyable feature. Mrs. Cade also organized "The Belle Bennett Circle," which is composed of the young women of the society.

The Adult, Young People, and Juniors, with their respective programs, observed "Week of Prayer." For three years we have had a program committee consisting of three members for each quarter, which stimulates much interest in the society. We have pledged our proportional part to "The Belle Bennett Memorial." To this worthy cause we gladly contribute. Another work which we have been doing for several years—clothing a girl in the M. E. Orphanage.

Our president, Mrs. J. C. B. Morton, has guided the work with the most prayerful interest, and to her we owe to a great extent the success of our work.

Mrs. R. W. Taylor,
Supt. Study and Pub.

NOTICE

Please do not send postage in payment of small bills to Literature Headquarters. Mrs. A. B. Smith, director of the literary depository, counted five hundred dollars at one time in postage stamps which had come in payment of small orders. The banks of Nashville refuse often to redeem them. Please send checks or money order.—Bulletin.

COUNCIL MEETING IN TAMPA

Just as this issue of the Bulletin goes to press, the Council delegation from Nashville is returning home with happy memories of the fourteenth annual meeting of the Woman's Missionary Council in Tampa. From the minute the delegates set foot on Florida soil, their comfort and happiness were provided for in every conceivable way by the warm-hearted people of that flowery kingdom. One gradually grew accustomed to the huge boxes and baskets of oranges on all sides which tasted so different from all other oranges, but a happy surprise came when each delegate was presented with a large bag of luscious fruit to take home with her.

The spirit of the meeting was fine; the messages each noon hour from Dr. W. W. Alexander were inspirational and helpful; the reports from the mission fields enthusiastic; the program on Friday evening when seven young women from other lands brought messages to the Council women was a memorable one; the consecration of twenty-eight young women for foreign and home work was another high point in the lives of the Council women; the taking of the pledges for 1925 was most impressive. As Mrs. Ross, the treasurer, stood at the altar rail holding in her hands a handsome oriental bag, a gift from the Chinese missionary society, the women came down the aisles to the accompaniment of low, sweet music from the pipe organ, and dropped their pledges into the bag. It was truly a conceration service, a consecration of their money to the Lord's work; the treasurer announced the next day that the pledges aggregated more than $937,000.

The Council was invited to hold its next session in Mexico, in Brazil, in China, in Belgium, and in Tulsa, Oklahoma. The delegation from the last named place offered so many inducements that the Council voted to accept its invitation. So it's Tulsa in 1925.—Bulletin.

ORDER COUNCIL BULLETIN

Orders are coming in daily for the Council Bulletin, which will give the greater part of the proceedings of the Council meeting in Tampa, April 9-16. When this issue of the Monthly Bulletin comes out, order Council Bulletin at once, as it will be off the press just about that time. Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.—Bulletin.

A light in a close room will extinguish itself by its very burning. And the religion of the cloister perishes through the poison its exercise generates.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

ONE OF OUR GOALS

"You cannot save the people unless you teach them, and you cannot teach them unless you reach them."

One of the goals of the North Carolina conference, therefore, adopted by the recent conference-wide meeting in Wilson, is to bring our Sunday school enrollment to a point where it at least equals our church membership.

And we are counting upon every presiding elder, pastor, superintendent, teacher, and other interested person to help each individual Sunday school attain this worthy goal.

Statistics taken from our last conference journal indicate 107,497 church members as against 90,220 Sunday school pupils, a difference of 17,277. The figures, by districts, are as follows:

District.	Ch.Mem.	S.S.En.	Dif.
Durham	13,944	11,458	2,486
Elizabeth City	10,400	8,495	1,905
Fayetteville	13,784	11,346	2,338
New Bern	12,579	10,614	1,965
Raleigh	11,584	10,374	1,210
Rockingham	11,461	10,026	1,335
Washington	12,106	10,395	1,711
Weldon	10,913	8,755	2,158
Wilmington	11,256	8,757	2,499

There has been a substantial increase in our Sunday school enrollment, but the rate of increase can be and, we think, ought to be greater. And it will be if we all put our thoughts and hearts and prayers and efforts into this task.

ENROLLMENT DEFINED

What constitutes enrollment? And when should Sunday schools drop members from their rolls? These are vital questions from the standpoint of the pupil himself and from the standpoint of our records. Among Sunday schools there has been but little if any uniformity as to the rule governing these questions. Often there is no uniformity among classes in the same school. If we are to do our duty by the pupil and if our records are to be reliable, we should have a common understanding concerning these matters and all follow the same rule.

And the rule which our church is asked to follow is contained in the report of a special committee of the General Sunday School Council of the Southern Methodist church adopted at its last annual session, copies of which report have been mailed to every superintendent in the North Carolina conference and extracts from which are printed below:

1. "When any person of his own volition, or through the volition of his parents or guardian, enrolls with a class or department of a Sunday school, the said person becomes a member of the Sunday school of which the class or department is a part."

2. "The 'conference year,' the time elapsing between the two meetings of any annual conference, should be made the unit of measure for counting Sunday school enrollment."

3. **"All persons enrolled in a Sunday school during the conference year who can by some authentic means be shown to be residing in the community where the Sunday school operates and unattached to any other Sunday school of our denomination at the time the pastor in charge makes his report to the annual conference, shall be regarded as the Sunday school enrollment for the given Sunday school."**

ANOTHER GOAL

Another goal for our conference, which deserves perhaps special emphasis at this time, is that Sunday School Day be observed in every Sunday school. Your Conference Sunday School Board has sent to every pastor in the conference a quantity of Sunday School Day programs so that every Sunday school may be supplied with them, and it is expected that every school will observe this special day fittingly. The observance of this day is not only obeying Section 393 of the Discipline but is acquainting the church constituency with the work and aims of the Sunday school. Let's have one hundred per cent of our schools observing this day this year.

STUDY CLUB RECRUITS

We published in these columns week before last names of 33 pastors and superintendents, "charter members" of the North Carolina Conference 1,000 Study Club. Since that time the following have applied for membership:

Rev. A. D. Wilcox, Wilmington.
L. C. Thomas, Duke.
Rev. O. I. Hinson, Siler City.
Rev. H. I. Glass, Raleigh.
Rev. W. G. Farrar, Rocky Mount.
Rev. D. N. Caviness, Cary.
Rev. S. J. Starnes, Millbrook.
Rev. D. A. Betty, Rockingham.
Rev. W. C. Martin, Hamlet.
N. J. Boddie, Creedmoor.
R E. Prince, Raleigh.
Rev. L. T. Singleton, Mt. Olive.

This is a club without officers, meetings or dues. It is a definite, simple and practical plan for the enlistment of pastors, superintendents, and other general officers of the Sunday school for certain definite purposes. For pastors the requirements for membership in 1924 are as follows:

1. Attendance upon the meetings of the workers' council, regularly.

2. Attendance during the year upon at least one gathering of Methodist Sunday school workers, such as a standard training school, a conference-wide Sunday school meeting, a district or charge institute.

3. Completion for credit of one or more units during the year in the standard training course.

4. Reading regularly "The Methodist Superintendent and His Helpers."

5. Sympathetic co-operation in working toward the full program of work.

For superintendents the membership requirements are:

1. Reading at least one approved book on Sunday school work during the year.

2. Completing at least one unit of credit in the standard training course during the year.

3. Definitely leading the school toward the program of work.

4. Having a prepared program for each Sunday's session.

5. Reading regularly each month "The Methodist Superintendent and His Helpers."

6. Reading at least once during the year chapter 12 of the Discipline of 1922.

WELDON DISTRICT PLANS

The Weldon district conference, in session at Scotland Neck the other day, adopted plans for holding four training schools in the district this year, so that every Sunday school will have an opportunity to send representatives to at least one training school during the year. The charges of the district were grouped about logical geographical centers. The groupings, laces, dates and other details will be announced later. The conference also went on record as determined to increase Sunday school enrollment in the district, adopting as goals Sunday school enrollment at leas as large as church membership and a Sunday school in every congregation; urged every pastor and presiding elder to take for credit at least one unit of the standard training course, urged the observance of Sunday School Day in every school and of Children's Week where practicable, recommended that it be made the policy of pastors and building committees to consult Dr. J. A. Baylor, our church architect, Louisville, Ky., M. W. Brabham, Nashville, Tenn., or L. L. Gobbel, Durham, concerning any contemplated building, and recommended the holding of circuit institutes wherever practicable. Rev. C. T. Rogers, of Enfield, read the report of the Sunday school committee.

Western North Carolina Conference

CREDIT STUDENTS

The first standard training school for Sunday school workers ever held in Anson county was in session last week. Our fine Methodist Sunday school workers from Morven, Bethel, Polkton and Ansonville joined in with the Wadesboro delegation to make the school immensely worth while. While the group of workers attending was not as large as most of our schools the work done and the type of people attending were of the highest order. The standard training school has been sold to Anson county and when another year rolls around a greater number of our people will join in to make it go bigger and better. There were sixty people who attended six or more class periods, out of which number forty-five attended regularly and received credit. Among this number of credit students are Revs. W. R. Shelton, J. S. Gibbs, D. C. Ballard, J. C. Umberger and D. S. Richardson, five of the seven Methodist pastors of the county. The credits were listed in the charges as follows: Wadesboro 14, Morven 11, Bethel 10, Polkton 8, Ansonville 2.

The courses offered, instructors who led the discussions and the credit students are listed as follows:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—Rev. D. C. Ballard, J. W. Cameron, Rev. J. S. Gibbs, R. B. Hardison, Paul J. Kiker, Rev. D. S. Richardson.

Principles of Teaching, Rev. G. T. Bond, instructor—Mrs. George K. Craig, Mrs. J. S. Gibbs, Rev. W. R. Shelton, J. H. Dew, J. J. Kibler, Mrs. B. H. Hutchinson, Rev. J. C. Umberger, Mrs. W. N. Jeans, Dr. T. M. Smith, Dr. L. C. Smith, W. P. Ledbetter, M. L. Ham, Mrs. M. L. Ham, G. K. Craig.

Intermediate - Senior Organization and Administration, Miss E. Jane McDonald, instructor—Mrs. G. E. Icard, Mrs. John Kibler, Mrs. J. M. Mauney, Miss Mary Robinson, Miss Louise Ross, Mrs. L. C. Smith, Mrs. T. M. Smith.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Prof. R. W. Allen, Mrs. M. W. Bryant, Miss Julia Cameron, Mrs. Mae L. Gathings, Miss Nannie Huntley, Miss Pauline Moore, Mrs. M. H. Lowery, Mrs. J. W. Odom, Miss Pauline Pinkston, Mrs. Lester Ratliff, Mrs. R. C. Capel.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Mrs. R. B. Hardison, Mrs. F. F. Huntley, Miss Goldie Jerman, Mrs. J. W. Masemore, Miss Mary Moore, Miss Mary Plunkett, Mrs. J. C. Umberger.

FEDERATION PROGRAM

To those who are inquiring about the program of our next Wesley Bible Class Federation let it be said that because of the pressure of other things this program will not be out before the first of June. President G. L. Hackney and others are working steadily on it, but it will take time to complete it. It is thought that the Federation will have two additional units this year. In addition to the chief unit, the adult section, there will be offered a section dealing with adolescent work, and also Miss Virginia Jenkins, our conference elementary superintendent, hopes to be able to meet a select number of the leading conference elementary workers during the morning sessions of our federation. While it is not our purpose to change the character of our big and successful federation, in line with resolutions adopted last year, minor sections will be held to take care of other phases of our work.

THREE DELEGATIONS

It was a genuine inspiration to note the three fine delegations who came from Morven, Bethel and Polkton to our recent Anson County Training School. In spite of Easter Sunday and its celebrations and the busy cotton planting time during the week following our leaders from these charges drove in regularly to our school and gave and got untold benefit. Such as these make our work worth while. Of course the pastor and superintendent in each instance led in the work.

REMARKABLE

In addition to a number of pastors and Sunday school superintendents who took credit in our Anson county school our credit students numbered. R. W. Allen, county superintendent of public instruction, Miss Mary Robinson, assistant county superintendent of public instruction, J. W. Cameron, county farm demonstration and Paul J. Kiker, chairman of the county board of education. These were not the only quality folks we had but we had these.

SHAD FRY

One of the delightful occasions enjoyed while in Wadesboro was an honest-to-goodness shad fry given by the Wesley class of First Methodist church, Wadesboro, to itself and its friends. This class has recently grown to more than 100 actual attendants and in celebrtion of this event enjoyed a social outing at the White Sandy Lake, ten miles out of town. W. K. Boggan, clerk of court of the county, is the splendid teacher of this class. L. G. Atkinson is president and A .R. Avent is chairman of the social committee and was the champion fish fryer. The occasion was fine, held in a fine place and done up in a fine style.

HEALTHY AMUSEMENT

Mr. G. A. Martin, commonly known as "Uncle Sandy," an outstanding Presbyterian elder in the Morven church and a man past three score years and ten, has recently used a part of his bountiful means in constructing a beautiful lake in one of the most lovely locations I have seen in a long while, this lake to be used for recreation and social outings. A splendid club house with bathing facilties and recreation rooms, well lighted at night, has been erected for the benefit of younger life. "Uncle Sandy" will supervise the activities at his lake himself. He will permit no rowing or swimming there on the Sabbath day, but proposes to have each Sunday afternoon a well directed center for the youths of the community. A reading room containing all the leading magazines and church papers will be open each Sunday afternoon. A musical instrument has been provided and good songs will be sung. "Uncle Sandy" proposes to give the young people of his community a good time and to give it to them on the square.

BUSY

During the past seven weeks your humble servant has conducted seven standard training schools within a radius of eighty-five miles of headquarters. In thirty-three of these forty-nine nights he has reached home between eleven and three o'clock to snatch a little sleep, direct the work of the office the following day and hurry back for the night session of the training school. Good roads, a Ford and a willing disposition to work are putting across a really big program.

BUSY EPWORTH LEAGUERS

North Carolina Conference

ANNIVERSARY DAY HONOR ROLL

Did your chapter observe Anniversary Day? Does the name of your chapter appear below? Will it be listed next week?

Beckwith Sr. E. L., Smithfield	$10.10
Elizabeth Sr. E. L., Smithfield R. F. D.	2.00
Scotland Neck Sr. League	8.30
Rockingham, R. F. D. No. 5	1.92
Englehard Sr. League	.69
Ingold League	1.50
Euclid League, Aberdeen	8.93

BISHOP BOAZ TO BE AT MOREHEAD

Bishop H. A. Boaz, our missionary bishop, recently from Seoul, Korea, has promised to be with us leaguers at our assembly at Morehead City, June 16-21, in the Atlantic Hotel. He will be on the program for an inspirational address.

We are glad the bishop is to be with us. Now, leaguers, here's another reason to go to Morehead June 16-21. "On to Morehead."

ELIZABETH CITY DISTRICT INSTITUTE

District Secretary Daniel Lane, Elizabeth City, has planned that his district institute to be held May 14-15 shall be a big item on the Epworth League program for May, 1924. We bet it will be, too, because Secretary Lane is one of those district secretaries who does things. We haven't got his program for the institute, but we know our conference president, Rev. Thomas McM. Grant, is to be on the program, so it's bound to be good.

Note again, Elizabeth City district institute holds its session May 14-15 in Elizabeth City. Rev. Daniel Lane is district secretary.

Betsy City, get ready for the Morehead City Assembly June 16-21. "On to Morehead."

CO-OPERATION'S THE THING

Yes, the leagues in the N. C. conferference are co-operating splendidly. That's the reason they are more and more getting on the map and getting real work done.

That's only half of the story though. The W. N. C. conference and the N. C. conference leagues have agreed to co-operate in advertising the summer assemblies to be held in June. That's another reason this year's assembly promises to be the greatest ever.

Watch the Advocate closely and see what's going to happen.

Now this article's not complete till we say "On to Morehead."

"WHY ATTEND MOREHEAD CITY ASSEMBLY"

My good Epworthian friend and league editor, Lee Davis, asked me to write an article on "Why attend the Morehead Assembly."

First, presiding elders, pastors, league officers and members, knowing the vital importance of the assembly in the league work and world, if at all possible, should attend, because you should be ashamed not to if you can and don't.

Here as perhaps nowhere else is afforded the contact, inspirational opportunity to get nearer the Fountain Source of Power, in such an atmosphere led by those who are authorities and specialists in league work. It is a period packed with heretofore unprecedented possibilities of getting acquainted with the work, young life, and understanding of their needs and possibilities. The cultural and informational value to the individual and the league are unsurpassed. One of the most enjoyable and beneficial features of the assembly is in entering into the intimate Christian fellowship, the aspirations, ideals, the lives of other quickened kindred spirits. It is in addition a week's summer outing filled to the fullest with the most wholesome inspirational, cultural, recreational fellowship witn the choicest spirits. We begin and end each day with prayer. We live and move under the power of His spell there. Also under the spell of His power.

Meet us there on the first night, after a full day's work in the assembly, down on the plank walk over the water in the beautiful moonlight, and let us fellowship together there in an understanding silence, conscious of the Great Imminent Presence as we look upon the rippling, moon-kissed waves, ourselves embraced by the zephyr perpetual sea breezes, and then answer the question, Why?

Daniel Lane.

WENDELL LEAGUE IS GROWING

Although the Epworth League of Wendell has not celebrated its second birthday, it is a real, live, wide-awake organization. We have about forty members; quite a large crowd considering the size of the town and the fact that there are two more similar organizations in our town, namely, Christian Endeavor and B. Y. P. U.

When we say we have 40 members, we mean 40 active members. Every one takes a part in the programs without hesitation. They don't say "Get somebody else, they can do much better than I." But each one takes a part and does the best he can.

We had two delegates attend the Raleigh district institute at Smithfield on April 25 and 26, and two others attended the session on Friday night.

We are striving to live up to our motto, "All for Christ." We have two young men in our league who are preparing for foreign mission work; in fact one of them will leave some time this year for Honolulu, where he will teach in one of their schools. Of course we hate to separate from these boys, but we realize that there is a greater need for them in foreign fields where ther are thousands waiting and wa tching eagerly for the coming of the missionary. They are hungering and thirsting for religious knowledge. As these young men go out they are followed by the prayers of the Epworth League that they may lead many souls to Christ, and that many more in our community may follow in their footsteps and consecrate themselves to the cause of Christ.

Mabel Harper.

FARMVILLE EPWORTH LEAGUE

New officers in the Farmville Epworth League were elected recently as follows: Miss Nancy Bynum, president; Miss Louise Mish, vice president; Miss Susan Barrett, secretary; Miss Dorothy Williams, treasurer; Miss Edna Earl Lewis, superintendent of the spiritual department; Ervin Morgan, superintendent of the social service department; Miss Elizabeth Fields, superintendent of the social culture and recreation department; Donald Lovelace, superintendent of the missionary department.

A public installation service was held Sunday night, April 6th. The pastor, Rev. B. B. Slaughter, preached an appropriate sermon for the occasion and conducted the installation service.

The leaguers held a special meeting and put on a helpful and interesting program Sunday night, April 13th, at the regular church hour in the absence of the pastor.

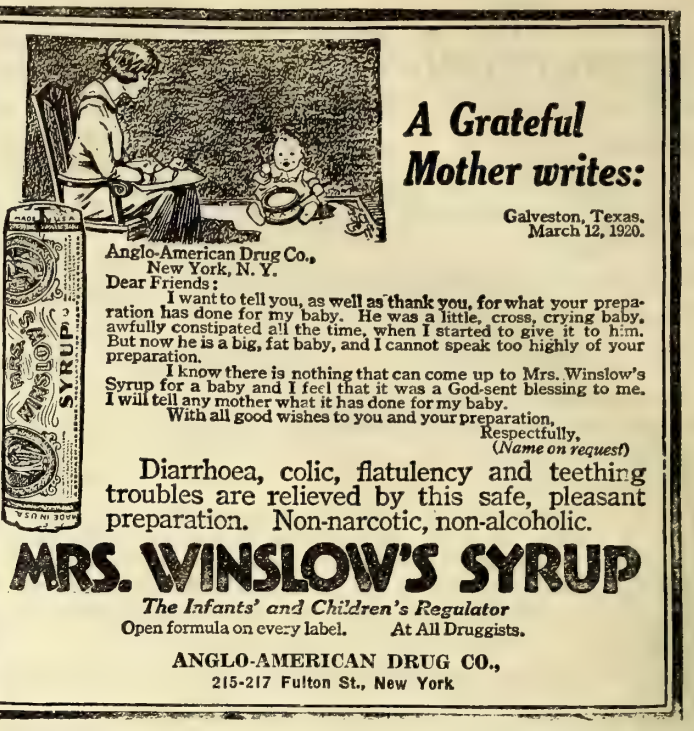
The league is doing a fine work, and we are hoping to have a good delegation at the assembly in Morehead in June. Susan Barrett, Sec.

ALIVE AND THEN SOME

The City Union of Wilmington, which consists of four leagues, were entertained by the Fifth Avenue leaguers about a fortnight ago with a most delightful program which was fully enjoyed by everyone, as it had much get-up to it, lacking not in the beginning or closing for features of entertainment that inflated the air with mirth and the mind with memory of the occasion.

Fifth Avenue leaguers are honest to goodness live wires. No spoofing to it, says Trinity Epworth League, and the reason why we know it is well is because they took away from us the banners on standard efficiency and attendance—that's why.

Listen, Fifth Avenue Leaguers, our next union meeting shall be held at Wesley Memorial about the middle of May. Take heed lest we Trinity leaguers make you come across with the banners which you grabbed away from us when we were your invited guests. Harry Daniels.



Western North Carolina Conference

REMEMBER!

The annual Epworth League conference meets in West Market Street church, Greensboro, June 23. The star attraction will be Dr. Dan M. Brummitt of Chicago, Ill., and one of the best known Epworth Leaguers in the wide world. It will be worth a trip from the remotest corner of this conference to hear him. Elect your delegates. Prepare to bring for a day, if you live within a radius of 75 miles of Greensboro, a few "car loads" of leaguers over and above your official delegates. Bring your dinner or prepare to go to one of the city's fine eating places, so as not embarrass the host of the conference. We should have a great conference.

CHARLOTTE HAS JUNIOR EPWORTH LEAGUE UNION

Last Sunday afternoon at Duncan Memorial church, Charlotte, the first junior league union we have heard of in our conference was held.

Trinity, Belmont Park, Duncan Memorial, Brevard Street and Calvary chapters were represented. Fully one hundred and fifty children between the ages of ten and twelve years attended and became members.

The organization was brought about by Mrs. Jennie M. James and Miss Fannie Bane. Mrs. C. V. Fite, Miss Inez Quick, Miss Bessie Blackburn, Miss Ledwell, G. C. Chalker, Revs. J. H. Armbrust, W. B. Davis and A. R. Surratt all had some part in making the organization of the union a great occasion. Good for Charlotte. Hats off to Mrs. James!

GRANITE FALLS GIVES PAGEANT

On the second Sunday of April the Epworth League of Granite Falls Methodist church observed anniversary day, April 13, with the anniversary pageant, "To Vision Heights," which was splendidly rendered. The church was beautifully decorated with small pines and flowers.

The league has recently been divided into a junior and a senior league, the leaguers believing they could do better work and also increase the membership if it was divided.

At the meeting of the senior league on last Sunday night, April 27, the following officers were elected:

H. V. Bolick, president.
Blair Drum, vice president.
Miss Sue Warlick, secretary.
Victor Yount, treasurer.
Miss Gladys Payne, corresponding secretary.

POLKVILLE LEAGUE GLADLY ACCEPTS INVITATION

At the invitation of "Aunt" Nellie Ledford, whose age is 102 years and who is being cared for by her grandchild, Mrs. Andrew Lee, the Polkville Epworth League rendered their regular Sunday evening program at the lovely home of Mrs. Lee on Sunday. April 13, 1924.

Although Aunt Nellie has passed the century mark, when spring burst forth in all its splendor and glory her spirit seemed to have been in tune with the season and it was her desire that our league should come and hold service with her.

We had been wanting to go, but as it was out of our territory we were a little hesitant about going.

It was our good pleasure to have with us on this occasion our jolly pastor, Rev. E. M. Avett, and family and after the devotional services were rendered he conversed with Aunt Nellie in his jolly way, which she seemed so much to enjoy.

On April 6th we held our annual election of officers and the following were elected:

President—Miss Mary D. Palmer.
Vice president—Miss Inez Whisnant.
Secretary—George Lee.
Treasurer—Chas. A. Bridges.
Cor. Sec.—Mrs. W. H. Covington.

Under the able leadership of Miss Mary D. Palmer for this coming year great things are expected of Polkville League. Mrs. W. H. Covington, Cor. Sec.

What finer thing could you have done? What could have been done which would be calculated to bring greater joy and confidence to young hearts! Keep up all such Christly ministries!—Editor.

Rev. Guy A. Harris, a ministerial student in Rutherford College, desires to assist in meetings, preaching or leading the singing, or doing both. Address him at Rutherford College until May 15th; then address him at Dallas, N. C. Rev. A. S. Raper, Pastor, Dallas, N. C.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

The Ideal Orphanage—One of our junior boys, at my request, has given us his conception of an ideal orphanage. I am sure that the readers of this page will be glad to see what he has written on the subject.

* * * *

Tri-State Orphanage Conference—On the night of the 29th of April the Tri-State Conference met with Epworth Methodist Orphanage at Columbia, South Carolina. Delegates from Georgia and the two Carolinas were present to participate in the conference. Mrs. Mattie Jenkins and Miss Mary Ferree together with the superintendent represented our orphanage. The Epworth Orphanage has two hundren and fifty-four children under its care. It is jointly owned and supported by the annual conferences of South Carolina. The discussions were timely and very interesting to the delegates who attended the conference. We will meet with the Baptist Orphanage down in Georgia next spring.

* * * *

Grace-Fifth Avenue and Trinity — These are the three churches our singing class visited the fourth Sunday in April. We were with the Grace congregation at the eleven o'clock hour, with Fifth Avenue in the afternoon, and with Trinity at the evening hour. Great congregations greeted us at each place. I am sure that our visit made many new friends for our beloved orphanage. The members know us better and have a clearer conception of the work being done. As a result of our visit those churches are determined to do more for us in the future than ever before. Brothers Wilcox, Ormond and Smith were exceedingly kind to us in many ways. They not only opened their churches and homes to us, but their hearts, and made us feel that they love and appreciate our children. I had the good fortune to fall into the hands of Mr and Mrs. E. C. Craft, who are among the best friends I have ever had. When I was pastor of Market Street church in the latter part of the nineties, they filled a big place in my heart.

For nearly twenty-five years this friendship has grown until I feel they are more than friends. It was a genuine joy to me to partake of this unstinted hospitality.

I was glad of an opportunity of calling on one of our best friends, Bro. W. E. Springer, one of the leading business men of Wilmington, who has served long and well on our board of trustees. He is devoted to our cause and proves his interest and friendship by sending us monthly contributions and sometimes oftener. Such friendship is applied Christianity. Love that does not give itself through sacrificial service is spurious. Taking everything into consideration, our visit to Wilmington was one of the most satisfactory we have ever made. Wish I could go into details and tell all about our visit, but such is out of the question.

* * * *

An Ideal Orphanage.

Before everything else comes the fact that the orphanage takes the place of the home. Therefore the orphanage must be as near as possible a real home.

There should be a moral and spiritual level. No community is well balanced which is a mixture of criminals and respectable persons.

There should be a great interest in athletics. Athletics do much toward the development of the mental as well as the physical being.

The relations between the officers and children should be wholly devoid of any antagonism. The orphanage takes the place of a home, and the officers and teachers should feel it their duty to replace as nearly as possible the affection of the parents.

Every child, teacher, or any person connected with the institution, should feel a personal pride in the home, and the orphanage should be first in their hearts and minds.

They should guard the honor of the home with as much zeal as they would their real homes, presided over by father and mother.

The ideal orphanage always extends the same advantage to the children as the boys and girls have elsewhere.

They should receive school and vocational training, with all branches of athletics and diversions which are obtained by all normal boys and girls.

Then above all else comes the religious training, the instilling into the heart of the child a firm faith and a wholesome fear of God, without which nothing in this world is perfect, and without which none of these other things could be developed to the fullest extent.

Now truly an orphanage with all these requirements and blessings would be an ideal home.

Ernest Williamson.

LETTER FROM BRO. EUCLID McWHORTER

Dear Friend.

Believing you to have a deep and genuine interest in the large number of people at this institution suffering from tuberculosis, I am making this representation to you in their behalf.

Remember that these patients are shut in from day to day, and from month to month—even years, some of them. All they see and the pleasures they receive must be transported to them from without. It is a lonely, monotonous life even when we do all we can to ameliorate their suffering and bring to them a few pleasures.

We are in need of many little things to brighten their lives, which I am sure you would like to have a part in supplying to them, as soon as the situation is brought to your attention.

We need three things very much just at this time: We need a hundred and fifty new, bright, fresh song books for their chapel services; we need a good stereopticon both for teaching entertainment; and we need a good piano.

We are writing to several friends over the state who, we believe, will recognize the necessities for them, and who would like to make an investment in their happiness and religious opportunities. Any amount which you will contribute to this cause will be gratefully received by the institution and by the patients. You can send your contribution to the undersigned or to Dr. McCain, Supt., or to Mr. J. J. Rose, Sanatorium, N. C.

Very truly yours,
Euclid McWhorter.

This letter has my approval.
P. P. McCain, Supt.

SECOND SUNDAY IN MAY

You are invited to be present at the formal opening of the new church at Orange, two miles north of Chapel Hill, on Sunday, May 11, 1924.

Lawrence Blackwood,
Mrs. A. J. Freeland,
Mrs. J. H. Maddry,
E. O. Turrentine,
Miss Pearl Hogan,
Committee.

J. W. Autry, Pastor.

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ERNEST J. GREEN, President



The Call of the Conference Claimants

Edited by Luther E. Todd, Secretary

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.

PAYMENTS ON QUOTAS MAKE THE FORGOTTEN MAN SMILE

Just when the buds are opening, the flowers are blooming, and the birds are singing again, the charges are beginning to pay their quotas. No wonder the birds sing! I feel like doing it myself.

Only crows sing for those charges which have raised cash on their quotas and have not sent it to the Board of Finance. If you want the music of red birds, canaries, meadow larks, etc., send your cash to the Board of Finance immediately. The sweet singing birds will not sing for you while you keep the Forgotten Man's money from being invested.

The old owl which clothes himself with the shades of night does not sing in these days "Who! who!" but rather "Why! why!" He means to ask why have you not sent the cash in hand to the Board of Finance, St. Louis, Mo., so that it can be credited to your quota and set to work in a good investment for the Forgotten Man? Please answer the old owl.

Some treasurers of Special Effort committees think they should wait until all the cash necessary to pay the first year's portion is in hand before making a remittance. Why not remit what is in hand now and then remit what comes into hand next week and then remit what comes into hand week after next, and so on? Please do not allow real live dollars now in hand to become dead dollars while they are waiting for other live dollars to enter the graveyard. If you do, some of our worthy superannuated preachers are likely to pass to their reward before your dollar cemetery can be waked from the dead.

Come on, treasurers of Special Effort committees, make the cash do business for the Forgotten Man. Send it to the Board of Finance, St. Louis, Mo., without delay. We promise to receipt you promptly, credit your quota, and put the money to work for the old preachers the very day it arrives. Money talks; provided you can keep it out of the cemetery!

Listen to the Song of the Toilers.

Every day the postman brings me cheering messages from preachers and others, telling of successes in the Special Effort for Superannuate Endowment. I quote from some of these letters, as follows:

West Searcy charge, Searcy, Ark. The pastor, Rev. T. C. Chambliss, writes: "Over the top on the Special Effort for Superannuate Endowment. Quota for this year $175, but we have raised in cash and subscriptions $300."

Waverly Hall charge, South Georgia conference. The pastor, Rev. J. O. J. Taylor, writes: "Our minimum quota is $1,450. The first man whom I solicited gave me $2,000. This charge hopes to raise a total of $5,000."

Gallatin charge, Missouri conference. The pastor, Rev. W. J. Wilcoxon, writes: "Our first year's portion in the Special Effort for Superannuate Endowment is $333. The matter was presented recently and nearly $400 was received in cash. The treasurer will remit to the Board of Finance at an early date."

Main Street charge, Gastonia, N. C. Mr. John L. Beal, secretary of the Special Effort committee, writes: "We assumed a total quota of $6,000 and have raised for our first year's portion in cash and pledges the sum of $2,050. The Forgotten Man pageant presented at our church on March 16 was the most impressive service that I have ever seen."

Henrietta charge, Missouri-Richmond. The pastor, Rev. C. L. Stouffer, writes: "Enclosed find draft for $10.66 to apply on our quota for Superannuate Endowment. One of our intermediate classes presented one of the pageants Sunday night and this is the voluntary offering. This is only a beginning of what we shall be able to do in this way for the great cause."

Depoy charge, Louisville-Owensboro. The secretary of the Special Effort committee writes that on a total quota of $800 Depoy church of the circuit raised $411 cash with more to come for first year's payment. The other churches of the charge are yet to hear from.

Some More Braves Who Have Paid One-Fifth or More in Cash.

Jarvis Memorial charge, Greenville, North Carolina—Washington, Rev. V. P. Scoville, pastor. Total assumed quota $4,000; amount remitted $946.36.

Troy charge, Missouri—Mexico, Rev. J. W. Kimbrell, pastor. Total assumed quota $2,552.50; amount remitted $548.50.

Luling charge, West Texas—San Marcos, Rev. F. M. Jackson, pastor. Total assumed quota $1,080; amount remitted $357.50.

Valley Head charge, North Alabama—Gadsden, Rev. E. W. Corley, pastor. Total assumed quota $2,000; amount remitted $403.30.

Leander charge, West Texas—Lampasas, Rev. M. L. Darby, pastor. Total assumed quota $1,610; amount remitted $354.

Fourth Street church, Moberly, Missouri—Fayette, Rev. R. P. Basler, pastor. Total assumed quota $3,000; amount remitted $850.

Cloverport charge, Louisville — Owensboro, Rev. B. F. Wilson, pastor. Total assumed quota $1,267; amount remittted $253.40.

First church, Maysville, Kentucky —Maysville, Rev. J. R. Savage, pastor. Total assumed quota $2,500; amount remitted $1,427.25.

Magnolia charge, Mississippi — Brookhaven, Rev. C. P. Jones, pastor. Total assumed quota $2,700; amount remitted $1,000.

Travis Park charge, West Texas—San Antonio, Rev. A. J. Moore, pastor. Total assumed quota $8,000; amount remitted $2,250.

Bennettsville station charge, South Carolina—Florence, Rev. W. I. Herbert, pastor. Total assumed quota $3,911; amount remitted $850.

Elm Street charge, Tennessee — Nashville, Rev. W. M. Lanthrop, pastor. Total assumed quota $2,820; amount remitted $600.

Honor Roll of the Presiding Elders.

In addition to the presiding elders already reported as 100 per cent on the Pink Leaf Report,the following names are now enrolled in order as they became wholly pink:

152. North Georgia—Dalton, Rev. S. A. Harris.

153. Western Virginia — Parkersburg, Rev. C. C. Perkins.

154. Western North Carolina—Salisbury, Rev. T. F. Marr.

155. Northwest Texas—Vernon, Rev. O. P. Clark.

156. Tennessee-Lebanon, Rev. J. F. Beasley.

157. Upper South Carolina—Anderson, Rev. A. E. Holler.

158. Holston-Bluefield, Rev. M. P. Carico.

159. Memphis—Union City, Rev. J. M. Pickens.

160. Northwest Texas — Clarendon, Rev. J. T. Griswold.

161. Northwest Texas — Stamford, Rev. A. L. Moore.

162. Northwest Texas — Stamford, Rev. A. L. Moore.

162. Tennessee—Columbia, Rev. H. B. Reams.

163. North Arkansas — Jonesboro, Rev. W. C. House.

164. Virginia—Portsmouth and Newport News, Rev. H. C. Pfeiffer.

It Is Never Too Late to Do Right.

For instance: (1) If you have not yet sent your Pink Leaf Report telling the action of your quarterly conference concerning the Special Effort, why not do it now?

(2) If for any reason you have not yet put on the Special Effort in your charge, why not do it now?

(3) If somehow the treasurer of the Special Effort committee has not remitted the cash received to the Board of Finance in St. Louis, why not do it now?

ELECTRIC CROSS

For those who would be glad to have post cards showing the electric cross erected at Lake Junaluska by the Western North Carolina Conference Wesley Bible classes, let it be said that such can be obtained from the Brown Book Company, Asheville, N. C., at a nominal price. It will be remembered that this electric cross burns every night in the year. When at the close of the summer season two years ago the lights were turned off the railroad men of the Murphy Branch of the Southern Railway petioned that the lights be turned back on so that in passing during the dark hours of the night they might look and see the emblem of the cross which has meant so much to the world.

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The Club finances the deal and gives each member his share of the saving. Each member is responsible only for his own purchase and the terms of payment are arranged to suit his convenience. You are thus relieved of the dettails and responsibilities of forming the Club, and yet you receive your share of the benefits.

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J. H. SHUMAKER, Secretary
808 Broadway, - - Nashville, Tenn.

OUR LITTLE FOLKS

OUR BISHOPS

By A. C. Sherrill.

Living.

The statements below suggest the names of our bishops. See how many you can make out. Answers will appear next week.

1. Used in war.
2. A Hebrew bachelor who married an alien widow.
3. Good for cattle.
4. A vice president of U. S.
5. An offering to the infant Christ.
6. A dear heavy weight.
7. Greater in quantity.
8. A little boy's nickname.
9. A beast's home and a part of the heart.
10. A colonial governor of N. C.

Dead.

1. It unfastens.
2. A part of a city.
3. A noted character in Macbeth.
4. What each of us has.
5. Sharper.
6. A building stored with a liquid.
7. A command to a canine.
8. A young female not at home.
9. One who places your can on the street.
10. A recent president of U. S.
11. What a colored man calls his beast.
12. One of 12 apostles.

HOW BUNNIE BONNIE CROSSED THE STREAM

Bunnie Bonnie looked at the wide stream flowing past, then covered her face with two little paws and sobbed.

The stream made happy little gurgling noises as it slipped along over its rocky bed.

"I can't get over you!" cried Bunnie Bonnie to the stream, "and I've got to get over you! You don't care one bit about my troubles! You just sing, and sing!"

Froggies Goggles watched her curiously with his big eyes.

"The way to get over a brook," he said, "is to swim over. I thought everybody knew that!"

"I can't swim, and the stream is too wide to jump!" said Bunnie Bonnie.

"Watch me," Froggie Goggles told her, "and I'll show you how."

With that he plunged into the water, and his green legs and web feet carried him across in no time. Then he swam back again, diving and splashing just to show what he could do.

"What's the trouble here?" asked Grandpa Beaver, who was out for a walk. He took off his beaver hat and wiped his head with his handkerchief. The day was warm.

"I've got to get across the stream, and I can't get across!" said Bunnie Bonnie again.

"She won't try to swim!" said Froggie, and he turned up his queer nose in disgust.

"Poor thing! She can't!" Grandpa Beaver told him. Then, turning to Bunnie Bonnie, he asked: "Why do you wan't to go across the stream? I'm sure the forest is as pleasant on this side as on the other. Let well be, say I. Why cry when you might be happy?"

"It is very strange," said Bunnie Bonnie, "if you don't know that tonight the Bunnies of the forest hold their yearly Midsummer Night Carnival. The grand procession starts from White Violet Dell just as the moon's edge comes up over the mountain. It is late afternoon now, and somehow, somehow I must cross the stream!"

"Maybe they could have the carnival without you—since you are so afraid of getting your fur wet!" So said Froggie Goggles ,and winked his round eye at Grandpa Beaver.

"I tell you I must be there!" Bunnie Bonnie was wringing her little paws in woe. "I am one of the six young lady Bunnies who ride in the palanquins—'the youth and beauty of the procession,' they call us."

"And what might a palanquin be?" asked Froggie.

"A sort of little carriage, borne on the shoulders of four strong Buns. Our palanquins are made of twigs woven together, with long sticks at the four corners to carry them by. They have cushions of moss, and are decorated with oak leaves and vines and flowers. I must be there early to see that mine is as pretty as the rest."

Thomas Turtle came crawling slowly up to the little group.

"I heard part of your story," he said. "It would be a pity to spoil the Carnival parade. Now, if you were only on the other side"—

"That's just the trouble!" piped up a little Chickadee. "She's got to get across, and she can't get across!"

Then the whole flock of Chickadees echoed, "And she can't get across! Oh, dee, dee, dee, dear!"

"I was going to say," went on Thomas, "that if you would dare ride on my shell, I would swim across and carry you, so you would notgetwet."

Bunnie Bonnie looked at him doubtfully.

"I thank you," she said, "but I would not dare. Your shell is rounding, and not very large at best. I fear I should slip off into the water."

"I would lend you my wings, if I could," offered the little Chickadee. "I do not like to see you weep!"

"Dee, dee, dee!" mourned the Chickadee flock. Full of sympathy were their little Chickadee hearts.

"If I could find Wise Eyes, the gray owl, perhaps he would carry you across."

"Oh, no!" refused timid Bunnie Bonnie. "I would never dare!"

Just then a shrill whistle was heard on the other side of the stream, and looking across, they saw a gray Bunnie hopping along the path. He looked anxious, and seemed in a great hurry.

"Lope-along, the messenger!" exclaimed Bunnie Bonnie. "They've sent him to find me. Here I am!" she called.

Lope-along hurried down to the water's edge.

"Why are you dallying there," he cried, "while every one else is making ready for Carnival? Your palaquin is only half trimmed, and you are needed to help with your flower garlands!"

"I can't get over the stream!"

"But you must get over! I'll get a rope and throw one end to you, and pull you across!"

Bunnie Bonnie looked at him with frightened eyes.

"They are searching for you everywhere, and there is talk of putting some one else in your place. The Grand Manager himself said something must be done if you did not come soon."

"Where is your rope?" asked Froggie Goggles.

"I have no rope, but I might be able to find one."

Bunnie Bonnie slowly stepped down to the edge of the stream. She dipped one dainty paw into it, and drew back.

"It is cold!" she shivered.

"Be brave!" urged Froggie, and he leaped into mid-stream. "The water is not cold—only pleasantly cool. Come, swim across with me!"

Bunnie Bonnie put two paws into the shallow water at the edge; three paws—four paws.

"I cannot do it!" she gasped in affright, and quickly hopped out, shaking the water from her paws. "I cannot swim, and I can never be dragged through the wet water at the end of a rope!"

"Listen!" called Lope-along. "I can hear some one coming."

They all looked in the direction where he pointed, and whom should they see coming around the trunk of a maple tree but the Grand Manager himself?

They all knew it was he at a glance. No one needed to tell them. Who beside would be so stately, so straight and tall, so covered with gleaming badges, or wear such a towering hat?

Lope-along bowed until his long ears swept the ground.

"I have found her, sir!" he made haste to say.

The Grand Manager looked beyond his messenger, across the stream, to where Bunnie Bonnie stood.

"Dee, dee, dee!" twittered the Chickadees uneasily.

Clearly, something must be done, and done quickly.

Grandfather Beaver had a sudden, brilliant thought.

"Come here quickly, Bunnie Bonnie!" he said.

A little tree—just a thin little sapling of a tree—grew close to the bank. It was springy and easily bent, and Grandfather Beaver pulled down the top of it until it almost touched the ground.

"Take hold here with me, child!" he directed. "Hold on very tightly, and shut your eyes while I count three!"

Bunnie Bonnie obeyed at once, never stopping to ask, "Why?"

"Clear the way!" called Froggie Goggles, jumping high in excitement, for he alone understood Grandpa Beaver's plan.

"One!" called Grandpa loudly. "Two! Three!"

He suddenly let go his hold, and the little tree, with only the Bunnie's small weight upon, straightened itself with a rushing, swishing sound and stood upright, while Bunnie Bonnie was flung aloft through the air, and landed, unhurt, on a soft bed of moss, on the other side of the stream, almost before she had time to be frightened.

Then what a cheer went up!

"'Rah, 'rah, 'rah,
For good Grandpa!"

cried Froggie.

Thomas Turtle shouted himself hoarse, Chickadees fluttered and twittered. Lope-along stared, as well he might.

The Grand Manager took off his towering hat and bowed low to Grandpa Beaver (who stood chuckling with delight), and said,

"In behalf of all Bunnie-dom I thank you, sir, and invite you to be our Carnival guest this night."

As for Bunnie Bonnie, she was a tiny bit angry at first, but soon smoothed down her rumpled fur, and feelings.

Turning to Grandpa Beaver, she smiled and lightly blew him a kiss from the tip of her little paw, before hurrying away with Lope-along and the Grand Manager.—Zion's Herald.

SOUTHERN RAILWAY TRACK CONSTRUCTION

Charlotte, N. C., April 14.—Detailed announcement in regard to the Southern Railway System's track construction program to be carried out during the next few months, given out by General Manager R. E. Simpson, shows that thirty-eight projects are to be completed in Virginia, North and South Carolina.

At the Air Line Junction yard in Charlotte approximately three miles of new track will be constructed to provide longer receiving tracks for northbound Columbia Division trains, new southbound set-off tracks, and greater interchange track capacity.

At Spencer double track engine leads are being built from an intersection with the main line north of the passenger station to the site of the new roundhouse. These new tracks will keep road engines out of the shop yard and make room for future additions to the shops.

On the Washington Division passing tracks will be extended at Calverton and Nokesville, Va., storage tracks will be extended at Calverton and Nokesville, Va., storage tracks will be extended at Calverton and Weyburn, and new loading tracks for apples will be put in at Culpepper and Shipman.

In South Richmond a new crossover will be put in at Rocketts, which will facilitate switching to a number of industries.

Improvements on the Danville Division will include the extension of storage tracks at Durmid, near Lynchburg; three new cross-overs at Pomona, just south of Greensboro, to facilitate movement between the main line and the yard; and extension of the northbound storage track at Reidsville to give additional room for setoffs from local freights.

On the Charlotte Division southbound passing tracks will be extended at China Grove, Glass and Hahn to provide room for the long trains now being handled south from Spencer, and northbound set-off tracks will be constructed at Gastonia, Cramerton, and Bessemer City to enable local freights to get out of the way of through trains without crossing the main line.

Between Salisbury and Asheville improvements will include a new passing track at Elmwood, lap sidings at Swannanoa, extension of passing and engine tracks at Old Fort, new storage and extension of passing track at Morganton, extension of passing track at Connelly Springs.

Between Asheville and Spartanburg passing tracks will be extended at Saluda, Landrum and Campobello, S. C. Between Asheville and Morristown, passing tracks will be extended at Volga and Sandy Bottom, N. C. New storage tracks will be built at Addie on the Murphy line.

On the Winston-Salem Division improvements will include new storage and team tracks at Hanes, new storage and make-up tracks at Barber, extending tracks at Crutchfield, Mt. Ulla and Davidson, and new team track at Taylorsville.

On the Columbia Division new interchange and storage tracks will be built at Chester, new southbound passing track built and storage track extended at Rock Hill, passing track extended at Blackstock, and new wye and set-off tracks built at Lena.

MIDGETT—John D. Midgett was born September 28, 1847, and died March 14, 1924. He was in his 77th year. He joined the Methodist church when a boy and remained a faithful member to the last. He was married when a young man. His wife died seven years ago. He has been living in Elizabeth City with his daughter, Mrs. J. W. Burfoot, for several years. He leaves behind to mourn his loss three sons and five daughters, Claud B. and John Edgar Midgett of Mann's Harbor, N. C., and Alonzo M. Midgett of Elizabeth City, N. C., Mrs. J. W. Burfoot, Mrs. A. O. Mann, Mrs. T. S. Mann and Mrs. E. M. Cox of Elizabeth City, N. C., and J. C. Craddock of Mann's Harbor, N. C. He leaves also three brothers and four sisters, Mr. Daniel and Thomas Midgett of Stumpy Point, N. C., Mr. Edgar Midgett of Elizabeth City, N. C., Mrs. Lizzie Twiford, Mrs. Leah Payne and Louisa Hooper of Stumpy Point, N. C., and Mrs. Martha Twiford of Mann's Harbor, N. C. His body was brought here (Mann's Harbor) for its last resting place. His funeral was preached by Rev. Daniel Lane. His body was put away by the Masons.

Many more good things could be said about him than has been said. While for a long time unable to attend the church he worshipped much by reading his old Methodist song book, and especially those songs he loved, and they were the soul stirring type. He head his Bible and prayed much. He often said that he was ready to go. May we all meet him beyond the river.

His pastor,
R. N. Fitts.

WORK PROGRESSING AT ROSEBORO

Being assigned to the Roseboro charge at our last conference, we retruned and took up the work for the third year. And by the time we had begun action there seemed to be consecrated action on the part of the good folks of the work, for immediately after conference Bro. J. M. Hall, the charge lay leader, appeared on the scene of action with a bountiful pounding; following in quick succession we were bombarded by the congregations of Andrews Chapel, McGees and our church here in Roseboro with many good things to eat, including a very fine turkey, for all of which we again wish to express our heartfelt thanks to these good folks. For if there is any time in the minister's life that he scarcely knows what to do or say it is when the lay members so graciously express themselves.

Bro. R. H. Willis, our presiding elder, has held our first and second quarterly conferences, and I feel safe in saying that the general work of the church is going forward. Brother Willis is a thoroughly consecrated man, a good executive and a splendid preacher, bringing to us at each visitation messages worthy of deep consideration.

In March and April we took up the work of presenting the Superannuate Endowment fund, and with the assistance of Messrs. J. M. Hall, L. M. White, F. P. Simmons, Wiley Spell, all of whom are local speakers, and assisted here at Roseboro by Hon. R. W. Herring of Fayetteville, the goal for this year has almost been reached. Brother Herring so splendidly and directly presented the work here that this church immediately went over the top. But our rural churches have not entirely reached the quota for the year, but are steadily looking in that direction.

On Wednesday evening, April 9th, we instituted our first church night for the purpose of informing ourselves upon the work and needs of the church, to have a social hour and to encourage co-operation and unity of action.

On this occasion Mr. D. U. Sandlin of Fayetteville made us a splendid and impressive address on lay activities, which was thoroughly enjoyed by all present.

Last but not least I desire to mention something of our building program. At Salemburg a splendid school village six miles from here I began an appointment some two years ago which has resulted in the organization of a Methodist church with more than thirty members, and with a building program already begun.

While our larger undertaking is here in Roseboro, where for the last few years the congregation has contemplated the building of a new church, but nothing further had been done than the purchase of a beautiful lot at a cost of $2,000 and the faithful and continuous work and effort on the part of the good women of the church who have been successful in raising some two or three thousand dollars. But it was Sunday, April 17th, that we arrived at the climax of our building intentions.

While in this church conference of the above date there was placed before the conference a motion "That we begin construction immediately, which after brief discussion the motion was unanimously adopted. And upon the spot Mr. T. L. Herring pledged the brick, which will amount to something between four and six thousand dollars, the lime was pledged by Mr. A. R. Harris, Sr., the cement by Mr. M. M. Hall, and the window and door frames were pledged by Messrs. D. C. and W. H. Herring, of the Roseboro Milling Co.

After which there was a finance committee appointed to canvass the membership and friends of the church and solicit funds for the construction. Therefore Methodism is going forward in the bounds of our work, and we earnestly ask an interest in your prayers. J. Andrew Tharpe, P. C.

THE PRINTER'S ERROR

Through an unfortunate error in type setting the Cokesbury Hymnal is advertised in the May issue of The Adult Student priced at $30.00 per hundred in cloth binding. The correct price is $40.00 per hundred.

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A MILITANT GROWING CHURCH

Our revival meeting began March 15th and closed April 1st. Rev. J. A. Russell of Snow Hill did the preaching and Rev. M. V. Lewis of Wilmore, Ky., led the singing. Each one of these men is great in his field. All of us know that Brother Russell is one of the ablest preachers in our conference. He is deeply consecrated, wise, preaches with power, conducts his meetings with skill and does a work that will stand. Brother Lewis is really a great song leader. He has religion, is one of the finest personal workers with men I ever met, and can melt any audience with his old fashion hymns. He puts himself in the work as I never saw a song leader. He will do a most excellent work anywhere. The big auditorium of our new church was filled at most all of the evening services and several times it was overflowed. The people of the community of all denominations cooperated and in the main the entire community was very greatly benefited. Twenty-five members have been added to our church and two went to other churches. Another result of the meeting is a citizen's league which is fighting the unlawful whiskey business in this section. We have caught and convicted two men, caught several stills, and determined to catch every man, white and black, rich and poor, in the Bethel section. There is a great opportunity here for Methodism, and for our church in particular. Many people know about the troubles that we have had here through the years. I believe that our church has come through without a stain, and because of the character and devotion of the leaders of our church to the cause of Christ, together with the advantages of our new building the way is open to us now as it has not been in fifteen years. L. L. Smith.

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Fall Semester begins September 5, 1923. For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Rockingham, at St. Paul.....May 6-8
Washington, at Bethel .....May 20-21
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

May
Weaverville Ct., Flint Hill, 11.....10-11
Weaverville Station, night 11
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Haywood Street, night 25
June
Leicester, Grace, 11 .....31 & 1
Chestnut Street, night 1
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

May
Weddington, Hebron, 11 & 3 10-11
Waxhaw, Waxhaw, 11 11
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

May
Coleridge, Mt. Olivet 10-11
Ramseur-Franklinville, Ramseur, ngt, 11
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Summerfield, Lee's Chapel 10-11
Stoneville-Mayodan, Price 10-11
Madison, night 11
Dobson, Siloam 17-18
Yadkinville, Mt. Pleasant, 3 18
Rural Hall, Macedonia 24-25
Pilot Mountain, Whitakers Chapel, 3..25
June
Stokesdale, Mt. Carmel .....31 & 1
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Marion Ct., Pleasant Hill, 11 10-11
Marion, First Church, 7:30 11
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25
June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

May
Todd Ct., Hopewell 10-11
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

May
Lowesville, New Hope, 11 10
Goodsonville, Goodsonville, 11 11
Dallas, High Shoals, 3 11
Franklin Ave, night 11
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Gold Hill, Zion, 11 10
Kerr St., Concord, 11 11
Harmony, night 11
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
THIRD ROUND—IN PART

May
Maiden, Mays, 11 and 1 11
Mooresville Ct., Centenary 11 & 3....10-11
Shepherd, Wesley, 3 & 7:30 10-11
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Rhodhiss, 3 25

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

May
Dellwood Ct., Maple Grove, 11 10-11
Lake Junaluska Ct.,Maple Grove,11..10-11
Bethel Ct., Pisgah, 11 17-18
Canton Station, night 18
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25
June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

May
Davie, Concord, 11 10-11
Burkhead, Burkhead, night 11
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

May
Leasburg Ct., Union 10-11
West Durham, night 11
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28
June
Rougemont Ct., Riverview.....31 & 1

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Roanoke Island 11
Kennekeet. Avon, night 12
Hatteras, Hatteras, night 13
Stumpy Point, night 14
Kitty Hawk, Nag's Head, 11 16
Dare Ct., East Lake 17-18
Plymouth, Siloam 25
Roper, Mackeys, night 25-26
June
Pantego-Belhaven, Belhaven 1
At Trinity for Summer School 7-8
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

May
Glendon, Fair Promise 10-11
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26
June
Mamers; Mt. Ariel .....May 30 & 1
Hay Street, night 1
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

May
Pamlico, Vandemere, 11 11
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

May
Mt. Gilead Ct. 10-11
Mt. Gilead 11-12
Rockingham 18-19
Hamlet 18-19
Richmond, St. Paul 25
Piedmont, Roberdel No. 2 25
Roberdel, Green Lake 30
Ellerbe, Jone's Springs 31
June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND—IN PART

May
Clayton, 11 13
Jenkins Memorial, 7:30 13
Princeton, Ebenezer 17-18
Granville Ct., Roberts 30
Oxford Ct., Shady Grove 31
Oxford (business meeting) 8.....30
June
Oxford, 11 1

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
SECOND ROUND

May
Northampton Chg., 11 10
Rosemary, Smith's, 11 11
(Roanoke Rapids at night.)

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

May
Wilmington, Fifth Ave, a.m. 11
Wilmington, Epworth, p.m. 11
Jacksonville-Richlands, Haw Branch, a.m. 17-18
Wilmington, Grace, a.m. 25
Wilmington, Trinity, p.m. 25
Magnolia, Trinity, a.m. 30
June
Wallace-Rose Hill, Providence, a.m., May 31 & 1
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Tuesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Springhope, a.m. 17
Nashville, a.m. 18
Wilson, First Church, night 18
McKendree, Conetoe, 11 19
Bethel 20
Freemont, Yelverton, 11 29
Stantonsburg, night 29
June
Clark St., 11 1
South Rocky Mt., night 1
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

You can tell the fool by the fads he runs after, and the dreamer by the fancies that entrance him.



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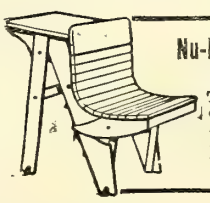
DEAR CHRISTIAN FRIENDS:

I am a poor boy in misfortune, and I write this letter to you all to see if you can help me a little by buying a box of beautiful Sea Shells. They are strange and wonderful things, fine for presents, souvenirs or keep-sakes. Price, one dollar a box. I am a crippled boy, permanently bed-ridden, caused by a fall. I can't walk or sit up. Been down in bed 25 years and I have to earn a living in my helpless condition, and if you can send me an order for a box of Sea Shells I sure will appreciate your kindness, and I believe you will be pleased with these pretty Sea Shells.

Yours in misfortune,

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In Memoriam

RESOLUTIONS OF RESPECT

Whereas, God our Father in His wisdom and love saw fit to remove from our midst the loving father of our brother, Roy A. Shook; therefore be it resolved:

First, That we, the members of the Wesley Bible class of Balm Grove church, extend to our brother our deepest sympathy and prayers to God for blessings and comfort.

Second, That we extend our sympathy and love to the bereaved family in their loss of a father and husband.

Third, That a copy of these resolutions be sent to our brother, Roy A. Shook, a copy to the North Carolina Christian Advocate and a copy recorded in the files of our class.

M. R. Adams,
F. G. Shepherd,
J. V. Roberts,
Committee.

GASTON—Mrs. Adlaide Moore Gaston was born on December 5, 1841, in Macon county, N. C. She was married to Dr. P. C. Gaston on September 26, 1871. To this union were born one son and three daughters. Dr. Gaston died on June 18, 1891, and her only son preceded her to the great beyond a few years ago. The three daughters survive: Mrs. J. R. Price, Albemarle, N. C.; Mrs. Geo. H. Crowell, Martinville, Tenn., and Mrs. W. F. Curtis, Franklin, N. C. In young womanhood Mrs. Gaston professed saving faith in Christ and joined the Franklin Methodist Episcopal Church, South, and lived a devoted Christian life till the time of her death. She loved the church and was a loyal and faithful member; she took a lively interest in all the organizations of the church; she was a regular attendant upon its services and her presence was a help and an inspiration; she was a friend to her pastor. In her home she was kind, gentle and affectionate. At the time of her death Mrs. Gaston was visiting her daughter in Albemarle. Her death was sudden and came as a great shock to her relatives and friends. Her body was brought to Franklin and laid to rest by the side of her husband in the Methodist cemetery. W. M. S.

THOMAS—Mr. W. A. Thomas was born January 28, 1867, at Burlington, N. C. He professed religion and joined Front Street Methodist Church, South, in his young life. He was united in matrimony to Miss Mary Gertrude Self December 25, Christmas Day, 1890. To this union were born six children, two girls and four boys. He is survived by his wife and six children, all of whom reside in Charlotte. Surviving him also are four brothers, C. B., D. H., George L., of Burlington, J. Lee of Spencer, and three sisters, Mrs. J. P. King, Mrs. D. R. Barber, and Miss Roxana Thomas, all of Burlington.

Mr. Thomas was a member of the board of stewards at Tryon Street church, Charlotte, for a number of years, and when Hawthorne Lane was organized he transferred his membership to the new church. He has been a faithful member of the board of stewards of Hawthorne Lane church since its organization. He was a true friend to his pastor and loved his church.

He had sterling qualities of Christian character. He was unselfish in his nature. He was good to the poor, both white and colored. Mr. Thomas had a wide circle of friends and admirers. Men believed in the sincerity and reality of his religion. There was to cant, sham or hypocricy about him. His life was lived in the open.

He suffered much in the closing months of his life, but there was no cry of complaint or bitterness. He was not afraid to face the future because his faith was strong and unwavering.

His work is over. All the chapters in the book of his life have been finished. His influence, however, will abide in our midst through the changing years. May the Master speak words of comfort and peace to the sorrowing ones. Loy D. Thompson,
Pastor.

IN MEMORIAM

On Thursday evening at 12 o'clock, March 5, 1924, the soul of Dolton Smith gently passed from earth to an undiscovered country from whence no traveler returns.

He was fifty-nine years, three months and two days old. He was a faithful member of the M. E. church at Smith Grove, N. C. He leaves a wife, Sallie S. Smith, and seven children, three sons and four daughters—Luke, Grissom and Daniel Smith, Sallie B. Smith, Mary E. Wagoner, Nannie P. Howard, and Maggie Whitaker. He was devoted to the church and Sunday school, and was a member of the Bible class.

We mourn the loss of Brother Smith, but not as they who have no hope.

J. H. Foster,
L. A. Clouse,
J. C. Smith.

RESOLUTIONS OF RESPECT

We, the members of Ireland Bible Class of West Market Street, Greensboro, N. C., wish to express our sorrow in the loss of one of our most beloved and active members, Brother Walter Green.

After an illness of only a few days he died on March 24, 1924, at a ripe old age of 80 years. Brother Green was devoted to his church and Bible class and seldom failed to be there on time.

Therefore be it resolved:

First, That we, as a class, perpetuate his memory by following in his steps of faithfulness and devotion.

Second, That in the death of Brother Green our class has lost one of the oldest and most faithful members.

Third, He is gone; we shall see him no more here, but a glorious day is coming when our loved ones shall live again with us at home up there.

Fourth, That we extend to the bereaved relatives and friends our heartfelt sympathy.

Fifth, That a copy of these resolutions be spread upon our minutes; that a copy be sent to the family and to the North Carolina Christian Advocate.

M. H. Pinnix,
D. R. Huffines,
Committee.

RESOLUTIONS OF RESPECT

Mrs. Sallie Clement Hargrave Norman fell asleep Saturday morning, February 8, 1924.

Her sweet spirit was called by her heavenly Father to join her beloved husband, who passed some years ago to that beautiful country that God has prepared for all His people.

"Miss Sallie," as we loved to call her, was devoted to her own family, loyal to the Methodist church, a faithful and true friend to her neighbors, always ready to visit the sick and cheer them, both by kind words and good deeds.

Not only will there be a "vacant seat" in the church, the Sunday school, the prayer meeting, the missionary society and her own home, but many of us will also feel that there is a "vacant chair in our own home.

Therefore, be it resolved by the Methodist Missionary Society:

That we realize our great loss and will miss her sadly from her accustomed place, but we are grateful that we had the privilege of knowing such a lovely Christian character.

That the true value of her life cannot be appraised.

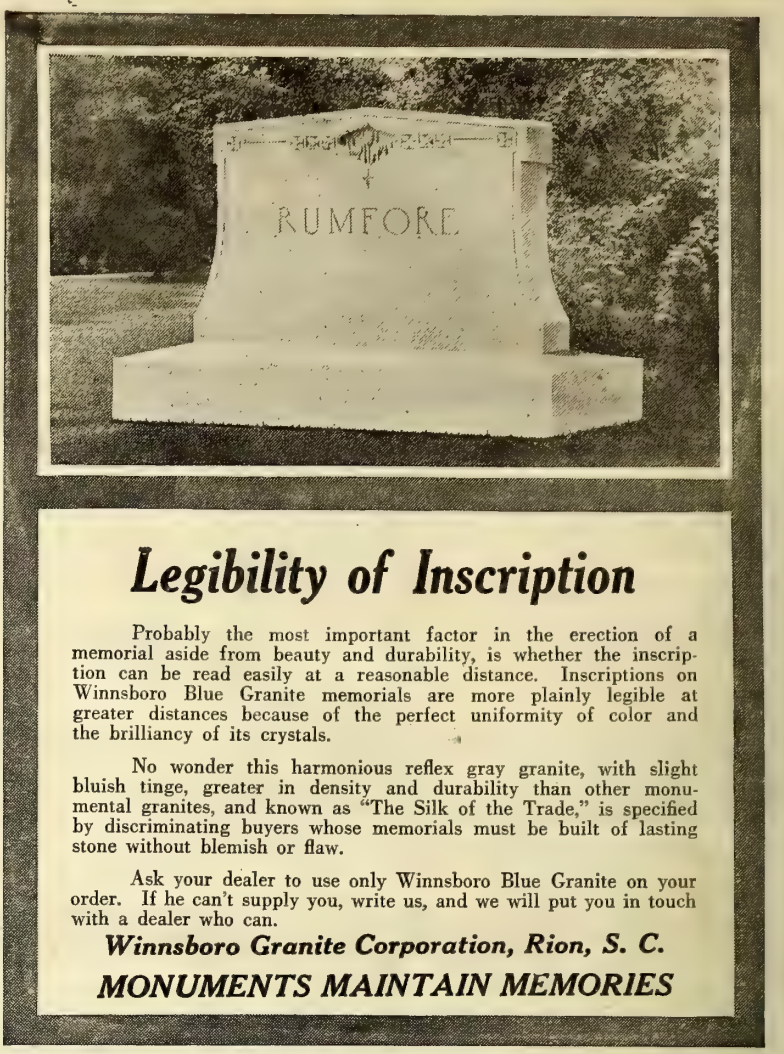
That we may cherish her memory and try to follow in her footsteps, by always doing the best we can to help carry on the work of our Master, and not wait till hands are laid close-folded, pulseless, 'ere we place within them roses, sweet and rare, and lilies in their flawless grace. How oft do we, careless, wait till life's sweet opportunities are past and break our "alabaster box" of ointment at the very last.

That we extend to her family our sincerest sympathy.

That we bow in humble submission to the will of Him who doeth all things well.

That these resolutions be spread upon the minutes of the Missionary Society, and a copy be sent to the North Carolina Christian Advocate and a copy be given to the family.

Mrs. W. G. Penry,
Mrs. Fred P. Hackney.



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MONUMENTS MAINTAIN MEMORIES

RESOLUTIONS OF RESPECT

Resolutions of respect to the late Mrs. P. A. Willis have been drawn by a committee representing the Elizabeth Hendren auxiliary of Centenary Methodist church, reading as follows:

Whereas, we, the members of Elizabeth Hendren auxiliary of Centenary church, have been bereft of another of our members in the person of Mrs. P. A. Willis, who passed away January 15, 1924.

Therefore be it resolved:

First, That we acknowledge our submission to an all wise Providence who doeth all things well.

Second, That she will be greatly missed in many of the activities of our auxiliary in which she was a faithful helper.

Third, That we extend to the bereaved family our sincere sympathy in their grief.

Fourth, That a copy of these resolutions be spread upon the minutes of this auxiliary, one sent to the members of the family, also to the North Carolina Christian Advocate and the local papers.

Respectfully submitted,
Mrs. Eliza Parker,
Mrs. Sarah Hanks,
Mrs. Carrie M. Willis,
Committee.

THOMAS — Mrs. Kate Winston Thomas was born in Virginia July 30, 1848. She died February 1, 1924. She united with the church in childhood and was a faithful, devoted member of the Methodist church through all the years. Two daughters survive her, Mrs. W. I. Henderson and Mrs. John D. Shaw, both of Charlotte.

Mrs. Thomas belonged to one of the old families in Laurenburg. She was prominently connected throughout the state. She originally came from Virginia and brought with her that beautiful refinement which is characteristic of the best in the Old Dominion life. She was a noble character, gracious in her personality, affable in her manner, unselfish in her nature, and thoroughly consistent in her Christian profession.

The church was always a vital part of her life. The ministers were her friends. Church attendance was a life practice with her. Jesus Christ played a part in her every ambition. She loved the Master with that lovely self-abandonment which characterizes the loftiest Christian, the truest saint.

The poor, both white and colored, shared in her bounty and were constant recipients of her generosity.

Mrs. Thomas had been living in Charlotte during the past few years. She was a faithful, much honored and loved member of Hawthorne Lane church. A noble woman has passed on to her reward. She hath wrought well. She hath done what she could. Behind her she leaves influences that will abide through the years.

Mrs. Thomas was laid to rest in the cemetery at Laurenburg by the side of her husband. The pastor assisted in the funeral service.

Loy D. Thompson, Pastor.

STANFIELD—Bro. Addison Marion Stanfield, ripe in years but more especially in Christian character, passed to his reward February 26, 1924, after having reached his 77th year. In speaking of this departed man of God one cannot but use superlatives. He was one of the most consecrated, devout and loyal Christian gentlemen this writer ever had the privilege of being acquainted with. He was for fifty years a loyal member of the Methodist church. The vows and obligations which he took at the altar of the church were not light and trivial things to him, but were serious and obligatory, as his record shows. Handicapped as he was with delicate health and impaired hearing, he was a faithful attendant upon divine worship. He never got too old to attend Sunday school and prayer meeting. Though totally deaf for the last five years of his life, his pew was never empty unless he was too sick to attend. This faithfulness was an inspiration to his pastor, and a rebuke to the careless church attendant. He would often say, "Brother, I can't hear a word you say, but the Spirit speaks to my soul in the holy atmosphere of the church." While he was of the conservative type and often spoke of himself as an "old timey Methodist," he was progressive and wanted to do all that his church asked him to do. His wife having died a few years ago, he removed from his old home near Allensville church to Brooksdale, near Roxboro, and lived the remainder of his life with Miss Anna, his daughter. He leaves behind four sons and three daughters to mourn their loss. He was buried at Allensville. Peace to his ashes! B. T. Hurley.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MAY 15, 1924 No. 20

Methodist Episcopal General Conference Adopts Plan of Unification

The General Conference of the Methodist Episcopal Church, in regular quadrennial session in Springfield, Mass., Wednesday afternoon, May 7, endorsed by the decisive vote of 802 to 13, the plan of unification transmitted by the Joint Commission on Unification.

It will now be necessary for the General Conference of the Methodist Episcopal Church, South, to adopt the plan, and then the whole matter submitted to all the annual conferences in both churches for ratisfication before the union can take place. In all probability the bishops in session at Nashville, Tenn., on May 20, will call an extraordinary session of the General Conference of our church to consider this momentous question.

Because of the great interest in this matter at the present time we are publishing on the front page of the Advocate this week the full text of the plan as adopted at Springfield Wednesday of last week.

Plan of Unification Transmitted by the Joint Commission on Unification With Recommendation to Adopt.
Transmittal.

We, the Commissioners on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two churches by the processes which they respectfuly require.

Article I—Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one church with two jurisdictions under a constitution, with a General Conference and two jurisdictional conferences.

Article II—Name.

The name of the church shall be .....
.....

Article II—Jurisdiction.

Section 1. Jurisdiction number one shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Section 2. Jurisdiction number two shall comprise all the churches, annual conferences, mission conferences and missions, now constituting the Methodist Episcopal Church, South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Article IV—Composition of General and Jurisdictional Conferences.

The General Conference and the jurisdictional conferences shall be composed of the same delegates. Said delegates shall be elected by and from the annual conferences, provided said general and jurisdictional conferences shall have not more than one ministerial delegate for every forty-five members of each annual conference and not less than one ministerial delegate for every one hundred and twenty members of each annual conference and an equal number of lay delegates, chosen according to the regulations of each of the two jurisdictions; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation, an annual conference shall be entitled to an additional ministerial and an additional lay delegate; and provided further that each annual conference shall be entitled to at least one ministerial and one lay delegate.

Article V—The General Conference.

Secion 1. Voting—Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective.

Sec. 2. Powers—Subject to the limitations of the constitution, the General Conference shall have full legislative power over all matters distinctly connectional, and in exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges and duties of church membership.

2. To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters and deaconesses.

3. To make provision for such organization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.

4. To define and fix the powers, duties and privileges of the Episcopacy; to fix the number of bishops to be elected by the respective jurisdictional conferences and to provide in harmony with the historic practice of Episcopal Methodism, for their consecration as bishops of the whole church.

5. To alter and change the hymnal and ritual of the church, and to regulate all matters relating to the form, and mode of worship subject to the limitations of the first restrictive rule.

6. To provide for a judicial system and for a method of judicial procedure of the church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference or mission that it is proposed to transfer.

Section 3. Restrictive Rules—In making rules and regulations for the church, the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter or change our Articles of Religion or establish new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency.

3. The General Conference shall not revoke or change the general rules of the united societies.

4. The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

5. The General Conference shall not appropriate the produce of the publishing house or of the chartered fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and wornout preachers, their wives, widows and children.

Article VI—Bishops.

The bishops of the two churches as at present constituted shall be bishops of the united church without further action.

Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

A bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected, it shall be with the consent of the majority of the bishops of the jurisdiction involved.

Article VII—Presidency of the General Conference.

The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number from each jurisdiction to preside at the sessions of the General Conference.

Article VIII—Jurisdictional Conferences.

Each jurisdiction shall have a jurisdictional conference, possessing full powers of the General Conference of the church now constituting said jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter from time to time be legally delegated to the General Conference by the jurisdictional conferences.

Each jurisdictional conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling and when desirable may meet during the session of the General Conference, and at such other times and places as it may determine.

Article IX—The Judicial Council.

1. The General Conference shall, at its first session, provide for a judicial council, to be composed of an equal number of members elected by each jurisdictional conference, and the judicial council shall provide its own methods of procedure.

2. The judicial council shall be authorized to review, upon appeal of one-fifth of the members of the General Conference, or of either jurisdictional conference, or on the appeal of a majority of the bishops on constitutional grounds, the acts of the General Conference

continued on page two

North Carolina Christian Advocate

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THE GENERAL CONFERENCE AT SPRINGFIELD

(Editorial Correspondence.)

The Methodist world—and a big world it is—turns its eyes during the month of May towards Springfield, Mass., where is assembled the General Conference of the Methodist Episcopal Church. And it is the biggest church gathering ever assembled on this good Puritan soil.

How can one enter New England without giving an account of his ancestors? If he cannot establish kinship with the Plymouth Rock group, he must stake his claims eleswhere. And these Methodists have been mindful of this New England requirement, and in consequence, the badge of each delegate bears in bronze the strong, fine face of Jesse Lee. And this badge with its face of bronze not only makes good the spiritual pedigree of the visitors, but also serves to remind one of some history that should not be forgotten.

On June 17, 1739, Jesse Lee, the "Apostle of Methodism to New England," entered New England alone and at Norwell, Connecticut, preached his first sermon under the shade of an old apple tree, and on September 21 organized the first church with three members, who were women, at Stratford, Connecticut. The next year at Easton was built the first Methodist chapel, appropriately called "Lee's Chapel."

It has been 139 years since Jesse Lee of Virginia, a representative of a little handful of American Methodists who dwelt for the most part in Virginia, entered New England. And the reception he got was as cold as a New England winter. But now Methodist bishops, delegates, and visitors from five continents and the islands of the ocean are encamped by the hundreds, even by the thousands, in the very heart of Puritanism and the welcome is as warm as a summer sea.

With a few people standing by to see what the stranger would do, Jesse Lee began his service July 11, 1790, on Boston Common by announcing the hymn:

"Come, sinner, to the gospel feast,
Let every soul be Jesus' guest.
There need not one left behind,
For God hath bidden all mankind."

Jesse Lee sang the hymn alone, and it is said that one old Puritan standing by declared that the last two lines were not true.

On May 1, 1924, Bishop Earl Cranston, a patriarch among the bishops, announced at the opening of conference the hymn:

"Oh for a thousand tongues to sing
Our great Redeemer's praise."

Not one voice, nor even one thousand voices, but more than two thousand on the conference floor and in the spacious balconies of the big Municipal Auditorium, swelled the notes of praise to their Redeemer and told of the triumphs of His grace. In addition to Bishops Berry, Cranston and Warne, a Chinaman, an East Indian, an Italian, and a Negro, all members of the conference, took part in the opening exercises of the first session of the conference. In the recital of the Apostless' Creed, the representatives from the different quarters of the earth, each repeated the creed in his own tongue. And the impressive opening services closed with the doxology being sung in many tongues.

When the roll was called the delegates stood while the names of the deceased were read by Secretary E. M. Mills of the General Conference of 1920. The names were Bishop Lewis, Bishop Thoburn, Bishop Harris, Bishop J. E. Robinson, and delegates-elect, John C. Crabbe of Colorado and the Rev. J. A. Richie of Savannah.

R. J. Wade of North Indiana was elected secretary. Bishops Quayle and Stuntz have on account of physical affliction asked for the superannuate relation, which will be granted.

The One Shining Event.

The one shining event of the first ten days of the conference has been its action upon the subject of unification of the two great branches of the Episcopal Methodism. The spontaneous expression of enthusiasm began Sunday afternoon, May 4, while Bishop Joseph F. Berry was reading the address of the bishops. The call of this address for the adoption of the present plan of unification brought the whole house to its feet, and the cheering was spontaneous, strong, steady and long continued.

Then on Wednesday morning, May 7, after Bishop McDowell, the chairman of the commission, had presented his plea for the adoption of the report of the commission, Dr. David G. Downey moved its adoption, which was seconded by A. G. Hughes and C. A. Tindell, negro members of the conference, and W. M. Blanchard of Indiana, who had spent twenty years of his life in North Carolina, and N. R. Merrill of the Florida conference. Others who spoke before the conference ordered the previous question were R. S. Moore of New England, Governor J. D. Black of Kentucky, E. D. Kohlstedt of Dakota and L. B. Bowers of North East Kansas.

When the vote was counted only thirteen were registered against the proposition, and ten of these were from Oklahoma. These ten voted in the negative because so instructed by their annual conference and not on account of their personal desire in the matter. Since the practically unaimous adoption on Wednesday of the plan of unification the members of the conference have repeatedly made reference to the matter and urged that no legislation be enacted which would in any way hinder the work of unification. This was especially true when the question whether women would be allowed membership in the annual conferences as itinerant preachers was under discussion.

On Friday, May 9, the secretary read the following telegrams:

The Tulsa district conference of the Southern church wires: "Rejoice over unification result."

From Tennessee, the Cleveland district conference, Holsten annual conference, Methodist Episcopal Church, South, wires: "Felicitate your great body on the splendid action for unification of American Methodism."

A telegram signed by Hon. Josephus Daniels, addressed to Bishop McDowell and the conference: "Action of your conference heartening and encouraging. I have this day sent the following telegram to the meetings of bishops in Nashville: 'I hope you will not feel that I am intruding to express the earnest hope that our branch of Methodism will heartily and cordially and promptly join the Northern brethren in a unified Methodism. I have been privileged to visit all parts of the country, and my judgment is that the overwhelming majority of lay delegates and the larger part of the ministers feel that the time has come for unification."

The reading of these several messages called out repeated manifestations of rejoicing on the part of the conference.

A Prolonged Debate.

The longest debate of the entire conference up to May 10, was upon the question of permitting women to become itinerant preachers. The speeches for the proposition was in a ratio of about 5 to 1 and the vote when taken stood about 25 to 1 against it.

Heart and Soul Against Liquor.

The conference is living up to the best traditions of world-wide Methodism in its opposition to alcoholic liquors. It is out and out on every occasion for the eighteenth amendment, opposed to any modification of the Volstead Act and with enthusiasm applauded the following tlegeram received May 9 from Wayne B. Wheeler, who was in Washington.

"Your delegates rendered conspicuous aid in hearings gefore judiciary committee at Washington. The fifty-nine beer bills will die. The Consittution will live, and we will finish the fight with your continued help." A. W. P.

THE GENERAL CONFERENCE HAS SPOKEN AND THE CONDITIONS HAVE BEEN MET

No other course of action is now open to the bishops of our church but to call the General Conference in special session. This action was clearly contemplated in the enactment of the General Conference at Hot Springs. Could words be more emphatic and clear:

"When a plan of unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

By means of a special session the matter of union can be disposed of by our General Conference and sent down for the action of the annual conferences. So that by the close of this year or early in next the church will know the result of this most momentous movement in our American Methodism. Delay would keep the church in suspense and do untold hurt in many sections because of the agitation that will result.

The special session has been ordered and the great body of the church fully agrees with the wisdom of this instruction given the bishops. The bishops at their meeting on May 20 will doubtless call the special session for July or August of this year.

METHODIST EPISCOPAL GENERAL CONFERENCE ADOPTS PLAN OF UNIFICATION

continued from page one

and of the jurisdictional conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The judicial council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either jurisdictional conference and to pass on the constitutionality of said acts.

4. The judicial council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by a majority of the bishops.

5. All decisions of the judical council shall be made by a majority of the total membership of the council.

Article X—Amendments.

The General Conference shall at its first session provide in harmony with the existing procedure of the two churches a method of amending the constitution and until such method shall have been adopted, amendments shall be effected through the process now prevailing in the churches, respectively.

Article XI—Schedule.

In all matters not specifically set forth in these articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the disciplines of the respective churches shall be in full force and effect and binding upon the jurictions, respectively.

Recommendation.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise.

GLEANINGS OF A WANDERER

One stormy night in December, 1905, the new preacher arrived in Hamlet. It was so rainy that the "reception committee" failed to meet the train. The Seaboard hotel became the temporary rendenzvous for the itinerant and family. Mr. J. M. Jamison, one of the strong pillars in the Presbyterian church, bade us welcome to the town, and assured us that the capacity of the hotel, of which he was part owner and manager, was at my command. Brother F. C. Stone, superintendent of our Sunday school, finally braved the weather and went over to the hotel and told us that all the folks were glad to have us. At that time Hamlet was a "calf pasture" for the young preacher to graze in, and try their hand on the people. We had no parsonage and practically no church, and the congregation was very small. The first service we held there were probably not over two dozen people present. As we recall there were only about sixty-five or seventy members at that time. Brother J. N. Cole, the presiding elder of the Rockingham district, and Rev. W .T. Usry, the former pastor, had secured a lot on the main street of the place and had started a small brick church, but after the walls were about half way up the work had to stop because the money was all spent. From a human standpoint the case seemed to be hopeless. The contractor informed the new preacher that there was no chance to go ahead—that we Methodists had as well call it off—he was no Methodist. On the first Sunday in July we held our first service in the new church, and on the fourth of July the preacher moved his family into the new parsonage. The loyalty of the Methodists in that town was beautiful. They sacrificed for the cause of Christ and all worked and prayed together. It was a day of genuine rejoicing when we moved into the new church.

On the first Sunday in May, after an absence of several years, the business manager of the Advocate returned to preach to the Methodist people of Hamlet. It is a different Hamlet and a different church. A new departmental Sunday school house has just been finished at a cost of more than $30,000 and a Sunday school that taxes the capacity of the new building assembles every Sabbath. We were permitted to look in on the adult department. The assembly room of that department was crowded with strong men and women and Brother Blanchard, the superintendent, was all smiles.

At the eleven o'clock hour we stood before a fine congregation that almost filled the large auditorium. There are few choirs in the state that excell the choir at Hamlet and we noticed in the congregation enough good singers to make another choir. The year before this writer went to Hamlet the entire circuit composed of four churches paid, according to the minutes, $253. This year the Hamlet church alone pays $3,000. It has grown from a "calf pasture" to one of the leading churches in North Carolina Methodism. Brother W. C. Martin is serving his fourth year there, and, in all probabilty, will be transferred to another field next year and a new preacher will be sent to Hamlet. Fortunate will be the man who is read out for Hamlet.

Brother Martin had made a thorough canvass of his congregation for the Advocate and handed us a nice check to cover renewals and new subscribers.

St. Johns and Gibson.

At the afternoon hour we found ourselves over at that magnificent country church, St. Johns. Brother Martin had driven us over in his Buick. Rev. A. J. Parker, one of the Advocate's staunchest friends, took charge of us. We listened to him teach a Sunday school class. He knows how to do it. For a long time St. Johns has been considered one of the strong rural churches of the conference and many church leaders have gone out from there. Rev. W. W. Peele, who was reared near St. Johns, went over there and induced Sister Peele to share the blessings of life with him.

It was a pleasure to preach to that excellent congregation and stand in the congregation that had been occupied by holy men like Rev. L. L. Nash, Rev. J. E. Underwood and many others. This church is well organized. The Woman's Missionary Society, Epworth League, Sunday school and other organizations ordered by the church are all flourishing. The league meets on Wednesday night and the pastor informed us that a large number of young people attended each week and took an active part. The missionary society has charge of the Advocate campaign and is doing good work along that line.

We attended the Epworth League meeting in Gibson at night. The young people of that church are enthusiastic and are rendering a fine service to the church. There are two needs, Methodistically speaking, in Gibson—a new church and a new parsonage. Our people there are amply able to build both and doubtless will do so in the near future. Gibson nestles in the center of the finest farming section that it has been our good fortune to see. Our people live in good homes, surrounded by every convenience and, of course, they want to make their church and parsonage compare favorably with their surroundings. We expect to hear in a short while that that fine people have made up their minds fully to do both of these things.

Rev. A. J. Parker is serving his fourth year on this charge. He has done good work and the people appreciate him. Parker is one of our best preachers and always does good, constructive work. Some charge will get a good preacher next year and some preacher will get a good charge.

ROCKINGHAM DISTRICT CONFERENCE

After spending two nights and a day in the porsonage at Gibson with Brother and Sister Parker, on Tuesday morning we boarded that new Buick of Parker's and, in company with three fine laymen of the St. Johns and Gibson charge, with the portly pastor under the wheel, we drove over about fifty miles of the kind of roads that have made North Carolina famous to St. Pauls, where Rev. J. H. Shore had ordered his district conference to assemble on Tuesday afternoon at three o'clock. We were just a little mixed as to the time when the conference was to convene and were about to turn around from Gibson and not go at all because we could only remain for Tuesday's session, and we thought there would be nothing doing except organization and were convinced in our own minds that there would not be anybody there the first afternoon except the preachers. But they were there, and a house nearly filled with laymen were there also. Many of the delegations were full on the first roll call. Brother Shore sounded the evangelistic note in the opening religious exercises. His address was full of sense and religion. He started off on high and we have been told kept going at a great speed during the entire session. Brother Shore is serving his fourth year on the Rockingham and his eighth consecutive year as presiding elder. He is one of Methodism's best elders. His preachers love him and he loves them. He is deeply spiritual and can go anywhere and hold a protracted meeting. The district has gone forward along all lines under his leadership. The reports were all good that we heard. Brother Shore took time to have the gospel preached twice each day and held an early morning prayer meeting. He had a flock of "rod riders" and informed his conference that they represented important interests of the church, and that he wanted all of them to have plenty of time to adequately make their representations. All had that opportunity.

Rev. T. M. Grant was at the secretary's table and makes a good secretary. He will furnish a report of the conference.

DR. JEFFERSON IS COMING

Dr. Charles E. Jefferson of New York is so well known and men follow his words with such interest that few are ready to let an opportunity for hearing him slip. All who can possibly do so will want to hear him in the opening address of the summer school, June 4. He will set a high standard which we shall expect to be sustained until the close. These evening hours should be mounts of vision.

WHERE THE ADVOCATE STANDS

At nearly every district conference attended by the writer the question of whether the Advocate is a Fundamentalist or a Modernist is asked. Our answer is that it is neither, but that it is a Methodist, and believes the whole Bible as taught by our fathers. The virgin birth of Jesus Christ has never been questioned in this office. The fact of His divinity as recorded in the gospels has always been accepted by this paper. It has not been thought necessary to publish over and over these facts, but at the request of some of the brethren we are restating our adherence to the doctrines of the Bible taught by the Methodist church. We are publishing below an editorial which appeared in our issue of August 16 of last year, but it seems that many of our present readers failed to see it:

Why the Discussion?

Every few decades during the world's history some fellow has undertaken to undermine the Bible. It has been chained. It has been burned. Its truthfulness has been attacked. But it stands out today the same book unfettered, unsinged and as the one book that is the "Rule and guide to our faith." All those who have gone before failed to shelve the "Word of God." It will be impossible for those who are making the attempt today. In a few years those who have attacked the origin and authenticity of the Old Testament Scriptures will be forgotten, but the Bible, including the Pentateuch, will be intact and will still be a comfort to men and women. All other things will pass away, but not one page of the Old Book will be destroyed. "Much learning" has "made some folks mad," and they have come to the conclusion that it is up to them to correct all the mistakes of those gone before and prove that they know more about the scriptures than did Christ Himself. We wonder why Christ when He was here did not inform us of the "Origin, Significance and Abiding Worth of the Old Testament Scriptures." Instead of delivering a series of lectures on that subject, in nearly every one of His public utterances He quoted from the very scriptures that have been attacked. He came to fulfill and not to destroy. The Old and New Testament scriptures have always been recognized by Methodism as the "Canonical Books." **"In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testaments, of which authority was never any doubt in the Church."** This last sentence is taken from the Articles of Religion of our church, and every minister of Methodism has entered into a solemn contract with the church to defend these articles of religion as expressed by the church, and which is founded on the scriptures, and it seems to us that when one reaches that point where he cannot accept these articles of religion that common honesty demands that he leave the ministry of the church at once.

But back to our headline. Why the discussion? It is said that a congress of religions held a few years ago that the Bible of our fathers was attacked by a speaker and that Jesus our Lord was belittled. His virgin birth was denied and his divinity was stamped as a falsehood. One strong supporter of the Bible as it had been handed down to him wanted to answer this defamer of God's Word and of His Son, but friends near prevailed upon him to hold his peace, stating that Jesus would answer for Himself. As soon as the speaker was through the great audience arose en masse and sang "Jesus shall reign wherever the sun does its successive journeys run." And Jesus and the old Bible won. When the scholars of today get through displaying what they think they know, the masses of the lovers of God and the Bible will still be shouting His praises and the Bible will be loved from Genesis to Revelations and the Kingdom of God will be marching on and these "great thinkers" will be forgotten. Let the church go on doing its work under the guidance of God's Holy Spirit and stop discussing the foolishness of "great thinkers."

PASTOR'S SCHOOL OPENS AT TRINITY

Wednesday, June 4th

Owing to the address of Dr. Charles E. Jefferson at eight thirty Wednesday evening, June 4, the opening exercises of the school will be held at four in the afternoon. At that time announcements will be made, the instructors will be presented and they will tell of their courses, and enrollment will be made. This is a most important meeting in getting ready for the work of the next day. All should make it a point to be on hand at this opening exercise. Not one will want to miss Dr. Jefferson at night.

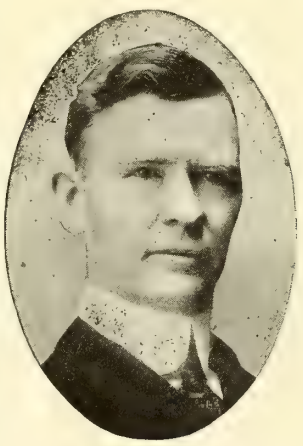
Let every one who possibly can arrange to be present from the first song to the last amen, determined to secure one or more credits and to receive fresh mental stimulus as well as a larger and better outlook on the work of a Methodist preacher in this marvelous time.

THOSE RARE DAYS IN JUNE

The man acquainted with the still solemn mountain top as well as the man from the sands along the seashore should count it a favored experience to sojourn for a few days in the classic shades of Trinity. The greensward and friendly trees invite the weary and distracted to be calm and allow cheerful meditations to possess the soul. The age of centuries has not settled down upon Trinity; but the promise of the years are here.

There are the deep shades in which to hold fellowship with friends and to come to a better knowledge of one's own soul; there are the long shelves of books for all who would follow the output of the great men who have thought and felt; there is the gymnasium and swimming pool to refresh and test muscels too little used; there are the optimists, bouyant and hopeful, and the pessimists, sure that the world is going to the bad; but these men of fearful and hopeless soul are so few as not even to make a rift in the lute.

More stress is to be placed upon recreation this year. Men cannot stick to classroom and study hall for two weeks without hours of recreation regularly followed out. The brain cells cease to react and the body becomes sluggish and tired. All should spend a part of every afternoon giving attention to his own physical needs. This will be arranged for by a competent leader.



BISHOP BOAZ

Class work leading to credits which will enable one ultimately to receive a diploma for work done is an attractive feature running through all the work this year. The stimulus of a definite end will be before each one who cares to have the incentive of recognized credits. This feature will appeal to many.

A wider range of courses will be offered and more men are employed to teach this year than ever before. Specialists in country and city work, both of the church and the Sunday school; experts in presenting and dealing with present day problems; and interpreters of the Book, make it possible to meet the needs of all and to satisfy the most exacting.

It is desired that special attention be given to the devotional life and provision be made for song and prayer. This should be the feature of chapel hour; the attentive co-operation of all will assure the fullest success here.

Have we a preacher in North Carolina Methodism that can afford to pass lightly over these rare days in June at Trinity? M. T. P.

A STATEMENT FROM THE BOARD OF MANAGEMENT

The Board of Management of the Methodist Summer School representing the two North Carolina conferences is now co-operating with the General Board of Missions and the General Sunday School Board. These boards furnish seven instructors this year in graduate work, and the local mangement takes care of all other teachers as well as cares for local expenses. The school runs for two full weeks.

The two annual conferences ordered that the presiding elders be asked "To so arrange their appointments and to so encourage their preachers to attend that the best possible good may result from these efforts to secure a better trained ministry."

The annual conferences also set aside the second Sunday in June as Laymen's Day in which the laymen will take charge of the service, thus making provision for the absence of the pastor. So the action of the annual conferences urge the pastors to be at the Summer School.

In keeping with this action of the conferences, the Board of Management has made request of the presiding elders to so arrange their quarterly conferences so as not to interfere with any man who would attend.

More than twenty men will have part in the class room and lecture work; around twenty-five hundred dollars will go into the expenses of this school; and no little work for the past six months has been given to providing for this gathering. After such an outlay, should not preachers and laymen do their best to make possible the largest success? Laymen should encourage their pastors to attend by handing them a small purse and also by assuring them



REV. M. T. PLYLER



DR. STONEWALL ANDERSON

that they will care for the services at home in order that the churches may have better service later on; and preachers should allow nothing to get in their way. M. T. Plyler, President.

MONEY SPENT AND TIME WASTED BY THE PREACHER

Wisdom in spending money and in wasting time spell success in the life and labors of the preacher. As a rule, he has but a limited amount of money and time allotted him in the course of a lifetime. The utmost sagacity is needed. The spirit of the miser means failure; the efforts of the sower win.

Stagnation in thought and feeling and monotony in the rounds of life kill the minister. Every means for stimulating thought and keeping fresh the feelings should be employed by the use of books, by the touch of other lives, by securing a fresh outlook on the world, and by heroic efforts in new tasks. It is so easy to fall in with one's surroundings and settle down in the grooves of past effort. One must be saved from the monotonous round. A preacher that fails at this point is doomed. He becomes stale, flat and unprofitable; soon no one wants him.

Money and time used at a gathering similar to the one provided at Trinity in June help to push back the dead-line. The calendar enables us to reckon the years; but thoughts and feelings and deeds determine the life of a preacher. Money and time spent in learning to think new thoughts and in experiencing a stir of fresh emotion is an investment that will bring forth an hundred fold. This will be possible for the diligent and the alert at Trinity in June; the men who lounge and dwaddle will go away with a grouch and sorely disappointed. The rule holds here the same as out in the great wide world of active endeavor.

Squander a little money and waste a little time at Trinity—if you care to think of it thus—and see what it will do for you. Unless you have already voluntarily gone on the retired list, you will experience again something of the freshness of the morning. M. T. P.

GATHERING IN THE FORCES FOR TWO WEEKS

Why not think of Trinity campus as the gathering place of the itinerant hosts of North Carolina Methodism for a renewal of mental vigor and spiritual consecration? Two weeks spent together in class room and lecture hall, in dormitory and under the trees must mean much to all so fortunate as to enjoy this privilege.

The assembling of young and old, from city and country, in one favored spot; the gathering of men deprived of the advantages of the schools along with college men long in the service and others fresh from the cloister; the mixing of men ultra-conservative in all their views, with liberals in thought and spirit, must tell for the good of all. Free discussion and friendly intercourse aid in arriving at the truth and enable the honest soul to distinguish the essential from the non-essential. Moreover, the necessity for open mindedness appears and the value of hospitality to ideas becomes the more apparent. Nothing like the many and varied ideas found in an intelligent and alert group discloses so fully the hopelessness of a mind that is closed like a clam.



BISHOP MOUZON

Why should not hundreds of Methodist preachers who believe that we should think and let think profit much by association under such favorable conditions as those offered at Trinity? It is to be expected that in classroom and lecture hall fine guidance will be shown and occasionally some mind will strike fire and some into a larger experience. Some new knowledge to aid in dealing with the intricacies of the town and the difficulties of the country should be gained, and the Man and the Message should have a larger place in the lives of all.

Concentrate for two weeks on Trinity campus and then go out with a new spirit and purpose to cultivate our own patches and to give ourselves afresh to the world-field. M. T. P.

THE PASTOR'S PRIVILEGES

Every pastor feels keenly the need of keeping in touch with the best methods of work and of setting aside annually a definite period for systematic study. The Pastor's School is rendering a great service by answering this need. The idea of such a school is rapidly expanding so that throughout the church at various places such schools are now held. Today a Pastor's School is in reach of every pastor of our church and the number taking advantage of such an opportunity will far outnumber that of any previous year. The school for the North Carolina and the Western North Carolina conferences will

be held at Trinity June 4-18. It is safe to say that not other school will be blessed with equal equipment and better surroundings for study and inspiration. Add to the natural advantages of Trinity a strong faculty and inspirational speakers of wide renown and we have the assurance of a successful school.

The Preachers' Institute which has been held at Trinity for the past five years now becomes a Standard Pastor's School. The institute which has been largely attended and which has done most excellent work has not met in every detail the requirements of the boards of the church for a standard school, but now it has been standardized. The school is primarily for the pastor. Primacy is given to him. For him the courses of study have been planned; for him the teachers have been secured; for him the inspirational speakers have been selected; for him the time of the school has been set. It is planned to meet the needs of the pastor more than that of any other person. The work of the pastor is kept ever to the front. The courses of study are so arranged as to touch the work of the pastor of the city church and also the work of the pastor of the country church.

This does not mean that laymen are not to attend. To the contrary the laymen are encouraged to be present and special courses of study are given for them, but the school is primarily a pastor's school.

Here the pastor will find spiritual help. Two weeks spent in the midst of a religious, educational, recreational and healthful atmosphere will invigorate the spiritual life of any pastor. To enter seriously into the courses of study along lines of importance for a successful ministry will give activity to our minds. We need a retreat where we can become better equipped for the holy calling. Such a place is ours if we will only accept it.

Here the pastor will find Christian fellowship. There is in every pastor a hunger for fellowship with others of the same calling and service. We love to get together and just sit and talk out of the reality of life; to share with each other our problems and experiences; to enrich our lives by contact with the choice spirits of the church. Nothing about the school is more helpful than the Christian fellowship and companionship out under the trees and in the college buildings. To spend two weeks together in friendship and imbibe some of the spirit of our great institution will do us all good.

Here the pastor will find bodily rest and recreation. The best rest comes from change of work and of surroundings. The best vacation is that which offers a change. I am not certain that a pastor can justify the spending of one month of the year in idleness. That is too much time to waste. Provision has been made at the school for wholesome recreation and bodily rest. No one needs this more than the pastor who is working under more or less of a nervous strain the year round. So if you want spiritual help, fine Christian fellowship, and rest and recreation you should be at the Pastor's School at Trinity June 4-18. W. W. Peele.

SPECIAL INFORMATION OF IMPORTANCE

Pastors who are planning to bring their families to the Trinity College Summer School for Preachers should write immediately to Dean H. E. Spence, at Durham, for reservations, as only a limited number of families can be entertained.

Physical Exercise.

A new feauture that will be stressed at the Trinity College Pastors' School this year will be that of physical exercise and play. The management of the school has been very fortunate in securing Mr. J. S. Burbage, who has had quite a bit of experience as coach and director of physical exercises in various southern institutions, including Trinity College. The work which Mr. Burbage will do will be of value in more ways than one. He proposes to put on physical exercise and play in a constructive and instructive fashion, so that those who participate in this will be helped in their own efforts to direct the exercise and recreation of their people. This ought to be of great value to preachers who are trying to solve the problem of physical recreation in their congregations. Of equal value will be the enjoyment and exercise which will be incident to these plays and games.

It is suggested that the preachers bring their tennis shoes and clothing, tennis rackets, etc. It would be advisable also to bring along some old clothes in which to play in case you have not regular sport clothes. Come prepared to have a great time. The ball field, gymnasium, swimming pool, tennis courts and so forth are to be at your disposal for two weeks. Certainly this ought to be a great recreational time for the pastors who attend this school.

Important to Undergraduates.

Undergraduates who expect to do work in the Pastors' School at Trinity College for credit will please take note of the fact that they are required to have read the work for which they expect to receive credit, previous to their coming to the Pastors' School, and that with the exception of the Bible they must have written summaries or analyses of these books and present them to the proper instructor. In each case letters have gone from this office to the undergraduates informing them as to when and where to send these papers. In case any undergraduate fails to receive this notice, he should notify the Dean, Rev. H. E. Spence, at Trinity College, at once, in order that the proper information may be secured.

Undergraduates who have already passed their work in the correspodence school, are at liberty to take other work for credit at the college and receive the remuneration which the board pays the undergraduates just as if they were doing their regular conference course work.

COURSES OF STUDY

Graduate Courses.

Daily schedule: The following daily schedule of classes, study periods and platform hours will be observed throughout the entire session, with the exception of Sundays. On Sunday regular Sunday school and preaching services will be held in connection with the local churches.

Schedule of Courses.

Hours. Courses. Intsructors.

A. M.

8:00-8:30—Devotional Period.

8:30—Rural Cchurch Methods.....Dr. McConnell
City Church Administration...Dr. Shattuck
Principles of Teaching.....Prof. Childs

9:30—Minister's Message for the Neeeds of the Day ..... Dr. Anderson
The Pastor and His Problems...Dr. Young
Rural S. S. Management.....Mr. Brabham

10:30—Rural Church and Community Service ..... Dr. McConnell
Social Teachings of Jesus.....Dr. Shattuck

11:30—Bible ..... Dr. Anderson
Conduct of Public Worship.....Dr. Young
City S. S. Management.....Mr. Brabham
Lunch.

P. M.

1:30-4:30—Study.

4:30-6:00—Recreation .....Mr. Burbage

8:30-9:15—Platform Lecture.

Study.

Undergraduate Courses.

8:30 a. m.

First Year Work, Rev. H. H. Jordan, Hickory, N. C. Books: "Wesley' Sermons," 1 to 26; "The Heart of Wesley's Journal"; "Wesley and His Century"; and "The Disciples," chapters 1 to 8.

Second Year Work: Rev. Daniel Lane, Elizabeth City, N. C. Books: "Wesley's Sermons," 27-52; and "Lectures on Preaching."

Third Year Work: Rev. W. E. Poovey, Marion, N. C. Books: "The Christian Faith."

Fourth Year Work: Rev. H. I. Glass, Raleigh, N. C. "Growth of Christian and Theistic Belief."

9:30 a. m.

First Year Work: Rev. G. M. Daniel, Graham, N. C. "The Letters on Baptism," and "The Manual of Christian Doctrine."

Second Year Work: Rev. C. S. Kirkpatrick, Gastonia, N. C. "The Manual of Christian Doctrine."

Third Year Work: Rev. F. S. Love, Wilson, N. C. Books: "The Reformation in Germany," and "The Reformation in Lands Beyond Germany."

Fourth Year Work: Rev. Walter Patten, Chapel Hill, N. C. Books: "Evidences of Christian Experience," and "Christianity and the Nations."

10:30 a. m.

First Year Work: Rev. M. T. Plyler, Durham, N. C. Book: "The Ministry to the Congregation."

Second Year Work: Rev. L. B. Hayes, Greensboro, N. C. Books: "History of Methodism"; "Logic," and "The Discipline," chapters 9 to 24.

Third Year Work: Rev. H. E. Myers, Durham, N. C. Books: "The Bible Doctrine of Man"; "The Life of Wm. Tyndall," and "The Building of the Church."

Fourth Year Work: Rev. L. D. Thompson, Charlotte, N. C. Books: "The Church and Ministry of the Early Christian Centuries"; "The Life of William McKendry"; "The Manual of the Discipline."

Examinations will be arranged by the instructor concerned. All Bible examinations will be given by Rev. D. E. Earnhardt, Durham, N. C.

TO SERVE THE PRESENT AGE

"A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fit it for the sky.

To serve the present age,
My calling to fulfill,
O may it all my powers engage
To do the Master's will."

Two great truths are expressed in this wonderful old hymn written by Charles Wesley. The first stanza clearly accepts responsibility for personal development as a divine charge. It conveyes the thought of preparation for the life hereafter. To glorify God and to prepare one's soul for living with Him throughout eternity is a big task.

The second verse indicates the means for the accomplishment of the purpose set forth in the first. Truly we honor God and truly we prepare our souls for eternal life by fulfilling our calling, by doing our Master's will, by using all of our ransomed powers and serving our day and generation. How natural then that the spiritual sons of Wesley should be interested in the program of the pastor's schools; they offer opportunity for the accomplishment of both desires expressed in the hymn.

Those who are responsible for the courses of study and instructors for these pastor's schools have kept uppermost in their minds these two services to render; that is, they have tried so to arrange the course of study as to provide always some enrichment courses—courses upon which the soul can be fed, and which will enlarge the vision and lift the ideals. No less have they kept in mind that these schools should also render a service that would bring to the pastors a knowledge of the "why and how" of carrying on the Lord's work in a more efficient manner. A study of the program for the schools of 1924 will show that these two ideas have been carried out. The courses are designed to bring a better understanding of how to do the work of the pastorate and no phase of the work has been neglected.

In these schools there will be offered courses in church organizations, in finance, in pastoral visitation, in work with young people, in evangelism and in religious education. A wide variety of courses and the best available instructors will set before the pastors of Southern Methodism a larger and better program of work. Unfortunate indeed is the man responsible for leadership in the local church who does not have the time or the desire to appropriate some of these things to himself. Trained leadership is in the ascendency in every field of human endeavor and the Lord's work must not be undertaken depending upon good luck, chance, or accident. Everywhere Christian men and women need to "study to show themselves approved unto God, workmen that need not to be ashamed."

Nashville, Tenn. L. F. Sansabaugh.

A rare outfit went through Richmond last week. It was the most unique of all the tourist turnouts that have drifted with the tide of the season. It was a dilapidated Ford runabout. There is nothing unusual in that, for there are many such Ford runabouts runnings about. It was driven by a roughneck, but there is nothing odd in that, for there are many roughnecks driving cars about. He was a blear-eyed, red nose cursing roughneck, but that is not so rare. He had every sign—looks, language, smell of the bootlegger. But even that is not a rare and unusual sight in the tourist path. The striking thing was he had posters all over his car boosting the rum-soaked Romanist Governor Al Smith for President of the United States and was touring the country in his interest. That's all.—Richmond Christian Advocate.

THE RURAL PASTOR AND THE PASTOR'S SCHOOL—WHAT SOME OF THEM SAY WHO HAVE ATTENDED

By Robt. H. Ruff, Secretary Rural Work, Board of Missions, Methodist Episcopal Church, South.

Are you satisfied with the work you are doing on your present charge? Do you feel the need of additional information and training to meet the problems which are daily confronting you? Would you like to have tewelve days of classroom instruction and training under some of the outstanding rural leaders in America? If so, you should not fail to attend the Pastors' School at Trinity College, Durham, North Carolina, June 4-18, 1924.

The Board of Managers, together with the Board of Misions and the Sunday Schoo1 Board, have given special attention to the needs of country pastors. A thoroughgoing course of study covering a period of four years has been worked out. Upon the completion of this four-year course a diploma in Rural Leadership will be given, signed by the Board of Misions and Sunday School Board, together with the dean of the school. You will note that this course of study given below not only provides courses in Bible study, preparation, and delivery of sermons, missions—in fact, covering the whole range of pastoral preparation and activities. First and second year courses will be given this year. Those pastors who have covered the work of the first year will be admitted to the courses of the second year.

Courses of Study.

Bible, Conduct of Public Worship, City Church Administration, The Pastor and His Problems, Principles of Teaching, Ministers' Message for the Needs of the Day, Rural Sunday School Management, City Sunday School Managment, Social Teachings of Jesus, Rural Church Methods, Rural Church and Community Service, Recreation.

It is perfectly obvious that the church must have a well trained leadership if we are to save the country church from the decay and disintegration which are now evident on every side. The successful country pastor must be as thoroughly trained as the successful city pastor if he is to meet the needs of his people. The high schools and colleges are giving us a well educated rural constituency. Good schools, good roads, better methods of farming, and home conveniences are now the order of the day in the country. The rural church, to hold its place of leadership must not lag behind.

The purpose of this school is to give our pastors the very best training that it is possible for them to get in rural work. Rural teachers are now required to do a certain amount of normal work each year. Our preachers cannot afford to do less.

As evidence of the practical value of these schools I am giving excerps from letters written by pastors who attended pastors' schools last year:

"I believe I voice the sentiment of all when I say it was the greatest opportunity we preachers ever had. It was a real school and not an outing or vacation, where a 'sure enough' preacher could learn something that he had always felt the need of but had never had the opportunity of studying."

"I have never had an opportunity of attending any school from which I got so much real help, and trust the board will see its way clear to continue the schools. I think this is the greatest opportunity ever offered our preachers for helping the rural church."

"I have never attended a school at which I received the vision of the country and country church as I did in this. The association with men of other conferences and states, as well as the training received, gave me a higher appreciation of the work of the church."

"To me the school was great. I have a new conception of the country church. This is the first time I have ever appreciated fully the problem of the country church. I am 'out in the deep' going beyond what I can see with the physical eye. I believe, since I have received the vision, that with work, prayer and faith in God, my country charge can be made the best that can be found."

"I feel that the most I could say in behalf of the pastors' school would fall far short of doing it real justice. Speaking for myself, I believe that my studies and the associations while there, have given me a clearer understanding of the factors that have to be dealt with in making the country church a success than I would have gained in years in the ordinary course of unaided study and experience. I hope these schools will be made permanent."

"There was the heartening effect of finding many splendid men definitely devoted to the rural church. The tide has turned and it no longer occasions so much surprise and not to say pity, when a city appointment is declined in favor of rural work. Men who went to these schools half ashamed to be classified as rural ministers, went away proud of their tasks and their associates. The morale of the country minister was greatly helped."

UNIFICATION PROGRESSING

The General Conference at Hot Springs appointed a commission, "composed of five bishops, ten traveling elders, and ten laymen, for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the joint commission as feasible and desirable, or upon such other basis as our commission may determine." Further action upon the matter was taken by the Hat Springs conference as follows: "When a plan for unification is endorsed by a two-thirds vote of each commission, and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

On July 25, 1923, at Cleveland, Ohio, the Joint Commission adopted a plan of unification, with only three dissenting votes. This plan was presented to the General Conference of the Methodist Episcopal Church, now in session at Springfield, Mass., and adopted with only thirteen dissenting votes out of a total of more than 815.

The ressponsibility of the next move in the progress of unification is upon our church.

This, in my judgment, is the greatest hour in the history of Episcopal Methodism. The Southern church has it within her power now to give direction to a very large extent to the future history of Methodism in America.

The Hot Springs General Conference "empowered and instructed" our bishops to call a special session of the General Conference to consider and to act upon a plan when agreed upon by the Joint Commission, and approved by the General Conference of the Methodist Episcopal Church. These conditions have been fully met. By all means, let the bishops call the General Conference at an early date.

Stonewall Anderson.

THE PASTOR KEEPING ABREAST

Some months ago I was making a long trip in company with an eminent physician who lives in one of our western cities. This gentleman was a specialist of very high rank and recognized as an authority on certain diseases and himself an author of several text-books of merit. In reply to a question as to the purpose of his visit to the East, he replied: "I am going East for some summer work."

Knowing him to be a physician of high standing in his own state and with a practice of $20,000 per year, I was interested in knowing why he should be spending his valuable time in going off to summer school, particularly when I learned he was going to study in the same field in which he was recognized as an authority. During the conversation he very candidly said: "The day is past when a physician, far removed from the great medical centers, can keep up with the discoveries and developments in the medical field, no matter how extensive his experience, or how wide his reading, without taking time every two or three years for coming in contact with the great leaders in his field."

This eminent physician was also an eminent Methodist layman, and the conversation drifted from medicine to Methodism and from Methodism to her ministry, and the doctor very frankly pointed out the need of a minister that should turn aside from time to time to spend a few days or weeks in sitting at the feet of other men in the same profession. Said he: "I have listened to some of our best ministers in the last few years and their theology was swung on hinges that had grown rusty with age and their sermons and ideals showed lack of contact with the great currents of modern life and thought." The criticism of this eminent layman is not without its merits, and there has been for some time a growing conviction both among our clergy and laity that the man who will hold the position of leadership in community or conference must be constantly whetting his mind against the minds of other men.

An increasing number of ministers in the various denominations of America are coming to an appreciation of a very great need for frequent replenishing and reburnishing of their thoughts, plans and ideas.

In keeping with this evident need and growing conviction, the representatives of the General Sunday School Board and the General Board of Missions have been laboring diligently to work out for the pastors of Southern Methodism a balanced program for summer work that shall be at once inspirational and informational.

I said balanced program, for hitherto we have had many programs each consuming time, energy and money, but offering only a partial presentation of the pastor's problems. The effort of the program for the summer of 1923, in the Pastor's Summer Schools is that it shall furnish a balanced ration. Herein lies the special interest of the General Sunday School Board. As truly as we can say that no child is ever completely educated until he is educated religiously, so we can say, with equal truthfulness, that no pastor, whatever his service to the church may be, can render a full and complete service until he is prepared to render the service of a teaching ministry.

Never before in the history of the Protestant church has there been greater need for a ministry trained and efficient in the high art of teaching as today.

The courses in religious education to be offered in 1924 will come under four general heads: Administration, Worship, Principles of Religious Teaching, and Work with Adolescents. All of these courses will not be offered in every school, but one or two of such courses will be available in every school or summer assembly, coming under the general supervision of the General Sunday School Board and the Board of Missions.

Just a word about the instructors. In many phases of our work it is necessary to send to other denominations and into other sections to secure a leadership that has thought the problems through and can adequately present it to our pastors, but in the field of religious education we are able to choose from our own men those who have successfully grappled with the problems involved and are able to bring a rich store of information to the pastor who is wise enough to avail himself of what they have to offer.

Speaking as a layman, who for twenty-two years has availed himself of every opportunity for one or more weeks of special study in the field of the Sunday school, I covet for the Sunday school the opportunity that will be offered in the Pastor's Summer School. The boards are straining every resource to bring the opportunity within reach of every pastor. Upon the pastor will rest the responsibility of accepting this generous provision and thereby becoming more fully equipped for carrying out the primary responsibility of his ministry—the leading and training of childhood and youth in the Christian way.

HICKORY GROVE STATION

Last Sunday morning the business manager filled an engagement with Rev. W. M. Robbins at Hickery Grove, eight miles east of Charlotte. This is a rural station with the parsonage hard by the church. Hickory Grove is known far and wide because of the camp meetings that were held there each year for half a century or more. In other days Sunday of the camp meeting was show day. Literally thousands went from every direction and for many miles to be present on that day. Great preaching was done—the best men that could be found were there to preach. Three services were held each day, and the preachers would alternate in preaching. But the community has become thickly populated and it is no longer necessary for the members to tent during the services. They live within easy reach of the church and all have automobiles.

Rev. W. M. Robbins is serving his first year in this charge, and has made a fine beginning. The people are fond of him, and he is leading them to larger things. Last Sunday rain was pouring in torrents, yet there were more than seventy-five in the Sunday school and at the preaching hour we had a representative audience. It was a pleasure to us to preach at that old place again. For three successive camp meetings during our early ministry we did part of the preaching there and many sacred memories of those days cluster about us.

PEOPLE AND THINGS

Rev. A. W. Plyler will preach the commencement sermon before the graduating class of the Warrenton high school next Sunday morning at 11 o'clock.

Rev. S. A. Steel, D. D., pastor of the First Methodist church, Decatur, Ala., has been with Rev. R. H. Daughtery, of West End, Winston-Salem, in a series of meetings.

Rev. E. K. McLarty, pastor of Wesley Memorial church, High Point, will preach the commencement sermon at the closing of Oak Ridge Institute, Sunday, May 18.

The Woman's Missionary Society of the North Carolina conference is holding its annual session in St. Paul's church, Goldsboro, this week. A large number is in attendance and much interest is being manifested in the work of that orgaization.

Rev. L. L. Smith, of Bethel, assisted Rev. D. N. Caviness in a meeting at Cary last week. Mr. J. C. Costen, of Hendersonville, led the singing. These brethren gave eminent satisfaction according to reports received in this office.

Rev. W. R. Shelton, pastor of our Wadesboro church, left Tuesday night for Miami, Fla., to represent the Wadesboro Civitan Club at the International Civitan Convention which is holding its annaul session in the Florida city this week.

The new Ogburn Memorial church, Winston-Salem, was formally opened for worship on Easter Sunday and the new building was filled to capacity with worshipers. This church was made possible by gifts from Mr. S. A. Ogburn. Rev. Geo. B. Clemmer is the pastor.

A note from Rev. E. L. Stack of the Yanceyville charge, informs us that much progress is being made over in that section of our church. The indebtedness has been paid off of one church and it is now ready for deication and it is expected that Bishop Denny will dedciate it before conference.

Rev. A. W. Plyler, editor of the Advocate, is this week attending the General Conference of the Methodist Episcopal Church, in session in Springfield, Mass. He will, no doubt, have some very interesting reading in next week's Advocate concerning the deliberations of that body of Christian workers.

Rev. N. C. Williams, the popular pastor of the Granite Falls charge, who has been quite sick for some time, we are delighted to report, is much improved and is able to take up his work again. Brother Williams is one of our most valuable men and all his friends will rejoice to know that he is in the harness again.

Rev. L .L. Smith, pastor at Bethel, where the Washington district conference is to be held May 20-21, requests that all who expect to attend notify Mr. J. P. Hooker, Bethel, at once as to the time and mode of arrival at the seat of conference. He also wants to know whether they may expect you to spend the night.

Rev. J. S. Hiatt, pastor of Burkhead church, Winston-Salem, has been much in demand as a commencement speaker recently. Last week he delivered the literary address at Arcadia high school and the Courtney high school, Yadkin county, and will preach the commencement sermon at Farmington high school Sunday afternoon, May 18th.

Rev. Sam Maxwell, evangelist, and John Guyer, song evangelist, are making dates for evangelistic campaigns. Maxwell is an A. B. graduate of Trinity College, a B. A. graduate of Asbury Theological Seminary, and has done work at Yale University. Mr. Guyer is a student in Asbury School of Theology. This party is highly recommended by Dr. H. C. Morrison and Prof. C. P. Gossett. Those desiring their service should communicate with them at Wilmore, Ky.

The series of meetings which had been in progress at West Market Street church for nearly two weeks came to a close last Wednesday night. As a result of the meeting a number of persons were received into the church last Sunday morning. Owing to the inclemency of the weather quite a few who had expected to connect themselves with the church were kept away. Brother J. Frank Armstrong, of Forest Hill, Concord, did the preaching, and made many friends at West Market. All his sermons were well prepared and attractively delivered. Brother Armstrong will easily rank amout our best preachers.

Those who expect to attend the Winston-Salem district conference at Mt. Olivet church, May 21-22, are requested to notify Rev. R. F. Huneycutt, Route 4, Lexington, when they expect to arrive and whether on train or private conveyance.

The meetings which Rev. Luther Bridgers, general evangelist, has been holding at Centenary, Winston-Salem, are declared by the Winston papers to be the greatest evangelistic services held in that city since the Sam Jones meetings several years ago. The large auditorium has been crowded at every service and many have signified their intention of living a Christian life in the future.

The people throughout the North Carolina conference will regret to learn that on Saturday, April 26th, Miss Amma Graham, the very zealous and effiicient secretary of the Woman's Missionary Society of the Weldon district, had the misfortune of falling and causing a very painful and serious injury to her knee. She is now in a hospital in Rocky Mount and is reported to be doing well, but it will probably be some time before she can walk again.

Rev. J. H. Barnhardt, pastor of West Market Street church, this city, preached the commencement sermon before the graduating class of the Mount Airy high school last Sunday night. All the churches in the city called in their services and every available space in the Central church auditorium was occupied. Reports from Mount Airy indicate that Brother Barnhardt was at his best and delivered a most excellent sermon.

Rev. Gilbert T. Rowe, D. D., editor of the Quarterly Review, of Nashville, Tenn., and who has been assisting Rev. C. K. Proctor in a series of meetings at Kinston, spent an hour in our office Monday afternoon. He was on his way to Mt. Airy to be at the bedside of his brother, Dr. Henry Rowe, who is seriously ill. Dr. Rowe reported that they had a fine meeting at Kinston and that a large class would be received into the membership of the church.

The Advocate is in receipt of the following: "Mr. and Mrs. T. R. Dillard announce the marriage of their daughter, Annie Martin, to Rev. John Leonard Rayle on Sunday, the eighteenth of May, nineteen hundred and twenty-four, Summerfield, North Carolina." Brother Rayle is a ministerial student at Rutherford College and expects to complete his work there and then enter into full ministerial work. Miss Dillard is an attractive young woman, and will enter into the Christian work with her husband with enthusiasm and earnestness.

Some time ago Mr. William Chimarias, a member of the Smoot Baraca Bible class, of First church, Salisbury, made the proposition to feed the entire class when the attendance reached 225. A few Sundays ago that number was reached and Brother Chimarias fulfilled his promise. Rev. John W. Moore, a former pastor of the church, but now of Broad Street, Statesville, was the principal speaker for the occasion and if the newspapers are to be taken seriously, made the best speech of his life. Judge W. F. Harding, who was in Salisbury holding court, was an honor guest and made a brief address. The occasion was greatly enjoyed and much enthusiasm was created.

The Advocate acknowledges with thanks the following: "The class of nineteen hundred and twenty-four of Louisburg College requests the honour of your presence at the commencement exercises, May eighteenth to twenty-first. Louisburg, North Carolina. Program: Saturday, May 17, 5 p. m., art exhibit opens; 7:30 p. m., class day porgram; 8:30 p. m., alumnae banquet. Sunday, May 18, 11 a. m., commencement sermon; 8 p. m., sermon before Y. W. C .A.; Monday, May 19, 4 p. m., junior concert; 8 p. m., senior concert. Tuesday, May 20, 8 p. m., play, School of Expression. Wednesday, May 21, graduation exercises; address; diplomas and Bibles."

Miss Evelyn Waddell of Knoxville, Tenn., has been appointed to Spindale as pastor's assistant. Miss Waddell is known to Southern Methodism through her work as head of the Wesley Community House in Knoxville, where she has served most successfully for eight years. Her appointment to Spindale is the second she has received. This, along with the fact that her decision to leave Knoxville is being opposed by the entire section in which she has labored so effectively is tribute to Miss Waddell's unusual ability. The wide-awake Methodist leaders at Spindale are to be congratulated on securing one of the outstanding community workers in the South for their expanding program.

Rev. J. N. Wise, who has been doing double duty since conference as a student at Rutherford College and pastor of the Old Fort charge, has moved his family from Rutherford College to the parsonage at Old Fort and will devote all his time to the work of the ministry.

The Advocate was in error last week in the announcement of the Alumnae-Student dinner at Greensboro College during commencement. The dinner will be held at six in the afternoon of May 26th instead of 25th as announced last week, and the business meeting of the alumnae association will be held on thé same afternoon at three o'clock instead of 3:30.

On Sunday, May 18, 1924, there will be a home coming and dedication of our new church, at Pisgah Methodist church, on the Ball's Creek charge, Statesville district. At 11 a. m. Rev. W. B. Shinn, pastor of the Newton Methodist church, will preach. At 12 the sacrament of the Lord's Supper will be administered. At 2 Mr. A. L. West of Hickory, district lay leader of the Statesville district, will speak on the organization of adult Wesley Bible classes, and at 2:30 Rev. D. M. Litaker, presiding elder of the Statesville district, will preach the dedicatory sermon and dedicate the church. All former pastors are invited to be present. Dinner will be served at the noon hour.

The following is taken from the Salisbury Evening Post: "Sunday was a full day at North Main Street Methodist church in the Maxwell evangelistic campaign, four services being held with large crowds attending each service. The children's service caused many to decide for Christ. The morning sermon was powerful in its description of the influence and place of the church. The afternoon service consisted of an old time Methodist love feast with old-time singing, praise, thanksgiving, testimony and shouting. The afternoon sermon was a veritable attack against anti-Christian theology and a powerful and logical defense of Christianity. The speaker is attracting hearers from all parts of the city and the country nearby."

National Music Week passed into history last Saturday night when the students in the various city schools gave a demonstration of their work musically by playing various kinds and combinations of instruments in the Odell Memorial building. On Wednesday night Dean H. A. Shirley of Winston-Salem gave a delightful organ recital. On Thursday night Mr. Troxell and his splendid class of vocalists gave a thoroughly enjoyable program. These recitals showed that this spacious auditorium in Greensboro College is an ideal place to have a recital, having comfortable seats with a good view of the stage from any part of the house, being well lighted and well ventilated, equipped with two grand pianos, a three manual organ with an Echo organ in the gallery, with everything modern and kept in good order. The booklet containing the porgrams of music week had much interesting information about the city and the state. This office printed 5,000 of these booklets. At least 1800 of them went through the mails to all parts of the state, to many other states and to a few foreign countries. Greensboro College, with Professor Church as director of the music department, believes in doing things and in advertising the city and state.

We take the privilege of quoting the following from a personal letter from Rev. G. A. Stamper, pastor of Green Street, Winston-Salem: "Just a word about our meeting which closed some days ago. We had a truly great meeting. More than a hundred were converted and reclaimed. Great crowds filled the house at each service, and at times we had to turn the people away for lack of room. The Spirit was with us from the beginning, and Brother J. R. Church, though a young man, preached with great power. I am sure our church is in the best condition spiritually now that it has been since I have been here. We received as a result of the meeting thirty-one new members, most of them on profession of faith. This brings our total for the year up to fifty-two. We have just raised around a thousand dollars on our church debt, have our quota for the Superannuate fund, and one hundred and eighty-two dollars paid to the Board of Finance, and we hope to have the balance by the first of July. The salary is paid up to the first of April, and we are hoping now to be in fine shape for the district conference. Last but not least, we have secured a good many subscribers to the Advocate, and ought to have many more before conference."

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

INTERESTING STATISTICS

A partial summary of the work in the western and central division of the home field, under the supervision of Mrs. J. W. Downs, discloses some very interesting facts. In this one division there are forty deaconesses, twenty-seven home missionaries, seventeen indorsed workers, four managers of institutions, eight Oriental pastors, one port missionary, and fifty-three teachers serving in the Wesley houses, institutions, churches, and schools. During the past year, thousands and thousands of visits were made into the homes of the people residing in this division, hundreds of patients were treated in the clinics, scores of boys and girls enrolled in clubs and classes, and the figures pile up and up. What has really been accomplished cannot be given in figures nor can it be stated in words, but in the transformed lives of hundreds of young men and women, boys and girls. —Bulletin.

CHRISTIAN SOCIAL SERVICE

Social service has made great gains during the past year. The conference superintendents have been more enthusiastic in their reports and have had a growing comprehension of the real meaning of social service as constructive activity for community welfare and for the larger good in state and nation. Mrs. W. A. Newell, council superintendent of social service, said it was not unusual in the past for the conference and auxiliary superintendents to write: "It is so hard to get our women to understand what real social service is; they think the subject is so vague." Now many of them send in such reports as the following:

"Our women are wide-awake; all of them are doing social service, but many of them do not know it. They work in the juvenile courts, assist the county health officers, furnish hot school lunches for undernourished children; help in the city playground work, and help revise the city ordinances."

Although 3,025 auxiliary superintendents reported during the year 1923, there were some 2,800 of whose social service in their local communities nothing was known. There are times when Christian soldiers must hold their banners high, and the Christian women of Southern Methodism must not be unmindful of the great areas of want and wrong, neglect, of meager living for body and souls. Some of the county jails with their filth, idleness and neglect are a challenge to the Christian womanhood of this country, and this same womanhood could wipe out this stain. Our women hold services in these jails; they visit the poor farms with comforts and religious services. But do they look beneath the surface and see the lack of scientific care of the sick, the need of segregating the feeble minded, the old and young? Are the crippled children of your state receiving orthopedic treatment at the hands of skilled surgeons, mitigating their suffering, and restoring their powers? All these things wait for the life-giving, cleansing touch of those who know and care and have the will to do.—Bulletin.

"WAREHOUSE AND MISSIONS"

The department of literature in the Lambuth building can truly be regarded as "The Warehouse of Missions." There the literature that supplies a constituency of nearly 300,000 is largely created and distributed Much is involved in both the task of creating and distributing. It means the planning of new year-books each year for the adults, young people, and juniors; it means the carrying out of the ideas evolved, in carrying on a correspondence with those from whom data is to be collected; it means writing and compiling leaflets, and stories and demonstrations; it means dealing with the printer, reading proof, to say nothing of looking after the financial side of the department.

The duties of the director of the depository and her assistants include not only the distribution of the regular quarterly literature, but the more than 20,000 packages ordered especially; the director must keep the secretary in charge of literaure in touch with the supply and demands of the constituency, and this is a job in itself.

Under the list of free literature sent out last year, there were monthly program leaflets, handbooks for all the departments, mite boxes, certificates, literature for new societies, social service, inter-racial, mission study, and stewardship leflets, pictorial leaflets setting forth the work in mission fields, special week of prayer material, the monthly missionary bulletin, annual reports, etc.

The literature carrying a cost included last year pageants, demonstrations, social service pamphlets, hero stories, yearbooks, maps, pictures, record books, Young Christian Worker pins, pennants, etc.

After credit is given for the small profits on literature which carries a cost, the amount paid from the council appropriation reaches over $19,000. When the secretary in charge of literature makes out her askings, this amount seems to loom very large, yet when she realizes the part which the literature is more and more playing in the missionary education and the greater missionary zeal of the constituency, one must realize that it is money well spent. The missionary women are the leaven which is to finally make a missionary church.—Bulletin.

MISS WAGNER WRITES OF HER WORK IN KOREA

Miss Ellasue Wagner, who served for two years in the literature department, and who returned last September to her work in Korea, where she had been a missionary for a number of years, writes enthusiastically of her work in the new evangelistic center in Songdo. She says in part: "It seems too good to believe that it isn't a dream that I am really back in dear old Songdo. The work at the center is intensely interesting, and I feel at times just like a deaconess in some up-to-date Wesley house in America; but when I wrestle with problems of Bible women and their appointments and with various and sundry difficulties that arise concerning the country work, I know that my sympathies are more acute for presiding elders and bishops.

"In addition to all my duties as head resident of this center, I am district secretary of two districts in the Woman's Missionary conference. It seems natural to be distributing literature as I used to do it at the Lambuth building. I have supervision of seventy orgaizations, some of them poor and weak and struggling. I do so want to help them and have so little time to do what I really would like to do. It is nine-thirty now, and night school is over, yet I must write circular letters to the women in the societies, for they need encouragement.

"I must tell you what a 'howling' success our baby clinic is. We have one hundred and seventy-two babies enrolled; we have divided this number into four divisions according to age, and one afternoon each week is given to each of the four divisions. It is a wonderful opportunity to work with the mothers as well as the children in the clinic. The majority of the mothers are Christians, but, even so, they know so little about how to care properly for their babies. We have had everything to do from pulling teeth to very serious cases of illness; the thing that delights our heart is that the mothers are willing to bring their children before they get sick. This is a great work, but it carries with it a tremendous responsibility."—Bulletin.

Western North Carolina Conference

NEW CONFERENCE OFFICERS

At the meeting in Statesville two of our most valued officers found it necessary to resign their work, and it is with feelings of great sorrow that we give them up from our conference family. Mrs. R. M. Courtney, of Thomasville, has been the superintendent of mission study for five years and under her care and supervision the work has made wonderful advancement. The number of mission study and Bible study classes has increased and gratifying progress has been made along other lines. The "Conference Messenger," which has been issued for three consecutive years, was her idea, and has proved most helpful in bringing out the reports made at conference with other valued information, within a few days, so that the local auxiliaries might have them earlier than they would have otherwise. Mrs. J. N. Hauss, also of Thomasville, has been in charge of the supply department until it has almost become second nature with her. She was in hearty sympathy with her work and found a real pleasure in doing this splendid service for our mission schools and for the unfortunates to whom this department ministers. We appreciate the faithful service of these two splendid workers. As their successors we have Mrs. M. B. Goodwin, of Morganton, for mission study superintendent, a woman who for eleven years has given of her very best efforts for the growth of the work as a district secretary, and Mrs. J. T. Mangum, of Waynesville, as supply superintendent. While it is not our pleasure to know Mrs. Mangum personally, she is highly recommended for the work and "from what we can hear" we feel that our conference has chosen wisely and well in naming her for this important work.

RESIGNATION OF MRS. H. K. BOYER

It was with deep regret that the Woman's Missionary Society accepted the resignation of Mrs. H. K. Boyer, as editor of the Woman's Page in the North Carolina Christian Advocate, at the recent meeting in Statesville. A year ago Mrs. Boyer took this work and for the past twelve months she has done it faithfully and most efficiently. We congratulate her on her successful efforts and assure her of our deep appreciation of her services. We regret to lose her from "the editorial ranks," but our best wishes are for her as she retires into the "private ranks."

It was a great loss sustained by our conference at the annual meeting when Mrs. B. T. Morris and Mrs. W. L. Winkler, district secretaries, gave up their districts. In 1915, at Charlotte, Mrs. Morris was assigned to the Shelby district and her work has been crowned with signal success. We are sure it is a great comfort to her to review these nine years and see the progress that has been made. We trust that the loved ones, whose illness made it necessary for her to resign, may soon be entirely restored to health. Three years ago at Lenoir Mrs. W. L. Winkler was put in charge of things missionary, on the North Wilkesboro district, and while she has not served so long as Mrs. Morris, her service has been most faithful and most efficient. Our good wishes are with these two consecrated women to whom it has been a joy to serve in their Master's work.

Another district secretary gave up her work, too, but it was to take up a larger work, and one to which she seems fitted. Mrs. M. B. Goodwin, who has been district secretary of the Morganton, now Marion district, ever since the union of the home and foreign societies, was made superintendent of mission study at the meeting in Statesville. We congratulate her on her new work and feel sure the mantle of Mrs. Courtney has fallen on most worthy shoulders.

While we regret to lose these three district secretaries we are glad that others of God's workmen are ready and willing to carry forward His work. We congratulate the three districts on their new leaders and bespeak for them the hearty co-operation that has been given to their predecessors. Mrs. J. F. Jonas of Marion is the new secretary of the Marion district, Mrs. A. J. Owen of Bessemer of the Shelby district, and Miss Annie Stanbury of Boone of the North Wilkesboro district. Each of these are "true and tried" and we predict success for each.

At the earnest solicitation of the president and corresponding secretary of our conference, whose business it is to appoint an editor for our Woman's Page, I am "again in the harness," and in taking up this work I want to ask the co-operation of every woman in our conference whose good wishes are for the success of our paper, to help me to make it a page that will be worth while and that will meet the object for which it is intended—the dissemination of missionary news and the creating of an interest in missionary work through the printed page. Send items of interest about your missionary society, a good article that you would like to have "passed on" to some other society, some suggestion that will lead to larger and better service—all will be gratefully appreciated, Most sincerely,

Mrs. W. R. Harris,
19 Orange St., Asheville, N. C.

THE TWELFTH ANNUAL MEETING

Of more than ordinary interest and enjoyment to those in attendance was the twelfth annual meeting of our Woman's Missionary Conference which met in Statesville, April 29th-May 2nd. For one whole year we had looked forward to that meeting, feeling sure it was going to be one of our very best and we were not disappointed, it even exceeded our highest expectations. The beautiful city of Iredell, with its 10,00 inhabitants, its big-hearted citizens, beautiful homes and unstinted hospitality, was well suited for such a gathering of women. From our arrival on Tuesday afternoon until we left on Friday, everything that could be done for our comfort and pleasure was cheerfully done by the good people of the hospitable town, and we attribute to them a goodly share of the success of our meeting.

On Tuesday afternoon the preliminary meeting was held, with a large number of conference officers and district secrtaries in attendance. Tuesday evening was the first open meeting of the conference and a most auspicious one it was. At eight o'clock in the spacious auditorium of Broad Street Methodist church a crowd which almost taxed its capacity gathered for the opening service. After a devotional by Rev. J. W. Moore, pastor of the church, who also gave the visitors a cordial greeting, Mrs. E. G. Gilmer, president of the Woman's Missionary Society, extended on behalf of the women of the church, a hearty welcome, which was further emphasized by Master Eb. Lineberger, who though brief in his words of welcome, was none the less genuine. Mrs. Lucy H. Robertson, president of the conference, voiced the sentiment of those present in her appropriate words of response. The "Echoes of the Council" are always looked forward to by

continued on page thirteen

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CREDIT STUDENTS

The third annual standard training school for Gaston county was a decided success. It drew patronage from sixteen of our schools, in each of which there was one or more credits earned. Besides a large number of visitors who dropped in from time to time there was a bona fide Methodist enrollment of 149, of which number 105 received credit, they having attended regularly twelve fifty-minute recitation periods and having done all the required assignments. The credit students are hereby given by courses.

Organization and Administration of the Sunday School, O. V. Woosley, instructor—A. S. Cline, Rev. C. M. Campbell, Miss Lola J. Davis, Mrs. F. W. Fink, F. T. Fisher, Rev. D. P. Grant, Rev. C. O. Kennerly, Mrs. V. E. Long, Mrs. Lee Mortz Lea, M. W. Nesbett, John R. Rankin, C. C. Smith, Dr. I. R. Self, W. P. Sigmon, Mrs. J. L. Thompson, Rev. W. E. Moretz, Joe I. Holland, Rev. R. H. Kennington, W. P. Grier.

Principles of Teaching, C. T. Carr, instructor—W. H. Moore, Miss Mabel Reel, Rev. G. W. Vick, Mrs. C. T. Hauss, Miss Minnie Noe, Miss Elizabeth Noe, Rev. Walter B. West, Mrs. Walter B. West, Miss Ethel Long, Mrs. T. E. Summerow, Mrs. L. A. States, Mrs. S. A. Lanier, Mrs. Harry E. Jenkins, Mrs. E. D. Atkins, J. W. Smoot, Miss Mary Love, Miss Mary Clemmer, Mrs. J. Y. Miller, Rev. E. R. Orr, Miss Eunice Riggins, Mrs. E. Elmer Spencer, Mrs. J. H. Kennedy, J. Y. Todd, Mrs. D. A. Garrison, Miss Mary Grace Ray, A. J. Sanders.

Program of the Christian Religion, Rev. C. S. Kirkpatrick, instructor — Rev. D. W. Brown, Miss Mamie Pruitt, Prof. E. J. Abernethy, Mrs. J. W. Brasington, H. T. Thrower, Rev. A. S. Raper, Rev. E. P. Stabler, T. O. Plyler, Mrs. J. P. Reid.

Young People's Organization and Administration, Miss Lucy Foreman, instructor—T. R. Cash, C. W. Gunter, Rev. M. W. Heckard, Miss Eileen Holland, Miss Eva James, George W. Wilson.

Training Juniors in Woship, Miss Virginia Jenkins, instructor—Rev. O. P. Ader, Miss Marie Cline, Miss Lena Dellinger, Mrs. W. C. Davis, Miss Bertie Fisher, Miss Gertie Gilliam, Miss Velma Hartman, Mrs. Lola Hyden, Mrs. W. A. Lilly, Miss Carrie Morris, Mrs. Plato Miller, Mrs. H. B. Patillo, Mrs. Charles Pugh, Miss Christine Stoan, Miss Alice Wallace, Miss Annie Bradley, Mrs. Charles Monteith, Miss Ida Pursley, Miss Margaret Spencer, Miss Geneva Wilson, Miss Luicile Cox, Miss Edith Cox, Miss Mary B. Miller.

Primary Pupil, Mrs. W. B. Ferguson, instructor— Miss Edna Armstrong, Mrs. S. C. Cornwell, Miss Ollie May Crowell, Miss Carrie Heavner, Mrs. William Hoffman, Mrs. J. F. Hoffman, Mrs. C. S. Kirkpatrick, Miss Ilese Kiser, Mrs. T. A. Little, Miss Minnie Lee Peedin, Mrs. John R. Rankin, Miss Bertha Reep, Miss Kate Robinson, Miss Lowry Shuford, Mrs. R. J. Sifford, Mrs. J. C. Wingate, Miss Mary L. Faison, Mrs. P. N. Glenn, Mrs. H. K. Keever, Miss Fannie Lee Pruitt, Mrs. F. P. Rockett, Miss Adlean Rudisill.

WONDERFUL

First church, Lincolnton, deserves to be placed on our highest honor roll. Twenty-one of her finest workers attended regularly the Gaston County Standard Training School and earned certificates of credit. To accomplish this most excellent undertaking it was necessary for the delegation to travel a distance of 19 miles each way. Lincolnton has a way of leading in such fine enterprises. It will be remembered that a delegation seventy strong attended the Western North Carolina Conference Wesley Bible Class Federation held at Lake Junaluska last summer. Of course Rev. W. B. West, the pastor, and Dr. O. R. Self, the superintendent, not only headed their delegation in attendance but they worked for and obtained credit.

MARVIN

Marvin is a hustling little country church on the Lincoln circuit nine miles north of Lincolnton. Rev. W. E. Moretz is the hustling young pastor, T. L. Shuford the loyal superintendent and A. S. Cline the general ramrodder. A delegation from this Sunday school regularly traversed the thirty miles to Gastonia each evening to our training school and worked hard enough to obtain credit. It was no easy job to work on the farm during the day, ride thirty miles to school, thirty miles back home and study between times, but this bunch did it; at least three did it, they being Rev. W. E. Moretz, A. S. Cline and Miss Marie Cline.

THIRTEEN

Thirteen Methodist pastors took credit in the Gaston county training school. The presiding elder was an instructor in the school, but that was not the whole cause, only three being in his class. Hurrah for Elder Kirkpatrick and his studying preachers. They are worth their weight in gold and then some.

STILL LEADING

"I notice the report in the Advocate gives Central church credit for sixty-five units of credit in our recent training school here. When we went to check up we found that we had sixty-six certificates. You can tell Gastonia that they will have to go above sixty-six to beat us. We had 594 in Sunday school last Sunday. We are making a drive for over six hundred next Sunday."

So writes Supt. W. B. Brown of Central, Monroe, a fellow who runs a good Sunday school and in addition heads a general insurance agency for North and South Carolina. Main Street, Gastonia, did not beat Central, Monroe. She stopped with twenty-seven.

THE SHELBY WAY

Supt. William Lineberger writes that since his Sunday school is very much disorganized because of the big building program they have on there it will not be possible for them to hold a big Sunday School Day at which the entire school may come together. However, he writes that the departments will observe the day and will forward an offering of $75 to Treasurer H. A. Dunham, Asheville, N. C., to help our cause along. To best appreciate this you will have to remember that this bunch of six hundred members have recently built and paid for one of the best parsonages in the country. They are now building a $100,000 church plant, a plant that makes one swell with pride to look at and into. Yet they will help the conference Sunday school work along. Bless their hearts, they are just doing the Shelby way.

SAY, FELLOWS!

Don't forget hat Sunday School Day time is now at hand. Treasurer Dunham tells me that receipts are slow coming in. Supt. G. B. Goodson, of Goodsonivlle, near Lincolnville, was the grst to forward his offering. Goodson started a good thing in a good way. Be sweet and nice and d› likewise.

North Carolina Conference

ALAMANCE SCHOOL CREDITS

In Front Street church, Burlington, April 27-May 2, was held the second annual session of the Alamance Standard Training School, and every charge in the county was represented in the enrollment. Sixty workers were enrolled, and forty did all work necessary for certificates of credit. The certificates went to the Sunday schools as follows: Front Street 23, Mebane 5, Webb Avenue 4, Graham 4, Haw River 1, Swepsonville 1, Edenton Street Raleigh, 1, and Haw River Methodist Protestant 1. Names of those earning certificates, with the instructors, are as follows:

"Pupil Study," Dr. W. I. Cranford, instructor—J. A. Isley, Rev. G. M. Daniel, Miss Virginia Johnson, Mrs. D. Holt Cheatham, Mrs. M. D. Joye, Miss Myrtle McCauley, Miss Florine Roberson, Miss Florence Gray, Phil S. Dixon, Mrs. Nellie B. Rouse, Mrs. John W. Thompson, Mrs. A. A. Apple, Mrs. Walter Neese, and Miss Margaret Freeman.

"Organization and Administration of the Sunday School," L. L. Gobbel, instructor—J. A. Lowe, A. A. Apple, Miss Georgia Boone, Lee P. Correll, J. M. McIntyre, Mrs. J. M. McIntyre, and Berry Sykes.

"Junior Pupil," Mrs. E. R. Michaux, instructor—Miss Eunice Blair, Mrs. W. G. Cox, Mrs. J. E. King, Mrs. J. D. Lee, Mrs. John A. Robertson, Miss Ruth Warren, and Miss Clara Warren.

"Primary Lesson Materials and Teaching," Miss Georgia Keene, instructor—Miss Joliette Isley, Miss Lena Isley, Miss Mary Freeman, Miss Grace McPherson, Miss Willie May Wilson, Mrs. W. F. Dailey, Mrs. Ethel Nelson, Mrs. William Y. Stewart, Mrs. T. J. Grissom, Miss Zelma Loy, Miss Pauline Moore, and Miss Edna Rhinehardt.

TWO EARN GOLD SEALS

Our Alamance Standard Training School was distinctive in at least one respect: two workers, on account of the unit taken in this school, completed the requirements for a Gold Seal diploma, these being Mrs. John A. Robertson of Front Street, Burlington, and Miss Eunice Blair, of Edenton Street, Raleigh. Both specialized in the Junior department. We congratulate these fine workers on having done such persistent and excellent work and we congratulate the schools in which they work on having them.

MAXTON SCHOOL AUGUST 25-30

The third annual session of the Rockingham District Standard Training School will be held at Carolina College, Maxton, August 25-30, the district conference meeting at St. Paul's last week confirming this date, which was selected by the board of managers at the close of the school last year. Plans for this school are being worked out, and an unusually strong corps of instructors and lecturers are being engaged. More detailed announcements will be made soon. In the meantime we are asking that pastors, superintendents, teachers, and others take note of the date and make ready to be in attendance with large delegations from their Sunday schools. Rev. J. H. Shore, presiding elder and chairman of the board of managers of this training school, is urging everybody concerned to work to the end that the school this year may excell the great ones of the past two years.

CONFERENCE AT ST. PAUL'S

The writer attended the Rockingham district conference at St. Paul's last week, met with members of the Sunday school committee and board of managers of the training school Tuesday night, spoke briefly before the conference Wednesdav morning, and enjoyed the fine fellowship of this annual gathering of militant Methodist. Rev. J. H. Shore, the presiding elder, is always good to the "connectional men," and he gave us every opportunity to advance the interests of Sunday schools. Rev. J. A. Martin was chairman of the Sunday school committee, and presented the committee's report, which recommended a number of things to be undertaken for the schools of the district, among them the increasing of the Sunday school enrollment to a point where it at least equals the church membership, organizing a Sunday school in every congregation where none now exists, fixing the date of the district training school for August 25-30, promoting the official programs of work for schools, departments and classes, the observance of Sunday School Day, Decision Day, and Children's Week, and asking every pastor to take annually for credit at least one unit in the standard training course. Expressions of genuine appreciation of the excellent service being rendered throughout the district by Prof. E. J. Greene of Maxton, district Sunday school secretary, and Mrs. E. B. Ward of Rowland, district elementary superintendent, were given.

MISS BLAIR ACCEPTS WORK

Miss Eunice Blair, of Edenton Street church, Raleigh, has accepted the work of elementary superintendent for the Raleigh district. Miss Blair has a Gold Seal diploma from the teacher-training department. She is a splendid worker in her own Sunday school and will make a splendid district worker. We are very fortunate in securing her as a district superintendent and bespeak for her the hearty co-operation of every Sunday school superintendent and elementary worker in the Raleigh district.

BLADEN CIRCUIT MEETING

Representatives of every Sunday school on the Bladen circuit, with a sprinkling of workers from other denominations, attended the circuit institute at Bethlehem, near White Oak, Sunday, May 4. The writer attended, spoke at 11 o'clock, and presented the offiical program of work in the afternoon. Interesting discussions followed. Rev. G. H. Biggs is the good pastor, and he is leading his schools on toward greater zeal and efficiency.

WITH LUMBERTON WORKERS

The writer spent Monday in Lumberton with Rev. Thomas McM. Grant, pastor of Chestnut Street church there, meeting with his Sunday school workers in the afternoon and evening. This school, under the fine leadership of its pastor and its superintendent, Mr. O. O. Dukes, has recently adopted Program of Work "B" and is steadily working toward the attainment of the standard of efficiency which it sets forth. This school will be represnted in the training school at Carolina College in August and is also considering training plans at home.

GRACE MAKES FINE RECORD

Meeting with the workers of Grace Sunday school, Wilmington, Wednesday evening, May 7, the writer checked the school on Program of Work "B" and awarded six seals. Only a few details as to the other four points prevented the awarding of additional seals, and these details will be attended to promptly. This is the best record of any "B" type school we have yet checked. Under the excellent leadership of Major W. A. Graham, L. C. Walch, and Rev. A. D. Wilcox, superintendent, assistant superintendent, and pastor, respectively, this school is undertaking things in a thorough, business-like way, and the results are showing up right along. Prof. H. E. Spence, chairman of the Conference Sunday School Board, was present also and delivered an inspiring message.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Rev. J. F. Armstrong, Concord, N. C.
President—W. W. Edwards, Asheville.
Vice President—B. L. Lunsford, Marion.
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Cor. Sec.—Cora L. Odom, Y. M. C. A., Asheville.
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Life Service Supt.—Rev. L. A. Falls, Concord.
Field Secretary—Sallie Carroll, 911 South Tryon St., Charlotte.

District Secretaries.

Asheville—Dorothy Bates, 21 Broad St.; Ruth Kayler, 17 Short Starnes.
Charlotte—Mrs. C. V. Fite, 14 Jackson Terrace; Mrs. Jennie M. James, 1511 N. Pegram St.
Greensboro—Berryman Jones, Box 1374, Winston-Salem; Billie Webster, 820 Spring Garden St.
Marion—J. S. Rogers, Morganton; Paul Ervin, Rutherfordton.
Mt. Airy—Clara Bell, Elkin; Elizabeth Moore, Spray.
N. Wilkesboro—Ruth Colvard, North Wilkesboro; Ernestine Webster, Wilksboro.
Salisbury—Johnsie Hobson, 1622 Shallowford, Winston-Salem; Mrs. J. F. Armstrong, Concord.
Shelby—Rev. D. W. Brown, Gastonia; Mrs. Hattie Walters, E. Gastonia.
Statesville—M. S. Smith, Hickory; J. P. King, Statesville.
Waynesville—Edna Sronce, Andrews; Mrs. Hilliard Hall, Canton.
Winston—Lula Betts, Lexington.

THE VICE PRESIDENT SPEAKS

This is the second announcement of our annual Epworth League conference which is to be held in Greensboro June 24-27, and as chairman of the program committee I must say we have arrangements well in hand. The Greensboro folks, with H. Berryman Jones as chairman of the executive committee, are exceptionally well organized, and we are looking forward to a great conference.

Remember, each Epworth League chapter is entitled to one delegate for every fifteen members, or fraction thereof, the president of the local chapter, its junior and intermediate superintendents. Entertainment will be given, but your chapter or the delegates themselves must pay transportation.

Please send the names of your delegates to Mr. Moir Edwards, Chairman Conference Registration Committee, Greensboro, N. C., as soon as chosen. Cards will be mailed soon.

We expect a greater attendance upon this conference than has ever been known since our conference was organized, and we expect the best work, as the program is exceptionally good this year and we are looking for a treat in the way of instruction and inspirational messages.

Write us in regard to information which you may desire about this work, and we will gladly aid you in any way possible. Let us hope for the most purposeful conference we have yet attended.

B. L. Lunsford,
Vice President of Conference.
Chm. Program Committee.

MAKE WAY!

Oh yes! Oh yes! Oh yes! Make way! For what? For our annual League Conference in Greensboro June 24-27. If you don't want to miss a real treat in inspiration, recreation and culture U B there.

Greensboro is planning a royal reception for the leagues of Western North Carolina and you believe me, they know how to do things there. The field secretary spent the month of April in the Greensboro district and if that's a fair sample of what is to come at conference we will fare sumptuously every day.

Our program will be the best we have ever had. Mr. Nollner from the central office and Dr. Dan Brummit of the Methodist Episcopal central office will be with us. Both these men know league work from beginning to end and we are very fortunate in having them with us. Don't fail to hear them and get some new ideas for your local chapter for the coming year.

Then we will not forget all those good times the Greensboro leaguers promised us in Charlotte last year. They haven't either, but I can't "let you in" on the secret just yet. Probably they will give you a chance to ascend that "skyscraper" and see the sun rise in Winston-Salem, as they said—I shall have to take their word for that.

Begin making your plans now. Spend a part of your vacation at the league conference. Let us make 1924 a memorable year in league work by better attendance and better reports than we have ever had before.

Sallie E. Carroll,
Field Secretary.

NORWOOD HUSTLERS

Our league has been doing fine work all the year. Our leaders and members are enthusiastic and they don't mind doing their part. We won the banner for the best work in the Stanly county league union last month.

Sunday evening, May 4, we had our business meeting and elected new officers for the year. Mr. Walter Lee Lanier was elected president; Miss Sarah Belle Hileigh, vice president; Mr. Thomas Hathcock, secretary; Miss Bernice Avette, treasurer; Miss Virginia Colson, corresponding secretary.

Miss Sallie Carrol, our conference secretary, will be with us next Sunday evening. After the installation of the new officers she will lecture to us. We are looking forward to the occasion with much interest.

Virginia Colson, Cer. Sec.

North Carolina Conference

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ATTENTION EPWORTH LEAGUERS

The date for our assembly is drawing near, and have you, a loyal leaguer, given this twenty minutes of serious thought?

An excellent faculty has been secured for this occasion, and we are very anxious for every league to have at least one representative there; every church that does not have a chapter to see that at least one girl, boy, woman or man, or pastor, shall be present at this assembly. If you get there we shall see that you spend a profitable, happy, inspirational vacation.

Christians, leaguers, those of you who should be Christians and leaguers, meet us there—Morehead City, June 16-21. Send a copy of your delegates to your district secretary and to me at once.

Mrs. L. C. Larkins, assistant district secretary, Weldon district, with headquarters at Murfreesboro, N. C., is to be congratulated for sending in the names of the following delegates: Evelyn Gentry and Addie Morse from Roanoke Rapids; Elizabeth and Musette Kitchin, Dallas and Irene Hardy, Annie Louise House, from Scotland Neck; Edna White, Jarrett Jenkins and Daisy Bell, Hobgood; Annie Lee Howard, Elizabeth Beavens and Edgar Hocutt, Enfield; Mary Clyde Lettgett, Evelyn Harrison, Josephine Sykes and Bryant Carstarphen, Williamston; Meryl Britton, Virginia Ferguson, Mannie Evans, Julia Short, Livingston White, Murfreesboro.

Mrs. J. J. Hall, R. F. D. 4, Fayetteville, the president of Gardner's Chapel Epworth League, and one of the star workers for Brother E. C. Maness, writes me that she shall join us at Morehead. Fine!

Please send your names to your district secretary and to me at once.

Fannie E. Vann, Secretary,
Clinton, N. C.

NEW BERN DISTRICT INSTITUTE

The annual institute of New Bern district will begin Thursday evening, May 15, at Centenary church, New Bern, at eight o'clock. Many things are being planned for you. The institute is yours, and you should be there. The program will last through Friday evening, May 16. Rev. T. McM. Grant, president of our conference Epworth League, will address us. He always has the right message for young people.

Letters are being sent to every league in the district. This institute is for junior, intermediate and senior leaguers. And leaguers from all chapters are expected to attend.

Write your district secretary informing him that you will arrive in New Bern on Thursday afternoon and to get ready for your coming, because you are coming to "boost New Bern district" for everything it can be.

WANCHESE EPWORTH LEAGUE

"Ye league editor" is in receipt of a nice, long and very encouraging letter from our faithful reporter at Wanchese.

He says he likes the way the league page is run. We thank him very much. The writer next says that the Wanchese League is constantly improving in its ability to do things, and most of all in the Christian spirit of love and co-operation.

Our brother reporter gives some very fine advice and suggestions to young folks who would be good leaguers. We wish space would permit the printing of his letter. His word on finances is especially good. In a word, we young folks are too proud, spending lots of money foolishly and selfishly and never have any to spend for the Lord's work. He also commends Brother Harry Daniels on his suggestion for money raising. Glad to hear from you, Wanchese.

ELIZABETH CITY DISTRICT INSTITUTE

May 14 and 15 at City Road church, Elizabeth City, is the time and place of meeting of the Elizabeth City district Epworth League institute. On Thursday night, the 14th, at 8 o'clock the Hon. C. R. Pugh will give an inspirational address, which will be followed by the pageant, "Vision Heights," given by the leaguers. Then the first evening's program will be ended with a social or an informal get-together meeting with eats.

The next day's program promises to be very interesting and helpful. Some of the speakers for Friday will be: Our conference president, Rev. Thos. McM. Grant, on The Challenge of the League; Brother Knight, of Edenton, on The Three Covenants; Brother Yearby, of Hertford, on The Pastor in the Epworth League; Brother Lowe, of Plymouth; and several leaguers from over the district.

Brother Lane, the district secretary, is expecting a great institute, and the program assures that already. The entire program of the institute will be practical and informal. The round table discussion will be especially emphasized.

A treat is in store, we are sure. Brother Lane says, "There's no limit to the number of delegates and entertainment will be free. Come and be with us."

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A case costs only $9. You sell the 320 rolls at 5c a roll. Total receipts—$16. You thus make the big profit of $7 on a $9 investment! It's no wonder this *Church Idea* is spreading like wildfire. Enthusiastic endorsements of success sent on request.
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Picnic—Wesley class of Long Memorial church, Roxboro, picnicked at the Orphanage on Saturday before the first Sunday. About thirty-five came on cars and spent most of the day with us. They visited all the cottages, looked over the campus, attended our chapel service and saw all the children in the dining room. The children gave several readings and songs which were well received by the visitors and friends. We enjoyed the visit of this class which is doing so much for the success of our Home. They returned home knowing and appreciating our home more than ever before. We trust that other classes and Sunday schools will follow the example set by our good friends from Roxboro.

* * * *

Atwater Building—This building, which is to furnish a home for thirty-five of our children, is rapidly going up. The relatives of Mrs. Mattie A. Jenkins and friends of the Orphanage have responded most nobly to the appeal made for the erection of this building. There are several subscriptions that are now due, and the payment of each of them is urgent. Mrs. Jenkins has been absent from the Orphanage recently in the interest of the Atwater building. It is sincerely hoped that before the building is completed that every dollar of the thirty-five thousand will be in her hands so that it can be dedicated and turned over to the Orphanage free of debt. Let all the relatives of Mrs. Jenkins and friends of the Orphanage do their utmost for the success of the Atwater building.

* * * *

Assessment—If the North Carolina conference were to pay every dollar of the Orphanage assessment we would have just about half enough money to meet all of our current expenses. This fact is not generally known by most of our churches and by a few of our pastors. Unless we can secure in specials a sum equal to the entire amount of the assessment, we shall be seriously embarrassed in our work. If specials are discontinued or turned into assessment, it will be absolutely necessary for the board of trustees to ask the conference to double its present assessment. Personally, I hope that we shall not be driven to that course which I have consistently opposed for the past nine years. I believe all Thanksgiving offerings and Sunday school collections should go as specials and not be applied on the ten per cent assessment. If all the preachers and Sunday schools will stand by me in this matter, then we can finance the Orphanage on the present ten per cent assessment. Otherwise, we shall have to adopt other measures for securing sufficent funds for the maintenance of the Home.

* * * *

Specials—It has been the policy of our conference ever since the Orphanage was founded to let the money raised in Sunday schools, organized classes, by individuals and on Thanksgiving go as specials and never on the assessment. It has been a source of much anxiety to me recently to see a disposition on the part of some of our pastors and Sunday schools to change this policy. They do not intend to hurt or cripple the Orphanage in its mission of service to the orphan children of our conference and state. The last annual conference separated the orphanage assessment from the conference budget for the sole purpose of getting more money for our home and not less. If many of our brethren follow the course that some have adopted and turn their specials into assessment, we shall fall far behind the amount raised last year which would involve us in a big debt. Let me appeal to every friend of our beloved Methodist Orphanage to rally to our support when we need not only every dollar of the assessment, but all the money from Thanksgiving, Sunday schools, organized classes, missionary societies, Epworth Lagues and individuals to go as specials.

* * * *

Baby Cottages—For the past four or five years I have been urging our conference to give us money for the erection of a baby cottage. During these years several good subscriptions have been pledged and paid. There are a a number of subscriptions still unpaid amounting to about three thousand dollars. With cash in hand and good subscriptions, we are still a long way from having enough to erect the building. The money we have in hand is in the savings bank, drawing interest. We have the plans and specifications ready to submit to contractors for bids, but we are far from having the necessary amount for the completion of the building. Until we can secure more than twice the amount on hand, we shall have to postpone indefinitely the letting of the contract. I have hoped and prayed that the Baby Cottage might be a reality long before now. We ought to have it by all means, and we will sometime. But the sad thing about the delay is that there are so many urgent appeals coming to us for the care of children under five years of age for whom we have no accommodation. How I do wish someone with means and a big heart would come to our relief and make possible the Baby Cottage in the near future!

* * * *

General Carr—The world is richer and better because Gen. Julian S. Carr lived and wrought among us. He lived the unselfish life and devoted his energies and means to the building up of the church and the kingdom of God among men. He was blessed with a talent for making money, and he distributed his benefactions with a lavish hand. For the past few years he served as a trustees of our Methodist Orphanage. He rarely ever missed a meeting of the board, and was deeply interested in the development of our work. I shall never forget the time he came to me and told me that he wanted to support two children at the Orphanage, one in his name and the other in memory of his precious wife. As he told me of his puropse to do this noble deed his great heart swelled with deep emotion. Every three months his checks came to me for the support of these two children. I shall miss him in many ways. The Orphanage is bereft of one of its staunchest and best friends. Wherever there was need his great soul responded with sympathy and help. He did not confine himself to any one cause, but gave generously to all worthy objects. Since he has gone the world is better prepared to appraise him at his real worth. Our children loved and appreciated General Carr because of his abiding interest in them. I took several of our children to attend his funeral. They went to pay the last tribute of respect and love to one who had loved them and ministered to them through all these years. We shall always cherish his memory and be thankful to God that He gave us such a noble friend.

THE CHILDREN'S HOME

Martha Mann Wood.

The writer was away several days last week attending the Tri-State Conference of orphanage workers, held this year with Epworth Orphanage, Columbia, S. C.

Mr. Wood, Mr. Bradshaw, Mrs. Feimster and myself represented the Children's Home.

Getting an early start Tuesday morning—at least as early as we could manage, as the superintendent had to see Mr. Adams who was supervising a force of workmen moving dirt on the Home grounds, and an appointment with Mr. Eaves, the Scout director, who was to make arrangements to take our Boy Scouts to a banquet Thursday night of Boys' Week; and a few other parting attentions providing for a four days' absence, we finally got away.

After stopping for lunch in Charlotte we were soon rolling through the level country of South Carolina. The roads of our route seemed unusually quiet after the muchly traveled thoroughfares of this section.

We passed through several towns, of which I do not remember much except Camden which is a beautiful old town of stately homes, attractive grounds and abundant flowers. And the flowers were in full bloom, whereas our spring blooms at home were just beginning to bud.

We arrived at Columbia about sundown, and after driving down the main street of the city we were at a loss which way to turn and inquired the way of a lively looking colored boy (of which there are plenty in South Carolina), we turned back for about a mile to the suburbs and disembarked at Epworth at supper time.

One cottage dormitory was asigned to the guests and the interesting company met there was no small part of the pleasure of the occasion.

Mr. Wood and I had a pleasant upstairs room with four windows and four cot beds in it. The beds looked familiar, but the view from the windows while interesting wasn't at all like the view from the windows at home. The cottages were closer together and the grounds seemed cramped after the ample outdoor spaces of our grounds, and we missed the green lawns— But of course blue grass won't grow everywhere. They have some lovely kinds of pines in that country.

The conference is a tri-state association of orphanage workers. I am told that it is the only one of its kind. A speaker at the conference who is making a national study of child-caring institutions, expressed himself as finding the South more progressive in this line of work than much of the North.

Wednesday of the conference was well filled with addresses and discussions. All the speakers on the program were present and the round table discussions were very interesting. The business of the hour was interrupted once by a severe hailstorm. The large hailstones pounding on the roof drowned all other sounds for a few moments. When we went to dinner we found that the hail had broken several of the large, beautiful, opal-tinted windows of the diining hall. The storm was a mild portion of the one which did so much injury a few miles away.

Thursday morning we bade adieu to our hosts at Epworth and journeyed to Greenwood to visit the Connie Maxwell Orphanage. Dr. Jamison, who had been attending the conference at Columbia, led the way in his car, and after a nice dinner in one of the cottage homes, gave several hours to showing us around.

The wide acres of the Connie Maxwell grounds are almost as pretty as those of the Children's Home. Winding driveways connect the pretty cottage homes and fine groves of trees give beautiful shade. They have the cottage unit system; that is, each cottage has its own kitchen and dining room and all home conveniences.

Over the entrance an inscription reads, "The Children's Village." Which seems a happy title. Another sign says, "No Sunday Visiting." Our superintendent looked at this sign with an attentive and admiring expression, as though it were whispering to him pleasant suggestions of peaceful vistas through summer Sunday afternoons.

Most of their equipment was similar to ours. One interesting department, though, they had in addition, a mattress making and renovating machine. A simple looking machine that cleans and fuffs the cotton and blows it into the mattress tick. It is then beat into shape and sewed with great needles.

The Connie Maxwell was founded by Dr. Maxwell who gave his valuable estate for the purpose, in memory of his little eight-year-old daughter who died of scarlet fever some forty years ago.

We did not have much time to spend at Thornwell Orphanage, which is a compact settlement of cottages and other nice buildings, in groves of shade trees with well kept walks between. Getting there at supper time, we ate supper with the two hundred and fifty odd children. They have the same kind of weighty stoneware and enamel tables that we do, and when that number of little hands rattle them together it makes some noise!

Next morning Mrs. Feimster visited the cottages, Mr. Bradshaw spent the time at the school, which is considered one of the very best, and Mr. Wood and I visited the new, well equipped laundry and the wood-working shop that has a practical instructor who teaches the boys to make simple furniture—tables, desks, bookcases, etc., which they use at their cottages.

The children at Thornwell seem unusually friendly and have such courteous manners that it is very pleasant to visit them. In fact, the children at all these children's homes, with their contented, happy faces, made us feel very much at home and we would have liked to stay longer at each place, but we had to hurry home. And very glad we were, after the long drive Friday to see the lights of Winston-Salem and turn in at The Home driveway.

Next week I will write up the Home news.

Rev. Guy A. Hovis, a ministerial student in Rutherford College, desires to assist in meetings, preaching or leading the singing, or doing both. Address him at Rutherford College until May 15th; then address him at Dallas, N. C. Rev. A. S. Raper, Pastor, Dallas, N. C.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

MANY CHURCHES EXCEED THEIR QUOTA AND MAKE LARGE CASH PAYMENTS
THIS IS A MOVEMENT THAT MOVES WITH HASTE AND PRECISION

Edited by Luther E. Todd, Secretary

Here comes Uncle Sam With Another Bag of Mail

It would do your heart good to see how the Forgotten Man is being remembered these days. If you could be in the offices of the Board of Finance when the postman comes around, you would see him deposit on the secretary's desk a stack of important letters. Practically every one of these letters will contain a check and in many instances the amount is sufficient to pay one-fifth or more of some charge's total assumed quota. It certainly does make our hearts rejoice to see the thing working so beautifully that we have planned for in our dreams through many years.

Keep it up, boys. Get down real low and put your shoulder under the load. Now is the time to push. We have it going, let us keep it going. Let the treasurer of the Special Effort committee send the cash at once to the Board of Finance, and keep on doing it as long as there is any cash to send.

Additional Charges Paying One-Fifth or More of Total Quota

Messick Memorial (Louisville), Louisville—Louisville, Rev. J. H. Nicholson, pastor. Total assumed quota $2,173; amount remitted $535.60.
Biloxi, Mississippi—Seashore, Rev. O. S. Lewis, pastor. Total asssumed quota $3,000; amount remitted $600.
Forest and Morton, Mississippi—Newton, Rev. E. J. Moore, pastor. Total assumed quota $2,048; amount remitted $420.
Nicholasville, Kentucky—Lexington, Rev. Madison Combs, pastor. Total assumed quota $1,924; amount remitted $384.80.
Cleveland, Holston—Cleveland, Rev. R. A. Kelly, pastor. Total assumed quota $2,916; amount remitted $669.50.
Wilcoe, Holston—Bluefield, Rev. J. W. Browning, pastor. Total assumed quota $860; amount remitted $172.
Graham Station Charge, Central Texas—Weatherford, Rev. J. W. W. Shuler, pastor. Total assumed quota $4,025; amount remitted $825.55.
Enterprise,Western Virginia—Fairmont, Rev. J. B. F. Yoak, pastor. Total assumed quota $1,640; amount remitted $496.50.
Laurel Heights (San Antonio), West Texas—San Antonio, Rev. S. H. C. Burgin, pastor. Total assumed quota $7,000; amount remitted $2,004.05.
Bassett, Virginia—Danville, Rev. George E. Powell, pastor. Total assumed quota $1,320; amount remitted $264.
Main Sreet (Columbia), Upper South Carolina—Columbia, Rev. W. B. Garrett, pastor. Total assumed quota $4,421; amount remittted $1,200.
Winns Chapel, Tennessee—Nashville, Rev. W. J. Collier, pastor. Total assumed quota $510; amount remitted $102.
Marshall, Southwest Missouri—Marshall, Rev. J. E. Alexander, pastor. Total assumed quota $2,775; amount remitted $900.
Floral Heights (Wichita Falls), North Texas—Wichita Falls, Rev. S. A. Barnes, pastor. Total assumed quota $6,000; amount remitted $2,800.
Holly Springs, North Mississippi—Grenada, Rev. C. A. Parks, pastor. Total assumed quota $2,500; amount remitted $651.70.
Broad Street (Mooresville), Western North Carolina—Statesville, Rev. G. W. Fink, pastor. Total assumed quota $4,400; amount remitted $955.70.
Durant, North Mississippi—Grenada, Rev. R. P. Neblett, pastor. Total assumed quota $2,500; amount remitted $500.
Monticello, Little Rock—Monticello, Rev. M. K. Irvin, pastor. Total assumed quota $2,700; amount remitted $540.
Canton and Ball Ground, North Georgia—Marietta, Rev. E. C. Wilson, pastor. Total assumed quota $1,808; amount remitted $609.50.
First Church (Lexington), Kentucky—Lexington, Rev. G. R. Combs, pastor. Total assumed quota $3,384; amount remitted $974.10.
Danville, Kentucky—Danville, Rev. J. M. Fugua, pastor. Total assumed quota $3,845; amount remitted $850.
Madisonville, Holston—Cleveland, Rev. C. N. Kennedy, pastor. Total assumed quota $1,010; amount remitted $272.50.
Logtown, Mississippi—Seashore, Rev. T. H. King, pastor. Total assumed quota $2,000; amount remitted $2,047.96, this being $47.96 overpaid.
Main Street (Hattiesburg), Mississippi—Hattiesburg, Rev. J. T. Leggett, pastor. Total assumed quota $4,725; amount remitted $1,040.91. (This charge will try to raise $8,000.)
Mountain Grove, Southwest Missouri—Springfield, Rev. J. C. L. Boehm, pastor. Total assumed quota $725; amount remitted $188.
Warrenton, North Carolina—Weldon, Rev. H. B. Porter, pastor. Total assumed quota $3,000; amount remitted $1,000.
Fayetteville Station Charge, North Arkansas—Fayetteville, Rev. H. L. Wade, pastor. Total assumed quota $3,500; amount remitted $775.
Fairfax and Rupe's Grove, Missouri—St. Joseph, Rev. O. E. Lockhart, pastor. Total assumed quota $1,776; amount remitted $401.
Fourth Street (Moberly), Missouri—Fayette, Rev. R. P. Basler, pastor. Total assumed quota $3,000; amount remitted $1,000.
Lafayette, Louisville—Hopkinsville, Rev. B. W. Hardin, pastor. Total assumed quota $1,350; amount remitted $375.
Hamburg, Little Rock—Monticello, Rev. J. T. Rodgers, pastor. Total assumed quota $2,025; amount remitted $410.
First Church (Shreveport), Louisiana—Shreveport, Rev. R. E. Goodrich, pastor. Total assumed quota $11,616.73 ;amount remitted $3,444.21.
Kingsville, West Texas—Beeville, Rev. S. L. Batchelor, pastor. Total assumed quota $3,350; amount remitted $702.34.
Floresville, West Texas—Cuero, Rev. J. W. Chrisholm, pastor. Total assumed quota $1,710; amount remitted $342.

The Church's Presiding Elders are Getting Awfully Pink

In addition to the list of presiding elders already published as having their respective districts 100 per cent on the Pink Leaf Report, the following are now entitled to their places on this honor roll in the order as numbered:

165. Southwest Missouri—Springfield, Rev. J. C. Saylor, P. E.
166. Southwest Missouri—Kansas City, Rev. J. B. Swinney, P. E.
167. Virginia—Charlottesville, Rev. W. Archer Wright, P. E.
168. New Mexico—ElPaso, Rev. S. E. Allison, P. E.
169. Alabama—Andalusia, Rev. W. M. Cox, P. E.
170. Central Texas—Gatesville, Rev. C. E. Lindsay, P. E.
171. Florida—Ocala, Rev. M. H. Norton, P. E.
172. North Arkansas—Boonville, Rev. B. L. Wilford, P. E.
173. North Alabama—Bessemer, Rev. K. N. Matthews, P. E.
174. Tennessee—Fayetteville, Rev. E. R. McCord, P. E.
175. West Texas—Beeville, Rev. H. E. Draper, P. E.
176. Virginia—Eastern Shore, Rev. J. T. Bosman, P. E.
177. Virginia—Lynchburg, Rev. T. McN. Simpson, P. E.
178. West Texas—San Angelo, Rev. J. T. King, P. E.
179. North Carolina—Elizabeth City, Rev. C. B. Culbreth, P. E.

SEND CASH PROMPTLY TO BOARD OF FINANCE - ST. LOUIS, MO.

WOMAN'S PAGE

(Continued from page eight)

those interested in our work, and as given by Mrs. H. A. Dunham, conference corresponding secretary, were especially interesting. So realistic was her description of Tampa we almost felt we had been there and the happenings of those days when our church leaders met together to plan and pray for a greater and larger service and for a more far-reaching extension of Christ's Kingdom, were an inspiration to her hearers. Beautiful and inspiring selections by the well-trained choir added much to the pleasure of the evening. After the benediction by Rev. D. M. Litaker, presiding elder of the Statesville district, we enjoyed a social hour spent in greeting the new friends and in sweet fellowship with those former acquantances—all of whom are interested in the same great cause of missions.

The opening service Wednesday morning was the sacrament of the Lord's Supper, administered by Rev. D. M. Litaker, assisted by Rev. J. W. Moore and Rev. E. W. Fox, and the hallowed influence of that hour as we re-dedicated our lives to the work of our Master and renewed our pledges of devotion to Him strengthened us for the days that were to follow.

Always of interest, the message of our president was heard with closest attention as she brought to us an appeal for us to enter the doors of opportunity opening to us, and stressed the necessity of co-operation with our leaders. Report of conference corresponding secretary, Mrs. H. A. Dunham, was most inteersting as she reviewed the work of the past years and gave us new plans instituted by the Council for the further success of that which we are striving to accomplish. At the close of her talk 28 roll of honor certificates were presented to representatives of those societies fortunate enough to have won this reward.

Declaring that 1923 had been the greatest year in our history, Mrs. P. N. Peacock, conference treasurer, gave a most interesting survey of the year's work, which showed a realization of our aims and aspirations in the largest financial total we have ever known, $87,060. It was deeply regretted by the conference that Mrs. Courtney, superintendent of mission study, was detained at home by illness and her report, which was a most gratifying one, was read by the secretary. Complimenting several societies in the conference who have made excellent reports on work in her department, Mrs. J. N. Hauss, superintendent of supply department, made a most encouraging report. A bright, pleasing report from Mrs. H. K. Boyer, editor of Woman's Page, was read by secretary in Mrs. Boyer's absence and received with hearty applause. Telegrams were sent Mrs. Boyer and Mrs. Courtney regretting their inability to be present.

Rev. Hoitsu Kimura, of Kobe, Japan, was introduced and gave expression of his gratitude to the Southern Methodist Church for the activities on behalf of his country, in building Christian churches and schools, providing educational advantages and bringing numbers of Japanese to Christ.

In a most masterly talk Miss Daisy Davies presented the Belle Bennett Memorial, pronouncing it, with its object of better educational facilities for our missionary and deaconess training, one of the greatest forward steps ever taken by our Council. She closed with a beautiful tribute to Miss Bennett, after which she brought to us a most uplifting and inspiring devotional service, stressing the need for power, which comes from the heat generated by a consuming enthusiasm for Jesus Christ.

The afternoon session's devotional was conducted by Mrs. D. W. Rash of Statesville. The names of the thirty-two members who have passed away during the year were called by the secretary, and a beautiful vocal solo, "Come Unto Me," was feelingly sung by Mr. A. J. Salley. A Forum of Silence was conducted by Mrs. P. N. Peacock and brought out many important questions and much valuable information as to the legality of the use of missionary funds, the needed increase of funds to meet the demands, and plans for meeting the desired increase. The reports of the eleven district secretaries were given and in each case were highly gratifying. To these women, the key women of our conference, belong the credit of much of the success of our work.

The evening session of Wednesday was opened with a devotional by Mrs. J. Dale Stentz, and after a selection by the choir, two splendid addresses were given, the first by Mrs. W. A. Newell, Council superintendent of social service, who told of some regrettable conditions that exist in our own fair land, while Miss Davies gave most interestingly her experiences of conditions that prevail in Europe. Both were heard with closest attention.

(To be continued next week.)

Thomas Neal Ivey invented the Southern Methodist Handbook (which corresponds to our Methodist Year Book) and it is a shock to see a new name, John S. Chadwick, on the title page. But the new editor was so closely associated with Dr. Ivey that he is admirably fitted to produce a complete, concise, and trustworthy epitome of the Methodist Episcopal Church, South, one of the largest and most effective bodies of organized Christians in the world. Without it no Southern Methodist can be well informed, and no other person is qualified to discuss Southern Methodist affairs who has not access to this book. For here are the history, the official personnel, the statistics and the condensed reports of all denominational activities. Our own general conference delegates can nowhere else learn so much which has a bearing on Unification as in these pages. A few figures may be quoted. In 1845 there were 1,474 traveling preachers, and 333,710 members. In 1866 there were 2,488 preachers and 425,404 members. In 1923 there were 7,970 preachers and 2,405,457 members. On Centenary pledges of $36,911,166 almost exactly one-half had been paid up to October 31, 1923. There are 16,680 Sunday schools with 159,065 officers and teachers and an enrollment of 2,065,674. From the schools the church received 94,531 members last year. The Epworth League has 6,913 chapters with 247,352 members. The Publishing House reported sales of $2,187,297 last year. If we are to be unified, federated or associated in any way with the Methodist Episcopal Church, South, in the near future it behooves us to read up on our future partners. The Handbook is issued by the Southern Methodist Publishing House, Nashville, Tenn. Price 50 cents.—N. Y. Christian Advocate.

ROBERT E. LEE: A CHARACTER SKETCH

A 48-page pamphlet; price 15 cents; five or more copies, 10 cents each.

Prof. Graves, of the University of Virginia, who was a student and later a teacher under Lee's presidency at Lexington, wrote. "I am delighted with your little book. No one could have better, in short compass, collected the facts which show General Lee to have been the best of great men, and the greatest of good men. I think it sholud be in the hands of all our young people," etc.

Bishop Candler: "I commend your 'Robert E Lee: A Character Sketch.' It is an interesting and inspiring booklet to be placed in the hands of both young and old."

Send orders to H. H. Smith, Blackstone, Va.

Most people are made out of the same kind of mud.

University of North Carolina Summer School—1924

First Term, June 13-July 25. **Second Term, July 26-Sept. 4**

The University of North Carolina Summer School will again operate two terms, or a regular quarter.

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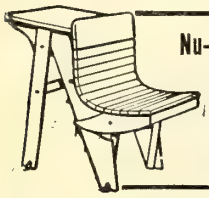
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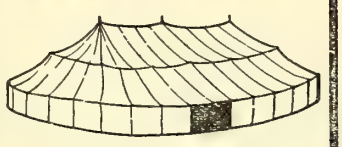
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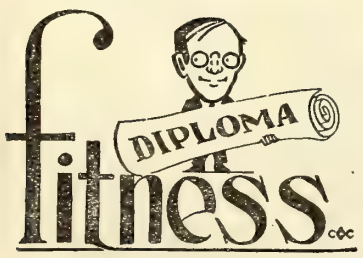
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GREAT REVIVAL AT CENTENARY, WINSTON-SALEM

Centenary, the mother church of Mthodism in Winston-Salem, N. C., has some "good tidings to publish abroad." We began on Easter Sunday and closed last Tuesday, May 6th, what was one of the greatest revivals in the long history of our dear old church, which dates its beginnings back ninety years. It was, indeed, such a revival as called to the memory of our elder members the stirring scenes in the rare seasons when the old church has been visited by "an old time revival," the time-tested institution of spiritual propagation. We even filled the orthodox test of having the "shouting," that genuine Methodist ear-mark which comes out of the overflow of the "heart strangely warmed." So we claim a 100 per cent standard revival.

Dr. Luther B. Bridgers, our general evangelist, with headquarters at Gainesville, Ga., was our leader, and the prime agency in bringing about the splendid results of our meeting. He is an evangelist in the ideal sense of that term. He possesses every gift and attribute necessary to make him such a unit of evangelical power that he is irresistable, both to saint and sinner. He preaches a sane, sound, theological, spiritualized doctrine, seasoned with common-sense, wit and good humor. From the first service he caught the deep interest of our people, and, to the end of the sixteen day series, he did not preach to any empty pews. The galary seats were used at every evening service, and, at most of them, were all filled and extra chairs used in the aisles. On the last night of the meeting every foot of space was taken and many turned away.

The net, tabulated results of the meeting were approximately two hundred conversions and reclamations; every member of the church in attendance revived as they have not been in many years. This was attested by repeated and essentially unaimous reconsecration to Christian living on the part of all our active members. The wholesome spiritual effect of the meeting has also been liberally shared by all the other Methodist churches in the city, the pastors of which co-operated with us most cordially, and by the other denominations as well. And not only has this been true, but its good effects have called forth comment from officials in different departments of the municipal government. We, of course, share the honor arising out of this result with every other church which has conducted a recent revival. A number of our own churches have had good revivals and two of them, West End and Burkhead, are now engaged in revival effort.

We are particularly anxious to pay worthy tribute in this article to Dr. Bridgers for his most excellent services to us in this evangelistic campaign. Having had this opportunity of intimate personal acquaintance, and due appraisal of his fitness for the great office that he fills, we feel it both a duty and pleasure to commend him in highest terms. He has held meetings in quite a number of our larger stations, but, perhaps due to the absolutely non-sensational type of his work, his reputation has not been heralded as it might otherwise have been. Besides his pronounced ability as a preacher, he is a gifted singer and a wonderfully effective leader of mass singing. He is also a composer of songs and music. He speaks in somewhat rapid-fire style, but with a finished oratory that takes a subtle hold on his hearers. But, best of all, the many gifts that he possesses and which make him marvel of versatility, are all bound together and safely placed upon the altar of consecration. His saintly mother performed this act of dedication for him at the age of six years and he has not betrayed her confidence.

And we desire to pay separate and special tribute to the mother of Dr. Bridgers, for to do so will explain in large measure his spiritual power. Like Timothy, who was the benefactor in pure, simple faith, of his grandmother Lois and mother Eunice, he is an equal debtor to his mother. She was with us for the concluding five or six days of our meeting, and her presence was a crowning grace to the occasion. She is built precisely by the Susana Wesley pattern, and although beginning to show the marks of age is a veritable field marshall in a revival. She conducted a mass women's meeting on a Sunday afternoon and also took charge of one of the regular morning services. She is an honor to her sex and to the church.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Washington, at Bethel .....May 20-21
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

May
Mars Hill, Bright Hope, 11.....17-18
Bethel, night 18
Haywood Street, night 25
June
Leicester, Grace, 11 .....31 & 1
Chestnut Street, night 1
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

May
Pineville, Marvin, 11 18
Belmont Park, 8 18
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

May
Wesley Memorial 18
Highland, 3 18
Spring Garden, night 18
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Dobson, Siloam 17-18
Yadkinville, Mt. Pleasant, 3 18
Rural Hall, Macedonia 24-25
Pilot Mountain, Whitakers Chapel, 3..25
June
Stokesdale, Mt. Carmel .....31 & 1
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Old Fort Ct., Bethlehem, 11 17-18
Old Fort, Old Fort, 7:30 18
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25
June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

May
Watauga Ct., Valle Crusis 17-18
Boone Sta., Boone, night 18
Elk Park Ct., Newland 24-25
June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

May
Shelby Ct., El Bethel, 11 17
Shelby, Lafayette St., 11 18
Shelby, Central, night 18
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
New London, Bethany, 11 18
Badin, night 18
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

May
Hiddenite, Pisgah, 11 17-18
Olin, Snow Creek, 3 & 1:30 17-18
Elmwood, Knox, 11 and 1.....25
Newton, 8 25
June
Ball Creek, Friendship, 3 & 11, May 30 & 1
Rhodhiss, 7 & 8 1
Trinity College Summer School 8
Maiden, Mays, 10 & 1 15
Westview, Marvin, 3 & 4 15
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

May
Bethel Ct., Pisgah, 11 17-18
Canton Station, night 18
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25
June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

May
Linwood, Wesley's Chapel, 11.....17-18
Erlanger, Erlanger, night 18
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

May
Hillsboro Ct., New Sharon 17-18
Trinity, night 18
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Kitty Hawk, Nag's Head, 11 16
Dare Ct., East Lake 17-18
Plymouth, Siloam 25
Roper, Mackeys, night 25-26
June
Pantego-Belhaven, Belhaven 1
At Trinity for Summer School 7-8
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

May
Goldston, Asbury 17-18
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26
June
Mamers, Mt. Ariel .....May 30 & 1
Hay Street, night 1
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

May
Pink Hill, Woodington, 11 17-18
Queen St., 7:30 18
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

May
Rockingham 18-19
Hamlet 18-19
Richmond, St. Paul 25
Piedmont, Roberdel No. 2 25
Roberdel, Green Lake 30
Ellerbe, Jone's Springs 31
June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND—IN PART

May
Princeton, Ebenezer 17-18
Granville Ct., Roberts 30
Oxford Ct., Shady Grove 31
Oxford (business meeting) 8.....30
June
Oxford, 11 1

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

May
Weldon, 11 18
Ahoskie, Colerain, 11 29
Windsor, Mt. Gould, 11 30
June
Henderson, First Church, 11 1
North and South Henderson, 8..... 1

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

May
Jacksonville-Richlands, Haw Branch, a.m. 17-18
Wilmington, Grace, a.m. 25
Wilmington, Trinity, p.m. 25
Magnolia, Trinity, a.m. 30
June
Wallace-Rose Hill, Providence, a.m., May 31 & 1
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Springhope, a.m. 17
Nashville, a.m. 18
Wilson, First Church, night 18
McKendree, Conetoe, 11 19
Bethel 20
Freemont, Yelverton, 11 29
Stantonsburg, night 29
June
Clark St., 11 1
South Rocky Mt., night 1
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

PLAN OF EPISCOPAL VISITATION FOR 1924-25

First Episcopal District, Bishop W. A. Candler.—Virginia, at ———, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, D. C., March 30.

Second Episcopal District, Bishop Collins Denny.—Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

Third Episcopal District, Bishop Edwin Mouzon.—Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

Fourth Episcopal District, Bishop John M. Moore.—Indian Mission, at Thlopthlocco church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 15; West Oklahoma, at El Reno, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

Fifth Episcopal District, Bishop W. F. McMurry.—Denver, at Beaulah, Colo., August 21; Missouri, at Richmond, September 3; Southwest Missouri, at St. Paul's church, Springfield, September 17; St. Louis, at St. John's church, St. Louis, October 1.

Sixth Episcopal District, Bishop U. V. W. Darlington.—Illinois, at Centralia, August 21; Western Virginia, at Barboursville, W. Va., August 27; Kentucky, at Mount Sterling, Ky., September 3; Louisville, at Campbellsville, Ky., September 24; North Georgia, at Atlanta, November 19.

Seventh Episcopal District, Bishop H. M. Du Bose.—Northwest, at Vorvallis, Oreg., August 27; Pacific, at Fresno, Calif., October 15; Arizona, at Tucson, Ariz., October 22.

Eighth Episcopal District, Bishop W. N. Ainsworth.—North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

Ninth Episcopal District, Bishop James Cannon, Jr.—Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso, Tex.; Cuba, at Havanna; Congo Mission, at Wembo Nyama.

Tenth Episcopal District, Bishop W. B. Beauchamp.—Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 19; Czecho-Slovak Mission, at Prague, September 9.

Eleventh Episcopal District, Bishop James E. Dickey.—New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownwood, November 12.

Twelfth Episcopal District, Bishop S. R. Hay.—North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

Thirteenth Episcopal District, Bishop H. M. Dobbs.—Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

Fourteenth Episcopal District, Bishop H. A. Boaz.—Korea, at Songdo, September 4; Siberia Mission, Russian Department, Harbin, September 18; Siberia Mission, Korean Department, Nikolsk, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3.

The fall meeting of the College of Bishops will be held in Jacksonville, Fla., December 12, at 10 a. m.

Bishop W. B. Murrah is left without assignment for the year on account of his health.

Wanted—An evangelistic singer for May 18 to 31. Will pay good price, but not fancy. Give full details, experience, amount expected and reference in first letter. An experienced man or woman desired. E. D. Dodd, Williamston, N. C.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 4H, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
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Shipping Point .....
(Please write distinctly.)

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums

"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write *today* for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated
1176 Inter-Southern Bldg. LOUISVILLE, KY.

In Memoriam

SHERRILL—Mr. Burt n F. Sherrill was born July 2, 1868, died April 13, 1924, age 55 years, nine months and ten days. He and Miss Fannie Elizabeth Jones were married May 25, 1902. He joined Hayswell Methodist church when a young man and was a friend to his church until death.

A. C. Kennedy, P. C.

HARRELSON—John Hart Harrelson was born in Cleveland county, N. C., March 8, 1860, and died suddenly at his home in Maiden, N. C., on the morning of April 15, 1924. The funeral was conducted by the writer, assisted by the pastors of the Reform and Baptist churches, at the Maiden Methodist church, March 16, at 3 p. m. ,and he was buried in the cemetery here. He was converted in early life and joined the Methodist church. He remained a loyal and faithful member of the same to the day of his death. He was a good man and will be sadly missed by a large circle of relatives and friends.

Ira Erwin.

MIDGETT—Louis N. Midgett was born December 16, 1860, and died April 13, 1924. He leaves a widow, Mrs. Maggie Lena Midgett, and seven children to mourn his going. The children are: Mrs. Elizabeth Guthrie, Mrs. Mary Gibbs, both of Englehard, N. C.; M. L. Midgett, L. E. Midgett, R. S. Midgett, Mrs. Ina Cudworth, of Ronaoke Island, and Mrs. Eva Jennett, of Norfolk, Va., and three brothers, besides a host of friends and relatives. Brother Midgett was a good man—a living epistle of God, known of all men who did know him to be the very salt of the earth, always at his post of duty and in active service in the church, of which he had been a member for many years He was sick for several months, yet he endured it with great patience and waited, as he said just before he died, for God's angel to come for him. Miss him? Yes, we shall all miss him, his life having been such an inspiration to us, how can we help missing him? May our gracious heavenly Father bless the bereaved ones.

W. W. Price.

WRIGHT—Charlotte M. Wright was born February 29, 1844, and died February 29, 1924. She was 80 years old and died on her twentieth birthday. She was the daughter of the late Peter Hanner of Guilford county. On August 26, 1860, she was happily married to Samuel G. Wright, who lived near Gibson, N. C., where she spent the remainder of her life. To this union were born 12 children, five of whom with her husband preceded her to the grave. The living children are: Mrs. J .W. Burton, Charlotte, N. C.; Mrs. G. R. Bullard, Mrs. Emanuel Gibson, Mrs. J. E. Bostick, Samuel J. Wright, Oscar D. Wright, and Mrs. G. C. Kirk, all of Gibson, N. C. The deceased leaves one brother, P. P. Hanner of Wayne, Oklahoma, and one sister, Mrs. J. E. Austin of Wilson, Okla. Sister Wright was converted and joined old St. Johns church near Gibson, N. C., in 1858, when she was 14 years old, and for 66 years was a consistent member of that church, which she loved devotedly. She was to be found regularly in her accustomed seat on Sunday unless prevented by illness. For the last ten years of her life she was largely a shutin, in very feeble health, at times suffering much, but always patient. Her faith never wavered. Her old Bible bears marks of constant use; I am told she read it through eleven times. For years she said that she would die on her birthday, and she did. She knew the end was near, and often expressed her readiness to go when the summons should come. She arranged the details of her funeral, even selecting the scripture lessons and the hymns. She was a good woman and will be greatly missed. The funeral was conducted by the pastor, and she was buried in the family cemetery on March 1st amid a large gathering of friends and loved ones. The bereaved ones have our sympathies. A. J. Parker.

RILEY—James Addison Riley was born in Clay county, Alabama, November 2, 1851. He moved from Clay county, Alabama, to Calhoun county, Georgia, in 1876. Here he joined the church and soon held office in the church with much honor, and remained faithful to his church until death. Mr. Riley's daughter came to Clay county, N. C., to teach in Hayesville high school. Here she met Mr. Thompson and was married. Mr. Riley had been here with his daughter for about one year when God called him home to rest. His health had been bad for some time, but he died suddenly. His body was laid to rest in the Hayesville cemetery by Rev. Fred Setzer. May God bless the bereaved ones.

A Friend.

McMICHAEL—On April 7, 1924, the little town of Stokesdale was deeply saddened by the sudden death of one of its oldest and most highly respected citizens, Joseph Martin McMichael. Brother McMichael was in usual good health so far as known, and was in the bank of Stokesdale attending to some business when he suddenly dropped dead.

Some good people die and are not missed so much from the community because they are not actively identified with the public life. But not so with Brother McMichael. He was part of everything good and useful going on around him. As a neighbor he was always agreeable, helpful, sympathetic, dependable. He was never too busy, too tired or too stingy to help his neighbors in any way.

He was always at his best in the church. His devotion and service was unsurpassed. He always did his best. Giving to the church was not only a duty and privilege with him, but it was a real pleasure. He never knew or thought anything about "his part," but he always did all he could, and was always recognized by his fellow-workers as doing vastly more than his part. He cared nothing for the praise of men, but did all in a simple, unassuming way.

Brother McMichael did more for the Sunday school in Goshen church than any other one person has ever done. He was superintendent at the time of his death and had been for a number of years. When the old "blue back spelling book" was used in the Sunday school Brother McMichael was superintendent. He was never absent from his post of duty when possible for him to be there. He never allowed visitors or pleasure to keep him from his Sunday school. If he could not go himself he secured someone else to fill his place. The Sunday school work went on in good shape for all the years that Brother McMichael had it in charge. He will be missed as no other person could be missed in the place he filled so well and so long.

April 8th funeral services were held in Goshen church at Stokesdale. Perhaps a thousand people attended the funeral services, conducted by the writer, assisted by Rev. W. L. Dawson of the Summerfield charge.

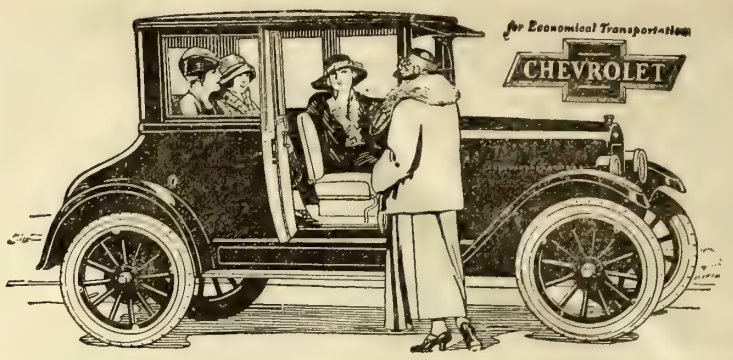
T. V. Crouse.

JACKSON—Mrs. W. K. Jackson, nee Miss Mollie Person, was born near Carthage, N. C., January 9, 1859, and departed this life August 7, 1923.

She was converted and joined the Methodist church when a child about ten years of age, and lived a consistent and devoted member all her life.

She was happily married to W. K. Jackson of Moore county on March 19, 1890. To their union five children were born: John P. Jackson of Wilmington, N. C., Mrs. R. F. Brothers of Raleigh, N. C., Sam C. Jackson of Florence, S. C., and Mrs. Clyde L. Clarke of Raleigh, N. C. Raymond Frizelle Jackson, her third child, died in infancy. There were two children by her husband's former marriage, Herbert Jackson of Carthage, and Mrs. J. C. Batten of Charlotte, N. C.

Mrs. Jackson was a very brilliant woman, taking a deep interest in education, in her young days teaching school, and during her earlier days she contributed several articles to the press that brought high commendation from prominent men and women. In her latter life her health was poor, and that with the cares of her family kept her from further work in the world of literature. But her devotion to education and good literature was strong to the end of her life.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the sam—car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster	$490	Superior Sedan	$795
Superior Touring	495	Superior Commercial Chassis	395
Superior Utility Coupe	640	Superior Light Delivery	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

Her husband preceded her to the grave some six years ago. She never seemed to recover from her sense of loss at his death and her health grew gradually worse. Several years ago she moved with her two daughters from Carthage to Raleigh, where she passed quietly away. Her remains were carried back to Carthage and laid beside her loved companion in the cemetery. A devoted mother and an earnest Christian woman.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies."

Jas. H. Frizelle.

RESOLUTIONS OF RESPECT

Whereas, God in His righteous wisdom has taken from our church and councils our beloved brother and fellow worker, Albert Cannon, and whereas, we recount his work of 27 years as superintendent of old Shaw's Creek Sunday school and following 27 years as teacher of the senior Bible class of the Horse Shoe Sunday school, and in the meantime a half century as faithful steward and custodian of church property.

Resolved, therefore, that we, the members of the third quarterly conference of the Mills River circuit of the Methodist Episcopal Church, South, assembled on this, the third day of May, A. D. 1924, bow in humble submission to this stroke of our heavenly Father's providence and devoutly thank Him for Brother Cannon's life and labors and commend his example to our young p[illegible].

Resolved further [illegible] these resolutions be spread [illegible] our conference records and [illegible] a copy be furnished the am[illegible] the deceased, and also a cop[illegible] be furnished the North Carolina Christian Advocate with request that they be published.

H. C. Sprinkle, P. E.
A. R. Johnson, Sec.
J. Wilson Morgan,

RESOLUTIONS OF RESPECT

It is with inexpressible sadness that the members of Wesley Philahea Class of Central Methodist church record the untimely passing of this good woman which makes more apparent the uncertainty of human life.

Her religion, which she consistently lived, was of the type which enables us to say, "Go thou and do likewise." And it enabled her to walk down into the valley of the shadow, not with fear and trembling, but "Like one who wraps his drapery about him and lies down to pleasant dreams."

We mourn our loss, we revere her memory, and our hearts go out in tenderest sympathy to the bereaved husband and precious little children. Only the healing touch of time and the unshaken faith in the meeting beyond can bring comfort and reconciliation to our loss.

Robbed of the home the mother love so sweet,
Turned joy to sorrow, wrung our hearts with pain,
And caused the tears of bitterness to fall like rain.
Ah, well! Life's hour-glass shows the fleeting sand,
"A little while and then we we'll understand
Just why it was that grim Death's icy hand
Clasped in its cold embrace the one we loved;
Took from our midst the friend whom we had proved;
At little while and then—we'll understand."

Be it resolved that these expressions of appreciation and sympathy be tendered the family, entered upon the class records and published in the home papers and Christian Advocate.

Mrs. J. Frank Laney,
Mrs. J. W. Sewell,
Mrs. R. B. Redwine,
Mrs. Atha Stevens.

Hot-house religion withers quickly in God's great out-of-doors.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MAY 22, 1924 No. 21

EDITORIAL — PARAGRAPHS

The one great need of all men is the recognition of God in all the affairs of life. Few but feel the need of Him in the hour of need, and especially when we are face to face with the reality of eternity we want a strong arm to lean upon. What a pity that we all do not seize the opportunity afforded and take God as our life partner. How much more satisfactory our lives would be.

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"Follow Me," the Master said. This is a hard task, but who among us would not like to obey, and follow Him in all His ways, even though it were necessary to go by the way of the cross? The Christ has never asked us to do anything that is impossible. Those who followed Him on the earth were amply repaid and those who are following Him now can testify to the fact that it is worth any sacrifice.

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On every hand the cry is heard that "we are tired of drives," meaning, of course, special financial efforts in behalf of the kingdom of God. We heard a great Methodist layman say in an address before an annual conference when we were a young preacher, "Go, my brethren, and get every cent from us laymen that you possibly can for the advancement of God's kingdom, and when you have got all that you can, it will not be half as much as we ought to pay." It is remarkable how quick we do get tired of "drives" for the church, but never tire of those things that give pleasure in worldly things.

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There are some men in the world who seem to imagine that it is necessary for them to express themselves on every important matter which comes up for settlement. They rush to the platform, to the printed page, and in fact, anywhere that they can gain recognition. They seem to think that if their ideas are carried out the church or nation will be saved and if they are ignored everything has gone to the bow wows. Many a useful man has been discounted because he was seen or heard too often. The silent forces in the world are the great forces.

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The Southern Baptist Convention in session at Atlanta, Ga., last week refused to take any recognition of the controversy that has been waged throughout the religious world during the past few years. A resolution strongly condemning modernism and putting the convention squarely on the side of the fundamentalist was voted down. As we see it our Baptist brethren did the right thing. The achievements of that great denomination, under God and its fidelity to His word, leaves no doubt as to where Baptist people stand. They are firmly fixed in the teachings of the Bible as interpreted by them. It would be a great blessing if all our people would ignore entirely the whole business. It would then die of dry rot in a short time.

Unification will be the big issue in Methodist circles in the coming months. The Northern General Conference with practical unanimity adopted the proposed plan. That conference will become historic regardless of the action of the Southern church because it has put the whole question now up to the Southern church. Centuries to come will look back upon the record that our church makes in meeting this proposition. The voice of provincialism will strive mightily to be heard. Let us hope that the world vision of our Master shall characterize our church in these momentous hours.

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The Southern Methodist church has done itself great honor in the comparatively easy manner in which it has raised by subscription the $10,000,000 for the superannuate members of the church. It would have been a lasting shame had it been otherwise. There is no cause that should appeal to every Methodist more than taking care of the preachers and their widows and orphans who have literally worn themselves out in the advancement of the cause for which the church stands. The endowment which is now in process of being raised should only be a beginning. The church can and ought to make the lives of these old soldiers comfortable in the evening of life.

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The stand that the General Conference of the Methodist Episcopal Church in session at Springfield, Mass., took on the temperance question last week should be heartening to all the temperance forces of the country. That body is strong for the eighteenth amendment and is opposed to any alteration or modification of the Volstead Act. It would be exceedingly hard to understand how any set of men could go before the American people and declare that "prohibition is a failure" in the face of all the facts, and when every religious body in the land is strongly in favor of every law that has been passed looking to the elimination of the liquor business, and these represent the best manhood and womanhood of our country. Prohibition is here to stay.

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There will be hundreds of Methodist young people who will complete the high school course during the next few weeks and a number will turn to some institution for higher education to complete their training for the duties of life. It would be wise for them and, especially for their parents, to consider well where they are going. In the colleges owned by the Methodist church in North Carolina there are excellent facilities for the training of the mind and also the heart. Our people should consider the advantages offered in these institutions and compare them without prejudice with other similar institutions, and if, after careful investigation, they find them worthy and the equal of others, they should have preference in the choice of a place to send our young people.

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1102, act of October 2, 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00
To all preachers of the Gospel, year 1.00

HUGH M. BLAIR DEAD

Rev. Hugh M. Blair, for 19 years editor of the North Carolina Advocate, passed away at his home in Greensboro in the early morning of May 19. He was 70 years of age. His health began to fail him several years ago and for two months or more his condition had been critical.

The funeral services were held in West Market Street church at 3 o'clock Tuesday afternoon, May 20. These services were conducted by Revs. J .H. Barnhardt, pastor of West Market church, W .F. Womble, presiding elder of the Greensboro district, J. W. Kennedy, pastor of Bethel, and A. W. Plyler, editor of the North Carolina Christian Advocate.

The Methodist ministers of Greensboro were honorary pallbearers. Other ministers who attended the services were Revs. W .L. Sherrill of Leaksville, who for a number of years was associated with Brother Blair in the work of the Advocate, E. P. Billups of Charlotte, W. L. Hutchins of Lexington, A. R. Bell of Taylorsville, T. A. Plyler of Woodleaf and W. L. Dawson of Summerfield.

At the conference in Statesville, in the fall of 1883, Rev. H. M. Blair entered the itinerant Methodist ministry and through all the years proved himself "a good minister of Jesus Christ." He wrought well wherever called to labor, but his greatest work was with the North Carolina Christian Advocate, of which he was for 19 years editor and business manager. He took charge of the paper when the subscribers were few and its assets extremely limited. But he soon caught a vision of the needs and possibilities of the work to which he had been assigned as editor and manager of the conference organ of the Western North Carolina conference. In consequence of this vision he set to work to secure a lot, erect an adequate building and equip a printing plant. By patient and persistent toil he saw this accomplished and the paper, whose destines he had guided for almost two decades, the official organ of North Carolina Methodism and with a subscription list of 15,000.

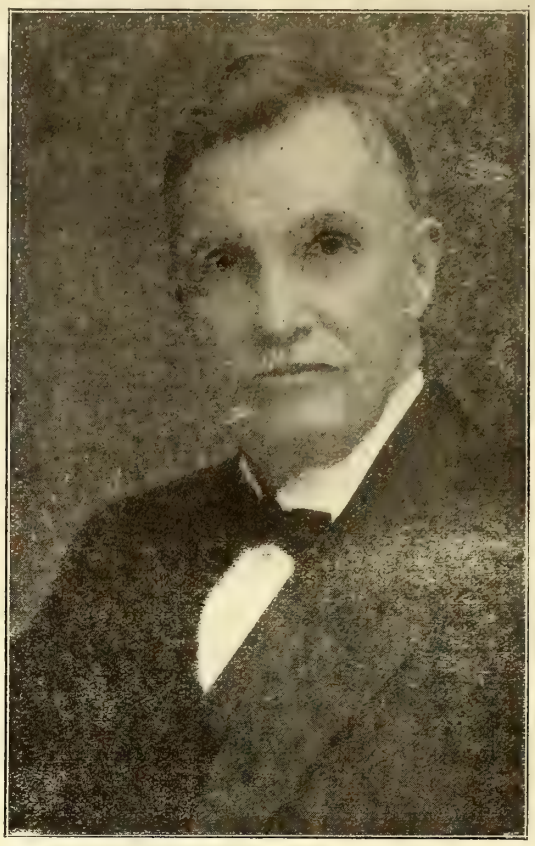
The North Carolina Christian Advocate today stands as a monument to the painstaking devotion of H. M. Blair to the task assigned him by his brethren.

But we attempt no eulogy of our brother. Instead, we give the following excerpts from the comprehensive appreciation of our fallen comrade that Rev. J. H. Barnhardt read at the funeral services:

Appreciation by Rev. J. H. Barnhardt.

The great soul of Rev. H. M. Blair passed through the gates into the City of God in the early morning hours of May 19, 1924.

This friend of man and servant of the church had lingered for many days along the border, and since he has slipped so quietly from among us we feel that his will, as well as the Lord's, has been accomplished in his going. And now that the storms are hushed in the harbor, and the tempests lie quietly in the lap of the declining day, we behold in him the after glow of qualities and virtues which were partly obscured in the midday splendor of his vigorous manhood, and which we were too blind to see when we worked by his side in the stress of the day's toil. There is always a lingering halo of



REV. HUGH McLEOD BLAIR

precious memory surrounding the life of a good man or woman—a kind of intangible, though real, presence—which may be observed profitably by us, but which can never be translated into human vernacular, nor handled even by the gloved hand of neighborly sympathy and love.

Hugh McLeod Blair was the eighth child of Morgan Blair and Mrs. Elizabeth McLeod Blair, of Caldwell county. He was born September 9, 1853. He grew up on a farm in his native county, and when a young man attended Rutherford College, from which institution he graduated with the B. S. degree in 1875. Later he received the degree of A. M. from the same institution. Practically all of his life he felt the call to preach the gospel. With him, as with his contemporaries in those days, the ministry was a calling entirely too high for him to be worthy to enter it, and if he should enter it at all, he felt that it was incumbent upon him to exert his utmost endeavor by way of personal preparation.

In the spirit of this apostolic conception of the ministry, he presented himself for admission on trial into the North Carolina conference at its session held in the city of Statesville, November 28-December 4, 1883. Of the fifteen members of his class, it is noteworthy that eight survive him, as follows: J. A. Bowles and J. E. Woosley of the Western North Carolina conference; D. H. Tuttle, C. C. Brothers, J. B. Hurley, R. B. John, F. M. Shamburger, and T. J. Daily of the North Carolina conference. Rev. J. E. Underwood, another member of the class of 1883, passed to his reward only a few weeks ago.

Brother Blair's appointments have been as follows:

1883—Wilson circuit, Warrenton district.
1884-5—Rowan circuit, Salisbury district.
1886-7-8—Farmington circuit, Salisbury district.
1889-90-91—Forest Hill, Concord.
1892-3—Mt. Airy station, Mt. Airy district.
1894—Editor North Carolina Christian Advocate.
1895-6-7-8—Presiding elder Mt. Airy district.
1899-1900—Shelby station, Shelby district.
1901-1919—Editor North Carolina Christian Advocate.
1920-1921—Bethel church, Greensboro district.
1922-1924—Superannuated.

It will be seen at once that he was called upon to cover a much broader field and to exercise his talents in a wider territory of interests than is the case with the average minister among us. He was twice elected a delegate to the General Conference—at Brmingham in 1906, and at Atlanta in 1918. In the Atlanta conference he had the distinction and honor of leading his delegation. He has served on various boards and committees, and at the time of his going was a member of the boards of trustees of Davenport College and Rutherford College.

But after all has been said in a general way about his success in the itinerancy, it must be noted that the field in which he rendered the most signal service was that of editor and business manager of the North Carolina Christian Advocate. His career here was nothing short of phenomenal, when we take into consideration all that he accomplished in that capacity. He took the Advocate over when it had no resources to speak of. His predecessors had struggled along heroically, giving the people a strong paper, usually at a financial loss to themselves, until the conference took over the stock and assumed ownership and management of the same. It was in this difficult period that Brother Blair was called to the helm. By the exercise of rigid economy and rare business ability, he succeeded in putting the enterprise upon a substantial basis, and in building up an increasing circulation. Through his unfailing effort, and those who stood with him, and have followed him, the circulation has reached more than 25,000, and the physical plant has grown from nothing to its present proportions, showing a valuation of approximately $115,000, and giving our church paper the distinction of being one of the few in the whole connection which owns its own house and home.

As a climax to his long and distinguished service in this field, he stood for the unification of the two North Carolina organs, in 1919, which was worked out by those in charge in a highly satisfactory manner to all concerned, resulting in the consolidation of the Raleigh Christian Advocate and the North Carolina Christian Advocate, to be published in the city of Greensboro, as the organ of the two conferences. Almost contemporaneously with this consolidation he retired from the field of religious journalism, and turned over the business, now grown to great dimensions, to other and younger shoulders.

It is to be doubted whether a bigger piece of constructive work has been accomplished in all the years of our history as a church in North Carolina than that done by this modest, uncomplaining, patient, hard-working, capable man of God, who wrought in this difficult position for so many years, and turned over to his church the product of his hands, to bless the hosts of Methodism after his heart has been stilled. And while he would be the last man to claim distinctive honors here, and we would not discount the contributions of others in working out this program, it will doubtless be said by members of our Board of Publication, and all others who have stood with him in the struggles incident to this achivement, that it was largely his faithfulness to every constructive plan of the board, and his genius in carrying out the difficult undertakings, that gave the whole enterprise its stamp of success and merited for our conference paper, as a permanent asset, the confidence and support of all loyal Methodists.

But, however marked may have been his success in the field of religious journalism, it must not be forgotten that he gave more than half of his ministerial life to the work of an itinerant Methodist preacher, and in every field he rendered faithful and effective service. No interest of the kingdom was allowed to lag through any fault of his, and he always went uncomplainingly to his task in the spirit of a hero, and wrought in every field to which he was sent with abandon to the things of God, and devotion to the duties of the ministry. Thousands of people today in the various charges served by him, join with us in acclaiming him a genuine prophet of the true God.

For several years Brother Blair has been in declining health. Slowly but surely we have noted the ebbing away of his strength. However, not until within the few months past did

we, or he, realize that his malady was necessarily fatal. Nothing is finer in the present day Acts of the Apostles than the fortitude and Christian composure with which he regarded the approach of the inevitable crisis. He gave more than one ringing testimony of his readiness to go. In the last hours of waiting, when the flow of the tide tugged for days at the frail bark anchored in the harbor of departure, he remarked to a friend, while his face reflected the light of a glorious assurance, that his soul was filled with glory and with God. It was in this high mood of triumph that he entered upon the life beyond.

Brother Blair was twice married. First, in 1878, to Miss Effie Bell of Lincoln county, who passed to her reward many years ago. One daughter of this marriage survives—Mrs. Eva Bell Harwell, of Terrell, N. C. In 1903 he was married a second time, to Miss Laura A. Ramseur, also of Lincoln county, who survives him. In addition to Mrs. Blair and Mrs. Harwell he leaves one brother, Mr. H. S. Blair of Phoenix, Arizona, and two sisters, Mrs. Allred and Mrs. Oxford, both of whom live near Taylorsville, in Alexander county.

A prince, a mighty man of God, has fallen among us. Let us cherish his memory, and follow his example. God rest his ashes.

"Fold up the tent.
The sun is in the West.
Tomorrow my untented soul will range
Among the blest.
And I am well content,
For what is sent, is sent,
And God knows best.

Fold up the tent,
And speed the parting guest.
The night draws on, though night and day are one
On this long quest.
This house was only lent
For my apprenticement—
What is—is best."

JUDGE WALTER CLARK

The passing of Chief Justice Walter Clark of our State Supreme Court removes one of the most brilliant and distinguished public men who have adorned our state history. He was a profound lawyer, a noted author, a cultured historian, a great judge and above all a devout and steadfast churchman. On the bench he has rendered more distinguished service than any other North Carolinian, and has served longer on the bench (39 years) than any other except the late Chief Justice Pearson, who was on the bench 42 years. Judge Clark was a lieutenant-colonel in the Civil War when only 18 years old, and when the war closed studied law and held no public office until elected superior court judge in 1885. In 1889 he was elevated to the supreme bench and in 1903 made chief justice, which high position he occupied when removed by death on Monday of this week. From his youth he was a devout Methodist, was a member of the Cape May Commission in 1884 and a delegate to several general conferences. He married Miss Susan Graham, daughter of the late Gov. Wm. A. Graham, and among their children are Wm. A. Graham Clark of Washington, Walter and David Clark of Charlotte and Thorne Clark of Lumberton. He was an active member of Central church, Raleigh, and the funeral service was conducted from that church Tuesday by the pastor, Rev. H. I. Glass, and the presiding elder, Rev. M. T. Plyler.

A great man and a prince in Israel has been gathered to his fathers.

A DAY IN WARRENTON

We had the delightful privilege of spending last Sunday in the good old town of Warrenton—the town of big oaks, palatial homes, and people whose hospitality is unbounded. That was the home of Nathaniel Macon, the birthplace of Senator Matt Ransom and other eminent North Carolinians. Horace Greeley used to say, "Go west young man," but he went South, even to the Episcopal church of Warrenton to be married. Near this historic old town is the grave of a daughter of General Robert E. Lee. Indeed it is a land of memories, and the good citizens of today cherish the traditions of the yesterdays. It was our pleasure to enjoy the delightful hospitality of Mr. and Mrs. J. E. Allen. Mr. Allen in his former connection with Sunday school work and his present educational and Masonic work is widely known in North Carolina. Mrs. Allen is a daughter of Rev. R. H. Broom. We enjoyed also an hour at dinner with Mr. Richard Boyd and family. It was a pleasure to meet Rev. H. B. Porter and William Towe, two itinerants who are delighted with Warrenton. We failed to see Dr. Gibbs, who was out of town filling an engagement. He preaches almost every Sunday.

THE GENERAL CONFERENCE AT SPRINGFIELD

The delegates numbering 858, of whom 42 are women, accupy the main floor of the big auditorium. On the stage are the bishops, the secretaries, the conference stenographers and fraternal delegates. The press tables are immediately in front of the stage. The first and second balconies which accommodate 2,000 are well filled the greater part of the time by interested visitors.

The standing committees which are very large, some of them numbering 270, meet in the various churches of Springfield, notably the Congregationalist, the Unitarian and the Universalist churches. These committee meetings are open to visitors and the attendance of these visitors are very large, sometimes equal to the number of the committee. Dr. James R. Joy says the committee on Episcopacy, of which he is secretary, will after a little meet in the Yale Bowl in order to accommodate the spectators of the game.

The Strenuous Life.

The devotional service with an address by one of the bishops begins at 7:30, standard time, and a majority of the delegates and a very large number of visitors are present. At eight o'clock when the business of the conference is taken up practically all the delegates are in their seats and the balconies are filled. At 9:30 o'clock there is a recess of ten minutes and the session adjourns at 11:30 standard time, 12:30 daylight saving time, which is in use by Springfield.

The sub-committees of the standing committees meet at one o'clock, the standing committees at two o'clock and are frequently in session till midnight.

Besides this regular routine of conference and committee work there are numerous other activities, such as luncheons, banquets and dinners by sundry groups, such as the representatives of a bishop's areas, college groups, etc.

The mission center and the educational center have meetings each afternoon which are largely attended, sometimes as many as 1,000 are present. The evening gatherings at the auditorium, which consist of anniversaries of boards, fraternal addresses, musicals and such like are attended by vast throngs.

An Orderly Body.

Considering its enormous size for a deliberative body, the conference is remarkably orderly and quiet. The delegates give a speaker a respectful hearing even if he is neither edifying nor entertaining.

If any man should have supposed that the Northern General Conference is radically different from the Southern General Conference, he has only to listen for an hour or more to the discussion of some minor charge in a rule of order, or hear a brother discuss a resolution of his own manufacture simply to get before the body, to be convinced of his error. In fact, Methodist preachers are strikingly alike the world over and Methodist laymen bear a common imprint.

The Conference Leader.

Dr. David G. Downey of New York, is the reconized leader. His word carries tremendous weight. A man of poise with a level and clear head, he does not appear in most instances to argue the question in hand, but to explain its content and why he advocates or opposes it, as the case may be, and a majoirty of the conference generally agrees with him. He is as fine a diplomat as Dr. A. J. Lamar of Nashville, Tenn.

Little New Legislation.

More than 1,000 memorials and other petitions for new legislation came before the conference, but most of these were put to sleep—the sleep that knows no waking—in the committee rooms. The reports of the committees were shot through with conservatism, and an effort to modify these reports usually failed.

The conference on most questions stood pat. There has been little legislation of wide public interest. The conference promises to go into history with one action only, to command the interest of future generations, and that is its attitude on unification. The practically unanimous vote for unification will mark an epoch in the history of that church, regardless of what we may do about it. The Methodist Episcopal church has spoken and the world is not going to forget what the Springfield conference said on that subject.

The fiercest debate of the first twenty days of the conference was called out by a question of minor importance; namely, should there be elected five new bishops or none at all. On Friday, May 16, after a prolonged debate which closed with a fiery and effective appeal by Dr. Downey to adopt the report of his committee and elect five new bishops, the report of the committee was adopted by a majority of only 26. On the following Monday in reconsidering its action of Friday, the conference voted to elect three bishops, but the day following a second reconsideration of the question resulted in a return to the first action, which was to elect five. The practical difficulties in adjusting the episcopal areas explains this final change of mind on the part of the conference.

Fraternal Delegates From the South.

Dr. W. A. Shelton of Emory University was enthusiastically received by the conference and many complimentary things have been said about his address. He had come and gone before I reached Springfield, but the impress of his message remained. Dr. Joy in an editorial letter to his paper, the Christian Advocate (New York), writes these suggestive and terse sentences in his account of the reception of fraternal delegates on the evening of May 6:

"First came Professor W. A. Shelton, of Emory University, with a paper which was thoughtful, polished, epigrammatic, and which not only described the spirit of Methodism but gave it superb expression. The passages which dealt with the delicate race question and with the reunion of the divided churches were remarkable in form and tone. At the close the bishops crowded about him showering congratulations, and the house joined in singing 'Blest be the tie that binds.'"

Events and Incidents Outside of the Conference Sessions.

These were frequent and in many instances strikingly interesting. I mention here only one such event, that was the evening at the Auditorium devoted to foreign missions.

On that occasion 300 natives and missionaries from practically every nation beneath the stars marched upon the stage in groups carrying their national emblems. Then as pictures illustrating each line of the hymn, "From Greenland's Icy Mountains," were thrown upon the screen, the 4,000 people in the auditorium stood and sang that great missionary hymn. A heart that could not be stirred by such a demonstration must be made of clay or stone.

And this was only the beginning of a program that for more than two hours contained one thrill after another. It was by all odds the most thrilling missionary gathering that I have ever attended. A. W. P.

GENERAL CONFERENCE MEETS JULY 2

The College of Bishops on May 20 called the General Conference to meet July 2 to consider the subject of unification with the Methodist Episcopal Church. The committee on entertainment of the General Conference will select the place of meeting. This announcement should be made in the next few days.

BISHOP JAMES ATKINS

James Atkins was born in the neighborhood of Knoxville, Tenn., on the 18th of April, 1850. His father was the Rev. James Atkins of the Holston conference and his mother was a Miss Jackson. His inheritance of name and talent was good. The elder James Atkins was a preacher of remarkable ability and his mother was a woman of unusual capacity and the finest Christian character, a daughter of one of the best families of the state.

Bishop Atkins' education was acquired piecemeal, as the interruptions of the war between the states and subsequent impoverishment of his native land placed the youth of the time at a considerable disadvantage. Nevertheless, he graduated in 1872 at Emory and Henry College and later received from his **alma mater, honoris causa** the degree of M. A. A fair estimate of his intellectual attainments would not admit of his classification as a scholar, but throughout his life he retained with fullness and accuracy the subject matter of a college course. His classics and mathematics never left him. His furnishing for the larger demands of his life was good, acquired through his habit of extensive and constant reading. His faculty of speech was remarkable, but not more so than his accuracy. If his rare fluency sometimes carried him over a difficult place, it was usually but a vehicle for the clear analysis of a proposition and the powerful enforcement of an appeal, not a dispensation from work.

During an interval of his education he taught as a means of making his way. Educational work forms a large part of his career, and in it he did important service. He was admitted into the Holston conference in 1872; and after serving important pastoral charges in Jonesboro, Abingdon and Asheville, he became president of Asheville Female College, in which useful position he remained for ten years. Thence he went to the presidency of his alma mater, Emory and Henry College. Financial responsibilities under which he had come in connection with the Asheville Female College caused his return to that institution, where he remained until his election by the Book Committee to succeed Dr. W. D. Kirkland, recently deceased, as editor of Sunday School Literature in 1896. After ten years of service as Sunday school editor he was elected bishop at the same General Conference with Dr. J. J. Tigert and Dr. Seth Ward, who both preceded him by many years in the church triumphant.

Bishop Atkins was married on September 14, 1876, to Miss Ella M. Branner, who remained his helper and inspiration for forty years. Of their four children three are living honorable and useful lives. Five years after Mrs. Atkins' death the bishop wedded Miss Eva Rhodes, who survives him. In his home he was a model of courtly and gracious deportment. His domestic relations were happy and blessed.

Bishop Atkins possessed rare personal qualities. He grappled to himself friends as with hooks of steel. They were ardent and loyal. He was as far removed as possible from the demagogue and did not deliberately seek popularity; but his sincerity, simplicity and utter absence of affectation imparted a magnetism that made him a center of friendship. It is sometimes the case that elevation to the episcopal office, the highest honor in the church, whether consciously or not, causes a change in personal relationships that have previously obtained. It was notable that in Bishop Atkins' case, no difference whatever could be detected in the genial and familiar friendships of his life. He never sought out the great and distinguished, but remained the utterly unostentatious brother and friend. He had his sharp differences with men, and in debate his hand was sometimes heavy, and his argument sharp as a rapier; but after the forensic fray was over there was no trace of it in his magnanimous spirit. He could not be an enemy of anything but evil.

After seventeen years of service in the episcopal office Bishop Atkins passed to his reward at the seat of the Little Rock conference, on December 6, 1923, within two days of his last official act of reading the appointments. He was well aware that his hold upon this life was precarious, and prudence would have indicated his remaining at his home; but he knew not how to spare himself; he had the courage of his race and the fidelity of a typical Methodist minister, and willingly laid down his burdens and his life at the word of the great Taskmaster although in accumulating age he still had much to live for.

It is a difficult task to appraise the life of a great man. After we have appreciated as best we may his qualities and his achivements we shall have failed to catch an elusive something that we feel, but cannot analyze. Brief record of some of Bishop Atkins' contributions to his church must suffice us here.

Bishop Atkins was an educator, and before technical study of pedagogical psychology was much in demand as it is at present, he had mastered its principles to such an extent that he brought from his class room work to the Sunday school editorial rooms qualifications that enabled him almost to revolutionize the work of religious education of our church. One of his early acts was to institute a department of training and secure that great Sunday school pedagogue, H. M. Hamill, to direct it. He ever remained deeply and practically interested in this work. His literary contribution, beside the periodical literature, was mainly "The Kingdom in the Cradle," a book that developed the theory that the processes of Christian nurture should carry the child over into the Christian life without the cataclysimic experience that the older teachers of religion deemed essential. His own Christian experience was of a distinctly marked kind, but he did not deem that the normal process.

As an administrator Bishop Atkins was courageous. His mind made up as to a course of action, he seemed without consciousness of the difficulties in the way, and he drove to the goal at which he usually arrived. In his early ministry he was an enthusiast for the cause of missions; as a bishop in charge of foreign mission fields, he carried that enthusiasm into the actual administration. His great est missionary conrtibution was through the Methodist Centenary Movement, of which from the beginning he was the chairman. His address, by which the campaign was opened at the great Memphis meeting, was a powerful document and struck the note to which the whole movement has since rung true.

The foundation of Southern Methodist University, Dallas, Texas, was another of his works. His optimism in this undertaking, as in others, was too great to take account of the difficulties that have since arisen; but the present prosperity of that great institution is a justification of his faith and courage.

Bishop Atkins for many years had earnestly desired for the church a summer vacation resort in the loved mountains of his Western North Carolina homeland. In this also he had the joy of seeing his dream come true. The Lake Junaluska Assembly is a great achievement in which he had an important part in association with other enterprising spirits. He fearlessly invested his money in these enterprises, withholding nothing and showing his faith by his works. It is a gratifying feature of his life that he lived to see so many of his plans come to fruition; if he did not see the full fruition, his faith was such that it more nearly answered to sight than can be the case with many men.

Bishop Atkins' life leaves the impression of something finished. In the case of many another great leader death has raised the question, Why was he not spared to complete some great work? Bishop Atkins had so rounded out a life of achievement, that while our sense of personal loss and our emotion of grief are not diminished thereby, we rather exclaim, How wonderfully well his work has been done, and how nearly had he finished his task!

PASTORS' SCHOOLS—THEIR CULTIVATION VALUE

By A. C. Zumbrunnen, Home Cultivation Secretary.

It has been my privilege to be closely connected with the pastors' schools of our church from their inception, having been teacher and dean in some of them each year. This has given me a good opportunity to observe their growth, development and value. The later cannot be set forth adequately without grave danger of being accused of extravagance. I say this upon the testimony of a large number of pastors themselves who have attended these schools.

These schools are primarily for pastors. The number of laymen who attend is negligible. They are mainly those who take the special courses in religious education. The schools have for their direct and primary objective the training of pastors for their greatest efficiency and they have been markedly successful in this respect.

The courses offered cover the whole range of the pastor's activities; his relationships, and the church's program. They are practical courses. They are given by men who are thoroughly acquainted with their respective subjects and who have had wide experience themselves. Content courses are offered which enlarge the pastor's store of information. They give method courses which present to them the best methods of doing the sevtral phases of the work of the church today. These schools have administrative courses which help pastors to organize and direct the work of the church. platform meetings are of large value. The sermons on Sunday are given by the leading preachers of the nation and are of great inspiration. The addresses during the week are on the several phases of social life and problems with which the ministry and the church have to deal. They are most helpful, dynamic, informational and inspirational. They give mountain-top vision. They result in valley service.

These schools have large home cultivation value. The pastor is the determining factor of the interest and activity of the congregation in missions. If he is well informed, interested in, and enthusiastic concerning missions, he will put on a vital and integral part of the program of his church. He will see that his church becomes acquainted with the world's missionary needs, becomes interested in them and does its full share in meeting these needs. He will see that his church is cultivated. He will see that it bears fruit, in this regard. For these reasons the pastors' schools are vital and important home cultivation agencies.

SOME BENEFITS OF PROHIBITION

By George Cleaton Wilding.

Dr. Nicholas Murray Butler boasts that the prohibition law is not enforced. We all knew that before this distinguished educator discovered it. What law is enforced? Are not the laws against theft, robbery, burglary and murder violated? Is this the fault of the law or the fault of the lawbreaker? Would he repeal these laws because they are not strictly enforced? The Eighteenth Amendment is about as well enforced as are these laws. Then why repeal or modify it? Does the weakening of a law make it any easier to enforce it? Scarcely.

And now will Dr. Butler please tell us who is to blame for the non-enforcement of our prohibition law. We expected from the time of its passage that it would not have clear sailing, and we have not been disappointed. When this amendment first went into effect the brewers, distillers and saloon men took it seriously and went to closing up shop. Then reputable men like Dr. Butler began to criticise this good law, and others began to patronize these foreign bootleggers. This gave the liquor men hope, and many of them held on and began to open up business again. With every such break as Dr. Butler's recent unwise and illogical address these lawbreakers gather new courage to hope for the re-establishment of their old and bad business.

From the very beginning this new and radical law has faced much opposition and been heavily handicapped. The theatres and movies have made all sorts of poor jokes about it, and burlesqued it and made sport of it at every opportunity. And yet the closing of the saloons has largely increased their attendance and profits. They do not seem to appreciate this or show any sense of gratitude for the help they have received.

The daily papers in our large cities have not helped in the enforcement of this law as they should. Many of them have watched every opportunity to criticise and find fault with it, turning their wit, irony and sarcasm against it. These influences have made it more difficult to enforce the law.

Naturally we would expect that the matter of enforcing the law would be in the hands of its friends. Far from this has been the case. It has been well nigh impossible to keep it out of politics. Wet congressmen have meddled and secured the appointment of utterly unfit enforcement officers. Judges not in sympathy with the law have simply played with it and let offenders off with a bit of a fine. And at the top, at Washington, it is placed under the Treasury department, though why I can't say. Governor Pinchot of Pennsylvania declared in an address before the Methodist General Conference at Springfield, Mass., recently that the secretary of the treasury had been in the whiskey business

for forty years, and owned whiskey until last March. And this man has the last word on the enforcement of the Eighteenth Amendment. Think of it! And we all are finding out what sort of an attorney general Daugherty was. Commissioner Blair is far from being a prohibitionist. So you can see how badly handicapped our good Methodist friend, Commisioner Haynes, has been and is today.

I mention all of these difficulties in the way of enforcing this prohibition law to show where the responsibility rests for its non-enforcement; and to reveal the benefits of prohibition, as poorly enforced as is the law.

It is now declared by a prominent Anti-Saloon League official that Dr. Butler some years ago married the daughter of a wine merchant, and we know that four of his brothers-in-law served prison terms as convicted bootleggers. I have been assured that the secretary of the treasury married a distiller's daughter. Ahab married Jezebel, Herod had Heroditus, Solomon took many foreign wives. History proves that wives greatly influence the conduct of their husbands.

Now let us see what prohibition—heavily handicapped as it has been—has done for the nation. The health of the people is constantly improving and the death rate is falling; especially is this true of tubercular ailments. Insurance companies are increasing their business at a remarkable rate. And they can afford to insure total abstainers at a lower rate than drinkers. Of course there will be fewer accidents and suicides under prohibition than in the saloon days. This will be of great benefit to these companies.

The charity organizations can already notice a decided improvement. The bread line is shortened or wiped out in many cities. The Salvation Army tsetifies that their work in this field is very much reduced. Many almshouses have been closed for lack of inmates. Fewer idle men, loafers and loungers are seen about our cities. There is so much less destitution because of giving up intixicating drinks. Poverty is rapidly diminishing everywhere. Nearly all of the Keely cures and like institutions are closed. The saloon furnished the patients for these places. The supply is now cut off.

In the industrial and economic world the improvement is very noticeable. Manufacturers and captains of industry are much pleased with the change, and they did a great deal to bring it about. The men without drink are doing better work and more of it than of yore. And they are on hand Monday mornings with clear brains and steady hands ready for the week's duties. In the reign of the saloon Monday was an off day. Some of the men did not show up and many who came were unfitted for work because of the Sunday debauch. And Tuesday was not a full day. That all is ended. And a change is noticeable in the men. They are becoming more intelligent, respecful, courteous and self-respecting.

In the homes of the working classes there is a most noticeable improvement. There is a general straightening up all around. The parents and children are better clothed and shod. They have better food and a wider range of food, and more of it. In these bare homes we note the coming of carpets, furniture, musical instruments and other comforts and luxuries. The children go to school and Sunday school, and more of the parents are beginning to attend church services and the places of entertainment.

There is a most noticeable increase in the number of automobiles sold, and a better grade of cars are being purchased. Also a large increase in the number of homes being built. Savings banks deposits have mounted upward steadily under prohibition. Department stores have very greatly increased their sales. Millions of dollars that used to go into the saloon man's till now find its way into the drawers of legitimate business concerns. Restaurant and hotel men pretty generally feel that they are bettered by the change. They are not annoyed by drunken men. And more men order meals since they do not drink; and they call for better food, more costly meals. There are not so many bad accounts run up as under the old rule. All in all they think they are gainers under prohibition.

As an aftermath of the World War we have a lot of men who have turned criminal, and are in gangs thieving and robbing. Crime always follows war. We read that it came after the War of 1812, and we know that it followed the War of the Sixties. Yet, despite all this, there is a dimunition of crime. Fewer arrests are made for drunkenness, and police are much more alert in making arrests now than they were in the time of the saloon. Often then they permitted them to pass on, or even steered them to their homes. Now they are arrested on sight—to prove that "prohibition doesn't prohibit." See? We do not see drunken men on our streets as we used to. Yes, in every way the country is better off under prohibition. What will it be when this law is strictly enforced? As, please God, it will be!

East Orange, N. J.

COPYISTS

By W. E. Poovey.

Disguised as a peasant, Peter the Great of Russia traveled over Europe, studying the best in the civilization of contemporary kingdoms, that he might copy the same in his own empire.

Twenty years ago when Japan was entering upon her present era of modernization, delegations of Japanese student-statesmen toured the western world searching for the secrets of our success and civilization. Japan became the copyist of the best of the West.

Twelve years ago the new Chinese republic took as a model for their national constitution the state constitution of Oklahoma. They were copyists in statecraft.

America is a copyist, especially in social customs. But we unfortunately are inclined to copy the worst instead of the best.

Paris sets the standard of style for our elite society, but Paris gets her models from her underworld. The painted face, the penciled eyebrow, and the abbreviated costume of the ball room, originated in Parisian brothels.

All the sensuous movements in the modern dance were introduced and copied from the worst dens of the morally degenerate peoples of the world.

A few years ago the Ouija board, borrowed from the Hindu, became the craze of our so-called, cultured class, and now Mah Jong, the notorious gambling game, comes out of the oriental dives and dens into the American drawing room, and even into the girls' dormitories of our church colleges.

If we are going to be copyists in our social customs, in the name of common decency, let us cease to copy the vilest practices of the lowest people of the effete nations of the world, and make way in American life only for that which is most elevating and worth while.

TRAINING FOR CITY PASTORS

By J. W. Perry, Secretary of City Work, Home Department, Board of Missions.

The Board of Misions and the Sunday School Board are fostering summer training schools for city and rural pastors. This summer such schools are planned in eighteen centers, covering our whole territory. One will be held at Trinity College, Durham, North Carolina, June 4-18, 1924. Lectures will be given by the best qualified men the boards have been able to secure. No pains or efforts have been spared to get the best. Each man is selected because of special fitness to give instruction on the subject assigned him. This work is designed to be helpful to our pastors in our cities, larger towns, and industrial centers as well as for those serving in the country places. The country preachers have shown great appreciation of the advantages offered by these courses, and have been greatly benefitted as their work makes evident, and large numbers of them have attended.

Our cities and industrial centers are growing so rapidly and will continue as the demand for manufactured goods increases, agriculture improves in method and output per man and per acre, and as facilities for transportation and production of raw materials increase. For some time the growth of churches in membership has not kept up with the increase of population in the larger centers. The message of the preacher and the program of work of the congregation must be adapted to changed and changing conditions of life. The distractions, increasing materialism, temptations and vices of our urban life must be overcome by a gospel ministry that reaches all conditions and serves in helping to "make the whole man sound." The morals of our cities will determine the character of our civilization. The preacher needs to be equipped for the tasks of this day, if he is to lead the forces of righteousness to victory. Do we not need to feel frequently our minds and our spirits, that we may be strong men, growing men, with a vision and program of work commensurate with that vision and the demands of this age? What better way to spend a few days than in the study of these matters with teachers of ability and experience? "As iron sharpeneth iron, so does the countenance of a man his friend." The very discussions will prove helpful to any earnest man.

There will be treated this year such subjects as: Bible Study, Minister's Message for the Needs of the Day; Evangelism—Methods and Message; Social Teachings of Jesus; Social Background for a City Church; and The Church School, Its Program and Method. These subjects will be related to the four general themes which will run through a four-year course of study. (1) The Minister's Message; (2) The Community the Church Serves; (3) The Methods the Church Needs to Employ; and (4) The Training of Leaders.

It is confidently expected that large groups of our pastors will gather at the different centers this summer for twelve days of Christian fellowship, study, and recreation. The recreation will be conducted in a way to demonstrate some of the things which can be done in any congregation without special equipment and at little cost to provide our people, and particularly the young people, a program of wholesome recreation.

Business organizations conduct schools for their employees. Our states require the teachers of public schools to attend training schools in order to equip themselves better for their task. The leaders of the church of God must keep apace with leaders of commerce and education if they are to be real leaders of men in this modern world. The man of God must be thoroughly furnished unto all good work.

OGBURN MEMORIAL CHURCH

The Ogburn Memorial church in the northern suburb of Winston-Salem in what is known as the Mineral Springs community was used for the first time Easter Sunday.

The church is a beautiful brick structure of colonial design, expressing most modern ideas of church architecture. The auditorium has a seating capacity of 340 and is admitted to be one of the nicest in the city. At present the auditorium and only six of the Sunday school rooms have been finished, which gives ample accommodation to the present membership. The basement and downstairs will be completed as needed. When it is finally completed it will meet the needs of a congregation as large as 500.

The church is named in honor of S. A. Ogburn, who has figured so prominently in the building of the new Ogburn Memorial church, has also had a large part in making Winston-Salem the city that it is today. Although he is eighty-four years old, he is still very active physically and mentally and continues to show a deep interest in affairs of church and state.

It is but just to say that the lion's share of the praise for this magnificent achievement belongs to Rev. Joe S. Hiatt, pastor of Burkhead Methodist church, a big hearted preacher who has done more to put Methodism on the map in Winston-Salem than any man in it, comments the pastor. Mr. Hiatt began his ministry on the Forsyth circuit. On it he began his reputation as a church builder by erecting Oak Summit. Since then he has added Grace, Burkhead, Hiatt and Ogburn Memorial to the list of his achievements. Recently a prominent business man was heard to remark, in discussing Mr. Hiatt's ability along this line: "He can make you feel glad to give your coat off your back to build a church."

Rev. Geo. B. Clemmer is the pastor and is leading this loyal congregation in an admirable manner. He has led in hastening the preparing of the church for occupancy by Easter.

The greatest Christian work in the world is discovering men hidden in the mass and developing them into individual units of power.

If a man desires to increase his capital of spirituality, he has the privilege of drawing a sight draft on heaven.

PEOPLE AND THINGS

Dr. E. K. McLarty preached the commencement sermon last Sunday at Oak Ridge. A member of the faculty reports that the sermon was unusually fine and made a great impression.

Rev. E. W. Fox on Sunday, May 18, preached the annual sermon for the Statesville public schools. His subject was "Decadence of the power to choose."

Mrs. W. L. Dawson, wife of our pastor at Summerfield, was brought to the Wesley Long Hospital and operated on for appendicitis Saturday morning. She is getting along as well as could be expected.

Rev. H. I. Glass is leading wisely and well at Central, Raleigh. More than a hundred new members have been added to the church this year, the additional quarters for the Sunday school are to be occupied next week and there is progress everywhere.

Rev. J. C. Keever has closed a very successful revival at Avondale. Twenty-one have joined on profession of faith and others are to be received by vows and by letter. The Avondale congregation has been in their new church about two months. A cut of this church is to appear in the Advocate.

Married, by Rev. N. H. D. Wilson, pastor of the First Methodist church, Elizabeth City, at his home Thursday evening, May 15, 1924, Mrs. Daisy Godfrey Spires and William Edward Wood. Both were members of First church, Mr. Wood having been there and at his former church, New Hope, Perquimans county, a steward for many years.

The plans for extension and development at Davenport College are going steadily forward. The trustees are solidly behind a movement for a new building much needed and the Methodists of Western North Carolina will rally to this institution that now has reached a stage in its important work where definite progress must be made. It is planned to build a companion building near Cornelius Hall for dormitory and class room purposes costing $50,000 and it is hoped to see the endowment fund increased by $50,000.

The passing of Dr. Henry B. Rowe of Mt. Airy, Saturday, May 17, removes a young physician of great promise. While in the service of his country in the World War he contracted tuberculosis from which he never recovered. He is among the many fine young men of our land whose death is the result of war. He was a son of the late Dr. J. C. Rowe and a brother of Dr. G. T. Rowe of Nashville, Tenn. To the sorrowing we extend our heartfelt sympathy.

Mrs. Venie Lane died at Beech Grove, near New Bern, N. C., 4 a. m. May 17. She retired apparently as well as usual on the night of the 16th. She was in her seventy-ninth year and was preceded by her husband, Daniel Lane, Sr., six years ago. She was the mother of Rev. Daniel Lane, pastor of City Road church, Elizabeth City, and a good woman who served well her household. We join a great number of friends in offering our deepest sympathy to Brother Lane and all others who are bereaved by the unexpected departure of this mother in Israel.

Rev. W. M. Heckard writes: "We closed our meeting last night. Had a real old fashion revival, had about 75 conversions and reclamations. There will be a large class to be received next Sunday at the eleven o'clock service. By the way, tell in the Advocate what will be the name of the united Methodist church, as there is no doubt about the union being consummated, and I truly hope it will take place as soon as possible; but I have not yet seen what the name will be." According to the plan of unification the general conference composed of delegates from the two jurisdictions would choose the name for the church.

Carolina College has secured Dr. T. A. Smoot of Main Street Methodist church, Danville, Virginia, to preach the commencement sermon on Sunday, May 25th, in the college auditorium, and Rev. W. A. Lambeth, pastor of Mt. Vernon Place church, Washington, D. C., to deliver the commencement address on Tuesday, May 27th. Monday, May 26th, will be given over to the alumnae. The corner stone for the new dormitory now nearing completion will be laid by the masons at the conclusion of the exercises Tuesday morning. The administration congratulates itself on the splendid program which it offers the public.

Mrs. C. S. Steidley, who has been doing faithful work in the Shelby district for the last three years, recently closed a very successful meeting at West End church, Gastonia. The church was genuinely revived, real constructive work was done. Thirty people united with the church as a result of the meeting. Without question God is using this gifted woman in the extension of His kingdom.

The men's Bible class of Statesville Broad Street Methodist church was invited by Rev. J. E. McSwain to Providence last Sunday afternoon, and about 25 or 30 members came. Interesting talks were made by T. M. Crowell, W. D. Turner and A. J. Sally, and a Bible class was organized. At New Salem church on the same charge the Sunday school, the ladies' aid society and the entire church prospers, and the outlook is for larger service.

"As a news item from the Morehead City charge you may say that our church has recently had a good revival. Rev. H. C. Smith of Trinity church, Wilmington, was with us for ten days. His preaching was of a high order. Good congregations were in attendance. The church experienced a wholesome revival, and several have joined the church. We are now in the midst of erecting a splendid Sunday school building. The walls will be completed in about two more weeks. It is a three-story structure including the basement floor, thoroughly departmentalized, and will provide for a Sunday school of about six hundred. The plans were drawn by the architectural department of our Board of Church Extension. We have not yet raised our Superannuate Endowment for this year. But the first quarterly conference more than accepted our apportionment. We accept three thousand dollars, and purpose to raise six hundred dollars annually for the next five years. We have so far this year concentrated our efforts on raising money for our Sunday school building. We try to do one thing at a time, and do that well."—W. A. Cade.

"Our great meeting came to a close with Sunday's services. The good that it has done can not be measured hastily, nor in additions to the church alone. Scores have said that Dr. Price is the best evangelist they have ever heard. Free from all eccentricities, never abusive or intolerant, free from all coarseness, he is a perfect gentleman in every particular. Dr. Price is a man competent to appear in any pulpit, a preacher amply able to occupy any platform. He is sane, balanced, clear, logical, convincing and winning in manner; practical, prudent, persevering and powerful in presentation of his message. He makes an appeal that proves to be the pathway to conversion of the most intellectual as well as all others. The Bulletin is sure that it voices the unaimous sentiment of our people when it says, God speed to Dr. Price and Mr. Watlermire." —Bulletin, Dexter Avenue Church, Montgomery, Ala. Dr. Price is now in a tabernacle meeting at Milton, Fla.

NOTICE

To preachers and delegates of the New Bern district: The district conference will convene at Oriental the 28th and run through the 29th of this month. Those coming by automobile will please come directly to the church. Those who intend coming by rail will observe that the train from Oriental to New Bern leaves New Bern daily at 9 a. m. and 6 p. m. All who intend to visit the district conference will please notify me at once so that entertainment can be provided for them.

J. C. Whedbee, Pastor,
Oriental, N. C.

PROGRAM OF TRINITY COLLEGE COMMENCEMENT

Sunday, June 1—8 p. m., baccalaureate address by Edwin P. Mims, LL. D., of Vanderbilt University.

Monday, June 2—10:30 a. m., meeting of alumni council; 3 p. m., meeting of board of trustees; 8:30 p. m., graduating orations.

Tuesday, June 3—11 a. m., baccalaureate sermon by William Learoyd Sperry, D. D., Cambridge, Mass.; 12:30 p. m., alumni parade; 8 p. m., formal opening of alumni memorial gymnasium, address by Plato Tracy Durham, '95, of Emory University, Atlanta, Ga.

Wednesday, June 4—11:00 a. m., commencement address by Charles Alexander Richmond, LL. D., of Schenectady, New York; conferring degrees; sunset lowering of class flag, and official closing of college year 1923-24.

WEAVER COLLEGE COMMENCEMENT

It is interesting that since this commencement is the semi-centennial celebration of the organization of the college on the present legal basis all the speakers are graduates of the institution. The recent organization of the alumni association makes this celebration particularly opportune and it is hoped that a very large number of the former students may attend at least one of the events during the commencement season.

Friday, May 23—8:00 p. m., concert by pupils in the School of Music.

Saturday, May 24—9:30 a. m., last chapel exercise in the college chapel. Address by the president of the college. 8:00 p. m., Junior debate between representatives of the Clisophic and Delphian literary societies.

Sunday, May 25—11:00 a. m., baccalaureate sermon by Rev. Joe M. Rowland of Richmond, Va.; 8:00 p. m., annual address to the Epworth League.

Monday, May 26—10:30 a. m., annual declaimers' contest between members of the Delphian and Cliosophic literary societies; 3:00 p. m., class day exercises by the class of 1924; 8:00 p. m., annual readers' contest between representatives of the Euterpian and Mnemosynean literary socities.

Tuesday, May 27—10:30 a. m., literary address to the graduating class by Hon. H. E. Stacy of Lumberton, N. C.; award of diplomas; 12:30 p. m., picnic dinner on the grounds; music by Kiwanis Band of Asheville; 3:00 p. m., semi-centennial of the charter of the college, and erection of first unit of Administration building; historical address by Rev. C. M. Pickens, Albemarle, N. C.; 7:30 p. m., alumni banquet at Y. M. C. A. building, Asheville; class reunions and annual business meeting.

DAVENPORT COLLEGE COMMENCEMENT

The faculty and senior class of Davenport College announce their commencement exercises May 26 to 28, 1924, Lenoir, North Carolina.

Program.

Monday, May 26—4:30 p. m., May festival; 7:30 p. m., expression recital; 8:30 p. m., alumnae banquet.

Tuesday, May 27—10:30 a. m., annual sermon, Bishop William Fletcher McMurry, M. E. Church, South, Louisville, Ky.;4:00 p. m., exhibits, departments of art and home economics; 5:00 p. m., senior class day exercises; 8:00 p. m., final concert.

Wednesday, May 28—9:30 a. m., graduating exercises; 10:30 a. m., literary address by Dr. Forrest J. Prettyman, Gastonia, N. C.

Graduates.

Regular diploma: Edna Armstrong, Margie Louise Avett, Mabel Claire Conley, Frances Emma Johnson, Pansy Marion Kincaid, Thelma Laws, Martha Maria Lewis, Louise Margherita Lowder, Maude Melton, Elene Elizabeth Myers, Mary Louise Tabor, Frieda Glyn Taylor, Julia Elizabeth Tucker.

Diploma in domestic science: Charlotte Reid Brawley, Ellen Velma Hayes, Helen Edith Maywood.

Diploma in piano: Beulah Frances Heafner.

TO THE PREACHERS AND LAYMEN OF THE WESTERN NORTH CAROLINA CONFERENCE

Agreeable to the arrangements and a resolution passed at the last annual conference, the lay leaders of the Western North Carolina conference agreed to take charge of the church services of our pastors in order to make it possible for them to attend the summer school for preachers, embracing Sunday, June 15th.

This is to advise the preachers and brethren of this arrangement and to ask that the brethren attend in a larger number than ever before the summer conference and that the laymen relieve them of the responsibility of looking after their work on Sunday, June 15th.

To the congregations of those pastors who may desire to attend the summer school, in order to fit themselves better for their work, it would certainly be a very becoming thing for the congregations to raise a small purse to help these preachers to bear the expense of going to the summer school.

This is to make a plea for all those charges, whose pastors may attend the summer school, to aid them in this effort.

We hope to have a very large attendance from the Western North Carolina conference.

Chas. H. Ireland,
Conference Lay Leader.

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

Since the organization of the North Carolina Conference Brotherhood in Wilson five years ago (1919), one hundred and ninety-two members of the conference have become beneficiary members of the brotherhood, and seventy-six persons have become non-beneficiary members. Five beneficiary members have died since that time and six non-beneficiary members. Seventeen beneficiary members have been suspended (or have suspended themselves) and thirty-four non-beneficiary members have been suspended. Five beneficiary members were lost after paying the first assessment and twelve non-beneficiary members; five beneficiary members were lost after the payment of the second assessment and twenty non-beneficiary members; eleven beneficiary members were lost after the payment of the third assessment and seven non-beneficiary members; one beneficiary member was lost after paying the fourth assessment and no non-beneficiary members; one beneficiary and one non-beneficiary member have died since the payment of the fifth assessment (Bro. J. E. Underwood and Gen. J. S. Carr).

The present membership consists of one hundred and seventy beneficiary members and thirty-six non-beneficiary members.

Re-enstatement.

The constitution provides that a member suspended for non-payment of dues may be re-admitted into the brotherhood upon application and the payment of all arrears.

Conditions of Membership.

All members of the North Carolina conference, in full connection or on trial, or anyone serving as supply in the conference may become a beneficiary member of the brotherhood upon the payment of fifty cents and within sixty days from the date of entrance pay a mortuary fee of three dollars, and the payment of three dollars thereafter within sixty days of the death of a beneficiary members.

Any person, man or woman, preacher or layman, may become a non-beneficiary member upon the promise to pay one dollar on the death of a beneficiary member.

There are eighty names on the roll of the conference journal not on the roll of the brotherhood. Why not make it one hundred per cent?

A. B. Slaughter, Sec.-Treas.

CAMP FREE PROPERTY

Since some are seemingly curious to know and all have a right to know the ownership of Camp Free property, I am hereby giving quotations from the deed which gives it as it is. This deed is duly made and any who are further interested, may see register of deeds of Burke county or Rev. W. E. Hauss, China Grove, N. C.

The deed was written by Hon. Clyde Hoey and is clear and legal under the laws of North Carolina, and is made to twelve men (four laymen and eight preachers, seven of them members of our conference). The deed reads as follows:

The Trustees of Camp Free:

"The property conveyed to said trustees as above set forth is to be held in trust for the M. E. Church, South, subject to the use and control of said trustees or their successors in office as hereinafter provided, so long as said trustees deem it wise to continue the operation of such camp meetings and other religious services, as are mentioned hereafter.

This board shall consist of not more than 15 nor less than five and all vacancies shall be filled by said board, provided that if this board should ever cease to exist, then the board of missions of the W. N. C. conference M. E. church, South, shall take possession of said property for the above said church and appoint trustees to hold, use or dispose of said property on the same conditions imposed upon the original trustees.



TRINITY COLLEGE WITH INSERT OF PROF. SPENCE

If at any time the trustees deem it wise to discontinue the operation of camp meetings here they may, by a two-thirds majority, vote to sell and after such vote shall sell, and shall turn over the proceeds of such sale to the conference board of trustees to be directed by them to some institution of said annual conference, preferably Rutherford College."

Qualifications for trustee are as follows:

"To be elected trustee one must be free from the use of tobacco, and must believe in revivals as witnessed by the early methodists and best Methodists of all times, and must believe our Bible (whole Bible) to be the inspired word of God. And believe in the 'spread of Scriptural holiness' as taught by the founders of the Methodist church."

Finally praising God for answering of prayer here and for the touching of hearts to invest already about $10,000 here, and because our camp is now free from debt and with blessed hopes for the future, we remain,

Jim Green.

BELMONT

Rev. William Pratt, the boy evangelist of Rutherford College, began a revival at Providence Methodist church here last night. He is working with Rev. A. A. Godfrey. Preparations have been made for a great revival. Evangelist Pratt has had great success in revivals at Rhodhiss, Hickory, Mooresville, Huntersville and a great many other places in this state. The people here are expecting a soul-stirring time.

A Subscriber.

RUTHERFORD COLLEGE

As Rutherford College was first chartered in 1858 I presume the commencement just closed was the seventy-first, and from all accounts it was one of the best. The subject matter and the rendition of each number was splendid. Rev. H. H. Jordan, chairman of the board of trustees, stated that the meeting of the board was the most harmonious of any over which he had presided for the last sixteen years. All the faculty with one exception was retained. Professor Bennett did not make application for re-election, preferring to return to the regular pastoral work.

There were 70 ministerial students this year, and many of them were young men of fine natural ability. This includes, I presume, the young ladies who were in preparation for missionary work, or other forms of Christian life service. This large number who get their tuition gratis is a large sacrifice for so small a college, and yet it is gladly made. However, this fact constitutes a powerful appeal to men and women of means and liberality to respond in large sums to the call now being pressed for $100,000 endowment. And, by the way, I am glad to state that the scheme now operated and endorsed by the alumni is meeting with encouraging success. The alumni association was more thoroughly organized at a banquet held at the Connelly Springs hotel Tuesday evening. They resolved to make the banquet an annual affair, and one brother moved that it be semi-annual. When this organization gets thoroughly stirred we believe something great is going to happen. It was agreed that the alumni address next year will be made at the banquet which will be in the spacious dining hall of the Connelly Springs hotel.

J. T. Stover.

RUTHERFORD COLLEGE COMMENCEMENT

The commencement at Rutherford College this year is regarded by many as the best. Eleven graduated from the college department, and thirty from the high school department. Eight diplomas were retained because of a small shortage in units required for graduation. The attendance was large and the speeeches good.

The program began Saturday evening, May 10th, with a recital by Miss Goode's music class. Miss Goode's pupils showed good training. The following Sunday evening Rev. B. C. Reavis of Weaverville preached the Y. M. C. A. sermon. His message was full of zeal and inspiration. On Monday evening the literary societies gave their program which was a credit to the organizations. On Tuesday at 9:30 the alumni met and transacted some items of important business. At 10 o'clock Rev. W. A. Rollins of Salisbury gave a most inspiring address in which the keynote was service. He spoke highly of old Rutherford and appealed to the old students for their loyal support. At 11:30 Dr. H. G. Hardin of Charlotte preached the commencement sermon. It was an impressive message and highly profitable in its suggestions to the graduating classes. The evening hour of this day was occupied with the commencement debate in a lively discussion of the query: Resolved, That the Present Congress Should Grant the Philippines Their Independence. The affirmative won. On Wednesday at 10 o'clock Dr. Ashley Chappell of Asheville delivered a strong address with his usual eloquence. It was enthusiastically received by a large audience. At the close of the address the chairman of our board, Dr. H. H. Jordan, spoke some interesting and fitting words, closing with the announcements for next year. The exercises closed Wednesday evening with a play by the Rutherford College Dramatic Club.

Special honors were conferred upon the following students: Miss Sadie Wyatt received the C. D. Gray scholarship medal, and also the recitation medal. Vernon McNeely won the commencement debaters' medal. Others winning medals through the year are: J. C. Winslow, M. H. Taylor, C. E. Williams, W. G. Pratt and J. L. Rayle.

One of the most interesting and inspiring items of the commencement was the alumni banquet held at Connelly Springs Hotel, Tuesday evening at six o'clock. Many short but inspiring speeches were made. Hon. B. L. Lunsford, president of the alumni association, presided. The association enthusiastically adopted the special note plan as the Alumni Plan for assisting in the completion of a hundred thousand endowment, which is now well under way. It is interesting to note in this connection that Rev. B. C. Reavis of Weaverville is the first among our ministerial students to respond to this plan with his thousand dollar note secured by an insurance policy, and Mr. C. M. Byers of Charlotte was first among the laymen.

A. R. Reep.

FIFTY-EIGHT GRADUATES TO WIN DIPLOMAS AT COLLEGE

The largest graduating class in the long history of Greensboro College, 58 strong, will receive diplomas at the commencement exercises which start Saturday, May 24, and continue through Tuesday, May 27.

The dramatic recital May 24 will be given as the first event of the program. A repertory of one act plays will be given, including "Suppressed Desires," "Lima Beans," "Overtones" and "He Said She Said."

Sunday morning, May 25, Bishop Collins Denny of the Methodist Episcopal Church, South, will preach the baccalaureate sermon. In the evening Bishop Denny will also preach at the service conducted under the auspices of the Y. W. C. A. Bishop Denny is well known as one of the most scholarly and eloquent of the college of bishops of our church.

Monday the class day exercises and alumnae meetings will be held. In the evening the annual concert will be given by the music department.

Tuesday at 10 a. m. the annual commencement exercises will occur. The speaker of the occasion will be Dr. George B. Cromer of Newberry, S. C. Dr. Cromer is a former president of Newberry College, and has a wide reputation in his own state as an orator and jurist. He is a member of the American Academy of Political Science and has been active in social and political developments in South Carolina.

The graduating class includes the following:

Enola Lillian Abernethy, Charlotte; Martha Louise Anderson, Williamston; Jeroline Louise Beal, Gastonia; Eugenia Winifred Blanchard, Hertford; Mary Cathleen Brock, Richlands; Jane Estelle Cherry Mineral Springs; Pauline Conley, Marion; Mabel Ruth Cotton, Washington; Louise Elizabeth Cunningham, Apex; Mary Neil Davis, Gastonia; Mary Jo Dickson, York, S. C.; Susie Mildred Dixon, Hookerton; Marion Lannier Dunn, Raleigh.

Eula May Edgerton, Wilson; Agnes Johnnie Edwards, Seaboard; Ruby Valera Evans, Greenville; Sallie May Ferguson, Siler City; Maxine Harvey Gardner, Grifton; Rachel Beatrice Glover, Salisbury; Annie Gertrude Groome, Greensboro; Mary Anna Groome, Greensboro; Myra Gulley, Brookhaven, Miss.; Emma Ruth Hadley, Asheboro; Lillian Elise Hall, Lumber Bridge; Mary Norman Hargrave, Lexington.

Gladys Johyne Harrell, Goldsboro; Sadie Hendley, Ansonville; Lillian Hooper, Elizabeth City; Elizabeth Hutton, Greensboro; Bertha Grace Johnson, Thomasville; Lula Mae Keel, Rocky Mount; Maude Bushrod Leigh, Elizabeth City; Julia Marshall Little, Morven; Mary Alice Long, Bryson City; Verna Bashford Moores, Reidsville; Helen Marie Morton, Shelby; Mabel Henrietta Parker, Clinton; Hazel Delta Patrick, Grifton.

Marjorie Elwood Patrick, Grifton; Catherine Mae Penn, Greensboro; Eunice Wortley Perry, Elizabeth City; Mabel Grace Pitts, Glen Alpine; Laura Adelaide Roberts, New Bern; Frances Elizabeth Scarborough, Mount Gilead; Anna Eure Shaw, Weldon; Eleanor Lois Stanback, Mount Gilead; Mary Eliza Sutton, Kinston; Annie Mariah Thompson, Stantonsburg; Jessie Florinda Thompson, Conway.

Callie Vivian Tilley, Bahama; Emily Elizabeth Tuttle, Greensboro; Hannah Elizabeth Washburn, Shelby; Annie Bailey Watson, Greensboro; Grace Kennedy Wilson, Kinston; Mildred Gertrude Wilson, Marion; Winnie Leviece Witherspoon, Spartanburg, S. C.; Annyce Leigh Worsham, Ruffin; Alma Harrold Wrenn, Siler City.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

"For work to do, and strength to do the work,
We thank Thee, Lord.
For vision of the worker in the work;
For hearts that apprehend Thee everywhere,
We thank Thee, Lord."

Suggested slogan: "They Conquer Who Believe They Can."—Miss Daisy Davies.

Y. P. Slogan: "Together—To Get Her."

CONFERENCE OFFICERS FOR 1924

President—Mrs. Lucy H. Robertson, Greensboro College, Greensboro.

Vice President—Mrs. W. W. Hagood, 409 Tenth Avenue, Charlotte.

Cor. Secretary—Mrs. H. A. Dunham, 224 Patton Avenue, Asheville.

Rec. Secretary—Mrs. W. R. Harris, 19 Orange St., Asheville.

Treasurer—Mrs. P. N. Peacock, Box 226, Salisbury.

Asst. Treasurer—Mrs. W. J. Fraley, 407 S. Church St., Salisbury.

Supt. Y. P. Work—Mrs. Charles C. Weaver, Monroe.

Supt. Children's Work—Miss Amy Hackney, 22 Bearden Ave., Asheville.

Supt. Mission Study—Mrs. M. B. Goodwin, Morganton.

Supt. Literature and Publicity — Mrs. S. H. Isler, 201 Edgeworth St., Greensboro.

Supt. Social Service—Mrs. Pierce Wyche, 149 West Morehead St., Charlotte.

Supt. Supplies—Mrs. J. T. Mangum, Waynesville.

Editor Woman's Page, N. C. Christian Advocate—Mrs. W. R. Harris, 19 Orange St., Asheville.

District Secretaries.

Asheville District—Mrs. V. L. Stone, 265 Merrimon Ave., Asheville.

Charlotte—Mrs. L. N. Presson, 405 Washington St., Monroe; assistant, Mrs. Roscoe Phifer, Monroe.

Greensboro—Mrs. W. G. Ballard, Reidsville.

Marion—Mrs. J. F. Stonas, Marion.

Mount Airy—Mrs. J. L. Woltz, Mt. Airy.

North Wilkesboro—Mrs. W. P. Horton, North Wilkesboro.

Salisbury—Mrs. W. W. Weant, 809 N. Main St., Salisbury.

Shelby—Mrs. A. J. Owen, Bessemer City.

Statesville—Mrs. G. M. Foard, Box 343, Statesville.

Waynesville—Mrs. J. Dale Stentz, Lake Junaluska.

Winston-Salem—Mrs. D. L. Simpson, 315 High St., Winston-Salem.

Friends of Rev. and Mrs. I. L. Shaver, formerly Miss Pearl Tesh of Winston-Salem, will be glad to hear that they will leave Kobe, Japan, on the President Lincoln June 29th and will reach North Carolina some time in July. Mrs. Shaver writes her friend, Mrs. H. K. Boyer, that she has not been well since the awful earthquake and that she is looking forward to coming hom for a while.

THE NEW DISTRICT SECRETARIES

We feel that the conference is to be congratulated in the selection of the three secretaries for the Marion, N. Wilkesboro and Shelby districts, who take the places of the three efficient workers who have served these districts so well and so acceptably in the past. Mrs. J. F. Jonas of Marion succeeds Mrs. Goodwin on the Marion district; Mrs. W. P. Horton of North Wilkesboro fills the vacancy caused by the resignation of Mrs. W. L. Winkler of the North Wilkesboro district, and Mrs. A. J. Owen of Bessemer City is the successor to Mrs. B. T. Morris on the Shelby district. Each of these women have "been weighed in the missionary balances and have been found not wanting," and we feel sure that the work will prosper in their hands. We are glad to welcome them, and bespeak for them the hearty cooperation of their co-workers in these districts.

THE ANNUAL MEETING

(Continued from last week.)

There are no departments of our woman's missionary work that are more important or more necessary than the departments which look after the missionary training of our children and young people, and the time, during the annual meeting, which is given to these two departments is always anticipated with great interest. Thursday morning was Children's and Young People's morning, and the devotional service which opened their programs was conducted by Miss Fannie Bame, deaconess, from Charlotte.

The first part of the program was given over to the children's work and it was an inspiration to see the representatives of our youngest workers gather in the front pews that had been reserved for them to listen to the report of Miss Amy Hackney, the conference superintendent of children's work, to discuss through the forum on children's work the problems that present themselves and the difficulties that arise in connection with the work. Gratifying growth was reported along all lines of the work, and at the close of her report Miss Hackney awarded certificates of honor to 36 societies who had made the credits necessary to that end. It was a most impressive scene when sixty representatives of the young people's work, marched down the aisle of the church singing their Council hymn, "Sisterhood of Service,' 'and there were tears of joy in many eyes as they found their places near the front ready to enter into their part of the morning's program. Mrs. Chas. C. Weaver, conference superintendent, brought a good report for the year's work, and though there had been discouragements, their record for 1923 was most creditable.

Central church, Concord, having led in contributions, Miss Virginia Batte, their representative, was asked to tell "How not to do it," and in a most attractive manner she gave some reasons for failure in the work and made splendid suggestions for its growth and progress. An original letter from "Aunt Tillie, Who Had Learned to Tithe," was read by Miss Johnsie Dunlap of Wadesboro, her society having made second place in finances.

Miss Annette Shinn explained how the society at Norwood had done successful work in connection with the Epworth League. The forum on Y. P. work, conducted by Mrs. Weaver, was entered into most enthusiastically and was most interesting.

Deaconess work in Charlotte was reported by Miss Fannie Bame, and some of the outstanding results of her work as city missionary were given by Miss Henrietta Logan. Mrs. Mabel Baughman, a former missionary to Java, gave most interesting incidents in connection with her work there, concluding with a special appeal to the young people for submission of their lives to God's calls. Noontide devotional conducted by Rev. E. W. Fox.

Opening devotional Thursday afternoon, led by Mrs. Mark Goforth of Lenoir, after which Mrs. Pierce Wyche, superintendent of social service, gave a most gratifying report of her work during the year. Mrs. W. A. Newell brought out many interesting points in connection with our work through the round table discussion during the afternoon. Election of officers was held.

Thursday evening a beautiful pageant was given by the young people's societies of Broad Street church and was received with closest attention and interest. Friday morning after a devotional led by Mrs. Mabel Baughman reports were heard and the remaining business matters attended to. Charlotte was chosen as the next place of meeting. Mrs. C. C. Weaver was named alternate to the Woman's Missionary Council in 1925.

After the election of district secretaries, meeting adjourned with benediction by Rev. J. W. Moore, and will go down in history as one of the best meetings the conference has ever enjoyed.

North Carolina Conference

SPLENDID SHOWING OF THE YOUNG PEOPLE'S WORK

Last year 21,546 young people in the auxiliaries made missions a special study; there were 820 Bible study classes and 104 reading circles organized. These young people sent in to the Council treasury nearly $63,000. This amount does not include large amounts spent for boxes of supplies and for local work. This is a creditable amount from the young people, the majority of whom are non-producing young people.

The largest conferences in membership are usually the conferences that contribute the largest sums of money. and showed that the smaller conferences often paid the larger per capita amounts.—Bulletin.

A most interesting study, however, was made by the per capita offerings,

PUBLIC SCHOOLS IN TOKYO OPEN TO CHRISTIAN TEACHING

Since the earthquake, the mayor of Tokyo has agreed to open the primary schools in the city to Christian teaching once each week. This amazing news was learned through Mr. H. E. Coleman, who is honoary secretary of the National Sunday School Association of Japan, and who is now in this country. The decision of the mayor may have been the result of his conviction that the educational system of Japan was weak in imparting moral fiber to the children and youth of that country. Plans are now being perfected whereby this program of religious education may be carried out.—Bulletin.

BEAUTIFYING McTYEIRE

In addition to her duties as head of the science department at McTyeire, Miss Elizabeth Claiborne has a great deal to do in managing to keep the grounds of the school beautiful and in handling the electric light, plumbing, and other mechanical details of the school work; she is also faculty adviser to the junior missionary society. In her year's report, which was recently sent in, she says: "My name in Chinese is 'Bau' which means 'to run.' This is the way the whole year has gone. It is the 'hither and thither' of getting the wire fence up before the rain and having actually to stand by the job, for the coolies never saw wire before and think it is possessed with evil spirits; of trying out a man at night until one is found who can really wake when the alram goes off at three a. m. to make the fire in the furnace; or perhaps it is the task of trying to convince a neighbor that we are not going to take one single foot of her land even if we are taking our wire fence down to fill a mosquito hole.

There are 7,000 little growing plants all ready for the spring to come. There will be a rose pink band all around the parade ground, and a bed of Shaster dasies back of those, and a tall band of yellow calliopsis behind those. The jonquils are already up, even if the narcissi are still in bed. The best part of the day, however, is when all the daylight has slipped away and we, the gardeners, the coolies, the ricksha men and anybody else who cares to gather around the tables in the laboratory and have an hour of Bible study. "The kingdom of God is like unto a mustard seed. He made the soil for the growing; he gives the seed for the sowing."—Bulletin.

GRADUATE OF LAURA HAYGOOD WINS HER FAMILY TO CHRIST

Miss Martha Pyle, of Shanghai, writes the following news: "Miss Christiana Tsai became a Christian during her school days at Laura Haygood and dedicated her life to evangelistic work. She has won nineteen members of her large official family to Christ and gave three days of intensive evangelism near the close of school at McTyeire. She talked to the heart life of every Chinese student girl out of her own glowing experience. Students flocked to her between meetings, until one was reminded of the great Teacher of Galilee. It was true of her, too, that she had not time even to eat. In groups and singly the girls sat at her feet."—Bulletin.

DAVIDSON SCHOOL CELEBRATES TWENTIETH ANNIVERSARY

The students of Davidson School furnished the program at the celebration of the school's twentieth anniversary. They gave a pageant presenting the history, activities, and influence of the school. It was very impressive and very inspiring.

During the twenty years, one hundred and eighteen young women have graduated from Davidson. At the present time fifty-seven of them are teachers, twenty-two are home makers, four are business women, three are nurses, one is in Y. W. C. A. work, and one in institutional church work, one is studying at Ginling College, two at Nanking Bible School, twenty-two are at Laura Haygood, Virginia School, and McTyeire.

During a revival last year sixteen volunteered for definite Christian work, while forty-one professed Christianity and joined the church.—Bulletin.

VAST TERRITORY TO BE WORKED

In the introductory part of her annual report Mrs. J. H. McCoy, administrative secretary of the Gulf States and Eastern Division of the home field, says: "Two-thirds of the entire negro population of the nation reside in these states. Sixty per cent of the cotton manufacturers of the nation are in this division, and a population of more than eighteen million, of which six million eight hundred and seventy-one thousand are negroes, three hundred and seventy-one thousand European foreigners, two thousand two hundred and two Asiatics, and fifteen thousand one hundred and ninety-nine American Indians, leaving a population of nearly eleven million Anglo-Saxon native whites. Sixty per cent of the total strength of Southern Methodism, numerically speaking, lives in these state. More than two hundred and twenty thousand of the able-bodied men of this division are engaged in mining, of which one hundred and ninety-five thousand work in the mines of West Virginia. About four hundred thousand are engaged in cotton manufacturers, and twelve million people derive their living from agriculture. The outstanding group problems of the division are the negro, the unchurched rural people, the cotton mill community, the coal mining section, the Cubans of Florida, and the foreigners of the Gulf Coast States. Our Woman's Council, though operating in segments, is one united whole, and there are so many points at which vital contacts must be effected between these segments that the secretary in charge finds that only a fraction of her duties fall within her own field."—Bulletin.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

GRACE, WILMINGTON

Grace Sunday school, Wilmington, with a total enrollment of 584, including a Beginner department of 57 pupils, Primary 42, Junior 77, Intermediate-Senior 61, Young People's 23, Adult 205, a Cradle Roll of 50, a Home department of 25, and 44 officers and teachers, is going about her work in a strikingly fine way. Her leadership has vision and a willingness to study, test, work and grow, and all the interests of the school are being attended to magnificently. We checked this school recently on Program of Work "B," and although certain requirements under four of the ten points in the standard yet remain to be met, the school measures up fully to six of the ten points and is determined to reach the full standard as soon as possible.

Some of the facts revealed by our checking, in addition to those already mentioned, are: Promotion Day observed annually; separate assembly for Beginner, Primary, Junior, Intermediate-Senior, and Young People-Adult groups; Workers' Council meeting monthly with all officers and teachers attending regularly and making written reports; departmental teachers' meetings at least quarterly; graded lessons used by all groups except the adult; a workers' library of 50 volumes with plans for increasing the number to about 150; Decision Day observed and 28 pupils uniting with the church this year; Miss Edna Wilkins in charge of training work; each officer and teacher having read at least one approved book this year and over half of them having taken at least one unit of credit in the standard training course; definite plans looking toward the training of the whole school in missionary and other types of Christian service, a monthly missionary program, regular support of orphans, aiding in support of missionary in Korea, and so on; an excellent system of accurately kept records, Assistant Superintendent Walch giving special attention to this work; annual installation of officers and teachers; a religious census conducted in March and information given to classes for follow-up work. Although not quite all classes above twelve years of age are now organized and enrolled as Wesley classes, steps are being taken to this end.

Major W. A. Graham, superintendent of New Hanover county schools, is superintendent of Grace and is applying in his Sunday school some of the principles which have enabled him to place New Hanover's public schools in the forefront of the schools of the state. He is ably assisted by Mr. L. C. Walch as assistant superintendent, and both of these have back of them a fine corps of workers who are studying to show themselves "approved of God, workmen that needeth not to be ashamed." Rev. A. D. Wilcox, as pastor of the church, is giving the Sunday school his hearty support.

We like the way Grace does things.

PIEDMONT TRAINING SCHOOL

A training school for the Sunday schools of Piedmont, Richmond, Rockingham, and Roberdel charges was conducted within the bounds of the Piedmont charge last week, Miss Keene, Rev. D. A. Petty, and Rev. W. C. Martin doing the teaching. Miss Keene taught a course for elementary workers, emphasizing "Story Telling"; Rev. Mr. Petty taught a course on "The Worker and His Bible"; and Rev. Mr. Martin, "Prinicples of Religious Teaching."

TWO NEW WESLEY CLASSES

Two classes of young women, 18 to 24 years of age, have recently been organized and enrolled as Wesley classes—one in the Weldon district and the other in the Washington. They are as follows:

"Hope Circle," Washington, nine young women; Miss Ada Harris, president; Miss Ethel Leary, secretary; and Mrs. S. L. Snell, teacher.

"Mrs. Adna Tucker's," South Henderson, 25 young women; Miss Nettie Maynard, president; Miss Maggie Honeycutt, secretary; and Mrs. J. E. Hamlet, teacher.

WANTED: 17,277 NEW MEMBERS

One goal of the North Carolina conference is to increase her Sunday school enrollment to a point where it will at least equal her church membership. To reach this objective, we will have to add (based on figures taken from our last journal) 17,277 pupils to our present enrollment. We brought this matter to the attention of our Advocate readers May 8, and we take this occasion to remind you again. We have made substantial gains in past years, but there is room for greater gains—not only room but urgent need, we think; and we call upon pastors, superintendents, teachers, organized classes and pupils to take this appeal to heart and join with us in an effort to reach the thousands of boys and girls, men and women, within the bounds of our conference, some of them within a stone's throw of your church, perhaps, who are not now receiving any religious instruction whatever.

In order for the Durham district to attain her part of this goal—bring her Sunday school enrollment up to her church membership—she needs to add 2,486 pupils; Elizabeth City 1,905; Fayetteville 2,338; New Bern 1,965; Raleigh 1,210; Rockingham 1,335; Washington 1,711; Weldon 2158; Wilmington 2,499. In the next week or two we want to show the figures for each charge in the conference—church membership, Sunday school enrollment, and the difference. Turn to the conference journal now and see the figures for your own charge, and let's GO!

"We cannot save the people unless we teach them, and we cannot teach them unless we reach them."

ROCKINGHAM PASTORS REPORT

Reports of pastors at the Rockingham district conference at St. Pauls, without exception, we think, sounded optimistic notes regarding the work of the Sunday school. We jotted down a few of them.

Rev. W. C. Martin, of Hamlet, which can boast of the only distinctly departmental Sunday school building in the district, told of the good work being done in his school, which has a weekly attendance of from 350 to 467.

Rev. W. J. DuBois, of Laurel Hill, was delighted with the progress being made by his five schools, two of which are using graded lessons. The charge devotes the fifth Sundays to promotion of Sunday school interest and information through the "Four-Times-a-Year Circuit Institute."

Rev. F. B. Peele, of Biscoe, said his three schools were doing splendid work and that the enrollment at Star and Candor taxes the capacity of the buildings. Plans are being made to build new equipment, brick being already on the ground at Candor. All of his schools are using graded lessons in the beginner-primary groups, and Candor is using graded lessons throughout.

Rev. Euclid McWhorter, of Aberdeen, was pleased with the progress being made in his charge, his schools working toward the points in the official programs of work.

Rev. J. H. Frizelle, of Raeford, said his schools were working well, using graded lessons, and having regular meetings of the workers' council.

Rev. C. A. Jones, of the Richmond charge, Rev. N. B. Johnson, of Roberdel, and others reported interest in Sunday school work good.

One particularly interesting thing about the reports, brought out in response to a question which Rev. J. H. Shore, the presiding elder, wanted each pastor to answer, was the wellnigh unaimous statement that Sunday school pupils, as a rule, stay to church for the preaching services. "Attendance of Sunday school pupils at church good," "No trouble whatever about children attending church," "Good attendance at church," "Our pupils attend church"—these are some of the statements. We do not think the pastors meant that conditions were quite ideal, certainly not everywhere, but there was anything but a general complaint at this point.

CHURCH AND SUNDAY SCHOOL

We are glad that the good presiding elder of the Rockingham district emphasized the importance of Sunday school pupils attending preaching services. It was never intended that Sunday school should take the place of the preaching service, and it cannot. Neither are the Sunday school and church competitors. The church set up the Sunday school to do a definite piece of work, and the church and Sunday school must work together. Sunday school pupils, except perhaps those of very tender age, ought to attend preaching services and stand by the pastor in all his undertakings. And church members, every one, should become a part of the Sunday school. If conditions are such that regular attendance at Sunday school is impossible, there is the cradle roll department for the little children under four, and there is the home department for the older people.

Western North Carolina Conference

MR. PAUL F. EVANS

The Western North Carolina Conference Sunday School Board has employed Mr. Paul F. Evans, Lexington, N. C., Route 4, as whole-time worker. While Mr. Evans will do various lines of Sunday school endeavor he will specialize in circuit work and will therefore be known as our "rural specialist." We are elated over securing "Paul," as he is known to most of his many friends in Davidson county. Let me tell you about him.

He holds a Master of Arts degree from Trinity College, where for five years he worked his way along. After twice graduating at Trinity he returned home and started the upbuilding of the local district school, which in the last five years has developed into an accredited state high school as the direct result of Mr. Evans' untiring energy and devotion to its cause. Nowhere in the country has there been shown a more outstanding piece of constructive progress. Alongside with the building of the big brick school building Mr. Evans led the way in the reconstruction of old Mount Olivet church, which stands hard by the big new school building, the home church of my father and many near relatives. As promoter of this enterprise and as superintendent of the Sunday school Mr. Evans has come close to the real workings of the circuit church and rural work in general. He knows the needs of our fine country work, and better than that he knows how to get at supplying that which will turn these needs into assets. He is enthusiastic and willing to do hard work. He will begin work with us June 1.

CREDIT STUDENTS

The fifth annual standard training school for Sunday school leaders has just been held at Central church, Asheville, the first school of this kind ever held in our conference having been held there five years ago this May. This fifth school enrolled 114 students, those who attended three or more nights, and registered 84 credits, located in the following congregations: Chestnut Street 16, Central 15, Haywood Street 11, East Biltmore 10, Weaverville 9, West Asheville 8, Bethel 5, Hendersonville 3, Asheville circuit 1, Elk Mountain 1, Sandy Mush circuit 1, Hominy circuit 1, First Presbyterian 1. Miss Elizabeth Roberts, Weaverville, and Misses Margaret and Mary Ellen Powell, Candler, daughters of Rev. H. L. Powell, did all the work for credit, but being under age could not be given certificates. The credit students are hereby given by courses:

The Organization and Administration of the Sunday School, O. V. Woosley, instructor—R. B. Carleton, Rev. G. A. B. Holderby, Rev. J. W. Groce, D. T. Jarrett, Rev. J. W. Hennessee, W. B. Starnes, M. L. H. McMullen, Mrs. Viola Wolfe.

Principles of Teaching, C. T. Carr, instructor—Rev. D. Atkins, Miss Ruth Brown, Edwin L. Brown, A. D. Classon, Miss Helen Johnson, Mrs. R. M. Patterson, Rev. H. C. Sprinkle, Mrs. Dixon Watkins, Mrs. Lydia Garrett.

The Educational Task of the Local Church, C. A. Bowen, instructor—Mrs. Mabel Baughman, L. J. Brookshire, Mrs. L. J. Brookshire, Rev. Ashley Chappell, Rev. L. W. Colson, H. A. Dunham, Rev. G. R. Jordan, Rev. T. C. Jordan, J. P. Morgan, A. H. Nance, George C. Osborne, Rev. H. L. Powell, Miss Maggie Rector, Rev. B. C. Reavis, L. B. Rogers, Rev. W. F. Sanford.

Intermediate-Senior Lesson Materials, Miss Barnett Spratt, instructor—Mrs. Ashley Chappell, Mrs. Mamie Edmundson, Mrs. George Harper, Miss Helen H. Hunnicutt, Miss Blanch Morris, Mrs. J. L. Murphy, Miss Winnie Murphy, Mrs. William A. Seeger, Miss Mary Weaver, Miss Ruth Weir, Mrs. John O. Wood, Mr. John O. Wood.

Training Juniors in Worship, Miss Virginia Jenkins, instructor—Mrs. S. H. Bryan, Miss Eva F. Brown, Mrs. W. C. Bryson, Miss Mary E. Bowman, Mrs. G. Cochrane, Mrs. W. N. Collings, Mrs. A. C. Enloe, Miss Alice Eller, Mrs. A. L. Grant, Miss Lois E. Glenn, S. M. Garren, Miss Kate Haven, Mrs. B. C. Kennedy, Mrs. Gilbert Morris, Miss Bettie H. Moore, Mrs. Ethel Mathes, Miss Grace Miller, Miss Viola Owenby, Mrs. George C. Osborne, Mrs. Furman Rymer, Mrs. G. C. Short, Mrs. H. C. Sprinkle, Roy Samo, Miss Luna Bess Bess.

Training Primaries in Worship, Mrs. W. B. Ferguson, instructor— Mrs. Nelle S. Crawford, Miss Emmie Gayden, Miss Bessie Henninger, Mrs. Chester Hunnicutt, Mrs. G. Ray Jordan, Mrs. Evelyn Presson, Miss E. J. Tiddy, Miss Elizabeth Weir, Mrs. J. A. Williamson, Miss Gertrude Morris.

Beginners' Organization and Administration, Mrs. M. J. McArdle, instructor—Miss Georgia Hambrick, Mrs. R. H. McDuffie, Jr., Mrs. J. P. Morgan, Mrs. K. G. Patterson, Mrs. H. B. Williams.

CREDIT PASTORS

It will be noted that eleven pastors earned credit in our Asheville school, among them being Rev. H. C. Sprinkle, the presiding elder of the district, he having in so doing won his incomplete diploma, and Dr. Ashley Chappell, who in addition to initiating the building of a $300,000 church enterprise was putting the finishing touches on the manuscript of a good book that Doran & Company will soon put on the market. There were nine other busy fellows who took time to learn more about religious education, among them being none other than Dr. Daniel Atkins, the "grand old man" of the conference.

There were some other prominent fellows taking credit. Kindly look through the list and spot them.

continued on page thirteen

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

WHY ATTEND OUR LEAGUE ASSEMBLY AT MOREHEAD CITY JUNE 16-21

It is a happy privilege to speak to the leaguers of our conference about our assembly because I believe it means so much to them in their growth and training for service.

When I come to think of why we should attend I feel as the Irishman did who was asked, if he were not an Irishman what he would rather be. "Why," says he, "if I were not an Irishman, I would be ashamed of myself." Just so conclusive is the case of "On to Morehead."

But we are taught that we ought to be able to give a reason for the faith that is within us. The first reason that I would give is, this is our assembly, and since it is ours, we want it to be a success, always a success, increasingly a success. To make it so means that every leaguer must be back of it to boost it at home, and then go. Loyalty is a virtue worth cultivating.

We are urging you to come, however, only as a matter of loyalty, because we propose to make it always worth while to come; and is is the second reason for your coming. The Epworth League program takes into account the whole life, at home and at the assembly, and definite and helpful provision is made for it here.

We have sought to do this of all in the place which has been selected. Where is there a finer place than Morehead for such a meeting—it would take all of our space to tell you about it? We live and work in the Atlantic Hotel, and it meets our needs well, having as we do practically the exclusive use of it during our stay. The dining room, where joyous fellowship abides, is large, there are satisfactory rooms for class work, and there is the large room for our inspirational addresses.

Then there is the feast of good things in our program. Brother Cade has told you of the general scheme of work. Those who are to be our leaders this year guarantees one of, if not the best, programs we have ever had. Dr. Dan G. Brummitt, whom we remember with so much pleasure and profit, is to be with us again. Two or three of our presiding elders are on the program. We are to have a leader in recreation in Miss Blanche Barringer, and a visitor to ead the worship in song. Too, something has been said of our having one of our bishops with us. You will be hearing of the details later. Now is not this worth going for?

Leaguers the assembly is a vacation with fun, growth and training for service. There is no fun like the fun of growing into a larger self and preparing for a larger service. This is fun that lasts and grows and glows. It's the fun that counts in life and in the world. Let's go to Morehead City June 16-21.

H. I. Glass,
Member E. L. Board.

ON TO MOREHEAD

Boost your district on to Morehead to the League Assembly, June 16-21. There's a beautiful loving cup for some district to win. Who'll get the cup?

Is your league not doing what you would like for it to do? Then send some delegates to the assembly June 16-21. They will come back with enthusiasm, information, inspiration and determination to make their league the best yet. At the assembly there is work and play in fine proportions. You'll spend there a most delightful vacation week. Something to do all the time. Lot's of fun. You'll also be greatly benefitted by your stay there because of the splendid Christian atmosphere and the excellent program of the assembly.

The assembly will be in the Atlantic Hotel, all under one roof. There will be special hotel rates to delegates of $2.25 a day. Also special railroad rates. "On to Morehead."

SPREAD THE NEWS

Leaguers all, there's nothing that travels so fast as chatter. If it's helpful chatter, help it along. Tell it again. You've heard it said, "It pays to advertise." We firmly believe it. See the back page of this paper and start the chatter. Spread the news. "On to Morehead."

ELIZABETH CITY DISTRICT INSTITUTE

The Elizabeth City district Epworth League institute was held at City Road church, Elizabeth City, May 14-15. Rev. W. T. Phipps in the opening devotional set a high standard, followed by a beautiful pageant, "To Vision Heights," given by the City Road Senior League, an inspiring address, "All for Christ" (our league motto), by Hon. C. R. Pugh, and a get-acquainted social.

In the all day program Thursday emphasis was placed upon the primacy of the spiritual. J. V. Knight of Edenton presented comprehensively "The Three League Covenants," Mrs. Lane "The Devotional Meeting," Rev. H. E. Myers "What the League Means to Me," Rev. T. M. Grant, conference league president, "The Challenge of the Epworth League," Miss Bernice Dozier, assistant district secretary, "The Juniors and Intermediates."

City Road Senior League entertained the institute, serving a luncheon at the church Thursday at noon.

The reports from the twelve leagues represented were very encouraging. We are glad to know that "Betsy District" is to be well represented at the Morehead City Assembly.

HONOR ROLL

The following leagues have recently observed Anniversary Day:
Stanhope Senior League $5.00
Daniel's Chapel Senior League.. 2.50

Western North Carolina Conference

LIVE WORKERS OF NORWOOD CHAPTER

Norwood Epworth League is alive and working. She has been putting forth splendid efforts all the past year and is looking to a brighter future. Last month we won the banner for efficiency in the Stanly County Epworth League Union. We are hoping to win it again this month.

We were blessed with the good fortune of having Miss Sallie Carroll, our conference secretary, with us Sunday evening, May 11th. After the instillation of our new officers, who are: Walter Lee Lenier, president; Miss Sarah Belle Heilig, vice president; Thomas Hathcock, secretary; Miss Bernice Avett, treasurer; Miss Virginia Colson, corresponding secretary; Miss Ruth Avett, first Dept. Supt.; Miss Edith Ivey, second Dept. Supt.; Miss Annette Shinn, third Dept. Supt.; Talford Huneycutt, fourth Dept. Supt.; Miss Carroll addressed us. It was one of the liveliest, most enthusiastic talks that we have ever heard. She told us of the marvellous things that are being accomplished by the Epworth League in America. She gave us some points on how to make our league efficient, laying stress on the work of the different departments. "Advertise your meetings," she said, and she gave us some attractive advertising ideas. She told us the ways by which she might kill our league that we may avoid them. Her whole speech was full of zeal and pep. The large crowd of members and visitors present received much inspiration from this meeting. We wish that every leaguer in our conference could hear Miss Carroll and that she may visit us many times more.

Virginia Colson,
Cor. Sec.

GRANITE FALLS ORGANIZES INTERMEDIATES

On the fourth Sunday of April the intermediates of the Granite Falls Methodist church met to organize an interemediate league. Twelve members were present. The following officers were elected:

Mrs. A. D. Abernethy, president.
Willie Sherrill, vice president.
Mary Russell, secretary.
Willie Joe Jones, treasurer.
Kathryn Jones, corresponding secretary.
Violet Beech, chairman first department.
Nina Deal, chairman second department.
Mary Deal, chairman third department.
Vincent Bolick, chairman fourth department.

In order to advertise our league the following were appaionted as poster committee: Frank Bolick, chairman, Harley Drum, Charles Russell.

We are hoping to do great work for Christ.

POLICY FOR THE GREENSBORO DISTRICT UNION

It is the aim of the Greensboro Epworth League District Union to:

1. Conduct a monthly meeting throughout the year.
2. To grade the work of each chapter monthly in accordance with the requirements for a standard Epworth League and thus make every chapter in the district a standard league.
3. Every chapter a paid pledge to the conference and to the missionary special.
4. Every chapter assessed dues to the amount of five cents per member every quarter payable to district union treasurer.
5. To organize either a junior or intermediate league where there is a senior chapter.
6. In every chapter at least one subscriber to the Tar Heel Leaguer to every four members of a chapter.
7. To work to the end of having a senior league organized in every pastor's charge in the district.
8. To conduct at least one district institute a year.
9. Quarterly reports from each chapter to the district secretary with a correct list of officers reported.
10. To meet one-half of district secretaries expense of work carried on in the district, not exceeding $500, the other half to be paid out of the conference funds.
11. Every chapter to send representatives to his annual conference.
12. To put more stress on the quiet hour and fellow workers covenants than ever before. Striving for each league to keep both covenants.

Respectfully submitted,
Moir Edwards,
H. Berryman Jones,
S. F. Plummer,
Billie Webster.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.


School Desks, Opera Chairs, Folding Chairs, Kindergarten Chairs, School Supplies, Blackboards.
SOUTHERN DESK CO., Hickory, N. C.

EXPERT KODAK FINISHING
Developing and printing by experts. Most beautiful work guaranteed at all times. Satisfaction or no charge. Developing 6 exposure rolls 10 cents, 10 and 12 exposure rolls 15 cents, film packs 20 cents per pack. Printing 1 5-8 by 2 1-2, 3 cents; 2 1-4 by 3 1-4, 4 cents; 2 1-2 by 4 1-2, 5 cents; 3 1-4 by 5 1-2, 6 cents. Quick delivery. Send one film to test our service.
LIGON'S DRUG STORE
SPARTANBURG, S. C.

BLANKETS
Washed and refinished—original softness renewed by special process.
$1.00 Per Pair
(RETURN POSTAGE PAID)
The Charlotte Laundry
Charlotte, N. C.

A JUNALUSKA LODGE FOR SALE
Glen Spring Lodge at Lake Junaluska, located within a few hundred feet of Lake Shore Drive, close to beautiful Epworth Spring. Spacious, comfortable porches upstairs and down, living room, 13 bedrooms, with stationary enameled washstands with running water in every room, and two bath rooms. Price $6,000 cash; $6,250, one-third cash, balance six, twelve, eighteen and twenty-four months.
Also several choice vacant lots at Lake Junaluska, 60 feet front, at prices ranging from $750 to $900.
Address Glen Spring Lodge, Box 605, Richmond, Va.



You owe it to yourself—
to know all about Klim. It is being heralded by thousands as the modern method of assuring a constant supply of pure, fresh milk in the home.
Write us for name of Klim distributor in your city.
MERRELL-SOULE CO., Syracuse, N. Y.
Klim is ideal for infant feeding. Ask your doctor.
MERRELL-SOULE CO
SYRACUSE N.Y.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Baseball—Our team went down in defeat recently before the strong Dunn aggregation. Earlier in the season our team played them to an eleven inning tie. This was the first defeat the team has suffered at the hands of any high school. Two of our players were out of commission and that explains in some measure why we lost to Dunn.

* * * *

Medals Won—Two of our boys won medals at the Trinity College high school track meeting. Bishop Brantley won two first medals, one for highest vaulting and the other for the highest jump. He broke all high school records when he vaulted eleven feet and two inches. He jumped nineteen feet on a level. Because of the wonderful record he won first honors and received first prizes. Dennis Pattishall won third honor in vaulting and came home with his medal. Upon returning home after the track meeting, a great demonstration was staged in their behalf. We were proud of the fine records they made and our orphanage feels honored by having such a fine group of boys to enter the contest. Next spring we are going out for more honors.

* * * *

Rockingham District Conference — Rev. J. H. Shore is serving his fourth year on the Rockingham district. He has been abundant in labor and has done a fine piece of constructive work. Both pastors and laymen speak in the highest terms of him personally and officially. Because of his devotion and self-sacrificing spirit, he has won an abiding place in the heart of all throughout the district. I was glad of an opportunity of saying a few words in behalf of our beloved Methodist Orphanage. It was the first visit I have made to them in some time, due to the fact that conference has been meeting at times when I could not leave the orphanage because of other important matters. Last year the conference went on record to raise twenty-five thousand dollars for a building at the Orphanage. It is sincerely hoped that the amount may be raised at an early date, as we need far more than that to carry out our present building program. At the opportune time I hope that other districts will follow the fine example set by the Rockingham district and do something big and worthwhile four our Methodist Orphanage. Rev. S. F. Poole, pastor of St. Pauls charge, gave me a most cordial welcome to his church. As I am to visit his church within the next week with my singing class, I shall have more to say about St. Pauls and pastor later.

* * * *

Jenkins Memorial and Central—Second Sunday was given to Jenkins Memorial and Central churches at Raleigh. The day was far from being favorable to large congregations as it rained most of the time. In spite of the weather, good congregations greeted the class at each church. Brother Brown, the successful and much beloved pastor of Jenkins Memorial church, the church where our children worship, was happy to have the class at the eleven o'clock hour. He is planning, and wisely so, to have our children to take more active part in the church services. This will cause them to take a greater interest in the building up the church along all lines. Bro. H. I. Glass gave us a hearty welcome to Central at the evening hour. He is a good preacher, but has executive ability to a marked degree. From all that I can gather he is doing some real constructive work at Central. He is laying his plans broad and deep and he has the ability to build successfully thereon. His church through the Sunday school and individuals is doing splendid work for our Orphanage. Bro. R. E. Prince, one of our loyal trustees, put the Orphanage on the heart of the Sunday school years ago, and during his long years of service in that capacity the Sunday school became more vitally interested in us. The present Sunday school superintendent, P. B. Magruder, will keep the Orphanage cause to the froefront and I confidently expect still greater results to follow as time goes by. Brother W. H. Brown announced that Jenkins Memorial Sunday school has decided to give us a monthly offering. This action on their part is greatly appreciated. We feel that the day spent at these two churches will bear much fruit in our behalf.

COMMITTEE ON GENERAL CONFERENCE ENTERTAINMENT

The committee on arrangements for the next General Conference met in Louisville, Ky., on the evening of April 30. All members of the committee were present. Dr. S. H. C. Burgin, chairman, presided. Invitations from a number of cities were read. The committee is not ready to make any decision as to what invitation will be accepted. A statement will be prepared at an early date telling what hotel and other accommodations will be required and what will be expected of the city that entertains the conference. This statement will be sent to all cities from which invitations are received. The committee adjourned subject to the call of the chairman.

R. S. Satterfield, Secretary, Box 87, Nashville, Tenn.

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TO WHOM IT MAY CONCERN:

We learn through correspondence that one Mr. Ely has been calling on our churches in Mississippi and West Tennessee representing himself as our agent for the sale of the COKESBURY HYMNAL, and soliciting advertisements to be printed on the fly leaves of that publication.

This Mr. Ely is in no way connected with the Publishing House and has no authority to represent us in any way. We believe that the printing of such advertisements in the COKESBURY HYMNAL is an infringement of the copyright law and besides this, the COKESBURY HYMNAL is not an advertising proposition. We do not ourselves print advertisements in it and will not allow anyone else to do so.

(Signed) LAMAR & BARTON, AGENTS

Nashville, Tenn., May 13, 1924.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

ENDOWMENT DOLLARS NOT REMITTED TO THE BOARD OF FINANCE HAVE NO LIFT

You would not permit a fresh cut rose to wilt in your hands for lack of energy to put its stem in a vase of water, would you? Then how can you allow endowment dollars which you have collected to become slacker dollars by your failure to send them to the Board of Finance? Endowment money has but one mission in the world—to earn income for a definite purpose. If such money is not invested, it is dead money and useless to the cause for which it was raised so long as it remains in the uninvested state.

The eagles perched on Superannuate Endowment dollars that have not been remitted to the Board of Finance are **screaming at you** for your failure to give them their chance to lift the Forgotten Man out of his deprivations. Send the cash already collected to the Board of Finance, St. Louis, Mo., and please do it right now this very minute, and the next minute after these dollars reach the board, they will be put to work to do the thing for which they were paid.

Anvil Flashes Fform theAnnual Meeting Workshop

We met in St. Louis, April 28, with the following members present: Bishop W. F. McMurry, Senator X. P. Wilfley, Luther E. Todd, Rev. C. W. Tadlock, Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Rev. W. W. Armstrong, Rev. M. L. Burton, Rev. J. W. Johnson, Rev. H. E. Draper, Rev. T. S. Hamilton, Rev. J. A. Smith, Rev. S. P. Cresap, Mr. J. Taylor Stratton, Mr. J. T. Catlin, Mr. W. Stackhouse, Governor C. W. Donaghey, Mr. J. Harry Bryan.

The morning session was occupied almost entirely by the reading of the secretary's report. The board was greatly pleased with the progress made during the fiscal year, and very happy and enthusiastic in plans laid for the ensuing year.

The secretary reported that from March 16, 1924, to April 28, 1924, $225,000 had been received from the charges in cash, the same being payments on their quotas in the Special Effort for Superannuate Endowment.

A number of bequests were reported, among them one being for $50,000 and another for $100,000. It was also stated that many persons were making substantial contributions to Superannuate Endowment on the annuity plan.

It was revealed that the annual conferences own 146 superannuate homes valued at $419,950; that the annual conferences have Superannuate Endowment (not counting additions from the Special Effort) in the amount of $885,160.35; and that the value of superannuate homes plus the endowment in other form makes the total Conference Superannuate Endowment $1,305,110.35.

On its General Conference annual assessment of $200,000 for the year 1922-23 the board collected $136,301, the highest amount being paid by the Western North Carolina Conference with a check for $8,206. The Virginia Conference was second with the amount being paid $7,792.

It was reported that the total assessed for the support of the active ministry year 1922-23 was $10,656,075. Under the plan of the Special Effort for Superannuate Endowment the amount stated is the minimum asking of the General Conference for the whole church to pay in five years for this worthy purpose.

The secretary's report revealed that the board had $64.845.01 available for appropriation in the 1924 distribution to the conference claimants. This is nearly $23,000 in excess of the amount distributed to the claimants a year ago. The executive committee was instructed to distribute to the claimants practically all of the amount available on July 1, 1924.

The amount paid on annuities for the year 1923-24 was $9,777.79, and for the expense of the board (outside of the work of the Special Effort), $20,042.89. The report on the condition of investments, both as to principal and interest, was practically perfect. The members of the board were highly elated on account of this showing and all were convinced that no first class financial institution in the country could do better.

Rev. J .C. Wooten of the North Carolina Conference was elected to membership on the board in place of Rev. T. N. Ivey, deceased. It will be recalled that Dr. Ivey was a member of this conference.

The report concerning the Special Effort for Superannuate Endowment was entirely satisfactory to the board. It was shown that the Pink Leaf reports concerning quotas assumed by the charges, reveal that the whole church has already officially undertaken to raise approximately $10,000,000, with the Baltimore Conference yet to be heard from.

Many suggestions were made concerning the best ways and means of carrying forward this great work, all of which was referred to the directing committee with power to act.

The board was convinced that the church is at last faced with a real opportunity to do something worth while for her superannuated preachers and the widows of her deceased preachers. The directing committee was urged to carry on with confidence and with great energy, having the assurance that every member of the board would do his utmost to assist in the program wherever there should be an opportunity to apply himself.

The board instructed the secretary to give to the church press an extract from a report which it adopted, as follows:

REPORT OF COMMITTEE ON REPORTS OF OFFICERS AND COMMITTEES

We, your committee on the secrtary's report, the minutes of the executive committee, the treasurer's report, beg leave to report as follows:

We have had before us the minutes of the executive committee, the secretary's, treasurer's, and auditor's reports, and desire to commend the executive committee for the diligence and painstaking care with which they have transacted the business coming before them from time to time, and especially the care with which they have invested the funds.

We wish to commend Dr. Todd, the secretary, and his office force for their painstaking effort to keep the affairs of the office in a systematic and thoroughly business-like form.

We desire to express our appreciation for Mr. Fristee's labors as treasurer, and we feel that the church at large is under special obligaion to this committee and these officers for the splendid showing that is made in the annual report."

(Signed) G. W. Donaghey, W. N. Ainsworth, J. W. Johnson, J. T. Catlin, M. L. Burton.

Special Effort Radiograms—Tune In

The money is coming, boys! Every day it is coming. Keep it coming! Don't let it stop coming! The Board of Finance is waiting for it, and so is the Forgotten Man.

Since the last report the following charges have remitted to the board one-fifth or more of their total assumed quotas:

Main Street (McColl), South Carolina—Florence, Rev. W. J. Snyder, pastor. Total assumed quota $2,716; amount remitted $767.50.

Windsor Circuit, North Carolina—Weldon, Rev. N. M. Wright, pastor. Total assumed quota $1,535; amount remitted $30.

Gallatin, Missouri—Chillicothe, Rev. W. J. Wilcoxon, pastor. Total assumed quota $1,665; amount remitted $385.

Goldthwaite, West Texas—Lampasas, Rev. Josephus Lee, pastor. Total assumed quota $1,725; amount remitted $350.

Druid Hills, North Georgia—North Atlanta, Rev. A. M. Pierce, pastor. Total assumed quota $11,000; amount remitted $2,057.85.

Fourth Avenue (Louisville), Louisville—Louisvlle, Rev. J. N. Johnson, pastor. Total assumed quota $6,650; amount remitted $2,000.

Main Street (Danville), Virginia—Danville, Rev. T. A. Smoot, pastor. Total assumed quota $5,500; amount remitted $1,100.

Marion, South Carolina—Marion, Rev. D. M. McLeod, pastor. Total assumed quota $5,000; amount remitted $1,000.

First Church (Anniston), North Alabama—Talladega, Rev. L. C. Branscomb, pastor. Total assumed quota $5,714; amount remitted $1,143.

Enterprise, Florida—Palatka, Rev. A. M. Mann, pastor. Total assumed quota $350; amount remitted $100.

Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota $1,700; amount remitted $1,200.70.

Mt. Washington, Louisville—Elizabethtown, Rev. E. D. Ryan, pastor. Total assumed quota $1,140; amount remitted $270.

Linnous and Purdin, Missouri—Chillicothe, Rev. R. M. Capp, pastor. Total assumed quota $1,640; amount remitted $464.

Humphreys Memorial (Charleston), Western Virginia—Charleston, Rev. Guy Coffman, pastor. Total assumed quota $3,375; amount remitted $951.42.

St. Albans, Western Virginia—Huntington, Rev. C. N. Coffman, pastor. Total assumed quota $1,500; amount remitted $550.

Fairmount Avenue (Richmond), Virginia—Richmond, Rev. J. S. Peters, pastor. Total assumed quota $2,015; amount remitted $403.

Cedar Hill, Tennessee—Clarksville, Rev. Geo. L. Beale, pastor. Total assumed quota $2,000; amount remitted $745.18.

Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota $3,508; amount remitted $825.

Clarksville, North Arkansas—Fort Smith, Rev. S. M. Yancy, pastor. Total assumed quota $2,823; amount remitted $594.50.

First Church (Bradentown), Florida—Tampa, Rev. Smith Hardin, pastor. Total assumed quota $3,500; amount remitted $700.

Emory University (North Georgia—North Atlanta, Rev. W. C. Henry, pastor. Total assumed quota $500; amount remitted $154.50.

Trinity (Charleston), South Carolina—Charleston, Rev. F. A. Buddin, pastor. Total assumed quota $2,320; amount remitted $672.75.

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J. H. SHUMAKER, Secretary
808 Broadway, - - Nashville, Tenn.

SUNDAY SCHOOL WORK

(Continued from page nine)

REV. J. R. WARREN

Did you know that a Methodist preacher could stay at one place for eight years? Well, if you did not just remind yourself of the fact that Rev. J. R. Warren has served the North Monroe-Icemorlee charge for that length of time, and has done it well. Some weeks ago it was my pleasure to be with him at North Monroe and greet a church packed full on a bad rainy night as I tried to emphasize the good of religious education. I did my best, for on the way out my good friend Warren said, "Woosley, spread yourself tonight, for these people are used to good preaching."

Warren is in high favor with his people, where for eight years he has gone in and out among them ministering to their religious needs and comforts. They love him and he loves them.

"DWIGHT"

Rev. D. W. Brown, better known to me as "Dwight," has led in one of the most constructive pieces of work at West End, Gastonia, I have ever seen. Going there a little over two years ago he found lots to do with little to do with. Since then the church has twice been enlarged, beautified and strengthened so that today it is one of the best plants we have. It really is wonderful to note the system the church is run upon. A massed Sunday school is now splendidly departmentalized with earnest and consecrated leaders in charge. At our recent Gastonia school ten people from this congregation took credit after they had worked in the mill all day long throughout the sessions of the school. Brown has more nice pictures and appropriate slogans in his church than any I have ever seen anywhere. Dwight is some boy, anyway.

WEAVERVILLE

Among the delegations attending the Asheville school was that fine bunch from Weaverville, eleven miles away. For the third successive year Rev. B. C. Reavis, the beloved pastor, has led these fine workers to school where he and they have earned credit. If one will visit the Weaverville school now and compare it with what it was before the schooling process he will have enough encouragement to go on for quite awhile. A fellow just loves Reavis and his good people. They don't dodge; they do.

MISSISSIPPI STOP LAW WENT INTO EFFECT MAY 1

Mississippi's law requiring drivers of all motor-propelled vehicles, using the public highways in this state, to stop before crossing any railroad track where such track intersects the public highway at grade, became effective on May 1. By the passage of this law Mississippi has joined Tennessee, Virginia and North Carolina in the effort to decrease the number of collisions between automobiles and trains at grade crossings by enforcing a greater degree of caution on the part of the drivers of automobiles and trucks.

The law requires, substantially, that it shall be unlawful for any person operating a motor vehicle to drive upon a railroad track which crosses a highway or street at grade without first stopping at a distance of not less than ten feet nor more than fifty feet from the track and looking for an approaching train. Violation of the law is made a misdemeanor, punishable by fine or imprisonment. Under the law all railroads in Mississippi were requested to erect large signs, bearing the words, "Mississippi Law Stop," on the right side of the road fifty feet from every crossing.

Before wasting too much symphy on the under dog, it would be well to find out which one started the fuss.

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A. W. MOHN, President, Louisburg, N. C.

STATEMENT

NATIONAL BEN FRANKLIN FIRE INSURANCE COMPANY, PITTSBURGH, PA.

Condition December 31, 1923, as Shown by Statement Filed.

Amount of Capital paid up in cash	$1,000,000.00
Amount of Ledger Assets December 31st of previous year, $3,747,587.27; total	3,247,587.27
Income—From Policyholders, $3,153,766.40; miscellaneous, $206,352.12; total	3,360,118.55
Disbursements—To Policyholres, $777,481.58; miscellaneous, $1,645,829.99; total	2,423,307.57
Fire Risks—Written or renewed during year, $4,804,136.80; in force	3,730,523.87
All Other Risks—Written or renewed during year, $226,867.37; in force	190,578.41
Assets.	
Value of Real Estate	221,248.28
Mortgage Loans on Real Estate	1,287,229.13
Value of Bonds and Stocks	2,018,426.67
Cash in Company's Office	144,619.83
Deposited in Trust Companies and Banks on interest	518,310.82
Agents' baances, representing business written subsequent to Oct. 1, 192.	473,698.50
Agents' balances, representing business written prior to Oct. 1, 192.	19,934.97
Bills receivable, taken for fire risks	730.05
Interest and Rents due and accrued	46,431.29
All other Assets, as detailed in statement	63,098.76
Total	$4,793,728.30
Less Assets not admitted	36,187.01
Total admitted Assets	$4,757,541.29
Liabilities.	
Net amount of unpaid losses and claims	312,995.72
Unearned premiums	2,516,250.22
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	5,000.00
Estimated amount payable for federal, state, county and municipal taxes due or accrued	79,000.00
Contingent commissions, or other charges due or accrued	15,000.00
All other liabilities, as detailed in statement	10,000.00
Total amount of all Liabilities except Capital	$2,938,245.94
Capital actually paid up in cash	$1,000,000.00
Surplus over all liabilities	819,295.35
Surplus as regards Policyholders	1,819,295.35
Total liabilities	$4,757,541.29
Business in North Carolina During 1923	
Fire Risks written, $2,957,855; premiums received	47,797.78
All other Risks written, $2,500; premiums received	10.00
Losses incurred—Fire, $20,251.84; paid	31,860.95

President, H. M. Schmith; Secretary, Thos. A. Hathway; Treasurer, John Kay.
Home Office: 120-22 Ohio St., West Pittsburgh, Pa.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.
(Seal) State of North Carolina, Insurance Department,
Raleigh, March 5, 1924.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Ben Franklin Fire Insurance Company, of Pittsburgh, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1923.

Witness my hand and official seal, the day and year above written.
STACEY W. WADE, Insurance Commissioner.

STATEMENT

NATIONALE FIRE INSURANCE COMPANY, PARIS, FRANCE

Condition December 31, 1923, as Shown by Statement Filed.

Amount of Deposit	$ 200,000.00
Amount of Ledger Assets December 31st of previous year	1,575,036.78
Income—From Policyholders, $963,955.02; miscellaneous, $58,396.08; total	1,022,351.10
Disbursements—To Policyholders, $653,351.60; miscellaneous, $427,479.76; total	1,080,831.36
Fire Risks—Written or renewed during year, $2,469,311.09; in force	1,526,872.87
Assets.	
Value of Bonds and Stocks	1,272,272.44
Deposited in Trust Companies and Banks on interest	70,690.02
Interest and Rents due and accrued	16,074.32
All other Assets, as detailed in statement	1,777.03
Total	$1,534,207.87
Less Assets not admitted	36,175.89
Total admitted Assets	$1,498,031.98
Liabilities.	
Net amount of unpaid losses and claims	$ 160,087.67
Unearned premiums	849,515.99
Estimated amount payable for federal, state, county and municipal taxes due or accrued	18,500.00
All other liabilities, as detailed in statement	61,453.98
Total amount of all Liabilities except Capital	$1,089,557.64
Capital actually paid up in cash	$200,000.00
Surplus over all liabilities	208,474.34
Surplus as regards Policyholders	408,474.34
Total Liabilities	$1,498,031.98
Business in North Carolina During 1923.	
Fire Risks written, $2,777,303.00; premiums received	33,435.73
Losses incurred—Fire, $24,575.14; paid	24,238.16

N. S. Myers; Starkweather & Shepley.
Home Office: 17 Custom House St., Providence, R. I.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.
(Seal) State of North Carolina, Insurance Department,

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Nationale Fire Insurance Company, of Paris, France, filed with this Department, showing the condition of said Company, on the 31st day of December, 1923.

Witness my hand and official seal, the day and year above written.
STACEY W. WADE, Insurance Commissioner.

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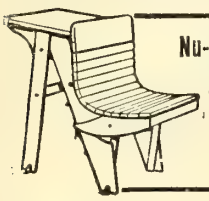
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REPORT ON SPIRITUAL STATE OF THE CHURCH, GREENSBORO DISTRICT CONFERENCE

Many of the pastors who made reports of the churches under their charge spoke encouragingly of the work. From time to time some new and excellent feature or line of work is added to the so-called machinery of the church, thereby enlarging the field of activities of the laymen. More money is finding its way into the treasury of the Lord at this time than ever before. There are also many other encouraging things which may be said; and if we were to judge the spiritual state of the church by these alone, we would be constrained to say it is very good indeed. But all of these things do not necessarily mean spirituality. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." So love is the foundation, without which no church, no individual can be spiritual. Jesus said love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you. So then we recommend that every individual cultivate love, and after awhile we will find that we will not entertain any unkind feelings toward anyone, but will love everybody.

We also recommend that a family altar be in every home, and that at least once each day, the members of the household assemble for scripture reading and prayer.

We further recommend that all our people; both parents and children avail themselves of the Sunday school when they can, also attend the preaching and prayer services; and partake of the Holy Communion, and other spiritual means of grace.

Believing that every person has something to do in this world for the Master's kingdom, and knowing that we are not likely to receive direction from our Lord if we keep too busy about secular matters, we recommend that each person get to himself or herself for at least a few minutes each day, dismiss everything from the mind, and let the Lord speak to us, if He will, and tell us what He wants us to do that day, for Him.

We also recommend that every individual read at least some portion of the Scripture each day and never let a day pass without praying (we do not mean the saying of a prayer, but really talking to God), because we cannot lead a spiritual life without communing with God.

Also knowing that it is customary for the laymen to depend almost entirely upon the preacher to get people converted, and believing that the laymen will be held responsible for the salvation of many souls about us, we therefore recommend that each layman constitute himself or herself a committee of one to spend much time in pointing out the way of salvation to the unconverted; and if any layman is living such a life as that he feels as if those about him have no confidence in his spiritual life, let each layman make an absolute surrender to the Lord Jesus Christ and get ready for the work.

Following the suggestion of the presiding elder, we recommend that the pastors of the various charges in the district call upon each other to assist them in holding revival services; and each pastor so called upon respond to such call when possible to do so.

Also knowing that if this report is merely adopted, spread upon the minutes and left there, very little good will come out of it, we therefore recommend that if the district conference deems this report worthy of adoption, it will not be allowed to remain upon the minute book unused, but that at least some of the things recommended will be placed before the congregations of the various charges.

Respectfully submitted,
J. H. Barnhardt, Chm.
Frank Gurley, Sec.

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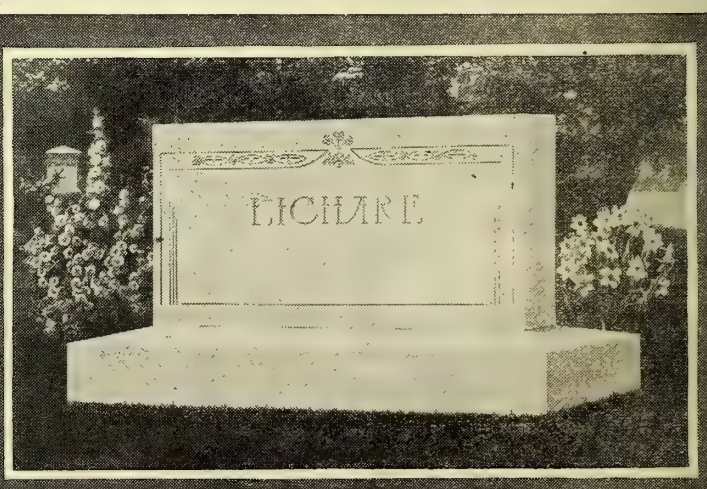
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MONUMENTS MAINTAIN MEMORIES

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Washington, at Bethel .....May 20-21
Winston-Salem, at Mt. Olivet..May 21-22
New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

May
Haywood Street, night 25
June
Leicester, Grace, 11 .....31 & 1
Chestnut Street, night 1
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

May
Peachland, Fountain Hill, 11 23
Tryon Street, 11 25
Dilworth, 8 25
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

May
Bethel, Bethel, night 25
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

May
Rural Hall, Macedonia 24-25
Pilot Mountain, Whitakers Chapel, 3..25
June
Stokesdale, Mt. Carmel .....31 & 1
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

May
Cross Mill, Concord, 10 25
Marion Mills, East Marion, 7:30 25
June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

May
Elk Park Ct., Newland 24-25
June
Avery Ct. .....May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

May
Lincoln Ct., Marvin, 11 24-25
South Fork, Ebenezer, 3 25
King's Mountain, night 28
June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Salem, 11 24-25
First St., Albemarle, night 25
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

May
Elmwood, Knox, 11 and 1.....25
Newton, 8 25
June
Ball Creek, Friendship, 3 & 11, May 30 & 1
Rhodhiss, 7 & 8 1
Trinity College Summer School 8
Maiden, Mays, 10 & 1 15
Westview, Marvin, 3 & 4 15
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

May
Cullowhee Station, 11 25
Sylva Ct., Dillsboro, night 25
June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

May
West End, West End, 11 25
Oak Ridge, Oak Ridge, night 25
June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
SECOND ROUND

May
Carrboro Ct., Orange 24-25
Chapel Hill, night 25
Gregson, night 28

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Plymouth, Siloam 25
Roper, Mackeys, night 25-26
June
Pantego-Belhaven, Belhaven 1
At Trinity for Summer School 7-8
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3.... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

May
Haw River, Mt. Pleasant 24-25
Siler City, Mt. Vernon 25-26
June
Mamers, Mt. Ariel .....May 30 & 1
Hay Street, night 1
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1

NEW BERN DISTRICT
J. C. Wooten, P. E.
SECOND ROUND

May
Newport, Riverside, 11 25
Morehead, 7:30 25

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

May
Richmond, St. Paul 25
Piedmont, Roberdel No. 2 25
Roberdel, Green Lake 30
Ellerbe, Jone's Springs 31
June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND—IN PART

May
Granville Ct., Roberts 30
Oxford Ct., Shady Grove 31
Oxford (business meeting) 8.....30
June
Oxford, 11 1

WELDON DISTRICT
Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

May
Ahoskie, Colerain, 11 29
Windsor, Mt. Gould, 11 30
June
Henderson, First Church, 11 1
North and South Henderson, 8..... 1

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

May
Wilmington, Grace, a.m. 25
Wilmington, Trinity, p.m. 25
Magnolia, Trinity, a.m. 30
June
Wallace-Rose Hill, Providence, a.m., May 31 & 1
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Freemont, Yelverton, 11 29
Stantonsburg, night 29
June
Clark St., 11 1
South Rocky Mt., night 1
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

PLAN OF EPISCOPAL VISITATION FOR 1924-25

First Episcopal District, Bishop W. A. Candler.—Virginia, at ———, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, D. C., March 30.

Second Episcopal District, Bishop Collins Denny.—Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

Third Episcopal District, Bishop Edwin Mouzon.—Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

Fourth Episcopal District, Bishop John M. Moore.—Indian Mission, at Thlopthlocco church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 15; West Oklahoma, at El Reno, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

Fifth Episcopal District, Bishop W. F. McMurry.—Denver, at Beaulah, Colo., August 21; Missouri, at Richmond, September 3; Southwest Missouri, at St. Paul's church, Springfield, September 17; St. Louis, at St. John's church, St. Louis, October 1.

Sixth Episcopal District, Bishop U. V. W. Darlington.—Illinois, at Centralia, August 21; Western Virginia, at Barboursville, W. Va., August 27; Kentucky, at Mount Sterling, Ky., September 3; Louisville, at Campbellsville, Ky., September 24; North Georgia, at Atlanta, November 19.

Seventh Episcopal District, Bishop H. M. Du Bose.—Northwest, at Vorvallis, Oreg., August 27; Pacific, at Fresno, Calif., October 15; Arizona, at Tucson, Ariz., October 22.

Eighth Episcopal District, Bishop W. N. Ainsworth. — North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

Ninth Episcopal District, Bishop James Cannon, Jr.—Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso, Tex.; Cuba, at Havanna; Congo Mission, at Wembo Nyama.

Tenth Episcopal District, Bishop W. B. Beauchamp.—Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 19; Czecho-Slovak Mission, at Prague, September 9.

Eleventh Episcopal District, Bishop James E. Dickey.—New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownwood, November 12.

Twelfth Episcopal District, Bishop S. R. Hay.—North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

Thirteenth Episcopal District, Bishop H. M. Dobbs.—Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

Fourteenth Episcopal District, Bishop H. A. Boaz.—Korea, at Songdo, September 4; Siberia Mission, Russian Department, Harbin, September 18; Siberia Mission, Korean Department, Nikolsk, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3.

The fall meeting of the College of Bishops will be held in Jacksonville, Fla., December 12, at 10 a. m.

Bishop W. B. Murrah is left without assignment for the year on account of his health.

GOOD REVIVAL AT SPENCER

Spencer has recently had one of the best revivals in her history. It lasted for a little more than two weeks and held the entire town within its mighty grip. Hundreds of church members renewed their vows at the altar and found richer experience in the service of the Lord. Perhaps a hundred people were converted outright and are being gathered into the fold. Central has already received about forty of these and will receive more.

The meeting was held in Central church and the crowds overflowed its spacious auditorium. The preaching was done by W. A. Rollins, pastor of South Main, Salisbury, and the singing was directed by W. A. Bassett, of Asheville. Mr. Bassett is well known over the state as an able and consecrated soloist and choir director. His work was satisfactory in every respect. Rollins is one of our young preachers whose gifts and graces stamp him as one of the coming men of the church. He is modest and unassuming in repose, but in the pulpit his eyes flash fire and he strikes a mighty stride. He is remarkably free from sensationalism and has no fanaticism in his system. He is neither modernist nor fundamentalist. He simply makes proclamation of the gospel and does it in a most irenic spirit. Seldom has the writer heard a series of sermons of such eloquence, such simplicity, such power. Each one was made to fit the psychological moment with unerring exactness. Rollins captured the heart of Spencer for himself and for his Lord. No amount of success can swell his head or dwarf his heart. Keep an eye on Rollins. He's a rare bird.

Tom P. Jimison.

Gospel Singer: Any preacher who may wish the services of a gospel singer in revival meetings will do well to correspond with Mr. William H. Winstead, Box 615, Wilson, N. C. He can furnish good recommendations.

Wanted—Journals of the following sessions of the North Carolina conference: 1867, 1868, 1870 and 1871. Mail to the Advocate, sending bill.

TO THE HIGH SCHOOL GRADUATE

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In Memoriam

GRIFFITH—Laura Willie, daughter of Mr. and Mrs. W. M. Griffith, of Pineville, N. C., was born April 30, 1911, and after a very brief and painful illness of one night departed this life March 16, 1924. She is survived by her father and mother and one brother and one sister, and her grandparents, Mr. and Mrs. J. R. Black, and a great many relatives and friends who were shocked and deeply grieved at the news of her sudden death. Little "Billy," as she was usually called, had been a member of the M. E. Church, South, in Pineville since October 14, 1923. She was a bright, good, lovable Christian girl. We all loved her and we all miss her so much. An unusually large concourse of people attended funeral services in Methodist church in Pineville and burial in Steel Creek cemetery. Floral tributes were beautiful. May heaven's blessings be upon the grief-stricken family, and may we all meet her in heaven.

T. J. Houck.

McCOLLUM—Mrs. J. Walker McCollum was born August 2, 1875, near Polkton, N. C. She was the daughter of Mr. J. Hampton and Mrs. Tabitha Blackwell Maske. She was a student of the Polkton school and also a student of Asheville Normal for two years, 1894 to 1896. On November 25, 1896, she was married to J. Walker McCollum, a man of high Christian character. Early in life she joined the Brown Creew Baptist church and remained a member of that church till 1899, when she joined the Methodist church at Hopewell. In 1921 she began to decline in health and was never strong again. She suffered much, but one could never know it by talking with her, for she never complained. Her husband and children did all they could to restore her to health, but she was wanted at another home. On April 25 at 1:50 p. m. God took her out of her suffering to her home in heaven. Her life was marked with integrity, devotion, kindness, gentleness, righteousness, faith and love. She was faithful to the church, to duty, to her home, and to God. The good children she has reared reveal her life as a mother. Her daughter, Ruth, is a trained nurse and was to her mother during her long illness what Florence Nightingale was to the sick and wounded soldiers during the Crimean war. Ethel is the stenographer of the county superintendent of public schools of Anson county, and Wilma is also a stenographer and teacher. The younger children: Frank, Henry, Herbert, Fred, Curtis and Edwin are at home. May God be with these children and father and relatives in their bereavement.

Reid Harris, Pastor.

RESOLUTIONS OF RESPECT

Whereas, in the passing of General Julian S. Carr the board of stewards of Trinity church has lost its best be loved leader; Trinity church has lost a member distinguished by the most extarordinary loyalty; the Sunday school has lost a faithful and inspiring teacher; the church at large has lost an enthusiastic and broad-visioned adherent; the poor of the state and community have lost the kindliest friend and the most generous benefactor they have ever known; his many friends everywhere have lost the companionship of a personality full of the tenderest feelings and the keenest sympathies; and

Whereas, General Carr has served Trinity church with unceasing love, untiring efforts, and large means for nearly half a century, giving without stint and devoting himself to all phases of the church program so that to him more than to any other man does Trinity church owe her position and her opportunities for service; therefore be it resolved:

First, That the board of stewards of Trinity church extend to the family of General Carr its sincere sympathy.

Second, That in appreciation for the life of this friend and brother and in emulation of his noble virtues we shall strive to attain in our church a greater capacity for loyal service, a quickening spirit of sympathetic helpfulness and a more unselfish use of our time and means.

Third, That it is the hearty desire of our members that our pastor should make the regular morning service of May 4 a memorial service to commemorate the passionate love which General Carr always had for his church.

Fourth, That a copy of these resolutions be sent to the family, a copy to the papers, and that these resolutions be spread upon the permanent records of the board.

J .D. Pridgen,
T. J. Lambe,
S. R. Perry,
J. E. Pegram,

TAYLOR—Harvey Sylvanus Taylor was born July 16, 1844. He was led by the Good Shepherd across the Jordan of death and into his eternal reward on April 2, 1924.

Brother Taylor was converted to God and united with the Methodist Episcopal Church, South, in early life. In this sacred relationship he proved true and faithful until death. Even during the last winter of his life he came to his Sunday school class to enjoy the hearing of the word of God, which grew more precious to him through the lengthening years.

Brother Taylor was also a true and honored member of the Masonic fraternity, from the days of early manhood. His comrades of this order performed over his body the last sacred rights in giving his body back to mother earth.

This good man also knew the soldier's life and experience, for in the dark days and direful days of the 60's he went out with the brave lads of his day to wear the "gray," and during the stormy years of our country's making he served among his fellows in his charactertistic and manly way; and then returned with his countrymen to the devastated and ruined scenes of our beloved Southland to play his part in restoring to her the honor and glory which were and are her normal possession.

In 1870 Brother Taylor was joined in the bonds of holy wedlock with Mary McClure. To this union was given seven sons and daughters, five of whom survive to live for other days and years to cherish the sacred memories of a father who was faithful and true to the end. (His companion, Mrs. Taylor, was called to her reward a number of years ago.)

In his last hours Brother Taylor slept peacefully and slipped away to the Father's house to rejoice in his reward and to await the coming of loved ones and friends who will follow on.

J. O. Ervin.

SUMMERROW — Sarah Richards Summerrow, daughter of William and Mary Richards, was born April 13, 1852, and departed this life April 15, 1924. Funeral services were conducted at the Methodist church by Dr. Henry Grady Hardin, assisted by Dr. Prettyman and Rev. C. S. Kirkpatrick, presiding elder.

She was married to Henry M. Summerrow December 14, 1871, to which union the following children were born: Juanita, D. Frank, Thos. E., and Willye, who with her husband and one grandson, Thomas Edward Summerrow, Jr., survive. Two sons and two granddaughters died in infancy. She is also survived by one sister and two brothers.

Having been born and reared in this community, where she spent her entire life, she was a greatly beloved Christian woman, a devoted mother and friend. In girlhood she became a member of the Goshen Presbyterian church, but after marriage she joined the Methodist church, in which she lived until she departed this life. She will ever live in the memory of her family and friends.

"BOOST RALEIGH DISTRICT!"

SPEAKERS: Dr. DAN BRUMMITT, BISHOP H. A. BOAZ AND OTHERS

NORTH CAROLINA CONFERENCE

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, MAY 29, 1924 No. 22

The Masterly Plea of Bishop W. F. McDowell for Unification

Not to undo the action of the father's eighty years ago, but to write a new Act of the Apostles; not to look backward but to look forward; to unite by sharing the common tasks at home and abroad and to work together for world redemption, are among the reasons urged by Bishop McDowell for the adoption of the plan of unification, as stenographically reported in the Daily Christian Advocate.

Mr. Chairman and very dear Brethren: I am venturing to ask a degree of quiet and a degree of sympathy, because of the importance of this great matter, that I do not usually make a personal appeal for. I cannot rid myself of the conviction that a false word on my part just now would imperil interests that Jesus Christ holds precious. For the hours since the commission has asked me, I have been in constant prayer that such word as I might say I might be moved by the Holy Ghost in behalf of the whole Church of Christ.

It is eighty years since our fathers, for conscience sake, for the sake of principle, took the action that led to the existence of two Methodist Episcopal churches on this continent and elsewhere. It is pretty difficult to reverse an historical process. It is difficult to reunite people who separated on the ground of principle, each of which bodies has been blest of God in doing the work which it has undertaken to do. But, as was said here last night, and as we all know, the issue that divided the church is no longer a living issue, and the issue that is now before the church is a united issue and not a dividing one. Therefore, it seems to me that, with all the important things that will come before us this month, no single question surpasses this in its meaning for the kingdom of Christ and for his redemptive work in the broken world. May the words of our mouths and the meditations of our hearts be acceptable this morning in God's sight!

First, the plan does not try to adjust all difficulties big and little, real and imaginary, before getting together. It is thought that we can adjust a lot of difficulties after getting together rather more easily than doing it at long range while we are apart. MacLaren tells a lovely story of a minister and his leading laymen who did not get on well together, though they loved each other very much, the reason being that they argued together and they prayed apart. We have been trying to get together upon the basis of arguing apart and occasionally praying together. We are trying to get together first. The plan also carries with it the proposal to unite, first, by living together. All through the previous quadrennium we kept feeling, and every once in a while that feeling would come to the surface, that if we could just get together and live together and then work together, it would not be very long before that matter of organization would take care of itself.

The Forward Look, Not the Backward.

We propose to unite by sharing our common tasks at home and abroad. It is the forward look and not the backward look that we are asking you this morning to take. No one can be in such position as we are in and not know that the common tasks of Methodism in the United States, the task of making a Christian sentiment, the task of making a Protestant sentiment, the task of making a spiritual sentiment from ocean to ocean, and from the northern lakes to the gulf—that this task is one which cannot be accomplished by divided strength whose hearts are alike devoted to the things that are excellent. And the same thing is true with reference to our world endeavor. We cannot do it except upon the basis of union in spirit and in effort.

Now, the particular feature to which your attention is called you will find in the language of the article of transmittal, "that these two churches are essentially one church—one in origin, in belief, in spirit, in purpose, and in polity." Not ought to be one church, but are essentially one church! And we desire that this essential unity shall be made actual in organization and administration.

The second essential feature is that we begin to live together as we are. We are willing to take that church as it is; that church is willing to take us as we are, and begin to live together as we are, with a minimum of change to start with, and the making of such changes as may follow after we are together. By the voting plan under which all votes in the General Conference shall be taken by jurisdiction, the old problem that was so everlastingly irritating, the problem of protecting the minority, is absolutely cared for. The essential thing lies in a definition of the powers of the General Conference. I do not mind saying to you, what I think my colleagues would all agree to, upon this we were most anxious. We did not know whether we could get an agreement upon a General Conference which should have real powers, or whether the General Conference would be rather a nominal body with the bulk of the powers lodged in the jurisdictions. I ask you to observe that the powers which are granted to the General Conference in this plan of unification make it a real body and not a formal or nominal one. Local powers, the powers that ought fairly to belong to jurisdictions, are left there, with provisions for shifting as the General Conference, and the jurisdictional conferences may agree as between those two.

The Work in Foreign Lands.

I ask you also to observe what I wish I had time to state more fully, the provision for the organization of the church in lands outside the United States. The paragraph reads:

"To make provision for such organization of the work of the United Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands."

O, brothers beloved, if I were a Methodist in China, I would not like to be obliged to be bothered with that distinction between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and to identify myself with one section or the other of those two churches, upon an issue that I knew nothing about and never had been related to. If these two churches can now come together in such manner that the Methodism of the lands outside the United States can make a unified impact, instead of a divided impact, upon the non-Chrstian world, and the world that is other than American, it will justify pretty much any sacrifice that we are obliged to make, or that they are obliged to make with refernce to the work in the United States.

Furthermore, there is the provision for the Judicial Council. Now, there are some of you, possibly, who do not care for the Judicial Council; and perhaps if we were going along in our own way, we would not proceed to set up the Judicial Council. But our Southern brethren are not quite so sure of the wisdom of our way of doing some of these things. And we are not quite sure of the wisdom of their way of doing it. And since they are not sure of the wisdom of our way, and we are not quite sure of the wisdom of their way, we are proposing to unite upon this way, and we are doing it with the suggestion that if it does not work in the united church, that the united church can proceed to make a new way after trial, for in Methodism let us never forget our real principle—legislation ought to follow and conform to experience, and not fetter experience.

All of this is protected, as you see, by the restrictive rules which are carried over from both Disciplines and made effective in the new church.

Mr. Chairman, members of the commission will discuss these points definitely in event of discussion arising. There would be two or three ways of procedure. One would be to refer this document to a committee, standing or special, for such consideration as it might give it. We recommend, either today, or at some later day, after you have studied it in the light of these presentations, a direct vote.

Special Session of Southern Conference

The General Conference of the Church, South, in its resolutions declared that when the joint commission by a two-thirds vote of each of the constituent commissions should agree upon a plan, and when the General Conference of the Methodist Episcopal Church should accept that plan, then the bishops of the Methodist Episcopal Church, South, were authorized and instructed to call the General Conference of the Methodist Episcopal Church, South, together to submit the plan that is agreed upon by the joint commission, and our General Conference, to the General Conference of the Church, South, and then, if they agree to it, it will start down through the churches for their consummation, for their action, for their approval. And the bishops of the Methodist Episcopal Church, South, are in session at Nashville waiting for our action, ready to call their General Conference together, praying that they may have occasion to do so in consequence of our action.

Mr. Chairman, I have had a good many high honors in my life, and many wholly undeserved honors at the hands of this church that has given me a home all of the days of my life. It was a great hour when, in one of our colleges a diploma was given me; a great hour for me when the old North Ohio conference raised its hands to admit me to the ministry; a great hour when the hands of Randolph S. Foster and Willard F. Mallelieu were laid on my head in ordination; a great hour for me twenty years ago when other hands were laid upon me to set me apart to this office, which for twenty years I have tried to carry in harmony with the great traditions that Andrews and Warren and the others had established. But while I live I shall count it one of the unspeakable mercies of God to me that my brethren on the commission permitted me, at Cleveland, to make the motion

continued on page two

North Carolina Christian Advocate

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WASHINGTON DISTRICT CONFERENCE

From Greensboro to Bethel it is nearly two hundred miles. Part of the road is rough, but to have such fellow pilgrims as James Cannon, III, and Brother L. L. Gobbel, and all in one Dodge coupe, it is a most delightful trip. Bethel was the seat of the Washington district conference last week and the two mentioned above with this writer, were there to represent Trinity College, the Sunday school interest of the North Carolina conference and the Christian Advocate.

The conference was a day old when we arrived. The first thing we heard early Wednesday morning was that they were having the best conference in the history of the district, and from the moment that Presiding Elder Cotton called the conference to order Wednesday till its close late that afternoon, we were forced to the conclusion that what "they" said was so. Brother Cotton had arranged his program and stuck to it. He had appointed committees on the various interests of the church and directed the chairman of these committees to come prepared to address the conference in behalf of their reports. Every one of them was present and ready to do his part. The addresses were well prepared and received by the brethren with appreciation. The fact of the case is they were altogether the best set of addresses that we have heard at any district conference. Rev. F. S. Love spoke in behalf of the Sunday school, Rev. V. P. Scoville, the spiritual state of the church, Rev. S. T. Moyle, temperance, Rev. H. M. North, Christian education. The address of Rev. E. C. Few on "What the pastor may expect at the hands of his congregation," was spoken of as a masterpiece and one calculated to stir up the brethren to larger service to the church.

As is usually the case there was present a large number of "rod riders." Revs. W. M. Curtis and R. M. Courtney, representing Greensboro College and the Centenary, respectively, had their say the first day and moved on. The second day Rev. James Cannon represented Trinity in a most pleasing manner. Mr. L. L. Gobbel, the popular conference Sunday school superintendent, was at his best and made a fine impression on the conference and did his cause good. Rev. A. S. Barnes, the enthusiastic and greatly beloved superintendent of the Methodist Orphanage and who is always heard gladly, told of his needs at Raleigh. The writer admonished the brethren to do better by the Advocate. Brother Cotton was exceedingly good to all of us and told us to take our time to properly represent the interests of the church committed to us.

The preachers down in the Washington are a fine set and are enthusiastically going about their work and wonderful things are being accomplished by them. Many souls have been converted and received into the church. New churches have been built and others are enterprised. The fact is Washington district is one of the great districts of Southern Methodism and growing stronger under the leadership of that strong presiding elder. He is in fine favor with the preachers and the laymen are willing for the time limit to be removed and Brother Cotton remain in the district parsonage the remainder of his natural life. It was good to be at Washington district conference. T. A. S.

ARE THE ANNUAL CONFERENCES DEPRIVED OF THEIR RIGHTS?

On page five of this issue of the Advocate four of our bishops give their reasons for being opposed to the early call of the General Conference in special session. In their statement emphasis is placed upon a denial to the annual conferences of their rights and upon the contention that such haste prevents time for deliberation and sound judgment.

In our opinion there would be grounds for these objections if the General Conference became the final spokesman for the church. But such is not the case. The whole question goes to the annual conferences for their vote, and to be effective that must be by a three-fourths majority of the members of all the annual conferences. Not the general conferences but the annual conferences, therefore, register the final vote for the church.

Is it undue haste? The present Plan was adopted by the Joint Commission July 25, 1923, approximately ten months ago, it was discussed at length by Bishop Denny at the sessions of both the Western North Carolina and the North Carolina conferences last fall, and it is now four and a half months till the meeting of the W. N. C. conference and four weeks more before the North Carolina conference meets in annual session.

In all this we do not presume to speak for any outside of North Carolina, but we here and now venture the assertion that while North Carolinians are conservative and slow, the average Tar Heel does not need fifteen months nor even five to gather the facts and make up an intelligent judgment upon any question, either great or small.

COMMENCEMENT AT TRINITY COLLEGE

Next week is commencement at Trinity College. The unusually fine program begins Sunday evening with the baccalaureate address by Dr. Edwin Mims of Vanderbilt University. Dr. Mims is well known and highly esteemed in North Carolina. As a teacher of English at Trinity and later at the University of North Carolina, he touched most effectively the lives of hundreds of young men. His address next Sunday evening will be in every way worthy of this great teacher.

The baccalaureate sermon Tuesday, June 3, will be delivered by Dr. William Learoyd Sperry, Cambridge, Mass., and the commencement address on Wednesday is by Dr. Charles Alexander Richmond, Schenectady, N. Y.

The formal opening at 8 o'clock Tuesday evening of the Alumni Memorial gymnasium will be an occasion of much more than passing interest. Plato Tracy Durham of Atlanta will be the orator of the evening. The alumni and friends of the occasion will be there in great numbers.

There is to be also an unusually large number of class reunions this year which will give added interest to the commencement. President Few's announcement of gifts to the college may be of wide interest. Upon the whole commencement this year at Trinity promises to be among the very best.

THE MASTERLY PLEA OF BISHOP W. F. McDOWELL FOR UNIFICATION

(Continued from page one.)

that this report should be adopted. Many things in life I shall forget, but I shall not forget, how, as that roll was called, I heard the sons of the South, twenty of them, say "Aye" to the motion that looked toward the new day for them and for us; when I heard every member of our own commission say "Aye" in the vote to transmit this document to you for your approval. It was in the late afternoon. Lake Erie near us, the spirit of God was upon us. We went out feeling. I think, that what was done in 1844 and 1845, not might be undone in 1924 and 1925; not that, but that what was done in 1844 and 1845 might be followed in 1924 and 1925 by a new chapter in the Acts of the Apostles that would set the Kingdom of God forward in the whole great big world. However, we had the vision then as I hope you have the vision now, of what Jesus Christ can do with a church like united Methodism would be; the vision of what He could do with the united youth of American Methodism, as He sends that youth, as He sent our fathers out in His name for His purpose. Shall I say it, coming from Washington, for a time we had the vision of what could be done with a united Methodism at the capital of the Republic; and what could de done for Protestantism in America, and for evangelical religion round the world if we, sons of the church, daughters of the church, were to say to the common Lord of the church, "Here we are, one in hope and doctrine, one in faith and charity, one in obedience, one in consecration, one to be used as thou wilt, and where thou wilt."

Mr. Chairman, may I say this personal word: I have had, through all the years of my ministry over and over again a feeling that I never could quite shake off, that some time before the end of the day came I might see these churches together and that maybe I might be related to their coming together. It is the afternoon of life for me. It is the morning of life for the church of Christ, and for the youth of that church, and for the ever-living Christ—we are in the morning for Him. Heaven grant that today and every day we shall do the thing upon which He will pronounce the verdict, "Well done."

THE DISCUSSION OF UNIFICATION

Every bit of space that we can possibly spare will be set apart in the Advocate for the discussion of Unification. But any show of bitterness of spirit or indulgence in personalities cannot find a place in these columns. We insist also up the greatest possible brevity. Boil it down! Boil it down! Then we will have space for it and everybody will read what you write.

BISHOP CANNON ADDRESSES THE CONFERENCE

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, and a member of the Commission on Unification from that church, was introduced to the conference and upon invitation of the presiding bishop, said:

"Mr. Chairman and Brethren, I was sitting in the Board of Missions of our church about this time last week when a telegram was read to that board announcing the vote which had been taken here approving with such practical unanimity the plan for the unification of the two Methodisms. Turning to a friend who was sitting near me, I said: 'Through many dangers, toils and snares, we have already come; 'tis grace has brought us safe thus far, and grace will lead us home.' He said to me in a semi-jocular way, 'You had better not say that to some people or they will want to know what you mean by 'home'.' I said, 'Well, I have no disposition to elaborate that subject, I have been in my Father's House all these years, and our Methodist Episcopal brethren have also been in the Father's House all these years, but I am hoping that perhaps, by the grace of God, we will finally sit down at the same table in the same dining room.'

I may illustrate how this matter appears to me by reference to the political situation. I have always been a States' Rights Free Trade Democrat. I do not know or see how I could ever be a Republican, and yet the brand of 'Democrat' and 'Republican' is not so firmly fixed that there may not be circumstances when that brand temporarily fades away. For example, should the Democratic party of which I am a member nominate a man for President of the United States who does not favor the effective enforcement of the Eighteenth Amendment and of the Volstead Act, or of something even stronger than the Volstead Act for the enforcement of the Eighteenth Amendment,

(Continued on page six.)

PEOPLE AND THINGS

Rev. Jim Green is with Rev. T. J. Houck in a meeting at Pineville which began May 25th.

Rev. J. L. Rayle and Miss Annie Dillard were married Sunday, May 18, at the residence of Mr. T. R. Dillard, near Summerfield, by Rev. W. L. Dawson.

Rev. H. C. Smith of Trinity church, Wilmington, is with Rev. H. B. Porter in a meeting at Warrenton. The services began May 21 and will continue to June 1.

Front Street church, Burlington, is to be improved at a cost of $24,000. This includes a new heating plant, lighting and additional Sunday school apartments. Rev. J. B. Hurley is the pastor.

"Mr. and Mrs. Rufus Lackey invite you to be present at the marriage of their daughter, Lillie, to Mr. Alfred Roy Reep, on Wednesday, the eleventh of June, at five o'clock in the afternoon. At home, Fallston, North Carolina.

Rev. A. L. Stanford last Sunday preached the annual sermon at Brevard Institute and Rev. Ashley Chappell delivered the commencement address Thursday.

Drs. T. A. Smoot and W. A. Lambeth were the speakers this week at Carolina College. Dr. Smoot preached the baccalaureate sermon last Sunday at 11 a. m. and spoke to the Y. W. C. A. in the evening. Mr. Lambeth delivered the commencement address Tuesday.

Mrs. W. L. Dawson, who several days ago underwent an operation for appendicitis at the Wesley Long hospital, is rapidly recovering and expects in a few days to be home again. This will be good news to her family.

Revival closed at First church, Cherryville, last Sunday night. The preaching was done by the pastor, Robt. F. Mock. Large crowds attended at almost every night service. The pastor has received 23 into the church as a result of the meeting, and possibly more to join later.

Rev. E. P. Billups, Charlotte, wishes to secure the use of a tent that will accommodate five or six hundred people for a meeting to begin June 29th. If you know of one he will appreciate it if you will write him at once.

Mr. Jas. H. Eason writes in quite complimentary terms of his pastor, Rev. E. R. Welch, at Brevard, N. C. He speaks in a most appreciative manner of a recent sermon of Brother Welch on present day evils—it was one of the greatest sermons Brother Eason ever heard on the subject.

"I note an error in this week's Advocate on Conference Claimants' page. Windsor circuit is credited with only $30. It should be $307. It was the first charge in the district to raise its quota for one year—first in N. C. conference reported. Thanking you to make the correction."—N. W. Wright.

Main Street church, High Point, is to be enlarged at once in order to take care of the growing Sunday school. The extention is to be made in the rear of the present building. The enlarged Sunday school facilities are greatly needed. Rev. T. J. Rodgers is in his third year as pastor.

Rev. J. W. Kennedy last Sunday closed a successful two weeks meeting at Bethel, Greensboro. Rev. M. E. Cotton of Red Springs did the preaching. He is a very fine preacher and the people greatly enjoyed his ministry. The pastor has not yet received the new members. At Grace, Brother Kennedy received 17 new members by vows following his revival at that church.

Preachers' meeting of the Upper Shelby district will meet at First church, Cherryville, June 2, at 2:30 p. m. Subject for discussion, "Form of Worship in Methodist Church." Reading Scripture, W. E. Moretz; Prayer, B. Wilson; Preparation of Sermons, W. B. West; Form of Worship, A. L. Stanford. Round table discussion. A. L. Stanford, president; R. F. Mock, secretary.

Sunday School Day and Home Coming will be observed at St. Paul's church on the Cherryville charge Sunday, June 1, 1924. All former pastors and members of the church are cordially invited to be present. The Sunday school program will be given at 10:30. Rev. Ira Erwin of Maiden will preach at 11 o'clock. Dinner will be served on the grounds. Rev. R. F. Mock of Cherryville will preach at three o'clock.

We call special attention to the program for Layman's Day which appears elsewhere in this issue of the paper. The church will do well to magnify the day and this program will aid materially in the good work.

Rev. Amos Gregson of Rock Hill, S. C., was in Greensboro a few days this week. He is looking the best we have ever seen him and although 86 years of age does not appear a day over 70, and in spirit he appears to be in mid life. In Durham is a new growing church named for this mighty man who wrought so well in that city in the distant years. In Randolph county his name is a household word among the older people.

Rev. C. T. Thrift in a private letter writes some things about Moyock and his work that are too interesting to keep from the public. We quote a paragraph: "The congregation here and at Perkins' have about quadrupled. That at Baxter's has increased about 1,000 per cent. There was no Sunday school there when I came. The attendance has gone to over 100. I am preaching the old truths of the gospel. I find that it draws the common people everywhere. It does not suit rich folks and society people. I never enjoyed life more than here at Moyock. The people have been very kind. One brother gave me a whole hog. I have had some people to try to get my goat, but that was the first time I ever had any man to give me a whole dressed hog. Somebody sent me a whole barrel of flour and a 50-pound can of lard, and I have not even found out yet who did it. There are more birds singing around here than any other place I have ever lived. Come over and see this glorious country."

Thurston B. Price and his helper, W. G. Waltermire, are now engaged in what is proving to be a great revival—a union tabernacle meeting held jointly for the two towns close together—Milton and Bagdad, Florida. After a two weeks meeting at North Wilkesboro, N. C., June 1 to 15, they will begin a three weeks union tent meeting with all the churches of West Asheville. Mr. Price has just rented for the summer season a fine big new waterproof tent, and still has some open time that he would like to give to two North Carolina towns for meetings in this tent. He has Florida calls for this time, but does not wish to ship the tent so far, and will hold open this time for a few days to give the preference to North Carolina pastors. Write him if interested, either at Lake Junaluska, or from June 1st to 15th at North Wilkesboro. A wire to Lake Junaluska May 29th would catch him, as he will be at home for that one day.

TO THE PREACHERS OF THE NORTH CAROLINA CONFERENCE

You will recall that the annual conference in session at Elizabeth City voted to set apart Sunday, June 15, as Layman's Day, and to request that arrangements be made for laymen to have charge of the services in all our churches on that day in order that the preachers might feel free to attend the pastors' school at Trinity College, June 4-19.

The conference by resolution also requested the Board of Lay Activities to prepare and send out a suggested program for the use of laymen on June 15th.

In response to this resolution we are suggesting here a program that laymen may use wherever they see fit. Please see to it that this service is arranged for in as many churches as possible. I am sure it can be held in practically every station and I hope in many circuit churches.

Suggested Program for Layman's Day in the North Carolina Conference, June 15, 1924.

A layman presiding.

Hymn, "I Love to Tell the Story" (Methodist Hymnal, No. 544).

Prayer.

Scripture reading, Acts 11-19-26, or some other suitable passage.

Hymn, "Faith of Our Fathers" (Methodist Hymnal, No. 415).

1. By a Layman—Read and comment on "The Report of Board of Lay Activities." (See last Conference Journal, page 53).

Hymn, "A Charge to Keep I Have" (Methodist Hymnal, No. 388).

2. By a Layman—Read paragraph 547 of the Discipline, "The Organization of Lay Activities." Discuss how much of this is feasible in the local church, and how to make it effective.

Hymn, "How Firm a Foundation" (Methodist Hymnal, No. 461).

3. By a Layman—(ten minues) either of the following:

Subject: The Layman's Duty to the Sunday School. The Layman and Church Finances. The Layman as a Spiritual Force.

Hymn, "From All the Dark Places" (Methodist Hymnal, No. 633).

Adjournment.

Where desirable a laywoman could be used.

W. P. Few, Conf. Lay Leader.
F. S. Aldridge, Secretary.

THE PASTORS' SCHOOLS

The College of Bishops in session, May 20, passed the following:

The rapid and substantial development of the pastors' schools throughout our entire connection is evidence that these schools are meeting a real need and rendering a large service to the church. This is cause for gratification. In the performance of their high and sacred duties, our pastors stand always in need of wisdom and inspiration; in a day crowded with heavy tasks and weighty problems it is incumbent upon them to secure the widest possible knowledge of means and methods. Such training the pastors' schools are well adapted to supply, and we accordingly urge our preachers to avail themselves of the advantages thus offered.

It would be a worthy mark of appreciation, as well as a profitable investment, if our laymen and congregations everywhere would make it possible for their pastors to attend the pastors' schools by defraying the necessary expense. To sit for a season at the feet of competent instructors, to hear the lectures and sermons of inspiration, to enjoy the happy association with brethren in the ministry, to rest in a changed environment from the constant round of duties—these are privileges which every pastor should enjoy. They can best be had at the pastors' schools, and an attendance thereon will be profitable in an enlarged outlook, a more efficient leadership, a warmer heart, and a more spiritual pastoral oversight.

Let all of our pastors take full advantage of the privileges offered by their conference school, and let our laymen, in so far as practicable, co-operate in enabling the pastors to attend. By so doing a great and worthy contribution can be made to the efficiency and spirituality of our church, and thus to the cause and kingdom of God.

W. A. Candler, Collins Denny, W. B. Murrah, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, H. A. Boaz.

SPECIAL SESSION OF GENERAL CONFERENCE

By order of a majority of the Bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, 9:30 a. m., to consider the plan of unification recommended by the Joint Commission on Unification and approved by the General Conference of the Methodist Episcopal Church.

The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

Warren A. Candler, Chairman.
Collins Denny, Secretary.

Nashville, Tenn., May 20, 1924.

AS TO OBITUARIES

In nearly every issue of the Advocate the following will be found near the top of second page:

"Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word."

We regret very much that it is impossible for us to publish long obituaries. We are sure when our friends remember that the Advocate serves one hundred counties in the state, and that county papers only serve one that they will at once recognize the fact that the Advocate can not run long obituaries free of charge. If we did there would not be space for any other matter. So please count your words when sending obituaries and enclose check to cover all words in excess of one hundred.

THE PLAN FOR METHODIST UNIFICATION—FAIR, SENSIBLE, WORKABLE

By Dr. A. C. Millar
EDITOR THE ARKANSAS METHODIST

The Plan now before the two churches may be regarded as conservative, as it leaves unchanged as much as possible if any kind of union is to be effected.

By adopting a common name and a constitution and creating one General Conference composed of the present General Conferences of the two churches, we become one as truly as the people by being under one constitution and having the same supreme law-making body—Congress. It is no more inconsistent to unite the two jurisdictions with their own constitutions and local peculiarities than it is to unite Mississippi and Massachusetts with their distinctive constitutions and local institutions. As the division of the Federal Union into distinct and locally autonomous states is one of the admirable features of our national life, so the division of the church into two separate jurisdictions commends itself to those who believe it best to distribute power and encourage local institutions and initiative. Those who objected to the almost powerless regional conferences in the former plan, should approve of the jurisdictional conferences in the present plan.

A Bicameral General Conference.

There are those who object to the proposed General Conference made up of two distinct bodies which must agree before action is valid. This is really a very commendable feature, as it provides for a bicameral General Conference. Our Congress and all state legislatures and many municipal councils are bicameral. The very genius of American government requires two houses, and no one would seriously consider the abolition of the two-house plan; because we have more to fear from hasty and ill-considered legislation than from retarded legislation. Our bicameral General Conference would even have an advantage over Congress in that all decisions would be before both bodies, and hence there would be less unnecessary delay and better understanding before final action. It is urged that the requirement that every vote in the General Conference shall be by jurisdictions would be cumbersome and obstructive; but that could be easily obviated by the parliamentary method of considering all matters first informally in "committee of the whole" and then formally recording all final votes as approved by both jurisdictions. The tremendous advantage of the bicameral plan is, that, in forming a union, there is always the lurking dread that somehow at some time one element will override the other and introduce obnoxious innovations or deprive the weaker party of its rights. For that reason I would oppose a General Conference in which the bicameral prinicple was lacking. Under the proposed Plan, the things fundamental in doctrine and polity, the things in which now both churches are alike, are fixed in the constitution, and can never be changed unless our own jurisdiction approves just as fully and freely as if it were independent. No better safeguard of essentials could be proposed. This, however, does not prevent each jurisdiction from making for itself any innovations which are not repugnant to the original compact and are to apply only to the jurisdiction concerned. This preserves the right to adopt measures needed for peculiar conditions without securing the consent of those whose conditions are different. As we approve of this in our civil government, it ought to commend itself in church government also.

Another admirable feature is the provision for a Judicial Council to determine the constitutionality of measures, to consider appeals, and to arrest the action of boards and other connectional bodies. The Methodist Episcopal Church has nothing of this kind. We have it only in a limited way in the episcopal veto. Both churches now feel the need of just such a body. It would perfect our constitution and give us a real judiciary somewhat after the analogy of our supreme court, but even better adapted to modern conditions. Many statesmen advocate such a judiciary for the state. If we should adopt it, students of government would regard it with unusual favor.

General Superintendents.

Under the proposed Plan the bishops of each jurisdiction become bishops of the whole church, and yet each jurisdiction is protected against the administration of any bishop who might be so provincial or so prejudiced that he would not have the approval of the jurisdiction that did not elect him. Here the possibility of a colored bishop being forced upon a white Southern conference is absolutely removed. This merely makes explicit what is now implicit and obviates the danger of arousing race prejudice. The Plan preserves our general superintendency and makes possible the use of episcopal gifts where needed most.

Race Difficulties Fairly Dealt With.

Without injustice to the Negro, this Plan settles the problem of Negro members, because it leaves the Negroes in their present relation undisturbed without a hint of discrimination in the constitution, and yet guards our Southern conferences and churches against the possibility of unhappy social incidents. Jurisdiction No. 1 will deal with its Negro members as it sees fit, and Jurisdiction No. 2 retains its fraternal and co-operative relation to the Colored Methodist Episcopal Church. As no relation will be disturbed, no one who approves the present status has a right to object. Indeed, it is possible that a closer co-operative relation between these two bodies of Negroes, the best Negro Christians in the world, would follow to mutual advantage and with great profit to all Negro Methodism. The Negro problem is pressing upon us, and we need just such understanding as would flow from the new entente. With these two bodies of Negroes co-operating and backed by a united white Methodism, we might reasonably expect Negro Methodism to lead in the uplift of its race.

Not a Force Bill.

It is strongly urged by some that, because members, preachers and conferences of one jurisdiction within the bounds of the other jurisdiction retain their present relation, therefore the very object of union would be defeated. That, however, is a superficial view.

It is not right to compel good men to choose between the alternative of remaining in a church that they did not originally choose or of withdrawing and losing all property and historic relations. The proposed Plan avoids this issue by leaving every member, preacher and conference untouched and allowing them voluntarily and honorably to realign if deemed best. It is conceivable that not a single change would occur after formal union, but it is altogether improbable. When all understood that there was really one church and that the jurisdiction were largely for administrative purposes, it is almost certain that there would be rapid and happy readjustments. The only hindrance now to such changes in many places is the appeal to loyalty and the pressure of bishops and other administrators who fear the loss of prestige. After Unification, here and there weak and rival churches in small communities would unite for economy and efficiency. In certain sections our weak conferences would go to the other jurisdiction; in other sections their weak conferences would come to us. In the larger cities, where several Methodist churches were needed, there might be no union at first, but gradually the weaker would go to the stronger for better supervision. It is not unsafe to predict that in ten years practically all the churches in each jurisdiction would affiliate with that jurisdiction in which they were geographically found.

The Interweaving of the Sections.

Now we are shut off from each other and are suspicious. After unification there would be an interchange of preachers as health and family considerations might suggest. The best of the bishops would often exchange fields. Secretaries and other great men would frequently appear before congregations and conferences of the other jurisdiction. Members in the same community would meet in various denominational gatherings. As practically all of our sectionalism and prejudice arise from failure to know others and to get their viewpoint, this intermingling of people who worship the same God, love the same Christ, believe the same doctrines, and use the same general polity would result in reducing provincialism and broadening sympathy.

Northern and Southern people who have never met often think that they hate each other because during the fraticidal war their fathers hated. When they come together on favorable terms they discover that they agree on so many things that they can afford to keep their prejudices in the background. They marry and form business and other relations, and soon understand and co-operate. Even in Congress, where political antagonisms are violent and bitter, ties of sincerest friendship are often formed. Surely it would be still easier for Methodists to learn to love and respect one another. Then, even if the Plan should not wholly solve our home problems, the constitutional requirement to effect co-operative arrangements in foreign missions would be a gain of infinite value. The missionaries in both churches tell us that they see no reason for remaining apart in foreign fields. They tell us that the natives are not interested in our historic sectional differences, and question the right to keep them apart. Indeed, there is strong probability that, whether we unify or not, the native churches in foreign lands will take the matter into their own hands. We face a crisis in missions. Marvelous are the opportunities that beckon. Is it dealing fairly with Methodists in foreign fields to prevent a union which would make their labors more effective? Is it right to hinder the progress of our Master's kingdom by allowing our personal suspicions and petty prejudices to keep forces divided and reduce their effectiveness?

Some object to the Plan because it does not secure a closely articulated world church. That feature should recommend it to all intelligent students of church history. Judging the future by the past, we might, by transforming our churches into a closely centralized organization, create an ecclesiasticism that would approximate and imitate Roman papacy. By maintaining two jurisdictions and allowing large autonomy in foreign lands, we may check the tendency toward ecclesiasticism, and yet, by eliminating overlapping and by co-operation in many ways, we may become more efficient and fruitful without the menace of concentrated and accumulated power.

In order to achieve Unification we must forget the ugly things of the past, realize that the conditions that led to separation in 1844 no longer exist, frankly acknowledge our own faults and mistakes and give others credit for high purposes and worthy achievements, be more patient, pray more, know Christ better, and love all men more sincerely.

We believe that the proposed Plan is fair to all parties, sensible, practical, and workable, and that it is desirable that Methodists in America form a stronger alliance to promote the Kingdom of God. Unification is feasible and from the Christian standpoint desirable. It should not be forced, but shold be diligently and honorably sought. Let us pray and work that it may come. In this day when Christ offers the only solution of the perplexing problems that produce strife and hate, to fail to unite the forces of good against the forces of evil, might be treason against the Kingdom of God and disloyalty to our Christ.

Rev. I. L. Shaver writes: "We are leaving Japan on the 25th of June for one year's furlough in America. We are sailing on the President Lincoln via Honolulu, and should reach San Francisco about July 11th. After spending a few days there we will come on to North Carolina, where I am planning to conduct some meetings during the rest of the summer. Our address up to the middle of September will be Richfield, North Carolina, and after that time Southern Methodist University, Dallas, Texas."

FOUR BISHOPS OPPOSE THE CALL FOR THE SPECIAL SESSION OF THE GENERAL CONFERENCE

We, the undersigned superintendents of the Methodist Episcopal Church, South, did not and do not agree to the calling of an extra session of the General Conference on July 2, and we feel that it is due the church as well as ourselves to give the reasons for our dissent from the conclusion reached by the majority of the bishops.

Grave doubts have been raised about the legal adoption of paragraphs 37 and 38 of the Discipline of 1922, which are as follows:

37. The bishops, or a majority of the annual conferences, shall have authority to call a General Conference at any time if they judge it necessary.

38. When a General Conference is called, it shall be constituted of the delegates elected to the preceding General Conference, except when an annual conference shall prefer to have a new election.

These paragraphs, 37 and 38, which alone of all the contents of our book of Discipline refer to the authority of the bishops to call an extra session of the General Conference, are a part of the constitution of the General Conference.

They were passed by the General Conference of 1886, but they were not referred to the annual conferences for approval, nor does the record show that they were passed by a two-thirds vote of the General Conference, by which vote amendments to the constitution must be adopted.

These facts were laid before the General Conference in 1914 in a report prepared by a committee on the constitution of which Bishop Alpheus W. Wilson was the chairman, which report was approved unaimously by the College of Bishops before it was submitted to the General Conference.

The report recommended that the General Conference consider the matter and make the amendments in a constitutional manner; but no action was taken upon this portion of any other part of the report. Hence the doubts which have been raised concerning the constitutional validity of these paragraphs.

However, if their constitutionality were conceded in our judgment supported by concurring opinions of many of the ablest lawyers in the church, these paragraphs do not authorize the bishops to call a special session of the General Conference at any time which would deprive the annual conferences of their right to be represented by the delegates elected to the preceding General Conference, or to have a new election if they should so "prefer."

In a matter of so great importance as the proposed plan of unfiication, the rights of the annual conferences cannot be too scrupulously regarded and carefully protected.

Moreover, we could not and do not see any reason for such a hasty assembling of the General Conference, July 2, 1924. Our preachers and people have a right to more time for examination and consideration of the plan. The resolution of the General Conference of 1922, undertaking "to authorize and instruct the bishops" to call an extra session in a certain contingency as its terms show, does not require such haste. It is as follows:

"Instead of the joint consideration proposed, we recommend a special session of the General Conference of our church. When a plan for unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference"

We have not had any disposition to defeat or needlessly delay the purpose of this resolution. Accordingly, a motion was made in the College of Bishops by two of our number that the special session be set for the first Wednesday in May, 1925. We believe this date, if it had been adopted, would have escaped all legal difficulties, would have accorded the annual conferences their rights, and would have done simple justice to them. It would also have given proper time for deliberate consideration of the proposed plan of unification by all our preachers and people.

We must assume that the General Conference of 1922, by the resolution which has been quoted, did not intend to instruct the bishops to do an illegal or unjust act.

We believe that the calling of the extra session of the General Conference on the first Wednesday in May, 1925, would have more truly carried out the resolution of the General Conference of 1922 than will the date fixed by a majority of the bishops—namely, July 2, 1924—which date is but a little more than forty days from this time.

We are sure it would have been in keeping with the law of the church and in harmony with the rights of the annual conferences.

We cannot in good conscience approve a call the date of which, as we believe, violates law and does the annual conferences grave injustice by depriving them of their rights under paragraph 38.

Warren A. Candler,
Collins Denny,
U. V. W. Darlington,
J. E. Dickey.

Nashville, Tenn., May 25, 1924.

JUDGE WALTER CLARK

(Remarks of M. T. Plyler at the funeral services in Raleigh, May 20.)

"Know ye not that there is a prince and a great man fallen this day in Israel?" This utterance of the olden time can most appropriately be made the cry of the people of this commonwealth today as they do honor to one of the most remarkable men the state has produced. It comes to few men to fill so full for so long a time a place on the bench; even the humble and obscure citizen in every remote corner of the state had as a household word the name "Judge Clark"—a name that will be repeated again and again with the knowledge of his going.

It is written of the great Lawgiver of Israel, when he came down to the end, "his eye was not dim, nor his natural force abated." The same could be said of Judge Clark even after he had passed the allotted span of life. His physical vigor and mental alertness remained to the end, the marvel of every one. The results of his efforts and the continuity of his endeavor excited the wonder and admiration of all. The seasons came and went and the years continued to roll over that good grey head, but heat and cold and the passing of time seemed to make little difference to this marvellous man who has written himself so fully into the records of this commonwealth.

Not willing that the heroic record made by his comrades in arms should perish, he published enough to win the lasting gratitude of all who passed through the sixties; alert to all the social and industrial movements of his day and generation he contributed enough to the literature of the day, periodical and other, to make several octavo volumns; and by pen and tongue he made the past to live and rendered vocal the worthy dead. The shelves of every lawyer in North Carolina are loaded with the best he had to give. Such a man and lawyer could not wear the ermine for more than a generation and not make the whole state his debtor.

Lineage, surroundings, training and temperament went into the making of Judge Clark. Deeply rooted in a notable past, of which he was evermore mindful; well environed in his father's home and by the associations of his early years; disciplined as a soldier and by his years as a student at the University; endowed with a lofty ambition, backed by a determined will, he lived a rich, full life with the welfare of the people on his heart and the fear of God before his eyes. God supreme in all things, and a moral order exacting to the end, held first place with this man who ordered his life in accord with his faith.

A few years ago the Chief Justice wrote of one of his lawyer friends who has passed into God's larger place these words: "Over nineteen hundred years ago Horatius, the Roman poet, outlined his ideal of the perfect man. To this day it sums up the highest ideal of a lawyer: Justum et tenasem propositi virum"—"a just man and tenacious of the right."

The tribute to his friend closes with these words: "He was an able lawyer, an honest man, and a gentleman. He was an honor to his profession, and the profession honors deeply his memory."

This, and more, can be said of him to whose memory we would do honor and whose virtues we would tell to generations following.

Forty-three years ago at the first Ecumenical Methodist conference which met in London and of which our brother was a lay-member, in speaking from the floor, the representative of Methodism from the South referred to this incident:

"I wish to state a circumstance which touched my heart more than anything I have seen since I have been in England. It was during the session of your conference in Liverpool. As I was passing along the street one day I saw two policemen standing in the middle of the street. They seemed to be deeply interested about something. I drew nigh and found that one of them was holding in his arm a little child—a beautiful flaxen haired child, but evidently showing that it belonged to the lower class of society. That child was fast asleep, resting as quietly as if it had been in its cradle or in its mother's arms. They held a consultation for some time, and then the child was transferred to the arms of the other, who took it and bore it off; the little one, not knowing of the transfer, resting quietly and peacefully in the arms of the great, strong policeman. It touched me, sir. It showed me that these policemen were men of heart, and that the system which takes care of the orphans of the land is a noble system. There is no better work that Methodism can do than taking care of its poor especially the orphan poor."

This plea for the child in the city of London in the great world-conference of Methodism was in keeping with an abiding interest in the mother of children shown through all the years in his efforts to gain for woman a larger and freer life. The Justice on the bench stood at all times for the rights of woman in the courts; and Judge Clark, the citizen, plead that woman be granted the franchise. In all this Judge Clark never wavered; he stood true and strong. Not strange is it that he ever championed the cause of the average man with unrelenting persistency. For concern about the welfare of the child means the uplift of the mother of the child, and with the uplife of woman comes inevitably the elevation of man—of all men.

These larger relationships to the people as a whole and to his church, hinted at in the preceding paragraphs, are perhaps more far-reaching in their sweep, but they are not so fine and beautiful as those closer and dearer relationships of his family. How significant and extensive they are! The noble lines run far back into Halifax and extend far out across the land in his own immediate family and those who follow after.

The sweetest and tenderest consolations are theirs in this hour when man has no hope to offer and the world little consolation to give. They are rich in their heritage and have the finest incentive to seek after the best. Could children want a larger legacy than the life of a father who labored on through three generations with a desire to serve well his time and then, with the close of a full week's work, pass on to the rest that remains for the children of God? Is there a better time for one nearing the fourscore to lapse into unconsciousness and become oblivious of the things of earth than a beautiful Sabbath morning in May when the birds are in the sky and the flowers bloom by the way? They turn our thoughts to Him who came "that we might have life and have it more abundantly."

Rev. Albert Branscomb, of Birmingham, Alabama, will graduate from the Candler School of Theology at Emory University at the approaching commencement and expects to join the North Alabama conference at its next session. In the interim he will be available to help in revivals either as preacher or singer, and he does both well. He is a local preacher authorized by the North Alabama conference as an approved evangelist. Address him at Emory University, Ga., or in care of the First Methodist Church, Birmingham, Ala., after June 1st.

COUNTRY LIFE

Mrs. Geo. L. Robbins.

Close to nature and nature's God,
Out in the garden where flowers nod;
Under the balmy sunshine rays,
Spending the happy summer days.

Down in the meadow stretching wide,
Where the sunbeams play and the daisies hide;
With the green grass waving about your feet,
And the robins singing with voices sweet.

Far from the noise of the city street,
Near the perfume of the flowers sweet;
Resting at home at the close of day,
Where love is golden and children play.

GRADUATING EXERCISES AT GREENSBORO COLLEGE

Notwithstanding the downpour of rain Tuesday morning at 10:30, the big Odell Memorial auditorium was well filled with friends of the graduating class and of the college when the president of the college, the orator of the day, the trustees of the college, the faculty, and the graduating class filed in for the graduating exercises. The 58 young ladies of the graduating class in cap and gown made an impressive procession.

Dr. S. B. Turrentine announced the hymn, "Holy, holy, holy." After the singing of this hymn prayer was offered by Dr. M. T. Plyler, a member of the board of trustees.

After a vocal solo by Mr. Gilman F. Alexander, a member of the faculty of the school of music, came the presentation of certificates and diplomas and the conferring of degrees and the presentation of Bibles.

Graduates School of Art—Mary Cathleen Brock, Nellie Plitt Dodson.

Graduate School of Expression—Julia Marshall Little.

Candidates for B. M. Degree—Jeroline Louise Beal, Louise Elizabeth Cunningham, Mary Jo Dickson, Agnes Johnnie Edwards, Rachel Beatrice Glover, Lillian Elise Hall, Bertha Grace Johnson, Mary Alice Long, Mabel Henrietta Parker, Annie Bailey Watson, Mildred Gertrude Wilson, Annyce Leigh Worsham.

Candidates for A. B. Degree—Enola Lillian Abernathy, Martha Louise Anderson, Eugenia Winifred Blanchard, Mary Cathleen Brock, Jane Estelle Cherry, Pauline Conley, Mabel Ruth Cotton, Mary Neil Davis, Susie Mildred Dixon, Marion Lanier Dunn, Eula May Edgerton, Ruby Valera Evans, Sallie May Ferguson, Maxine Harvey Gardner, Annie Gertrude Groome, Mary Anna Groome, Myra Gulley, Emma Ruth Hadley, Mary Norman Hargrave, Gladys Johyne Harrell, Sadie Hendley, Lillian Hooper, Elizabeth Hutton, Lula Mae Keel, Maude Bushrod Leigh, Julia Marshall Little, Verna Bashford Moores, Helen Marie Morton, Hazel Deltz Patrick, Marjorie Elwood Patrick, Catherine Mae Penn, Eunice Wortley Perry, Mabel Grace Pitts, Laura Adelaide Roberts, Frances Elizabeth Sacrborough, Anna Eure Shaw, Eleanor Lois Stanback, Mary Eliza Sutton, Annie Mariah Thompson, Jessie Florinda Thompson, Callie Vivian Tilley, Emily Elizabeth Washburn, Grace Kennedy Wilson, Minifred Laviece Witherspoon, Alma Harrold Wrenn.

Dr. Chappell's Address.

Dr. Chappell, substituting almost at the last minute for Dr. George B. Cromer of Newberry, S. C., spoke with vigor and enthusiasm on spiritual values in life. "Life" itself might have been his subject. He caught his inspiration from the 58 seniors directly facing him and to them he preached back the eternal lesson of life and more life, the spirit of the words, "I have come that they might have life and that they might have it more abundantly."

"All of our problems are problems of life," he told the seniors, and "How may I put out more life is the only question." He quoted a definition of life as the invasion of matter by spirit, and spiritual life as the invasion of spirit by the spirit of God. "For you and me to spend our life merely earning bread is to live in the tomb," he thought. Dombey and son was recalled to point out the material view when all that mattered was whether the ships of Dombey and son could be sailing so as to bring in more returns.

Larger Endowment.

From President Turrentine came announcements that the fund started by the alumnae for endowment had now reached approximately $13,000. Of this sum, $2,000 had already been raised by the alumnae on the library fund. In addition the following gifts were announced:

Dr. Conrad Lahser, $250; Mrs. Frank C. Boyles, of Greensboro, $500; Miss Nannie Lee Smith, of Greensboro, $500; Mrs. J. W. Hanes, of Winston-Salem, $500; Mrs. W. P. Hill, of Winston-Salem, $500; Mrs. M. D. Stockton, of Winston-Salem, $500; D. M. Balsam, of New York, $1,000; B. B. Adams, of Four Oaks, $1,000.

The class of 1918 has agreed to raise a minimum of $750, President Turrentine continued; the class of 1922 the sum of $2,400; and the class of 1924 the sum of $3,000.

In addition to the above gifts President Turrentine announced to the alumnae Monday that the revolving fund had now reached nearly $20,000.

Miss Mabel Ruth Cotton, a daughter of Rev. and Mrs. S. A. Cotton, of Washington, N. C., received the highest honors of the class in scholarship. This is another instance where the daughter of the parsonage leads.

A delightful feature of the morning's exercises was the playing of Prof. Frank Church. The great organ with its echo organ and chimes not only gladdens the heart of Mr. J. A. Odell, the donor, but is a delight to all who hear it. Its music added greatly to the entire commencement occasion.

DAVENPORT COMMENCEMENT

On Wednesday morning the Davenport commencement came to a triumphant end with the awarding of diplomas to the seniors. Every exercise of the graduating period was well attended and successful in every way.

Sunday morning at the regular morning service hour the Rev. Mr. Tucker delivered his final admonition to the senior class in an intense sermon on "Personal Power." On Monday the concluding exercises of the college community began in earnest. The first thing on the program was the May Day fete at 4:30, in which more than half of the student body took a part. To the uninitiate it seemed impossible that the intricate mazes of the complicated drills should cause no confusion, but they didn't. Every girl swung and tripped through the measures without the slightest hesitation. Miss Frieda Taylor of the senior class, crowned May Queen, was regally clothed and in every way accepted her honors as betokens royalty. It would be difficult to express in words the charm and dainty gracefulness of every girl on the hill. Shall we say that the May Queen was attended by princesses of the blood?

At 7:30 in the evening, in the college auditorium, the Expression department delivered its annual recital, consisting of seven readings and concluding with a brilliant presentation of "The Old Peabody Pew," in which the entire department took a part.

At 11 o'clock on Tuesday morning, in the First Methodist church, Bishop William Fletcher McMurry, of Louisville, Ky., preached the commencement sermon. The address marks Bishop McMurry as a gifted speaker and a helpful and inspiring personality. The church was crowded to capacity. At the conclusion of the sermon almost every face in the congregation, those of graduates and non-graduates alike, bore the outward evidence of that inward inspiration that causes all men to lift their thoughts above the dull tedium of their daily round.

At one o'clock the usual alumnae banquet was served in the Kiwanis Hall and at three o'clock in the afternoon the regular business meeting of the alumnae was held at the home of Mrs. G. C. Courtney. Both meetings were well attended and at both there was striking evidence of the new spirit of cooperation and growth that has marked every action of the alumnae throughout the past year. From 3 to 6 o'clock the domestic science and domestic art exhibits were open to the public. At 5 o'clock the class day exercises were given on the front campus. Perhaps the most significant feature of the exercises was the announcement by the class that it is planning to create a permanent endowment fund for the library as its gift to the college.

The Music department brought its work to a close on Tuesday evening at 8 o'clock with a comprehensive program that gave every music student an opportunity for final self-expression before the public. The program included varied instrumental selections and solo, duet, and quartette vocal selections. Almost without exception the musicians offered striking proof of the long and intensive training to which they have been subjected.

On Wednesday morning at 9:30 students and visitors assembled in the auditorium for the final exercises. Seventeen regular diplomas and four special diplomas (or certificates) were awarded. Of the seventeen regular diplomas, four were awarded to the senior class of 1877, the members of which, because of the fire which destroyed the college in that year, had never received official recognition of their graduation. Also, twelve diplomas were awarded to graduates of the Davenport Fitting School. The list of graduates is as follows:

Regular diplomas—Louise Avett, Mabel Conley, Frances Anne Johnson, Marion Pansy Kincaid, Thelma Laws, Martha Lewis, Louise Lowder, Helen Myers, Louise Tabor, Frieda Glyn Taylor, Julia Tucker, Edna Armstrong, Maude Muller Melton.

Diplomas as of 1877—Mrs. R. M. Courtney (Alice Gertrude Earnhardt), Mrs. J. L. Nelson (Emily Adelia Scroggs), Mrs. J. H. Kinsey (Blanche Robey), Mrs. J. W. Earnhardt (Florence Cynthia Scroggs).

Specials—Charlotte Brawley, Domestic Science diploma; Velma Hayes, Domestic Science certificate; Beulah Frances Heafner, Piano diploma; Helen Maywood, Domestic Science diploma.

Davenport Fitting School—Mary Lindsay Beall, Elizabeth Featherston, Margaret Cecilia Gascoigne, Ruth Hargette, Jessie Kearns, Mary Merle Millican, Mary Shelley, Mary Rachel Sherrill, Virginia Swanson, Mabel Azila Watkins, Mary Washburn, Dorothy Seaver.

After the awarding of diplomas, certificates and medals, the exercises were concluded with the literary address, delivered by the Rev. F. J. Prettyman of Gastonia. Every girl naturally was eager to be on her way home. So it is no small tribute to Dr. Prettyman to say that he held his audience spellbound by his brilliant oratory and whimsical humor. So spirited an address came as a fitting conclusion to an interesting and varied commencement program.

This is the sixty-ninth annual commencement for Davenport College and closes an especially good year.

WINSTON DISTRICT CONFERENCE

Have you ever attended a district conference with W. A. Newell presiding? Well, it's different. Just as the elder of the Winston-Salem district is different from other elders. He knows nothing more about a "beaten track" than does a flying machine. But like a biplane he gets there with all good speed and he knows where he is going, too.

There were no dull moments at Mt. Olivet last Wednesday and Thursday. The big church was filled and the people stayed till the close of day and the close of conference. Reports? Yes, and that district has something to report. Those people are doing things, big things—building new churches, enlarging old churches, holding successful revivals, increasing salaries, and raising money for sundry enterprises of the church. Winston-Salem district looks forward, not back, and travels the way it looks. Hats off to W. A. Newell and all who follow his lead in that great district.

BISHOP CANNON ADDRESSES CONFERENCE

(Continued from page two.)

while I am a Democrat I am not a law-breaker, and should the Republican party nominate a man who stands squarely for the genuine, better enforcement of the Eighteenth Amendment than we have had up to this time, I think I know my people in the South well enough to say that in that event the issue with them would not be Democracy versus Republicanism; it would be Law versus Lawlessness, and if there should then be a "Solid South," I am satisfied that it would be a solid South against liquor lawlessness; and I have enough confidence in you brethren sitting before me that you would take exactly that same action if the position should be reversed. (Great cheering.)

Bishop Cannon's remarks were received with great manifestations of approval by the General Conference. When he was asked whether in his political illustration he was referring to Governor Smith, Bishop Cannon said that his statement included Governor Smith or any other man, Democrat or Republican, who might be nominated by either party whose record had been such that it was thought that he would be an acceptable candidate to those who are opposed to the genuinely effective enforcement of the 18th amendment. Bishop Cannon said that it was an insult to the Southern people to assert or to imagine that they would vote blindly in mass formation for any man who might be nominated by the Democratic party regardless of his attitude on great moral issues. Party loyalty holds where great party principles are at stake, and not when candidates are generally understood to be opposed to the moral convictions of great masses of the voters of the political party to which they belong.

REVIVAL AT WEST END

A very successful revival was closed at West End church, Winston-Salem, a few days ago. Dr. Sam A. Steel, known and loved all over the church, did the preaching, and that means that it was well done. If Dr. Steel ever did better preaching this writer would like to have heard him. His sermons were great measured by any standard. Running through each and every sermon from text to the last sentence was the well known Sam Steel eloquence and humor. On the closing night of the meeting Dr. Steel delighted and pleased beyond measure a good audience with his widely famed lecture on "The Pioneers of Methodism." Two services were held each day, one in the morning at eight o'clock and the other in the evening. The evening sermons were real sermons ,and those morning talks covering a great variety of subjects simply can never be forgotten by those who heard them.

On Sunday morning after the meeting closed the pastor received into membership of the church fifty members by vows and fifteen by certificate, making a total of sixty-five, with others yet to come. The meeting was a great success in every way and the good results of it will be felt in the church for many years to come.

R. H. Daugherty.

GREAT MEETING AT ENFIELD

We have just closed a great meeting at Enfield—thought by many to be the greatest meeting ever held here. Wm. Stewart, evangelist of Burlington, did the preaching and did it well. Hundreds were turned away from the church. Our mistake was that we did not prepare a larger building for the attendance. Holland R. Wilkerson of Richmond, Va., had charge of the singing. Both of these men are deeply consecrated men and fine help for a meeting in any locality that you are fortunate enough to get them to go. They will make good so far as their part is concerned. Brother Stewart is forceful and clear and persuasive, a good mixer and a fine all around fellow. His heart is in his work and he puts in every ounce of strength to make good. Brother Wilkerson is a sweet singer and a fine whole-hearted Christian worker. He makes good wherever he goes and I hope we may hear more of him in North Carolina. In fact, Stewart and Wilkerson both were asked by quite a number of our members to hold a meeting for us next year in a tobacco warehouse. I have used Stewart four times and hope to use him many more times. Brethren, of you need a good preacher or singer you will not be disappointed in these two men. We are expecting their work here to live on forever, and that Enfield church may not be behind in any good thing at the close of the year. We have a fine progressive town. It is in the center of a great farming section and the people have been very prosperous. Very few towns of its size will rank with it in business—four brick churches, several factories, a number of wholesale houses, etc. God has wonderfully blessed us in material things and we are praying for an outpouring of His spirit.

C. T. Rogers.

A WORD ABOUT CULLOWHEE

Just a word about Cullowhee. Cullowhee was made a station charge last fall. The church is located adjoining the campus of the State Normal and Industrial Institute. During the year the students and members of the faculty have attended regularly and have taken considerable interest in the church work. Noticeable features of the church work have been the Sunday school classes among the young people and the Epworth League. The young ladies' class contains about 35 and the young men's class about 25. The devotional meetings of the Epworth League have been very spiritual and have been uplifting to those who have taken part. We are doing some profitble studying during the mid-week prayer meeting periods. We have received eight members during the last quarter, five by vows and three by letter.

This is the first year for Cullowhee as a station church, also the first year for me as a preacher. The church membership is loyal to this church and to their pastor. I am having a good time.

A. W. Lynch.

TO THE PEOPLE OF MARION DISTRICT

Charles H. Ireland, our conference lay leader, has suggested that it will be a magnanimous thing for the people to present their pastor with a purse to pay their expenses to the summer school at Trinity College. I want to urge the people of Marion district to accept this suggestion and see that their pastors attend this great school.

Z. Paris, P. E.

AGAINST NICHOLAS MURRAY BUTLER

Resolved, that we, the Methodist Pastors' Association of Asheville, North Carolina, assembled on May 19, 1924, do hereby heartily condemn the attitude and public expressions of President Nicholas Murray Butler of Columbia University; that we believe that Professor Butler as president of a great university ,and leader of thousands of young men and women of this country, is in great error in his attitude on the prohibition question; that we fully believe that a man in his position should advocate and teach the upholding of the law rather than sow the seed of discord and unrest in the minds, not only of the young men and women of the country, but of our body politic as a whole.

Ashley Chappell,
H. C. Sprinkle,
R. Ray Jordan.

FIRST CHURCH, ELIZABETH CITY

I think that our visitors of November at least will be interested in some facts from First church, Elizabeth City. First they will rejoice with us that our Easter was so successful. Our splendid choir gave us two services of surpassing value. On Good Friday night they brought the story of the Passion in song and on Easter afternoon the story of the Resurrection in song. Enough to say, for it is widely known that this choir has few equals, that it was thought that they gave us their best at these hours. Easter morning I received into the church fourteen on profession of faith, thirteen of them from the children of the church. This without special effort, but in the ordinary process of Sunday school work. In the afternoon I baptized seven infants.

Perhaps the most interesting experiment that we are making now to the church at large is our motion pictures. Each Friday night we give the children pictures in the Sunday school auditorium. Every hearer was impressed with Miss Kennedy's address at Wilson on the moving picture danger. Her conclusions that there were few indeed of the commercial pictures which were fit for the eyes of the children was true beyond doubt. Also her statement that it was neither wise nor possible to prevent the children from seeing the pictures altogether. She suggested wise steps toward the reform of the commercial moving pictures. To my mind the most important step which the church can take toward this reform and to protect the children until such a reform is secured we are taking here. Our Sunday school has bought an up-to-date picture machine at a cost of about three hundred and fifty dollars and each Friday night we offer a clean, instructive and entertaining program of pictures, primarily for the children, but well suited also for the adults, too. We may now say to the children, "Come, here are pictures for you," and to the parents, "Do not let your children go where the pictures are not fit for them."

I have called this an experiment, for we are still ourselves learners in the matter. When we begun a few weeks ago, we knew nothing and could find few who seemed to know any more than we. But even now we are supplying our children pictures which are both clean and interesting and at a cost which is easily provided. We give each night four films. Three of these we secure from the International Y. M. C. A. without cost except for carriage. The other is a Bible picture. The cost for films, etc., approximates ten dollars a night, which is provided for by an offering taken at each exhibition. If the Christian people of each community will get together and put on such an etnertainment for the children, it will provide pictures at once which meet the need and will cause the producers to prepare more and better pictures for such use, and it will make it possible for the church to urge the parents to prevent their children from attending such pictures as are hurtful to them.

The Ministerial Association of Elizabeth City has secured the services of the Ham-Ramsey party for a series of meetings in the early fall. We are looking forward with prayer and expectation.

N. H. D. Wilson.

WINSTON DISTRICT CONFERENCE

Winston-Salem district conference met with the Mt. Olivet church Wednesday, May 21. Adjourned Thursday afternoon at five o'clock.

This was perhaps the finest district conference ever held in this district during the thirty-four years since its organization. The weather was ideal. The community was all on duty to look after the interests of the visitors. A finer spirit of Christian hospitality may exist somewhere, but it would be hard to convince any member of this district conference that Mt. Olivet community could be surpassed in that line.

Rev. R. F. Honeycutt, the pastor, was an ideal host. Mt. Olivet church is a part of Davidson circuit. The membership some years ago caught a vision of progress and carried the spirit of it into their church life. They have built a beautiful church, well arranged, equipped for Sunday school work, well furnished and Delco lighted, splendidly located, near consolidated school, with a fine system of graded roads, making this a great community center.

The spirit of the conference was fine, not a jarring note sounding during the session.

Four addresses were made: Rev. W. L. Hutchins, "Religious Education"; Dr. W. I. Cranford of Trinity College, "Christian Education"; Hon. Henry R. Dwire, district lay leader, "Opportunities for Service for the Laity"; Rev. J. H. Barnhardt of West Market Street church, Greensboro, "The Superannuate Endowment Fund."

We had also Rev. C. A. Wood, superintendent of The Children's Home, Prof. M. T. Hinshaw of Rutherford College, Dr. S. B. Turrentine of Greensboro College for Women, Rev. A. W. Plyler, editor of the Christian Advocate; Rev. W. O. Goode, secretary of Education; Miss Sallie Carroll, Epworth League field secretary; Mrs. Dora Simpson, district secretary of woman's work; Rev. R. M. Courtney, Centenary secretary; Prof. O. V. Woosley and his associates in the Sunday school work; Miss Virginia Jenkins, elementary worker, and Prof. Paul Evans, recently elected as conference rural worker. These were given opportunity to present their work. The conference heard them gladly. Their speeches were better than usual. The fine spirit of the conference may have been responsible for this, or it may be that our "connectionals" are growing in grace and ability.

Herbert Jackson Daugherty of Central Terrace and William Welch Taylor of Grace were licensed to preach.

T. S. Evans, Vance Fulp, T. H. Redman, J. C. Ripple, Leon Cash, F. S. Lambeth, H. R .Dwire and F. A. Stith were elected delegates to the annual conference. Kernersville was selected as meeting place for next year.

Attendance record: Thirty pastors and preachers. Eight local preachers. Ninety-five lay delegates. Revs. L. B. Hayes, G. T. Bond and A. Burgess of Greensboro were visitors. Rev. J. E. Woosley of Trinity delighted the conference with his presence. He is a product of the Olivet church and has honored the church that gave him to the conference.

The presiding elder, W. A. Newell, is in high favor throughout the district. He lays his plans wisely, he is a hard worker and with the loyal cooperation of his pastor and laymen he has been able to accomplish marvelous things. Several notable revival meetings have been held in the district, resulting in 878 additions to the membership.

A. C. Swofford, Sec.

SHELBY DISTRICT

It takes a fellow who never tried it to tell yo uall about how to run a paper or manage a pastorate. Recently I ventured the suggestion to our editor that he give us more news and fewer long articles. Whereupon he retaliated by saying he would if the brethren would be kind enough to send in the news. Following which he exhorted me to furnish him betimes the happenings from the old Shelby.

Now, having accounted for my taking "pen in hand," I will proceed to recount some recent events which I hope may be of interest to some.

Rev. Albert Sherrill improves slowly and hopes soon to go to church in a roller chair. He exhibits a fine spirit of Christian optimism in affliction. The members of the charge insist that he stay in charge of the work and the brethren are kindly filling his appointments.

The magnificent new church at Shelby will soon be under roof. It occupies a commanding position on the public square beside the postoffice. This with the handsome new parsonage will put Shelby in the front rank for great equipment.

Pastors Avett and Hauser occupy new parsonages built this year. The Polkville people built theirs to "fix up" for the district conference July 1-3.

The June preachers' meetings will be held at Gastonia, June 2, 10 a. m., and Cherryville, June 2, 2:30 p. m. Subject for discussion at Gastonia, "Helps and Hindrances to Success in the Ministry," and at Cherryville, "The Preaching Service." Good attendance and fine fellowship characterize these meetings.

Arrangements for Rock Springs camp meeting were recently perfected at a meeting of trustees, pastors and elders. Argument was reached on ministerial help, finances, and goal to be sought. Especially important it was argued to strive for a great revival. Everyone who contemplates attending is urged to pray to this end.

Now that Rutherford College has closed, Rev. R. M. Hauss will be on the job continuously at Smyer. He has served this young, hopeful charge during the winter from Rutherford College.

"What are the duties of lay leaders?" Just now to conduct service at the church June 8th and get together the funds to send the pastor to the summer school. I hope every lay leader who reads this will lend a hand.

Despite adverse conditions in the business world, and especially in the mill business, our people are hopeful and active. Revivals have been held in many of our churches and building etnerprises are in progress in a number of charges.

For a most brother reception by the brethren of the district, I wish to record my sincere appreciation.

C. S. Kirkpatrick.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

CONFERENCE SUPERINTENDENT OF PUBLICITY

It gives me great pleasure to introduce you women of the N. C. Conference Woman's Missionary Society your new superintenaent of publicity, Mrs. M. T. Plyler, now of Durham, who was elected to this new office at our conference in Golusboro, May 13-16. This office was created by Council last year, by separating the publicity work from the study, providing two women to do tne work which one had been trying to do, and increasing the publicity duties.

In our conference this office will embrace the editing of our columns of the Woman's Page of the Advocate, as the superintendent of publicity will need this space for her exclusive use to put before you such items of missionary news as she considers most important and interesting. She will mail to the auxiliaries the Monthly Bulletin of Missionary News which I have been mailing you, and will receive from you your quarterly publicity reports, the blanks for which are mailed you quarterly by the superintendent of literature, Mrs. W. F. Murphy of Wallace. Please try to understand and remember this in order to avoid confusion.

Mrs. Plyler will be remembered by many of you as Epie Smith of Gatesville, a graduate of old G. F. C., who through the alumnae association did a splendid work for the college in helping save it to the loyal Methodist womanhood of our state. The conference bids Mrs. Plyler a cordial welcome to its official circles, with the promise of hearty co-operation with her in her new and m st important duties and responsibilities. The office of superintendent of publicity is no easy one to fill if all that Council now expects from it is done, but we are sure that the selection of Mrs. Plyler was a happy thought and a wise choice—her natural and acquired endowments are amply sufficient to enable her to fill it acceptably and helpfully to us all.

My own feelings in leaving the Woman's Page are mixed. I have enjoyed this work more than anything I have ever done, but since you have seen fit to have me continue to edit Our Missionary News, I do not feel as if I were really leavink you entirely, but will have only so much more time to devote to it and to our department of missionary education, and I am glad to continue to be your conference superintendent of study.

Mrs. J. LeGrand Everett.

ANNUAL MEETING OF WOMAN'S MISSIONARY SOCIETY, N. C. CONFERENCE

The conference just closed was one of the most delightful we have held. It distressed us all that because of her illness our president, Mrs. Charles Marion Early, could not be with us, but Mrs. Scott, our vice president, presided with ease and grace, conducting us through a changed program to a successful close.

On account, also, of illness Dr. J. L. Cunninggim could not come, but Miss Olmsteaa and Miss Case, Miss Lamb and Mrs. Kirkwood gave us all the information we could absorb about "Greater Scarritt" and the "Bennett Memorial," inspiring us to attempt and expect great things in this particular bit of our work.

Our Council visitors were not only most helpful to us in the subjects they represented, but socially were truly charming. All the women interested in the children's work found Miss Althea Jones to possess much helpful information which she was delighted to pass on to them. The Bible hours and worship led by Miss Case and Miss Olmstead were filled with the spiritual nourishment which those who hunger and thirst after righteousness need, being further supplemented by the gospel messages in song given by Mrs. W. S. O'B. Robinson in her daily vocal solos. The addresses by Miss Esther Case on "My Work as a Missionary in Mexico" and "Latin-America," by Miss Altnea Jones on "The Child's Part in the Work of Missions" and "The Adult Auxiliary's Duty to the Child," by Miss Elizabeth Lamb on "What the North Carolina Conference Can Do for the Bennett Memorial," and by Miss Emily Olmstead on "Intimate Glimpses Into the Life of Miss Bennett" and "The Bennett Memorial—Why?" were the outstanding features of the conference, greatly enjoyed by us all, who felt that the information each contained was needed and would be the means of stimulating us to greater efforts in our work. There is no doubt but that they resulted in the decision made by the districts to accept the 25 per cent increase on our conference pledge to Council asked for by Council, in addition to keeping on with our pledge on the Bennett Memorial.

The reports presented by the departal superintendents and the district secretaries showed expansion and a healthful state of growth everywhere, except possibly in the young people's and children's work which is drained by the Epworth League to a certain extent, and because of a lack of co-operation with the superintendent on the part of the other auxiliary women. The reports of the corresponding secretary on the council ana our conference work were unusually good, the information given about our own conference work giving us great encouragement to push all our lines forward hoping for and expecting a larger measure of success this year if we do so in faith and prayer.

The next issue of Our Missionary News will be the annual conference number, and will carry the reports and other items of interest which it is impossible to include in this article for lack of space. We can not close, however, without speaking in sincerest appreciation of what the Goldsboro people did for our happiness and comfort and pleasure. No auxiliary has ever made more complete arrangements for our convenience in every particular, from their manner of meeting, greeting and registering us, to getting us to our trains on time following the beautifully delicious luncheon at which 135 of us were guests of Mr. B. G. Thompson. The pageant, "The Striking of America's Hour," given by the missionary young people and the Epworth League was beautifully staged, splenddidly presented, and thrilled and touched to visible emotion the hundreds who saw it. The automobile rides were delightful and —but there! We have no more adjectives nor space.

NEW BERN DISTRICT MEETING: ATTENTION, PRESIDENTS

Our district meeting will be held at Morehead City beginning on the evening of June 3rd and continuing for two sessions the following day.

Please elect your delegates at once. Call an extra meeting if necessary. Invite visitors to go. We were invited by telegram during our annual meeting, and I do hope we can all go.

Our visitors will be Mrs. Poney, corresponding secretary, Mrs. Lee Johnson, social service superintendent, and Mrs. C. E. Blount, secretary Washington district.

Send names of all who will attend to Mrs. J. C. B. Morton, Morehead City. Mrs. Flora M. Kendall,
Secretary New Bern District.

Western North Carolina Conference

"Service is the rent we pay for the space we occupy."

"Do not pray for tasks to equal our power, but pray for power to equal our tasks."

EXCERPTS FROM REPORTS OF COUNCIL OFFICERS

(The Council Bulletin.)

Children's Work.

"The high point in the report of Miss Althea Jones, Council superintendent of children's work, was reached when she jubilantly announced that, 'At the beginning of this quadrennium we set ourselves a goal, viz: a net inincrease of 700 junior divisions and 30,000 members; 800 baby divisions and 15,000 members. We are now half through the quadrennium and one-half of our goal or 50 per cent should have been reached. In the membership of babies we have reached 77 per cent, for we have 41,896 babies; but we have a hard time ahead to meet the goal as a whole. Another optimistic note was struck when she announced that the pledge of the children had been overpaid by more than two hundred dollars."

Young People's Work.

"The feeling of discouragement that comes from a realization of the fact that one-fourth of the young people of our entire church are not touched by the missionary influences, and that two out of every three adult auxiliaries have no young people's organization, makes us admit that the prospect for future missionary leaders is dark indeed, until Mrs. P. L. Cobb, the efficient leader of the young people's work in our Council, assures us that the thirty-six thousand young people who are members are doing a splendid work; that nearly twenty-two thousand of that number studied missions last year; and that this crowd of non-producing young people raised some sixty-two thousand dollars during 1923, besides the amounts spent on boxes of supplies and local work. Then one's heart begins to take hope."

Mission Study.

"The largest number of classes with the highest membership recorded in a single year" was the report of Mrs. Hume R. Steele, secretary of missionary education, while Bible classes though not so many in number as mission study showed even a larger increase.

Social Service.

"Mrs. W. A. Newell, our Council superintendent of social service 'feels that we are inching up in interest and progress in the social service work,' but urges the adoption of working plans that make for Christian citizenship, law enforcement and the meeting of social needs. She stresses the necessity of using our vote, our influence, and that even bigger and better thing, the sister spirit, for the betterment of women and children throughout the South."

Finances.

"When the accountant arrived in Nashville to examine the books of the Council treasurer, Mrs. F. H. E. Ross, he inquired of her what her assets were. Mrs. Ross replied, 'The love and loyalty of some two hundred and eighty-five thousand missionary women.' Had he asked about her liabilities, she would have told him they were the unsaved millions that the missionary women had not been able to reach. Our efficient treasurer appreciates and loves figures, and back of the figures she sees sacrifice at times that makes these figures possible. During the year 1923, these missionary women and children poured into the treasury their gifts amounting to $887,086.78." What a truly gratifying record!

Encouraging Note Sounded by Mrs. Lipscombe.

"Mrs. B. W. Lipscombe, home cultivation secretary, who has visited every mission field in China, Japan and Korea, and made a little visit with each missionary there, since the last Council meeting, had for the keynote of her report progress—progress along all lines, not only in membership and in auxiliaries but along financial lines as well. Twenty conferences went beyond their pledges of last year while six doubled theirs since 1918."

We are indebted to Mrs. Luby Vinson, president of the Florence Blackwell Missionary Society of C ntenary church, Winston-Salem, for the following interesting accountof some splendid work that her auxiliary has done. We let her speak for herself: "The first of the year 1923 our society (The Florence Blackwell) was asked to assist in the organization of missionary societies in rural churches, and Mt. Tabor church was assigned to us. In March a number of our ladies went out and met with the ladies of the church, explained the work of the society and the need of the work, and as a result organized a society. Through the year they worked faithfully, often under great difficulties, as some of the members had several miles to walk to the place of meeting. In the fall the Florence Blackwells went out in a body to visit them. Special music was furnished and a good program enjoyed. Upon adjournment a picnic supper was spread on the table in the church-yard and seventy-five members and visitors "gathered round." In March of this year our district secretary informed us that a promotion certificate had been sent her for this society and suggested that the "Florence Blackwells" present it to them. We inviteed them to hold their meeting with us and celebrate their first birthday as our guests. We had our usual program that they might see how we conducted our meetings. At tne conclusion of the program Mrs. J. I. Singletary, in her own happy manner, presented the certificate, and Mrs. J. R. Norman, president of the Mt. Tabor society, received it with an earnest expression of an earnest appreciation of our co-operation. Others speaking briefly were Mrs. R. D. Mosely also of Mt. Tabor, Mrs. D. L. Simpson, district secretary, and Mrs. T. H. Cash, president of the Woman's Society of Centenary. At the close of the meeting we went into the dining room, where a delicious salad course was served at a long table made most attractive with the immense birthday cake, and its one large candle, and a tiny birthday cake with one small candle at each place. The occasion was most encouraging and most inspiring. The Mt. Tabor society now has eighteen members and is in a most healthy condition. We unaimously asked our district secretary to assign us another rural church that we might organize into a missionary society."

We trust that the above delightful experience of the Florence Blackwell society may prove suggestive to other societies and that others in our conference may soon know the pleasure that comes from such splendid work. We cannot conceive of anything more pleasant to a society than the thought that it has been instrumental in enlisting women of another church in our missionary work.

Son—"Is it true about the ass disguising himself with a lion's skin?"

Father—"So the fable goes; but now the colleges do it with a sheepskin."
—Missouri Wesleyan Criterion.

What a fine world this would be if those who have money would use it as those who have money would use it as those who haven't money think they would use it if they had it, which they wouldn't.—Houston Post.

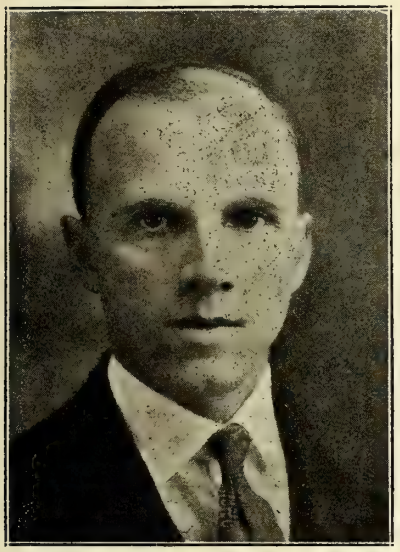
It appears now that some people's blatant patriotism during the war was the veriest sham—since it is no longer a capital crime to be unpatrioitc.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference



MR. PAUL F. EVANS

The Western North Carolina Conference Sunday School Board is pleased to present to you this week the likeness of Mr. Paul F. Evans, who from this time forward will emphasize rural Sunday school work in our midst. Mr. Evans holds a Master of Arts degree from Trinity College and has had five years' experience in teaching and supervision. It is not necessary to add that "Paul" will make good.

LISTEN!

"I believe your board has acted wisely in securing the full services of a man in the interest of our rural Sunday school work. Will you let me have him for the Yadkinville, Jonesville and Stokesdale charges in late June and early July?

"You are going to hear from the Mt. Airy district on Sunday school work this year. I think I have not held a quarterly conference in which I did not recommend the importance of making a survey in every community in the interest of this work, and many of our pastors are going to put it on. One of my charges has already doubled its enrollment since conference. Another one of my preachers said to me last week, 'We are determined to double our enrollment this year.' I am stressing the importance of Sunday School Day everywhere I go and shall continue to do so."

So writes the jovial and successful presiding elder of the Mt. Airy district, Rev. J. H. West.

ANXIOUS BENCH

Each of the South Carolina conferences raises $6,000 or more on Sunday School Day for the promotion of its conference Sunday school work. Each conference employs four whole-time workers. The combined strength of the two conferences is not equal to the strength of the Western North Carolina conference. The Virginia conference raises over $8,000 on Sunday School Day. The Western North Carolina conference raised less than $2,500 on Sunday School Day last year. We are sitting on the anxious bench this year with a sort of a feeling that our great old conference is going to furnish the means for our enlarged program. Let every school do its part.

CREDIT PASTORS

The following 104 active pastors in the Western North Carolina conference have already this year earned one or more units of credit in our Sunday school standard training course. You will note that in the Salisbury district all but four of the pastors have taken one or more units of credit. In some districts the opportunity for obtaining these credits in standard training schools has not yet been presented. This will, however, be done during the present year. Of course our list of credit pastors will continue to grow. Note those already enlisted.

Asheville District.

H. C. Sprinkle, T. C. Jordan, W. F. Sandford, A. C. Chappell, G. R. Jordan, L. W. Colson, G. A. B. Holderby, D. Atkins, J. W. Hennessee, H. L. Powell, J. W. Groce, B. C. Reavis.

Charlotte District.

D .S. Richardson, R. E. Hunt, J. C. Umberger, T. F. Higgins, C. M. Short, J. H. Armbrust, W. M. Robbins, Elzie Myers, C. C. Weaver, J. R. Warren, J. S. Gibbs, D. C. Ballard, J. W. Strider, W. R. Shelton, E. N. Crowder, H. G. Hardin.

Greensboro District.

W. F. Womble, R. G. Tuttle, W. A. Barber, L. B. Hayes, G. T. Bond, W. T. Albright, J. H. Barnhardt, E. J. Harbison, T. J. Rogers, E. K. McLarty, J. W. Hoyle, A. G. Loftin, J. E. Woosley, M. F. Moores, C. P. Goode.

Marion District.

Elmer Simpson, E. J. Poe, J. N. Wise.

Mt. Airy District.

C. W. Bowling, A. P. Ratledge, W. R. Jenkins.

North Wilkesboro District.

R. K. Brady.

Salisbury District.

C. M. Pickens, R. A. Swaringen, L. H. Griffith, C. R. Ross, W. E. Hauss, W. A. Jenkins, L. A. Falls, J. F. Armstrong, A. C. Tippett, C. R. Allison, Ebenezer Myers, Seymour Taylor, W. B. Thompson, J. F. Moser, M. A. Osborne, F. O. Dryman, G. G. Adams, J. F. Kirk, H. H. Robbins, T. A. Plyler.

Shelby District.

E. P. Stabler, C. O. Kennerly, A. S. Raper, C. M. Campbell, G. W. Vick, M. W. Heckard, D. W. Brown, W. B. West, W. E. Moretz, R. H. Kennington, D. P. Grant, O. P. Ader.

Statesville District.

J. M. Barber, L. B. Abernethy, N. C. Williams, D. A. Lewis, H. H. Jordan, W. B. Shinn, W. M.Rathburn, J. W. Bennett.

Winston-Salem District.

P. L. Love, John Cline, J. C. Cornett, J. W. Vestal, H. G. Allen, E. O. Cole, W. L. Hutchins, R. A. Smith, A. C. Swafford, A. C. Gibbs, J. R. Church, J. S. Hiatt, J. A. J. Farrington, J. P. Hipps.

ROCKINGHAM COUNTY

The first standard training school for workers ever held in Rockingham county completed its sessions at Main Street Methodist church, Reidsville, last week. In spite of continual downpour of rain and other hindrances the Methodist enrollment was fifty-three, of which number twenty-six did all the work and obtained credit. In addition to the twenty-six Methodist credits there were eigtheen Prebyterian credits, the school being a cooperative one. In addition to the attendance from Reidsville delegations came from Spray and Draper, fifteen and eighteen miles away. The delegation from Draper, headed by Rev. W. R. Jenkins and Supt. W. J. Squires, was especially noteworthy. The Methodist credits were listed as follows: Main Street, Reidsville, 20; Draper 4, Spray 1, Wentworth circuit 1. Note the credit students by courses:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—Rev. C. P. Goode, Rev. F. Moores, B. C. Trotter, Rev. C. W. Bowling, W. J. Squires.

Principles of Teaching, Claude T. Carr, instructor—Mrs. R. M. B. Ellington Miss Irene Ellington, Dillard Gardner, Miss Bess S. Hardy, Miss Mamie Jones, Miss Myrtle Keller, Mrs. J. W. McGhee, Miss Ethel Perkins, Miss Carola Davis.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—H. C. Brown, Miss Ethel Chance, Miss Ida Lou Norman, Miss Lola Young, L. C. Bolick, Miss Nell Frashure.

Primary Organization and Administration, Mrs. W. B. Ferguson, instructor—Mrs. W. B. Richardson, Mrs. Sam Roscoe Mrs. Eugene D. Watt, Mrs. W. R. Jenkins.

Beginners Organization and Administration, Mrs. C. L. Van Noppen, instructor—Miss Edna Earle McGhee, Miss Marion Womack.

North Carolina Conference

TRINITY PASTORS' SCHOOL

Five courses in the field of religious education will be offered in the Pastors' School at Trinity College June 4-18 for which credits in the Standard Training Course are offered. And not only credits in the Standard Training Course but also credits n the Church Leadership Course will be accredited to those taking one or more of these courses. Double credit, therefore, is offered in the following courses:

1. "Principles of Religious Training," Prof. B. G. Childs.
2. "Rural Sunday School Management," M. W. Brabham.
3. "Building and Equipment," M. W. Brabham.
4. "Bible," Dr. Stonewall Anderson.
5. "Social Teachings of Jesus," Dr. Shattuck.

One of the goals of the North Carolina conference is that every presiding elder and pastor take credit at least one unit of the Standard Training Course this year.

The Trinity Pastors' School offers a splendid opportunity to get TWO units. Let's be sure to get at least one!

ELDERS AND PASTORS LEAD

Presiding elders and pastors of the North Carolina conference are taking the lead this year in leadership training work. The presiding elders, meeting at Wilson in April, voted, without a dissenting vote, to make it the goal of the conference t his year to have every presiding elder and pastor take for credit at least one unit in the Standard Training Course. Many pastors have already this year taken one or more units, and since the Wilson meeting at least one presiding elder has taken for credit a unit in the standard course. The Pastors' School at Trinity, our Standard Training Schools, and Junaluska give fine opportunities for taking this work.

JUNALUSKA—THREE TERMS

Three terms of two weeks each of the Junaluska Leadership School of the General Sunday School Board will be held at Lake Junaluska this summer, and we expect North Carolina conference to be well represented again this year. The dates are as follows:

First term: July 15-29.
Second term: July 30-August 13.
Third term: August 14-28.

In addition to units in the standard training course, advanced and graduate work will be offered, and it is hoped that the very pick of our leaders will take advantage of the opportunity which the Methodist church, through her Junaluska school, offers. It is doubtful if there will be offered anywhere on the American continent this summer an order of training courses superior to those offered at Junaluska.

COLLEGE CREDIT FOR WORK

To students now enrolled in Trinity College and to those students who later come to Trinity, Trinity College will give credit for work done at Junaluska this summer. Three semester hours of credit will be given for a two-hour-a-day course carried for four weeks. This co-operative arrangement between Trinity and Junaluska authorities ought to be an inducement to a number of students to take courses at Junaluska this summer.

WASHINGTON CONFERENCE

At Bethel last week was held the Washington district conference, and the writer attended and represented the Sunday school work of the conference. Rev. S. A. Cotton, the presiding elder, who is "all wool and a yard wide," gave us ample time in which to present some phases of our work and emphasized the importance of the religious training of boys and girls, men and women. The Sunday school committee, headed by Rev. F. S. Love as chairman, in its report to the conference, which was read by Rev. W. C. Benson, set up some worthy goals for the pastors, superintendents, and others of the district, and we anticipate continued progress in the Sunday school work of the Washington district.

WELDON STANDARD SCHOOL

At Weldon July 6-11 the first standard training school ever held in the bounds of the Weldon district will be conducted, plans for such a school having just been worked out with representatives of a number of charges within a radius of 25 or 30 miles of Weldon. Rev. G. W. Perry, pastor of Weldon, where the school will be held, as chairman of the board of managers, is working hard on the enterprise and says we are going to have a great school. Courses to be offered, and the instructors, are as follows:

"Sunday School Organization and Administration," L. L. Gobbel.

"Principles of Religious Teaching," Prof. I. B. McKay.

"Junior Organization and Administration," Mrs. E. R. Michaux.

"Primary Organization and Administration," Miss Georgia Keene.

Classes will be held at night so that representatives of the various charges may drive back and forth each day. A large enrollment is expected.

RICH SQUARE JUNE 22-27

At Rich Square June 22-27 a training school for Sunday school and other church workers of the charges surrounding Rich Square will be conducted. Rev. Rufus Bradley is chairman of the board of managers of this school, which, like the one at Weldon, will hold classes at night, to which representatives of fifteen or twenty Sunday schools within a radius of twenty or thirty miles of Rich Square are expected to send workers. Instructors and courses will be announced soon.

MISS KEENE AT LAURINBURG

Miss Keene spent a full day at Laurinburg on Sunday, May 18. She visited the Sunday school and made a talk at the Sunday School Day observance at the 11 o'clock hour. In the afternoon she met with the officers and teachers and presented the Progra mof Work for the school. She made a talk at East Laurinburg at the evening service.

LAUREL HILL WORKERS MEET

On Tuesday morning, May 20, Miss Keene met with some of the Sunday school workers from Laurel Hill circuit at Laurel Hill church and presented the elementary programs of work. The workers expressed a great deal of interest and are planning to work toward these standards in their work. Some of the workers from this circuit have been attending the district training school at Maxton, and a larger number are planning to attend this year.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Jr. Supt.—Miss Hazel Thompson, Roxboro.

District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

A LETTER FROM OUR SECRETARY; PART OF THE PROGRAM

Dear Loyal Epworth Leaguer:

"On to Morehead" is the slogan for loyal Epworthians. June 16-21 is going to be a red letter week in your life, if you join us there several hundred strong. An attractive program has been arranged that shall please you.

Mr. Holland B. Wilkinson of Richmond, Va., a trained singer, is to be the director of music.

Miss Blanche Barringer of Raleigh is to have charge of the recreational activities.

Dr. Dan B. Brummit of Chicago, an author, editor, preacher, speaker—none better to be found. To see and hear Dr. Brummit is to realize that he is one of the foremost figures in the world, and is known as such.

The Central Office at Nashville, Tenn., is to send us a representative, Miss Ina C. Brown, to train, teach and encourage those of us who are old and young in the work of the Master through the Epworth League.

The rates at the hotel are not prohibitive ($2.25 a day to delegates), and the week of June 16-21 has been reserved for us. Make your plans to be there. See that your chapter has at least one official delegate. Would that we could see at least five—the president and one from each department in your chapter—at this assembly this year. Send the names of those from your chapter that are planning to attend.

Read this letter in your next meeting.

Fannie E. Vann, Sec.

P. S.—Delegates to the assembly will also get summer tourist rates on the railroads.

WANCHESE LEAGUE

Our league at the last business meeting elected its new officers for the ensuing year as follows:

President—Tom Daniels.
Vice President—Miss Violet Gaskill.
Secretary—Mrs. Lucy Midgett.
Treasurer—Mrs. W. C. Simpson.
First Dept.—M. L. Gallop.
Second Dept.—Mrs. C. M. Daniels.
Trird Dept.—Miss Rena Baum.
Fourth Dept.—Miss Margaret Daniels.
Era Agent—Wayland Baum.
Organist—Miss Edna Simpson.
Cor. Sec.—T. H. Baum.

Our league reminds me of a train gathering headway. It will soon be making about 75 miles per hour if it continues to improve for the next year as it has the past one. There are many things that I could tell about it that would show that it is a fact that the Wanchese League is now gradually improving, but suffice it to say that everything points to a very good year in leaguedom at old Wanchese. We now have 90 members.

T. H. Baum, Cor. Sec.

STOP! LOOK! LISTEN!

Stunt night at Morehead City. It's coming. When? Thursday evening, June 19th. Epworth Leaguers will be there from all over the North Carolina conference. Why, even the Raleigh district will be there. And it's to be something more than Stunt Night this year. All the delegates present are to wear fancy costumes that night—dress up like Macbeth, Robin Hood, Rip Van Winkle, Cupid, or some other departed soul. A favor is to be given to the girl wearing the pretti st costume; another to the most original, and one to the boy wearing the most grotesque. Bring your false faces with you. Bob your hair and disguise yourself and "come on along to Morehead!" Each district will put on their stunt; a sure-enough orchestra will supply the music. And don't forget to bring your costume! It's to be Stunt Night at Morehead City. "On to Morehead. We'll meet you there."

Philip Schwartz.

CENTENARY LEAGUE, NEW BERN

New officers in Centenary Epworth League, New Bern, were elected recently as follows: Liss Ridge, president; B. M. Potter, vice president; Miss Mary Louise Griffin, secretary; W. H. Purser, treasurer; Miss Kethleen Homan, first department superintendent; Miss Kathleen McGowan, second department superintendent; Miss Margaret Royall, third department superintendent; Miss Margaret Kehoe, fourth department superintendent, and Miss Margaret Armstrong, Epworth Era agent.

A public installation was held Sunday evening, May 11th. The pastor, Dr. J. W. Harrell, preached an appropriate sermon for the occasion and conducted the installation service.

Mary Louise Griffin, Cor. Sec.

DANIELS CHAPEL NEWS

Leaguers, did you ever have a social for your new neighbors? We did. There was such a great number of people who moved into our community this year that we felt we ought to wo something. (Of course we live in the country.) We wrote invitations, got up some stunts, relays and games and a social. Was it a success? What social wouldn't be with Alexander the Great and Madam Tiny present? Then there were the relays—carrying apples balanced on the head, and others. We had mixed quarettes, too. Everybody entered into the spirit of the occasion and had a wonderful time. After Alexander, Frank Parker and Madam Tiny (Sallie Mae Daniels) had performed, the always entertaining Mr. Bob Edwards gave us a number of little speeches. But of course a social wouldn't be a social without refreshments. So we had ice cream.

Eleanor Daniels, Reporter.

WILMINGTON LEAGUES

The City Union Epworth Leagues of Wilmington met at Wesley Memorial Friday, May 16th, which was a very pleasant g athering. What I am mostly anxious for you leaguers to know is that when the president asked for the various leagues' percentages the following reports were made: Trinity, 100 per cent; Grace, 100 per cent; Fifth Avenue, 99 per cent; Wesley Memorial, 85 per cent. Say, leaguers, don't you think that we should congratulate ourselves? Thank you, we have.

Harry Daniels.

Western North Carolina Conference

LEAGUERS, HOLD ON TO THE SABBATH!

Perhaps the Christian world has never seen a day when there was such a bold, determined, organized effort to break down the Christian Sabbath as is going on at this hour in our country! Above all others, the young people, "God's preferred class," should

(Continued on page fifteen)

Where Christian Women of High Ideals Are Made

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QUEEN'S COLLEGE

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Professional Courses for High School Principals and Teachers, Teachers of Agriculture, Science, Industrial Education and Manual Arts.

Special Courses for Home and Farm Extension Agents, Specialists and Experiment Station Workers.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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Fall Semester opens September 3, 1924. For further information, apply to

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A select home school on **Accredited List**, offering to a limited number of boys, from 9 to 20 years old, a more intensive system of training than public schools can give. Ideally loc ated in healthful, invigorating climate, conducive to study. Each boy's personality carefully studied and directed by efficient teaching staff composed of virile, patriotic men with successful teaching careers. A teacher for every seven or eight boys insures individual attention in studies. Boys taught HOW TO STUDY. All branches of atheltics directed and supervised by able instructors. High moral tone; cultured, homelike enviroments; parental discipline.

Total charge for session, September 17 to June 3, $650. Summer term, July and August. For catalog, address

J. R. SANDIFER, Headmaster, Desk F, Hendersonville, N. C.

THE HILL BILLIES

A new book by Rev. J. M. Rowland, Editor Richmond Christian Advocate, from the press of the Methodist Publishing House—a romance of the Carolina hills—full of spice and pathos. Dr. G. T. Rowe says, "I have not seen better humor since the days of David Harum." $1.50 postpaid. Other books by the author, "Travels in the Old World," "Blue Ridge Breezes," one dollar each.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Thompson Orphanage—The Thompson Orphanage, owned by the Episcopal church, and located in Charlotte, has a campaign on to raise one hundred and fifty thousand dollars for expansion. The Methodist Orphanage wishes success to the undertaking.

* * * *

Sunday School Conference—Parkton circuit Sunday school conference was held at a big tabernacle in Parkton on May the 17th. Bro. J. C. Humble, the aggressive pastor, invited our singing class to be present on the important occasion and give a concert. We got there before the morning session closed and gave our concert just after dinner. A great congregation of Sunday school workers was present and was delighted to see and hear our singing class. Brother Humble believes in using the orphanage children and never hesitates in asking for them. We have been with him several times at other places. He believes in getting the orphanage on the hearts and consciences of his people. We had a big dinner and a big day.

* * * *

Theory—Orphanages in the North are not in the same class with those located in the South. Because of this fact they are not so popular as in this section of the country. In the South, orphanages are homes and not institutions. Our people have taken them close to their great heart of love. In the face of these facts there are some social service workers in the South who are thoroughly imbued with the prejudice that obtains in the North. These would-be leaders have an abundance of theory, but no actual experience. Some of them have the presumption to outline in detail schedules by which our orphanages are to run. What would be more ridiculous than for some one who can write a whole book on theory to undertake to tell a cultured, motherly Christian woman, with more than twenty years of rich and varied experience, like Mrs. Mattie A. Jenkins, how to manage and train our orphan children? Yet there are those who do presume, because of their superior knowledge, to undertake to tell superintendents and matrons just how to conduct an orphanage. It would be amusing were it not so pathetic. In all candor, I for one, prefer to risk the good judgment of matrons, teachers and boards of trustees when it comes to outling policies and rules by which to run orphanages. Theory is good, but actual experience of intelligent and efficient workers is vastly better.

* * * *

Worthy of Commendation—Professor and Mrs. J. M. Ormond, of Trinity College, did the unusual thing recently when they invited the Trinity students from the Methodist Orphanage to spend an evening in their hospitable home. The superintendent and his wife were also invited and were present on that happy occasion. Brother Ormond, as I prefer to call him, welcomed us to his home in such a gracious way that all felt it a great privilege as well as a joy to be there. In his words of welcome he told our twelve Trinity boys and girls that he wanted them to make his home their home and feel free to come and go any time. He expressed himself as being highly pleased with the stand that our sons and daughters have taken in college. Last spring Brother Ormond held our revival and endeared himself to every child and officer. He finds peculiar pleasure in doing all he can to inspire our boys and girls to be and to do their best. We shall not forget the happy occasion we had together recently in the home of our true and tried friend, Prof. J. M. Ormond.

* * * *

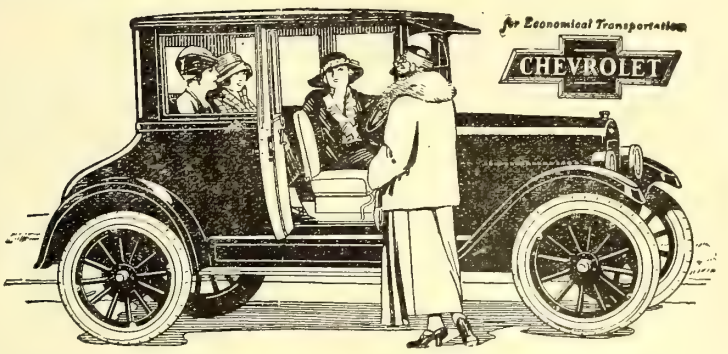
St. Pauls—St. Pauls is a hustling little town of about one thousand inhabitants between Lumberton and Fayetteville. The Rockingham district conference was held in St. Pauls a few weeks ago. The Methodist congregation has a beautiful church that would be a credit to a town of ten thousand inhabitants. The church was filled with an appreciative audience to hear our children give their sacred concert on Sunday p. m., the 18th of May. Bro. I. F. Pool, big of body, mind and soul, is the pastor of the Methodist saints at St. Pauls. He was exceedingly cordial in his welcome to the class. The concert was received in a fine way by the great throng who filled the spacious auditorium. The good ladies of the church prepared supper for the children to eat on their way home as it would be late before they arrived at the orphanage. We decided that we would stop at the home of Miss Hilda Poe, in Fayetteville, and eat our supper. We spread our supper in her yard, and found that it was a great picnic dinner which we enjoyed immensely. Mrs. Poe served hot coffee, ice water, and buttermilk for us, which added no little to our pleasure.

* * * *

Chestnut Street Methodist Church—When Bro. T. M. Grant invited and urged me to take the singing class to Lumberton there was nothing to do but go. Because the church and Sunday school do so much for our orphanage, I did not have the heart to decline. Chestnut Street and Centenary church, Smithfield, seem to be running a race with each other to see which can excel. If all of our churches and Sunday schools would go to their limit like these two, we could easily double our present number and do a finer piece of work. Lumberton Baptist church enjoys the distinction of being the greatest orphanage church in the world. It is nothing unusual for the Sunday school to give four to five hundred dollars for the Thomasville Baptist Orphanage per month. They have a record of which they are justly proud. Brother K. M. Barnes, a prominent banker and church official, gave me a warm welcome to his hospitable home. He is such a fine fellow and has such a lovely family I am anxious to trace up kinship with him. They are devoted friends of our orphanage and give liberally of their means for its support. I had the pleasure of taking supper at the teacherage with Miss Eva Oglesby, who taught at the Methodist Orphanage before going to Lumberton.

The people of Lumberton are standing by Bro. T. M. Grant in a very loyal manner. He has won for himself a large place in the affections of his members, and within a short while he will be as greatly beloved as Dr. Beaman. Owing to a big union revival in town, we gave the scared concert at the Sunday school hour. We also took part in the great tabernacle revival service at the eleven o'clock hour. Besides receiving checks from Sister Frances I. Barnes and A. E. White, the latter told me that he would give two scholarships for two years to two of our orphanage girls at Carolina College. This generous act is sincerely appreciated by our girls. Brother White is a successful business man and has done a noble deed for two worthy orphan girls and he has the commendation of all right thinking people.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

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Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

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Superior Utility Coupe -	640	Superior Light Delivery -	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

ANY CHURCHES EXCEED THEIR QUOTA AND MAKE LARGE CASH PAYMENTS
THIS IS A MOVEMENT THAT MOVES WITH HASTE AND PRECISION

Edited by Luther E. Todd, Secretary

IF YOU WANT THE SPECIAL EFFORT TO SUCCEED DON'T FOOZLE THE PLAN

All money raised in the Special Effort for Superannuate Endowment must be sent direct to the Board of Finance, Security Building, St. Louis, Mo. If it is sent anywhere else it will be contrary to the plan which was approved by the General Conference.

I have repeatedly emphasized this fact in speeches and various publications. But, notwithstanding, it seems that an occasional preacher has failed to understand. Please, brother pastor, get the thing in your head right and do not let your Forgotten Man money go astray. Instruct the treasurer of your Special Effort committee to make every payment on your charge's quota direct to the Board of Finance, Security Building, St. Louis, Mo., using the book of treasurer's remittance forms which was sent to you.

A letter came recently from one of our most successful preachers stating that he had sent his charge's first year's quota (nearly $600) to the treasurer of his annual conference. The money has not yet come to the board, though the treasurer of the conference was advised of the mistake and urged to send it. Therefore, this wide-awake pastor's charge appears on the books of the board as not having paid a penny. Don't you see how unfair it is not only to the charge but also to the pastor who was so energetic and faithful in securing the money?

When Special Effort money comes direct to the Board of Finance, it is invested just as soon as it is received and it begins at once to earn income for the superannuates. Your Board of Finance is eager to do its utmost to make the money raised for Sperannuate Endowment do the thing for which the people pay it, but this is impossible if the money is sent off on a long detour. Work the plan, boys, and don't foozle it. Make all remittances direct to the Board of Finance, Security Building, St. Louis, Mo.

Special Effort Dollars That Do Not Thrill

They are the dollars that have not been remitted to the Board of Finance in St. Louis. They are like a life line lying useless on the bank of a river wherein someone is drowning for lack of assistance. They are like the fresh baked bread which the poorly clad and starving man sees through the plate-glass window. They are dollars without a lift, useless dollars, dead dollars—aye, dollars that add to our shame!

If I were a Special Effort dollar just paid for Superannuate Endowment, I would go to St. Louis and to the Board of Finance by the first mail. I would insist on having my chance to take my place with other Special Effort dollars in their thrilling work of providing a decent support for the church's wornout and aged preachers. If any Special Effort treasurer should be slow to send me on my holy mission, I would pull at him, scream at him, and pester him until he could not rest. I would keep on saying: "Send me to St. Louis," "Remit me to the Board of Finance," "I belong to the Forgotten Man," "I want to earn income for the old preachers," "Let me go, for I hear other Special Effort dollars calling me to come and help."

To date (May 10, 1924,) the Board of Finance has received on quotas from the charges a total of $265,000. These are dollars that thrill. And the charges that sent them have had a wonderful blessing in doing it. This money is alive and making itself felt in the great struggle to drive the deprivations from the lives of the superannuated preachers. Has your charge paid any cash on its quota? If so, has the reasurer of your Special Effort committee sent it to the Board of Finance in St. Louis? You are not faithful to the Forgotten Man when you fail to remit his money to the board promptly.

Pay One Fifth or More and Join This Band of Pace-Setters

For several weeks past I have been publishing a list of those charges that have remitted to the Board of Finance enough to pay one-fifth or more of the total assumed quota. It is a pleasure this week to add to this honor roll other charges that have accomplished this feat. Next week I trust that your charge will have paid one-fifth or more so it too can be recorded with the others in this class. The following is the list for the week ending May 10, 1924:

Moody Heights (Tampa), Florida—Tampa, Rev. M. R. Meyer, pastor. Total assumed quota $565; amount remitted $113.

Central Church (Mt. Airy), Western North Carolina—Mt. Airy, Rev. H. K. Boyer, pastor. Total assumed quota $4,000; amount remitted $1,007.

Bellefontaine (St. Louis), St. Louis—St. Louis, Rev. John McCarthy, pastor. Total assumed quota $1,300; amount remitted $520.

Tuckerman Station, North Arkansas—Batesville, Rev. J. T. Wilcoxon, pastor. Total assumed quota $1,552.50; amount remitted $339.50.

First Church (Waco), Central Texas—Waco, Rev. E. E. White, pastor. Total assumed quota $4,250; amount remitted $850.

Woodbine (Nashville), Tennessee—Nashville, Rev. J. F. Baggett, pastor. Total assumed quota $2,625; amount remitted $589.

Minden, Louisiana—Ruston, Rev. W. C. Childress, pastor. Total assumed quota $4,200; amount remitted $1,134.

Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $2,500.

Littleton, North Carolina—Weldon, Rev. G. F. Smith, pastor. Total assumed quota $2,663; amount remitted $520.40.

Harrisburg, Texas—Houston, Rev. I. E. Thomas, pastor. Total assumed quota $1,300; amount remitted $260.

Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota $1,700; amount remitted $1,275.70.

Crichton, Alabama—Mobile, Rev. D. F. Ellisor, pastor. Total assumed quota $2,264; amount remitted $500.

St. Paul's ((Parkersburg) Western Virginia—Parkersburg, Rev. Paul S. Powell, pastor. Total assumed quota $3,304; amount remitted $1,800.

Salinas, Pacific—San Francisco, Rev. J. W. Cadwell, pastor. Total assumed quota $366; amount remitted $73.50.

Tupelo, North Mississippi—Aberdeen, Rev. C. C. Alexander, pastor. Total assumed quota $3,500; amount remitted $1,800.

First Church (Orlando), Florida—Orlando, Rev. I. C. Jenkins, pastor. Total assumed quota $7,500; amount remitted $1,750.

Bayou La Chute, Louisiana—Shreveport, Rev. W. F. Roberts, pastor. Total assumed quota $1,250; amount remitted $530.75.

Monumental (Portsmouth), Virginia—Portsmouth and Newport News, Rev. T. R. Reeves, pastor. Total assumed quota $4,000; amount remitted $800.

Belcher-Gilliam, Louisiana—Shreveport, Rev. Guy M. Hicks, pastor. Total assumed quota $1,680; amount remitted $336.

Brother Presiding Elder, Don't Be Pale, Be Pink

The strenuous exercise in the Special Effort for Superannuate Endowment is bringing fine color into the faces of the presiding elders. The majority of them have a perfect pink countenance. Some of them need only another touch or two in order to be perfect. A few of them still have the tendency to be pale. Come on, men, and let us have a hundred per cent roll of presiding elders in Special Effort "cosmetics!" The following names are now added to the list previously published, numbered in the order that they became wholly pink:

180. Central Texas—Waxahachie, Rev. Eugene B. Hawk, P. E.
181. North Georgia—South Atlanta, Rev. W. T. Hunnicutt, P. E.
182. Florida—Paltaka, Rev. J. F. Bell, P. E.
183. Texas—Marline, Rev. W. F. Bryan, P. E.
184. East Oklahoma—Tulsa, Rev. New Harris, P. E.
185. North Alabama—Sylacuse, Rev. D. C. McNutt, P. E.
186. North Texas—Wichita Falls, Rev. Frank M. Rishardson, P. E.
187. Central Texas—Cisco, Rev. Sam G. Thompson, P. E.
188. Central Texas—Weatherford, Rev. S. J. Rucker, P. E.
189. Alabama—Selma, Rev. J. S. Frazer, P. E.
190. South Carolina—Florence, Rev. L. L. Bedenbaugh, P. E.
191. Central Texas—Ft. Worth, Rev. F. P. Culver, P. E.

I nearly forgot to tell you this: Make all remittances on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo. Don't let the cash in hand lie around doing nothing, but send it to the board promptly and thus save lost motion. In making remittances to the board, be sure to use the Treasurer's Book of Remittance Forms which was sent to every pastor in the church. If you have not yet put on the Special Effort in your charge, do it now!

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TWO CONFERENCES THIS YEAR

The Commission on Temperance and Social Service, of which Bishop James Cannon is chairman, will hold two conferences this summer, one at Lake Junaluska, July 6-13, the other at the Western Assembly at Mt. Sequoyah, Fayetteville, Ark., August 1-4. This will be the first social service conference under the commission at the latter place.

The general topic will be The Christian Home as a Vital Factor in Civilization. At Lake Junaluska the conference will give eight days to discussion of this subject under the headings of The Church and The Home, Founding and Housing the Home, The Home and The Child, The Home and Labor, The Home and Race Relations, The Home and Leisure, Enemies of the Home, The Home and International Peace.

The conference at Lake Junaluska last summer was voted by the many who attend it one of the most significant that had ever been held there. The commission are laying as careful plans this year, securing speakers of national note in their special subjects, and those who come may be assured of a most interesting and helpful session. The lake and mountains, woods and fields are never more lovely than in early July. One friend from Texas, a woman of wide influence in her church and conference said last summer that the meetings, discussion, addresses and the wonderful setting had made this an epoch in her life, that she was returning enriched, and uplifted to her year of volunteer work for the kingdom. And the group around her echoed, "So say we all."

Those who visited Mt. Saquoyah have made us eagerly anticipate rest under the shade of the great trees the far look over smiling valleys. A fine program is assured them which will be announced later.

Outline for prospective program for conference under Commission of Temperance and Social Service of the M. E. Church, South, Lake Junaluska, N. C., July 6-13, 1924:

General Topic: The Christian Home a Vital Factor in Social Progress.

Sunday, July 6—The Church and the Home. Evening address, Dr. Exner, secretary American Association for Social Hygiene. On the significance of sex in family life.

Monday, July 7—The Founding of the Home, Marriage Laws, Divorce Laws, Housing, Community Projects for Home Building, Housing Laws.

Tuesday, July 8—The Home and the Child. Health, Parental Companionship, Responsibility. Discipline, and Freedom. Courts of Domestic Relations. Broken Homes.

Wednesday, July 9—The Home and Labor. Child Labor, Women in Industry, Minimum Wage, Budget. The Eight Hour Day.

Thursday, July 10—The Home and Race Relations.

Friday, July 11—The Home and Leisure.

Sautrday, July 12—Enemies of the Home.

Sunday, July 13—Home and International Relations.

Morning Address: "The Christian Family," Dr. George Stuart.

Evening forum and addresses.

There will be a brief opening talk each morning on the topic, "What Has the Preacher to Say About It?" by Dr. J. H. Light and a daily address from Dr. Exner on Social Hygiene in Relation to the subject for the day. Dr. Exner will also conduct a forum each afternoon, for all who wish to have round table discussion of various aspects of this subject.

There are various kinds of bunk, but the bunkest of all is that chain letter which must be sent out nine different ways quickly either to secure the favor of heaven or to avoid ill luck. The only fool bigger than the one who started it is the one is afraid to stop it.

STATEMENT
NATIONAL BEN FRANKLIN FIRE INSURANCE COMPANY, PITTSBURGH, PA.
Condition December 31, 1923, as Shown by Statement Filed.

Amount of Capital paid up in cash	$1,000,000.00
Amount of Ledger Assets December 31st of previous year	3,747,587.27
Income—From Policyholders, $3,153,766.43; miscellaneous, $206,352.12; total	3,360,118.55
Disbursements—To Policyholders, $777,481.58; miscellaneous, $1,645,829.99; total	2,423,307.57
Fire Risks—Written or renewed during year, $4,804,136.80; in force	3,730,523.87
All Other Risks—Written or renewed during year, $226,867.37; in force	190,578.41
Assets.	
Value of Real Estate	221,248.28
Mortgage Loans on Real Estate	1,287,229.13
Value of Bonds and Stocks	2,018,426.67
Cash in Company's Office	144,619.83
Deposited in Trust Companies and Banks on interest	518,310.82
Agents' balances, representing business written subsequent to Oct. 1, 192.	473,698.50
Agents' balances, representing business written prior to Oct. 1, 192.	19,934.97
Bills receivable, taken for fire risks	730.05
Interest and Rents due and accrued	46,431.29
All other Assets, as detailed in statement	63,098.76
Total	$4,793,728.30
Less Assets not admitted	36,187.01
Total admitted Assets	$4,757,541.29
Liabilities.	
Net amount of unpaid losses and claims	312,995.72
Unearned premiums	2,516,250.22
Salaries, rents, expenses, bills, accounts, fees, etc., due or accrued	5,000.00
Estimated amount payable for federal, state, county and municipal taxes due or accrued	79,000.00
Contingent commissions, or other charges due or accrued	15,000.00
All other liabilities, as detailed in statement	10,000.00
Total amount of all Liabilities except Capital	$2,938,245.94
Capital actually paid up in cash	$1,000,000.00
Surplus over all liabilities	819,295.35
Surplus as regards Policyholders	1,819,295.35
Total liabilities	$4,757,541.29
Business in North Carolina During 1923	
Fire Risks written, $2,957,855; premiums received	47,797.78
All other Risks written, $2,500; premiums received	10.00
Losses incurred—Fire, $20,251.84; paid	31,860.95

President, H. M. Schmith; Secretary, Thos. A. Hathway; Treasurer, John Kay.
Home Office: 120-22 Onio St., West Pittsburgh, Pa.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

(Seal) State of North Carolina, Insurance Department,
Raleigh, March 5, 1924.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the National Ben Franklin Fire Insurance Company, of Pittsburgh, Pa., filed with this Department, showing the condition of said Company, on the 31st day of December, 1923.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

STATEMENT
NATIONALE FIRE INSURANCE COMPANY, PARIS, FRANCE
Condition December 31, 1923, as Shown by Statement Filed.

Amount of Deposit	$ 200,000.00
Amount of Ledger Assets December 31st of previous year	1,575,036.78
Income—From Policyholders, $963,955.02; miscellaneous, $58,396.08; total	1,022,351.10
Disbursements—To Policyholders, $653,351.60; miscellaneous, $427,479.76; total	1,080,831.36
Fire Risks—Written or renewed during year, $2,469,311.09; in force	1,526,872.87
Assets.	
Value of Bonds and Stocks	1,272,272.44
Deposited in Trust Companies and Banks on interest	70,690.02
Interest and Rents due and accrued	16,074.32
All other Assets, as detailed in statement	1,777.03
Total	$1,534,207.87
Less Assets not admitted	36,175.89
Total admitted Assets	$1,498,031.98
Liabilities.	
Net amount of unpaid losses and claims	$ 160,087.67
Unearned premiums	849,515.99
Estimated amount payable for federal, state, county and municipal taxes due or accrued	18,500.00
All other liabilities, as detailed in statement	61,453.98
Total amount of all Liabilities except Capital	$1,089,557.64
Capital actually paid up in cash	$200,000.00
Surplus over all liabilities	208,474.34
Surplus as regards Policyholders	408,474.34
Total Liabilities	$1,498,031.98
Business in North Carolina During 1923.	
Fire Risks written, $2,777,303.00; premiums received	33,435.73
Losses incurred—Fire, $24,575.14; paid	24,238.16

N. S. Myers; Starkweather & Shepley.
Home Office: 17 Custom House St., Providence, R. I.
Attorney for service: Stacey W. Wade, Insurance Commissioner, Raleigh, N. C.

(Seal) State of North Carolina, Insurance Department,
Raleigh, Feb. 28, 1924.

I, Stacey W. Wade, Insurance Commissioner, do hereby certify that the above is a true and correct abstract of the statement of the Nationale Fire Insurance Company, of Paris, France, filed with this Department, showing the condition of said Company, on the 31st day of December, 1923.

Witness my hand and official seal, the day and year above written.

STACEY W. WADE, Insurance Commissioner.

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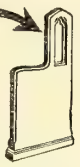
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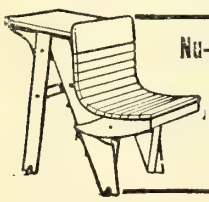
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LAKE LANDING

The people of Hyde county greatly appreciate having Rev. S. A. Cotton, our presiding elder, to come and preach for them the wonderful, memorable, heart-lifting, soul-stirring and sin-breaking sermons he preached at Lake Landing high school commencement at Amity church, May 11th. He brought the message of the great need of an education of the right kind to an intelligent people that is well worthy of such a sermon. A people whose eyes were fixed and seized upon the speaker, and their hearts and minds woven in his, would have sucked him dry if a rock spring could have been exhausted. But, like a mighty river, he flowed on till many eyes sparkled like sunbeams on the dew drops, and the little streamlets coursed their way down the jaw, which if taken by the parents its influence will never die; and to the student, if taken aright will be a lamp to guide him on to fame and honor and at last to the pearly gates on high. E. J. Midgett.

MARGARET EVELINE POTTS CAMPBELL

This good woman was called to her reward April 1, 1924. She had lived, lacking a few days, seventy-six years. She lived to a ripe old age, but all these years were years of usefulness. As she lay on her bed with her last sun sinking to rise no more, she could look back over a life spent in her Master's service, and say with Paul, "I have fought a good fight, I have kept the faith."

Sister Campbell was married December 15, 1867, to P. L. Campbell, who died a few months ago. To this union there were born twelve children, six sons and six daughters, all of whom have made good citizens. One, Rev. J. W. Campbell, is one of our splendid preachers of the W. N. C. conference. The children are all living except one, Mrs. Harry Moody, who passed to her reward some years ago. Sister Campbell had 49 grandchildren and 12 great-grandchildren.

She professed religion when she was only 12 years old and joined the Presbyterian church in Lincolnton county, N. C., but in after years and after her marriage when she had moved to Haywood county, she put her letter in the M. E. Church, South, in which she remained a good, gaithful and useful member to the day of her death, and when I say this, I speak what I know. I have known Sister Campbell for 40 years; she was truly a mother in Israel and in many respects she reflected the life of her Master in an unusual way. The footprints of her life will be seen for many years. God said, "Abel though dead, yet liveth," the same may be said of Sister Campbell, she lives in the memory of those who knew her best. She will live in my memory, for my life was made better by having touched her life. She died as she lived, a heroine in the battle for right, her belief in the promises of our Lord never grew slack. In her last hours she said, "I have nothing to fear," and to her children who stood around her she said, "Children, be good and when you die you will know where to find me." Those were sublime words, coming from the lips of a mother.

To say that she was a good woman is not enough, she was that and even more. She was a noble mother, one of the best. The stewardship of her home was one of the chief objects in her life, and she reached, in many ways, the goal of her ambition.

May te Lord bless er children and help them to follow the footsteps of their dear mother.

C. M. Carpenter.

Good-Bye Pimples!

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Age 31 Has Tragic Meaning for Average Man or Woman

U. S. Life Tables show health span extends only from 18 to 31—Earnings fall off rapidly after 40

Physical freedom and full vigor—what are they worth to you? This is a question the average American can answer from his own bitter experience—for at age 31 the average American begins to slip. After 40 his earning power drops off rapidly. These appalling facts are shown by the United States Life Tables, 1920.

Age 31! The age at which men and women should be entering their period of greatest usefulness and happiness! The beginning of the supposed "prime of life."

***Not* the prime of life. The age of decay! What causes contribute to this fearful condition?**

Unwise eating. Sleeplessness. The loading of the body with drug stimulants, which appear to *give* added energy, but actually *borrow* this energy from the body's own reserve.

Every school child is taught to avoid stimulants. Most mothers enforce the *no-coffee* rule for children. Then comes maturity—and the squandering of the reserve strength which the body has stored up. Figures show that the average American is able to stand the pace just 13 years. Then, with half his life yet before him, he hits the down grade.

Medical literature classifies caffein as a poison. Like strychnin, it is sometimes given by doctors in cases of heart failure. The average cup of coffee contains the usual dose of caffein administered in these cases.

Coffee contributes no nourishment to the body. Its only virtues, as a beverage, are its warmth and flavor. A hot, appetizing, *drugless* drink is a benefit with every meal.

People in 2,000,000 American homes enjoy such a drink in Postum. A drink with the rich, mellow, full flavor and fragrance of roasted whole wheat and bran—flavor which people in 2,000,000 homes like better than any other.

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Ask for either Postum Cereal (the kind you boil) or Instant Postum, the easiest drink in the world to prepare. Either kind costs less than most other hot drinks. With your week's free supply, we will have Carrie Blanchard—nationally famous for the goodness of her Postum—send you her own directions.

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I want to make a thirty-day test of Postum. Please send me, without cost or obligation, one week's supply of

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TRINITY COLLEGE SUMMER SCHOOL

First term at Durham, N. C., June 10 to July 21; second term, July 22 to August 30; affiliated summer school at Oriental, N. C., June 10 to July 21.

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HOLLAND HOLTON, DIRECTOR
College Station, Durham, N. C.

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We want you to represent us in your community. We are selling fine pure-thread perfect fitting Japan Silk Hosiery the new way, direct from mills to wearer, and for less money. Satisfaction or money refunded. Your commissions will average from $2.00 to $12.00 daily. Send no money; just write today for our Spring and Summer Season Color Card of twenty Colors-Silk Hosiery.

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WEEK-END AND SUMMER EXCURSION FARES

VIA SOUTHERN RAILWAY SYSTEM
TO "THE LAND OF THE SKY"

And other Mountain and Seashore resort points, during the summer season.

From Greensboro to:	Summer Excursion Round Trip Fare	Week-End Fare
Asheville, N. C.	$11.00	$ 8.25
Black Mountain, N. C.	10.15	7.60
Brevard, N. C.	13.55	10.15
Connelly Springs, N. C.		5.10
Flat Rock, N. C.	12.30	
Hendersonville, N. C.	12.30	9.25
Hickory, N. C.	6.20	4.65
Lake Junaluska, N. C.	12.55	9.40
Lenoir, N. C.	7.40	5.55
Morehead City, N. C.	12.95	9.70
Beaufort, N. C.	13.15	9.85
Saluda, N. C.	11.85	8.85
Tryon, N. C.	11.30	8.45
Waynesville, N. C.	12.70	9.50
Wilmington, N. C.		9.25
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Proportionately low fares from and to other principal points.

Summer excursion fares on sale daily with final return limit Oct. 31, 1924.

Week-end tickets on sale for all trains each Friday and Saturday, limited to return reaching original starting point prior to midnight Tuesday following date of sale.

For further information consult ticket agents or address,

L. A. PEACOCK, C. T. A.,
106 W. Market St., Greensboro, N. C.

PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

New Bern, at Oriental .....May 28-29
Asheville, at Swannanoa.....May 29-30
Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT

H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

June
Leicester, Grace, 11 .....31 & 1
Chestnut Street, night 1
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT

J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

May
Lilesville, Savannah, 11 29
Polkton, Mt. Vernon, 11 30
June
Bethel Station, 11 1
Calvary, 8 1
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT

W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
June
Randleman, Old Union, 3 .....31 & 1
Deep River, West Bend, 11 1
Walnut Street, night 1
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT

J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29
July
Stokesdale, Mt. Carmel 5-6

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Micaville, Bakersville, 11 ....May 31 & 1
Spruce Pine, Spruce Pine, 7:30 1
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

June
Avery Ct., ...May 30 & 1
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT

C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

June
Main St., Gastonia, 11 and night..... 1
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

May
Landis, Oak Grove, 11 31
June
Kannapolis, 11 1
China Grove, night 1
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT

D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
June
Ball Creek, Friendship, 3 & 11, May 30 & 1
Rhodhiss, 7 & 8 1
Trinity College Summer School 8
Maiden, Mays, 10 & 1 15
Westview, Marvin, 3 & 4 15
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT

R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29

WINSTON-SALEM DISTRICT

W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
THIRD ROUND

June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

ELIZABETH CITY DISTRICT

C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Pantego-Belhaven, Belhaven 1
At Trinity for Summer School 7-8
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT

R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

June
Mamers, Mt. Ariel .....May 30 & 1
Hay Street, night 1
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

May
Roberdel, Green Lake 30
Ellerbe, Jone's Springs 31
June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT

M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND—IN PART

May
Granville Ct., Roberts 30
Oxford Ct., Shady Grove 31
Oxford (business meeting) 8.....30
June
Oxford, 11 1

WELDON DISTRICT

Rev. S. E. Mercer, P. E., Weldon, N. C.
THIRD ROUND

May
Ahoskie, Colerain, 11 29
Windsor, Mt. Gould, 11 30
June
Henderson, First Church, 11 1
North and South Henderson, 8..... 1

WILMINGTON DISTRICT

J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

May
Magnolia, Trinity, a.m. 30
June
Wallace-Rose Hill, Providence, a.m., May 31 & 1
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

May
Freemont, Yelverton, 11 29
Stantonsburg, night 29
June
Clark St., 11 1
South Rocky Mt., night 1
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

PLAN OF EPISCOPAL VISITATION FOR 1924-25

First Episcopal District, Bishop W. A. Candler.—Virginia, at ———, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, D. C., March 30.

Second Episcopal District, Bishop Collins Denny.—Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

Third Episcopal District, Bishop Edwin Mouzon.—Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

Fourth Episcopal District, Bishop John M. Moore.—Indian Mission, at Thlopthlocco church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 15; West Oklahoma, at El Reno, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

Fifth Episcopal District, Bishop W. F. McMurry.—Denver, at Beaulah, Colo., August 21; Missouri, at Richmond, September 3; Southwest Missouri, at St. Paul's church, Springfield, September 17; St. Louis, at St. John's church, St. Louis, October 1.

Sixth Episcopal District, Bishop U. V. W. Darlington.—Illinois, at Centralia, August 21; Western Virginia, at Barboursville, W. Va., August 27; Kentucky, at Mount Sterling, Ky., September 3; Louisville, at Campbellsville, Ky., September 24; North Georgia, at Atlanta, November 19.

Seventh Episcopal District, Bishop H. M. Du Bose.—Northwest, at Vorvallis, Oreg., August 27; Pacific, at Fresno, Calif., October 15; Arizona, at Tucson, Ariz., October 22.

Eighth Episcopal District, Bishop W. N. Ainsworth. — North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

Ninth Episcopal District, Bishop James Cannon, Jr.—Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso, Tex.; Cuba, at Havanna; Congo Mission, at Wembo Nyama.

Tenth Episcopal District, Bishop W. B. Beauchamp.—Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 19; Czecho-Slovak Mission, at Prague, September 9.

Eleventh Episcopal District, Bishop James E. Dickey.—New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownwood, November 12.

Twelfth Episcopal District, Bishop S. R. Hay.—North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

Thirteenth Episcopal District, Bishop H. M. Dobbs.—Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

Fourteenth Episcopal District, Bishop H. A. Boaz.—Korea, at Songdo, September 4; Siberia Mission, Russian Department, Harbin, September 18; Siberia Mission, Korean Department, Nikolsk, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3.

The fall meeting of the College of Bishops will be held in Jacksonville, Fla., December 12, at 10 a. m.

Bishop W. B. Murrah is left without assignment for the year on account of his health.

BUSY EPWORTH LEAGUERS

(Continued from page ten)

stand like adamant. I have just read of a young business man of the right type. He is the superintendent and large stockholder in a great cotton mill. A few years ago an official came to inspect his cloth before it was put on the market. This gentleman arrived on Sunday morning and went immediately to the plant to begin inspection. Finding the place closed he hunted up the superintendent and said, "I have come to inspect your goods." "I am sorry," said this Christian young man, but you can't inspect my goods today." "Why not?" was the quick and surprised response. "Because this is the Lord's day and I must keep it holy." "But it will be very inconvenient to come again." "Sorry, but I never open my place on Sunday." The amazed official sat down and heard the superintendent in his quiet manner set forth his reasons for being a Christian and for observing the Lord's day. The gentleman was so impressed that he has not made another effort to inspect goods on the Sabbath. Wise young superintendent! Let every Epworth Leaguer go and do likewise!

A SLOW TRAIN

We read some days ago of a very fussy old guy who was making a journey on a branch line railroad. The train had slowed down the thirteenth time in the past hour. The old man's patience became entirely exhausted and jerking out his watch he said to a fellow-passenger, "Say, how much is this train overdue?" "Well, sir," said the exasperated traveler, "a watch ain't no good for this; you want a calendar!"

Hunt up a calendar, you young folks, and mark June 24 to 27, and shove everything off of those four days so we can be sure to report at Greensboro for the big conference. The Gate City Leaguers want to do something heroic! Le's give 'em a chance.

ENTHUSIASM RUNS HIGH OVER IN MACEDONIA

On Monday afternoon, May 12th, several of the juniors and intermediates of Southmont met with me at Macedonia church to organize an intermediate-junior league. These children came with much enthusiasm, showing a willingness to do some good work. After the aims and the meanings of the emblems were given the constitution and by-laws were read. The following names were suggested to give the league: "Cheerful Workers," "Busy Bees," "Reapers for Christ" and "Shining Stars." Each was voted on and "Shining Stars" had the largest number of votes.

The following were elected officers: Wilma Reid, president; R. J. Crowell, vice president; Norma Carter, Sec.-Treas.; John Crowell, Epworthian agent; Merle Hedrick, 1st Supt.; Estelle Surratt, 2nd Supt.; Lottie Reid, 3rd Supt.; Reid Yountz, 4th Supt.

The number on roll was increased five or six at the second meeting, Sunday, May 18, making it nineteen.

Ethel Hedrick,
Temporary Supt.

A CARPENTER ACCEPTS A BIG CONTRACT

Rev. C. M. Carpenter of Candler, Buncombe county, was preparing to organize both a junior and a senior chapter of the league last Sunday. We have not heard from that fine valley community nestled among the everlasting hills, but knowing the Carpenter and some of his excellent people, we are prepared to believe that they will not only organize but grow to very large usefulness. Let the work of organizing continue until we shall have a chapter in every congregation, just as we have a Sunday school in every church!

"BOOST RALEIGH DISTRICT!"

SPEAKERS: Dr. DAN BRUMMITT, BISHOP H. A. BOAZ AND OTHERS

NORTH CAROLINA CONFERENCE

EPWORTH LEAGUE ASSEMBLY

ATLANTIC HOTEL — MOREHEAD CITY, N. C.

JUNE 16 - 21 1924

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RALEIGH, N. C.

In Memoriam

RAMSEY—Mary Elizabeth Ramsey was born April 25, 1840; died March 15, 1924, age 83 years, 10 months and 20 days. In 1867 she was married to R. P. Ramsey, and to this union were born three children, all of whom are living. Mrs. Ramsey was preceded by her husband approximately 20 years ago. Though she carried the burdens of this life alone a large part of the time, it is very evident that they have joined hands in that beautiful land where no tears ever come again. She was a faithful Christian in the Methodist church. We shall greatly miss the prayers and service of this good woman. J. B. Fitzgerald, P. C.

ARRINGTON—Bro. G. G. Arrington was born January 27, 1844; departed this life March 3, 1924. He was converted early in life and joined the Missionary Baptist church; later he joined the Methodist church with his wife and children. He was a very quiet man and as long as health would allow he was faithful to his church. He served about three years in the war between the states. He was married twice, his first wife preceding him September 5, 1900. His second wife departed this life December 27, 1923. He leaves five children to mourn their loss. May they all find comfort in these hours of sorrow by trusting in God. Julian L. Midgette.

DUNN—Charles Wilkerson Dunn, son of Benjamin F. and Leah Pitt Dunn, was born September 27, 1881, and died March 3, 1924. Brother Dunn was a member of the Methodist church in Pinetops and was successfully engaged in business there until about two years ago. At that time he suffered a breakdown and was forced to retire from business. From that time he gradually grew worse until the end came. In 1909 he was married to Miss Fannie Shirley, to whom were born seven children—six boys and one girl—all of whom survive him. Funeral services were held at the home by the pastor and Rev. L. L. Smith, a former pastor, and he was laid to rest in the family cemetery.
J. Herbert Miller, Pastor.

GOOCH—The hearts of many loved ones and friends were saddened on learning of the death of Mrs. Eloin Gooch on March 11, 1924, after a short illness at Watts Hospital in Durham. Mrs. Gooch was born May 12, 1890, being 34 years of age when called to her reward in heaven. She leaves a husband and four children: Estelle, aged 14; Howard, aged 11; Frank, nine years, and Carmena, three years; a mother and father; two sisters, Mrs. Otho Curl of Creedmoor and Mrs. J. A. Veasey, and one brother, John H. Dixon, all of whom loved her dearly. Seldom has there ever been a woman reared in Granville county who was so greatly beloved by such a large number of friends. At the age of 13 she gave her heart to the Lord and joined Mt. Calvary church. She has always been as constant attendant at the services of her church as her health permitted. She always looked for the good in everybody and never stooped to a mean act. Her greatest joy lay in doing good to others, always finding an opportunity to help some one who was in trouble. No one ever left her home without receiving some blessing.

She was buried at the family burying ground near Knap of Reeds, the funeral sermon being preached by Rev. L. H. Joyner, who told in beautiful language of the lovely life of the deceased, praising her many good acts, telling of the "mansions in her Father's house," to which se has gone to await her loved ones. The following verses beautifully described the vacant place in her home:

Older hearts may have their sorrows,
Griefs that quickly die away,
But a mother lost in childhood
Grieves the heart from day to day;
We miss her kind, her willing hand,
Her fond and honest care;
And, oh, how dark is life around us;
What is home without her care?
Brother.

PIERCE—Bro. James W. Pierce was born May 5, 1860; died March 13, 1924. On December 19, 1884, he was married to Miss Anna Williams. To this union were born eight children. Of this number five splendid young men and boys and two girls are left with the mother and wife to mourn their loss. Early in life he was converted and joined the church at Pierce's camp ground. He was loved by the church and was faithful to his vows until the end. May the sorrowing ones trust in Him who doeth all things well.
Julian L. Midgette.

CHERRY—Robert C. Cherry was born in Rutherford county, N. C., October 4, 1844, and moved with his parents to Clay county, N. C., when he was only three years old. Here he spent the remainder of his life. He was married to Victoria Kimsey October 30, 1873. To this happy union were born four children, two boys and two girls, of which the oldest daughter is dead. Brother Cherry professed religion about 35 years ago while he was at work on his farm, and has lived a consistent life all the rest of his life.

We feel death was only a change from this world to the better world for him. Those who lived near Brother Cherry said they had never heard him say a harmful word of any one. He was never heard to use a bad word in his life. The people will miss Brother Cherry, but he has left a good influence that will live on. He did not unite with any denomination, but always went to hear God's word preached while he was able. He was laid to rest by the Methodist pastor, Rev. F. L. Setzer, in the Presbyterian cemetery at Hayesville. May God bless the bereaved ones. A Friend.

RUTLEDGE—Mrs. R. G. Rutledge was born October 18, 1842; died April 2, 1924. December 11, 1866, she was married to R. G. Rutledge and to this union were born five children. They being married 57 years this is the first time death has entered that home. In her home was shelter for all God's people. She was a faithful member of the Methodist church. We shall not only miss her in the church, but we shall miss her as a neighbor. While our hearts are sad by her going away, there comes the blessed assurance that some time in the sweet by and by we shall meet to part no more.
J. B. Fitzgerald, P. C.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life of service and usefulness our brother, G. Benton Alford, of Holly Springs, N. C., on April 5, 1924, at the age of 78, be it resolved:

First, That we, the members of Holly Springs Methodist Church, South, bow in humble submission to the will of God.

Second, That we cherish his memory and extend to the bereaved ones our deepest sympathy, assuring them that we are partakers with them in their sorrow.

Third, That we as a church deeply miss his genial smile, his pleasant word, his liberal support and his personal interest in all the life of our church, and reverently chrish his memory as one who literally made the world better for having lived in it.

Fourth, That while we miss him we rejoice in the hope that it is well with him, and that his reward is that of the faithful servant of God.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate for publication and a copy be spread upon our minutes.

W. F. Shaw,
W. L. Price,
Mrs. B. W. Burt,
Committee.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JUNE 5, 1924 No. 23

Athletics, Summer School, Honorary Degrees at Trinity College

EXCERPTS FROM THF REPORT OF PRESIDENT FEW TO THE ANNUAL MEETING OF THE BOARD OF TRUSTEES OF TRINITY COLLEGE

NO one who works in human material or in any way deals with human forces ought ever to feel satisfied with his achievements. While no one of us here is satisfied with the year under review, yet I believe we all feel sure that progress has this year been made in certain definite ways. I will name five of these ways in which I feel certain that we have gone forward.

The new Alumni Memorial Gymnasium, with its admirable facilities, has been opened for the use of students, part of it for the whole year and the whole of it for a part of the year. With the improved equipment afforded by the new gymnasium and enlarged staff in the department, the undertaking, begun five years ago, to provide for the physical training of all the students has this year been carried to measurable success. We are endeavoring here at Trinity to develop inter-collegiate athletics as an essential element in, and culmination of, the whole system of physical training in which all the students share rather than as a thing apart and to be participated in by a relatively small number of students in any one year. This year 400 students in round numbers have taken part in the so-called organized major sports as either members of squads or try-outs for the various teams. Add to this number the members of the freshman, sophomore, and junior classes who are required to take physical exercise in or out of the gynasium, and the resulting statistics show that more than 900 or nine-tenths of all our students are getting well directed physical training in some form. This showing is highly significant as an indication of our success in the undertaking to put physical training, including organized sports, on a wide and healthy basis. The chief further need now is for larger playing-fields with appropriate equipment; and we are at present busy about finding ways and means to supply this need.

Another long step forward was taken when the athletic council secured for director of physical training and head coach for the next five years Mr. Howard Jones, Yale graduate and outstanding athlete, one of the most distinguished coaches in America, and a man of unblemished and unimpeachable character. Upon the recommendation of the athletic council Mr. Jones was elected to his post by the the executive committee of the trustees and given membership in the faculty with the responsibilities and privileges of all other members of the faculty.

In my last report to the board I called attention to the fact that the summer school continued to grow in numbers, in usefulness and influence; and I expressed the hope that very soon we might be able to extend the six-weeks term into a double term of twelve weeks. I am glad now to report that we have been able to provide for a double term of twelve weeks and that all details are already arranged for a double term during the present summer. This en- [illegible] summer school [illegible] a distinct edu- [illegible] and [illegible] will now in- [illegible] in numbers [illegible] rapid growth. Summer [illegible] done here [illegible] that time, but the [illegible] fully organized summer term of six weeks was held in 1919, and 88 students were enrolled. In 1920 there were 152 students; in 1921, 228 students; in 1922, 306; and in 1923, 371. The significance of these figures will be appreciated if it is recalled that the enrollment for the third summer school, in 1921, was as large as the total college enrollment in the academic year 1902-03; that the enrollment in the summer school of 1922 was larger than the college enrollment of 1907-08; and the summer enrollment of 1923 larger than was the total college enrollment in 1910-11. These figures take on further significance when it is remembered that no one is admitted to the summer school on requirements lower than the entrance requirements enforced during the winter term, so that all students in our summer school are of college grade.

We are trying this year an interesting experiment in the form of a branch summer school at Oriental, an attractive watering place in the East; and we are considering a like experiment next summer at Lake Junaluska, in the mountains of the West.

We have gone distinctly forward this year in the efforts we have been making with increasing success for nearly thirty years to teach and care for the young women who come here to college, the number of whom for the present at least must be strictly limited. Miss Baldwin, in her first year as dean of women, gives promise of great usefulness. There will be further strengthening of the staff, which will next year, in addition to the dean of women, include a trained dietitian, a trained nurse, and a full-time director of the physical training of women. The college is now equipped to take good care of the limited number of women students that it can at this time receive. For the further separation of the teaching of women an additional building is needed, and I hope will soon be provided. When it is, a complete co-ordinate College for Women can be set up with opportunities for a full college life of their own and educational advantages that are equal to and mainly identical with those the man have; long cherished in this place.

Another way in which I feel that we have clearly made progress this year may be perhaps a bit harder to define, but it is just as real and more important than the others to which I have directed attention, because it tends to show that what we are doing here is actually taking place in the minds and lives of our students. In my report for 1910-11 I called attention to the fact that the faculty was engaged in re-examining the requirements for the A. B. degree. Again in the report for 1912-13 I discussed the subject and pointed out that our tendency was away from the free elective system and towards a group system of studies. The idea developing through a long period was completely worked into the curriculum in 1922-23 and put into full effect during the present year.

The requirements for the A. B. degree, under the group system, are designed to give students training in certain fundamental subjects that seem to be essential to every educated man and at the same time to allow the students to select courses of study that will interest them and be useful to them as a direct preparation for the professions they intend to enter.

The faculty has arranged groups of studies for the guidance of students who intend to enter the professions of business administration, (a new and very important profession), the Christian ministry or other religious or social welfare work either as a vocation or avocation, engineering, medicine, teaching, and law. A group for students who would prepare themselves for the profession of journalism is not yet fully developed.

We are finding that when students through their courses of study feel they are directly preparing for their professions they at once have a new interest and an added sense of reality in their studies and that this makes them more serious-minded and more determined to give back to them services of real value even during their undergraduate years. In seriousness of purpose, in poise, in the directness with which they go about their work and their lives our undergraduates and graduates are undoubtedly going forward.

But there is never an end to the effort to improve the instruction and car[illegible]dents. For two years a council on instruction, consisting of one selected representati[illegible] department, has met every other week and will continue to do so. Two tasks immediately ahead of us are: (1) to find better ways than have yet been found in our American colleges for the teaching and care of freshmen, and (2) to do more than we have yet been able to do for the exceptionally gifted student. Next year we shall have a personnel officer, a fine young Trinity graduate with some experience in teaching and educational administration, who will give his time, under direction of the dean of the college, to close personal work with freshmen; and in most of the departments we shall have instructors specially selected for their fitness to teach freshmen. I look for valuable results from both these experiments.

Like other of the better American colleges we are constantly busy about improvements in the matter and the processes of instruction to the ends that freshmen shall be properly absorbed into the life of the college, that high standards shall be enforced especially upon students above the freshman year, and that withal opportunity may be given for the full and free development of all our students including those who are highly gifted.

Trinity has long had the habit of enforcing standards. We have been much criticised on this account and sometimes even by our friends. This criticism has not been confined to our standards for degrees in course, but it extends to our conservatism in giving honorary degrees. This last is just about the most complicated and difficult problem that ever confronts any sincere and high-minded college. I believe that your board has been wise in deciding to try for two years the experiment of an advisory joint-committee on honorary degrees consisting of five trustees, five members of the faculty, and the president of the college. Given time and patience I feel sure that the committee will work out the difficult problem to conclusions that, while they may not be satisfactory to all, will be right and will be in keeping with the best traditions of this and other American colleges.

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THE PUBLICATION OF THE OFFICIAL CALL OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE

Misapprehension exists touching the prompt publication of the offiical call of the special session of the General Conference. The facts are as follows:

The College of Bishops formulated the call about 9 p. m., May 20, and the chairman and secretary officially signed the typewritten copy in duplicate. Before all the bishops had left the room the secretary gave the fact of the call to the reporter of the Nashville Tennesseean. He did not give a copy of the formal call to the reporter, because for fourteen years, and as he understands for years earlier, it has been customary to heed the request of the editors of the Christian Advocate that the church should have first use of official papers. In the issue of the Tennesseean of the morning of May 21, on the front page, at the top of column 3, appeared in bold type, "Bishops Summon Special General M. E. Conference. Unification Issue to be Considered on July 2." Then follows the statement of the fact of the call, and a number of other points of interest. The news went out to all the country through the Associated Press.

Early on the morning of May 21 the secretary of the college personally took a copy of the official call to the office in the publishing house of the editor of the Christian Advocate, the "General Organ of the Methodist Episcopal Church, South." The secretary was so early that the editor had not arrived. The copy of the call was handed to the associate editor. Within a few minutes the editor came in, and the secretary requested the immediate publication of the call. The editor replied that the paper had just come off the press, and the publication would appear in the next issue of Christian Advocate.

A reporter of the Nashville Banner, an evening paper, was given a copy of the call by the editor, and that afternoon, May 21, under large display headlines, framed at the head of the column, and within the frame under "Formal Call," appeared the call bearing the name of the officials, with the place and date. The secretary personally called on the owner of the Banner and requested the publication of all the information.

The secretary then went to one of the publishing agents who graciously promised to send a copy of the official call to each conference paper in time to appear in the next issue of those papers.

On the first available train the secretary left Nashville to go to the home of a critically and as he feared a fatally ill member of his family.

Before the week ended the secretary communicated with the publishing agent, and asked that telegrams be sent to each conference organ, if for any reason there had been failure or delay to send the call to those papers. The publishing agent kindly replied: "The proof sheets of the call of the General Conference were forwarded to the various conference organs on May 22."

In addition, so solicitous was the secretary that the church might be quickly informed of this call, that he went personally to the office of the North Carolina Christian Advocate to inquire whether the official call had reached that paper. When he was told the call had been received he inferred that all the other conference organs had also received official notice of the call.

The secretary assures the church that he attended to this duty carefully, promptly and efficiently.

Collins Denny,
Secretary of the College of Bishops
of the Methodist Episcopal Church, South.
Richmond, Va., May 31, 1924.

THE NEW BERN DISTRICT

New Bern district is composed of seven counties and parts of three others. It is in all probability the largest in area of any district in the North Carolina conference. As Presiding Elder Wooten stated the other day, it extends from Goldsboro on the west to Liverpool on the east. Some of the finest soil in the world is found in that district and there are many of the best farms in the state within its territory. Methodism has a large hold in that section of the state. The one thing needed is a number of strong men who are willing to do some hard work for the upbuilding of the Kingdom of God to hear the call and go to that part of the state and remain until they accomplish their task. The reward would be great. Brother Wooten needs a half dozen such at this time. Those who are there are seeing the Master's work grow by leaps and bounds. Laborers are needed. Who will answer the call?

The district conference met last Wednesday morning in the beautiful little metropolis of Pamlico county, Oriental, which is located near the mouth of the Neuse river where it empties its waters into the Pamlico Sound. Methodism has just about preempted that territory, there being more in that place than all others combined. We have a beautiful brick church with Sunday school rooms sufficient for a large number of classes and there is an average attendance of more than two hundred. Brother J. C. Whedbee is there in his first year and the people are delighted with him and his family. He is having a large hearing and everything is going good with him.

Brother Wooten called the conference to order and made a very forceful address in admonishing the brethren to a larger effort for the advancement of the cause of Christ. Senator Hargett, of Jones, was elected for the fifth time to the secretaryship of the conference, and he and the elder made a fine team. The reports of the preachers were uniformly good. Brother Wooten also gave the laymen the opportunity to speak to the reports of their pastors. Many of them availed themselves of the opportunity and sounded an optimistic note. Brothers B. W. Barfield at Pink Hill and J. L. Lewis at Seven Springs are doing heroic work, and they are reaping the reward of faithful service. Many advance movements are in progress in the New Bern and the work of the kingdom generally is on the upward trend. Brother Wooten is there in his first year as presiding elder, but has already won the hearts of the preachers and people as he does everywhere he goes.

One young man, a Mr. Guyton, from Goldsboro, was licensed to preach. Brother Wooten gave much attention to the preaching of the word. Rev. J. A. Russell, of Snow Hill, preached the opening sermon on Tuesday night. The other preachers during the conference were Revs. L. T. Singleton, C. K. Proctor and the writer.

Brother Hargett will furnish the full report for next week's paper. T. A. S.

PRESIDENT OF TRINITY COLLEGE FOR UNIFICATION

I got my first bent towards unification of American Methodism from impressive utterances of Dr. James H. Carlisle while I was a student at Wofford College in the last quarter of the nineteenth century. Dr. Carlisle was one of the wisest and best men I have ever known; and I find as the years go on that he has influenced my thinking in this as in many other things.

I gave a good deal of thought to this question when my attention was focused again on it in 1906 by Dr. John C. Kilgo, then president of Trinity College, who in his baccalaureate address of that year, which was later published in the South Atlantic Quarterly, made a strong plea for "the Union of Methodism in America." I have heard that Bishop Kilgo afterwards changed his opinion about unification. But I have seen no reason to change mine, developing as it did develop through a period of years and becoming pretty well fixed in 1906.

For the best part of my life I have tried at all times to stand for co-operation and friendliness in all directions; to emphasize essential things and to subordinate the unessential. I profoundly believe that this is the spirit that leads to usefulness, and for that matter to success, in dividuals, in churches, and everywhere.

On general principles then I am for the theory that there ought to be one Methodism in the United States. The plan now before the church is unification in its simplest form; and one who believes at all in the principle of unification is apt to support this plan. At any rate, I am for it.

While I think it would be nothing short of a calamity for the special session of the General Conference to withhold its approval of the proposed plan of unification, still I am for going into the matter fully, and with patience, kindliness, and the utmost possible consideration for minorities.

But it seems perfectly clear to me that every delegate to the special session of the General Conference who believes the majority of our people can be trusted with responsibility, should vote to send this plan of unification down to the annual conferences for their approval or rejection. W. P. Few.

PRIZES AND MEDALS AT TRINITY

Nine medals, three debater's "T's" and three other prizes, all won during the year, were awarded to Trinity students directly after the graduating orations Monday evening.

William Norwood Hicks, of Durham, was chosen the winner of the Wiley Gray orator's medal over three other contestants in the annual contest graduating orations. The subject of the winner's oration was "Human Progress and the Teacher." The other contestants and their orations were as follows: George Venable Allen of Durham, "Patriotism and Universal Peace"; Edgar Beauregard Fisher of Elm City, "The French Ruhr Policy Versus International Peace," and John Tate Lanning of Linwood, "Peace, a Concrete Task."

The Braxton Craven medal, established gift of the late Julian S. Carr of Durham, in honor of the founder of Trinity College, went to W. Freeman Twaddell of Durham for his essay entitled "The History of the Sestina."

The James H. Southgate prize of a set of O. Henry's works was awarded to W. S. Blackney, Jr., of Monroe.

Lewis Everett Spikes of Durham, of Trinity baseball fame, was the winner of the Robert E. Lee prize of $100 offered annually by Rev. A. W. Plyler, of the class of 1892, and Mrs. Plyler.

The Robert Spencer Bell prize of $100, established by James A. Bell of Charlotte as a memorial to his son, was awarded to Edgar B. Fisher of Elm City.

The literary prize of $25 offered annually by the local chapter of Sigma Upsilon, national literary fraternity, and Chi Delta Phi, local literary sorority, was won by R. P. Harris, ex-25, of the editorial staff of the Durham Sun.

Debater's "T's" which are awarded to all Trinity debaters participating in one or more inter-collegiate debates during the year, were given this year to John T. Lanning of Linwood, Edgar B. Fisher of Elm City, and W. Lemuel Clegg of Lake Junaluska.

M. W. Lawrence of New Bern was awarded the Hugh Lyon Carr medal for being adjudged the best debater of the rising senior class. This prize was established this year by the mother of Hugh Lyon Carr, ex-25, of Durham, who was killed last summer in a railway accident.

The medals awarded annually in the two men's literary societies were awarded this year as follows: Columbian Literary Society—Orator's medal, Robert M. Stanford of Mooresville; general debater's medal, John T. Lanning of Linwood; and freshman debater's medal, William A. Mabry of Ridgeway. Hesperian Literary Society—orator's medal, W. Lemuel Clegg of Lake Junaluska; general debater's medal, W. F. Craven, Jr., of Durham; and freshman debater's medal, William S. Anderson, Jr., of Wilson.

KEEPING THE RECORD STRAIGHT

Statements from others in the College of Bishops make it necessary for me to say that I did not agree with the majority in calling a special session of the General Conference for July 2. For many reasons of expedience [illegible] cial session [illegible] ment [illegible] minority th[illegible] illegal, I could not join [illegible] protest against it on legal grounds. For many prudential reasons, I voted for the later sessions. William N. Ainsworth.

PEOPLE AND THINGS

Mr. Robert K. Johnson and Miss Annie Belle Goode were united in marriage at the home of the bride's mother in Rutherford College on June 2, Rev. E. J. Poe officiating.

Dr. Andrew Sledd of Emory University will spend July 13-20 in Hendersonville lecturing on the Bible and preaching. There is a great treat in store for the Hendersonville people.

"Out of the experiences and observations of 36 years in five annual conferences in different parts of our great church, I voice a life belief in and hope for the reunion of Episcopal Methodism."—Frank Siler.

Rev. Leon M. Hall has just graduated at Yale University, but will spend the summer at Middle Haddam, Conn. He writes the preachers of the North Carolina conference to visit him especially if they should be in those parts this summer.

Mr. J. S. Lyon of Winston-Salem passed away last week at the age of 75. He was the father of Mrs. W. M. Smith, the wife of Rev. W. M. Smith of Franklin. To Mrs. Smith and other bereaved relatives we extend sincere sympathy.

The Asbury Theological Seminary commencement program has the name of Rev. Samuel Arthur Maxwell as one of the honor students. Mr. Maxwell receives his B. D. degree Summa Cum Laude on a grade of 98 per cent. He will be in North Carolina in revival work this summer.

"The Ham-Ramsey meeting closed Sunday night. It was a great success. Our town and county have, perhaps, been stirred religiously as never before. I will receive about one hundred into the church next Sunday. Will give you a fuller account later."—V. P. Scoville.

Listen to this report that rings like the melody of silver bells: "I trust that I may make the number reach fifty subscriptions before conference. At the present this is my limit. Tabor, Fair Bluff charge, is getting along all right. We are happy in the work and making an honest effort to serve God."—R. G. L. Edwards.

Rev. W. T. Albright, pastor of Walnut Street church, Proximity, closed a two weeks' revival in his church Sunday night, May 25th. There were 35 or 40 conversions and reclamations and the church generally was quickened. Eight or ten accessions are expected as a result of the meeting. Among the visible results was the donation of two new suits to the pastor.

Dr. Frank Siler writes: "Brother Sprinkle had a fine district conference. There are no finer presiding elders among us than Rev. H. C. Sprinkle. His deep consecration, his preaching and administrative ability, his courage with tact that would put him in the front ranks of diplomats, his care for every interest of the church, his love and sympathy for his preachers and laymen give him a large place among us."

Dr. Geo. D. Herman, pastor at Dilworth, Charlotte, has added 150 new members to his church this year. Now the members of the men's class of his church have given him a Chevrolet coupe. With this increase of speed the Dilworth pastor will probably add 250 additional members before the year is out. But he is doing more than add new members. The best church lot to be found anywhere has been paid for and "day breaks everywhere." There is a hard surface road from Charlotte to Greensboro. How would it do for the pastor of Dilworth to run over some day and take a hard worked editor to ride in his coupe?

SUGGESTED PROGRAM FOR LAYMAN'S DAY IN WESTERN NORTH CAROLINA CONFERENCE

As you know, we are trying to make the summer school for preachers at Trinity College this year a big success, and in order that it may be possible for each layman to take care of his preacher's pulpit—in order to carry this plan into effect—we have provided a program which we believe will be helpful, if you will arrange beforehand to have the laymen appointed to fill these different [illegible] on the program. Of course, this is op[illegible] with you as to whether or not you use this [illegible] other, but in the event you have nothing b[illegible] lease use this. Be sure to advise your preach[illegible] his pulpit will be looked after if he wants t[illegible] to the summer conference and, therefore, he can go without any feeling that his work will not be looked after properly.

June 15, 1924—A Layman Presiding.

Hymn—"I Love to Tell the Story" (Methodist Hymnal No. 544).

Prayer.

Scripture Reading—Acts 11-19-26 or some othe suitable passage.

Hymn—"Faith of Our Fathers" (Methodist Hymnal No. 415).

1. By a Layman—Let a report of the Lay Activities Board at the last annual conference be read and have a 30-minute round table discussion, letting the church lay leader tell what his church has done to carry out the program, emphasizing evangelism, stewardship and tithing. Compare results of every member canvass with conditions before it was made.

Hymn—"A Charge to Keep I Have" (Methodist Hymnal No. 368).

2. By a Layman—Read paragraph 547 of the Discipline, "The Organization of Lay Activities." Discuss how much of this is feasible in the local church and how to make it effective.

Hymn—"How Firm a Foundation" (Methodist Hymnal No. 461).

3. By a Layman—Ten minutes—If charge has received aid from Mission Board what has been done to become a self-supporting charge and when shall this church declare itself free.

Hymn—"Lead on O King Eternal" (Methodist Hymnal No. 408).

4. By a Layman—Ten minutes—On any of the following subjects:

The Layman's Duty to the Sunday School.

The Layman and Church Finances.

The Layman and His Responsibility for Moral Conditions in His Neighborhood.

Hymn—"From All the Dark Places" (Methodist Hymnal No. 633).

Adjournment.

(Where desirable a laywoman could be used).

C. H. Ireland, Conf. Lay Leader.

GREAT COMMENCEMENT AT LOUISBURG

The graduation exercises at the college were held in the city high school auditorium and were witnessed by the largest audience that had ever assembled in Louisburg on a similar occasion. The academic procession was formed at the college and was led by the seniors followed by the other classes in order. The classes were followed by trustees, visitors and faculty. All together, making a procession which reached more than the length of the campus. As the procession slowly marched down the central aisle they presented a most imposing and an inspiring sight. Students were massed in front of the auditorium while on the platform were seated faculty, visitors and speakers.

The exercises were opened with prayer by Dr. Thomas Carter of Vanderbilt University. Music was furnished by members of the senior class and added much to the program. The commencement address was delivered by the Hon. C. C. Dill, United States Senator from Washington. The speaker was most happy in his remarks and presented his subject in a most eloquent manner. His address was most kindly and met the needs of the occasion in an admirable manner. We congratulate Louisburg College on having secured Senator Dill on this occasion, for it was a rare treat to the people to have such a live, progressive senator in their midst. No man in the United States Senate has made a more enviable record considering the length of time in office than Senator Dill.

The diplomas were then presented to the graduating class by President A. W. Mohn. Bibles were presented to each of the graduates by the college chaplain, Rev. O. W. Dowd. Rev. A. D. Wilcox, vice president of the board of trustees, made the announcement for the trustees, and among other things stated that the much talked of campaign for Louisburg College, the objective of which is the raising of $500,000 for buildings, equipment and endowment, would be launched in June. He stated further that the quota of Louisburg and Franklin county is $150,000, and that if the campaign throughout the state is to succeed Louisburg must set the pace. We believe that Louisburg is not only ready but anxious to show her appreciation of the college by meeting her quota at once. While Louisburg is not a town of wealth its citizens are by no means poor and the above amount should be subscribed in very short order when the opportunity is presented, especially as we understand the building program will cover three years and all subscriptions can be paid in like manner. We believe the glorious day has dawned for Louisburg College, for Louisburg and for Franklin county, and knowing our people as we do we have no hesitancy in saying that they will measure up to all expectations.

The benediction was pronounced by Dr. John Shore of Rockingham, one of the trustees of the college.

Those receiving diplomas are as follows:

Classical—Ida Alice Bross, Poplar Branch; Etta Beale Grant, Hookerton; Dorothy Gladys Gill, Alma Louise Perry, Eleanor Lois Perry, Ruth Louise Taylor, Louisburg.

Literary—Eliza O'Neta Carr, Stedman; Lois Rebecca Crawley, Littleton; Thelma Pauline Eason, Snow Hill; Myra Jacqueline Edwards, Belhaven; Ora Leigh Holden, Louisburg; Ola Jane Hayes; Glennie Cameron Keith, Vass; Ola Dale Lewis; Margaret Elizabeth Mills, Maysville; Goldie Lee Marrissette, Franklinton; Lois Eugenia Sanford, Vass; Huldah Muzette Winstead, Roxboro.

Home Economics—Ola Dale Lewis, Grimesland; Paulyne Sybil Pearson, Bailey.

Expression—Hattie Mae Parker, Lasker; Ruth Louise Taylor, Louisburg.

Piano—Thelma Pauline Eason, Snow Hill.

Art—Penola Louise Hunt, Raleigh.

Certificates.

Expression—Lois Eugenia Sanford, Vass; Huldah Muzette Winstead, Roxboro.

Piano—Susie Crowell, Thomasville; Elinor Edwards, Ayden.

Voice—Ora Leigh Holden, Louisburg.

Commercial Diplomas—Sue Frederick, Roxboro; Emma Bartholomew, Louisburg; Mildred Waters, Hollister; Siddie Williams, Louisburg; Elizabeth Matthews, Louisburg; Elizabeth Williams, Warrenton, Grace Kelly, Jonesboro.

SIX REASONS WHY I BELIEVE IN UNIFICATION OF AMERICAN METHODISM

First, because the issues that separated the church in 1844 have died and passed in the distance—eighty years dead should be dead enough.

Second, because the competition of two churches, both of which in many cases are living at a poor dying rate where only one should exist, causes friction and often un-Christian misunderstandings.

Third, because of the great waste of men and money in keeping two organizations going at home and abroad, covering largely the same territory in both cases.

Fourth, because I believe that altar against altar which now obtains in many directions is not only wrong but positively sinful in God's sight, and His blessing cannot be consistently asked upon such a condition.

Fifth, because of the magnificent impact that can be made by the combined forces and resources of the united church on the whole church.

Sixth, because of Christ's great High Priestly prayer, "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou has sent me."

J. R. Pepper.

THE WAYNESVILLE DISTRICT CONFERENCE

The Waynesville district conference will convene in Murphy, Tuesday, June 24th, at the usual hour for evening services. Rev. J. T. Mangum will deliver at that time his lecture on his travels through Africa with Bishop Lambuth. After the lecture the conference will be organized and made ready for business the next morning. The train schedule into Murphy is so arranged that it will be necessary to reach Murphy on Monday in order to be present on the first day of the conference. We are more than anxious for all pastors, delegates and visitors to be present for the whole of the first day's program. We hope to make this conference as good as or better than that of last year which was one of the best ever, in fact the best ever held in the Waynesville district.

Revs. O. J. Jones, W. M. Smith and M. B. Clegg will examine all candidates for license to preach and also for admission on trial into the annual conference.

R. S. Howie, P. E.

ELIZABETH CITY DISTRICT CONFERENCE JULY 1

The Elizabeth City district conference will convene at Stumpy Point July 1st instead of June 24 as previously announced.

The boat for Stumpy Point will leave Elizabeth City immediately after the arrival of the morning train, due at 6:21.

We regret that Bishop Denny, whom we expected to hold our conference for us, will be unable to do so, owing to the fact that the General Conference has been called to meet on July 2nd.

C. B. Culbreth.

THE CALLED SESSION OF OUR GENERAL CONFERENCE AND THE OBJECTIONS OF THE FOUR BISHOPS

By Bishop Edwin D. Mouzon, Chairman of Commission on Unification.

Along with the announcement of the official call for a special session of the General Conference to consider the question of the unification of American Methodism, there is being printed in the church press a protest against the action of the College of Bishops in issuing this call. This protest was prepared by Bishops Candler and Denny and is signed by them and also by Bishops Darlington and Dickey.

This is the first time in the history of our church that an important paper has been given to the church by the College of Bishops which did not carry the names of all the bishops. Indeed, it has been the tradition and rule of action that where the majority of the bishops speak, all speak; and more than once since I have been a member of the Episcopal College have I heard it urged that the entire college must speak with one voice. It is rather interesting to observe that the two bishops who have been most insistent in urging this "unit rule" are the first to break away from it.

It is not surprising that Bishops Candler and Denny do not want the General Conference to meet in special session to consider the question of Unification. In this they are perfectly consistent. They do not wish to see Unification accomplished. They are opposed to it. During all these years that Unification has been the one great question before American Methodism, Bishops Candler and Denny have objected to every plan that has been suggested, and have labored day and night to block every effort looking in the direction of Unification. It is not to be wondered at, therefore, that at this time they should have endeavored in every possible way to prevent the College of Bishops from carrying out the will of the General Conference as expressed in the action taken at Hot Springs by which the College of Bishops was "empowered and instructed to call the special session of our General Conference," "when a plan of unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church."

In the statement signed by the "four bishops," three objections are urged against the calling of a General Conference in the summer of 1924. They are as follows:

1. The law as set forth in paragraphs 37 and 38 of the Discipline, and which has been in the Discipline for fifty-eight years—the law which authorizes the bishops to call a special session of the General Conference—is null and void, because unconstitutional. The bishops are, therefore, without any authority to call a special session.

2. Even if the constitutionality of paragraphs 37 and 38 were conceded, still they do not authorize the bishops to call a General Conference until every annual conference shall have had opportunity to elect new delegates.

3. The calling of a General Conference in the spring of 1925 would have more truly carried out the resolution of the General Conference of 1922 than will the date fixed by the majority of the bishops, namely, July 2, 1924.

Now, the above are the reasons which were offered by Bishops Candler and Denny in the discussion which took place in the College of Bishops. But these objections were not presented in the order here given. As a matter of fact, they were presented in the inverse order. And in this inverse order they show the line of the retreat of Bishops Candler and Denny as their colleagues made it plain that there was no good ground for the objections offered by them. I shall take up the objections they offer in the order in which they presented them in the meeting of the College of Bishops.

1. That a General Conference meeting in the spring of 1925 would more truly carry out the resolution of the General Conference of 1922.

The resolution referred to is as follows:

"When a plan for unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Chlurch, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

Let it be observed that this resolution does not say "One year after the plan is approved by the General Conference of the Methodist Episcopal Church"; but rather "when a plan is approved, then our College of Bishops is empowered and instructed to call the special session." The English language can hardly make anything plainer than that.

But in order to make surety doubly sure, as chairman of our Commission on Unification, I addressed a letter to the chairman of each annual conference delegation to the last General Conferences asking his understanding of the intent and purpose of the resolution instructing the bishops to call the special session of the General Conference. Those replies were overwhelmingly on one side of this question. Some of the brethren took time to write to their entire delegation. I presented these replies to the College of Bishops. I confess that I am at a complete loss to understand how, after having heard these lettters read, the "four bishops" can, in the face of the statements therein made, still affirm that a General Conference meeting in May, 1925, "would more truly carry out the resolution of the General Conference of 1922." The fact is, the most representative men who composed the 1922 General Conference, with rare exceptions, say that a General Conference called to meet one year from now would not satisfy the requirements of the resolution referred to.

2. The next objection offered by the bishops who are opposed to Unification, was that paragraphs 37 and 38 of the Discipline would NOT allow the calling of a General Conference until all the annual conferences had had opportunity to elect new delegates.

To support them in this view, Bishops Candler and Denny interviewed a few lawyers and got hasty opinions from them that paragraph 37 which says that "The bishops shall have authority to call a General Conference at any time," does not mean what it plainly says, but must be interpreted as meaning "at any time after all the annual conferences shall have had opportunity to elect new delegates." They were reminded that the bishops themselves are the proper interpreters of Methodist law, and not men unfamiliar with church law, no matter how distinguished and able they might be in the civil law. But since they had "appealed to Caesar," we also brought in opinions from a large number of the ablest lawyers in America completely setting at naught the opinions which they had solicited. After the reading of a mass of opinions from able lawyers as presented by Bishops Moore, McMurry and myself we heard little more in our discussions of the legal aspects of this matter.

3. The next position taken by Bishops Candler and Denny was that paragraphs 37 and 38, which give the bishops authority to call a session of the General Conference "at any time" are null and void. AND THAT THE bishops are entirely without authority to call a special session of the General Conference at any time at all.

This last orgument—this reductio ad absurdum—was not thought of until the last day of our discussions. If it made any impression on anybody except the two bishops who presented it, I saw no evidence of it in the process of our deliberations. Just think of such a thing! Here is a law which has been in the Discipline since 1866; and now we are told that it is of no authority, but that we must go back and be governed by a law which has not been in the Discipline in fifty-eight years, but which was in the Discipline one hundred and sixteen years ago. I cannot believe that this argument, of men who were evidently in distress for the want of sound reasons for their opposition to the action of the College of Bishops, will have any influence upon the church at large.

Meantime, while all this discussion was going on, there stood written plainly in the record of the General Conference, which met in Hot Springs in 1922, the following historic resolutions:

"When a plan for unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

The majority of the College of Bishops feel themselves bound by that action. They cannot undertake to thwart the will of the General Conference of the church. They are not masters, but servants. In obedience, therefore, to "instructions," we have issued the call for the special session.

Concerning the force and validity of the 1922 General Conference resolution just quoted, I append the opinion of a distinguished firm of Methodist lawyers:

"We had occasion to consider the matter of the action of our last General Conference in 'empowering and instructing' the bishops to call a special session of the conference.

The action of the General Conference in question appears in Report No. 1 of the Committee on Church Relations and Bible Cause on page 222 of the Journal of the 1922 conference, and is as follows:

'When a plan for unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.'

This report appears to have been duly adopted by the General Conference, and thus it became the action of that body.

The Discipline at paragraph 42 provides:

'The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz: (and then follow the six restrictive rules, no one of which covers the subject-matter of this inquiry).

Discipline paragraph 43 lodges a veto power in the bishops and this paragraph, together with the decision of the bishops at paragraph 632, provide for the exercise of this power. The Journal above referred to being silent, we conclude that no step was taken by the bishops to veto this action of the conference.

Therefore, this action of the General Conference, in our opinion, became one of the rules and (or) regulations for our church, and is mandatory upon our College of Bishops. From this it would follow that our bishops have no option, but must, within a reasonable time, issue a call for a special session of the General Conference."

EXPANSION AT DAVENPORT COLLEGE

At Davenport College, as at other forward-looking institutions, a definite plan of expansion and growth has been formulated. Feeling that no educational institution, in this day of rapid growth, can stand still without undergoing deterioration, the authorities at Davenport are thinking in terms of enlarged plant and a more effective teaching staff. First, the business affairs of the college are being put on a solid foundation. All outstanding debts have been paid off, so that the college is free of all indebtedness for the first time in recent years. Further, all the unproductive property holdings of the college have been turned into productive funds that will yield a considerable annual income. Every obligation is being met promptly; every teacher's salary is paid exactly on the first of the month when it falls due. In no single instance has there been a deviation this year from this policy of prompt payment.

It has been said that there is a definite plan of expansion. There is. But the administration is firmly determined that there shall be attempted no foolish and ill considered schemes that might carry destruction in their wake. The college is to grow, certainly, but there is to be no spending of money not immediately at hand. Needless to say, the institution labors continuously under the handicap of insufficient financial support. However, the administration is working hard to improve the campus and plant in every way possible.

The governing agencies of the college are hoping and planning to increase the plant and physical equipment generally so that Davenport may rightfully expect an A-grade rating. Such an aim, of course, is for the future. Its fulfillment will not come next year, nor the next; but if the aim is adhered to faithfully, fulfillment must come in time. Next year the A. B. and B. Mus. degrees will be awarded to graduates. Since the addition of the fourth year is a tremendously significant step forward, the alumnae and patrons should be willing and eager to organize a definite plan of aid to indicate their approval.

The college is at present in acute need of a new building. Realizing this need, the board of trustees has voted to adopt plans for the erection of a brick structure that will contain an auditorium, a dining room and kitchen, a gymnasium, additional dormitory rooms, and offices. (It is hoped that the dreams for this building can be realized in the near future.) Likewise, an athletic field is to be built

in the natural amphitheatre to the rear of the main building. This field will include the tennis courts, basket ball courts, hockey courts, quoits alleys, etc. This program of building is not being embarked upon simply because enthusiastic visionaries want to see the college a big college, but because there is imperative need of this addition to the plant.

Through the generosity of the men's Bible classes of the Methodist churches of this immediate vicinity a small sum has been subscribed for the beautifying and improvement of the campus. Part of the campus has been plowed, graded, and sown in grass. Several dozen shrubs have been purchased and set out. A frame of iron piping, paralleling the pergola connecting the Main building and Cornelius hall, has been built for the roses along the walk. Cement steps have been constructed at the front entrance to the auditorium and a low retaining wall erected at the turn of the front roadway just below Cornelius hall. Another retaining wall is planned for the front of the campus. And so, as far as finances permit, the rehabilitation process is going forward—painting, planting, building.

In view of the proposed extension of the curriculum, there is also a crying need for a substantial increase of the library. Text books, reference books, literature generally—all these the college needs badly. A permanent endowment fund for the library that would supply books in perpetuity is not the least thing needed on the Davenport campus. Dare the alumnae organizations of the state set about the work of creating such a fund?

There is every possibility for Davenport's becoming a potent force in the education of the young women of North Carolina. State schools offer every advantage in the way of equipment and instruction. Can church schools offer less and continue to call themselves useful adjuncts to the great Protestant denominations? Located in western North Carolina, Davenport is ideally situated as an educational institution. The scenic advantages of this part of the state are perhaps unexcelled in the whole country. It is no small part of Davenport's value to her patronage that her students can learn something of the sublimity of the universe by merely stepping to their windows. Davenport must grow!

REVEREND JOHN CARTER MOCK

Ending a siege of illness that had continued unbroken over a period of nineteen weeks, and which had exacted a trying degree of suffering throughout, death came peacefully and closed the mortal career of another of the veteran members of our beloved superannuate class, the Rev. J. C. Mock, who resided at 703 Sprague Street, Winston-Salem, N. C., in the late evening of Saturday, May 24, 1924. His body was taken and laid to rest at the eleven o'clock hour on Monday in the public cemetery of Brookstown M. E. church, the community of his birth and boyhood, and present residence of a large circle of relatives.

Funeral services were conducted, first briefly at the home and more representatively at the church, by Rev. W .F. Womble, presiding elder of the Greensboro district, and Rev. Z. E. Barnhardt, pastor of Centenary M. E. church. Many friends and neighbors were present at the home service and a very large congregation attended the services at the church.

Mr. Barnhardt read an obituary notice and prepared tribute to the deceased, "a militant warrior, tried and true, contending ever and anon in behalf of the Kingdom, and wherever he found forum for his convictions. He was a man of strong convictions and made no place in his creed for the terms of scruple and compromise. What he believed right, he fought for to the bitter end. This quality was so resolute within him that it brought him upon hardship, and even cost him the good will of friends, but he willingly paid the price, for conscience sake. He leaves behind him a record of unfailing duty and service, more enduring memorials than a monument of granite."

"Brother Mock joined the W. N. C. conference at Asheville in 1891. His itinerary was as follows: Danbury 1891-2; Zion and Prospect 1893-4; Rock Springs 1895-6; Weddington 1897-8; Forsyth 1899-1900; Table Rock 1901-2; Polkton 1903-6; Forest City 1907-8; Kerr Street, Concord, 1909; Salisbury circuit 1910-11; Statesville circuit 1912-13; Forsyth circuit 1914; Olin 1915-16; Rurall Hall 1917-18; supernumerary relation at conference 1919; superannuated 1921 and until time of decease. He was born in Forsyth county on April 14, 1853, the span of his life was, therefore, a little more than a year over the appointed "three score and ten." He was married to Miss Martha Anna Sprinkle on March 23, 1873, by whom, with four daughters and two sons, he is survived. These are: Miss Gertrude Mock, Mrs. Luther Butler and Mr. W. H. Mock, of Winston-Salem, N. C.; Mrs. J. C. Little, Norfolk, Va.; Mrs. D. C. Beacham, Star, N. C.; Mr. P. N. Mock, Pfafftown, N. C.

Mr. Womble spoke out of intimate acquaintance with the deceased by reason of having been a fellow pupil with him in their preparation for the ministerial examinations, and having been received with him into the conference. He had found a loyal, zealous, unremitting champion of the true Christian faith in him. His reward was ever the clear conscience, born out of the discharge of duty in the proclamation of the simple gospel. He went to every task in the spirit of the seasoned soldier, spoke always in the certainty of his convictions, with an absolute abandon so far as his own individual fortune was concerned. During the last days of his life he had been made to rejoice by messages and personal testimony of friends whom his ministry had reached and saved. He died with the boon of this unspeakable peace in his heart; he left behind him a family of noble children and a "cloud of witnesses," who will bear testimony to his deeds of charity and faithful service, and which vouchsafe to him the "golden key that opens the palaces of eternity."

Z. E. Barnhardt.

WHAT TRINITY COLLEGE GRADUATES INTEND TO DO

The statistical survey revealed some interesting facts about these young men and women who have just received their diplomas from Trinity. Only six out of a class of 117 have not yet reached their decisions as to what they want to do in the world.

The vocations chosen were as follows: Teaching, 48; business, 18; ministry, 8; law, 7; medicine, 6; missionary field, 5; journalism, 5; marriage 3; civil engineering and religious work other than the ministry or foreign service, 2 each; and electrical engineering and physical education each claim one.

As for church affiliations the Methodists claim an overwhelming majority by virtue of the denomination of the college. They have an easy first place with an even 100 out of 114 students who handed in the report. Seven claim the Baptist faith. The Presbyterians and the Episcoplians have two each, while the Christian church has only one. Two students only admitted affiliation with no church.

THE NEW PROFESSORS AT GREENSBORO COLLEGE

Greensboro College has just closed one of the most successful years in the history of the institution. About 31 more boarding students than last year have been enrolled during the year. The graduating class this year, numbering 58 seniors, is the largest in the history of the institution. Fifty-six of the seniors expect to teach next fall. The other two members of the senior class expect to continue their studies after graduation.

Almost the entire faculty of Greensboro College has been re-elected for next scholastic year. For several years very few changes have been made in the working force of the institution. Several departments will be strengthened during next college year.

The departments of Political Economy and History will be reinforced by having Elliott O. Watson as an additional professor for next year. Professor Watson is now teaching in Vanderbilt University, is a native of South Carolina, and was graduated from Wofford College with the degrees of A. B. and M. A. He did graduate work at George Washington University, at Peabody College, and spent a year at the University of Michigan doing graduate work. He is now completing his dissertation for the degree of Ph. D.

Professor Watson is the son of Dr. E. O. Watson, formerly of the South Carolina conference and now secretary of the Federal Council of Churches.

Miss Jennie T. Clarke will continue to teach political economy and history next scholastic year.

The new professor of Chemistry and Physics is Dr. Paul M. Ginnings, a native of Missouri, who is now head of the Science department of Centenary College of Louisiana at Shreveport. Dr. Ginnings holds the degrees of B. S., M. S., and Ph. D. from the University of Illinois and has had one year of teaching experience as graduate assistant in the same institution.

The new associate professor of English is Miss Earl Shelton of Danville, Virginia, now a professor in Queens College, Charlotte, North Carolina. Miss Shelton holds the degrees of A. B. and M. A. from the University of South Carolina. She has also pursued graduate work at the University of Virginia and at Columbia University leading to a doctorate.

Miss Marguerite Tuthill, an A. B. graduate of Greensboro College, after taking a year of professional work at Syracuse University in training for library service will return to Greensboro College next fall as assistant librarian. Miss Tuthill for several years served in this capacity until the present scholastic year.

Miss Geraldine Smith, an A. B. graduate of the class of 1923, who has been during this year assistant librarian and coach in athletics, will become associate professor of Physical Education. She will take special work in Physical Education at Columbia University this summer.

Miss Elba Henninger, professor of Expression and Physical Education, will be able to devote more time to Oral English or Expression and will also give special attention to a professional course in Physical Education preparing young women to teach Physical Education in the public schools.

GREENSBORO COLLEGE COMMENCEMENT EXERCISES

Commencement exercises of the graduating class of fifty-eight members, the largest in the history of the institution, began at Greensboro College Saturday evening, May 24. In spite of the unfavorable weather conditions a large and enthusiastic audience attended.

Three monologues and four one-act plays were given. The plays featured were Overtones, Suppressed Desires, He Said and She Said, and Lima Beans. The parts were well taken, and the evening was voted unaimously the best so far given by the expression department.

The men's parts, always hard for girls to fill, were taken pleasingly by Misses Sue White and Augusta Sample. Miss Watlington distinguished herself in a comedy role. Misses Harriet Dill, Maxine Johnson, Lois Stamey, Corrinne Dixon and Grace Yarbrough all handled their parts with skill and discrimination. Miss Geraldine Smith appeared in two of the plays, and did both roles gracefully. Misses Mildred Singer and Julia Little appeared in both plays and monologues, and carried the situations to the entire satisfaction of the audience. Miss Yarbrough also made two appearances, and showed thorough framatic talent.

The staging was well handled, and reflected great credit both on the performers and on Miss Henninger, the director of the department.

During the afternoon the art studio was open to the public, and an exhibition of work done by the art students during the year was presented. The most favorable comments were heard, and Miss Porter, for many years director of the work, received warm appreciation for the excellent work she has contributed to the college. She would be an asset to any institution, whatever its scope of work might be.

On Sunday morning at West Market Street Methodist church the baccalaureate sermon was preached by Bishop Collins Denny. It was a great sermon.

Sunday evening at the Odell Memorial the annual service given under the auspices of the college Y. W. C. A. was held.

Miss Laura Roberts read in a pleasing and convincing manner a report of the year's work. It was a record of progress and worth while accomplishment. Mr. Alexander's class in public school music sang in a most artistic manner The Cherubic Host from The Holy City. Mr. Briggs sang Come Ye Blessed. Miss Brisgman accompanied, and also played the prelude and postlude. Her presence at the instrument was as always a rare treat.

The sermon was preached by Bishop Denny.

The annual musical concert was given at 8:30 Monday evening. A representative program of the student work of the music department was given, and Misses Seiler, Bridgman and Kerns accompanied in their usual finished and pleasing manner.

The program was widely varied, and in their wide range gave evidence of the efficient and painstaking work of the music department and its staff. Warm words of appreciation were spoken both of students, performers and faculty instructors.

NAME SUGGESTED FOR CHURCH

The naming of the baby is a privilege quite commonly claimed by the baby's parents, sometimes delegated to a friend. Uusually it's not bad to wait at least until it can be determined positively whether it shall be Jessie or just Jesse. But in the case at hand it really doesn't matter whether we put in the i or leave it out.

This is born of the observation in the Advocate of May 15th of an hiatus, which is, being interpreted, a blank space, designed to be filled in later with the name that shall be adopted to designate the ecclesiastical body resulting from the union of the two great divisions of Episcopal Methodism in America.

Doubtless not a few on either side the line are already ready with a name for the baby; but of course the privilege of fixing the name belongs ultimately to the body that shall decide in just what and what sort of articles from its wardrobe the youngster (or young stress) shall finally be presented to the Christian public. And maybe the old-fashioned suggestion that there isn't much in a name is quite correct in some cases; but in this instance not so. For, quite obviously, "The Methodist Episcopal Church" would not just suit all round; and the present name of the Southern branch is even more obviously precluded. "The American Methodist Episcopal Church" might be considered, but that would come pretty close to the colored brethren. Then, too, the new body will continue, even as the two branches are now, active in foreign mission fields; and circumstances might conceivably arise within which even the word American were better not brought very prominently to the fore. But there's one word dear to every true American citizen, north or south, or elsewhere; a word that orators—churchmen, statesmen, or just politicians—love to conjure with; and that word is United. It sounds good; it means strength; it proclaims harmony; it declares for co-operation; it announces that the last sad rites have been said over the hatchet; it presents a solid and impressive front; it disarms criticism; it confuses the enemy; it strengthens the arm, steadies the nerve, heartens and energizes the men on the front line; it laughs at difficulties; it scorns (human) impossibilities; it stops at nothing less than the order of its Divine Commander; it marches straight ahead to triumph in the name of its King.

And there's no word can be raised against it; for in unity is strength, not only, but "in the multitude of counsel there is wisdom." Our country, divided, would have continued weak physically, politically, because of the lack of co-ordinated effort, but perhaps more in consequence of divided sympathies and a want of mutual understanding and a common objective.

So, in a measure, with Methodism.

Wherefore, as it is confidently hoped that organic union of the great Methodist company will give added strength and effectiveness through elimination of both friction and overlapping, it seems peculiarly fitting that that union should be not only a glorious fact, but a fact perpetually proclaimed in the very name.

I present to you as a pleasing prospect, the United Methodist Episcopal Church. D. H. Reed.

STANLEY CREEK CIRCUIT

As the readers of the Advocate know I have been paralyzed since the third Sunday in March, I have had the peculiar experience of being left in charge of the work notwithstanding this, and from my sick room have been directing the work. It is being carried on through the co-operation of the official board and various committees organized before my confinement. The presiding elder and I have been abie to secure some one to fill the pulpits each Sunday. The stewards are active in the collection of salary and the occupants of the parsonage are well provided for at all times. The very finest spirit of brotherly kindness and interest is manifest all the time. The pastor's confinement has brought to light the fact that his friends are far more numerous than he ever dreamed. On Saturday before Easter a bunch of the Iron station members came with a substantial pounding. Along with this the children sent the preacher a wonderful selection of Easter eggs, also a box of candy eggs, rabbits and chickens. Not only have pastor's own people shown these kindnesses, but the people of all denominations have vied with each other in trying to make as pleasant as possible the days of confinement which have fallen to my lot. The Lord and a man's friends are a host. The members of the local Junior Order, of which I am a member, bought and presented to me a nice comfortable wheel chair, which takes the "shut-in" all out of it and enables me to go to Sunday school and church and elsewhere down town on pretty sunny days. I do not think there has been a day that there have not been flowers in my room, and the nice things to eat sent me would if all were mentioned consume too much of your space. The greatest surprise came last Monday afternoon. A large car stopped in front of the home. Two men alighted and at once began the removal of a bulky article from the car, which without ceremony they brought into the parsonage and put it down. It turned out to be a fine leather upholstered Morris chair for the preacher. I was taken out of bed and deposited in this comfortable chair and told to enjoy it. The trio of men were all strangers to us and when asked where the chair came from and who sent it, they answered that they preferred that that be a secret. So I have not the pleasure of knowing about that, but there are two things I do know and they are, this preacher's tired, broken body has a comfortable chair and the Lord put it into the hearts of whoever sent it to me to do this wonderful kindness.

Plans are laid for the meetings and we are expecting to make a good report at conference the 15th of October at Greensboro. Albert Sherrill.

UNIFICATION

By L. E. Sawyer.

Brethren:

I am opposed to the present plan of unification, and have been ever since I first read it. I fear there is danger ahead—danger of hard feeling, disruption, schism and even secession in some quarters. There are at least three outstanding objections to the plan. First, lack of name. We might be ever so willing to unite—but unite with what? Of course, the proposition is to unite with the Methodist Episcopal Church—but into what? How can we vote intelligently for a thing unless we know what that thing is? Is the name of our branch of the church to be retained? Then the name is a misnomer, for her field of operation could not be distinguished by the word "South." And to adopt the name of the other branch of the church—would that be union, or absorption?

You might invite me to take a trip with you. All right, I am ready for a trip—but where, what for, and for how long? If I knew the place your visit, and was mindful to go with you, then it would be an object of common interest to us both. But to go with you simply because you invited me, and not knowing where you were going, would simply be putting myself entirely under your control—to follow you whithersoever you desire. I presume that the delegates elected to the jurisdictional conferences, and hence to the general conference of the united church, would select a name for the new church. But why put so important a matter in the hands of a few, however wise and able they be?

We need to know now the name of the thing we are asked to go into; then we could vote more intelligently as to whether or not we wanted to unite into a body so named.

My second objection is to the jurisdictional conference. It is a cumbersome fifth wheel. Its duties could be fulfilled by a party caucus at the general conference.

My third objection—laxness of the plan on the borders. In many places both churches occupy the same field and each considers itself in the bounds of right, and feels its own individuality, as though of different faiths and order.

They do not want to unite together—the one into the other; and the present plan doesn't offer them anything definite into which to unite—the one with the other; and certainly the one is not going to be absorbed by the other. And there you are—the same state of affairs as before—altar against altar. And other denominations ready and waiting to build up themselves at the expense of Methodism! No doubt our commissioners did the best they could—they were all wise men and true. And our refusal to accept this plan is no reflection upon their wisdom or integrity, nor upon our confidence in their sincerity. It would have been better—far better—to have continued negotiations through the joint commission until a better plan could have been formed. The atmosphere was already becoming clearer all the while, the brethren were getting closer together and better understanding each other, and much progress had been made.

Now brethren, if you entertain these or similar views, then let us appeal by letter, petition, or otherwise, to our delegates—the legal representatives of the body that elected them—to the approaching general conference that they vote accordingly.

The King's business requires haste—the time is short, and much is at stake. It will be too late to lock the stable after the horse is stolen.

EGG STORAGE IN TRANSIT AUTHORIZED BY SOUTHERN

To encourage the development f the poultry industry in the South, the Southern Railway System has authorized the storage in transit of carload shipments of eggs at Atlanta, Birmingham, Chattanooga, Louisville and Jacksonville, through its "Egg Transit Tariff No. 1" which has been filed with the Interstate Commerce Commission and is now in effect.

Under this tariff eggs can be placed on storage in the cities named, at which there are ample refrigeration facilities, and later reconsigned to a wide range of destinations at the through rate from point of origin, plus a transit charge of five cents per hundred pounds. Eggs placed on storage under this arrangement can also be exported through South Atlantic and Gulf ports to Cuba and South American countries in which there is a large market for eggs from the United States.

In explaining the advantages of this arrangement to poultrymen of the South, General Agricultural Agent Roland Turner, of the Southern, said:

"This arrangement has been put in effect to encourage dealers and organizations of farmers at local points to buy eggs during the heavy laying season, assemble them in carload lots, and ship them to the storage points where they can be held until market conditions justify reshipping them for sale. In this way, farmers will be provided a year round market for their eggs at favorable prices instead of having to take whatever may be offered for eggs during the spring months when the local markets are glutted."

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

ZEBULON AND WENDELL

The spiritual life of two of our churches—Zebulon and Wendell—has been greatly strengthened, as well as that of all churches within a radius of twenty miles around, by two unusual union revivals under the preaching of Rev. Mel. G. Leaman, a consecrated evangelist, of Washington, D. C. Hundreds of professions and reclamations have resulted from these revivals. The above towns have been changed in a marked degree. We have received 42 additions to the Zebulon church and 40 at Wendell. Others will unite with us at our next services. Ninety-five have been received in our churches since our last annual conference.

Our church property at Zebulon is being greatly improved. The men of this church meet at supper once a quarter to discuss and plan for the needs of our work.

The new church building at Wendell is being finished up and we hope to formally open the auditorium before long. Services have been held in the basement for some time. The attendance here is fine and much interest is shown in church work.

The Superannuate Endowment has received the hearty approval of all our churches and half of this year's quota has been paid in.

Edgar M. Hall, P. C.

REVIVAL AT SOUTH MILLS

We are still on the map over here at South Mills. On Monday night, May 26, we closed a three weeks' revival. The farmers were busy and it rained and it rained, but despite all these things the crowds came, the congregations were all that could be asked for under the circumstances. The people were very attentive to the word, the Spirit of God was present, Christians were helped, sinners were converted and joined the church, and there was a general toning up along all lines.

As we closed the last service a good brother walked up to the front and presented the pastor with a nice fat looking envelope, neatly sealed, which he said was an expression of appreciation by Methodist Baptists and Episcopalians alike, of services rendered for the upbuilding of the town and the advancement of the Master's kingdom. There is an expression, "Say it with flowers," but these said it with a handsome little sum of pure "long green."

More the next time.

A. B. Crumpler, P. C.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 4H, Shelton, S. C.

Gentlemen:

I accept your offer and e close herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

BUSY EPWORTH LEAGUERS

North Carolina Conference

WILMINGTON DISTRICT LEAGUES

Just a few things our leagues have helped to do and how we feel about the league work.

We have four of our good leaguers in the foreign field, and another preparing. Several expect to go in for life service.

Wilmington district has always been well up in the front ranks in number of leagues and total membership.

Our little district has for years held the banner in amount paid to missions.

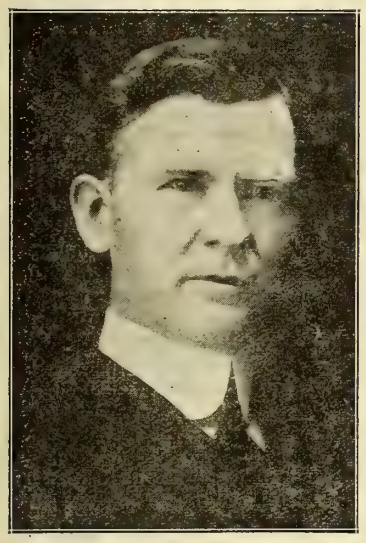
Wilmington has one of the best city union leagues in the conference. At last meeting two leagues reported 100 per cent and one 99 per cent.

Wilmington district leaguers are boosters. We believe in the Epworth League. It has helped the church. And it will help the church.

Will you meet us at the Assembly June 16-21? Watch the Wilmington district. ON TO MOREHEAD.

LIST OF DELEGATES SINCE LAST REPORT

R. D. Sanford, Lois E. Barkley and Annie Laurie O'Cain, Aberdeen; Alton Taylor, Ruskin; Evelyn Woodburn, Dewey and Dessie Harrelson and



Bishop H. A. Boaz, Seoul, Korea, Bishop M. E. Church, South, is on the program of the League Assembly.

W. H. McDuffie, Elizabethtown; Annie Hudnell, Addie Maye Lea and Norma Williams, East Durham; Nancy Bynum, Ervin Morgan, O. C. White and Lina Joyner, Farmville; William Daniels, Goldsboro; Mr. and Mrs. Perry Milligin, Naomi Dickens, Edna Campbell, Bertha Lee Rux, Elizabeth Coppedge, Eugenia Warren, Joe Burrs, Jr., Rev. and Mrs. Julian L. Midgette and son, Linville, of Halifax; Bess Barnes, Margaret Malloy and Mary Emery Wall, Jonesboro; Elizabeth Perry and Whitmel Gillam, Windsor; Aubrey Gurganus and Rudloph Leonard, The Methodist Orphanage; W. G. Jones, Red Oak; Mr. and Mrs. J. W. Harper, Dock May and Roy Denson, Rocky Mount; E. L. Rose, Nashville; Callie Barwick and Frances E. Herring, Seven Springs; A. C., L. D. and Alf B. Hooper, Stumpy Point; Neila E. Weston and Mrs. S. W. Weston, Swan Quarter; Elizabeth White and Ellinor Lane, Tyner; Irma Hayes, Wanchese; Elsie McGlaughan, Margaret Cole, Lula Russell, W. Z. Corbett and Harry Daniels from Trinity Epworth League, Wilmington; Midian Hutchinson from Walter Lambuth Intermediate League of Fifth Avenue church, Wilmington; La Banna Finch, Evansdale; Virginia Applewhite and Elizabeth Darden, Stantonsburg; W.



Miss Fannie E. Vann, Clinton, N. C., secretary N. C. Conference Epworth League.

F. Dyer and two others from Wesley Memorial Epworth League, Wilmington.

Leaguers, see that your name is added to the list by sending me your name and address today.

Buy RETURN TICKETS, asking for SUMMER RATES. The Atlantic Hotel rates are $2.25 per day. ON TO MOREHEAD CITY.

Fannie E. Vann, Sec.

ON TO MOREMEAD BY AUTOMOBILES AND FORDS

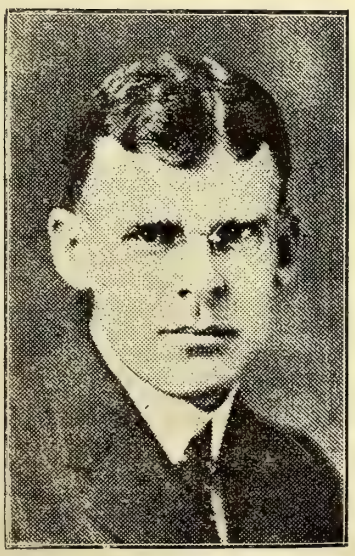
"On to Morehead" is the word. The roads are unusually good all the way to Morehead City, hence we are stressing the idea of going to the assembly in automobiles. From any district in the conference the trip can easily be made in one day. If you go in cars you will get an opportunity to see the country; you will have a fine social outing; traveling expenses will largely be eliminated and more leaguers will probably go from a chapter, for every fellow will want his car filled. So "On to Morehead" by automobiles and Fords.

The juniors and intermediates must not forget that they are wanted at Morehead. All leaguers are, therefore, urged to prepare to be at Morehead June 16-21.

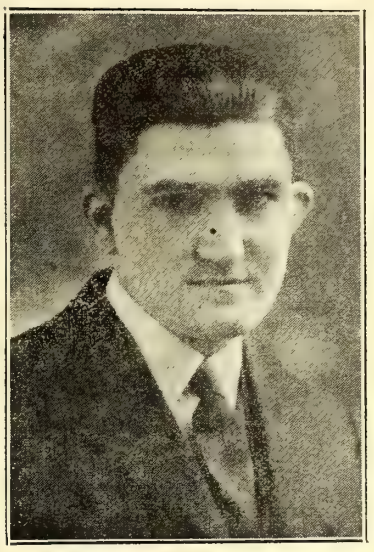
Thomas McM. Grant,
Conference President.

DURHAM DISTRICT

The league work in the Durham district has progressed wonderfully this year. While there have not been as many new chapters organized as were organized last year, the individual



Rev. Thos. McM. Grant, Lumberton, N. C., president N. C. Conference Epworth League, will head the League Assembly at Morehead City.



Mr. C. Gehrman Cobb, Goldsboro, N. C., treasurer N. C. Conference Epworth League.

leaguers have seemed to wake up to the responsibility resting upon them and as a result the chapters have done much better work than ever before.

Many of our leagues have observed anniversary day and by the time for the summer assembly I hope all of them will have observed it.

There are a few new leagues that have made no pledge to the Africa special, but except for these all the chapters have made and have almost paid their pledge for this year. One of our leagues has doubled their pledge, paying $100 instead of $50.

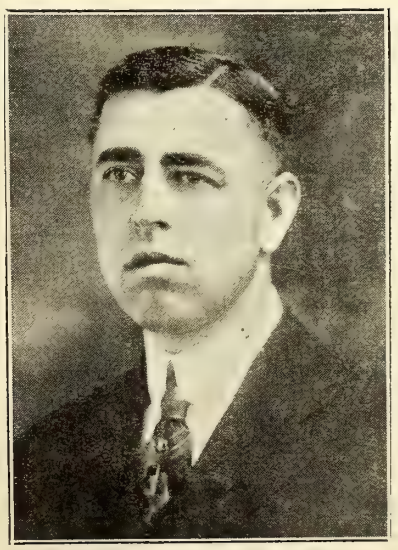
With the help of a band of Durham leaguers we expect in the near future to organize an Epworth League chapter in every church in the district where there is no organization to take care of the young people.

The Durham district is not asleep by any means, and when we get to Morehead with a representative from every chapter we'll let you hear from us again.

"ON TO MOREHEAD" JUNE 16-21

That's what they all say. What do tehy all say? "On to Morehead." But why should I go to Morehead? Because the Epworth League of the North Carolina conference will be in session there June 16-21.

The Epworth League is a training camp for Christian leaders and, for that reason, holds a place of vital importance in our church. But why should I go to Morehead to attend the Assembly? Answer: Because the Assembly will furnish just what I need —Epworth League information, Epworth League inspiration, Epworth League preparation. The keynote of the League work is SERVICE. Your



Rev. W. A. Cade, Morehead City, chairman N. C. Conference Epworth League Board, will be at the League Assembly.

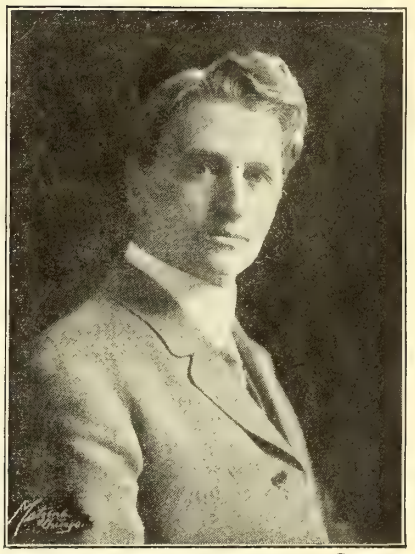
attendance at the Assembly will better fit you for service in your chapter. So come along and go with me. "On to Morehead."

ROCKINGHAM DISTRICT

It is interesting and gratifying to note the growing interest in the work of the Epworth League throughout the district. The reports coming to the office of the district secretary reflect a general healthy condition. Most of the leagues have a written policy of work, including the budget plan for raising revenue. Monthly council meetings and quarterly business meetings are held with few exceptions. Several chapters are trying to meet all the requirements for a standard league.

The Richmond County Epworth League Union was organized May 26 in the city of Rockingham. Mr. A. B. Bethune of the Rockingham League was unanimously elected president. The attendance was good, nearly every chapter in the county was represented. The district secretary was on hand with a speel setting forth the purpose and the advantages of a union.

"On to Morehead." This district is the furthermost from the assembly, but the old Rockingham will be well represented. The Euclid Epworth League of Aberdeen was the first in the district to send in a list of delegates. Rockingham will send four delegates, and several chapters will have from one to four representatives. A caravan of fifteen automo-



Dr. Dan Brummitt, Chicago, Ill., editor of The Epworth Herald, preacher and leaguer, will be a principal speaker at the Epworth League Assembly, Morehead City, June 16-21.

biles will probably take fifty or more from the district. These cars will meet at Lumberton, and Brother Tom Grant will lead the procession. Won't that be wonderful?

Let me say this word. Much of the success in league work in this district is due to our presiding elder, who is a great believer in the Epworth League, and he has been an inspiration to our young people. And our elder expects to be at Morehead June 16-21.

Meet the Rockingham district at Morehead. W. C. Martin.

HONOR ROLL FOR OBSERVANCE OF ANNIVERSARY

Halifax Sr. E. L.	$1.00
Murfreesboro Sr. E. L.	3.62
Concord Sr. E. L.	4.00

HAVE YOU READ THE LAST PAGE OF THIS PAPER?

Well, if you haven't "do it now!" The leaguers of the state have bought this space for the next four weeks for the purpose of advertising the North Carolina Epworth League Assembly at Morehead City and the Western North

(Continued on page ten.)

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. L. LeGrand Everett .....Editor
Rockingham, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

Errands of love are easy to run,
Saying sweet words is the dearest of fun,
Let's see, you and I just for today,
How many kind things we can do and say. —Selected.

The time for district meetings is at hand and the next few weeks will find our district secretaries quite busy arranging and planning for these splendid occasions when the women of the districts meet together to lay plans and prepare for a greater and larger service during 1924.

The first of these meetings was that of the Statesville district, which was held in Hickory, Thursday and Friday of last week. We have heard good reports from it, and we hope that we will have an account sent us by the secretary that we may know just what was done.

The Shelby district meeting is being held today (Thursday) with the church at Cherryville. We hope that this meeting will measure up to what the district secretary and missionary women of that district are hoping for it. Sorry Mrs. Owen's announcement did not reach us in time for the issue of last week.

Three meetings are to be held next week, Waynesville, Mt. Airy and Asheville. The Waynesville meeting will be held June 11th and 12th at Waynesville, and on the same days the Mt. Airy meeting will be at Central church, Mt. Airy. The Asheville meeting comes the 12th and 13th at West Asheville. Each of the district secretaries urge the attendance of representatives from each society in the district, and wish especially to have the young people and children well-represented. This is young people's year and it is especially necessary that our "young folks" attend all these meetings. Mrs. C. C. Weaver will be at the Shelby and Mt. Airy meetings, and at the Waynesville and Asheville meetings the young people's work will be represented by one of the other conference officers. Mrs. Wolfe of the Mt. Airy district asks that any delegates who will spend the night in Mt. Airy, please notify Mrs. E. C. Bivens, Mt. Airy, N. C., so that homes may be provided.

NOTICE

Did you notice that Notice "in the box" (as the printer would say) under the heading of the Missionary News Bulletin for May? Did you see the request made therein by literature headquarters? For fear that you did not, let us quote it verbatim: "Please do not send postage in payment of small bills. Mrs. A. B. Smith, director of the literary depository, counted five hundred dollars at one time in postage stamps, which had come in payment of small orders. Banks of Nashville refuse often to redeem them. Please send checks or money orders."

DID YOU KNOW

That the Missionary Voice has reached a circulation of 48,500 subscriptions, and that it has gone into at least five hundred new postoffices during the past year, and that never before in its past history have there been so many renewals of old subscriptions? This statement comes from the report of Mrs. E. B. Chappell, one of the editors of our missionary organ. Isn't it most gratifying? Does one-half of the membership of your missionary society take the Voice? If n t, there is some work for your Voice agent. The W. N. C. conference must have many renewals and new subscriptions during this year. Let's get busy and see what we can do.

We do not believe that many of our readers really realize the great amount of work that is done each year in the Department of Literature in the Lambuth Building in Nashville. It has been called, and truly, "The Warehouse of Missions." There the literature supplying a constituency of nearly 300,000 is largely created and distributed. In the creation and distribution of this literature much is involved. It means writing and compiling leaflets, stories and demonstrations, teh carrying out of ideas evelved in carrying on a correspondence with those from whom data is to be collected; it means dealing with the printer, reading proof, besides looking after the financial department. Besides the distribution of the regular quarterly literature there are more than 20,000 packages of extra, ordered especially. The Council appropriates (after credit is given for the small profits on literature which carries a nominal cost) over $19,000, which seems a large amount until we consider the large part that literature is playing in the missionary education and zeal of the constituency. Then we see it is money well spent. The missionary women are the leaven which is to make a missionary church.

The following interesting letter was read at the annual meeting by the representative from the Wadesboro young people, and brings to us very forcibly some of our responsibilities as stewards:

Dear Girls of the W .N. C. Conference:

I am sending you this letter praying that you may catch the vision that came to me through a visit of my five nieces to Mapleview Farm. As was their custom, Grace, Ruth, Elsie, Alma and Mildred were making their usual annual visit to the farm. In looking around they had observed the many wonderful improvements that had been made since their visit of the summer before. The home had been generously supplied with electricity, even to an electric church. All the new and modern farm implements had been provided. An automobile (neither a Ford, Chevrolet nor Dodge) for pleasure and recreation was one of the many luxuries.

The girls had been impressed with my ignorance and indifference in regard to the things that are worth while in life. Seeing how God had blessed me with this world's goods, and how little of it was going into His treasury, a mere pittance; in fact, in my expenditures that was the last item considered. Like a great many I had not learned the lesson of tithing and the great blessings coming into one's life when God had been given His part, and then (a love gift).

For several days there was an air of mystery; the girls were scurrying to and from the barn loft. In a few days, however, I was told that I must dress up in my best Sunday go-to-meeting clothes and meet this mysterious group in the barn loft. The girls had prepared a play, in which they endeavored to show me a wasted lift—my wasted life. As the play proceeded and through the different characters, "Time, Wealth and Talents," a certain part of which belongs to our Lord, I saw what a miserable failure I had been. I resolved then and there that God should have His part of my time, wealth and talents, and all that I have. I would like to impress not only the girls, but all who are here, that there is an immense wealth that should go into God's storehouse. Just see what we have in wealth alone:

Millions of acres of Methodists' lands.
Millions of hammers in Methodists' hands;
Millions of trees stand on Methodists' hills,
Millions of wheels turning Methodists' mills;
Millions of cattle on Methodists' plains,
Millions of acres of Methodists' grains;
Millions of dollars in Methodists' banks,
Millions of Christians in Methodists' ranks.
Millions and millions and millions.

We are God's stewards—what we have belongs to Him. May we not dedicate not only our wealth but time and talents to Him.

With love, "From Aunt Tillie who learned to tithe."

North Carolina Conference

NOTICE

The friends of Mrs. Harvey Boney have made special request that her interesting council report should be published on the Advocate Woman's Page, and we take great pleasure in beginning it in this number.

It was a matter for genuine distress that, because of illness, Mrs. Early, our president, and Miss Amma Graham, secretary of the Weldon district, could not attend our conference recently held in Goldsboro. It was necessary for both to have hospital treatment, but both are recovering nicely, and their friends are rejoiced with the news that they will within a reasonable time be well and strong again. Let us pray for their complete recovery and their speedy return to us and to the work they love so well.

Mrs. M. T. Plyler.

OFFICERS OF W. M. SOCIETY, N. C. CONFERENCE, 1924-1926.

President—Mrs. Charles Marion Early, Gatesville.

Vice President—Mrs. A. M. Gates, Durham.

Cor. Secretary—Mrs. Harvey Boney, Rose Hill.

Rec. Secretary—Mrs. E. M. Snipes, Oxford.

Treasurer—Mrs. F. B. McKinne, Louisburg.

Supt. Y. P.—Mrs. Kendal Street, Roxboro.

Supt. Children—Mrs. N .H. D. Wilson, Elizabeth City.

Supt. Study—Mrs. J. LeGrand Everett, Rockingham.

Supt. Publicity—Mrs. M. T. Plyler, Raleigh.

Supt. Social Service—Mrs. Lee Johnson, Weldon.

Supt. Supplies—Mrs. Ida T. Wilkins, Weldon.

Supt. Literature—Mrs. W. F. Murphy, Wallace.

District Secretaries.

Durham District—Miss Mamie Merritt, Roxboro.

Elizabeth City—Mrs. George Hawkins, Hertford.

Fayetteville—Mrs. Emma L. Hunter, Fayetteville.

New Bern—Mrs. Flora M. Kendall, Goldsboro.

Raleigh—Miss Vara L. Herring, Raleigh.

Rockingham—Mrs. W. R. Royall, Laurinburg.

Washington—Mrs. C. E. Blount, Wilson.

Weldon—Miss Amma Graham, Warrenton.

Wilmington—Mrs. T. W. Lee, Rose Hill.

Mrs. M. T. Plyler.

NOTICE

Washington district meeting will be held with the Ayden auxiliary. The program beginning on the night of the 11the of June and lasting through the following day. Delegates are requested to send their names at once to Mrs. W. M. Edwards, Ayden, N. C.

Mrs. C. E. Blount, Sec.

COUNCIL REPORT

April 7, 1924, was the time set for the fourteenth annual session of the Woman's Missionary Council and the forty-sixth annual gathering of Southern Methodist women. "The council meeting is a time to receive gracious messages touching the things of the spirit from inspired children of God; to seek wisdom through prayer, and together to plan to press forward in the life giving work of missions."

It was an inspiration to be in beautiful, prosperous Florida, veritably a land of orange groves and flowers. To walk to church amid flower lined pathways, with thousands of hibiscus in bloom of most satisfying shade of red on one side and oleander on the other, one's spirit was uplifted before arriving at the church to meet with and hear men and women of God speak in interest of this marvelous work which our Methodist women are carrying on.

Among the invitations for the 1925 Council was China's, Mexico's, Brazil's and Belgium's, yet Tulsa, Okla., won out with an overwhelming majority. Some fifteen Oklahoma council members, deaconesses, missionaries marched down the aisle dressed as cow girls, Indians, trappers, pioneers and other characters symbolic of that western state, lined themselves in front of the platform and gave the invitation in grand style, in five different languages — Chinese, Portuguese, Spanish, Choctaw and English. Mrs. Hanby with a teapot in her hand said, "Come to Tulsa and we will oil the machinery of Council and make it run smoothly and rapidly."

The first afternoon of the meeting the workers' conference was held and it was brought out very clearly that to have committee reports prepared before conference meeting and to have committee meetings on afternoon before formal opening that night facilitates matters and makes a more intelligent conference body concerning all matters presented during the meeting. Would that we of N. C. conference adopt this method.

As we listened to the condition of the world given by those who were sent from ten different nations, we realized that we must give ourselves entirely unto Him. We heard of the unrest of China in its awakening; the suffering of Korea, this child-like nation under bondage; of Japan with its results of the most distastrous earthquake of the age; Mexico with its revolutions, and Brazil and Cuba with low form of Roman domination; Africa, where everything is needed that we can send; Siberia-Manchuria and its poverty; Belgium, Poland and Czecho-Slovakia eager for our aid. America's appalling record of industrial disharmony and increasing tendency to lawlessness has been evidenced by twenty-six thousand strikes of various kinds within he past ten years. These strikes have involved more than eighteen million people and resulted in the loss of millions of dollars and hours of productive labor, besides untold suffering of millions of women and children.

No Christian citizen is blameless who does not help to bring about a new industrial order which shall make these conditions impossible in the future.

Mrs. Stephens as member of the National Committee of One Hundred Women on Law Enforcement urged us to become familiar with the immediate dangers which threaten the prohibition laws. May we each one purchase a 25 cent edition of "Save America." The organized women are committed to the principles of American membership in the world court. If membership in the world court is a step toward peace, that is a step they desire to see taken at the earliest possible moment, Mrs. Stephens says.

We find the need for the power of the Living Christ on every continent upon the globe. A noted statesman of heathen Japan declared that "Japan's only hope is the gospel of Jesus Christ." The mayor of Tokio has asked a missionary to teach the Bible in the public schools of that city. A Brazilian girl in the council meeting said: "The work of the missionaries is the great hope of Brazil."

(Continued next week.)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

MAXTON, AUGUST 25-30

It was a great meeting of the board of managers of the Rockingham District Standard Training School which met at Carolina College, Maxton, Tuesday of commencement week to make plans for the third annual session of the school, which will be held this year August 25-30. It was almost a full attendance, and plans were discussed to the end that the school this year shall surpass in enrollment, efficiency and enjoyment the two excellent schools of the past.

Rev. J. H. Shore, that princely presiding elder who has labored in season and out for the success of this training enterprise, presided as chairman of the board of managers, which designated the chairman of the various committees, as follows: Entertainment, Prof. E. J. Greene; publicity, Rev. W. C. Martin; finance, J. C. Lentz; recreation, Rev. T. McM. Grant; music, Rev. J. H. Frizelle; executive, Rev. J .H. Shore.

Your conference superintendent of Sunday school work, who has served as director of the school since its organization, attended the meeting and reported concerning courses and instructors, and the board accepted his report with enthusiasm, believing that one of the strongest faculties of all will compose the teaching force this year. Six courses will be offered, including courses for Sunday school workers of all departments and a course in missions.

In attendance at the meeting were Rev. J. H. Shore, J. C. Lentz, L. E. Reaves, Revs. W. C. Martin, A. J. Parker, J. H. Frizelle, J. L. Rumley, W. R. Royall, T. McM. Grant and J. D. Bundy; Prof. E. J. Greene, D. A. Pierce and L. L. Gobbel.

CAROLINA COMMENCEMENT

We arrived at Carolina College just in time to see great crowds of people in attendance upon the commencement. It was a happy throng of loyal friends of this splendid Methodist institution which is doing so much for the young womanhood of eastern Carolina—happy for many reasons, not the least of which being that Carolina College, under the wide and energetic leadership of her president, Prof. Ernest J. Greene, seems to be facing a future of great promise. A new dormitory is almost complete—will be before the opening of the next session, and the people of Maxton and surrounding country are proud of Carolina College. Incidentally, President Greene is doing not a little in the promotion of Sunday school work throughout the Rockingham district. He is district Sunday school secretary and is on the job. We are for President Greene and Carolina College!

RICH SQUARE, JUNE 22-27

A training school for the Sunday schools of the Weldon district within a radius of 20 or 25 miles of Rich Square will be held at Rich Square the week of June 22-27. Rev. Rufus Bradley is chairman of the board of managers and is working toward a splendid enrollment from all the neighboring charges. Miss Georgia Keene, conference elementary superintendent, will be one of the instructors, giving a course in elementary work for workers with pupils twelve years of age and under. There will also be a course in "The Principles of Religious Teaching" for teachers of pupils above twelve years of age, and a course in "The Organization and Administration" for pastors, superintendents, and others interested in the aim, task, organization, and extension of the Sunday school. This is an opportunity that doesn't come to every Sunday school worker, and we are hoping that every pastor and superintendent in the vicinity of Rich Square will co-operate with Mr. Bradley to the end that a most successful session of the school may be had.

FLETCHER'S CHAPEL

The writer spent Sunday at Fletcher's Chapel, Durham circuit, attending Sunday school at the Sunday school hour and speaking to the congregation immediately following. Superintendent Carpenter had a very carefully prepared worship program and an orderly, interesting session of the school. We presented the official Program of Work, the school adopted it, and, under the untiring and faithful leadership of the superintendent, the school has set itself to the attainment of the full program. Excellent work is being done, but the leaders are determined not to allow this fact to prevent them from growing and improving. Rev. W. F. Craven is the pastor.

SPRINKLE TO ROCKY MOUNT

H. C. Sprinkle, Jr., A. B. and A. M., Trinity College, has accepted the position of director of religious education at First church, Rocky Mount, and will assume his duties there September 1. Mr. Sprinkle is a son of Rev. H. C. Sprinkle, presiding elder of the Asheville district, Western North Carolina conference, a young man excellently equipped for such a position of responsibility and leadership, and we expect to see results when he gets into harness at Rocky Mount. Rev. H. M. North is the pastor.

NEW WESLEY CLASSES

Three new Wesley adult Bible classes have recently been issued certificates of registration by the General Sunday School Board, as follows:

"Willing Workers," Pinetops; five men and nine women; Miss Agnes Moore teacher; A. G. Sarrer, president; registration No. 24-39.

"Wesley Adult," Gregson, Durham; 32 men; Prof. I. B. McKay, teacher; W. L. Cole, president; registration No. 24-230.

"Woman's Wesley," First church, Elizabeth City; 63 women; Mrs. M. L. Sheep, teacher; Mrs. C. G. Fearing, president; registration No. 24-266.

SUNDAY SCHOOL DAY

The church is coming more and more to realize that its most important and effective work is with the young, and it is to get this task more clearly before our people that the church is asking (see Discipline, paragraph 393) for the observance of Sunday School Day. The three definite aims of this observance are:

(1) To set before the community the great educational task of the church; (2) To set forth the plans of the church for accomplishing this task; and (3) To show the part the Sunday school is undertaking in carrying out these plans.

It is not a day for "showing off" the children nor one of festivities only. It has a serious purpose, which is served effectively when the programs, as furnished each pastor by your Sunday School Board, are followed.

If your school has not observed this day this year, begin planning now.

WELDON SCHOOL JULY 6-11

The Weldon Standard Training School, the first for the Weldon district, is scheduled for the week of July 6-11, at Weldon. It is expected that workers from 20 or more Sunday schools within a redius of 25 or 30 miles will attend. Four courses will be offered, and certificates of credit on the Standard Training Course will be issued those attending regularly, reading the book, and doing the assignments. Twelve class periods will be held, two each night—Sunday through Friday. Rev. G. W. Perry is chairman of the board of managers. Courses offered and instructors are as follows:

"Primary Organization and Administration," Miss Keene.

"Junior Organization and Administration," Mrs. Michaux.

"Principles of Teaching," Prof. McKay.

"The Sunday School," Mr. Gobbel.

Western North Carolina Conference

HONOR ROLL

The first recruits for our Western North Carolina Conference Sunday School Day Honor Roll hase enlisted. Treasurer H. A. Dunham, Asheville, N. C., has kindly promised to forward a list of our recruits each week. We are looking for a great big army of givers. The list so far is as follows:

Boonsonville	$8.00
Ebenezer, Randolph circuit	8.41
Macedonia, Linwood circuit	5.10
First church, Salisbury	25.00
Cramerton	5.10
Bollinger Chapel, Rutherford College circuit	4.46

CORRESPONDENCE

During the month of April the following Western North Carolina conference Sunday school leaders received one or more units of credit by correspondence: Rev. N. C. Williams, Rev. J. M. Barber, Rev. J. C. Cornett, Rev. A. P. Ratledge, A. F. Ross, Mrs. Alonzo Rowe, Mrs. F. H. Price, Rev. L. B. Abernethy, Rev. H. C. Sprinkle, Mrs. H. C. Sprinkle, Rev. C. O. Kennerly, Rev. W. M. Rathburn, Miss Cora Lee Montgomery, Miss Mary L. Faison, Mrs. W. H. Stebbins.

COLLEGE CREDITS

During April Trinity College turned out 321 credits for the Western North Carolina conference, Martha Washington two credits, Emory and Henry six credits and Greensboro College four credits.

DIPLOMAS

The April crop of diplomas is as follows:

Mrs. O. V. Woosley, Lexington, gold seal.

A. F. Ross, Norwood, blue seal.

Miss Emily Loftin, Marion, blue seal.

Rev. H. C. Sprinkle, Asheville, incomplete diploma.

Mrs. H. C. Sprinkle, Asheville, incomplete diploma.

Miss Cora Lee Montgomery, Monroe, incomplete diploma.

Rev. F. J. Stough, Salisbury, incomplete diploma.

WELCOME

We are happy to present to you this week fourteen new Wesley Bible classes who have joined our Western North Carolina Conference Wesley Federation since last report. We want them to feel at home with us and trust that they will have a splendid representation at our big federation meeting at Lake Junaluska, July 7-10:

Adult Wesley, Dilworth, Charlotte; Mrs. W. F. Rucker, teacher; Mrs. J. L. Wolfe, president.

Daughters of Wesley, Pleasant Garden; Mrs. B. W. Kirkman, teacher; Mrs. Charles Hunt, president.

Men's Bible Class, Pleasant Garden; B. L. Osborne, teacher; H. L. Coble, president.

Women's Wesley, Pleasant Garden; Mrs. Charles Neeley, teacher; Mrs. H. L. Coble president.

Truth Seekers, Mt. Vernon, Randolph circuit; Mrs. George Robbins, teacher; Mrs. Alex Bulla, president.

Susanna Wesley, St. Paul, Randleman; Mrs. J. T. Council, teacher; Mrs. John Ferguson, president.

Earnest Workers, Glen Alpine; Mrs. M. T. Harbison, teacher; Miss Winnie Duckworth, president.

Loyal Sons, Draper; E. C. Teller, teacher; Lyle Arrowood, president.

Wesley Bible Class, Montezuma; Mrs. L .D. Lowe, teacher; Harold McGrath, president.

Young Ladies' Wesley, North Wilkesboro; Mrs. J. E. Duncan, teacher; Miss Lula Forester, president.

Sunshine Wesley, Central, Spencer; Mrs. E. J. B. Chisholm, teacher; Mrs. Connie Betts, president.

Golden Rule, Central, Albemarle; Mrs. C. M. Pickens, teacher; Mrs. W. H. Smuggs, president.

Kilgore Wesley, Erlanger; A. R. Kilgore, teacher; D. M. Paseom, president.

Adult Wesley, Mt. Tabor, Forsyth circuit; E. H. Beeson, teacher; O. E. Holden, president.

MILL SPRINGS

Mr. Paul F. Evans, our new rural worker, began his work with us last Sunday in a big all-day meeting with Rev. H. C. Freeman, pastor of the Mill Springs circuit. Brother Freeman had a fine representation from five of his churches to come together at Bethlehem, where a full day of intensive Sunday school work was emphasized. At the morning session a Sunday School Day program was put on, after which Mr. Evans and Mr. D. F. Giles, district lay leader, discussed the value of the Sunday school in developing Christian character. After dinner on the ground there were further exercises by various schools of the circuit and then Mr. Evans presented and discussed the Sunday school program of work. The day is reported to have been a most extraordinary one. Pastor Freeman had things worked out in an excellent manner. He is doing a wonderful work as he covers practically the entire county of Polk, preaching three times each Sunday.

GLORIOUS

The Surry county standard training school being held this week at Central, Mount Airy, is grand and glorious. Our attendance is not only large, but it is interested and interesting. Bro. E. H. Kochtitzky, chairman of the board of managers, is to be congratulated on the fine work his organization has accomplished. He and his organization arranged the school on two weeks notice and did it without outside help. We will present you with a fine list of credit students next week.

WALKERTOWN

It was my pleasure to drop in on the good people at Walkertown last Sunday morning and to discuss with them the plans for extensive church enlargement which they will begin in the near future. Rev. H. G. Allen and Supt. W. N. Poindexter are leading in this worthy enterprise and of course are receiving the undivided support of that fine band of helpers. It was a distinct joy to fall in their good company.

HILLBILLIEDOM

I am just back from the Asheville district conference which was held at Swannanoa. Presiding Elder H. C. Sprinkle had a bigger crowd to lead than the splendid little church at Swannanoa would hold, but he led them in no uncertain way. In addition to hearing the splendid reports from his pastors during the morning hour the church at Swannanoa was dedicated, Dr. Ashley Chappell preaching a most powerful dedicatory sermon. The afternoon session of the conference was devoted to the various interests of the district and conference. It is always a pleasure to fall in with Brother Sprinkle and his fine folks. They don't piddle, they work.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

BUSY EPWORTH LEAGUERS

(Continued from page seven)

Carolina Epworth League Conference at Greensboro.

The last issue of the Advocate carried a half page in the interest of the Morehead City meeting but nothing concerning the Greensboro gathering. This was due to the fact that the Morehead City leaguers meet a week earlier than those of our conference.

Have you elected delegates, and do they give you a reasonable assurance that they will be able to put aside their work from June 24th to June 27th? If this has not been done, please give it attention at once. You have no time to lose. With Dr. Brummitt and Dr. Nollner in addition to our varied and abundant home talent, there is no reason why this should not be the biggest conference ever held in our conference or in the whole Southland. To make it so all must stand right loyally together in planning, in praying and in carrying out the program.

Western North Carolina Conference

THE GREENSBORO CONFERENCE

Dear Epworthian:

Having just mailed the fourth conference letter to the 300 local Epworth League chapters in our conference relative to our meeting at Greensboro, June 24-27, I now through the medium of the Advocate call the attention of every leaguer to the various attractive features of our program.

It begins Tuesday evening at eight o'clock and closes Friday evening with a pageant by Greensboro and an address by Dr. Dan Brummitt, followed by a consecration service under the direction of Rev. L. A. Falls, life service superintendent, and chairman of the Epworth League Board. Bishop H. A. Boaz, Dr. Dan Brummitt and Rev. Ralph Nollner are the principal speakers during this conference.

The class room work will be highly instructive, the books, "What We Believe" and "The Choice of a Career," and methods will be taught during the morning sessions. We are especially fortunate in having the following enthusiastic leaguers selected as our faculty:

Dr. Dan Brummitt, Rev. Ralph Nollner, Miss Sallie Carroll, Rev. Clifton Ervin, Mrs. Jennie James, Mrs. Christine Miller, Rev. J. O. Ervin, Rev. J. J. Hipps, Rev. J. H. Barnhardt, Rev. J. F. Armstrong, Rev. W. A. Rollins, Rev. W. E. Poovey, Rev. John W. Hoyle, Jr., Rev. L. B. Hayes, Rev. G. T. Bond.

The picnic at Guilford Battle Ground is looked forward to with keen anticipation, and the hour for "stunts" under the direction of the field secretary, Miss Sallie Carroll. At this time the eleven districts vie with each other as to which can "pull" the cleverest stunt. It leaked out at Greensboro on the 25th why that district has the advantage in the stunt contest. This matter will be explained at the conference, a prize being offered to the one who will suggest the best reason.

Mr. H. Berryman Jones, district secretary for the Greensboro district, requests that your registration cards be mailed to him at once upon receipt of same, so that assignments can be made. Your chapter president, the junior and interemediate superintendent, and one delegate for every fifteen members or fraction are entitled to attend ,and to have free entertainment. Each local chapter should send delegates authorized to make pledges for conference expenses, and for African special. The pledges for last year's expenses should be mailed at once to Mr. Dewey Webster, 820 Spring Garden, Greensboro, N. C.

Rev. J. F. Armstrong has been appointed as a messenger from our conference to the Carolina conference, which meets at Morehead City, to bear fraternal greetings, and a messenger is expected from that conference to



Miss Ina C. Brown, Nashville, Tennessee, representative from Nashville office, to be at the Assembly at Morehead City.

ours to bear testimony of the work being done there.

At West Market church, Greensboro, eleven class rooms have been assigned us, each district being assigned a room which may be called its home during the conference, for district meetings, etc.

So send in the names of your delegates at once as the registration of 700 delegates is possible at this conference, and Greensboro wants to have matters well in hand by the time the conference starts.

B. L. Lunsford,
Chm. Program Committee.
Vice President of Conference.

MARION DISTRICT HOLDS ONE DAY LEAGUE INSTITUTE

One has to arise early in the morning to get ahead of the Marion leaguers. After they found it was impossible to have an efficiency institute they decided to do the next best thing, have a combination institute and picnic. The district secretary, Mr. J. S. Rogers, got right to work to look for a suitable place to hold the meeting and he was very fortunate in securing the club house of the Southern Power Company on Lake James. A more ideal spot could not have been found and we enjoyed every minute of our stay there.

The meeting opened with devotional services led by Rev. W. R. Ware of Morganton. Representatives of Morganton, Marion, Glen Alpine, Rutherford College, Table Rock circuit, Nebo and Cliffside answered to roll call and the delegation consisted of about 80 leaguers. The morning program consisted of practical talks. The first was given by Miss Cora Odom of Asheville. She gave some splendid ideas to be worked out in social service. She was followed by Mrs. Grady Smith, also of Asheville. Mrs. Smith told the leaguers how to have a good time in a good, wholesome way and how to have real live socials. At twelve o'clock we dismissed for the dinner and recreation periods. The members of the club knew what young folks liked and they had a motor boat on hand to take the crowd for a ride. Then we were duly summoned to the table and enjoyed a regular picnic dinner. The afternoon session opened with devotional service led by Rev. R. C. Goforth. The department work was continued. Mrs. Price of Hickory made us realize more fully than ever our responsibility as leaguers and told us how to make our programs more interesting. Miss Carroll, our field secretary, gave some new ideas on how to make our missionary programs and mission study classes more interesting. We were honored to have with us Mrs. Lunsford, vice president of the conference. He encouraged us in our league work and promised us a splendid program for our annual conference in Greensboro. He urged the leagues to send delegates and take advantage of all opportunity to make their work more efficient. Mr. Rogers then gave a very helpful talk on League Finances. The meeting adjourned after passing a resolution of thanks to the club members for their hospitality and to Mr. Rogers for his untiring efforts in making the institute a success.

LEAKSVILLE ORGANIZES FITZGERALD LEAGUE

Rev. W. L. Sherrill with unrestrained enthusiasm writes us that he has just organized his enterprising young people of Leaksville into the Fitzgerald Epworth League. The name is particularly appropriate, since Bishop O. P. Fitzgerald in whose honor the chapter is named was born and reared within a few miles of the Tri-City.

The chapter starts off with thirty members and will in all probability soon grow to one of our largest and best leagues. The officers are as follows:

President—C. C. Campbell.
Vice President—Dr. R. J. Pearce.
Secretary—William Coble.
Treasurer—Allen Ivie, Jr.
Epworth Era Agent—Miss Bessie Clark.

Keep one eye on Brother Sherrill and his youngsters.

MAJOR LANGSTON WANTS THE WHOLE BIBLE

I have just read extracts from a sermon by Rev. M. T. Plyler at Edenton Street church, Raleigh, on Sunday, May 4th.

Without any argument on the question as to the necessity for full belief in the Bible, I desire to express an emphatic opinion that if he has been correctly quoted in the News and Observer, he is lending his talents to the enemies of the Christian religion. The "non-essentials" Mr. Plyler speaks of appear to be upon matters of interpretation, and I have no argument about or quarrel about interpretations that may not agree with my own, but my faith cannot be a "splitting hair" faith. My knowledge and understanding helps me very little. I must rely upon my faith and the shattering of even a small part would leave me too much in doubt. I can't divide the Bible into halves or tenths and take my choice.

John D. Langston.

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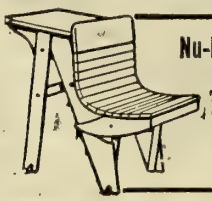
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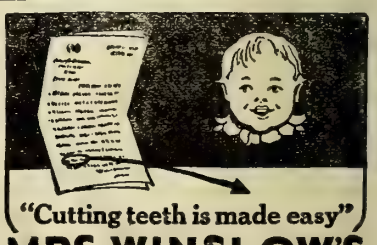


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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

A Reminder—For fear that some may have overlooked the fact that the Orphanage assessment has been taken out of the conference budget and put on its own merits, I am writing this note. The assessment on each charge is ten per cent of the pastor's salary of last year. This amount is to be raised separate and apart from the budget found and sent direct to me. Under the old plan the Orphanage assessment was included in the conference budget and all was sent to Mr. R. A. Brown, Raleigh, and was prorated on a percentage basis annually among all the causes for which collections were taken. Now the Orphanage assessment has been taken out of the budget and raised on its own merit and sent direct to me. This year each pastor will have to have a receipt from the Orphanage for his Orphanage assessment and it will have to go in his conference report.

* * * *

La Grange—That was a large and enthusiastic congregation that gathered to hear our boys and girls give their sacred concert in the Methodist church on the fourth Sunday in May. Bro. R. E. Pittman, the active and consecrated pastor of the La Grange charge, welcomed the class to his church in such a way that all knew that he was delighted to have them in his midst. I was happy to be his guest while in La Grange. He has the interest of the Orphanage upon the heart of his people. I was glad to accompany him to Institute church on Sunday morning. It was my happy privilege to preach to that attentive congregation. Our children enjoyed their visit to La Grange because the people were so lovely to them. We feel that La Grange charge will do more for our beloved Orpnanage in the future than she has ever done in the past.

* * * *

Washington District Conference— I regretted that circumstances were such that I could not spend a longer time at the conference. Bethel was my first appointment and I shall always cherish the pleasant and hallowed memories that I have carried with me through the years. Of course nearly all the leaders of the church there at that time have gone to their reward and their works do follow them. It was a distinct pleasure to me to see the young set of those days now the strong pillars of the church. The congregation worships in one of the largest and most attractive churches in our conference. I had heard many complimentary things said about the church, but I must confess that the half had not been told me. Brother S. A. Cotton welcomed me to the conference and gave me an opportunity to speak in behalf of the Methodist Orphanage. The Washington district is going forward under the wise and progressive leadership of Brother Cotton. Every interest of our great church has his enthusiastic support. The Methodist Orphanage has in him a staunch friend. I feel sure that our cause will continue to receive his whole-hearted support. After greeting so many of our Orphanage friends at the conference I am confident that our cause will continue to receive their hearty support.

Kinston—Queen Street Methodist church, judged by its architecture and graces, is indeed a queenly church. Without doubt it is one of the most beautiful churches in the state. It was in this lovely church we gave our secred concert on the fourth Sunday night in May. In the absence of Brother Proctor, Brother Felix Harvey had charge of the service. He is one of the leading business men of Eastern Carolina and a member of the board of directors of the Oxford Orphanage. It did the class good to hear him welcome them in such a whole-hearted manner. He is very much interested in our Home and is liberal in his contribution. With such strong men backing our home we can look forward to its future success with a spirit of optimism. Queen Street church gives generously to our cause and finds peculiar joy in rendering us service. Brother C. K. Proctor has completely won the heart of his congregation and is enjoying a great pastorate among these fine people. Dr. F. A. Whitaker, one of the pallars of the church and one of the finest gentlemen I know, was exceedingly gracious in his hospitality toward the superintendent of the Orphanage. I had been a guest in his home before and I knew from experience what delightful fellowship to expect. For the many courtesies I received at the hands of Dr. and Sister Whitaker, I wish to acknowledge my sincere appreciation.

THE CHILDREN'S HOME NEWS

By Martha Mann Wood.

The dirt-moving force has completed their work and gone. It was interesting work to watch, and the leveling of inconvenient dirt banks and filling in of unsightly hollows and rounding up some roads will be a great advantage when the improvements are complete.

But we were very glad when the digging and scraping and hauling was through, and the blowing dust, the call of the drivers and the noise of the chain-harnessed carts has given place to the usual pleasant quiet of the place.

Besides, a gand of chance road working darkies are not always an ideal addition to a boys' campus. I was standing, with several little boys, one morning watching the first excavations at the new hospital building. One little fellow said, pointing to a dusky worker, "That man told me to steal him something to eat." "Well," I said, "I hope you told him that you were not that kind of boy."

Making the world safe for boys is a considerably large task. It will never be accomplished until the little colored boy, also has a proper up-bringing.

There is a colored orphanage—of a kind—across the city. We went over there one afternoon, and as those ragged little folks lined up to sing for us I realized as I never had before, the helplessness of destitute little darkies.

Nothing to offer in their poverty but a song. Singing! How they sing in chorus! Small voices singing notes of strangely ancient pathos—singing with wide smiles and upturned, patient eyes.

I was glad to see, in the spring drive for the community chest charities, that the colored orphanage had a place on the list of city charities, and to learn that some of our large hearted citizens are giving it interested concern, and that it has the prospect of more liberal support and better opportunities. Certainly these little, destitute, helpless colored children have a claim on the community that cannot be honorably overlooked.

* * * *

Our baseball ground, widened and leveled, rolled and scraped and surfaced, is now in the prideful possession of the boys. They worked with enthusiasm and a surprising excess of energy clearing off the stones out of the gravel. The amount of joyous exercise they take in their games shows that there is plenty of energy left af-

(Continued on page fourteen)

TRINITY COLLEGE SUMMER SCHOOL

First term at Durham, N. C., June 10 to July 21; second term, July 22 to August 30; affiliated summer school at Oriental, N. C., June 10 to July 21.

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Asheville, N. C.	$11.00	$ 8.25
Black Mountain, N. C.	10.15	7.60
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Connelly Springs, N. C.		5.10
Flat Rock, N. C.	12.30	
Hendersonville, N. C.	12.30	9.25
Hickory, N. C.	6.20	4.65
Lake Junaluska, N. C.	12.55	9.40
Lenoir, N. C.	7.40	5.55
Morehead City, N. C.	12.95	9.70
Beaufort, N. C.	13.15	9.85
Saluda, N. C.	11.85	8.85
Tryon, N. C.	11.30	8.45
Waynesville, N. C.	12.70	9.50
Wilmington, N. C.		9.25
Wrightsville Beach, N. C.	10.90	9.70
Norfolk, Va.	16.80	11.10
Virginia Beach, Va.	17.60	11.70

Proportionately low fares from and to other principal points.

Summer excursion fares on sale daily with final return limit Oct. 31, 1924.

Week-end tickets on sale for all trains each Friday and Saturday, limited to return reaching original starting point prior to midnight Tuesday following date of sale.

For further information consult ticket agents or address,

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

AND NOW COMES JUNE WITH GIFTS FOR THE FORGOTTEN MAN

April and May have tripped lightly across the stage and left over $325,000 in the hands of the Board of Finance for the benefit of the church's battle-scarred veterans of the ministry. And now comes June telling with the breath of roses of offerings on the way which will greatly increase this total. O June, you are charming. We cannot help but love you for yourself alone, but when you add the beautiful spirit of beneficence to your graces you are irresistible.

As indicated above, the charges have already paid over $325,000 on quotas. During the month of June this total should easily increase to $500,000. Let us make this our goal and everybody work with enthusiasm to reach it. It would be glorious if on June 30 it could be announced on this page that one-half million dollars has been paid to the Board of Finance on the charges' quotas.

Without doubt there is right now enough cash in the hands of Special Effort treasurers to boost us to the half million mark. It is our task to get these treasurers to remit the cash they hold. Let every pastor inquire of his Special Effort treasurer about this matter and, if money is found on hand, have the treasurer send it to the Board of Finance, St. Louis, Mo., without delay. And do not fail to tell the treasurer to use the Book of Remittance Forms which was sent long since to every charge in care of the pastor.

Pleasing Messages from Pulling People

I love everybody but I love those best who are willing to pull when pulling is needed. You will not be surprised, therefore, at my enthusiasm over heartening messages that reach me daily from those who are honestly striving to get the cause of the Special Effort ahead. Note the following:

About three months ago St. Paul's church, Springfield, Mo., with much enthusiasm assumed a quota of $10,000, the same being $5,000 in excess of the minimum. Shortly after taking this action one of the principal banks of the city suddenly closed its doors. Many of St. Paul's people suffered serious losses on account of the failure. The atmosphere became charged with distrust, until later on a heavy run was made on the principal bank of the city, but it weathered the storm. In the face of these reverses Rev. J. W. Pearson, the heroic pastor of St. Paul's church, stood his ground like a Trojan soldier. He did not cancel the $10,000 pledge of his church for Superannuate Endowment, but merely asked for a little time in which to secure the amount. On Sunday, May 18, the pastor wired the Board of Finance as follows: "Eight thousand subscribed for Superannuate Endowment in the morning service of today and more than ten thousand dollars is assured for said purpose by the time we are through, and we will send a thousand dollars cash in a few days." Thus Pearson has proved again that "A way can be found to do anything which ought to be done."

A letter has been received from Rev. J. W. Frank of the Japan mission in which he sends $75 for Superannuate Endowment. He states that he wishes to pay this amount now and if possible will contribute more later on. He is a member of the North Carolina conference and a missionary of the Japan mission. What he has done for this great cause is worthy of notice on the Forgotten Man's page.

Dr. Carl C. Gregory, pastor of First church, Dallas, has suddenly turned "pink." Notwithstanding his church is engaged in a mighty effort to build a church at a cost of $500,000, his quarterly conference added $3,165 to the minimum expected from them for Superannuate Endowment and assumed a total quota of $10,000. This is in addition to $2,000 First church has paid recently for this purpose as a result of an appeal outside of the Special Effort. Dr. Gregory expects to present the matter of his quota on June 8 and I am sure he will have something very heartening to report after that Sunday.

I have a letter from Rev. R. M. Templeton, enclosing a Pink Leaf report from Kiowa charge, Creek district, Indian Mission conference. He writes: "As pastor of our Kiowa Indian work I am pushing the Special Effort for Superannuate Endowment and have met with a hearty response. The old men and women who were here when the first gospel message was preached express with much feeling their love and appreciation of the early missionaries, recalling the days of the circuit rider with his horse and saddle-bags. One old man expresses it thus: 'We are glad to learn of this great news that the church is going to take better care of the old preachers and we want to have a part in this work.'" Nothing has come to my desk that has given more genuine pleasure than this.

My good friends, Rev. J. A. Bays and Mr. J. R. Laird of Bland Street church, Bluefield, West Virginia, made me very happy by the following wire: "The minimum quota of Bland Street church is $5,555, but today at the morning service we raised in cash and good subscriptions $11,110 and $3,500 will be paid the first year." Bays and Laird! My, what a battery!

Come on in, Boys, The Swimmin's Fine!

Nothing I can write will make more jolly good reading than to give the names of additional charges that have paid one-fifth or more of their total assumed quotas, as follows:

Tuskegee, Alabama—Montgomery, Rev. D. W. Haskew, pastor. Total assumed quota $2,280; amount remitted $469.61.
Murfreesboro, Tennessee—Murfreesboro, Rev. D. E. Hinkle, pastor. Total assumed quota $3,432; amount remitted $1,600.
Holly Hill, South Carolina—Orangeburg, Rev. J. P. Attaway, pastor. Total assumed quota $2,000; amount remitted $726.95.
First Church (Batesville), North Arkansas—Batesville, Rev. R. E. L. Bearden, pastor. Total assumed quota $3,500; amount remitted $700.
Mt. Sterling, Kentucky—Lexington, Rev. J. W. Crates, pastor. Total assumed quota $2,500; amount remitted $500.
Manor, West Texas—Austin, Rev. M. F. Daniel, pastor. Total assumed quota $1,440; amount remitted $280.
Montgomery, Tennessee—Clarksville, Rev. Omar Charles, pastor. Total assumed quota $1,350; amount remitted $300.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $2,625.
Hartford, Louisville—Owensboro, Rev. T. T. Frazier, pastor. Total assumed quota $1,785; amount remitted $380.75.
East Thomaston, North Georgia—Griffin, Rev. M. M. Walraven, pastor. Total assumed quota $222; amount remitted $45.
Gladys, Virginia—Lynchburg, Rev. George S. Reamey, pastor. Total assumed quota $1,293; amount remitted $346.28.
Moss Point, Mississippi—Seashore, Rev. J. E. Gray, pastor. Total assumed quota $2,040; amount remitted $1,297.
Bear Creek, Louisville—Columbia, Rev. E. C. Smith, pastor. Total assumed quota $530; amount remitted $106.
Springfield, Tennessee—Clarksville, Rev. A. J. Morgan, pastor. Total assumed quota $5,000; amount remitted $1,716.60.
Labaddie & Gray Summit, St. Louis—West Plains, Rev. R. D. Kennedy, pastor. Total assumed quota $934; amount remitted $234.70.
Desloge, St. Louis—Farmington, Rev. J. C. McDaniels, pastor. Total assumed quota $1,356; amount remitted $344.40.
First church (Little Rock), Little Rock—Little Rock, Rev. P. C. Fletcher, pastor. Total assumed quota $7,500; amount remitted $2,000.
Oxford, North Mississippi—Grenada, Rev. T. H. Dorsey, pastor. Total assumed quota $2,515; amount remitted $503.
Queen Street (Kinston), North Carolina—New Bern, Rev. C. K. Proctor, pastor. Total assumed quota $3,275; amount remitted $655.
Bethany, Virginia—Rappahannock, Rev. W. R. Evans, pastor. Total assumed quota $2,385; amount remitted $500.
Graham, Holston—Tazewell, Rev. A. S. Thorn, pastor. Total assumed quota $2,712; amount remitted $454.

A New Statement Concerning My Creed

I have stated many times my belief that the church would ultimately be 100 per cent on the Pink Leaf report concerning which so much has been published o nthis page. I have also stated it as my opinion that some day every presiding elder in the church would turn wholly "pink."

To date (May 24, 1924,) not counting the Baltimore conference which was but recently held, there remain less than 150 charges in the entire church that have not sent the Pink Leaf report to the Board of Finance. You see, my prediction on this subject is nearly fulfilled. I am confidents that the reports which are still missing will reach the board wtihin the next few weeks.

The whole church has 280 presiding elders. The honor roll of the elders who are 100 per cent "Pink" on their districts has been published from time to time. The following names are now added to this honor roll in order of distinction as numbered:

201. West Texas—Cuero, Rev. J. Fisher Simpson, P. E.
202. North Georgia—Griffin, Rev. J. H. Eakes, P. E.
203. Kentucky—Waysville, Rev. M. S. Clark, P. E.
204. North Georgia—North Atlanta, Rev. W. H. LaPrade, Jr., P. E.

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AFFAIRS ON DURHAM CIRCUIT

The recent "quarterly" for Durham circuit held at Fletcher's Chapel was an occasion that made the heart glad. The Saturday and Sunday attendance was large. The singing was great. The grand old hymns led by our efficient leaders and splendid choir of that church made music of the old time ring. The reports of pastor, Sunday school superintendents and leaguers were full of interest and told of activities worth while. There was an inspiration in the body through all the services that was food to the soul. The dinner served by many skilled hands and spread on that table was a banquet feast. It was good to be there. But the feature of the occasion was the gospel preached by our beloved and distinguished elder, Mike Bradshaw. His messages of truth are given with a religious tone and warmth of heart that make them meat and drink indeed. They satisfy. It is one of the joys of life to be thrown in fellowship with this true servant of the church and close friend of our young manhood days. We spent some short years together in the good old town of Asheboro and in old Randolph, prior to his itinerant career and mine, and had many rich experiences in common that will not fade from memory. His shining record in our ranks, now covering a full generation, has greatly enriched his life and he is giving the church the ripe fruit of his mind and heart.

A meeting held at Bethany in April conducted by the laymen was a good revival. The church was awakened and warmed up. The hurts of the enemy were healed and hearts filled with love. The church, the Sunday school and the league are in working frame and enjoying religion. Plans are adopted and material is being put on the ground for the addition of classrooms to the church building. Electric lights are to be installed.

Our good women of Dukes Chapel have organized into a working band, inspired with a hunger for a better church plant. They are creating a fund and have made a good start. In the meantime they have made and presented to the parsonage a beautiful memorial quilt, which is heartily appreciated. They have bought a beautiful individual communion set and a good supply of hymn books and presented to the church. These valuable acquisitions add much to the interest and inspiration of worship there. Such help and such service makes us glad.

Brother F. S. Aldridge, district lay leader, was with us last Sunday morning and afternoon, and made a strong presentation of the Superannuate Endowmen cause. His appeal was such as to begin at once to bring results. He was to have been with us also a week before and a very rainy day broke up our plans.

Our good people on this work show themselves cordial, thoughtful friends of the pastor. Their fine fat hens and pullets, eggs and butter, ham and other meats, vegetables and friuts, given to us on the way and brought to us at the parsonage from time to time have added materially to our dining table and made our hearts warm for the love that prompted the benevolent kindness. We appreciate it all as for the Master's cause and thank them and bless them for it all.

W. F. Craven.

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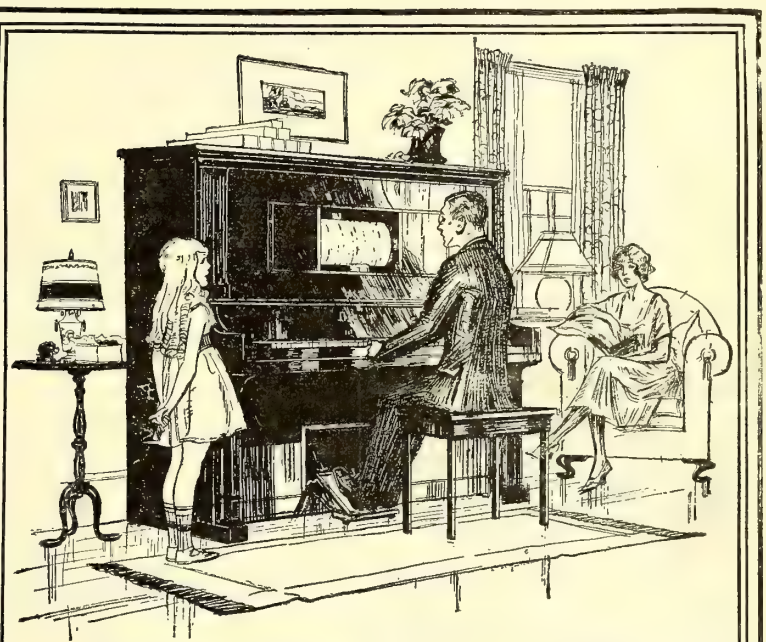
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THE CHILDREN'S HOME NEWS

(Continued from page eleven.)

ter work hours—as of course there should be.

Some of our boys have become quite successful vaulters and jumpers and won numerous contests recently in a scout athletic contest at the high school athletic field nearby. Though perhaps if length of leg had figured in the count, we had points of advantage. Two of our best jumpers have a length of limb that seems naturally adapted to jumping feats. John Henry is most as tall and slim and suple as "Slim Jim," while Eben is a strong tall fellow that keeps his head six feet off the ground in a natural walk. They did some pretty jumping and we were proud of them, their good training and their success.

The girls, too, have been learning to be good scouts. Last Saturday afternoon I heard the sound of merry voices shouting and singing down on the driveway. "What is that?" I inquired. "That," someone said, "is the girl scouts returning home from their picnic."

"Yes," my informant said, "they went this morning. The dining room had several vacant tables at dinner."

Being a stay-at-home body there is much that goes on that I miss. Miss Ione McClure and the other teachers, with the assistance of scout ladies from town, have kindly given time and attention to getting the girls qualified scout members. And the girls are enjoying the meets and tramps immensely. It will be a benefit to them. Their affairs are mostly indoors and they need the occasional outdoor frolic.

Here is an item about the scout picnic that one of the girls sent me:

"The picnic given by Mrs. Bowman Gray to the girl scouts of the city was greatly enjoyed by our fifty girl scouts last Saturday. Four cars and a truck came for them about ten o'clock and took the crowd to Ogburn Springs, a pleasant picnic place, where games, contests of a jolly kind were enjoyed followed by a bountiful dinner, served camp style on wooden plates, and delightful cold drinks and ice cream furnished refreshment during the afternoon frolic. The occasion will long be remembered by the Home girl scouts."

* * * *

Little Jaunita and Mary Katherine went home with Miss Bertha on a week-end outing last week, and Miss Henley took Dorothy home with her. Monday morning most all the little girls from Miss Bertha's cottage were lined up on the siding to welcome them back.

Miss Bertha said that Mary Katherine would have been glad to stay longer, but that Jaunita was anxious to get back. Little Jaunita seems to feel safer and happier at her cottage home than anywhere else.

Miss Bertha was slightly ill some time ago. Miss Flora told the children to keep quiet and not disturb Miss Bertha, so that she would get well faster. Jaunita slipped into Miss Bertha's room, tiptoed to the bed and said, "Miss Flora needn't told us not to disturb you; I'm not disturbing you, I just want to kiss you."

* * * *

Miss Ollie Sherrill, who keeps the Home books and looks after all the busy affairs of the office, is away on a week's vacation to her home in Shelby, after undergoing a tonsil operation. Miss Ollie is very popular with all The Home folks, as the many bouquets and baskets and bowls and bunches of flowers the children and others brought over during the few days of her convalescence proved.

* * * *

The Home corn was about half planted when the corn planter broke. Half a day was spent trying to borrow one to go on with the work without success. Another half day went by trying to mend the old one. There was found to be none over in the city to be bought. Mr. Wood phoned over to Charlotte to Mr. A. E. Cole and asked if he could ship a corn planter to the Children's Home at once. Mr. Cole said that he could send one that could not only plant corn, but plant both corn and beans together, or either corn or beans—all sizes of corn, all spaces, all quantities.

And the planter arrived promptly and is in excellent machine, working exactly as claimed. And all the Home corn was speedily put in the ground with a minimum of labor.

And another nice thing about the transaction was that when the planter arrived the bill came, too, all made out in due form and then receipted in full. Such a thoughtful postscript made the superintendent smile in pleased appreciation.

* * * *

West End church held recently, with the assistance of Dr. Sam Steele, a series of special preaching services. The children and other Home folks attended from time to time, as convenient. Saturday morning before the close of the meeting there was a special service for children and most of the Home children had an opportunity to go. After some talks of instruction by Mr. Wood and Mr. Daugherty, last Sunday thirty of the children of the Home joined the church.

Next week school closes for a few weeks' vacation. The children are busy now with examinations and practice for the closing exercises, which will take place the 11th, 12th and 13th of June.

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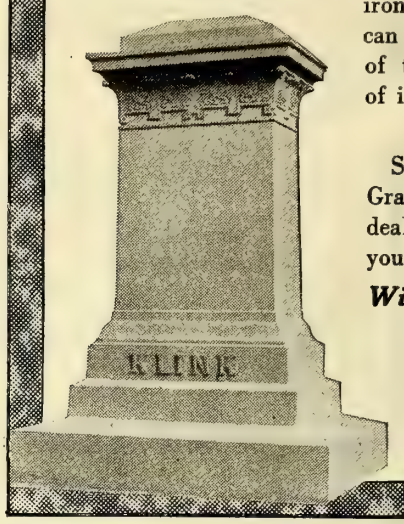

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

June
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

June
Marshville, Smyrna, 11 7-8
Monroe-Central, 8 8
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.

June
Pleasant Garden, Bethlehem, 3.....7-8
Liberty, Liberty 8
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29
July
Stokesdale, Mt. Carmel 5-6

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
SECOND ROUND

June
Ronda and Roaring River Ct., R. R...7-8
N. Wilkesboro Sta., N. Wilkesboro, ngt. 8
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

June
Trinity College Summer School..... 8
East End, 11 15
Maylo, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Albemarle Ct., Love's Chapel, 11.....7-8
Albemarle, Central, night 8
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

June
Trinity College Summer School 8
Maiden, Mays, 10 & 1 15
Westview, Marvin, 3 & 4 15
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

June
Glenville Ct., Glenville, 11 7
Highlands Ct., Highlands, 11 8
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29
July
Fines Ceeek, Oak Forest, 11 5
Jonathan, 11 6
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Burlington Ct., Camp Springs.....14-15
Front Street, night 15
Graham, Haw River and Webb Ave....22
Mt. Tirzah Ct., Helena (District Conference) 25-26
Brooksdale Ct., Webb's 28-29
Long Memorial, night 29
July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

June
At Trinity for Summer School 7-8
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

June
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie 6-

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End. Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

June
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

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Not if you are "the average individual." What sort of person is "the average individual" in America? He works hard. He eats unwisely. He loads his body with drug stimulants, which appear to *give* energy, but actually *borrow* this energy from his own reserve.

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Remember the simple laws of health which everyone learned in school. Avoid stimulants. Avoid the sleepless hours, upset digestion, warning headaches, taut nerves and muddy complexions which so often accompany the use of the drug caffein.

Caffein is classified as a poison. Like strychnin, it is sometimes given by doctors in cases of heart failure. The average cup of coffee contains the usual dose of caffein administered in such cases. The alarming foolishness of taking this poison regularly into the system is borne out by the frightful limitation of health and usefulness as compared with the length of life.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JUNE 12, 1924 No. 24

Unification And The Anti-Unificationists: A Fair And Sensible Discussion

By BISHOP JOHN M. MOORE

The unification of American Methodism is at our doors. It has been long on the way and many are they who have said they wished for its coming. It has unquestionably arrived. Its form and features are pleasing and heartening. What shall we do with it? Drive it away—and far away—or shall we swing wide the door and joyfully and even enthusiastically invite it in? If we decline it now we assume full responsibility for whatever may be the consequences. The marvelous vote of 802 to 13 by the General Conference of the Methodist Episcopal Church has put our sister Methodism in the clear before the world. The eyes of America if not all Christendom are upon us. That we will acquit ourselves nobly and in keeping with our many avowals of desire for union I have no doubt.

The anti-unificationist is still in the land. He is very serious about the matter, too. He may insist that he does not like this plan, but that is not the real trouble. He really does not want unification in any form. His arguments against it may be very poor and very weak, but there are no orguments that are strong enough to convince him that unification is the thing to enter upon. There is something within him that rebels at unification. There is no use of calling it prejudice or anything else as it is there and it can scarcely be eliminated. He says that unification will bring all sorts of woes upon us, that many of our people would leave us and dire calamities of many imaginable kinds will befall us, and he actually thinks that. He is in many, if not most, circumstances a conscientious objector.

Of course there are a few persons who are always in the opposition. They seem to have been born that way. Whatever new thing or whatever calls for any change meets at once their antagonism. There are a few anti-unificationists in that class.

The anti-unificationists must find some way of combating the rising tide of unification. They catch at whatever offers any chance of enlisting any persons in opposition. It is rather interesting to review some of their present arguments.

1. Too hasty. That has been a stock argument for ten years. The action taken at Oklahoma City to them was too hasty. The formulation and presentation of the regional conference plan was too hasty. The majority of the bishops have voted to set the ordered session of the General Conference July 2nd, 1924. "Such haste," they cry. Let us see about that. The plan of unification was agreed upon by the Joint Commission a year ago and published to the church. Every member of the General Conference knew that if the Northern General Conference endorsed the plan that he would have to vote on it at once. To say that he is not ready to vote is to discount his intelligence and reflect upon his sincerity. Since the northern church acted the chairman of every delegation, except the foreign, has been asked if he and his delegation understood the action of our last General Conference to mean that a session would be called for as early a date as practicable and practically every one answered in the affirmative. The delegates have expected a session this summer. Then the General Conference will remain in session until the plan and its hearings have been minutely examined and all have fully comprehended all that it involves. Only the anti-unificationists think there is any haste about it. We are not hasty—we are simply trying to carry out the expressed wishes of the General Conference. There are strong reasons for meeting July 2. (1) The lawyers and jurists will be in vacation, as a rule. (2) The early July date will not interfere materially with summer vacation plans, or summer school programs. (3) This date allows the bishops who go to foreign fields to carry out their plans and meet their conferences without interruption. (4) This date allows every annual conference to discuss the plan of unification this fall and make final disposal of it, whereas if the General Conference had been set for May, 1925, the conference would have to discuss it in the fall of 1925 as well as in 1924. (5) The General Conference will be as well prepared to pass upon the work of its own commission on July 2nd as it will ever be. No; there is no haste, only good common sense action in accordance with the expressed will of the General Conference.

2. Greatly afraid it is illegal. The anti-unificationists is always deeply concerned about the law. Legally he is very cautious if not even timid. But does anyone suppose that the majority of the bishops are without respect for the law of the church or without ability to interpret it, or that they have acted in this case without the advice of many of the best lawyers in the country? They have written opinions from two score or more high class lawyears and jurists declaring that the General Conference can be legally set by bishops for July 2nd. Ten of the fourteen bishops have studied the law involved and have attentively heard all that the other four have said and they are convinced that the bishops have full legal right and power to call this General Conference, while the four are equally convinced that they have not this power. Each is conscientious in his opinion. The argument was made that the law in paragraphs 37 and 38 of the Discipline is void because these paragraphs were adopted by the General Conference of 1866 without being submitted to the annual conferences for ratification as they should have been if they were to be part of the constitution of the church. If null and void then they go out and the law of 1808 which they displaced must now be substituted, and it says that all the annual conferences must ask the bishops to call a General Conference before it can be done. Think of that! Think of what it implies! For fifty-eight years, through fifteen General Conferences we have carried a dead and worthless law and did not know it. Think of the General Conference of 1866, the greatest in our history, playing us such a trick. There they sat, those great men, participating in smashing our constitution. Of course, they did not know any better. They did know that this was a part of the constitution. Who were they? John C. Keener, H. N. McTyeire, W. M. Wightman, D. S. Doggett, John C. Granberry, R. K. Hargrove, Linus Parker, Joseph S. Key, O. P. Fitzgerald, Leroy M. Lee, James A. Duncan, P. A. Peterson, Paul Whitehead, Lovick Pierce, E. H. Myers, T. O. Summers, Norval Wilson, Charles K. Marshall, Thomas L. Boswell, John B. McFerrin, A. L. P. Green, E. E. Wiley, Edmund S. Schon, D. R. McAnally, Andrew Hunter, A. R. Winfield, I. G. John, Jesse Boring, and other great masters of church proceedure. Nine of them became bishops but none ever hinted that their act was unconstitutional. Look at the bishops there: Joshua Soule, James O. Andrew, Robert Paine, Geo. F. Pierce, John Early and H. H. Kavanaugh. Not one of them ever hinted that they allowed the constitution to be trespassed upon. The General Conference sent down to the annual conferences several acts but not this dealing with calling a special General Conference. Shall the bishops of 1922 arise now in condemnation of these great men and superb leaders? Ten of us have not done it. We have accepted its validity and acted under its provisions. What else should the church expect us to do?

Then the anti-unificationist talks of the right of each annual conference to elect new delegates. Suppose his interpretation of the law are correct, which I do not grant, it is altogether within the power of any bishop to call a session of any or all his annual conferences during the month of June, have new delegates elected if the conference so chose, and then adjourn the conference to meet at the regular date appointed. The law gives the bishops power to call a General Conference "at any time." That is fundamental if an emergency General Conference is to be possible. The statement that the General Conference "shall be constituted of the delegates elected to the preceding General Conference" would become preposterous if it were required that the annual conferences shall have the privilege of new election before the General Conference is to be held, because if it were necessary to meet they could and would elect delegates. That contention will hardly hold.

Then it is said Arizona, Pacific and Cuba conferences were changed in their status and consequently a new election should be held. The possibility of a new election is open if a session of each is called. But Cuba was made a full conference on the sixth day of the last General Conference and the delegate exercised full voting powers thereafter. He can do the same in the called conference. Arizona has in its mmbership the clerical delegate of the old Los Angeles conference and a lay alternate that could serve by the grace of the lay principal. However, the law says the called general conference "shall be constituted of the delegates elected to the preceding General Conference." That covers the entire case. The transfer of a member from one annual conference to another does not at any time disturb his General Conference membership. Methodism is connectional.

That this entire matter must be conducted in an orderly, legal way we all know. No one would have it otherwise. That our procedure up to date has been in accordance with the law the bishops who endorsed this call for July 2nd are ready to declare, with support of many of the best civil lawyers of the South.

The anti-unificationists find other excuses for opposing the plan, and some of them plausible though poorly founded, but they cannot be discussed now. The fact is, unification is at our doors. The great body of our Methodism brought it there. Our last three General Conferences are responsible for it being there today. The commission appointed two years ago were sent out with a duty and a purpose which the church set before them. They bring back this plan of unification with their endorsement and recommendation. The sister church has approved and blessed it with its overwhelming vote. Shall our church hesitate or stammer about it now? No one who knows this great church expects anything less than prompt, vigorous and enthusiastic affirmative action.

ROSES

"Red as the wine of ages,
Yellow as gold from sunbeams spun,
Pink as the gown of Aurora's pages,
White as the robe of the Sinless One,
Sweet as the winds that from Araby blow,
Roses, roses, I love you so."

No other flower has gathered about itself such a wealth of tradition and sentiment as the rose.

"There is no sweeter place for dreaming
. . . . . .
Than where June sunshine soft reposes
Upon a canopy of roses."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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CAROLINA COLLEGE COMMENCEMENT A GREAT OCCASION

The closing of a year's work of any institution is always a time of great moment for those interested in that institution. For some time the friends of Carolina College had been looking forward to the commencement this year, for it was the close of a great year for this institution; and they gathered there in great crowds with hearts full of gratitude for what God had done, and with faces lighted with hope, toward the dawn of the new day into which the college has so triumphantly entered.

On Sunday morning, May 25th, the people of the community, all denominations united, filled the large auditorium to hear the commencement sermon by Dr. Thomas A. Smoot, pastor of Main Street Methodist church of Danville, Va. And they were not disappointed, for this truly great preacher, both in the morning to the graduates and at night to the members of the Y. W. C. A. at the Presbyterian church, touched life with the fine touch of his Christ-like personality—and character was dignified, service exalted, and life, like the burning bush of old, was aglow with the glory of the divine. This was a day that will always be rich in memory, and many will be more able to follow the trail of God because of the kindly light of his powerful message.

Monday, alumnae day, was a red letter day; for many of the girls trained here years ago returned and renewed the fires of love on the altar of their cherished mother. Spending the day on the campus, now blossoming like a rose, they lived over again the happy days of the past, and inspired by what had been done for the college they so much love, they dreamed for her great things for the future.

The trustees, in greater numbers than ever before, gathered for their meeting in the afternoon. Sitting on stone seats under the shade of the front lawn, with faces telling their delight at the wonderful transformation that had taken place through the spirit working here, they too had dreams amidst the curling smoke. And when they came together in the president's office, with much enthusiasm they planned mightily for the future.

At six o'clock in the beautiful grove the faculty, student body, trustees and alumnae found their places around the spacious tables and enjoyed the feast of Brunswick stew, prepared by our good friend, Mrs. Billie Green, after which the alumnae went into a business session. At nine o'clock, honoring the senior class and the alumnae, many came together in an informal reception.

Tuesday, the day for which all else was set, found the college filled with people from all over the Rockingham district. And when the large number of preachers took their places on the rostrum together with the trustees, those responsible for the destiny of the college knew that it was safe at Maxton. Trustees, Ministers, students all, had met in the common cause of an educational ideal. Rev. W. A. Lambeth, pastor Mount Vernon Place church, Washington, D. C., spoke the final word for the college. His address was humorously serious and wherever we see the little white Victor dog talking to his master we will be reminded to be good, do good and make good. A master of the platform this genius was at his best, and he together with Dr. Smoot will always live in our memory.

After the presentation of diplomas and honors, the new domitory was formally presented by Rev. E. F. Sullivan, pastor of the Baptist church of Maxton. It was fitting that he should have honor, for no one had worked harder for it than had this live, broad Baptist minister. On the afternoon before the trustees had named the building Mercer Hall, giving thoughtful expression of gratitude and love to Rev. S. E. Mercer, founder of the college. After the building was accepted by Rev. J. H. Shore for the trustees, Mr. Mercer made a report for the year for the trustees. And it was a fine report. The following are the outstanding facts of the year:

Sixty-six enrolled in the Robeson county summer school. One hundred and sixty enrolled in Rockingham district training school. Enrollment more than doubled in the past two years. Failures for the year less than two per cent. All students members of some church. Rising senior class of 25. New dormitory, Mercer Hall, capacity 96 students—two to a room; given by the people of Maxton and vicinity. Dormitory to be furnished by the students and the trustees. Alumnae pledged to raise indebedness of $20,000 created at the founding of the college.

The year came to a close with an old-fashioned picnic in charge of Mrs. Rufus Williams, president of the Carolina Club, and Maxton was never more lavish in its hospitality.

A working president, a faithful faculty, a studious and loyal student body, an enthusiastic board of trustees, the Rockingham and other districts of the east solidly back of its every effort. Surely all, even the old Thomases, can join in the chorus: "Praise God from whom all blessings flow."

A Friend of Carolina College.

ALUMNAE ASSOCIATION OF GREENSBORO COLLEGE

Greensboro College Alumnae Association met Tuesday, May 27, at 3 p. m. The president, Mrs. F. C. Boyles, presiding.

The outstanding feature of the meeting was the adoption of resolution to launch, immediately, a campaign for $100,000 endowment to supplement the college endowment; $12,000 of this amount has been raised since May 15th.

The classes of 1918-20-22 held reunions.

Tributes to the memory of the following members of the association who, since the meeting a year ago, have been transferred from this life to the life eternal, were read:

Mrs. S. C. Vann, Franklinton.
Mrs. Maggie Hester Ramsey, Hester.
Mrs. Bettie Winstead, Roxboro.
Mrs. Lucilla Caviness, Asheboro.
Mrs. Ella Penn McLean, Greensboro.
Mrs. Gladdis Tuck Forelich, Durham.
Mrs. Mary Elizabeth Bullock, Rocky Mount.

The following officers were elected:

President—Mrs. Everett Marsh, High Point. (Daughter of Dr. Dred Peacock).

First Vice President—Mrs. W. C. Tucker, Greensboro.

Second Vice President—Mrs. Chas. Cannon, Concord.

Third Vice President—Mrs. Eugenia Franklin Jones, Winston.

Cor. Secretary—Mrs. Comer Covington, High Point.

Rec. Secretary—Miss Nannie Lee Smith, Greensboro.

Treasurer—Mrs. E. L. Sides, Greensboro.

Recorder—Miss Linnie Ward, Greensboro.

Assistant Recorder—Miss Marguerite Tuttle, Greensboro.

PORTRAITS OF CRAVEN, CROWELL AND KILGO

The board of trustees of Trinity College at their annual meeting appointed committees to secure the necessary funds to provide for the college portraits of Braxton Craven, John Franklin Crowell and John Calhoon Kilgo, former presidents of Trinity College.

The committees are as follows: For the Craven administration, Joseph G. Brown, president, Dr. Albert Anderson, Raleigh, treasurer; Crowell administration, J. H. Seapark, president, R. A. Mayer, Charlotte ,treasurer; Kilgo administration, H. M. North, president, C. F. Lambeth, Thomasville, treasurer. The alumni and former students are expected to contribute to the portrait of the man in whose administration he attended college.

Just as soon as the artist who has the work in nand reports on the cost of these portraits the committees are expected to institute an active campaign for the necessary funds. A generous and ready response is expected.

NORTH WILKESBORO DISTRICT CONFERENCE

The North Wilkesboro district conference will convene at Sparta June 24-26. Sparta is 35 miles from Elkin, nearest railroad point. Those who wish to come in their cars will find a fine road from Elkin to Sparta, hard surfaced a greater part of the way, and can travel it at any time and in any kind of weather. Those who come on train, get jitney at Elkin for Sparta, leaving Elkin at about 12 noon and 6:30 p. m., arriving at Sparta at 1:30 and 8 p. m. Or if you wish you can get jitney at Winston-Salem at about 9 a. m. and 2:30 p. m. It is the same jitney bringing you through to Sparta. This is a good jitney service; good, careful drivers. You need not fear if you wish to come that way. These jitneys can only accommodate about seven to eight passengers at one time. If you will write me what time you expect to come and whether from Winston or Elkin, I will have them to reserve a seat for you.

We are making ample provisions to care for all preachers, delegates and connectional brethren, whose duty it is to attend the conference, and we hope all will attend. But I am sorry, on account of very limited hotel accommodations and only a few homes, we cannot provide for preachers and delegates' wives nor their friends. If there is any preacher or delegate who cannot attend we will esteem it a favor if they will so notify us.

C. L. McCain.

NOT THIS MAN BUT BARABBAS

By Rollins H. Walker.

Men do not often in the dramatic and bald fashion of this mob prefer Barabbas to Jesus, and yet to all intents and purposes, and in a very real sense, they are forever saying, Not this man but Barabbas.

Here are two books in the public library—one a story of crime and intrigue whose interest lies in its unhealthy portrayal of iniquity, and the other a more sober book full of power and splendid royalty to the teachings of the Nazarene. The worn cover of the first is eloquent testimony to the fact that many have made choice of the book with the ideals of Barabbas.

Here is an entertainment whose appeal is its red-blooded exaltation of the sensuous and the brutal. And over yonder is the church whose bell is melodiously inviting to the meeting for prayer and praise. But the street in that direction is not crowded, for men are saying, Not this man but Barabbas.

Here is the newspaper. We have but five minutes to spend on it. On one side is the column that tells of murder and scandal; on the other side is the report of some conference that has been held in the interest of decency and sobriety and the kingdom of God. As we glance at the two headlines we choose for our five minutes reading "Not this man but Barabbas."

So it is all through life. Every time we yield to the sensuous and unhealthy impulse to concern our mind and fill our imagination and poison our ideals by gloating over inquity, as over against the less highly seasoned, but more nutritious and permanently satisfying nourishment that exalts the ideals of Jesus Christ, we are siding with the mob before Pilate's judgment seat, and saying in as real a sense as did they, Not this man but Barabbas.

Ohio Wesleyan University.

SHELBY DISTRICT CONFERENCE

The Shelby district conference will convene at Polkville at 8 p. m. July 1. The sermon at this hour will be preached by Dr. F. J. Prettyman. Committee of examination, Revs. J. E. Thompson, H. C. Byrum and E. P. Stabler. Local preachers will please prepare reports and make request for renewal of license. As far as possible let pastors come prepared to report first year of Superannuate Endowment paid.

Polkville is a happy selection for our session and every provision will be made for your comfort. May we not expect a feast of good things spiritually?

C. S. Kirkpatrick, P. E.

A CORRECTION

I should have stated in my notice about the Waynesville district conference that owing to train schedules into Murphy, pastors, delegates and visitors should reach Murphy Tuesday instead of Monday as was stated in the Advocate. The first session will be Tuesday night, the 24th. Will thank you for making this correction.

R. S. Howie, P. E.

PEOPLE AND THINGS

Rev. Thomas McM. Grant would remind all Epworth Leagues that their books must be at the Assembly if they are to be graded on the standard of efficiency.

Miss Flossie Knight and Mr. Chas. Smith Bullard were married at the community house in Rocky Mount June 4, Rev. W. G. Farrar, pastor of the bride, officiating.

Miss Helen Florence Williams and Mr. Louis W. Bachelor were married at the home of the bride's father, Mr. J. A. Williams, June 7, Rev. W. G. Farrar, pastor of the bride, officiating.

Rev. J. C. Wooten, presiding elder of the New Bern district, has moved his family to Morehead City for the summer. Correspondents will note the change and address him at Morehead City instead of New Bern.

Mrs. F. S. Aldridge, of Durham, is again managing the Epworth Lodge, the homelike place at Lake Junaluska. Her many friends will be delighted to know that they can again stop at the lodge. The opening date is June 15.

"Rev. and Mrs. Condor Parson Jerome request the honor of your presence at the marriage of their daughter, Eunice, to Mr. Robert Cullen Rapp, on Wednesday evening, June the eighteenth, at seven o'clock, Methodist Episcopal Church, South, Jackson, North Carolina."

The communications for and against Unification —most of them for—are stacked high on our desk. We ask that the contributors exercise due patience while the rush is on. We hope to be able to carry at least one article from each contributor.

On account of a delay in getting their furnishings, Rev. E. N. Crowder and his people have postponed the opening of their new church at Waxhaw till the middle or last of August. This congregation is looking forward with interest to the time when they can occupy their new building.

"Mrs. Ida Robinson Bostian requests the honor of your presence at the marriage of her daughter, Mildred, to Mr. Charles Augustus Reap, on Thursday evening, the twenty-sixth of June, nineteen hundred and twenty-four, at half after seven o'clock, Central Methodist church, Albemarle, North Carolina."

Mr. William M. Oliver of Reidsville and Miss Katye May Price of Price, N. C., were married in the Methodist church at Price at 8:30 p. m. June 7, Rev. W. M. Wall officiating. Mr. Oliver is vice president of the Reidsville Review Publishing Company, and the bride is the daughter of Mr. and Mrs. John William Price.

There will be a home coming day at Bolinger's Chapel the first Sunday in July. All old members that have moved away are invited to come and spend the day and all former pastors are invited to be with us and have a pleasant day. Speakers for the day. Everybody is invited to come and bring dinner.

Our church at Morehead City is now in the process of building a modern, three-story, departmental Sunday school building at a cost of approximately $35,000. It is a building 51 by 70 feet in dimensions and will take care of an enrollment of 500 or 600. Rev. W. A. Cade is the pastor and Chas. S. Wallace, superintendent.

Prof. H. E. Spence, chairman of our Sunday School Board, sailed last week for Glasgow, Scotland, to attend the World's Sunday School Convention. Professor Spence was accompanied by Mrs. Spence, and they expect to visit a number of places in Europe before returning to America. They will probably be gone all summer.

We are mailing out subscription statements at this time. It will be greatly appreciated if our friends will respond as fast as possible. Good old summer time is on us, and we need every cent possible to tide us over the "lean" season. There are several thousand who are due us from two to four dollars. If all would pay up it would put the Advocate in good shape for the summer. If there is a mistake in your statement we will be glad to correct it. In the rush of the campaign for the Advocate we got behind in advancing labels, but we are expecting to catch up within the next few weeks. Please bear with us and your label will be given correct dating as soon as possible.

Dr. J. E. Wilson, editor of the Florida Christian Advocate, in a private note to the editor says: "There is considerable sentiment in Florida for Unification. There are some, however, here who are much opposed to the present plan, although willing to have a satisfactory unification if it could be brought about. I am myself of this number, but I think our conference is going to vote strongly for Unification under the present plan."

The summer school for pastors is in full swing at Trinity College. A strong team from outside of the bounds of the two conferences is contributing to the success of the school. The list is as follows: Dr. Stonewall Anderson of Nashville, Tenn.; Dr. W. I. Shattuck of Boston University; Dr. W. J. Young of Emory University; Mr. M. W. Brabham of Nashville, Tenn.; Dr. Charles E. Jefferson, New York; Dr. C. R. Erdman, Princeton University; Bishop E. D. Mouzon and Bishop H. A. Boaz.

With the mercury ranging in the nineties, we preached last Sunday morning to a full house of elect Methodists at Morganton. It does not seem to get too hot for those Morganton Methodists to attend church. The Advocate goes into all the homes of that congregation. This may explain why the people get to church on hot Sundays. Dr. and Mrs. Ware were in Nashville, Tenn., to see Dwight get his B. D. degree at Vanderbilt University. We enjoyed our visit to Morganton and, also, the delightful hospitality of Mrs. W. G. Hogan and her family.

BACK TO WEAVERVILLE

Rev. Joe M. Rowland, Editor Richmond Christian Advocate.

It is morning in the mountains. The rising sun shines on Mt. Craggy and floods the Reams Creek valley, while the Master Painter touches off the picture with garnet and with gold. It is great to be in the mountains of God in the morning. As the birds called me from my slumber in the stately oaks of "Old Salem Camp Ground" this morning, I felt like awaking all the world so it could enjoy the blessings with me.

I have been again to Weaverville after the lapse of years. Yesterday I tried to preach the commencement sermon at Weaver College. I have had no honor done me that touched my heart more tenderly. I saw the faces of friends of other days—of men and women who were boys and girls with me. They greeted me with hearts aglow and sincere hand clasp. They opened the door of memory—memory of life's golden years.

I lived again those other years. I fought again the battles of my youth; dreamed sweet dreams; saw bright visions. I walked the old paths. I walked on the campus under the beautiful oaks. I felt the grip of the good hand of Professor Yost, heard his cheering laugh; saw again the twinkle in his eye; and heard those kindly words of encouragement that put courage in me in the other days, and helped many laddies fight a winning fight. I hand him now a little flower, a flower of love and confidence. He was a teacher of God. He taught the higher branches of learning. Classes were but steps to character. Literature was but the door to life. I may remember little of the syntax and synonyms he taught, but I will carry to life's evening and into the beyond some other things I learned from him.

I've seen some of the beauties of the world. I've gazed upon the sweet beauties of the Yosemite, Hollywood, and the rugged Rockies. I have felt in my face the fragrance of the tropics. I have crossed the Alps and looked on the Matterhorn, but the glories of these, along with the charms of Switzerland, Italy, the sunny slopes of France, and the fields of Britain are not equal to the Carolina mountains.

I stood alone on a mountain top near Weaverville, and saw the last sunset of the 19th century gild those peaks with gold. I saw the red glow of sunset fire fade away as the angels let down the curtain of the night and pinned them with the stars. I saw the sun of the new century arise in glory as he threw wide the gates of the morning and rode his chariot of light up the highway of the skies. Clouds rested heavy on the valley. But the sun drove them out, and flooded the land with light. I dreamed then of a day when the Light would drive out clouds of sin and darkness. The legalized liquor traffic rested heavy on these hills. This morning the sun shines today on no legalized liquor house in these hills. I dreamed of a day when better roads would lift us from the mud; and this morning I saw the sun shine on as fine roads as I have seen, as I whirled to Asheville in 20 minutes. I dreamed of a day when better schools and churches would come, and education and religion spread more and more through these hills until Western North Carolina would lead the South in progress and enlightenment. I have seen no place show greater progress this quarter of a century.

We are now rolling through Swannanoa tunnel. It is dark, but light is behind me in that fair land, and light is on the other side. I almost regret the destiny that turned me from these hills. I find my heart longing to pitch here my tent and stay. I cannot do that but I go back to the battles I must fight, and to the task the church has laid upon me in another place with renewed courage, and faith to fight the good fight and keep the faith. If I win any battles it will be due in a large measure to the inspiration I received in these high hills back in the days of my youth.

I was greatly pleased with the spirit and work at Weaver College. President Trowbridge and his force fit this place. They have a fine student body. I have not seen a better set of real human young men and women. The possibilities beating in their hearts no prophet can tell. The Carolina hills are full of more like them. There is no better school to reach them than Weaver College. Many of them cannot get training if schools like this fail them. Weaver College can get the young men and women. They are knocking at her door. She needs money. I wish I had money to place in this school. I wish I knew men who would like Mr. Skinner give it to this institution. May God move the heart of the church to give President Trowbridge money enough to carry on the great work he has before him. This work he is well qualified to do and enthusiastic to accomplish.

I am so glad they gave me a chance to speak at Weaver College. I walked in the Rose Garden of Youth and the flowers were sweet to my heart.

TO OFFICERS AND MEMBERS OF METHODIST SUNDAY SCHOOLS IN W. N. C. CONFERENCE

Tuesday, July 1, 1924, is hereby designated as Picnic Day at the Children's Home, Winston-Salem, North Carolina, and all officers and members of the Methodist Sunday schools within reach of the Home are hereby requested to come together and make that day a most delightful one. You will have an opportunity of learning more about the important work carried on at the Home and learn also of its needs.

If you cannot go by a special train or a regular train, then go by automobile. Let every Sunday school that can make it your annual picnic. If you cannot go as a school, then go as an official delegation, a class, or an individual.

You are expected to take your dinner and some to spare, because the children of the Home are going to be our guests at the picnic dinner. A committee will be in charge of games and sports.

In all, it is going to be a great day for Methodism and for the children at the Home.

D. E. Henderson,
Chm. S. S. Board, W. N. C. Conference.

NORTH WILKESBORO DISTRICT CONFERENCE

The North Wilkesboro district conference will convene in Sparta, Tuesday, June 24, at 8 p. m. Bishop Collins Denny will preach the opening sermon, after which the conference will organize for work the next day. The conference will run through Thursday, or up to 3 p. m. We want all pastors, delegates and visitors to be sure and get there on Tuesday evening.

All local preachers are expected to be present and make their report or send in a written report if they expect their license renewed.

Revs. M. T. Smathers, S. M. Needham and J. L. Reynolds will examine all candidates for license to preach and also for admission on trial into the annual conference. J. W. Williams, P. E.

SHELBY DISTRICT CONFERENCE NOTICE

Those coming to the Shelby district conference at Polkville, please listen. To those coming by train, Shelby is our railroad point. Southern trains from Blacksburg (connecting with main line) arrive at 9:57 a. m. and 8:08 p. m. Seaboard from Charlotte via Lincolnton and Cherryville arrive at 11:02 a. m. and 5:45 p. m. It is 12 miles to Polkville and conveyance will be furnished, if we are notified. The dates (July 1st to 3rd) and program will be furnished by the presiding elder.

E. M. Avett, P. C.

OUR MINISTRY OF TOMORROW

By R. H. BENNETT
Secretary Ministerial Supply and Training Life Service

In answer to numerous requests in our church, I have culled out the following items from my year's work, believing that their publication will answer many inquiries and I trust will be of benefit to the church. There should be material in these figures and statements for the annual sermon on the claims of the Christian ministry required by the Discipline every pulpit and other exhortations along similar lines. They are sent forth with the earnest hope and prayer that they may prove to be seed for an increased harvest.

A good deal of the year has been given to the general platform work of Christian education and especially of our Christian Education Movement, the rounds of the annual conferences, the visitation of our schools and colleges and young people's assemblies have followed. I have traveled the usual fifty thousand miles and over and have presented the life service call to scores of thousands of our young people in public speech and private conversation. The administration of the several loan funds, the publication and circulation of literature among our volunteers, the office correspondence and cultivation of a large number of these young people have been prominent features of the schedule. Other items of the year's work of the department have been the correspondence schools and the preachers' summer institutes, in both of which agencies of the church efficient work has been done. Time has been found also to hold revival meetings in three of our colleges in which meetings we have been graciously blessed.

The Volunteers.

We reported last year a total enrollment of 6,472 volunteers. During the present year we have received a total of 538 new names for Christian Life Service, making a grand total of 7,010 volunteers now on our rolls. Of the new names received this year, 343 are offering for the Christian ministry, 107 for foreign missions, 59 for home missions, and 29 for other work or undecided on their field.

Of the 280 presiding elders in our home conferences, 205 as required by the Discipline, have sent in the lists of ministerial licentiates and candidates. Of our 87 school and college presidents, 49 have sent us in the lists of volunteers in their student body. In the schools heard from we have 596 students for the ministry, and 572 volunteers for other forms of Christian service, a total of 1,168 volunteers for all forms of Christian service reported in our schools. Adding the schools not heard from, the figures would probably be considerably larger.

Methodist Students in Other Schools Than Our Own.

In addition to the visitation of our own schools, I have during the year visited most of the state universities in the East and have arranged my plans to visit those in the West. The cordial welcome extended by the university authorities has been gratifying. Ine nearly every instance they have given me the entire student body to address, and sometimes have changed the hours of recitations in order to give me more time. This is mentioned, not as any personal compliment to the writer, but in order to note the great advance in sentiment on this point in the last few years. Our fellow Christians in the state school faculties realize their responsibility for the moral welfare of their pupils and welcome the help of the church. Thousands of our own children in the state colleges need our help. We cannot neglect them. The various boards of our church are now devising means of meeting this responsibility of caring for the religious life of Methodist students in other schools than our own. This must be done as we trust it will be done, without neglecting our own institutions whose building and maintenance have been achieved at the price of such great sacrificial toil and self-denial.

Student Aid Funds.

There has been loaned during the year to our students for the ministry and other forms of Christian life service from the different loan funds a total of $10,462. Ninety-two students have been helped. A much larger amount could be worthily applied if it were available. Brother Leisurely, please pay up your Christian Education pledge, and help our young leaders of tomorrow to get a better preparation for their life work.

The Office Work.

The summary of the office work for the year is as follows: 2,620 letters, cards, etc., have been received; 12,048 letters have been written; 6,043 of these have been individual letters; 23,950 pamphlets have been sent out; 49,000 pamphlets have been printed.

Large Increase in New Preachers.

The number of preachers admitted on trial shows a large increase over last year. In 1922 we admitted on trial 262. In 1923 the number rose to 340. Some notably large classes for admission have been received this year. I give those receiving ten or more: North Alabama heads the list with 28; North Mississippi and Virginia each received 20, then follow Kentucky 16, Baltimore, Central Texas and Holston each 15, North Texas 14, North Arkansas 13, Florida and Upper South Carolina each 12, West Texas and Tennessee each 11, and Louisiana, St. Louis and West Virginia each 10. We still need a larger number of preachers. Our church is now using 809 supplies to fill her pulpits. This is a large decrease of supplies within the last several years. We used nearly 1200 supplies some years ago.

But Sagging Still Further on Two-Thirds Rule.

There is, however, no improvement in the proportion of those admitted under the two-thirds rule on account of insufficient preparations, but rather a further sagging. Last year we admitted 22 out of 262 under this rule, about one in twelve. This year we admitted out of 340 under this easy going regulation, or about one in every nine. It would certainly seem that only in rare cases widely recognized as unusual where the personal merit is great and where further scholastic preparation is impossible, should this rule be used. I have, however, seen this year young men admitted by annual conferences under the two-thirds rule, young men whose only reason for not pursuing their studies further seemed a disinclination to do so. With our aid funds in hand for students, this excuse is removed. Ought not annual conferences, therefore, make it a matter of principle to require practically all applicants for admission to come up to the very modest standard set by our church, viz., the equivalent of a high school course? We give the names of the annual conferences which have invoked the aid of the two-thirds rule this year, and the figures in each case. Surely these figures speak loudly of an abuse of this regulation. Baltimore admitted 7 under the two-thirds rule; North Alabama 6; North Arkansas 4; North Mississippi 4; Louisiana 3; Central Texas 2; Louisville 2; North Texas 2; Tennessee 2; Texas 2; Little Rock 1; Northwest Texas 1; West Texas 1.

More Preachers Mastering Their Studies.

Attention was called last year by the writer to a strange state of affairs that has grown up among us of late years, viz., the failure of so many of our undergraduate preachers to stand or to pass, the examinations on their studies. And some earnest and pointed but affectionate animadversions were made in the press by the writer to this reprehensible practice. We are gratified to report a decided improvement in this sorry business. Last year out of 1,310 undergraduates, 407 failed to pass their examinations. This year out of 1,591 undergraduates 335 failed. Without claiming all the credit for this improvement, we feel that we have not lived entirely in vain. We thank God and take courage and hope for a further improvement. There is, however, much land yet to be possessed. The following statistics show the record of the annual conferences on this matter:

Conference:	Admitted on trial	No. these admitted under 2-3 rule	Continued in Class of 1st yr.	2d yr.	3d yr.	4th yr.
Alabama	2	0	2	0	2	0
Baltimore	15	7	4	2	4	0
Central Texas	15	2	0	4	1	0
Denver	1	0	0	0	0	0
East Oklahoma	2	0	1	4	0	0
Florida	12	0	6	3	3	2
Holston	15	0	5	7	2	3
Illinois	3	0	8	1	1	0
Kentucky	16	0	7	2	4	0
Little Rock	4	1	3	1	5	0
Louisiana	10	3	5	2	1	1
Louisville	7	2	3	1	3	0
Memphis	2	0	2	1	1	0
Mississippi	4	0	1	3	2	1
Missouri	6	0	7	1	4	3
New Mexico	3	0	3	1	2	0
N. Alabama	28	6	14	5	7	6
N. Arkansas	13	4	6	2	5	1
North Carolina	7	0	4	0	1	0
North Georgia	9	0	5	3	0	2
N. Mississippi	20	4	2	0	3	1
North Texas	14	2	1	2	4	2
Northwest	5	0	3	1	3	0
Northwest Tex.	7	1	5	3	3	2
Pacific	5	0	0	0	1	0
St. Louis	10	0	2	2	0	0
South Carolina	7	0	0	0	1	1
South Georgia	9	0	3	0	2	1
S. W. Missouri	5	0	11	0	1	1
Tennessee	11	2	3	2	2	0
Texas	8	2	3	5	2	0
Upper So. Caro.	12	0	2	4	2	0
Virginia	20	0	9	3	3	1
W. Oklahoma	6	0	3	1	0	0
West Texas	11	1	3	0	2	2
West. No. Caro.	6	0	2	4	5	1
Western Va.	10	0	6	2	4	2
	340	37	144	72	86	33

Total admitted on trial in 1923, 340. Total failing in their studies, 335. Total undergraduates on our rolls 1,591. The statistics refer to our English speaking conferences.

Two of the most useful agencies in our church for the education of the ministry are the correspondence schools at Emory University and at Southern Methodist University, and the preachers' summer institutes. Each of these is of large value and are supplementary in their usefulness. The best results are obtained by those of our young preachers who enroll in both the correspondence schools and and the summer institutes. We are looking forward to even better results during the coming months in each of these agencies and trust that every one of our ministers who can possibly do so, will be in attendance on them. Brother Helpful, will you not make it possible for your pastor to receive this large benefit? It will come back to you and to those you associate with you in making the arrangement in improved pulpit ministrations.

AN UNFORTUNATE OMISSION FROM BISHOP CANNON'S ADDRESS

Through one of those mishaps that occur at times in a print shop, an important paragraph in Bishop Cannon's address before the General Conference at Springfield failed to appear in the story carried in the Advocate of May 29. This we regret and herewith publish said paragraph as it can very well stand alone:

"Our two churches do not agree in some things. We do not have the same angle of vision in reference to some things; our training, our antecedents have been different; and perhaps, in view of all the circumstances, this plan of unification goes as far as we can safely go now. It furnishes points of contact, an opportunity for us to get closer together, to learn to know each other, and thus to find out how far and how closely we can work together. But when it comes to the great fundamental questions which pertain to the welfare of humanity and the glorious program of the church of God, we are today already one in spirit, as is witnesed by the action which we take in our separate general and annual conferences on all the great issues which pertain to life and to the interests of humanity, the humanity in the midst of which God has placed us that we may go out to seek and to save that which is lost. And in that confidence I have myself as a member of the commission voted for this plan, and I shall use all proper means to secure in my own General Conference—and you know bishops do not have much power in the General Conference—but I shall use all proper means in my own General Conference and in my own church to secure a great vote for this plan so that as a united church we may work t gether in every way possible for the glory of God."

GENERAL CONFERENCE TO MEET IN CHATTANOOGA

Chattanooga, Tenn., has been selected as the place for holding the special session of the General Conference that has been called by the bishops to meet on July 2, 1924. The Patten Hotel will be headquarters of the Committee on Location and Arrangements, and of the Local Committee on Entertainment. There will be ample hotel accommodations at reduced rates for all delegates and visitors. To make reservations, write to Mr. R. P. Purse, Chairman of the Local Committee on Entertainment, Chattanooga, Tenn.

R. S. Satterfield, Secretary.

WEAVER COLLEGE COMMENCEMENT

The commencement exercises at Weaver College began on Friday evening, May 23rd, with a musical recital rendered by the pupils of Prof. Arthur L. Manchester. These pupils showed the polish of their master teacher. Both the piano and voice work was extremely creditable.

On Saturday morning the final chapel exercises for the year were held. The afternoon was devoted to athletics. In the evening occurred the annual junior debate between two pairs of literary societies. The subject was, "Resolved, That the Government Should Own and Operate the Coal Mines." The decision was in favor of the negative, upheld by Miss Maude Burrus of Weaverville and Mr. Murray Walters of Monroe, representing the Euterpian and Cliosophic societies.

Sunday morning a masterly sermon was preached by Rev. J. M. Rowland, editor of the Richmond Christian Advocate, and author of "Blue Ridge Breezes" and other books. After his graduation from Weaver College, Mr. Rowland studied at Emory and Henry and located in Virginia, where he has risen to a high place as preacher, writer and traveler. Dr. Rowland preached the annual sermon to the Epworth League Sunday evening. He gave a general survey of his travels to the Holy Land and made that territory live and move before his audience.

Monday morning the high school boys of the Cliosophic and Delphian literary societies contested for the Burton declamation medal, which was won by Mr. William J. Weaver of Leicester, a member of the Cliosophic Society. The class day exercises Monday afternoon were rather unusual. Miss Mary Powlas of Barber, apparently went to sleep on the stage studying about class day. The various members of the class appeared before her in a dream and were hazily apparent to the audience at the same time behind a screen. As she dreamed the plan for class day, they went through their activities. At the close of the exercises the flower-laden class marched to the entrance pier, which they presented to the college, and the entire audience followed them. The presentation speech was made by Mr. Joe Young of Woodfin, and the pier was accepted by Mr. H. A. Dunham, chairman of the board of trustees.

In the evening the contest between the Mnesmosyean and Euterpian societies in reading was held. The medal was awarded to Miss Edna Orr of the Mnemosynean Society.

The literary address to the graduation class was delivered Tuesday morning by Hon. Horace E. Stacey of Lumberton. He is another alumnus of Weaver College. He spoke particularly about education and showed the greatness of North Carolina. The diplomas were awarded to the following students: Margaret Aiken, Weaverville; Oakley Croy, Roanoke, Va.; Howell Byrd, Candler; Terrell A. Jones, Weaverville; Marvin S. Hodge, Castlewood, Va.; Clara Garrison, Weaverville; Mae McClure, Landrum, S. C.; Reba Perry, Monticello, Fla.; Claude J. Reece, Cruso; Mary Powlas, Barber; J. Myron Tatum, Olin; Annie Mae Ulmer, Cameron, S. C.; John C. Vernon, Semora; Gladys Louise Williams, Lake Toxaway; Joe H. Young, Asheville.

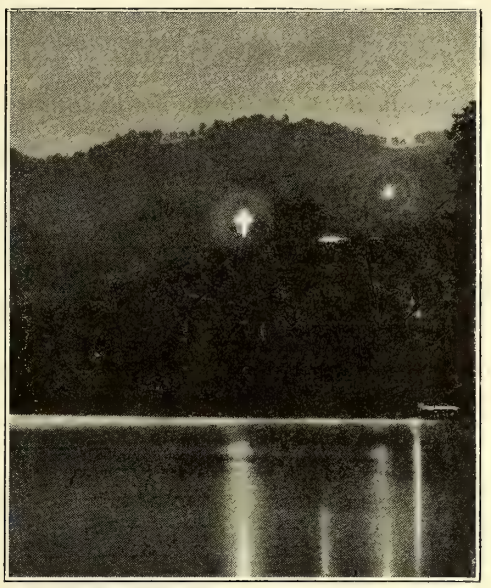
High school diplomas were granted to Fuchsid Barnard, Beech; Ray Carpenter, Cherryville; Vina Harwood, Albemarle; Frank Wade Kiker, Polkton; Viola Lyda, Arden; John Mayo, Richmond, Va.; Louise Medley, Polkton; Clare Michael, Weaverville; Louise Smith, Polkton; Evan Wilson, Fallston; Hubert Woodall, Weaverville; Margaret Roberts, Danville, Va.

The debater's medal from the Delphian Society was presented to Oakley E. Croy of Virginia. The improvement medal in debating to F. Wade Kiker of Polkton and declamation improvement to Fred G. Brummitt of Oxford. The Cliosophic Society awarded its debater's medal to Hoyle S. Broom of Monroe, and its improvement medal to Murray M. Walters of Monroe.

The alumni association celebrated the semi-centennial of the charter of Weaver College and of the erection of the administration building Tuesday afternoon. An extremely interesting historical address was delivered by Rev. C. M. Pickens, '89, of Albemarle. He traced the acquisition of property and the intellectual development and the spiritual life of the college from its birth in the early part of the nineteenth century to the present time.

The alumni association held its annual business meeting and banquet in the Masonic Temple in Asheville on Tuesday evening. About one hundred guests were present. Mr. Guy Weaver, president of the Buncombe county chapter, was temporary chairman, turning over the chairmanship to Rev. Mr. Pickens, president of the association. Talks were made by President C. H. Trowbridge, County Superintendent C. A. Reap of Stanley county; H. A. Dunham, chairman of the board of trustees; Rev. H. C. Sprinkle, presiding elder of the Asheville district; David E. Skinner of Seattle, Washington; ex-President D. Atkins of Asheville, and Joe H. Young of Woodfin, president of the class of 1924. Grady Reagan of Asheville furnished music in his characteristic style.

The prospects for the summer school and for the fall session are very bright. Applications are coming in steadily, although the new catalogues are just being placed in the mails. X.



JUNALUSKA CROSS AT NIGHT

WASHINGTON DISTRICT CONFERENCE

The Washington district conference of the North Carolina conference, Methodist Episcopal Church, South, met at Bethel May 20 and 21. The opening sermon was preached by L. D. Hayman, our pastor at Washington. The presiding elder, S. A. Cotton, had a great and constructive program well planned, had it well in hand, and presided and led his forces in a great way; he took his place in the forward and led by a pulling power and not by a driving power from the rear. While he is small of stature and not so great in avoirdupoise, yet he was referred to as "Cotton" that really is "all wool and a yard wide."

The Bethel pastor, L. L. Smith, and his people who think he is the greatest preacher in North Carolina, and whom he is leading to greater things in a great way, were most considerate in caring for the needs and comfort of the conference; they entertained and fed the conference and a host of visitors in a most royal manner. The secretary was informed that nearly five hundred plates were served; the first day this was taken to represent the actual number present until the following day when a brother preacher remarked that he had been forced to reduce his diet from three plates of barbecue to two. It was pronounced to be by far the best attended conference in the history of the old Washington district by many who have attended the conference for many years.

Every preacher of the district was present and made his report, and judging from the splendid and encouraging reports made by both preachers and laymen the work of the district is in a fine and healthful condition. Very few pessimistic notes were sounded, but a spirit of optimism and forwardness and co-operation prevailed throughout the conference.

The conference had two unusually fine messages from E. C. Few, of Nashville, and Capt. W. H. Newell of Rocky Mount. The former spoke on the subject: "What Has the Pastor a Right to Expect at the Hands of His Congregation?" and the latter on the subject: "What Has the Congregation a Right to Expect at the Hands of Its Pastor?" These messages were forceful and inspiring, spiced with humor and pathos and seasoned with thoughtfulness and earnestness. F. S. Love of Wilson brought the conference a strong, timely and informing message on the work of the Sunday school, its equipment and force of workers. Love could talk from first hand knowledge, because he is putting on a great program of work at Wilson. Another notable message of the conference was a profound and stirring sermon by Dr. R. C. Beaman of Tarboro on the subject: "The Birth Hour of the Church."

Many visitors representing various interests of our church were present and added much to the session of the conference. Rev. T. A. Sikes represented our paper, James Cannon III represented our great college (Trinity), L. L. Gobbel represented the Sunday schools of the North Carolina conference, R. M. Courtney represented the cause of the Centenary, and E. H. McWhorter made an appeal for a larger North Carolina Conference Loan Fund. Prof. Curtis represented Greensboro College; Rev. A. S. Barnes, our orphanage, the conference pet.

C. G. Morris of Washington was re-elected district lay leader, and J. C. Galloway and J. B. Bowers were elected associate lay leaders.

Paul Moore of Red Oak and W. A. Vivins of Fairfield were granted license to preach.

The following laymen were elected delegates to the annual conference: John T. Thorne, Wiley Brown, M. O. Blount, J. B. Lane, W. W. Hooker, Col. John F. Bruton, W. H. Applewhite and C. G. Morris; alternates, C. B. Keech, W. H. Newell, H. V. Staton and J. H. Westbrook.

The next district meeting will be at Englehard, Hyde county. B. B. Slaughter, Sec.

DEGREES CONFERRED AT TRINITY COLLEGE

One hundred and seventeen Trinity College seniors were awarded their bachelor of arts degrees and sixteen graduates received their degrees of master of arts at the graduating exercises of the class of 1924 Wednesday, June 4. The graduating class was the largest in the history of the college.

At 7:32 o'clock the class of 1924 lowered the college flag from the pole in front of the Craven Memorial Hall, and the seventy-second scholastic year of Trinity College, in a great many respects its most successful year, became history.

Bachelor of Arts.

John Reagan Abernethy, Elizabeth Aldridge, George Venable Allen, Julia Wyche Allen, Orlin Flowe Barnhardt, Bertha Imogene Barrett, Dora Belle Blue, Eugene Simpson Bolich, Nellie Ruth Brock, William Junius Bullock, Robert Stone Burke, William Henry Carstarphen, Nora Campbell Chaffin, Elva Mae Christenbury, William Lemuel Clegg, Lois Collins, Marie Love Couch, Miriam Berniece Cox, Robert Arthur Crabtree, Jr., Alice Holman Craven, Archie Shields Daniel Jr., Violetta Marie Davis, Robert Guy Deyton, Agnes Belle Doub, William Sampson Durham, Jr., Esther Elizabeth Eads, Lacy Thomas Edens, Roland Ottis Edgerton, Raleigh Benjamin Edwards, Mary King Ellison, George Clifton Ervin, Esther Jennings Evans, Frederick Devaux Fanning, Edgar Beauregarde Fisher, William Howard Foy, Margaret Elizabeth Frank, Walter Clark Gaston, Earl Spencer Gilley, Fred Woodside Green, Thomas Madison Green, Jr., Paul Clayton Gurley, Robert Neil Hanner, John Balle Harris, Loy Vernon Harris, Carrie Isabelle Hearn, Hattie Margaret Herndon, Elizabeth Allen Hicks, William Norwood Hicks, Merrimon Teague Hipps, Mattie Lucille Holden, Robert Henry James, Iva McIva Jennett, Frances Watkins John, Annie Blanche Johnson, Daniel Sloan Johnson, Mamie Townsend Johnson, Margaret Pouise Jordan, Frank Belton Joyner, Agnes Adelle Judd, John Herbert Judd, Jr., Dorothy Wooley Kanoy, James Maynard Keech, Benjamin Franklin Kendall, Carl Howie King, Elma Virginia Kluttz, Carl Goodman Knox, Rachel Elizabeth Kramer, John Tate Lanning, William Baugham Leakue, Frances Gresham Ledbetter, Mary Glenn Lloyd, Herbert Irwin McDougle, Claude Canie Marr, Linwood Erastus Mercer, Ethel Hall Merritt, Minnie Marguerite Micol, Sigmon Henry Mingus, Mary Taylor Myers, Mildred Florence Myers, Alice Elizabeth Newcomb, John Hunter Newell, Mary Inez Newsome, Andrew Martin Norton, Hal Aycock Oliver, Allison Lee Ormond, Jr., William Leak Pegues, Robert Henry Pinnix, Ruby Edith Reeves, William Fletcher Ricks, William Jerome Rudge, Jesse Ormand Sanderson, Clifford Goodman Scott, James Dixon Secrest, Harry Elias Sheetz, Jr., Iva Elizabeth Shockley, James Robert Simpson, Margie Evelyn Simpson, Ollie Lee Smith, William Simpson Smith, Robert Wells Spencer, Lewis Everett Spikes, Robert McKinley Stafford, Arthur Wallace Stamey, Enoch LaFayette Stamey, Jr., Joseph John Stamey, Frances Tabor, Lucy Thweatt Taylor, George Franklin Trollinger, John Clark Troy, John Henry Tyler, Myrtise Harton Washburn, Lucius Stacy Weaver, Henry Marvin Wellman, Mary Vardean Wilkinson, Dorothy Estelle Wilson, Minnie Selma Wilson, Mildred Cecil Zimmerman.

Master of Arts.

Caney Edward Buckner, Dennis Cole Christian, Jr., Joe Badgett Currin, William Andrew Ellison, Jr., Charles Sylvester Green, Parthenia Frances Henry, Bryce Roswell Holt, William Edmund Howard, Ila Lee Howerton, Sanford Swindell Jenkins William Hall Lander, Harry William Primakoff, Maude Fleetwood Rogers, Henry Call Sprinkle, Jr., James Harley Taylor, Waller Littlepage Taylor, Jr.

REV. W. G. PRATT MARRIED

Rev. W. G. Pratt, junior preacher on the Westview charge, Hickory, and Miss Beatrice Jones were married Friday, June 6th, at 5 p. m., Rev. D. A. Lewis, pastor in charge, performing the ceremony. The marriage took place in Hickory, in the home of Mrs. W. L. Abernethy, where Mr. and Mrs. Lewis have rooms.

Mr. Pratt is a recent graduate of Rutherford College and is a young minister of great promise. In his short connection with the Westview charge he has made a deep and lifelong impression upon his hearers. He has remarkable evangelistic gifts, having recently held some unusual revivals. He gives promise of becoming one of our foremost evangelists in the near future.

Mrs. Pratt, who has also been pursuing a course of studies at Rutherford, is a charming and accomplished young woman, posessing qualities that peculiarly fit her for a place in the itinerancy as a preacher's wife.

This happy young couple will make Rutherford College their headquarters during the summer months, and Brother Pratt will be extensively engaged in evangelistic work in the Statesville district meantime. The best wishes of friends and the blessings of the church go with these young people as they enter their great life work. L.

NEWS FROM DANBURY CIRCUIT

This is my first year in the North Carolina conference. I came to the Danbury circuit on the first of last November. Upon our arrival in Danbury we found a warm welcome by the members and friends of the churches.

Though we have been here only six months we have learned to love the people very dearly. We have found a very appreciative people, and I think they deserve much credit for their loyalty to the church and to their pastor.

One of my congregations, Davis Chapel, was organized in the year 1875 by Bro. Hiram Adkins, one of the loyal Methodists of this community. Immediately after the organization a church was erected; this church stood until destroyed by fire on the night of February 18, 1921. The fire was a calamity, as it was not covered by any insurance. The people made a heroic effort to replace the church. Many said the task could never be accomplished because of lack of funds; but the members put their shoulders to the wheel and put forth their efforts to such an extent that today we are worshipping in a very modern and beautiful little church with conveniences not posessed by many of our country churches.

On Sunday morning, June 29th, at 11 o'clock the church will be dedicated. The presiding elder, Rev. J. H. West, will have charge of the dedicatory service. Dinner will be served on the ground immediately after the service. We urge that all former pastors, members and the Advocate staff be present. A. J. Bowling, Pastor.

HOME-COMING AT REHOBOTH

The fifth annual gathering was held at this historic church on the first Sunday in May. As it was also the occasion of the quarterly meeting, Presiding Elder Kirkpatrick preached at 11 o'clock. Pastor H. C. Byrum was in charge of ceremonies.

After the sermon dinner was served on a large table in the grove. The crowd was estimated from 1200 to 1500. We noted people from Catawba, Lincoln, Gaston, Mecklenburg, Cabarrus, Forsyth and Richmond counties.

After dinner Professor McConnell, of the department of history at Davidson College, made a forcible talk on Our American Ideals. Liberty, the free school, freedom of religion, and the home were named as the prominent features of our civilization. The bulwarks of the home, the professor says, are Sabbath observance, church attendance, the family altar and Bible study. Mr. S. M. Asbury, a grandson of the founder of Methodism, in this section, urged our people to save our early Methodist history. He wants to get some of the old hymn books of the early Methodists of this country. Brother Asbury sang the 24th Psalm he had learned from an old tune book more than a century old.

A committee was appointed to collect and publish all important information about the history of Rehoboth. The following compose the committee: W. A. Day, Sherrill's Ford; R. E. Gabriel, Terrell; K. B. Nixon, Lincolnton; A. C. Sherrill, Newton.

Rehoboth is the oldest Methodist church west of the Catawba. This section was settled about 1745 by Adam Sherrill and his eight sons. He was followed by the Robinsons, Harwells, Days, Beattys and others. A tablet was placed in rear of the pulpit some 25 years ago through the efforts of the late Rev. M. V. Sherrill. It gives the following information:

Rev. Daniel Asbury,the pioneer of Methodism in Western Carolina, organized this church in 1789. The first building was erected in 1791, and camp meetings were begun in 1794. Asbury was a native of Virginia and was held a prisoner by the Indians for five years. After his escape from the savages he was converted and planted churches all over the western part of this state. He located early in the last century and lived about one-half mile north of the present church. He died in May, 1825, and was buried at Rehoboth. His son, Rev. Henry Asbury, a local preacher, is also buried here. Rev. Jonathan Jackson and wife, who lived on what is known as Hill place, a mile or so down the river, are buried nearby. Jackson, who had no children, willed his farm to Rev. Jacob Hill, who located and died on this place in 1855. His widow was buried here in December, 1883. They left a number of children, Rev. S. J. Hill of South Carolina and Rev. Henry Hill of Alabama in the number.

Rev. Henry Asbury, about 20 years before his death, had a premonition of his end. While on his way to Charlotte he said an angel touched him and said, "You will have a tragic death, but will be triumphant in the end." He was suffering from rheumatism and bathed his arms and chest with kerosene, then a new product, and lay down before the fire. He fell asleep and his clothing caught fire. He was so badly burned that he died after suffering several hours. This was in October, 1874. Before the end he told his family where he had written an account of his warning in a book, but had mentioned it to no one.

The old name of Rehoboth was Grassy Branch. Whether this was the original name or not I have not been able to learn. Tradition says the first sermon was preached on a big rock on the present farm of H. P. Robinson, one mile east of the church. The exact date and name of the preacher is not known. We have heard the old folks say that when the people had agreed to start the church building a man named Harwell cut the first tree. The first and possibly the second church was of logs. My mother can remember the old log church. She told me that the frame church was erected about 1848. Two soldiers of the Mexican War, Sims and Gibbs, did most of the carpenter work. It was a two-story structure, nearly square. The pulpit was in the north end and there were three doors, one on each side and one at the south end. On the west side was a stairway leading to the second, which was used by the slaves previous to 1865. Later the stairway was placed inside, and negroes seldom attended since I can remember. This church stood just south of the graveyard and was used for a school building for several years. This scribe and his new wife taught there in 1894-96. R. E. Gabriel bought the building and moved it near the public road. The second floor is now used as a Masonic and Junior hall.

In April, 1889, a forest fire started near the church and burned up the old school building. Several trees and stumps within ten to twenty feet of the old church were burned, but it seemed Providence saved this sacred edifice, for the flames swept by on every side. A new settee and the organ were carried to the graveyard, surrounded by a stone wall. But sparks from the outside caught the settee and consumed it and damaged the organ.

Rehoboth was on the Lincolnton circuit till 1865, when the Rock Spring circuit was formed. Rev. John Finger was the first preacher. He was followed by Land, Avant and Ricard. Rev. J. W. Puett served from 1872-76. Geo. W. Ivey was pastor 1876-1880. In 1878 a great revival was held by the pastor and his two local preachers, Rev. W. L. C. Killian and Dr. J. A. Sherrill. The meeting lasted about ten days and there were some 60 professions and near 40 joined the church, the writer in the number. Uncle Ivey, who rarely wrote up his meetings, sent the Raleigh Advocate a graphic account written in his characteristic style.

The present building was erected in 1889-90. T. F. Connor, who lives in sight, donated six acres on the Beatty's Ford road for the site. In May or June, 1890, the last sermon was preached in the old church by Rev. M. V. Sherrill, a former pastor. On the next day, Sunday, he preached in the new church. Rehobeth was dedicated in May or June, 1891. Rev. J. H. Page preached, and Rev. R. S. Webb was the pastor. I think the trustes were G. M. Bea'ty, B. F. Cornelius and Jason A. Sherrill.

One of the most active laymen in its early days was Osborn Robinson, who was a class leader for 35 years. Thomas Beatty was a Sunday school superintendent for many years. A. J. Caldwell, O. C. Fleming and G. M. Beatty were laymen who were powerful in prayer in my early days. Two preachers, Rev. Josephus Sherrill of California and Rev. J. C. Brown of Landis circuit are children of this church, besides several laymen who are active Methodists elsewhere.

A. C. Sherrill.



CEDAR GROVE CIRCUIT PARSONAGE

The Cedar Grove circuit parsonage has been built and paid for since January 1, 1924. It is situated just north of the little country village of Cedar Grove, and a few hundred yards south of the new brick school building, called the Aycock High School. It is in the midst of one of the finest country communities in North Carolina. The preacher, Rev. E. C. Durham, and his family are now living in this splendid parsonage, which is one of the very best furnished and best arranged parsonages in the North Carolina conference. Mr. Henry Liner was the architect and leading carpenter, while Mr. Willie McDade, the chairman of the parsonage board of trustees, was on the job from start to finish as a leader in the whole movement. To many others we are greatly indebted. Besides what the charge collected in money and material, the Duke Fund gave $250 to the cause, and the general board gave the same amount, for which amounts the circuit is indeed grateful. The Cedar Grove circuit, formed at the last annual conference, must rapidly become one of the leading circuits in the conference.

RESOLUTIONS BY RANDLEMAN QUARTERLY CONFERENCE

Whereas, in his final decision Bro. P. C. Story has seen fit to accept a position in Three Rivers, Massachusetts, and thus sever his relation to the church and community at Randleman.

And, whereas, church and community has lost a loyal and faithful member and citizen; therefore, be it resolved:

First, That we express our appreciation for the efficient services rendered and wholesome example set while with us as an official in the church and a citizen in the town.

Second, That we shall at all times remember with gratitude the pleasant association with him in an official capacity and as a brother and co-worker for the advancement of the interest of the church and shall in our business meetings still feel the need of his wise council and advice.

Third, That a copy of these resolutions be sent the Advocate for publication, a copy be sent to Brother Story and a copy be spread upon the minutes of this quarterly conference.

M. S. Sherwood,
A. B. Beasley,
W. I. Sumner,

FRIENDSHIP, HAW RIVER CIRCUIT

Since my last report our Sunday school and preaching services have been held with the usual success at the usual hours. Last Sunday night the Christian Endeavor held its regular meeting at 8 o'clock. Mrs. R. P. Stanfield was leader and the meeting was interesting and very beneficial. This society will meet at Monticello Christian church next Sunday night. Mrs. Gunn is to be the leader for that night.

Sunday, the 15th, is to be a "red letter" day here. In the morning at our Sunday school hour a Children's Day program will be rendered. Following that a memorial service until lunch hour. After lunch preaching services will be conducted. The speakers for the day have already been secured.

Reporter.

HOME COMING AT COLD SPRINGS

On the fifth Sunday, June 29, there will be a home coming and circuit wide meeting at Cold Springs M. E. Church, South, on the Mt. Pleasant charge.

We take this means of inviting all former pastors of the charge—ministers who have gone out from this charge, pastors who have assisted in meetings at this church, and of course the families of the above mentioned. We also invite all former members and friends of the congregation to be with us and help to make this a day long to be remembered by both the visitors and church membership.

As we feel sure that we shall have several former pastors and ministers who were former members of this church with us, we feel sure there is a rare treat in store for every one who can come. R. A. Swaringen,

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.
Secretary—Miss Fannie Vann, Clinton.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
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District Secretaries.

Durham—Miss Hazel Thompson, Roxboro.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ASSEMBLY DELEGATES

List of delegates to the Epworth League Assembly since my last report:

Emily Newberry and D. L. Farmer, Dunn; Eunice Pate, Durham; Minnie Parrott and Ruth Strother, Hester. From the New Bern district: Minnie Summerlin, Evelyn Beale, Eleanor Cobb, Louise Wrenn, Nannie Summerlin, Pearl Bryant, Ila Brogden, Janie Scott, Allen Lee Pike, Robert Summerlin, R. L. Thompson, Masters Ralph Summerlin and John Henry Pike, Beulah Westmoreland Winnie Cash, Thomas Griffin, Eula Rackley, William Daniels, Gladys Harrell, Mrs. Mary Daniels, Mr. and Mrs. E. A. Stevens, Jr., Mabel Sugg, Rosa Cox, Roy Brogden, L. T. Singleton, Annie Mitchell, Margaret Kehoe, Mary Louise Griffin, F. W. Selsor; Van Ferguson Siler City; Mrs. C. E. Winstead and sister, Roxboro; Sylvia Lowance, Roanoke Rapids. From the Washington district: Julius Hinnant, Louise Driver, O. S. Howard, Fred Walston, W. G. Jones, J. W. Harper, Wiley Sauls, Lucille Davis, James Wilkerson, Bertha Joyner, Mr. and Mrs. O. C. White, and Connie Bishop; W. F. Dyer and Letha Mae Ellis, Wilmington; Mary I. White and Frances Humphlett, Winfall.

Please take notice that we are not asking you to take candies, etc., to the assembly. We cannot use them for sale.

Meet us there! On to Morehead!

Fannie E. Vann, Sec.

Western North Carolina Conference

MEETING OF EPWORTH LEAGUE BOARD

The Epworth League Board of the Western North Carolina conference is called to meet in West Market Street church, Greensboro, Thursday, June 26th. This is an important meeting and a full attendance is urged.

Lee A. Falls, Chm.
J. F. Armstrong, Sec.

THE FIELD SECRETARY REPORTS

I respectfully submit my report for the month of May. Two weeks of my time were spent in the Salisbury district visiting the chapters and planning for another institute before conference.

Concord has a very fine junior chapter and they are doing some good work. They are specializing in social service and holding meetings in the homes of sick people every week or so and they really do the work themselves. The senior chapter is picking up and with a little study and lots of hard work they will come out on top. They seem to be troubled with the "financial fever" somewhat, but the budget system will put an end to that.

Salisbury city union had a splendid crowd out to their general meeting. They are doing some good work, but they seem to be having some trouble in getting the leaguers to take part in their programs. I urged that all pledges be paid as soon as possible, so the treasurer could make his report on time. A social was held after the meeting, thereby promoting a spirit of good fellowship and creating some enthusiasm.

The Spencer League needed some help. They had just elected new officers and they need a thorough study of the hand book. They have a splendid group of young people and they need only to be shown what to do in order to accomplish something worth while. We made out a policy and planned some definite work for each department, and explained the budget system in order to help them with their finances.

The New London League also needed some help in department organization. They have a mixed group and also have trouble getting members to take part in their programs.

Albemarle has a good league at both places. The pastors are taking an interest in them and their program for the year is a good one. The cabinets are vitally interested and willing to study to put the work across.

Norwood has one of the best leagues I have come in contact with. They are working the missionary society along with the league and it is proving very successful. Their members are willing to work and they never refuse to be on the program. They have a system to promote Bible reading and it is a great help to the people.

Newton League is dead.

Hickory has great possibilities, but they need to be more thoroughly organized and given a thorough study in the hand book.

Morganton has a fine league. The older young people are interested and their league is run more systematically than any I have visited. Their budget for this year amounted to $400. They are maintaining an intermediate league and the fact that they check up 100 per cent in the standard of efficiency shows they have been doing some work.

The intermediate league in West End church, Winston, is a live wire and the boys and girls are learning to speak in public right along. They had a splendid social and the spirit of real fellowship prevailed. This shows what real wholesome fun can do for our young people.

(Continued on page fourteen)



WHERE THE ASSEMBLY WILL MEET

1802 1924

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Connelly Springs, N. C.		
Flat Rock, N. C.	12.30	
Hendersonville, N. C.	12.30	9.2[illegible]
Hickory, N. C.	6.20	4.65
Lake Junaluska, N. C.	12.55	9.40
Lenoir, N. C.	7.40	5.55
Morehead City, N. C.	12.95	9.70
Beaufort, N. C.	13.15	9.85
Saluda, N. C.	11.85	8.85
Tryon, N. C.	11.30	8.45
Waynesville, N. C.	12.70	9.50
Wilmington, N. C.		9.25
Wrightsville Beach, N. C.	10.90	9.70
Norfolk, Va.	16.80	11.10
Virginia Beach, Va.	17.60	11.70

Proportionately low fares from and to other principal points.

Summer excursion fares on sale daily with final return limit Oct. 31, 1924.

Week-end tickets on sale for all trains each Friday and Saturday, limited to return reaching original starting point prior to midnight Tuesday following date of sale.

For further information consult ticket agents or address,

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WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

To the Auxiliaries:

When the conference was shaking its sugar-plum tree at Goldsboro, it seems strange that it should have remembered me—a hearthstone woman. Such a woman for publicity superintendent! Surely, things are getting topsy-turvy.

My first impulse was to resign, but after ten days I am feeling no worse, so I have concluded, as I am in, I will stay in, not knowing how to get out.

Furthermore, it occurred to me that the job assigned does not require the services of one of the twelve greatest women in America; that the conference wants a medium for exploiting its noble needs and heroic efforts. So it is really you (the auxiliaries) and your affairs that is interesting and worth while; for that reason I do hope none of you will be like the old woman who craved rest so much that she expressed a desire to lie in her grave a hundred years before she was resurrected. Now if any of you have such intentions I shall send your district secretary to resurrect you long before a hundred years is out.

Perhaps you may think your auxiliary is doing nothing remarkable. But tell us what you are doing, it may help some one else to do something that is remarkable.

This is your weekly page and you should contribute to it as well as get something from it. I shall expect the auxiliaries to let me know what their peculiar tasks are and what methods they are using to gain the greatest possible success in their efforts. Whisper to me and I shall proclaim your deeds from the hopsetops.

And if you don't watch out, Gregson auxiliary, Durham, is going beyond you all. They have just completed a study of "The Child and America's Future." A good class met every Monday for six consecutive weeks and made a serious study of the whole book, and that without refreshments. Can you beat that? Don't you think they belong in a class with the early Methodist heroes?

I wish to make grateful acknowledgement to Mrs. Le Grand Everett for her kindness in providing for this page for the past two weeks.

Our conference president, Mrs. C. M. Earley, is rapidly recuperating from an operation for appendicitis. She is at St. Vincent's Hospital, Norfolk, Va.

Mrs. A. M. Gates, our conference vice president, will spend the summer in Connecticut.

SOME ORIENTALS IN OUR MIDST

There are four Oriental girls at Trinity College and, inasmuch as these are products of our mission schools, I thought our women would like to know something of them.

Miss Yoska Ueno is a graduate of our Hiroshima Girls' School. Though she is just a wee bit of a woman, she is wholly alive and alert not only to her surroundings but to the times in which she is living. True to her race, she yearns for intellectual training. She has a mathematical head, but she says: "I like Wordsworth; I think he is the best of the English poets."

"Is it because you love nature?" she was questioned.

"Well, yes," she replied. "I think he is the best because he is so deep to understand nature."

She has two more years before finishing her course for the A. B. degree. Then she expects to take a course in social service before returning to her native land.

"For," said she, "since the earthquake I think such a course will help me to be of greatest service to my people."

Memorial auxiliary, Durham, has proved a loyal friend to this bright Japanese woman. However, Miss Sallie Reece outranks all the rest of us. See her and she will tell you why.

China sends to Trinity three girls from our McTyeire school. Every auxiliary member should be proud of this investment in Shanghai.

Think of the founder of this school and the noble spirit that she poured into it. Even when she saw that her grave must soon be made in China, she quietly remarked, "Had I a hundred lives to live I would give them all to China."

The spirit of Miss Haygood is gone but her cause is triumphant. McTyeire's graduates have a wonderful record and these three at Trinity College will, no doubt, attain a high standard of scholarship.

Yuin Soong Wang will be at Cornell University this summer. She is especially interested in science. Yuin Diao Wang will study at the University of Tennessee during the vacation.

Fong Kuh Zien will continue her studies at the University of Virginia. She has a sister at Greensboro College who will also be at the University of Virginia for the summer term.

Fong Kuh Zien is delighted with our English poetry. "Oh, I like English," she says. "I like Shelly and I am just crazy about Poe; and then I like Longfellow." When she startled me by her remark, "I am just crazy about Poe," I felt like saying, "Now you can qualify as a real American school girl."

Fong Kuh, as she is familiarly called, writes poetry as well as delightful prose.

The following poems give evidence of poetic ability. The shorter poems are translations of Chinese poetry.

"Her Beauty Made Me Glad" is an original poem appearing in the November Archive.

BRIGHT SPRING

Swing, green boughs! Oh, birds, all sing!
Oh, birds, all sing, "Bright is spring!"
Spring is bright; sing, all birds, Oh!
Sing, all birds! Oh, boughs green, swing!

LONELINESS

One quiet night in June
With the moon
Ev'ry thing in the world seems in tune.

I alone
Sit on stone,
You have flown.
Even lady moon is sad, I own.

HER BEAUTY MADE ME GLAD

A simple sentence indeed it is,
"Her beauty made me glad."
Once I read it:
I see a nose, delicate and fair,
I catch the sweetness of the flower.
It purified my mind.
Twice I read it:
Two stars I behold, twinkling and bright,
Their charm causes me to smile.
Thrice I read it:
A lovely sound I hear,
Sweeter than the singing of a bird,
Clearer than the flowing of a brook.
Then I read it again;
An innocent child is before me
A rose her face, stars her eyes,
Pure her heart, dear her voice.
How I love the line!
"Her beauty made me glad."

Truth partially expressed may equal falsehood fully expressed.

Western North Carolina Conference

GUIDANCE

"In all thy ways acknowledge Him and He shall direct thy paths."

Acknowledge God to be the Lord,
Author of all thy life,
Believe on Him and trust His word,
And blessings will be rife.

Thy pathway then will be a way
Of blessing and of love,
For He'll direct thee every day,
And guide thee home above.

Mrs. E. M. Anderson.

WEEK OF PRAYER SPECIALS, 1924

"There is no reason for prayer, except—prayer."

It was voted at the Council meeting that the Week of Prayer offering for 1924, for the home field, be directed to the coal fields of West Virginia, and for the foreign field to the purchase of land and building for Colegio Progesso at Parral, Mexico. As we learn of the needs of these two special objects we are glad that an opportunity will be ours to help them with our prayers and our offerings. Of the 220,000 miners in our country, approximately 195,000 are in the coal mines of West Virginia. Our administrative secretary of the Council says there is no more needy field to which to apply our offerings than is Parral. The school has always been handicapped. The student body numbers more than two hundred and while a splendid work is being done the Week of Prayer offering will help to put the college on a better basis by giving it a home of its own.

SOME MOUNTAIN TOP EXPERIENCES AT THE COUNCIL

There are so many "good things" at the Council—things that inspire and encourage us to carry forward the missionary work that has been assigned to us in our great church. It is always a moment of supreme interest when the representatives of our conferences assume the pledges for another year, for these pledges are obligations that must be met and the taking of the pledges is a consecration service and a blessed privilege. The Council Bulletin describes vividly this hour, at the recent meeting: "The few moments spent in taking pledges for the coming year were moments of rich spiritual blessing to the women of the Council. Mrs. Lipscombe led the opening prayer and to the accompaniment of the low, sweet music from the pipe organ, the women of the Council came forward to the altar where Mrs. Ross, the treasurer, stood with an exquisite Oriental bag—a gift from the church in China. Into this bag the love offerings were dropped and the Master, who stood over against the treasury, knew that back of the money poured into the treasury was the love and loyalty of several hundred thousand missionary souls whose hearts were fired with the spirit of Him who said: "I gave my life for thee, what hast thou done for me?" The service was a blessed one and the pledges for 1925 from the various conferences in Southern Methodism amounted to $937,385.50, which is $55,000.00 more than was pledged last year."

CONSECRATION SERVICE

What is more beautiful than the consecration of life to the service of the Master? Who among us would not be filled with emotion and pleasure to see 28 young women dressed in the costume of the deaconess and missionary march down the aisle to the tune of their marching son, "Lead On, O King Eternal," and take their places ready to receive the commission from a bishop of the church "to take the gospel of Christ into all parts of the earth?" How appropriate that Miss Gibson, president emeritus of Scarritt, should read the Bible less on and offer

continued on page thirteen

DO YOU WANT A GOOD PIANO?

If you have hesitated to provide a good piano, or player-piano, for your home, church or school, the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

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As a member of the Club you are offered a piano-buying opportunity which cannot be equalled. How is it done? The answer is simple. The Club has one hundred members and by purchasing in lost of one hundred instruments we have a tremendous buying power, which the factory recognize by giving us the benefit of the very lowest factory prices.

You are cordially invited to join the Advocate Piano Club. Write for copy of the Club's catalogue, showing the many beantiful designs from which you may choose, and which also gives particulars as to prices, terms, guarantees and their special insurance feature which fully protects the family in case of the death of the purchaser. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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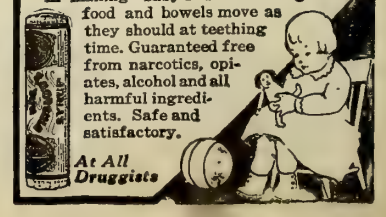


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At All Druggists

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

WESLEY FEDERATION

Plans for the sixth annual meeting of the Western North Carolina Conference Wesley Bible Class Federation are rapidly taking shape. Mr. George L. Hackney, president of the Federation, announces the securing of twenty-three splendid men and women who will appear on the program during the three days and nights of the Federation. In addition to the adult section of the Federation, which is to continue to be the major part of the big meeting, there will be morning sessions, separate and apart from other meetings, devoted to the particular needs of officers, teachers and members of adolescent classes. There will also be another section each day in the interest of Elementary work. At this section Miss Virginia Jenkins, our conference elementary superintendent, will meet a number of the outstanding elementary workers from various sections of our conference. All in all the Federation promises to be the best of any yet held. The time of the meeting is July 7-10. The place is Lake Junaluska.

HONOR ROLL

We are very thankful to the following Sunday schools for having observed Sunday School Day and forwarded their offering to Mr. H. A. Dunham, Asheville, N. C. These Sunday schools and others like them are enabling us to enlarge our conference program of Sunday school work. They are our friends and we love them.

Harrison, Pineville Ct.	$10.00
St. Peters, Belwood Ct.	3.80
Central, Concord	20.00
West Market St., Greensboro	50.00
Leaksville	13.03
Bethlehem, Prospect Ct.	8.25
Maria Memorial, Sylva Ct.	1.50
Trinity, Charlotte	69.22
Huntersville	4.00
Bethpage-Oak Grove, Landis Ct.	6.77
Bethlehem, Mill Spring Ct.	5.50

CREDIT STUDENTS

As promised last week a fine lot of credit students in our Sunday School Standard Training Course from our recent Surry County Training School is presented to you this week. Out of a Methodist enrollment of 110 pupils 85 did the required work and received credit; these credit students are listed by churches as follows: Central, Mt. Airy, 40; Rockord Street, Mt. Airy, 23; Dobson 5, Salem-Oak Grove 5, Zion 3, White Plains 3, Mt. Airy Friends 3, Siloam 1, Mt. Airy circuit 1, Ararat circuit 1. In addition to the foregoing there was a Presbyterian enrollment of ten, eight of whom obtained credit. Note the credit students by courses as follows:

The Organization and Administration of the Sunday School, O. V. Woosley, instructor—C. W. Andrew, Mrs. H. K. Boyer, J. W. Barker, J. W. Badgett, C. C. Creveling, W. L. Dunman, Mrs. T. J. Folger, G. C. Houser, E. H. Kochtitzky, W. R. Kiger, Rev. M. E. Leftwich, T. A. Lawrence, M. S. Nichols, George K. Snow, Rev. C. C. Totherow, Rev. W. J. S. Walker, H. O. Woltz, Mrs. C. C. Totherow.

Principles of Teaching, C. T. Carr, instructor—Miss Maude Bundy, Dr. H. K. Boyer, Mrs. J. F. Prather, Miss Katherine E. Price, Mrs. D. Vance Price, Mrs. E. F. McKinney, Mrs. Calvin Graves, Miss Alma Yokley, Miss Franklin Graves, Mrs. T. H. Worrell, Mrs. H. O. Woltz, Miss Cora L. Earp, Miss Grace Foy, Miss Margaret Ashby, Miss Mary Thompson, Miss Marian Prather, J. Frank Martin, Miss Virginia Banner, Miss Alice Folger, Miss Genie Gwyn, Miss May Gwyn, Rev. M. A. Tuttle, Rev. G. W. Williams, Henry V. Matthews, W. L. Hatcher.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Kate Burke, Miss Fern Folger, Mrs. R. C. Freeman, Miss Agnes Gunter, Miss Ethel Greenwood, Mrs. G. C. Hauser, Miss Virginia Hunt, Miss Isabel Hunt, Mrs. W. B. Hale, W. B. Hale, Mrs. W. M. Jordan, J. B. Jarrell, Walter M. Jones, Miss Ruth Minick, Miss Kathryn Owen, Mrs. P. A. Owen, Mrs. J. S. Redman, Miss Allene Terry, Miss Annie Walker, Mrs. J. L. Woltz, Miss Grace Marshall.

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. R. E. Ashby, Mrs. Ed C. Banner, Mrs. Hurley C. Belton, Mrs. W. R. Bowman, Mrs. W. L. Dunnam, Miss Eunice Epperson, Mrs. J. B. Jarrell, Mrs. J. D. Jenkins, Bethania Jones, Clarice Jones, Miss Percy Lawrence, Mrs. Rebecca Leftwich, Miss Myrtle Lineback, Hessie Lineback, Rosa Lowry, Elizabeth Merritt, Mrs. William McCoy, Mrs. Harry Nelma, Mrs. G. W. Wilbain, Mary Walker, Margaret Walker.

GOOD WORKERS

Our recent Mt. Airy Standard Training School was one of the best we have ever held. Our leaders at Central and Rockford Street were unitedly behind the movement. Only three churches in our conference have secured a larger number of credits than Central, Mount Airy. Rockford Street has broken the record yet made by having earned 100 per cent credits on her enrollment. This hustling young congregation, not yet located in its own home, enrolled twenty-three pupils the first day and earned twenty-three credits on the last day. Special mention should also be made of the five people who earned credit from Dobson, eleven miles away. The Mt. Airy school makes us feel happy every time we think of it.

GROWING

Since our last report the following Sunday school pastors have earned one or more units of credit in our Sunday School training course and are to be listed in our pastor's honor roll: H. K. Boyer, G. W. Williams, M. E. Leftwich, M. Q. Tuttle, C. C. Totherow, W. J. S. Walker, George B. Clemmer, R. P. Fikes, J. E. McSwain, W. E. Poovey, J. M. Varner, T. J. Houck, V. B. Harrison.

SOLID GRANITE

Rev. G. W. Williams, our optimistic and jovial pastor at Rockford Street, Mt. Airy, is very busy these days blasting out solid granite stone for the erection of a modern house of worship for his loyal congregation. He refuses to let anything prevent him from reaching the goal set by his congregation. Some days ago it was my pleasure to look over his plans and to note his successful financing. Some of these days on the most prominent hill in Mount Airy will be erected a beautiful Methodist church due to the untiring efforts of Rev. George W. Williams and the splendid follows who support him. There are none working harder. There will be none who will succeed more successfully.

North Carolina Conference

MISS HUMBLE ACCEPTS WORK

Miss Myrtle Humble, daughter of Rev. H. A. Humble, of Hay Street, Fayetteville, has accepted the work of elementary superintendent of the Fayetteville district. Miss Humble, who has wide experience in elementary work, being now superintendent of the junior department at Hay Street, is a Gold Seal graduate of the Standard Training Course, and is considered a valuable addition to the corps of volunteer workers in the districts. Miss Keene, conference elementary superintendent, Rev. R. H. Willis, presiding elder, and all the rest of us consider ourselves fortunate in securing her services and bespeak for her the hearty co-operation of every pastor, superintendent and elementary worker in the Fayetteville district.

OUR VOLUNTEER WORKERS

In most of the districts of our conference your conference field workers are aided by a corps of volunteer workers, usually a district Sunday school secretary, a district Wesley class superintendent, and a district elementary superintendent, who give of their time freely to the promotion of the programs and policies of Sunday School Board and the district. The purpose of this item is to remind Sunday schools of the service which is at their disposal through these workers and to suggest hat they be called upon from time to time. They will visit schools when invited, and there will be no expense to the schools. They give their services, and their traveling expenses are provided by the Sunday School Board. They are yours. Use them. If you happen not to know who they are, ask your presiding elder or pastor, or write us.

NEW BERN CONFERENCE

At the New Bern district conference at Oriental it was our privilege to speak in the interests of the Sunday school. Rev. J. C. Wooten, the presiding elder, who is a friend of the Sunday school and Sunday school workers, in season and out of season, gave us the opportunity to present the work of the Sunday school the morning of the second day of the conference, and tht fine audience listened sympathetically and attentively. Hon. J. S. Hargett, district Sunday school secretary, served as secretary of the conference.

Rev. R. J. Lough presented the report of the Sunday school committee, which set forth a number of goals for the year, including an effort to increase Sunday school enrollment in the district to a point where it at least equals the church membership, the holding of training schools, the observance of Sunday School Day, and so on. The report was unanimously adopted.

HERTFORD PLANS BUILDING

From Oriental the writer went to Hertford to meet with a building committee having in hand the matter of providing additional facilities for the Sunday school. This committee, composed of E. L. Reed, chairman, H. C. Stokes, and R. L. Knowles, together with the pastor, Rev. N. C. Yearby, and the superintendent, J. C. Blanchard, is making a careful study of the situation and contemplates the construction of an up-to-date departmental building just to the rear of the church.

Following the meeting with the building committee, we met with the officers and teachers of the Sunday school and discussed the official Program of Work "B" adopted by the school some time ago. It was a most interesting session, well attended, and substantial advancement is in prospect for Hertford Sunday school.

MEMBERS 1,000 STUDY CLUB

The North Carolina Conference 1,000 Study Club is growing. This club, to which are eligible pastors, superintendents, and other administrative officers of the Sunday school, is simply a practical plan for the enlistment of certain workers for the accomplishment of certain definite purposes. The 1,000 Study Club is not an organization and involves no dues. If interested in this club, write for information. The following pastors have recently been admitted to membership in the club, which already had a membership of 45:

Jas. H. Frizelle, Raeford.
J. C. Harmon, Shallotte.
E. C. Few, Nashville.
Lawrence A. Watts, Burgaw.
E. C. Durham, Cedar Grove.
D. H. Tuttle, Smithfield.
Robt. H. Broom, Roanoke Rapids.
B. P. Robinson, Jackson.

TRINITY PASTORS' SCHOOL

The North Carolina Pastors' School now in session at Trinity College is well attended, and thoroughgoing work is being done. Although there are ample provisions for inspirational addresses (and to date this year these have been of an exceptionally high order), recreation and fellowship, the campus is pervaded by a spirit of study and work. Five Sunday school courses counting as credit on the Standard Training Course are being offered, and in addition six courses in church administration, pastors' problems, and so forth, besides ten or twelve undergraduate courses. Day by day in every way this school is getting better and better!

PAMLICO TRAINING SCHOOL

A training opportunity surpassing any yet afforded the Sunday school workers of Pamlico county will be held at Bayboro June 29th-July 4th. Through the initiative of Rev. W. C. Jones, pastor of Pamlico charge, and Rev. J. C. Wooten, presiding elder of the New Bern district, this school has been made possible, and it is expected that not only every Sunday school of the Pamlico charge but also other Methodist schools of the county will take advantage of this opportunity. Miss Georgia Keene, conference elementary superintendent, will teach a course for workers and parents of children twelve years of age and under, and Mrs. Blount Whiteside, a course for officers, teachers of pupils above twelve years of age, and others.

Preliminary to the training school, an institute will be held Sunday, June 29. Speakers will include Rev. Mr. Wooten and Miss Keene.

MORE NEW WESLEY CLASSES

In this column last week we gave the names of a number of new Wesley Adult Bible classes. Below we list the names of two senior Wesley classes and three young people's Wesley classes recently organized:

"Willing Workers," Broadway church, Jonesboro charge; 15 senior girls; Miss Pauline Chandler, president; Miss Charlotte O'Neal, teacher.

"Senior Wesley Bible," Grace, Wilmington; eight senior boys; Eugene Clendenin, president; A. B. Love, teacher.

"Addie Hart Memorial," Grace, Wilmington; 25 young women; Mrs. D. C. Sessons, president; Mrs. A. D. Wilcox, teacher.

"Kelley Wesley," Grace, Wilmington; 25 young women; Mrs. D. C. Sessons, president; Mrs. A. D. Wilcox, teacher.

"Kelley Wesley," Grace, Wilmington; 10 young women; Miss Dorothy Boon, president; Mrs. J. D. Kelley, teacher.

"Pray, Work and Play," Grace, Wilmington; 20 young women; Miss Jessie Lee Thomas, president; Mrs. D. C. Marshall, teacher.

WELDON SCHOOLS AHEAD

Presiding Elder S. E. Mercer and the pastors of the Weldon district in attendance upon the Trinity Pastors' School met in the office of the Sunday School Board last week and made plans for putting across in fine fashion the series of training schools planned for the district. The first will be held at Rich Square June 22-27, the next at Weldon July 6-11. The date for the one at Norlina and the one at Williamston have not been definitely fixed. It is the hope that through these schools every Sunday school in the district may be reached. Every officer, teacher and prospective worker is urged to attend the school most convenient, and to attend regularly. All together, Weldon district, let's go!

In Memoriam

MOORE—On February 13 Mrs. Lela Enloe Moore took her departure to the home above. She had been in this life only 52 years, but during that time had surrounded herself with such a host of friends that her going caused widespread sorrow. A daughter of the late Capt. W. A. Enloe of Dillsboro, she began life well. Twenty-eight years ago she was married to Judge Fred Moore, with whom she lived in great happiness till his death twelve years later. She joined the Methodist church in childhood and lived a beautiful Christian life till the end came. The virtues of the Christian life were so gathered up in her that it was a benediction to go into her home. She leaves five children, two brothers and two sisters, and a large number of kinsmen and friends to sorrow at her going. But more than that she leaves a good record and a benign influence to soften the pangs of the separation and to lighten the way before.

Otho J. Jones.

FREEMAN—Wednesday morning, May 6, about five o'clock the death messenger came into the home of Brother and Sister Walter P. Freeman and took away their little six-year-old boy, Walter Clyde, Jr., after a week of intense suffering.

The child was affectionately known as "Mut," and was loved by all the neighbors. He would frequently come silently into the neighbors' homes with his interesting childish greeting. Sometimes he would bring a bouquet of wild flowers he had gathered.

He was a regular attendant of the Sunday school, and loved it and the church as only a promising child could. His little life was only a tender plant with the promise of developing into the full fruitage of fine manhood.

There is an awful loneliness in the home from which he has gone. But the heavenly Father must need such innocent ones to make the heavenly home complete. The loving parents now have a real treasure in heaven where their thoughts, affections and longings will be as never before. The child cannot come back to them, but some day they can go to it. W. A. Cade.

GASTON—J. C. Gaston, son of Henry and Mary Gaston, was born July 6, 1849. He was always a resident of Gaston county and most of his life was spent in the town of Stanley Creek, where he reared an interesting family. He was early converted and joined the Methodist church at Stanley Creek, of which church he was a faithful and loyal member until his death. He was a carpenter by trade and among the last days' work he did was on the new Sunday school rooms which make up a part of the improvements made recently on the old church building. He was a faithful and efficient member of the board of stewards of his church for a long period of years and was always a great friend and helper to his pastor.

Brother Gaston was always a good man and his life was distinctly a spiritual one. He was married to Miss Dump Cannon in early manhood. His wife and the following children survive him: Six daughters, Mrs. Cora Kirksey, Mrs. T. L. Saunders, Mrs. J. W. Fisher, Mrs. C. L. Spargo, Mrs. R. C. Bumgardner and Miss Bettie Sue Gaston, and two sons, L. A. and John Gaston. Brother Gaston was never a robust man and for several years preceding his death he had been in feeble health, but kept up and about until three weeks before his death. He was stricken with paralysis. The devotion of his children was attested by the love and reverence they showed him by being constantly by his bedside day and night during his last illness. Their devotion was beautiful to witness. Brother Gaston was a plain, quiet, unassuming man. His sphere of service was not in the public eye, but in the home, where he gave the best he had for the loved ones there. He was a good neighbor, a sympathetic friend, a faithful husband and a strong, loving father. He passed from this life with its pain and suffering, God having let him live for 75 years to bless his community, his home and church. His present pastor, Rev. Albert Sherrill, being ill at the time, a former pastor, Rev. Beverly Wilson, conducted the funeral services from the Presbyterian church nearby his home, and his remains were laid to rest in the Stanley Creek cemetery to await the coming of Christ and the resurrection of His faithful followers and the gathering home of the saints. Albert Sherrill.

WINSTEAD—Miss Sarah Elizabeth Winstead, daughter of Mr. and Mrs. C. M. Winstead, was born November 29, 1900; died in Richmond, Va., on April 1, 1924. When about 15 years old she was converted and joined Concord Methodist church on Person circuit. She graduated from Greensboro College June, 1923, and was beginning a life of usefulness for her community and church when she was called to her reward. She was a devoted daughter and sister, a faithful member of the church. Besides a father and mother three sisters and two brothers, there is a host of friends and relatives who will sadly miss her. Her going leaves a vacancy that only God can fill. May we meet her under the radiance of a brighter sun on the shores of eternal deliverance.

B. C. Thompson.

GIBBS—Brother E. L. Gibbs of Lake Landing, N. C., aged 69, died May 9, 1924. He joined the Methodist church many years ago and has been a faithful, acceptable member during his church life; also he was a good Mason and one that has filled the highest seat in his lodge. He was a very industrious man. Under the loving care and keeping of an affectionate wife and a large family of ten nice God-loving and God-fearing children, he loved and cherished them. He left this community some years ago and settled at Hickory, Va., and was doing fine. On the 9th of May, while working his garden, the angelic messenger came and wrested his immortal soul from his mortal frame and escorted it to the great and glorious God who gave it, the only creator and owner.

Funeral service conducted by the writer. E. J. Midgett.

ARTHUR—Louis Chesterfield Arthur, Jr., second son of Louis C. and Nellie Ficklen Arthur, was born in Bedford, Va., January 19, 1896. He was stricken with pneumonia March 15, 1924, and after a brief illness died at Western Pennsylvania Hospital, Pittsburgh, Pa., March 24, 1924. He was buried at Arlington Cemetery March 26 with full military honors.

After graduating from the high school in Greenville, N. C., in 1913, he received an appointment to enter West Point. During the winter of 1913-14 he went to Washington, D. C., and took preparation for the examination and entered West Point June, 1914.

In April, 1917, he was commissioned second lieutenant, U. S. —, by President Wilson, and ordered to Fort Sam Houston, Texas. In June of 1917 he was commissioned first lieutenant and in August of the same year at the age of 21 was made captain, and put in command of battery F, seventh field artillery, first division U. S. A.

His division was the first American troops to go on the "firing line," and he was in the following engagements: Luneville, Toul, Cantigny, Montdidier-Noyon, Aisne-Marne, Saizerais, St. Mihiel, and Meuse-Argonne.

After the Armistice he was attached to 148th field artillery and was American officer in charge of Hoar, Germany, during the time that he was in the Army of Occupation.

After serving in France and Germany for nearly two years he was ordered home in command of troops June, 1919.

His first post of duty after his return to the U .S. was at Fort Bliss, Texas, where he was made adjutant of 82nd field artillery.

The year of 1920 he attended "The School of Fire" at Fort Sill, Oklahoma. After completing the course there he was appointed instructor and inspector of national guard field artillery, and was assigned to duty in Arizona, with headquarters at Phoenix and Flagstaff.

In June, 1923, he was transferred to Pittsburgh, Pa., as instructor and inspector of 107th field artillery, national guard of Pa.

He was a member of the Rotary Club of Phoenix, Ariz., and of the Polo Club of Pittsburgh.

On January 19th, 1924, he was married to Miss Henrietta Clagert Hill, youngest daughter of Mr. and Mrs. Francis W. Hill, of 2029 Hillyer Place, Washington, D. C., and of Upper Marlboro, Md.

The young wife, father, mother, brother and sisters mourn his loss. At an early age he professed his faith in Christ, and joined the Jarvis Memorial Methodist church in Greenville, N. C., where he held his membership until the day of his death.

WELLS—In the death of John K. Wells of Shelby the last member of one of the most prominent Methodist families in Cleveland count passed away. He was the son of John K. and Mary Y. Wells. At the age of 18 he entered the service of the Confederacy and was a sergeant in company E, 12th regiment, under Captain Plato Durham. He was a brave soldier and bore the marks of the conflict to his grave. He loved his family, the Methodist church, Confederate soldiers and the Democratiac party. He was intelligently informed and his interest in these causes he loved never abated.

When the Civil War was over, after giving some time to furthering his education and to farming, Brother Wells came to Shelby and entered the mercantile business. At Shelby he met the young woman who afterwards walked life's pathway with him for 52 years, Miss Rachel D. Ware, daughter of the late James M. and Naomi Ware. God gave them an interesting family of children, some of whom preceded their father to the grave. Those living are filling places of usefulness in church and society, and are a comfort to their mother.

Brother Wells was a member of the Methodist church from early manhood. For 25 years he served as steward, and was on the committee which built the Central Methodist church at Shelby. He served his country as register of deeds and tax collector for a number of years, and was chairman of the Confederate pension board from its creation until he died. In all these places of honor and trust he was a faithful official and valuable councillor. That he was ready to go is the good testimony that now comforts his widow, children and loved ones. May there be a glorious meeting in the good world.

The funeral was conducted from Central Methodist church by Revs. A. L. Stanford, R. M. Hoyle, C. F. Sherrill and W. A. Murray. His Confederate comrades were honorary pallbearers. Peace to his ashes.

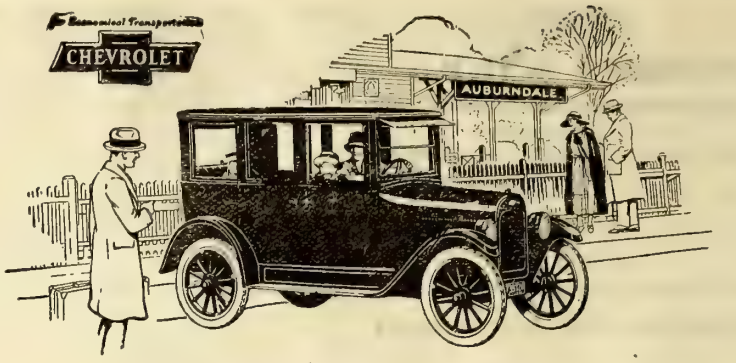
Born October 1, 1845; joined the Methodist church about 1860; married 1871; died March 29, 1924.

W. R. Ware.

CURTIS—On April 30, 1924, God in His wise providence saw fit to call from our midst Mr. Seawell P. Curtis. He was born April 6, 1851, aged 73 years and 24 days. He professed religion and joined Carson Chapel Methodist church in 1883. He was married to Miss Bebecca Godfrey in 1879. To this union were born two sons and eight daughters, all of whom are living but one: Mrs. Frank Curtis, Mrs. G. W. Duncan, Mrs. Chas. L. Poteat, Mrs. D. E. Trinks and Mr. S. M. Curtis of Marion, N. C., Mrs. Floyd Hoppys of Old Fort, N. C., Misses Lennie, Sallie Kate and Mr. Ray Curtis of Garden City, N. C.

The funeral was conducted from the home by his pastor, assisted by Rev. W. E. Poovey of Central church, Marion, after which his body was laid to rest in the family burying ground.

Brother Curtis was faithful to the church he belonged and served on the official board for more than 20 years. He always stood by his pastor, rendering any help he could. He was much loved by all who knew him, which was shown by the many friends who attended the funeral and by the beautiful bank of flowers which were placed on his grave. J. N. Wise, Pastor.



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RALEIGH, N. C.

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Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Commencement — Our commencement begins on Sunday, June 22nd and will close on the 24th. The Rev. E. C. Few will preach the sermon at Jenkins Memorial church at 11 o'clock. Tuesday morning we will have our graduating exercises. The annual meeting of the board of trustees will be held on the same day, beginning at 12 o'clock. We are looking forward with great interest to that happy occasion. The year that is so rapidly drawing to a close has been a very successful one in many ways. We are in the midst of a great building program, but much remains to be done before we carry it to a successful conclusion.

* * * *

..Trinity Commencement — Trinity College occupies a place of commanding influence and power in the educational world. All Methodists in the state ought to feel proud of Trinity College because it is worthy of their admiration and hearty support. The day is not far distant when it will be the greatest college south of the Mason-Dixon line. It will be to the South what Harvard is to the North.

The commencement this year was one of the best the college has ever enjoyed. The speakers were men of national reputation. Large and enthusiastic audiences heard them with great profit. Friends and alumni of Trinity are happy because of the large service she is rendering the church and nation.

* * * *

Weldon and Raleigh District Conferences—Right after the Weldon and Raleigh district conferences I was called out of the state, and overlooked the fact that I had not reported my visits to these two conferences. I assure my many friends of these districts that it was not intended on my part to overlook them. I had a short time at each of them. Brothers Mercer and Plyler gave me ample time in which to represent the Orphanage. They are devoted friends of our cause and keep the orphanage upon the minds and hearts of the people of their districts. The laymen and preachers of these two districts assured me of their hearty good will and co-operation. I can count on the Weldon and Raleigh districts to do their part by our Methodist Orphanage.

* * * *

Gift—The Episcopalians of Raleigh have raised more than forty thousand dollars for their orphanage at Charlotte. Mrs. Ashby Lee Baker gave twenty-one thousand dollars of the amount. There is no other cause that lies so close to the heart of the Christian as that of the orphanage. It is passing strange that we have a small group scattered here and there whose attitude is unsympathetic toward orphanages. They do not represent the best sentiment of our great citizenship. They can never become real leaders in the social service by trying to impose such views on the people of the South. Since our churches and fraternal orders have committed themselves to this unselfish ministry to the orphans of our state and southland, they do not propose to be turned aside by some would-be reformers who have become thoroughly imbued with false notions which obtain in some parts of our country.

REVIVAL AT NORTH HENDERSON

A successful revival has just closed at North Henderson church. Rev. J. T. Draper of Middleburg did the preaching and he is an excellent minister. He preached with great power and the spirit moved in the hearts of the people. Twenty-six were converted and six united with the church by vows and others are expected to unite with the church by letter.

The church choir rendered excellent service throughout the entire revival.

The church has been greatly benefited in all respects and more of the spirit of the Master prevails among the people. G. G. Whitehurst, P. C.

WHITSETT-GIBSONVILLE

Here comes my first message to the Advocate. The third quarterly conference for the Gibsonville charge was held the last Sunday evening in April. At that time Bro. A. H. Whisner's resignation became effective and I was appointed by Brother Womble to fill out the year. I was in college at Trinity and was with my people for the Sunday services only for the rest of the college year.

Last Friday, Brother Burke, a great-hearted man and one of my stewards, sent his truck to Durham to get my books and trunks, and sent his automobile for me and my wife and baby. When we arrived at our palatial parsonage, we found a hot supper awaiting us. After supper we went to the church hut. There members from both Whitsett and Gibsonville gave us a hearty welcome and a hard pounding—such a pounding that we are still sore but not angry. They are still remembering us, too. There are no better people anywhere; and I appreciate it, for how much such kindness and co-operation, as I have, does help a young pastor on his first work. Pray for me that I may serve this people well, for they deserve the best.

We are awake here and you will hear more from us, not only in words but also in action. Watch for our subscription list to grow. I am here for work and the people are with me.

Edgar H. Nease, P. C.

BOOK NOTICES

ARCHAEOLOGY VS. WELLHAUSENISM

By Ernest Sellin, D.D., Professor of Theology in University of Berlin.

Professor Sellin was educated at the universities of Rostock, Erlengen and Leipsic. He became professor at Vienna in 1897, when thirty years of age. Went to Rostock in 1908, to Keil in 1913 and in 1921 became professor in Berlin. To his study of the Old Testament he added residence in Palestine. He conducted many important excavations at Toonach and at Jericho while he was professor at Vienna. His valuable surveys of publications are all distinguished by exceptional freshness and independence.

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* * * *

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In "The Spiritual Message of Modern English Poetry" he undertakes to show by a study of the poets of the last hundred years our constant need of this poetry to give us eyes and heart and purpose; to rescue us from our threatened loss of faith in man; to conform us in our democratic sympathies and to save us from the surrender of our belief in the vicarious life.

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Will meet July 2, 1924, at Chattanooga, Tennessee. A daily edition (Sunday excepted) of the CHRISTIAN ADVOCATE will be published containing speeches, motions, and all other matters pertaining to the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church.
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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

OVER $300,000 PAID ON QUOTAS TO DATE

The Special Effort for Superannuate Endowment is steadily moving toward success. Every day brings us nearer to the goal, as evidenced by the many payments on quotas. As fast as the money is received it is invested, and soon the income from these investments will be available for the support of the Forgotten Man. Whenever the flow of this income begins it will continue forever. This fact should appeal with great force to those who have contributed to the cause.

The pastors of those charges which have paid something on Special Effort quotas are happy as larks. It gives them a very "cumfy" feeling to know that their charges have actually begun to pay. Some of them are writing to tell us of the enthusiasm of the treasurers of their Special Effort committees. They report that these treasurers having once started to remit to the Board of Finance in St. Louis, are eager to keep on remitting. They enjoy the thrill of the thing!

There are some pastors in the church who feel "un-cumfy." These are they who have not yet done a thing toward raising their quotas. They postponed doing it until everything could be **just right,** but that time never comes. But I am sure these men will not wait longer, for they now see the annual conferences pressing upon them and they have no cash in hand to prove their labors in behalf of the cause. Somehow I have faith to believe that every preacher in the church will be faithful to this great movement, even though some preachers are slow in getting at it.

The Knack of Handling the Money

When treasurers of Special Effort committees have money in hand for Superannuate Endowment, it should be sent to the Board of Finance, St. Louis, Mo. Yes, I know this has been stated before. It is likely to be stated many times more, for the reason that so many fail to understand. Let the pastors take the time to explain the urgency of this matter to their treasurers. It will mean much to the wornout men and women who are eagerly waiting for the income from endowment money to give them relief.

And please use the book of Treasurer's Remittance Forms when making payments on quotas. The pastor of every charge should have one of these books in his possession, for it was sent to him many weeks ago. If he has misplaced it, he should write the board for another. If the treasurer of the committee will use this book he will always have the status of the account very clearly before him. Also it will greatly facilitate keeping the records in the offices of the board.

We are all working at this task with a will to have it succeed. Therefore, let us follow the plan that has been arranged for the carry-on. If every individual turns to his own way, regardless of the given method for doing the thing, it will develop a jumble of confusion. Study the plan until it is thoroughly understood, and then work it with all your might. Half the fun of doing a difficult thing is having a system by which to do it. We have the system, then let us also claim the joy by working it.

A Serenade to the Forgotten Man

Listen to the tune the band is playing. The players are those who have already remitted one-fifth or more of their total quotas to the Board of Finance, St. Louis, Mo.:

Main Street (Columbia) Upper South Carolina—Columbia, Rev. W. B. Garrett, pastor. Total assumed quota, $4,421; amount remitted $1800.
Pratt City, North Alabama—Bessemer, Rev. W. M. Buttram, pastor. Total assumed quota $2,700; amount remitted $540.
San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota $3450; amount remitted $1,143.44.
Centenary (Richmond), Virginia—Richmond, Rev. J. N. Latham, pastor. Total assumed quota $5,350; amount remitted $1,070.
Hopkinsville, Louisville—Hopkinsville, Rev. A. R. Kasey, pastor. Total assumed quota $5,000; amount remitted $1,000.
Earlington, Louisville—Henderson, Rev. D. L. Vance, pastor. Total assumed quota $1,620; amount remitted $459.
McKendree (Nashville), Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota $5,034; amount remitted $2,031.79.
Wesley, North Texas—Greenville, Rev. Ira C. Kiker, pastor. Total assumed quota $3,500; amount remitted $700.
Flemingsburg, Kentucky—Maysville, Rev. E. K. Arnold, pastor. Total assumed quota, $1,950; amount remitted $390.
Tigert Memorial (Cairo), Illinois—Murphysboro, Rev. W. B. Garriott, pastor. Total assumed quota $1,650; amount remitted $330.
Bonita, Louisiana—Monroe, Rev. P. H. Fontaine, pastor. Total assumed quota $1,808; amount remitted $361.60.
Mt. Tabor, Kentucky—Maysville, Rev. E. K. Kidwell, pastor. Total assumed quota $338; amount remitted $68.
Lafayette Park (St. Louis), St. Louis—St. Louis, Rev. G. E. Cameron, pastor. Total assumed quota $3,260; amount remitted $652.
Grace Church (Union), Upper South Carolina—Spartanburg, Rev. J. W. Kilgo, pastor. Total assumed quota $2,741; amount remitted $611.
Anutt, St. Louis—West Plains, Rev. W. V. Gaston, pastor. Total assumed quota $600; amount remitted $160.
Vernon Station Charge, North Alabama—Jasper, Rev. R. B. Lavender, pastor. Total assumed quota $1,371; amount remitted $274.20.
Eddyville, Louisville—Hopkinsville, Rev. R. L. Talley, pastor. Total assumed quota $2,000; amount remittted $525.
Flat Rock Station Charge, North Alabama—Gadsden, Rev. J. R. Duncan, pastor. Total assumed quota $475; amount remitted $96.
Tallahassee, Florida—Tallahassee, Rev. J. O. Grogan, pastor. Total assumed quota $5,000; amount remitted $1,273.25.
Joshua, Central Texas—Clebrune, Rev. C. E. Wilkins, pastor. Total assumed quota $1,143; amount remitted $241.32.

All Dressed Up and Somewhere to Go

Keep your eye on the presiding elders, for they must be using a lot of paint something to have faces so pink. I guess it is because they all have spunk enough to work hard and have their respective districts 100 per cent on the Pink Leaf report. Here are a few more of them who have a right to their places on the honor roll, as numbered:

192. Central Texas—Brownwood, Rev. A. D. Porter, P. E.
193. Louisiana—New Orleans, Rev. W. W. Drake, P. E.
194. North Georgia—Oxford, Rev. W. G. Crawley, P. E.
195. Kentucky—Lexington, Rev. G. W. Banks, P. E.
196. North Alabama—Decatur, Rev. W. P. McGlawn, P. E.
197. Northwest Texas—Sweetwater, Rev. R. A. Stewart, P. E.
198. Alabama-Marianna, Rev. J. A. Seale, P. E.
199. North Carolina—Raleigh, Rev. M. T. Plyler, P. E.
200. Texas—Marshall, Rev. C. B. Garrett, P. E.

A Word From the President

Bishop W. F. McMurry, president of the board, is greatly pleased with the progress of the Special Effort. Note the following message to the church by him:

"I am in the office of the Board of Finance today, the first time since the annual meeting, and with Dr. Todd and other members of the directing committee have been looking carefully into the Special Effort for Superannuate Endowment. I am happy to be able to report to the church that the response to the call made is measuring up to our expectations. The quarterly conference reports—the pinks—continue to come in and there is good prospect of having a satisfactory report from every quarterly conference in the church. Just a little effort here and there on the part of the presiding elder, the pastor, or a good layman will accomplish this end.

Payments on quotas are coming in daily and $300,000 or more has already been received. There is one thing in this connection that needs to be emphasized, namely, payments on quotas to Superannuate Endowment must be made direct to the Board of Finance, St. Louis, Mo. Checks should be made payable to Luther E. Todd, Secretary, or to the Board of Finance of the Methodist Episcopal Church, South, and sent to the Security Building, St. Louis, Mo. This plan of sending the money direct to the Board of Finance without delay has the approval and endorsement of the General Conference. Provision has been made to place in the hands of every pastor a duplicate receipt for every remittance made so that he can make his report at the annual conference without embarrassment with the treasurer of his annual conference. Under no circumstances should the money go to the treasurer of the Conference Board of Finance or to the treasurer of the annual conference. This will mean endless confusion and make it impossible to give a correct statement in the annual conference minutes of what the charge has done.

Another matter: The sooner you get the money in, the earlier it begins to work in the interest of the Forgotten Man. Do not hold funds; remit even small amounts without delay. Use the Treasurer's Remittance Forms when making payments!"

WEDDINGTON CHARGE

We hope that the Advocate can find space for a few words from Weddington charge. We have five churches on this work, so the pastor has plenty to do. We are serving a good pepole. They pound the pastor occasionally, and in various ways show their appreciation. However, entirely too few of our people read the Advocate; but we hope in the near future to be able to induce more of our people to read their church paper.

Our people are catching the building spirit, and are determined to have better Sunday school facilities. A handsome brick-veneered church has just been completed at Wesley Chapel. The Sunday school at this church is taking on new life, as is always the case when adequate room is provided. A building agitation is now on at Weddington, and we hope soon to have a new church at this place. We are expecting to hold a series of revival meetings at all our churches during the summer, and hope for a mighty outpouring of the Holy Spirit upon us. Brethren, pray for us.

T. J. Huggins, Pastor.

WOMAN'S PAGE

(Continued from page eight)

the prayer, for were not these some of her girls, whom she had learned to love as they attended the training school? As each of the candidates told the circumstances in her life that led up to this hour, the audience was almost breathless with interest. Through all the talks there was the joy of the hope that was realized, the dream that had come true. Bishop Beauchamp addressed the candidates, admonishing them to ever keep before them the vision that had brought them to their decisions. The formal presentation of the candidates by the president of the Council, and the commission of the bishop to each in her turn, were most impressive. After an invocation the candidates sang with feeling, "O Jesus I Have Promised," after which the congregation joined in singing "Go Ye Messengers of God," and the candidates marched out of the church. What a wonderful service! Hearts were touched at its beauty and impressiveness. Sixteen of the candidates will take up the home field work, among them one of "our own girls from W. N. conference," Miss Naomi Howie of Waynesville. Miss Howie goes to Muncie Memorial church in Johnson City, Tenn., as a city missionary.

SOME THINGS TO REMEMBER

To keep the missionary society FIRST.

We responded to its appeal for the womanhood and childhood of the world, and consecrated ourselves to the service which it offers before many of the other organizations that now claim our time and attention, were in existence. It is FIRST in importance and let us give it the first place in our consideration.

To keep the society missionary. Our society is organized for definite work. The calls are so many there is danger that we may lose our first love and use our organization for purposes not directly in line with its program. Let our efforts and gifts to the missionary work be directed along the proper channels. Each of us should have a part in other worthy causes, but let us not confuse the call from these with our society obligations. Let us as missionary women give to all good causes the support which they deserve, through their own established agencies, but let us use our missionary society for the promotion only of lines of work which are specially committed to it, and do it in the largest possible way.

A VISIT TO A CHINESE GENERAL

Miss Maud Carson, daughter of Mrs. J. E. Carson of Charlotte, a missionary of the Southern Presbyterian church, in Soochow, China, has written a most interesting account of a visit to Peking, and her letter is given in the Charlotte Observer of June 2nd. We quote from it, feeling sure our readers will enjoy the part of her visit herein described:

"Our visit to the camp of General Feng, the Chinese Christian general, revealed to us something more marvelous than either the Forbidden City (Peking) or the great wall; for the latter were produced by men while the changed lives of General Feng and his men are the work of God. There are 20,000 men under General Feng's control at present. Not one of these smokes opium, drinks wine, gambles or uses tobacco. Two-thirds of them are Christian, nearly all of whom have been trained in Bible study while in the camp. A few weeks ago 3200 were baptized in one day. Their camp is physically, as well as morally, clean and the soldiers are busy and happy. Furthermore, each man is taught a trade, so that when he leaves the army he will not have to turn brigand in order to make a living. One could tell by merely looking at their faces that they were not ordinary soldiers. Would that there were thousands more like them!"

A Visit to Lama Temple.

"On the same day that we visited General Feng's camp we went to the Lama temple. What a contrast! It is the dirtiest temple that I have seen in China and there are many far from clean. Te idols were duty, the floors not recently swept, and the robes of the priests looked as if they had been worn for years without once being washed. But how could these men wash their clothes if it is true, as I am told, that those from Mongolia never take a bath? According to the generally accepted reports their lives are as unclean as their bodies. They are shameless liars. One of them unhesitatingly told us that he would sell us a string of Mandarin beads at a very low price because he had stolen them. Their 75 foot tall Buddha, the largest in China, cares naught for evil lives nor has he power to transform them. Truly,

"The gods of China are dusty now,
And they were never strong to save."

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Next Session Opens September 24, 1924.

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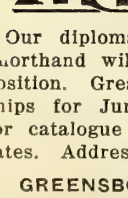
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Greensboro, N. C.

BUSY EPWORTH LEAGUERS

(Continued from page seven)

A one day institute was held in the Marion district and department work was discussed and helpful suggestions given in each. There were about 80 present.

I spoke at the district conference in Winston and tried to interest the people and pastors in the league work and its importance. Many of them spoke afterwards of the possibilities of organizing a league on their charge.

Hawthorne Lane, Charlotte, is doing splendidly. They seem to have some trouble interesting their boys, but they are coming right along.

Calvary, Charlotte, has a good choir to maintain interest, but they need to get down to real work. I believe they can do well and accomplish much if they go at it with the same interest that they do singing.

Sallie E. Carroll.

NOTICE TO DELINQUENT CHAPTERS

Missionary and conference pledges unpaid amount to over fifty per cent of the total amounts. Full credit will be given on this year's report for all pledges received by the 25th of June. Send the money now. Don't wait to bring it to conference.

D. L. Webster, Treasurer,
2001 Spring Garden St., Greensboro.

LAFAYETTE NOT DEAD AFTER ALL!

Lafayette Epworth League of Shelby is not dead but alive. Last Friday night, May 23rd, we had our monthly meeting at the home of Mr. and Mrs. Frank Ledbetter, and after the business part we enjoyed a social hour. The following officers were elected for the coming year:

President—Miss Lorene Short.
Vice President—L. S. Ritch.
Secretary—Miss Lucy Short.
Treasurer—Worth Micham.
Cor. Sec.—Miss Annie Hughes.
First Dept. Supt.—Mrs. Frank Ledbetter.
Second Dept. Supt.—Miss Mattie Langhridge.
Third Dept. Supt.—Miss Bleaka Blanton.
Fourth Dept. Supt.—Miss Ellen Jarrett.

We are hoping to do great work for Christ ths year.

Annie Hughes, Cor. Sec.

FILLED WITH GOOD WORKS

The Mooresville Broad Street Epworth League, through the second department, raised $22.65 for the benefit of Mr. N. H. Hunt and family, who are badly in need of financial assistance.

Boyd Sizemore,
Chm. Social Committee.

CLEAR THE TRACK

Our Epworth League is running like a fast express train. It continues to improve more at every service.

At our last business meeting our league elected its new officers for the ensuing year as follows:

President—Morris Pugh.
Vice President—Miss Isa Berry.
Secretary—Miss Inez Ross.
Treasurer—Miss Melrose Vance.
First Supt.—Ray Jones.
Second Supt.—Gordon Kirkman.
Third Supt.—Miss Frances Tucker.
Fourth Supt.—Pearlie Snider.
Era Agent—Miss Julia Ellen Riley.
Cor. Sec.—Ethel Jones.
Pianist—Miss Ruby Reddick.

Each member is taking a great interest in the work. Prospects are for the best year in the history of the league. Ethel M. Jones, Cor. Sec.

Pleasant Garden League.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Elizabeth City, at Stumpy Pt. June 24-26
Waynesville, at Murphy.....June 24-26
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

June
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

June
Unionville, Zion, 11 12
Wadesboro, 11 15
Bethel Ct., Union, 3 15
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
June
Wentworth, Lowes 14-15
Ruffin, Hickory Grove, 3.....15
Reidsville 15
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Ararat, Hatchers Chapel, 3 15
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29
July
Stokesdale, Mt. Carmel 5-6

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Broad River, Providence, 11 14
Mill Spring, New Hope, 11 15
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

June
Wilkes Ct. 14-15
Wilkesboro Ct., Wilkesboro, ngt.....15
Sparta Ct., Sparta 21-22
Jefferson, Bethany 28-29
July
Warrensville, Clifton 5-6
Creston, Mt. View 12-13
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27
August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10
September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

June
East End, 11 15
Mayle, night 15
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29
July
Polkville, Polkville, night 1
Bellwood, Kedesh, 11 5-6
Cherryville Ct., Mary's Grove, 3 6
Smyre, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Spencer, Central, 11 15
First Church, Salisbury, night.....15
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
June
Maiden, Mays, 10 & 1 15
Westview, Marvin, 3 & 4 15
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

June
Andrews Station, 11 15
Judson Ct., Topton, 3 15
Robbinsville Ct., Robbinsville, ngt.....15
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29
July
Fines Ceeek, Oak Forest, 11 5
Jonathan, 11 6
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Burlington Ct., Camp Springs.....14-15
Front Street, night 15
Graham, Haw River and Webb Ave....22
Mt. Tirzah Ct., Helena (District Conference) 25-26
Brooksdale Ct., Webb's 28-29
Long Memorial, night 29
July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Columbia, Gum Neck 14-15
Moyock, Baxters 21-22
First Church, night 22
Chowan, Bethany 28-29
Edenton, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

June
Summer School for Preachers at Trinity College 4-18
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie .....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

June
Goldsboro Ct., Salem, a.m. 15
St. Johns, a.m. 15
Snow Hill, Tabernacle, a.m. 21-22
Elm St. and Pikeville, Pikeville, p.m...22
Pamlico, Hobucken, a.m. 29
July
Craven, Tuscarora, a.m. 5
Pink Hill, Webbs, a.m. 12
Seven Springs, Beston, a.m. 12
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27
August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 10
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

June
Laurel Hill, Tabernacle 13
St. John-Gibson, Gibson 14-15
Laurinburg 15-16
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

June
Kenansville, Lees, a.m. 13
Faison-Warsaw, Goshen, a.m. 14-15
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Summer School for Preachers, Trinity College 7-14
Grimesland, Providence 15
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

RESOLUTIONS OF RESPECT

Miss Nancy Jane Cook of Cornelius, N. C., fell asleep Monday morning, April 21, 1924. Her sweet spirit was called to the heavenly Father to that beautiful country that God has prepared for all His people.

"Miss Nannie," as she was known to all, was a loyal Methodist, a faithful Sunday school teacher, a true sister to her two brothers and a friend and neighbor to all.

There will be a vacant place in the church, the Sunday school, the missionary society, the prayer meeting and in our homes. Therefore, be it resolved by the missionary society:

That we shall miss her sadly from her accustomed place as superintendent of children's work in our society.

That we are grateful for the privilege of knowing such a lovely Christian character and will cherish her memory and try to follow in her footsteps by doing good even to the least of His.

That we extend our sincerest sympathy to her brothers and their families and that we bow in humble submission to the will of Him who doeth all things well.

That these resolutions be spread upon the minutes of the missionary society and a copy be sent to the North Carolina Christian Advocate, and copies sent her brothers' families.

Mrs. Hugh B. Holcomb,
Mrs. J. H. Bradley,
Mrs. F. C. Sherrill.

PLAN OF EPISCOPAL VISITATION FOR 1924-25

First Episcopal District, Bishop W. A. Candler.—Virginia, at ———, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, D. C., March 30.

Second Episcopal District, Bishop Collins Denny.—Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

Third Episcopal District, Bishop Edwin Mouzon.—Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

Fourth Episcopal District, Bishop John M. Moore.—Indian Mission, at Thlopthlocco church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 15; West Oklahoma, at El Reno, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

Fifth Episcopal District, Bishop W. F. McMurry.—Denver, at Beaulah, Colo., August 21; Missouri, at Richmond, September 3; Southwest Missouri, at St. Paul's church, Springfield, September 17; St. Louis, at St. John's church, St. Louis, October 1.

Sixth Episcopal District, Bishop U. V. W. Darlington.—Illinois, at Centralia, August 21; Western Virginia, at Barboursville, W. Va., August 27; Kentucky, at Mount Sterling, Ky., September 3; Louisville, at Campbellsville, Ky., September 24; North Georgia, at Atlanta, November 19.

Seventh Episcopal District, Bishop H. M. Du Bose.—Northwest, at Vorvallis, Oreg., August 27; Pacific, at Fresno, Calif., October 15; Arizona, at Tucson, Ariz., October 22.

Eighth Episcopal District, Bishop W. N. Ainsworth. — North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

Ninth Episcopal District, Bishop James Cannon, Jr.—Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso, Tex.; Cuba, at Havanna; Congo Mission, at Wembo Nyama.

Tenth Episcopal District, Bishop W. B. Beauchamp.—Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 19; Czecho-Slovak Mission, at Prague, September 3.

Eleventh Episcopal District, Bishop James E. Dickey.—New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownwood, November 12.

Twelfth Episcopal District, Bishop S. R. Hay.—North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

Thirteenth Episcopal District, Bishop H. M. Dobbs.—Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

Fourteenth Episcopal District, Bishop H. A. Boaz.—Korea, at Songdo, September 4; Siberia Mission, Russian Department, Harbin, September 18; Siberia Mission, Korean Department, Nikolsk, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3.

The fall meeting of the College of Bishops will be held in Jacksonville, Fla., December 12, at 10 a. m.

Bishop W. B. Murrah is left without assignment for the year on account of his health.

RESOLUTIONS OF RESPECT

Whereas, on April 10, 1924, Mr. D. W. Hasty was suddenly removed from our midst by death; and whereas, his going has meant the loss of a true and faithful member of our class; therefore be it resolved by the Baraca class of Saint Pauls Sunday school, Maxton, North Carolina:

First, That we shall ever cherish the memory of our departed friend and brother, who by his quiet and unassuming walk among us has left behind an abiding example of deep religiousness and an unselfish interest in all things spiritual and otherwise pertaining to the happiness and welfare of his fellowmen.

Second, That while our hearts are inexpressibly sad because of the great deprivation that has been visited on us and his bereaved family, still we must bow in humble submission to the will of our heavenly Father, at the same time acqnowledging His favor in ever permitting us to know and to be associated with one whose life has been so helpful to us all.

Third, That we extend our sincere sympathy to his son, the worthy president of our class; also that we offer an expression of the same to the other surviving son, a member of our class, and daughters, and to all other members of the family.

Fourth, That a copy of these resolutions be spread upon the records of our class, a copy be sent to the family, also that a copy be furnished the Scottish Chief and the North Carolina Christian Advocate for publication.

J. L. Rumley,
J. C. Curtis,
C. B. Thompson,
Committee.

Western North Carolina
EPWORTH LEAGUE CONFERENCE

West Market Street Church

GREENSBORO, NORTH CAROLINA

JUNE 24 - 27, 1924

HEAR: Bishop H. A. Boaz of Texas,
Dr. Dan Brummitt of Chicago,
Rev. Ralph Nollner of Nashville

GREENSBORO SAYS
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"BOOST RALEIGH DISTRICT!"

NORTH CAROLINA CONFERENCE
EPWORTH LEAGUE ASSEMBLY

JUNE 16 - 21 1924



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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JUNE 19, 1924 No. 25

Should Our Church Adopt the Proposed Plan of Unification?

WHY not? The two churches have a common origin. The claims of each upon the Wesleys are identical. The "Holy Club" at Oxford and the strangely warmed heart of John Wesley at Aldersgate, are the dual heritage of these dual churches. Episcopal Methodism is the big twin product of the Wesleyan movement. And these two churches from the organization of American Methodism in 1784 until the separation in 1844 were one. For 60 years Frances Asbury, William McKendree, Joshua Soule and their co-laborers wrought together in one church, and those were six heroic decades when the foundations of Methodism were laid in every section of this great American continent.

Then came the separation. Slavery was the cause. But slavery is now dead—"dead as a door nail." The Southern church would no more tolerate human slavery than would the Northern church. With slavery, the one cause of separation, dead, why not proceed in an effective way to mend the breech, to heal the hurt. Shall grace fail to do what nature is constantly doing?

Furthermore, the divided nation has become a united nation. The South now vies with the North in loyalty to a common flag. There is no longer social ostracism on account of sectionalism. The business world pays no attention to sectional lines or artificial distinctions. As citizens, as members of society, as business men we have long since forgotten the strife and division of other unfortunate years. Shall the church of God be the only organization to show an unreasonable stupidity by refusing to come together when the reasons for separation no longer exist?

Look at the Present Situation.

Though separated for 80 years we are still one in doctrine. Each church has the same doctrinal standards, and both remain true to those standards. "To spread scriptural holiness over the land" is the primary aim of both the Northern and Southern churches, as it has been from the beginning. The polity of the churches in all essentials is the same. If you doubt it, do not trust the assertions of some advocate for or against unification, but get the disciplines of the two churches and compare them. That will settle the controversy and settle it right.

The Plan Itself.

The plan is not perfect. No earthly documents of even the wisest men are. The constitution of the United States, for example, stands as one of the great monuments to human wisdom and to the capacity for government of the founders of the American nation, but it was not perfect. It has been amended eighteen times and is not yet perfect. But who would cast it to the discard?

While not perfect, and amendments will be needed as the years go by, as has been the case with the constitution of the United States, this, in our judgment, is the best plan that has been submitted for adoption. And it is noteworthy, that up to this time the opponents of the plan have offered nothing better, they have not even suggested a modification whereby the present plan may be improved. Their criticisms are not constructive, but destructive, which indicates that their objections are not so much to this plan as to any or all plans of unification.

A number of things commend this plan to us. Among these is its brevity and simplicity. The average man can read it in a few minutes and understand what he reads. It is very simple and clear till ecclesiastical constitutional lawyers undertake to explain it. Again, the plan proposes to begin unification of the two churches just where we are and without any violent or artificial readjustment grow into a fellowship and organization that will be acceptable to the membership of each jurisdiction, but at the same time bring the united forces of episcopal Methodism into the services of the kingdom of God. In union there is strength. And the present moral and religious conditions of this nation and of the world needs the leadership of a united Methodism.

Another thing, we should stop the waste of men and money in building altar against altar. It is a sin to waste God's money and men that way. With the adoption of this plan, the Northern jurisdiction will not build in the territory of the Southern jurisdiction without its consent, neither will the Southern erect churches in the North. Not only will this stop, but the competition that now exists will gradually be eliminated when the two churches come together under one name and have one general conference and the work on the foreign field has been united as it will be according to the plan.

Furthermore, the plan guards the rights of the minority, is a generous, brotherly plan, provides for a Judicial Council, a thing much needed by both churches, and is a forward looking document that trusts the future and relies upon the capacity of world-wide episcopal Methodism for the capacity to govern itself. Methodism has in the past been able to take care of the problems as they arise and we believe that it will continue so to do, if we have in us the mind of Jesus Christ and look at the world as He did.

Objections Offered.

The character of the objections urged by its opponents against the proposed plan serve to strengthen our confidence in it.

Here are some of them. It has been said by some of the leaders that the Northern church requires a doctrinal test of those who join the church while we do not, and for that reason there should be no unification. The facts happen to be that the General Conference at Springfield eliminated the doctrinal requirement and the two churches now stand together in requiring only an avowal of belief in the "Apostles' Creed."

It is urged, also, that the Northern church lifted the ban on worldly amusements and for that reason there should be no unification. The conference at Springfield did eliminate the clause that was inserted in 1872, and returned to the rule as Wesley put it and as the Southern church has had it all the while. The two churches are now together on the subject of worldly amusements.

It is said that the Northern church meddles in politics and that the General Conference at Springfield sent a commission to confer with a congressional committee at Washington. That conference did. But what for? To protest against a modification of the Volstead Act. Is that a high crime? If so, our church is guilty, for Bishop Cannon in an official capacity has appeared before the same committee. It is urged, also, that the Northern church has gone so far as to keep a newspaper correspondent at Washington to report what is going on at the capital of the nation. That is only newspaper enterprise. Every up-to-date paper does that. Are all the newspapers of the land criminals because they have correspondents in Washington? We wish the Southern church had such a correspondent at Washington.

Then it is being argued that the Methodist Episcopal Church license and ordain women as local preachers and for that reason we should flee from unification.

Why such great fear of the women, lest they should do hurt to the church of God? We have heard that cry before. It came with the question of "laity rights." It came with the long battles for woman suffrage. But we have laity rights and the church has not been torn from its foundations, we have woman suffrage and Old Glory still waves, and women are just as good, and beautiful and pure as they ever were.

Why talk to North Carolina Methodists about the terrors of allowing a woman to preach when we all know of the matchless worth of Mrs. C. L. Steidley and Miss Daisy Davies who have wrought so well within our borders.

The Negro.

We had hoped that the politicians of other years had worn the negro question so nearly threadbare that it had gone to the rag pile. But the old and much worn garment is being dragged out for other service, and it is an occasion for regret that leaders in the church should be making special appeals to race prejudice. And these appeals are being made seemingly without regard to the facts in the case. What are the facts? The Northern church has two negro bishops who work among their own race. They did not, so far as we have been able to learn, preside over the Springfield General Conference and they could not, according to the plan, preside over the united general conference unless a majority of the Southern bishops so elected, neither could they come into the Southern jurisdiction unless invited by the Southern bishops. If we will only keep the facts straight, there is at this point no ground for controversy.

What One of the Bishops Says.

Bishop Cannon wisely says of the plan: "It was framed and approved by men who recognized the real differences of training, thinking, habits of life and general surroundings of the people they represented; and yet by men who not only worship the same crucified and risen Redeemer, but who honor and revere the same earthly leaders, Wesley, Whitfield, Clarke, Benson, Fletcher and Asbury; who hold to the same articles of faith, who believe in the same Justification, Regeneration, Sanctification, the Witness of the Spirit, and the duty to carry the evangelistic message to the uttermost parts of the earth."

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AS IT LOOKS TO ME

By W. A. Stanbury.

The Unification issue appears to be in danger of being obscured by small objections, and by appeals to a history which ought to be forgotten. The main essentials in any great matter, such as this before us, are generally few in number, and very simple. At this moment, it seems to me, the following are worth remembering:

1. The present (and I think lamentable) division between the great Episcopal Methodisms is not doctrinal, and never has been. It is political and sectional. The Christsian religion belongs to no section, but to the human race and to the world. And Methodism is not properly concerned with dead political issues, however near to men's hearts they may one time have been. If doctrinal or religious differences held us apart, then there would be something to argue about. But religion, and Methodism especially, is an experience. And this experience is common to all the sons and daughters of Wesley, to those in one part of the country not more than to those of another. The suggestion, sometimes not very carefully veiled, that we in the South are better Christians than are those of the North, comes with rather bad grace from those who claim to follow the One who so devastatingly revealed the shams of men who thanked God that they were not as other men, and from those who profess the spirit of Him who said, "All ye are brethren."

2. The way to look is not backward, but forward. It is not now a question of what was necessary in 1844, or of what happened after the Civil War, or of the frictions that have sometimes unfortunately been engendered. The sole and total question is whether the advance of the Kingdom of God may not be hastened, and whether men of like experience and similar—almost identical—polity may not do their task better if they work together, rather than separately, and often competitively. It is the future, and the future only, that matters.

3. One hears it said that our brethren of the North concern themselves too much with politics, and that they send a delegation to Washington occasionally. They may not always be wise. But when there is not a material, selfish, or corrupt influence which is not shouting at the top of its voice at the government, or else hiddenly seeking to attain its end, anything on the part of the church is better than silence. Is the church to seal her lips and tell politics to go to the devil, while the light-wine-and-beer folks and the swash-buckling war-breeders leave nothing undone, secret or open, to get what they want? One cannot help thinking of Amos and Jeremiah. There is no risk assumed in saying that it was the voice of the churches of America—and that of the M. E. church more than any other—that caused prohibition to be written into the organic law. At least, that is what "the trade" says about it. And this is but one instance, among many, of what the church may accomplish when she speaks.

For my part, I thank God that the United States government and the American people know what the M. E. Church thinks about war. It is high time that some of the rest of us, if we have any thoughts on this subject, should let it be known what they are. Nothing finer has been said in a long time than this, which went from Springfield to Washington: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war." It is not less, but more, interference in politics, in the name of Jesus Christ, that I hope to see.

4. Finally, we are not two rivals, nor two half-hostile peoples, each suspiciously watching the other, and each jockeying for advantage. In the utmost sincerity and confidence, we are to join forces. I believe that our brethren of the M. E. church can afford to trust us. And I am equally certain that we can trust them to act in the Christian spirit, while the problems of detail which the proposed plan does not fully settle are being worked out.

GREENSBORO COLLEGE RECEIVES GIFTS OF $30,000

While in New York last week President S. B. Turrentine received from Mr. B. N. Duke a proposition to give twenty-five thousand dollars on the endowment fund of Greensboro College. Also Mr. William W. Flowers of New York offered to give five thousand dollars on the college endowment. Mr. Flowers is a son of the late Col. G. W. Flowers and a brother of Prof. R. L. Flowers of Durham.

Both these gifts are directed to be applied on the endowment fund to be made five hundred thousand dollars. Already the board of trustees of Greensboro College had recommended that the college endowment be raised to half a million dollars. The alumnae of the college have agreed to undertake the raising of one hundred thousand dollars of this amount. Over ten thousand dollars of the last named fund was pledged a few days before and during last commencement in May.

The two donations of last week indicate a generous and friendly spirit in behalf of Greensboro College. In a letter from the president of Trinity College to the president of Greensboro College some time ago the following statement was made: "One of your chief assets is the high type of your alumnae and of your students. With such body of graduates and such a student body Greensboro College has a distinct field for service. As I see it, there is no conflict whatever between your college in Greensboro and the co-ordinate College for Women that we are gradually building up in connection with Trinity here in Durham. Some patrons will prefer the one, some will prefer the other; and both will find in the state the kind of college they prefer. I therefore earnestly hope that you may find ways to increase your resources to meet your increasing needs."

It is known that this view of the relationship between the two colleges is heartily endorsed by Mr. Duke as well as by other members of the trustees of Trinity College.

The recent generous gift of Mr. Duke is a renewal of his vital interest in Greensboro College. During the earlier days of dire distress he rendered substantial aid; and when the movement was inaugurated to raise the first one hundred thousand dollars on endowment, he made a donation of ten thousand dollars.

These recent gifts to the endowment fund should hearten the alumnae of the college to hasten in the work of raising the $100,000 that has been made the objective of that association.

Greensboro College has 2,500 living alumnae and students. With this great company of cultured and loyal women once interested in the work the $100,000 will be quickly raised.

We congratulate the college upon the manner in which its friends, alumnae and former students are rallying to this fine old institution which has wrought so well in the past and that is girding herself for a greater service in the years that are ahead.

NO TIME FOR HASTE

By E. C. Sell.

A momentous problem confronts us—unification. It is up for solution. A diversity of poinions exists. We feel differently about it. We do not look at it from the same viewpoint. We are divided, and this fact alone is proof that we are not ready to act.

It seems to me that undue haste is being made. This is the time for deliberation. For seventy-nine years we have existed as two branches of Methodism, and have marched in obedience to the Master's command, "Go ye into all the world and preach the gospel to every creature." God has blessed both churches. Both have wrought successfully. Both are doing well today. Why not let well enough alone? What would be gained by unification—such unification as is proposed? Our people are entitled to a full answer to this question.

To rush into this thing now will be unsatisfactory to many of our people, who have been strong supporters of the church—both morally and materially—for years, and may involve us in difficulties which will be hard to adjust and hurtful to the church. All these things, and many more, are to be considered.

The time will come when union of the two churches can be effected. But it is seriously doubted whether this is the time.

Let us move slowly, fully, thoughtfully, carefully, and prayerfully considering every step; then when we act, we can act more intelligently and wisely. No more for this time.

MINERAL SPRINGS CHURCH DEDICATED

Last Sunday was a red letter day with the congregation at Mineral Springs in Union county on the Waxhaw charge. It was the day when that faithful band of Christian workers came into the realization of the dreams of many days. It is not a strong congregation financially or numerically, but is strong in the faith. The old church has been remodeled and made into a nice, convenient house of worship at a cost of several hundred dollars. Last Sunday had been set apart for the dedication of the remodeled building. Brother Crowder had planned for the occasion with a great deal of care, but was not able to be present because of the death of Mrs. J. L. Rodman, a member of his church at Waxhaw, whose funeral was held by the pastor in Asheville. At the hour appointed for the dedicatory services the house was filled with people and they seemed to be appreciative of what God had wrought through them. The sermon was preached by the business manager of the Advocate and he also dedicated the building to the worship of God.

This is an enthusiastic band of workers and the results show that God is well pleased with their efforts. They have a good Sunday school and the congregation is growing.

Brother Crowder is in the midst of much development in his charge. In addition to Mineral Springs, Heath Memorial is being completed and will be ready for dedication in a few weeks. The new church building at Waxhaw is now complete with the exception of placing the pews. This will be done by the first of August and Rev. A. W. Plyler, the first pastor of the Waxhaw circuit, has been engaged to dedicate the church.

DELEGATES TO THE GENERAL CONFERENCE AT CHATTANOOGA

North Carolina Conference.

Clerical: M. T. Plyler, M. Bradshaw, H. A. Humble, H. M. North, J. C. Wooten. T. N. Ivey who led the delegation has passed from earth since the conference at Hot Springs and R. H. Willis, first alternate, will take his place.

Lay delegates: J. G. Brown, W. C. Chadwick, R. L. Flowers, Mrs. J. LeGrand Everett, C. S. Wallace, W. P. Few.

Western North Carolina Conference.

Clerical: G. T. Rowe, A. W. Plyler, E. K. McLarty, P. T. Durham, H. K. Boyer, J. H. Barnhardt, C. C. Weaver, H. H. Jordan.

Lay: Mrs. H. A. Dunham, C. H. Ireland, W. R. Odell, F. N. Tate, J. F. Shinn, J. B. Ivey, G. L. Hackney. L. B. Rodgers, first alternate, will take the place of Dorman Thompson, who has passed from earth.

"SWING LOW SWEET CHARIOT"

At the close of the simple funeral services of Dr. C. Alphonso Smith, which were held last Sunday afternoon in the First Presbyterian church, Greensboro, the negro quartette from the Agricultural College sang that beautiful negro spiritual, "Swing Low Sweet Chariot." The soft strains of this melody as they floated out on the stillness of the Sabbath afternoon amid the granite shafts and above the "mossy marbles" of Green Hill cemetery, were a fitting farewell to the great spirit which never lost touch with the common man.

And this was sung at the request of Dr. Smith with whom the song as the negroes sing it, was a special favorite of his.

If asked what was the mark of the real greatness of the man, we would not answer, the charm of his diction or the eloquence of his tongue on the platform, neither was it the inspiring magnetism of his presence in the class room, nor the wide and accurate scholarship of this man of letters. But it was that touch of nature which ignored all artificial distinctions and saved him, though a man of the schools, from every semblance of academic snobbery, and that bound him with golden cords to the fine and simple things of life. This passion of his life was strong in death. His farewell was not the warrior's salute of guns, but what was more fitting the farewell of a negro melody.

PEOPLE AND THINGS

Rev. Lee A. Falls of Epworth, Concord, is preparing to take good care of the Salisbury district conference which convenes with his congregation July 3 and 4.

Rev. W. H. Jenkins, pastor of our Central church, Concord, is very busy but entirely happy these days. The work on the Sunday school annex moves forward in a satisfactory manner.

Rev. Sam Maxwell writes: "Due to a change in schedule I have two open dates for revival meetings. One August 5th and the other August 19th. Mail will reach me at 111 North Slocumb Street, Goldsboro, N. C."

Mrs. W. L. Dawson who a few weeks ago underwent an operation for appendicitis is now back at her home in Summerfield and on the road to a rapid and complete recovery. Her friends will be glad to know that Mrs. Dawson is about well again.

"Mr. and Mrs. W. L. Helms announce the marriage of their daughter, Aurelia Jeanette, to Rev. James Russel Warren, on Thursday evening, the twelfth of June, nineteen hundred and twenty-four, Monroe, North Carolina. At home, Benton Heights, after June 16, 1924."

Dr. Eugene Blake, superintendent of the Holston Orphanage at Greenville, Tenn., died suddenly on May 23. He was a member of the Holston conference and spent many years in educational work. The widow, three daughters, and two sons will have the sympathy of a wide circle of friends.—Christian Advocate.

Rev. J. F. Kirk began last Sunday a two weeks' meeting at First church, Salisbury. Rev. J. W. Moore, a former pastor of great popularity in Salisbury as he is wherever he serves as pastor, will do the preaching. The pastor and people are looking forward to a great meeting.

Mrs. R. C. Long, Lake Junaluska, would like for the readers of the Advocate to know about a good place to stay. She says: "I live on a farm just outside the grounds in a 12-room house which has electric lights, bath, etc. Also have cows, chickens, garden vegetables and a good negro cook who knows how to cook."

The six churches of Asheboro are co-operating in a union evangelistic campaign led by General Evangelist L. D. Miller of Nashville, assisted by D. W. Milan of Lincolnton as choir director. Big crowds are filling the big tent. An attempt will be made to make the influence of the meeting county-wide.

A tombstone has been placed at the grave of "Squire" Henry, the colored janitor at Emory and Henry College for fifty years. When he died the funeral was conducted by the faculty and students of the college, and now this tombstone is placed at the grave by student contributions. This faithful black man was the friend of all the boys.—Methodist Advocate.

His host of friends here and elsewhere in the state will be interested to know that Rev. W. A. Lambeth received the honorary degree of Doctor of Divinity from Emory and Henry College, Emory, Va., this week. Mr. Lambeth preached the baccalaureate sermon at the college Sunday. Mr. Lambeth was formerly pastor of Main Street Methodist church here and is now pastor of Mount Vernon Place church, Washington.—Gastonia Gazette.

Rev. J. Frank Armstrong, pastor of Forest Hill, Concord, passed through Greensboro Monday morning of this week on his way to the Epworth League Assembly of the North Carolina conference, which is meeting this week in Morehead City. Brother Armstrong goes as the fraternal messenger from the Western North Carolina conference. He addressed the leaguers of the East Tuesday. Mrs. Armstrong and Frank, Jr., accompanied him as far as New Bern, where they visited friends.

Rev. J. P. Morris writes as follows of the meeting held by Miss Daisy Davies: "We have just closed one of the best meetings Madison has had in many years. Miss Daisy Davies of Atlanta, Ga., conducted the meeting. There were quite a few conversions and reclamations. The entire membership of the church was revived and the whole town was greatly helped. Miss Davies is a strong and forceful preacher. Southern Methodism is proud, and should be, of Miss Daisy Davies. We had extra good singing throughout the two weeks' meeting, led by Prof. George Hawks of Rutherford College."

Drs. W. G. Cram and R. M. Courtney were in the Advocate office Wednesday morning. Dr. Cram has been in the state several days in the interest of the Centenary. The money continues to reach the Centenary treasury, these brethren report. Total collections to date are $20,000,000.

To our good friend, Judge W. J. Adams, associate justice of the Supreme court of North Carolina, we extend congratulations upon his being admitted to the degree of LL. D. by the University of North Carolina. At the same time the university has honored itself in honoring this learned and just judge who adds distinction to his profession and graces the position that he now occupies.

The following press notice has gone out from Winston-Salem: "Bishop H. M. Dubose, of the Methodist Episcopal Church, South, will move with his family from California to Winston-Salem within sixty days. They have been living in the western state for several years, that section being the bishop's episcopal territory. H. M. Dubose, Jr., who recently completed his law course at the University of Virginia, will reside here with his parents and engage in the practice of his profession." We extend to Bishop Dubose and family a hearty welcome to "The Old North State." Mrs. Dubose is only getting back home. She is a daughter of the twin-city and the people of that good city will rejoice to know that Bishop Dubose and family are to make Winston-Salem their home.

Quakers carried the teachings of Fox to all parts of Britain and Ireland, to the Continent of Africa, Asia, America. One mission went to Turkey in hope of converting the Sultan. Mohammed IV., and a woman member of the party actually had audience with him. The first Quakers to reach America were two women, Mary Fisher and Ann Austin, who landed at Boston in 1656, to the consternation of the Magistrates. Their baggage was searched for books containing "corrupt, heretical and blasphemous doctrines," and the hundred books found were burned by the public hangman. The women were thrown into prison and examined for signs of witchcraft, and were afterward deported to Barbadoes. Eight Quakers who came next were returned to England. In 1658 the Massachusetts authorities decreed that Quakers should be banished, upon pain of death if they returned. William Robinson, Marmaduke Stephenson and Mary Dyer determined to test the law. The two men were executed on Boston Common. Mary Dyer followed them to the scaffold after being once reprieved. A fourth martyr, William Leddra, was put to death in 1661. That was the last hanging of Friends in the colony, though many Quakers were imprisoned and flogged from town to town.—Central Advocate.

Dr. Nicholas Murray Butler has earned an unhappy prominence in recent weeks. It is now apparent that he is one of the loneliest of American educators. Dr. Charles W. Eliot, president emeritus of Harvard, is perhaps the most ditsinguished of those who disagree with the president of Columbia on the value and enforcability of the Eighteenth Amendment, but others who are of the same mind are the presidents of New York University, the University of Chicago, the University of Minnesota, Ohio State University, Northwestern University, Union College, Connecticut College, Colgate University, University of Pennsylvania, Boston University, Randolph-Macon College, Mount Holyoke College, West Virginia Wesleyan, Howard University, University of Nebraska, University of Florida, University of Wyoming, Vassar College, University of Kansas, University of Cincinnati, Syracuse University, University of Wisconsin, Oberlin College, Wabash College, University of Illinois, Stanford University, Brown University, University of Missouri and University of Michigan. No great educator has yet declared himself with Columbia's president.—Northwestern Advocate.

SALISBURY DISTRICT CONFERENCE

We are making arrangements at Epworth church, Concord, to entertain the Salisbury district conference, beginning Wednesday evening, July 2nd, closing Friday, July 4th. We want to prepare a home for every one who expects to attend, and will gladly do so provided you let the undersigned know that you are coming. Please attend to this important matter. We expect all those who are members to be here, but if for any providential reason you find you cannot come, you also please notify the same one. This will be a great accommodation to the hosts of the conference. Lee A. Falls,

12 Kerr St., Concord, N. C.

BOUQUETS FOR A GREENSBORO COLLEGE PROFESSOR

The following items which appeared in the Atlanta Journal last week will be of interest to the many friends of Professor Gilman F. Alexander, head of the Voice department of Greensboro College:

June 9. "Atlanta's new and fast-stepping squad of syncopators, Turner's Entertainers, are headliners on WSB's first night concert during anniversary week, sharing time with Gilman F. Alexander, North Carolina baritone, a southern vocalist well known in Chautauqua, oratorio and concert field."

June 10. "Gilman F. Alexander, splendid baritone of the Greensboro College, N. C., was given a happy and hearty welcome to the radio world when he appeared as the vocalist on an interesting program featuring Turner's Entertainers as the instrumental attraction."

"Mr. Alexander, now conducting the musical program at the Associated Reformed Presbyterian church, was sponsored and accompanied by Mrs. Susie Reese Kennedy. He gave four songs wining an extraordinary number of acknowledgements and requests."

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference will be held at Epworth church, Concord, July 3-4. Seymour Taylor, W. A. Rollins and J. S. Folger have been appointed a committee on examination for license and recommendation.

All the local preachers are urged to be present. The discipline requires those who cannot be present to send a written report of their work during the year.

Let each pastor see that his charge sends a full delegation if possible.

We are also anxious to have representatives of our schools and other general interests present to tell us of their work.

The first session opens July 3rd at 9 a. m.

Rev. L. A. Falls will be our host. Write him for any information desired. Let all applicants for license and recommendation be present on the first day. T. F. Marr.

NEW CHURCH AT WAYNESVILLE OPENS NEXT SUNDAY

The new Methodist church at Waynesville will be opened next Sunday, June 22. Rev. Geo. D. Hernaw will preach at the morning hour and Rev. Walter West at the evening service. This will be a great day for the Waynesville Methodists. Rev. J. T. Mangum, the pastor, sends an invitation to all former pastors and to the editor of the Advocate to attend. We regret that a previous engagement prevents our being present to enter into the joys of the occasion. We hope to have a report of the day for our next issue.

A CALL TO PRAYER

Our General Conference is called to meet on Wednesday, July 2, to consider the most important question that has ever been before any general conference. Would it be out of place for a layman to suggest that a special prayer service be held on this date in every Methodist church throughout Southern Methodism and that united prayer shall be made that our delegates may all be imbued with wisdom from on high and that the spirit of Christ shall be manifest in very utterance that shall be made. Let united prayer be made that this conference may signalize a great forward movement for the complete evangelism not only of our own country but the world at large. A. Shipp Webb.

DURHAM DISTRICT CONFERENCE

The Durham district conference will be held at Helena June 25-26. The first session begins at 10 a. m. on Wednesday, the 25th. As the work is to be done in two days, it is important that all of us be present at the opening of the conference.

Committee of examinations: H. E. Myers, B. C. Thompson, G. M. Daniel. M. Bradshaw.

TELEGRAM FROM R. S. HOWIE

"Waynesville district conference postponed until July 15th on account of smallpox epidemic in Murphy. Please publish in this week's paper."—R. S. Howie.

All people interested will take notice of this message from the presiding elder.

ESSENTIAL FEATURES OF THE PLAN OF UNIFICATION OF AMERICAN METHODISM

By Bishop Edwin D. Mouzon.

In a recent interview given the public press, my distinguished colleague, Bishop Warren A. Candler, writes as follows concerning the action of the General Conference of the Methodist Episcopal Church in approving the Plan of Unification of American Methodism:

"The plan gives the Methodist Episcopal Church (North) so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting all other consideations."

This statement from the pen of our honored bishop does not result from a study of the plan. It has no relation to anything in the plan. It cannot be supported by one single argument. The plan itself, in its entire conception and design, is in direct contradiction and denial of the statement made by Bishop Candler.

In Bishop Candler's opinion, Northern Methodists are not fit people for Southern Methodists to consider uniting with in the work of the kingdom of God. He plainly says that they are not of the right "spirit." Well, unfortunately for the good bishop, he is out of harmony with his own church. The Methodist Episcopal Church, South, speaking through three successive general conferences, has declared in favor of Unification. The General Conference of our own church, meeting in Oklahoma City in 1914, initiated the present movement for Unification and appointed a commission to negotiate with the Northern church. The General Conference of our church, meeting in Atlanta, Georgia, in 1918, expressed appreciation of the work of the commission and instructed the commission to go on with its work. The General Conference of our church, meeting in Hot Springs in 1922, went even further and expressed "warm appreciation of the faithful efforts of our Commission on Unification to bring to pass on a proper basis the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South," and gave to our commission full liberty to "work out new plans of unification." I submit that when three successive general conferences, composed from time to time of the most representative preachers and laymen in the church, speak with one voice touching the Unification of Methodism, we may be perfectly sure that we have heard the voice of the church. It is to be regretted, therefore, that Bishop Candler finds himself out of sympathy with the will and purpose of Southern Methodism. The will to unify our Methodist forces is fixed and settled, and the bishop had as well prepare himself for the inevitable.

Having been for three quadrenniums a member of the Commissions on Unification, and knowing perfectly well what went on in the meetings of the commission, I may be pardoned for letting out a secret. The plan which is now before the two churches, as a matter of fact, is a Southern Plan. The essential principles contained in it were suggested by the Southern members of the Joint Commission. If we reject this plan, we will reject our own Plan of Unification. Three Southern men had most to do with writing this plan. First, during the last quadrennium when negotiations were halting, Judge H. H. White of Alexandria, La., drew from his pocket a paper which contained a broad outline of a plan very much like the one now under consideration. Nothing came of it at that time. Later when the present commission settled down to work, Dr. Paul H. Linn presented a paper of some length setting forth the same principles, and Dr. T. D. Ellis offered a paper suggesting a plan embodying the same general scheme. Upon the basis of these papers, the Joint Commission built the Plan which has been approved by two-thirds of each commission and by an almost unanimous vote of the General Conference of the Methodist Episcopal Church.

In this connection, I quote from the memorable speech made at the Hot Springs General Conference by Judge John S. Candler of Atlanta, Ga.:

"I believe that the greatest thing that could be done for the Methodism of the world, the greatest thing for the church of God in the world, would be a joint effort by these two great churches to get together for the purpose for which they were organized. . . . . If two-thirds of your commission, two-thirds of their commission, and two-thirds of their General Conference adopt it, (a plan of unification) don't you think you are ready for a meeting down here? . . . "

Earlier in his speech Judge Candler had said:

"Before any action shall be called for on the part of the General Cofnerence of each church, two-thirds of each of these commissions voting separately, must agree on a plan of unification by reorganization. I feel very much tonight like saying to these brethren what Lincoln said to a commission once on a great occasion when the two great sections of our country were divided. He said: 'If you let me write UNION at the bottom of the page, you may write anything above it.' " (See Daily Advocate, page 177).

The fact of the business is, Southern Methodists laid down certain conditions and these conditions have now been met. Here are the facts. The plan itself is in a peculiar sense a Southern plan. We ourselves said: "The plan must first be approved by two-thirds of each commission voting separately." It has been so approved. Then we said: "Before we vote on it, the General Conference of the Northern church must approve it by a two-thirds vote." It has been approved by them by an almost unanimous vote. What if Southern Methodism should now back off, and quit, and fail? Then should we be put to shame before the Christian forces of America and of the world. And this shall not be!

Very briefly now, I wish to indicate what some of the essential features of the Plan are:

1. The General Conference of the United Church is to be a bi-cameral body, composed of the two general conferences sitting separately in the same auditorium and voting separately. And no measure can be passed by the Northern jurisdiction without the approval of the Southern jurisdiction.

That the Methodist Episcopal Church, with two million more members than the Southern church, should be willing to such an arrangement is the most magnanimous thing in the history of such negotiations. And yet we are told, "They leaped to seize a prize"; and, "This plan will enable them to carry out their scheme of disintegration and absorption"! The fact of the business is our Northern brethren say to us in effect: "So fully do we trust you that we leave it to you to say what our larger body shall do in all matters that touch the work of connectional Methodism." Let this be fully understood. **The Northern jurisdiction, under our Plan of Unification, can do nothing whatsover in the South without the consent and approval of a majority of the Southern delegates in the General Conference.**

Again, it is objected that there will be the ever-present danger of a deadlock with a General Conference composed of two houses which must vote separately. In answer, I remind the objector that we do not often have a deadlock in the Congress of the United States. And I further remind the objector that in the original Southern Plan, approved by the General Conference of 1914, something not altogether unlike this was proposed. It reads as follows:

"We suggest that the General Conference shall consist of two houses . . . . All legislation of the General Conference shall require the concurrent action of the two houses."

The original thought of the Southern church was that this would prevent hasty legislation. And much more will the present plan prevent hasty legislation. Indeed, it will make it impossible for the General Conference radically to change anything. And while this General Conference moves slowly in effecting changes, everything that is in the Discipline of the Southern church stands exactly as it now is and cannot be changed in any particular unless we ourselves change it.

2. According to our Plan of Unification, the Episcopal oversight of the work in the two jurisdictions remains precisely as it now is without any change whatsoever, so far as local administration is concerned.

The two colored bishops elected on a separate ballot and exclusively for the presidency of colored conferences in the Northern jurisdiction, will go on with the work for which they were chosen, having nothing whatsoever to do with our work in the South.

Northern bishops, elected by the Northern jurisdiction and for the Northern jurisdiction, will continue to serve the Northern jurisdiction.

Southern bishops, eelcted by and for the Southern jurisdiction, will continue to serve the church in the South. Bishop Denny will continue to live in Richmond and be a staunch Southerner, while Bishop Candler resides in Atlanta and continues a steadfast Georgian.

There will be just this advantage and gain. Once a year the bishops of the two jurisdictions wil meet together and discuss the work of the whole church. And if the College of Bishops of the Southern jurisdiction should invite a Northern bishop to do so, a bishop from the Northern jurisdiction might come South and preside over a conference; while Bishop Candler might go to New England and hold an annual conference meeting in Boston, if the Northern bishops should invite him to do so.

3. I now call attention to the greatest advantage to be derived from the Unification of Methodism, namely, the stopping of the present sinful waste of men and money in that part of the country where the two Methodisms overlap.

Unification means little to Methodists living in New England, so far as its immediate effect on them as individuals is concerned. The average Methodist living in Georgia does not every day face the folly and shame of wasting men and spiritual energies in duplication and competition. But Methodists in Missouri, and Oklahoma, and Kentucky, and West Virginia, and where the Holston conference of the Southern church and the Holston conference of the Northern church work side by side, not to speak of the Far West, these Methodists have had enough of this sort of thing. And they are not going to put up with it any longer for the simple reason that they are people of sound business sense. I am profoundly convinced that in all these sections of the country, **a divided Methodism is a sin.** It can no longer be justified either before man or before God.

Note carefully how our Plan of Unification will put a stop to this kind of thing:

(1) It immediately stops the organization of any new mission or conference by one jurisdiction within the bounds of the other jurisdiction. For it is plainly stated in the contract that no new annual conference, mission conference ,or mission can be organized by a jurisdictional conference except "with the approval of the General Conference." Which is to say that the Northern jurisdiction cannot organize any new work in the South without the consent of the majority of the Southern delegates in the General Conference. For one, I am entirely willing to trust the majority of delegates from my own jurisdiction.

(2) And furthermore, such work as is now in competition with better organized and stronger churches, will soon be absorbed. For it is certain that there will be one united Board of Missions for Unified Missions. It is "written in the bond" that all the work on the foreign field is immediately to be consolidated. And it is also written that the General Conference of the United Church shall have power "To govern any enterprises which may be agreed upon as being of a connectional character." The nine bishops on the Unification Commission who favor Unification, in the address prepared by them in the name of the commission, had the following to say by way of explaining the above item:

"It will be immediately evident that the evangelization of needy fields here in America, both in our cities and in our rural districts, does constitute an enterprise which is connectional in character. The suggested plan, then, will give each jurisdiction the opportunity of studying in association with the other the entire field. Together the two jurisdictions will address themselves to the one task of giving the gospel to the lost in the home field." . . . .

Overlapping and duplication and waste and competition will soon cease when a Joint Board of Missions, governed by the General Conference, which governs only by the majority vote of each jurisdiction, studies the whole needy field and votes appropriations only where they are most needed and will do the most good.

(3) And besides all this, when we have one church, with one name, working in one interest, the very impulse and desire for competition will be taken away. **For why should United Methodism wish to compete with itself?**

Another thing I wish to say. It is only official pressure that has kept the two Methodisms apart for so many years. Southern Methodists going North find themselves perfectly at home in the Methodist Episcopal Church there; while Northern Methodists coming South find themselves equally at home in the Southern church. We are already one people. And in all the border states where the two churches work side by side, our distressed Methodists (North and South) are anxiously waiting for those in authority to give the word, so that a union may be properly effected. Bishops and connectional men have held back this union too long already. Our people are not going to be held back any longer. Some of them have already spoken. Presently we shall hear the others. And they will speak with a voice which will make itself heard.

ONE REASON AGAINST UNIFICATION

A few years ago Dr. G. P. Mains, who is at the head of the Methodist Book Concern, or was so, published a book entitled "Modern Thought and Traditional Faith."

Dr. Munhall, a prominent minister of the Northern church, published a pamphlet showing that Tom Paine and Voltaire taught the same things in some respects that Dr. Mains did, and sent copies to all the delegates to the approaching General Conference.

Dr. Mains was re-elected by a large majority. Significant. Dr. Mains in his book says: "It is now indubitably proven that many of the stories which are in the earlier records of the Old Testament were simply taken over and adopted from older mythical or legendary courses and that they are to be taken at face value as sober and measured history." (Pages 97-98).

Voltaire said: "Is it not plain that Genesis was taken from the ancient fables of their (the Jewish) neighbors?"

Dr. Mains says: "It is clear, say our modern authorities, that he (Moses) could not have been the author of this book" Deuteronomy). (Page 118).

Tom Paine said: "In Deuteronomy the style and manner of writing mark more evidently than the former books that Moses is not the writer."

Dr. Mains has the same criticism on the books of Isaiah and David that the higher critics have, and speaks of man in connection with evolution as a "rudimentary being." We have enough to contend with in our own ranks and the Methodist Church, South, is growing too large in numbers and giving too little attention to spirituality. If unification is adopted in the manner proposed there will be no end to litigation and controversy for some time and in the meantime the great duty of soul-saving will be neglected and the great evangelists of the land will do the work of the church and the lay federations will continue to increase till they will be like John Wesley's societies.

"Let us stand in awe, commune with our own hearts and be still." O. H. Allen.

THE CHARACTER OF PAUL

It is great good fortune that Dr. Chas. E. Jefferson was secured to deliver the initial address at the summer school at Trinity College. Dr. Jefferson, though the pastor of Broadway Tabernacle in New York, is of Methodist origin, and is one of the really great preachers of America. He is also the author of a score of religious books, any one of which stamps him as a man of rare gifts and wide spiritual vision. Several years ago a volume entitled "The Character of Jesus," which was a product of his pen, quickened the mind and enriched the heart life of the many thousands who read it. Another book, "The Character of Paul," written by Dr. Jefferson, is now fresh from the press and it is the masterpiece of this choice Christian author.

It is written in popular style, making no pretension to scholarship, yet nevertheless it is a rare volume of twenty-six chapters, which treats in interesting fashion the varied characteristics of St. Paul, the masterful apostolic builder. He does not delve down into the mine of ancient history to gather dry facts that might interest only the searcher of forgotten lore, but in the language of the people he presents Paul as a man of like passions as we. Not as the world generally regards him as a cold intellectual who deals in stern logic and argument, but as a tender-hearted, sympathetic disciple who loves all men in the spirit of the Master.

In the 26 chapters of this book the many-sided character of the great Apostle is treated in such attractive fashion that the reader never tires but the interest is intensified as the book is explored. The first chapter treats of Paul the man, and then follow chapters on his limitations, on his sincerity, weakness, strength, humility, patience, courage, tenderness, breadth, love, lovableness, greatness and so forth on to the end.

I amwriting about it in the hope that many Advocate readers, clerical and lay, may get the book and find it as profitable as it has been to me.

It is published by the MacMillan Co., New York, but can be secured at our Publishing House or through the Advocate of Greensboro. William L. Sherrill.

BISHOP CANDLER AT ONE WITH HIS CHURCH

In the discussion of the proposed Plan of Unification I can not, and will not, indulge personalties, believing such things to be unseemly in any serious discussion, and especially so for a bishop of the church.

Certainly the matter now before the church is far too serious for the indulgence of personal flings.

But there are some things I must say in justice to myself, which are also germane to the discussion of the important issue now under consideration.

(1) Concerning the swift and enthusiastic action of the Northern General Conference in approving the proposed "Plan of Unification" I have said:

"The plan gives the Methodist Episcopal Church (North) so much advantage over our church that most naturally they leaped to seize the prize which they thought they saw in sight, apparently forgetting all other considerations."

This I said after careful study of "The Plan," and I supported this statement and other statements by exact quotations from the printed document.

It would have been quite foolish in m· to have printed copious and verbatim extracts from "The Plan" that contradicted all my statements about it. The language of "The Plan" shows that all my statements about it are true, and it supports all my conclusions.

(2) "The Plan" does not eliminate any overlapping of work nor remove any friction between the two churches. With reference to what is included in the two jurisdictions "The Plan" speaks explicitly and unmistakably as follows:

Section 1. Jurisdiction number one shall comprise all the churches, annual conferences, mission conferences, and missions now constituting the Methodist Episcopal Church and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Section 2. Jurisdiction number two shall comprise all the churches, annual conferences, mission conferences, and missions now constituting the Methodist Episcopal Church South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

It leaves the annual conferences and missions of the Northern church, which are now organized in the South, exactly as they are, and it leaves these bodies free to build as many local churches, schools, etc., within their boundaries as they please.

No one will deny, I think, the correctness of the following statement by Bishop Collins Denny, a member of the Joint Commission on Unification, concerning this very matter. He says:

"By this plan not one of the ends for the attainment of which the negotiations were begun, and have continued, is achieved. The two churches are to maintain rival Methodisms in the same communities. Existing frictions, "irritating competitions," are to persist. "Altar against altar" is sanctioned by the plan, and "advised" in the public address. "Needless waste and competition" are not "eliminated." The plan indorses what now exists and provides for its spread. So determined was the commission not to provide in this fundamental document for the attainment of these desirable ends that the following amendment offered and urged received but five votes all from the Southern commission:

"From the adoption of this agreement neither of the two jurisdictions shall organize congregations in any community in which the other jurisdiction has an existing congregation until the quarterly conference of the existing congregation shall consent."

"This amendment was a part of the action taken by a joint 'Commission on Exchange of Territory with the Methodist Episcopal Church,' which joint commission consists of seven members for each of the two churches. At a meeting of this joint commission held in Cincinnati in February, 1923, all seven of the Southern commissioners and four of the Northern commissioners voted for that agreement, yet two of the commissioners n exchange territory who voted for this agreement in February voted in the Commission on Unification against it in July."

Pending the consideration of this amendment by Bishop Denny the following things were said and done in the Joint Commission on Unification, at its session in Cleveland, Ohio, according to the stenographic report as printed in the official record of the proceedings:

"E. H. Cherrington, (a member of the Northern commission): I should like to ask Bishop Denny if he will indicate—at any point in these United States where the churches overlap—which quarterly conference is to decide whether the other church may do something in that territory where there is overlapping?

Bishop Denny: The quarterly conference of the church existing in that community.

E. H. Cherrington: But here in a community are two churches, Southern and Northern. They are overlapping in the same territory. Suppose there were a proposition to put another church there, to which quarterly conference should the appeal be made?

Bishop Denny: We have communities well organized in country and in towns. Here is a church in the city. Its community is generally some eight or ten blocks surrounding it. Its community is within the fair reach of people who can attend that church. Now it is not at all likely that in any one community there is a Methodist Episcopal Church, South, and a Methodist Episcopal Church, and the two would want to erect, or either would want to erect, a second church in its own community. May I also ask a question? Is there any part of the territory of the United States of America that you recognize as our territory exclusively?

The Chairman (Bishop E. D. Mouzon): I rule that question out of order. It has no bearing on the matter before us.

Bishop Denny: It has a very decided bearing. No objection has been made from the chair up to this time to any question asked by any member of this body.

The Chairman: There does come a time when the chair must speak, and he speaks now.

Bishop Denny: The question I am asking now is perfectly pertinent to the matter before us.

The Chairman: If you appeal from my decision, why, do so. But that is my decision.

Bishop Denny: With the greatest reluctance, I appeal, and state my grounds. Pertinent to this amendment, and to the question permitted to be asked of me, is the question I have asked, because it relates to any community in which we can claim to have as a church any jurisdiction. If that be not pertinent to this question, to this amendment, how could I bring out from anyone who would ask me or you a question whether there be an understanding of what is covered by this word "community"? I understand what is involved, of course, I am not quite so dull as not to; but I hope it will not be turned down.

The Chairman: The chair does not care to state his reasons for his decision. If you will sustain the decision of the chair, you will make it known by show of hands. If you do not sustain the decision of the chair, make it known by show of the hands. The decision of the chair is sustained."

This is quite illuminating, and confirms all I have said about the failure of "The Plan" to remove overlapping of work and friction between the two churches.

(3) It is not a true statement of my thought, or feeling, to affirm that I do not believe "Northern Methodists fit people for Southern Methodists to consider uniting with in the work of the kingdom of God." No just man, who knows me, would bring against me such a railing accusation, unless heated feelings should give rise to a temporary mist in his mind.

I hold in fraternal esteem the Northern Methodists, and I would regard them with still higher esteem, if they would cease their unfraternal invasion of places in which our church is doing all that could be expected of Methodism, and in which their invasive entrance hurts rather than helps the kingdom of God.

It has also violated a number of agreements of comity and federation by which the two churches have mutually pledged themselves in recent years; and at this moment they are building churches in Tampa, Fla., Miami, Fla., Kingsport, Tenn., and other points in the South, in contravention of all these covenants, just as in Atlanta they erected a few years ago a costly and unnecessary church within a few blocks of St. Marks church, a large and prosperous church belonging to the Southern Methodist body. The proposed "Plan of Unification" seems to have stimulated such unfraternal activities.

Why do our Northern brethren do these things unless they believe the Southern Methodist church "is not fit" to care for Methodism in the South, notwithstanding it is more successful in the South than the Northern church is in the North?

(4) It is possible that I may be out of harmony with my church with reference to the proposed "Plan of Unification," but I do not believe it.

My church through its general conferences has expressed itself as favoring the general principle of Unification; but it has no chance to express itself on the defective and danerous plan now under discussion.

I have made both arguments and appeals that it be given a fair chance to consider deliberately "this plan," and then express itself on it; but my arguments and appeals have not availed to secure for them such a right.

A General Conference has been hastily called for July 2nd, in advance of the sessions of the annual conferences, which ought to have been allowed the opportunity to pass upon the matter and to express themselves after mature consideration of the subject. As is generally known, I believe this called session is unwise for the church, unjust to the annual conferences, and without authority of law.

Every day I am receiving many letters from influential and devoted ministers and members of the church, which declare I am in harmony with the sentiment of my church. Here are extracts from three or four of such, out of more than a dozen received today by one mail.

A consecrated layman in middle Tennessee writes:

"If there could be referendum vote of the members of the Methodist Episcopal Church, South, taken by the pastors of the different pastoral charges, it would be found that the sentiment of our people is against the union of Northern and Southern Methodism."

A leading minister in Arkansas writes:

"I am with you—soul and body and all I am."

An influential preacher in Mississippi writes:

"Surely those who favor this Plan of Unification do not realize to what extent there is opposition to it. My work carries me over my conference, and I am hearing a great deal of regret and resentment expressed. Churches are disturbed. I regard it as disastrous to Methodism."

A devout member of one of the churches in New Orleans characterizes "The Plan" as "hideous."

A prominent business man in Georgia prays:

"May the good Lord save us from being gobbled up!"

One of the ablest and most distinguished lawyers in the South writes:

"I see no possible good in what would be at best only a hybrid, mechanical unification, or bifurcation. In view of the political tendencies of the Northern church and its past record, I do not myself care for great intimancy with them, either in the shape of unification, or otherwise. Against the individual Northern Methodist I have no feeling whatever, but I confess that for the Northern church collectively I have no special sympathy or leaning."

Preachers and laymen (representative men) in Alabama, Georgia, the Carolinas, Louisiana, Texas, Oklahoma, Virginia, Kentucky, West Virginia, Tennessee and Maryland have written me expressing the strongest opposition to "the plan." Scores of such letters reach me every day.

They all may be mistaken about the mind of the church concerning this matter, and I may be out of harmony with my church; but I do not believe it.

At any rate, I have shown the most earnest and sincere desire that our preachers and people be allowed a fair chance to express their continents with reference to "the plan." I have, therefore, earnestly opposed the hasty calling of the General Conference, and thereby "calling the previous question" on the whole church. I have not feared to find out the real thoughts and wishes of my people, after they had been given a fair opportunity to consider this very serious matter.

In conclusion let me express the opinion that acrid personalities should be excluded from the discussion of this important matter, which so vitally affects the life of our church. We be brethren. It comports more perfectly with the spirit of Christian unity that we be at one among ourselves than that we unify with anybody else.

UNIFICATION LIKE MARRYING ON TRIAL

By C. W. Hunt.

When the matter of uniting the two Methodisms in America was first introduced to the churches, this writer said he favored a fraternal union by drawing a line, by states mostly, a continuation of the "Mason and Dixon" line to the Pacific coast; each church taking all on its side, amalgamate it, if possible each agreeing to forever stay on its side of the line, and each four years have an advisory general conference to recommend progressive steps. This would enable Southern Methodism and Northern Methodism to carry their own sacred things, and prevent further "altar against altar" we are hearing so much about.

The two, if united, would be unwieldy; besides our northern brethren have mixed church and politics for more than fifty years, and right now are maintaining a man and a paper in the capital of the nation to keep tab on congressmen. This writer deems unification out of the question for the following reasons:

(1) The Methodist Episcopal church came into the south ostensibly to help the negro, but organized malcontents.

(2) The writer's observation is that the great majority of the congregations in North Carolina are not in harmony with the state governments, and their influence for good is confined to their own families.

(3) The Southern church has always been equal to Methodist needs in the South, but it is a fact that where any number of Methodists from across the line have gathered in the South they have brought their church with them, refusing to affiliate with the Southern church. Witness: the state of Florida, Atlanta, and other places.

(4) The present plan of unification, as it is, in spite of all the Southern enthusiasm (?) for it, is for the purpose of holding what the Northern church has in the South, with the final object of assimulating or swallowing the Southern church, name and all. The Southern church is neither a dead or a dying church.

(5) The advocates of union know full well that unification in present state is impossible of real union. It would be a union on paper and like a marriage on trial, unthinkable; for the reason we would still be tearing down each other's plans.

(6) The Northern church has all to gain and nothing to lose, being the larger body and would rule in the end. The Southern church has all to lose and nothing to gain. A divided church, "altar against altar," reads well, and if the two want same missions it would be easy like we are.

(7) It has been only tbout thirty years since the Northern General Conference at Baltimore hissed our fraternal delegate.

It looks like flying in the face of wiser men for the ordinaries to oppose what these commissioners have figured out, but in the humble opinion of this writer these men do not know real conditions, nor the consequences from the standpoint of a countryman, who sees and knows conditions in North Carolina, and it must be worse still in parts of Tennessee.

OUR THREE FORWARD MOVEMENTS

The General Conference of 1922 created a special committee on Reference, Counsel ,and Decision for the purpose of harmonizing the three great forward movements in our church so as to prevent complications, overlapping and embarrassment.

This committee, in a recent meeting at Nashville, discussed the plans of the various movements for collecting pledges, and allotted to each enterprise a certain period of time during which it should have the right of way in the church for a collection campaign.

In accordance with this decision the Christian Education Movement will have the right of way from October 15th, 1924, to January 15th, 1925. The Centenary Commission will carry on its campaign for the collection of pledges from January 15th to March 15th, 1925. The Board of Finance will carry on its campaign for the Superannuate Endowment Fund from March 15th to May 1st, 1925.

During these dates it is expected that the full power of the church will be delivered to collecting the pledges made on the respective movements, and all movements will refrain from using the public agencies of the church during the period allotted to another. It was the decision of the committee, however, that each enterprise might continue its work of publicity through the church papers at all times. X.

Student pastors are maintained by the Centenary at the University of Missouri, University of Texas, Oklahoma A. & M. College, University of Oklahoma, University of Califonia, Texas A. & M. College, and a woman worker in the State Normal at Cape Girardeau, Mo.

ASHEVILLE DISTRICT CONFERENCE

The thirty-fifth annual session of the Asheville district conference was held at Swannanoa on May 29-30. Presiding Elder H. C. Sprinkle was at the helm and conducted the business with such ease and dispatch that the work of four days was accomplished in two, and full time given to every object that came before the conference.

With only one exception the pastors were all present at the first session, with a large delegation representing the various charges.

An unusually large number of "visiting brethren" were present, and all were gladly received and made to feel at home, both in the conference room and at the bountiful lunch served on the grounds by the Swannanoa people.

Reports from the pastors indicate a healthy growth along all lines, and marked progress in some charges. Some of the smaller charges have built churches and parsonages, while two of the larger churches have big projects on hand. Dr. Siler is building a new plant at Hendersonville, and his people are showing their pride in the work. Dr. Chappell and the Central congregation have about outgrown their present room, and are on the way toward a $250,000 extension to their building. Carlock Hawk, at Haywood, is going to keep step with others; for he and his congregation are to put in a new $10,000 pipe organ —and they will "make music" for Asheville.

On the first day the conclusion of the morning session was the dedication of the Swannanoa church. Dr. Chappell preached the sermon and Rev. H. C. Sprinkle conducted the dedicatory service.

The various general interests of the church were represented by speakers who were "on the job," and all made fine addresses to audiences who listened with more than the usual concern to the call and pleas of those who have the inteersts at heart.

Something out of the usual happened—written reports from all of the local preachers. Of course their characters were passed and license renewed.

The report of Rev. T. A. Groce, stationed by our church at the Oteen government hospital to work among the tubercular patients, elicited much favorable comment. The conference gave him a rising vote of appreciation for the work he is doing. Few in the church realize the sacrifice Groce is making; nor do they know what he is doing for the men at Oteen. No greater work, no more trying work, has any Methodist preacher ever undertaken, and no man is meeting with greater success. The church owes it to this man to grant him their encouragement, their support, and co-operation. He is laboring with men who need the Christ, many of whom will never recover, and numbers will soon reach the end of life.

About every phase of church work was placed on the calendar of the conference and ably discussed by both pastors and laymen. (Dr. Siler was requested to send his paper on the "Im portance of the Sacraments" to the Advocate for publication.)

Asheville district is doing a good work in the way of local preachers, having granted license to eight at this session: James H. Eason, John McNeill, Arthur F. Rhodes, Joseph D. Justus, John C. Vernon, Howard L. Wells, Fred. G. Brummitt and Lee P. Barnett. And three of these came from Weaver College.

Three were recommended for admission: Joseph W. Parker, John W. Groce, and Henry C. Sprinkle, Jr. We think they are fine material for the itinerancy.

Slade W. Phillips, now doing supply work, was recommended for deacon's orders.

Rev. Herbert H. Mitchell, a deacon in orders, was received from Methodist Episcopal Church, and recommended to the annual conference for recognition of orders.

The outstanding address of the conference was made by Mr. V. R. Patterson in support of a plan to aid worthy ministerial students. The plan was adopted and five trustees appointed to put it into effect. (A copy of his address and plan was ordered sent to the Advocate for publication.)

A strong delegation was elected to represent the district at the next annual conference: E. L. Brown, H. A. Dunham, F. S. Smith, C. H. Trowbridge, C. F. Bland, L. B. Rogers, W. L. Patton, J. P. Wells.

The lay activities of the district will be in safe hands, with H. A. Dunham as leader and E. L. Brown, C. F. Bland and Welch Galloway as associate leaders.

All routine work, committee work, special items, votes of thanks, were given due consideration, and moved along with clock-like regularity. The best of spirit prevailed and everybody enoyed their brief stay with the Swannanoa Methodists.

Weaverville will entertain the next conference. Secretary.

MARION MILLS CHARGE

A few lines about things taking place on the Marion Hills charge:

First of all we have just closed a good revival meeting at Clinchfield church with 132 conversions and reclamations, also 30 joining the church by vows and three by letter; others will come later. The entire church was strengthened. Rev. R. A. Taylor did the preaching and D. D. Holt led the singing. All was well done. We pray God's blessings upon them.

On Thursday night last the people of East Marion gave us a glad surprise. As I had walked to church that night and came back with Brother Hunt in his car, we were only here a few minutes when I heard a car drive up and stop, then another, and I think some three or four. Finally I went to the door and to my surprise I saw these cars filled with groceries, and soon they were coming into the parsonage with flour, meat, sugar and many other things too numerous to mention. And believe me, we have been living happy ever since. May God bless every one who had part in the pounding.

Pray for us that we may serve this good people as God would have us to. I believe the year's work is going to close with success.

G. L. Wilkinson, P. C.

POUNDED

You may say for Stokesdale and the Wellmans that we are moved, have been pounded with flour, honey, coffee, chickens, cherries, butter and many other good things to eat. I know that I am rather close to Greensboro to be bragging about it, but I shall risk it this time. We have one of the best parsonages in the Mt. Airy district. We have been very cordially received at all the churches and are working hard but happy in it all.

If you receive a copy of that speech that Bro. H. A. Humble promised to prepare for pounding occasions, please forward it to me collect.

Mr. Editor, come to see us any time. Our neighbors planted our garden before we got here. We have planty of fine peaches in the back yard. One good woman gave us a hen and biddies, and another one is going to do likewise so that later on we expect to serve fried chicken at the parsonage when the elder comes.

The Advocate was never finer and better than now. We expect to bring our list up to date. H. M. Wellman.

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DAVIS CHAPEL TO BE DEDICATED

Davis Chapel on the Danbury circuit, was burned about ten months ago. But a new church has been built and is to be dedicated June 29. Rev. J. H. West, the presiding elder of the Mt. Airy district, will preach the sermon.

An effort is being made to have the former pastors attend these services, an earnest invitation is hereby extended to all former pastors to be present upon this occasion. Rev. A. J. Bowling is the pastor.



Views of Davis Chapel, Danbury Ct.



A JOYFUL OCCASION

Leaving Burnsville early Monday Mrs. Tabor and I and our son John drove to Lenoir by way of Spruce Pine, Newal and Blowing Rock. The day was ideal, the roads good and the mountain scenery grand. We reached Lenoir in time for the May fete, which was held on the campus of Davenport College. The expression recital, the sermon by Bishop McMurry, the alumnae dinner, the class day exercises, the music recital, the literary address by Rev. J. F. Prettyman were all of a high order.

After leaving Lenoir we visited our daughter, Mrs. B. C. Brock, of Farmington for a few days. As we had spent three very pleasant years here it affords us great pleasure to see our old friends and have the privilege of preaching for Brother McKinny at Wesley's Chapel and Huntsville.

Monday we left for Trinity College commencement, where we arrived in time for the oratorical contest. The reception of the seniors following was a pleasant occasion. Tuesday being alumni day was full of interest and pleasure. The music by Trinity College choir, the sermon by Dr. Sperry of Cambridge, Mass., the alumni parade, the alumni and alumnae dinners, the opening of the alumni memorial gymnasium with the address of Dr. Plato Durham closed an enjoyable day. Wednesday was commencement day proper. The day was clear, the air bracing, the campus beautiful. At an early hour the people began pouring in from every direction and the great auditorium was soon filled to overflowing to listen to a very instructive address by Dr. Richmond of New York. After the address, the largest class (130) in the history of the college received their diplomas and received greetings from Gov. Morrison. The lowering of the class flag, the last official act of the college year, closed one of the most successful years of the college life.

Many preachers of both conferences were gathering to the school for pastors which opened that night with a very helpful sermon by Dr. Jefferson of New York City. Sorry we could not stay for the pastor's school, but having been away nearly two weeks attending two commencements I was thought it best to return to my work. just about as full as I could hold, so The return trip was not as pleasant as the going, as we came back on the train and left Durham at 1:40 a. m., changed trains five times and got home late in the evening, but full of gratitude to God for permitting us to attend Davenport College where the last of the four daughters have graduated and at Trinity where two daughters and one son have graduated. My most earnest prayer and highest aim has been to live and work to see all of the six children graduate at some good college. The last two received diplomas this year. We have great reason for gratitude to God and the church as well as to the children themselves who have co-operated with us so faithfully to make this dream come true. J. B. Tabor.

A TRIP TO EMORY AND HENRY COLLEGE

By D. Atkins.

The president had announced that the alumni banquet would be held in honor of the class of 1874 and the class would celebrate its semi-centennial. There were twenty-four. Only six could be found and only two of them able to be present. These were ex-Governor H. C. Stuart of Virginia and myself. Fifty years ago we received our diplomas on the very day. I had not visited the college for more than a quarter of a century. All the faculty of that day are gone and only a few of the citizens remain. The hills are there and the valleys, the spring and the teachers' nomes, and one of the boarding houses. All the college buildings are new and modern. The banquet was held in the gymnasium, which cost $70,000. The faculty are picked men and thoroughly competent. The president, Dr. J. N. Hillman, is a superb man, very efficient and very popular. The enrollment is far up toward four hundred. The standard is approved. The exercises were eminently creditable. Oratory still holds its high place. In all the declamations and orations it was impossible to detect a flaw of any kind or a piece of low-grade work. There were thirty-six graduates, about half girls. Girls are admitted in the junior year, and in grades and honors they fall not a whit behind their brothers. Emory and Henry has never been lavish with degrees. They generally confer one each year. This year they conferred the degree of LL. D. on the Hon. C. B. Ames, a distinguished alumnus, and D. D. on Rev. William Price Buhrman, a cousin of our D. Vance Price and Rev. William Arnold Lambeth, our own, now pastor in Washington City. Dr. Lambeth preached the baccalaureate sermon. It was a great sermon. Dr. Ames delivered the literary address, his subject being Methodist Union.

While there I learned of the sudden death of Rev. Eugene Blake, superintendent of Holston's Orphanage, formerly president of Weaver College. Altogether it was a rare visit. The memory of it will remain as green as the blue grass hills of Southwest Virginia, and the renewal of old friendships and the forming of new ones as fragrant and beautiful as the June roses which adorn every lawn in the classic environments of the dear old college. Fifty years ago, but as it were yesterday! Scan the roll—E. E. Hoss, James Atkins, J. J. Ransom, W. R. Peebles, R. J. Craig, S. A. Steel, S. H. Werlein, D. S. Hearon, R. E. Atkins, H. C. Stuart, T. B. Holloman, H. W. Bays. Dear alma mater, may your star forever ascend and your later glory far exceed the former and your stream of influence deepen as the years go by.

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WOMAN'S PAGE

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Mrs. W. R. Harris .....Editor
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Western North Carolina Conference

THE HEART OF A CHILD

By Clarence E. Flynn.

The heart of a child is a scroll,
A page that is lovely and white;
And to it, as fleeting years roll,
Come hands with a story to write.
A story of laughter and mirth,
A story of sorrow and tears
Of love that encircles the earth,
Or sin that embitters the years.

Be ever so careful, oh, hand
Write thou with a sanctified pen,
Thy story shall live in the land
For years in the doings of men.
It shall echo in circles of light
Or lead to the death of a soul,
Grave here but a message of right,
For the heart of a child is a scroll.

The many friends in the conference of Mrs. Frederick Siler of Franklin, former superintendent of social service, will hear with regret of the great sorrow that has come to her in the death of her husband, Dr. Siler, which occurred in an Atlanta hospital Saturday morning, June 7th, following an operation for appendicitis. Dr. Siler was one of Macon county's most prominent and well loved physicians, and his passing means a great loss to the community in which he lived and of which he was so great a part. During recent years he was the president of the Tenth District Medical Society and his address as retiring president, recently, is given credit for being responsible for the establishment in Asheville of a state laboratory for the use of the doctors of western North Carolina, who had formerly found it necessary to send to Raleigh for all tests. Our deepest sympathy is with Mrs. Siler and the four children who survive.

By the time this issue of the Advocate reaches you the annual minutes for which, no doubt, you have been looking for some time, will have reached you, and you will have had time to look over them and pass upon them. We trust that they may reach your highest expectaions. The delay in getting them out is greatly regretted. The copy was in the bands of the printers within six days after the close of the annual meeting, but the sundry and various hindrances to which a printer's shop is heir, are responsible for the delay. Now that we have them, let us read and digest them, and familiarize ourselves with the work of our conference. Have an "Annual Minues" review at an early meeting and bring to the members of your organization the things of greatest importance.

STATESVILLE DISTRICT MEETING

Mrs. Clyde V. Price.

The meeting of the Woman's Missionary Societies of the Statesville district met in the Methodist church at Hickory, May 30, 1924.

The meeting was called to order by Mrs. G. M. Foard, district secretary and devotional services were conducted by Rev. H. H. Jordan, pastor of the church.

Three of the conference officers were present: Mrs. H. A. Dunham, conference secretary; Miss Amy Hackney, superintendent of children's work, both of Asheville; and Mrs. Chas. C. Weaver, superintendent of Y. P. work, of Monroe.

Mrs. Dunham delivered an inspiring message on Thursday evening and throughout the entire meeting was an inspiration to all who attended. Miss Hackney brought a message of interest for the junior societies and reports from them showed quite an improvement over last year.

A number of representatives from the young people's societies attended the conference. Mrs. Weaver spoke very forcefully of their work and a most interesting program was rendered by them.

The reports from the various societies showed that they had been hard at work throughout the year, having paid more money to missions than any former year. New societies have been organized and much social service work has been done. Under the leadership of the very efficient district secretary, Mrs. Foard, much has been accomplished. Greater things, however, were planned for this year. Each society represented expressed a desire and willingness to go forward and each increased its pledge.

The annual district meeting will be held at Newton next year.

1925—YOUNG PEOPLE'S YEAR

What a great move on the part of our Council to make 1925 young people's year! This shows their realization of the importance of this department of our woman's work, and we hope that the movement may be enthusiastically entered into. In every way will the fact that it is young people's year be stressed in our Council. Mrs. P. L. Cobb, Council superintendent of Y. P., says "Our young people are 'the hope of the world' and in them rests the future of the church. Let us pledge ourselves to this "young people's year" and with tenderness and love and wisdom help them to 'carry on' their work."

A PRESCRIPTION TO CURE MONOTONY

To a business girl from her mother:

Prescription—"When you open your eyes in the morning, think of every moment in the day as a challenge."

Dose—"Seven times a week. If required, repeat frequently. Continue until the happiness of harmony is yours. Mix with contentment if hard to swallow."

A GOOD SLOGAN

A slogan is a good thing. Why not have one in your Y. P. M. S., as well as in other clubs and societies? Ask the members to engage in competition. If you want to increase your membership and improve the attendance how would this do? Take the SHUN out of missions and take the MISS out of missionary meeting.—Missionary Messenger.

THE RENT WE PAY

An English paper of recent date gives an account of a new kind of brotherhood that has sprung up since the Great War nd has spread to many other parts of the world. It is called "Toc H." The letters stand for "To Conquer Hate" and it is defined as a society of serving brethren. It draws its membership from young men over sixteen years of age, in school, workshop or city court and from every walk of life. Each branch has its own "Lamp of Maintenance" around which its members gather every week or fortnight in remembrance of those who fell in the war and to pledge their loyalty and devotion to the tasks and ideals for which their fellows died. A recent ceremony of the order in which the Prince of Wales, who is a member, took part is described in the paper and a part of that ceremony appeals to us as we engage in our church work with all its opportunities. As the representative of each branch stands with his lamp these are the words of the ritual: "What lit this lamp?" "Unselfish service." "What alone can maintain it?" "Unselfish service." "What is service?" "The rent we pay for our room on earth." Shall we not maintain that lamp of devotion in our missionary work and feed its flame with the priceless oil of unselfish service?

North Carolina Conference

COUNCIL REPORT

(Continued.)

The command to "Go ye" has been heard by hundreds of our young women who have fulfilled the letter of the law by going in person, and by thousands of us here in America who are working in missionary societies; studying world conditions; administering to those about us; enlisting new members; training young people and children; giving of our means to send others; engaging in definite prayer to establish Christ's kingdom and allowing God to speak to us through His written word. May we never become so busy that we give Bible reading a scant place in our own lives and on our missionary programs. He never asks of us such busy lives as leaves no time for sitting at His feet.

We found notes of encouragement in reports of the superintendents of Y. P. and children, in spite of the fact of overlapping of church organizations. The children have raised more than $67,000 and young people sent council treasurer $54,000. N. C. juniors ranking second in amount of money paid. Upper Georgia continues to hold the first place. The question each member of the church should ask is, What part am I having in training the youth of my town for Christian service?

Our conference as a whole stands third among the conferences of Southern Methodism in point of finances. We paid more money last year on Bennett Memorial than any other conference. Other conferences which have met this year are repledging and many are making $5.00 per capita the goal. Conferences meeting this goal of $5.00 per member will have name inscribed on bronze tablet in Bennett Memorial building. With our present enrollment we would have to pay more than $37,000 on Bennett Memorial to have N. C.'s name on the bronze tablet.

We are happy to have with us in this conference a woman who has contributed largely in the making of our missionary literature. For the past two years our program literature has made a wonderful advance in attractiveness and interest. We were each asked to make a stamp speech in which we implore the women not to send stamps in payment for books and literature ordered. The banks of Nashville and the P. O. refuse to purchase their stamps and this necessitates additional expense for labor to count the stamps and arrange them.

The Missionary Voice has not only paid for itself but has a balance this year. This announcement was intensely interesting, for on every hand we found a very vital need for money and more money. The failure to pay more than half of Centenary money and the close of the Centenary period has brought a transition in our work which shall require all that is in us to measure up to. Salaries of missionaries and workers that were provided for during the past five years are thrown back to us for our support. New work and enterprises, repairs and upkeep are to be financed by us. As never before the call for sacrificial giving has come in a peculiar way to women of Southern Methodism. In order to live and just support our workers on the field we must increase our budget 25 per cent. This means that N. C. must pay in 1924 $56,250 instead of the $45,000 we have been pledging for three years. Our administrative secretaries are not going in debt. They say according to the cloth given them shall the dress be cut. One of our sister churches has gone in debt. Other church drives have had deficits equal to ours. One church called in her new missionaries; another sent out her missionaries to travel third class. When our estimates were read by the administration secretaries we found that no appropriations were made for repairs, literature, equipment, libraries, pianos, new evangelistic workers and Bible women, and many other curtailments. We were heart sick. With those essentials mentioned left off and 25 per cent additional pledge we can just maintain our work. During Centenary period there were two pockets of money to finance our work from. Now with just one pocket to secure funds from we must increase those funds. Those who have paid out their Centenary pledge are asked to continue to keep up pledges by paying through channels of woman's missionary society. None of us can ever go back to old type methods of giving to the Lord. A crisis is now on in God's work. We have been given a challenge. Women of N. C. conference, shall we accept this challenge?

The memorial service for Mrs. J. H. Yarborough, who served as superintendent of supplies for so long, was very impressive. The tribute given her by Mrs. R. W. McDonell was the most beautiful that I ever heard. Though Mrs. Yarborough was a "shut-in" for quite a while before her death, her world vision was never dimmed, and through her friendships made with the young women of Spartanburg who came to visit her, she inspired and awakened world-wide ambition. May we seek to enlist our young women for world friendliness and the spread of the gospel.

Each night as we left the church we were given printed prayer subjects and asked to pray for the next day's programs. Mrs. McDonell had this in charge.

On the whole this Council meeting was the most spiritual I have ever attended. Perhaps the realization of our Council's financial needs helped to take us to our knees as never before.

When the expert accountant who examined Mrs. Ross' treasurer's books asked what her assets were, she replied: "The love and loyalty of some two hundred and eighty-five thousand missionary women." Mrs. Ross could have said that her liabilities were the unused millions that the missionary women have not been able to reach. Back of Mrs. Ross' figures she sees the sacrifice of that poor woman in the auxiliary. During the year of 1923 our missionary women, Y. P. and children have poured into the treasury their gifts amounting to $887,086.78.

With great earnestness Mrs. Ross urged the women of the Council to make their week of prayer not just an hour of meeting together or day, but a week of prayer having a real season of prayer and inspiration, coming closer to the great heart of the Master. The offerings this year for week of prayer will be directed in the foreign field to the purchase of land and building for Colegio Progress at Parral, Mexico, and in the homeland to the coal fields of West Virginia.

As we visited the Wolff settlement of Ybor City, Tampa, Rosa Valdez settlement, West Tampa, and Urban Bird clinic, we saw at first hand the wonderful work done there and some of the results of improvement in life and living conditions among the Cubans and Italians. The duty on raw materials is much cheaper than on finished products and for that reason manufacturers send over the tobacco leaf and Cuban labor from Cuba to Florida to manufacture cigars. The afternoon I visited the Wolff settlement the women were just coming from the factory and stopped by for their children who were in the day nursery. One little three-year-old boy had been saying a speech in Spanish and as he would finish he would slap his head and laugh. we laughed and showed our appreciation so he repeated it over and over. His mother came in and he expressed delight at seeing her, but he did not want to leave the nursery and the visiting ladies. The esteem with which these foreigners held our workers must be a great compensation to them. It is wonderful for us to have a part in these missionary enterprises and to help make them possible.

(Continued nevt week.)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

CENTENARY, NEW BERN

One of our most progressive Sunday schools is Centenary, New Bern. A checking of this school by Program of Work "B," which is the one adopted by this school, reveals many strong points, and consulation with W. W. Gaskins, the superintendent, and Dr. J. W. Harrell, the pastor, leads us to believe that neither these fine leaders nor anyone connected with the school has any intention of armistice but is determined to lead on until the full standard of efficiency is attained.

The enrollment is 572, including 53 beginners, 65 primaries, 72 juniors, 128 intermediates, seniors and young people, 139 adults, 41 members of the cradle roll, 35 of the home department, and 39 officers and teachers. Its workers' council meets monthly. All departments except the adult use Graded lessons, and they have separate departmental assemblies for worship, except the adolescent groups, and steps are being taken to form a young people's department, with W. C. Chadwick, who for a number of years served the school so well as superintendent, as superintendent of this department. "Carols," "Songs for Little People," "Hymnal of American Youth,' 'and the "Methodist Hymnal"—all approved song books—are being used. Sunday School Day was observed May 25, and Children's Week will be observed in October.

GETTING NEW MEMBERS

We are hoping that every Sunday school in the conference is interested in the matter of increasing its membership. Our goal is: Sunday school enrollment at least equal to church membership in every charge. To reach it pastors, superintendents, teachers, workers' councils, and membership committees must get busy and give attention to the important work of securing new members. We must "go out into the highways and hedges and compel them to come in." And that does not necessarily mean high-pressure campaigns. A steady, systematic effort on the part of the entire present membership, stretched out over a period of weeks, will bring more permanent results than a spasmodic "red and blue" contest.

And it is entirely possible to attain the goal referred to above. Some charges have already gone beyond it. We list these charges below and will give, next week, the list of charges that have not reached the goal, showing the number of Sunday school pupils which will have to be gained before the goal is attained. In the list below the first column of figures represents church membership (according to the last conference journal), the second column Sunday school enrollment, and the third the number of Sunday school pupils in excess of church members:

Charge.	Ch.Mem.	S.S.En.	Dif.
Durham District.			
Burlington, Webb Av.	220	372	152
Chapel Hill	210	491	271
Durham, Lakewood	108	120	12
Eno	152	252	100
Mebane	303	327	24
Co. Alamance Ct.	534	669	135
Elizabeth City District.			
Hatteras Ct.	305	491	186
Perquimans Ct.	733	855	122
South Camden Ct.	425	487	62
Stumpy Point	161	227	66
Fayetteville District.			
Duke	334	383	49
Dunn	382	388	6
Fayetteville, Person St. and Calvary	461	602	141
Jonesboro Ct.	888	1005	117
Newton Grove Ct.	540	837	297
Roseboro Ct.	504	518	14
Sanford	637	706	69
Siler City Ct.	881	909	28
New Bern District.			
Atlantic & Sea Level	147	182	35
Goldsboro, Elm St.-Pikeville	239	240	1
Goldsboro, St. John	373	403	30
Harlowe Ct.	270	301	31
Mt. Olive & Calypso	515	538	23
Riverside (New Bern)	157	159	2
Newport Ct.	220	332	112
Ocracoke & Prtm'th	131	192	61
Oriental Ct.	402	538	136
Pamlico Ct.	367	395	28
Raleigh District			
Benson Ct.	193	312	119
Kenly Ct.	252	356	104
Princeton Ct.	466	622	156
Raleigh, Central	470	550	80
Raleigh, Edenton St.	1462	1536	74
Raleigh, Epworth	146	185	39
Selma, Edgerton Mem.	293	416	123
Smithfield	526	568	42
Zebulon Ct.	469	505	36
Rockingham District.			
Biscoe	444	452	8
Caledonia Ct.	459	515	56
Lumberton Ct.	223	234	11
Maxton	241	279	38
Piedmont Ct.	583	764	181
Richmond Ct.	331	386	55
Troy	260	360	100
Vass	414	445	331
Washington District.			
Ayden	284	309	25
Fairfield	167	175	8
Farmville Ct.	267	275	8
Greenville, Jar. Mem.	774	852	88
McKendree Ct.	312	314	2
Nashville	328	518	190
Robersonville Ct.	109	135	26
Rocky Mt., Clark Ct.	201	287	86
So. Rocky Mt.	158	188	30
Weldon District.			
Ahoskie Ct.	219	272	53
Battleboro and Whitakers	226	269	43
Henderson, First Ch.	552	589	37
N. & S. Henderson	344	507	163
Murfreesboro Ct.	224	243	19
Roanoke Rapids	314	394	80
Scotland Neck	225	285	60
Wilmington District.			
Carvers Creek Ct.	533	657	124
Ingold Ct.	219	255	36
Scott's Hill Ct.	241	293	52
Shallotte Ct.	486	552	66
Southport	333	422	89
Wilmington, Castle St.	22	131	109
Wilmington, Trinity	478	490	12

NEW WESLEY BIBLE CLASSES

Sunday school classes above the junior and availing themselves of the privilege whic his theirs of affiliating with the great Wesley brotherhood. Throughout the North Carolina conference there are scores and hundreds of Wesley classes, many of them are renewing their certificates of registration annually as is required, and new ones are being organized every week. Your Sunday school board has literature, application blanks for registering, and report blanks for renewing certificates of classes which have been organized a year or longer, which will be sent to anyone upon request. Below we list three new classes:



Here is where the Western North Carolina Conference Wesley Bible Class Federation is to be held July 7-10.

"Adult Wesley," Fayetteville circuit; 25 women; Mrs. Annie King, president; Mrs. Jessie Simpson, teacher.

"Senior Baraca Wesley," Queen Street, Kinston; 56 men; S. G. Walker, president; C. F. Harvey, Sr., teacher.

"Business Men's Wesley," Queen Street, Kinston; 40 men; Sam Pate, president; Rev. C. K. Proctor, teacher.

Western North Carolina Conference

HONOR ROLL

The great work that the Sunday school board of the Western North Carolina conference is doing has two ways of being financed: one by the allotment of a given per cent of expected conference collections. The other by a free will offering given by congregations on Sunday School Day. Our Sunday School Day receipts, while pitifully small when the conference as a whole is considered, are very satisfactory when individual contributing Sunday schools are considered. Kindly take a peep at our last week's helpful givers:

Central, Shelby	$75.00
West End, Winston-Salem	70.31
First Church, Elkin	13.60
First Church, Norwood	28.34
Race Street, Statesville	15.00
Wesley Chapel, Gold Hill St.	4.00
Fallston, Belwood Ct.	4.37
Alexander, Spindale-Alexander	5.66
Olin, Olin Ct.	4.99
Weddington, Weddington Ct.	4.75
Union, Weddington Ct.	3.50
Grace, Winston-Salem	8.00
High Shoals, Dallas-High Shoals	6.00
P. R. Webster	4.05

BIGGEST AND BEST

It now looks as if our sixth annual Wesley Bible Class Federation held at Lake Junaluska July 7-10 will not only be the largest in attendance yet held but also will offer the best program yet presented. Among the speakers will be noted Dr. George R. Stuart, Dr. Ashley Chappell, Dr. F. J. Prettyman, Dr. O. J. Chandler and a score of others who will be listed in next week's issue of the Advocate. In addition to the Adult section of the Federation an Adolescent section under the leadership of Miss Maud McKinnon, director of religious education at Tryon Street, Charlotte, and an Elementary section under the leadership of Miss Virginia Jenkins, conference elementary superintendent, will be offered. Strong programs sufficiently flexible to meet actual needs are being prepared for these sections. It is therefore apparent that the Federation this year will be in three sections during the morning but will be in one grand assemblage at night.

OLIN AND STANLEY

Mr. Evans, our rural worker, spent Sunday, June 1, with our fine people at Olin, fourteen miles above Statesville. He reports a most satisfactory Sunday School Day program and a most helpful day in collaboration with the pastor, Rev. W. M. Rathburn, who seems to be doing a fine line of work on the Olin charge. On the following Sunday Mr. Evans was with our congregation at Stanley. He found Bro. Albert Sherrill able to be at church in his rolling chair and from it introduced to his congregation the visiting speaker. Mr. Evans reports the completion of five new Sunday school rooms to our church at Stanley and that the Sunday school work in general is looking up. The Stanley people think a great deal of Brother Sherrill and are glad to note his improvement.

MAKING GOOD

"We had a great day at Bethlehem Sunday. I feel sure you made a wise choice in securing Brother Evans as your partner in the great work in which you are engaged. He is a great worker. We greatly appreciate the services he gave us. H. C. Freeman."

"We thank you very much for sending us Brother Evans. He gave us some fine help and he is going to be fine in the work. Brother Evans put on the finishing touches to one of the finest Sunday School Day celebrations we ahve ever had here at Olin. G."

The foregoing communications have come in unsolicited. They make a fellow feel like saying "I told you so."

VISITING

Miss Virginia Jenkins, our conference elementary worker, was loaned to the Baltimore conference last week as an instructor in the Washington City standard training school. Next week Miss Jenkins will do similar work in the Virginia conference school at Randolph Macon College, at Lynchburg. Miss Jenkins is proving quite successful as a junior specialist and is attracting attention beyond the boundaries of our own conference.

RUTHERFORD COUNTY

Last Sunday afternoon I met with a representative delegation of our leaders from Rutherford county at Forest City to definitely organize a board of managers for our Rutherford county standard training school which is to be held August 10-15. Our fine Rutherford folks are thoroughly behind the movement and a good school of five courses is assured. The following officers were selected: President of boar dof managers, G. B. Howard; vice presidents, C. F. Cline and J. R. Frye; secretary, J. C. Cowan, Jr.; treasurer, R. E. Biggerstaff; chairman or enrollment committee, Rev. J. O. Erwin; chairman of entertainment and text book committees, C. C. Moore; publicity committee, Rev. O. L. Simpson.

YET AGAIN

We cannot help reminding you of the true situation relative to the observance of Sunday School Day in the Western North Carolina conference. So far only 221 of our Sunday schools have agreed to observe the day. While we are exceedingly thankful to these 221 specimens of altruism we are a bit worried about the 630 yet remaining dormant. Brother leader, kindly inquire if your Sunday school is a helper in the matter of putting across a Sunday School Day observance. The record by districts is as follows: First figures for the number of schools in th district, the second figures for the number of schools agreeing to observe the day. Let's help one another in changing this poor situation.

Asheville district	82	11
Charlotte	83	31
Greensboro	73	28
Marion district	86	19
Mount Airy	83	17
North Wilkesboro	60	8
Salisbury district	63	23
Shelby	75	27
Statesville	80	22
Wanyesville	80	9
Winston-Salem	86	26

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

LAST CALL FOR DINNER!

This is the last call for you to meet us at Greensboro in our annual league conference. Be there on time or a little ahead of time and stay all the time.

It will be a great conference—a record breaker in many respects, we believe. Let every leaguer come prepared to put his or her very best into the occasion.

Greensboro's arms have been outstretched for a month. Let us make the Gate City feel mighty proud that she invited us to visit her. Please don't do one little thing to embarrass her. Did I hear you say, "Surely we'll be nice and we'll study hard and do everything possible to make it the very greatest ever." Well, thank heaven for your big, kind, obliging, intelligent, earnest, waiting heart. Why, I actually hear now the good conductor at far-away Murphy shouting, "Get aboard, please!" And now I hear another and another voice, and it swells to the din of a multitude. Mercy, what is it? Simply the faithful "Henry's" all through the land surging and panting to go. Head 'em toward Greensboro and give 'em a reasonable quantity of gas.

If you are not a delegate and live within 50 or 75 miles of Greensboro, get up a few carloads and drive over for a day. Yes, don't forget to bring lunch!

THE SHINING STARS DRINK LEMONADE WITH A CAMEL

It was the beautiful afternoon of June 7th that the juniors and intermediates of Shining Stars Epworth League had their first social.

At four o'clock the number present was there and they started the affair by playing a game called "paper race" taken from "flag race." The next thing of amusement was the art gallery scene the third department superintendent with the help of the junior superintendent had previously prepared. This was something new to the children, and it created much interest and enjoyment for them. Their pastor, Rev. Mr. Campbell, also took a very special delight in this particular part of the program. Lemonade and stick candy were served, the candy being used as quills, and after everyone drank heartily of the lemonade several games were played, and at six fifteen all left with smiling faces.

Ethel Hedrick, Tem. Supt.

NOT BOASTING—ONLY BOOSTING

I want to say a word about our league at Race Street, Statesville. Although you don't often hear from us we are doing things just the same. We are not the best but we are one of the best and are trying all the time to make our league better.

We are going to send our delegates to Greensboro in June with a good report. Although we won't make the ten points in the Standard of Efficiency, we have been checking up on it and we are expecting to get a certificate of some kind at Greensboro.

In order that you may know that we are still on the map and that we are a real wide awake, live wire Epworth League I will tell you some of the things that we have done and are doing—notboasting, just "boosting," you know.

We have regular monthly business and council meetings. The council meetings are held in the homes of the different members one week before the regular business meeting. In this way the officers can transact the business in hand and at the same time enjoy a social hour together. The business meetings are held the first Thursday night in each month in the league room in the basement of the church. This meeting is always followed by a good social in charge of the third department and refreshments are always served. Occasionally an extra party is held at the home of some member or the chapter enjoys an out-of-door entertainment of some kind.

An intermediate league was organized at the beginning of this year and it is doing fine work. The junior chapter is progressing nicely also. With efficient leaders for each of these organizations, we feel that the senior league of tomorrow will be much more efficient in Race Street church, or wherever they may be, than the present senior league is for having had this training.

The senior chapter is at present raising funds to pay for a nice electric bulletin board, which has already been placed in front of our church and of which the whole congregation is very proud.

Each department is organized and active, each trying to do some special work. Each of the four department superintendents is responsible for one devotional meeting a month and on fifth Sundays the president is responsible. In this way the work of the four departments is kept before the chapter.

Have a quiet hour covenant with a good many of the members enrolled, and have a good many tithers in our league, although they are not enrolled in the stewardship covenant. Our first department is doing especially good work.

The second department looks after flowers for the sick and for funerals and is planning to make some clothing for some children whose father has been sick for some time and the mother is the only support. These children can then attend Sunday school as they did before misfortune overtook them.

We have a mission study class taught by the fourth department superintendent. We are studying "The Choice of a Career" by Evans and Brown. We have also been trying to establish a missionary library and have two shelves of the "Fifteen Best" or ten books and several others that havebeen donated to the library. We have had no trouble at all to collect Africa special pledges, and while we have a small amount which has not been paid we are sure that we will collect it alright in the next week or so.

At the regular business meeting in May new officers for the coming year were elected and were formally installed at the night service the first Sunday in May, as follows:

President—J. Brady Morrison.
Vice President—Miss Bertha Cruse.
Rec. Sec.—Earl Kunkle.
Cor. Sec.—Mrs. J. Paige King.
Treasurer—Miss Rachel Frye.
Epworth Era Agent—Miss Mary Eastep.
First Dept. Supt.—Chas. D. Keistler.
Second Dept. Supt.—Mrs. J. Carl Lee.
Third Dept. Supt.—Miss Beryle Troutman.
Fourth Dept. Supt.—E. M. Smith.

Continued on page fourteen)



Miss Cora Odam, Corresponding Secretary of Epworth League.



Rev. L. A. Falls, Life Service Superintendent of Epworth League.



Miss Sallie Carroll, Field Secretary of Epworth League.

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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Dewberries and Peaches — Our friends who grow dewberries and peaches could do a fine act by remembering our children with a few crates of these delicious fruits. Every year some one does think of us, and I am sure we will not be forgotten this season.

* * * *

A Visit—When in Smithfield recently I had the joy of being the guest of my good friends, Brother and Sister A. M. Sanders. For some time Brother Sanders has been in poor health. During my pastorate at Smithfield Miss Bettie Lee Sanders was one of my most faithful members and one of my most zealous workers in the league and Sunday school. I regretted that my visit had to be so short.

* * * *

Strawberries—Wasn't that a fine and unselfish thing to send our children ten crates of strawberries? Bro. K. S. L. Cook, of Mount Olive circuit, did this to gladden the hearts of our children. We wrote Brother Cook a letter of thanks and asked that he convey our appreciation to his members, but today I had a letter from him saying that he had not heard from us. I am sorry that the letter failed to reach him, for I wrote him a very appreciative letter.

* * * *

Opportunities—I feel sure that there are a number of persons who are in a position to erect momeoiral buildings position to erect memorial buildings would not only perpetuate the memory of some loved one, but would meet an urgent need at our Home. There is an imperative need for a Baby Cottage, dormitory and industrial building. Weare seriously handicapped in our operations because we haven't these buildings. While we are carrying out a part of our building program, we need to complete the entire program. I want to ask the friends of our Orphanage that they make this a matter of prayer. I am trusting that the Father of the fatherless will put it into the heart of a few of His chosen ones to erect those buildings as memorials.

* * * *

Vass—The second Sunday afternoon in June was very hot, but the Methodist church was filled with interested friends of our cause to hear our singing class give a sacred concert. Bro. E. H. McWhorter spoke a great truth in presenting the class when he said that Protestantism had waited too long to enter upon a social program. The Catholic church has far outdistanced us in building hospitals and orphanages. We should first and last put the emphasis of our preaching and teaching upon the spiritual side of our religion, but not neglecting good works, as works follow a living, vital faith. One of the most successful ways of extending Methodism and the kingdom of God is by playing the part of the Good Samaritan. Building and maintaining orphanages in the name of Him who went about doing good is what is known in these latter days as applied Christianity.

The Vass church, Sunday school and an individual are exceedingly generous towards our beloved Orphanage. For their generosity we are sincerely grateful. Brother A. Cameron, in his quiet way, does a great deal for our Home. The congregation has a beautiful church and it is a joy to worship with the good people of that community.

* * * *

Aberdeen—Aberdeen is in the center of the great peach growing section of the state. They ship thousands of solid carloads of peaches from this section. When I was in Aberdeen with my class great preparations were being made to handle the largest crop ever grown there. Several kind friends, a few years ago, gave the Methodist Orphanage one thousand dollars stock in one of the most promising orchards near Aberdeen. I shall have more to say about this later.

That was a rare privilege to hold fellowship with Bro. E. H. McWhorter while on a visit to Aberdeen with the singing class. He is highly trained, widely read and one of the best preachers in our conference. He never considers himself, and is always busy with the things of the kingdom. His companion has proven a blessing and inspiration to his life.

The Page Memorial church is artistic in its design. The name of the family it bears is one of the most notable in our annals. Walter Hines Page, educator, author, diplomat and statesman, lies in the cemetery nearby. When I visited his grave recently, in company with my good friend, McWhorter, I realized more fully than ever the debt America and the world owes to him for the preservation of civilization. He is a martyr as truly as any who made the supreme sacrifice in Flander's land. Every member of the Page family has achieved success and some of them fame. Robert M. Page served his state with honor in the halls of national congress. Henry Page, when in the state legislature, was recognized as one of the wisest legislators ever sent to the House of Representatives. Frank Page is rated as the greatest road builder in the United States, and J. R. Page is a farmer, banker and railroad man who has made a signal success. The sisters of these distinguished men are known because of their culture, service to church and for their philanthropic deeds. A. F. Page, father of the Pages about whom I have written, was one of the best friends the Methodist Orphanage has ever had or ever will have. There is a memorial building on our campus which appropriately bears his name. The Orphanage Chapel is a memorial to Mrs. A. F. Page.

Our class was graciously entertained Saturday night by these friends of our Home. After the concert I heard many complimentary expressions of the children. Aberdeen does big things for our cause. The Sunday school supports two of our children, and one of the leading men of the church supports one of our girls. There is much more I would like to say but time and space force me to close.

A MUSICAL CONCERT

On last Tuesday evening the Madison people were highly entertained by the Rutherford College quartette, composed of Prof. George Hawkes, professor of music in Rutherford College, Ralph B. Shumaker, Roy R. Rogers and Walter F. Anderson. The last three named are ministerial students of Rutherford College.

These young men are giving musical concerts in the different towns within the bounds of the Western North Carolina conference. They should have the support of our people. They are working their way through college. The program is clean and snappy, composed of old-time melodies, solos and popular ballads. George R. Hawkes, first tenor; Ralps B. Shumaker, second tenor; Roy R. Rogers, baritone; Walter F. Anderson, basso. Don't fail to hear these boys if they come your way.

J. P. Morris.

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See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

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ONLY THE PREACHERS THEMSELVES CAN STOP THE SUCCESS OF THE SPECIAL EFFORT NOW

After long and weary years of waiting the church has at last girded herself to do a worthy thing for her superannuated preachers. The people have become aroused on the subject and are faithfully applying themselves to the task of paying an honest debt. More than $10,000,000 has been assumed by 6,200 charges to be raised in five years for endowing the old-age comfort of these veteran heroes. Already (within two months) more than $350,000 has actually been sent to the Board of Finance in St. Louis for credit on the quotas assumed. The remittances continue to come at the rate of an average of $5,000 per day. It is glorious.

You say "This is fine but it will have to keep up a long time to secure the $10,000,000." Why shouldn't it keep up? We have 300 presiding elders and 6,500 pastors strategically placed throughout the whole church, and over them 16 chief pastors who serve as superintendents. It is unthinkable that such an army of leaders would now neglect a movement which gives promise of success in abundant measure. We should stand so compactly together in our determination to carry through, that it will be impossible for any one of our number to falter.

We have made a great start and let us keep on keeping on. We must not be quitters. We do not want it said of us that we "began like a lion and quit like a mouse." Ugh! O, brother preachers, let us crowd close together and in undying loyalty work at this thing until it is fully accomplished. If any of our number limp and hesitate, let us get to them quickly with encouraging words and a helping hand. As for me, I promise not to allow any brother to turn "mouse" on this "lion" task if I can help it. Will you likewise be on the alert to keep our entire brotherhood inspired to do the most loyal and faithful service? Remember, the Special Effort for Superannuate Endowment is not a one man's job —it is a task for every man in the given field.

Newsy Notes and Good Cheer Nuggets

It is remarkable how well pleased the church is with the plan of our Special Effort. I do not think a single letter or statement of criticism of the plan has come to me.

Another thing that pleases me is the manner in which the presiding elders are co-operating in the movement for Superannuate Endowment. Each of them has from 15 to 40 charges to direct in numerous financial programs, but they are applying themselves to our Special Effort with unfailing loyalty.

Occasionally I hear of a pastor who is not exerting himself to raise his charge's quota for the Forgotten Man, but such cases are very rare. Practically all of the pastors are faithfully performing their duties in this matter. Any pastor can succeed at this thing, if he really sets himself to do it.

The time for the meetings of the annual conferences rapidly draws near. Remittances on Special Effort quotas should be in the hands of the Board of Finance, St. Louis, Mo., by the time your annual conference meets, if you want your credits to show in your annual conference minutes. Be guided by this caution and you will save yourself embarrassment and disappointment.

The Senior League of First church, Corsicana, Texas, recently presented a Forgotten Man pageant written by one of its own members, Mrs. Clyde Foster. The plates were passed for a free-will offering and those present contributed in this way $51.50 for Superannuate Endowment. The occasion was a great success, so much so that the pastor requested the leaguers to have other such pageants for the benefit of the same cause. How easy it is for the Epworth League to assist the charge in raising its quota for the Forgotten Man!

Moss Point charge of the Mississippi conference, Seashore district, has paid $1,397 on their total quota. This leaves but $743 balance to be paid in order to meet their obligation for the five years. These good people are very happy on account of their success in this matter and the spiritual reaction within the charge has been wonderful.

I know a preacher who was greatly discouraged on accountof the attitude of his people toward his charge's quota for Superannuate Endowment. One week he wrote me a letter dripping tears of anxiety and heartache. His total five-year quota was $1,776; his total gloom was 100 per cent. The next week the treasurer of this preacher's Special Effort committee sent the board a check for $1,613 "with more to follow." The preacher wrote taking back everything he had written previously, stating that he was the happiest man in the world. You will note that his total five year quota is practically paid and he has many prospective givers yet to see. Please remember "a way can be found to do that which ought to be done."

Rev. B. G. Hodge, pastor of Seattle Memorial church, Owensboro, Kentucky, writes a cheering letter. He states that the five-year quota of his charge is $4,667 and that he has secured in subscriptions and cash a total of $8,000. One-fifth of this amount will be paid to the Board of Finance, St. Louis, Mo., by the first of July. Brother Hodge states that there was no trouble whatever in securing the pledges. Kentucky is making a fine record in our Specal Effort.

Every Day I Pick a Few Fresh Pinks

We are getting nearer every minute to a 100 per cent record in the Pink business. Only 125 charges, outside of the Baltimore conference, have yet to send in this report. I do wish they would attend to the matter right away. It must be admitted that our success with the pinks is beyond anything that the most sanguine among us hoped for, but now that the record is so nearly perfect let us make it 100 per cent for the whole church.

Presiding Elders Going Along to Perfection

The honor roll of presiding elders whose districts are 100 per cent on the Pink Leaf report, now turns upon the last lap of the journey to perfection. This week the following names are added to this honor list in the order as they became 100 per cent:

205. Texas—Navasota, Rev. D .H. Hotchkiss, P. E.
206. South Carolina—Orangeburg, Rev. J. H. Graves, P. E.
207. North Carolina—Washington, Rev. S. A. Cotton, P. E.
208. St. Louis—Poplar Bluff, Rev. H. P. Crowe, P. E.
209. Western Virginia—Huntington, Rev. H. L. Clay, P. E.
210. Central Texas—Corcicanna, Rev. C. A. Bickley, P. E.
211. Memphis—Dyersburg, Rev. S. Fisher, P. E.

This Select Crowd Gets Bigger and Finer Every Day

I have been telling my readers about the charges that pay one-fifth or more of their total five-year quotas. Note the following additional charges which now have the right to be included in this list:

Hawesville, Louisville—Owensboro, Rev. E. M. Keelor, pastor. Total assumed quota $1,190; amount remitted $238.
New Hope, North Alabama—Huntsville, Rev. J. E. Ridder, pastor. Total assumed quota $1,200; amount remitted $240.
Downey, Pacific—Los Angeles, Rev. T. L. Lallance, pastor. Total assumed quota $2,025; amount remitted $434.50.
McMinnville, Tennessee—Cookeville, Rev. C. E. Hawkins, pastor. Total assumed quota $2,060; amount remitted $465.
Greenwood, Louisiana—Shreveport, Rev. D. E. Dulaney, pastor. Total assumed quota $1,389; amount remitted $280.50.
Henleyville, Pacific—Sacramento, Rev. C. E. Bower, pastor. Total assumed quota $672; amount remitted $201.67.
Main Street (Belmont), Western North Carolina—Shelby, Rev. J. E. Thompson, pastor. Total assumed quota $1,308; amount remitted $275.
Decatur, North Georgia—North Atlanta, Rev. G. M. Eakes, pastor. Total assumed quota $3,975; amount remitted $1,807.15.
Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota $3,645; amount remitted $1,550.
Celeste, North Texas—Greenville, Rev. A. S. Eggner, pastor. Total assumed quota $1,350; amount remitted $400.
Highland (Louisville), Louisville—Louisville, Rev. E. F. Goodson, pastor. Total assumed quota $3,500; amount remitted $702.50.
Flat Rock Station, North Alabama—Gadsden, Rev. J. R. Duncan, pastor. Total assumed quota $475; amount remitted $101.
Marion Station, Louisville—Henderson, Rev. C. G. Prather, pastor. Total assumed quota $2,437; amount remitted $513.75.
Oakland-Ocoee, Florida—Orlando, Rev. W. J. Churchwell, pastor. Total assumed quota $1,370; amount remitted $670.50.
Alvarado, Central Texas—Cleburne, Rev. W. J. Hearon, pastor. Total assumed quota $1,714; amount remitted $594.20.
Boston Avenue (Tulsa), East Oklahoma—Tulsa, Rev. John A. Rice, pastor. Total assumed quota $10,000; amount remitted $2,000.
Central church (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Total assumed quota $12,406; amount remitted $5,537.25.
Emory, Holston—Abingdon, Rev. J. C. Orr, pastor. Total assumed quota $1,500; amount remitted $300.
Edenton Street (Raleigh), North Carolina—Raleigh, Rev. W. A. Stanbury, pastor. Total assumed quota $5,000; amount remitted $1,500.

OUR LITTLE FOLKS

HIS PA

Some fellers' pas seem awful old,
An' talk like they was going to scold,
An' their hair's all gone, an' they never grin,
Or holler an' shout when they come in.
They don't get out in the street an' play
The way mine does at the close of day.
It's just as funny as it can be,
But my pa doesn't seem old to me.

He doesn't look old, an' he throws a ball,
Just like a boy, with curves an' all,
An' he knows the kids by their first names, too,
An' says they're just like the boys he knew.

Some of the fellers are scared plum stiff
When their fathers are near 'em an' act as if
They wuzz doing wrong if they made a noise,
But my pa seems to be one of the boys.
It's funny but, somehow, I never can
Think of my pa as a grown-up man.

He doesn't frown an' he doesn't scold,
An' he doesn't act as though he wuz old.
He talks of the things I want to know,
Just like one of our gang, an' so,
Whenever we're out, it seems that he
Is more like a pal than a pa to me.

—Edgar A. Guest.

A RAINY DAY JOURNEY

"Why, dearies," said Aunt Bertha, as she came into the nursery and found the three children with solemn little faces pressed against the rain-spattered window pane, "have you yet to learn that it can be sunny within when it is rainy without?"

"If this was the last day of your vacation, and it had rained 'most every day, I guess you wouldn't say that," said Bobby, the eldest of the trio.

"When I was ten years old I presume I wouldn't have said so," replied Aunt Bertha; "but I have learned since that we can make the sun shine for us almost always if we are willing to try. How would you like to go on a pleasure trip?" she was smiling brightly.

"In the rain?" asked the three, in surprise. "Why, Aunt Bertha! How could we go out?"

"Oh, the rain won't effect us in the least. We shall not even need rubbers or umbrellas," she answered, laughing. "You may put on your rubber boots, Bobby, and run over and ask your playmates to come and travel with you, if you wish."

Bobby looked rather doubtful, but he went, and soon five children were watching aunty stitch up four long strips of brown paper on the machine. This she divided into five booklets. Next she brought a pile of old magazines, several pairs of scissors, and some paste and brushes.

"Now," she said, "you may travel just where you wish. These magazines are full of pictures taken in interesting countries all over the world. Wherever you decide to visit, just find all the pictures you can that have any connection with the place, and paste them in your little books, and you will have much of the pleasure and excitement of a real journey, with none of its dangers and discomforts. I will leave you for a little while now, and when I come back I shall expect to find you all home again, safe and happy."

How quickly the next two hours passed, and how busy the little brains and fingers were!

Bobby went to California. His first picture was of the "Sunset Limited," the train in which he chose to cross the continent. There were views of western cities that he passed through; and when he reached the sunny land he filled his booklet with scenes in the great harbors on the Pacific coast, pictures of wonderful flowers and fruits that grow only under southern skies; photographs taken at an ostrich farm, and many other things of interest, until the last leaf of the journey book was covered.

Elsa went to Japan, and she collected pictures of bamboo houses and Japanese children with cherry blossoms and butterflies.

Everybody journeyed somewhere. When Aunt Bertha came in she brought in a big plate of sugar jumbles, and the way the cookies disappeared proved that each little traveler had returned in good health with a good appetite.—Selected.

Said a baldheaded man to waitress bold,
"See here young woman my coca's cold."
She scornfully answered—"I can't help that,
If the thing's chilly, put on your hat."

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"SOUTHERN ASSEMBLY"
(A CORPORATION)
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Total Issue.....$ 160,000
Value of Real Estate Security in Excess of..... 1,000,000

¶ Notes are dated March 15, 1924. Rate of interest 6% per annum, payable semi-annually, on March 15th and September 15th of each year. Principal and Interest payable at the office of the Mercantile Trust Company, St. Louis, Missouri, Trustee in Deed of Trust.

¶ Notes are callable by the maker, on any interest maturity date, at 102% of the principal, plus accrued interest, on thirty days' notice to the Mercantile Trust Company. Normal Federal Income Tax, not exceeding 2%, paid by the maker of notes when exemption is not claimed by the noteholders.

MATURITIES

Notes are payable serially as follows:

Notes numbered	1 to 22,	on September 15, 1925	$ 11,000
Notes numbered	23 to 44,	on September 15, 1926	11,000
Notes numbered	45 to 66,	on September 15, 1927	11,000
Notes numbered	67 to 88,	on September 15, 1928	11,000
Notes numbered	89 to 110,	on September 15, 1929	11,000
Notes numbered	111 to 132,	on September 15, 1930	11,000
Notes numbered	133 to 154,	on September 15, 1931	11,000
Notes numbered	155 to 176,	on September 15, 1932	11,000
Notes numbered	177 to 198,	on September 15, 1933	11,000
Notes numbered	199 to 320,	on September 15, 1934	61,000
		TOTAL	$160,000

¶ The notes are the direct obligation of the "Southern Assembly," a corporation operating under a charter granted directly by the Legislature of North Carolina, and are secured by a first mortgage on a tract of land containing approximately 750 acres, located at Lake Junaluska, N. C., known as the "Southern Assembly Grounds," together with the Auditorium, Administration Building, Terrace Hotel Building and other improvements erected thereon. The town of Lake Junaluska is located on the Southern Railway, twenty-five miles west of Asheville, N. C.

¶ There is also included in the mortgage the lake known as "Lake Junaluska," which covers some 252 acres, and a large concrete dam. The dam was completed in 1913 at a cost of $109,000. The hotel building, which contains 135 guest rooms, completely furnished, was erected in 1919 at a cost in excess of $100,000, and furnishings cost an additional $27,000. A large part of the ground has been fully improved with roads, sidewalks, sewer and water systems, and is divided into lots, or units.

¶ The "Southern Assembly" was organized to perform distinctive service for the Methodist Episcopal Church, South, providing a suitable place to carry on conferences, conventions and schools for promoting the work of the various Boards of the Methodist Episcopal Church, South. The "Southern Assembly" is controlled and directed by a Board of nine Commissioners, the personnel of the Board consisting, at the present time, of the following:

JOHN R. PEPPER, *President*
GEO. R. STUART
BISHOP JAMES CANNON, JR.
BISHOP U. V. W. DARLINGTON
F. D. JACKSON
H. J. SLOAN
E. L. BROWN
T. C. SOUTHGATE

¶ Title to the property examined and approved by Mr. J. R. Morgan, Attorney, Waynesville, N. C., and by the Legal Department of the Mercantile Trust Company. The Deed of Trust requires that the buildings shall be kept insured against loss or damage by fire in the sum of $85,000, and against loss or damage by tornado or windstorm in the sum of $50,000; policies payable to the Mercantile Trust Company, Trustee, for the protection of noteholders.

RECOMMENDATION

¶ These notes should appeal to the most conservative investor—the value of the physical security is more than six times the total loan, and the moral risk is of the highest order.

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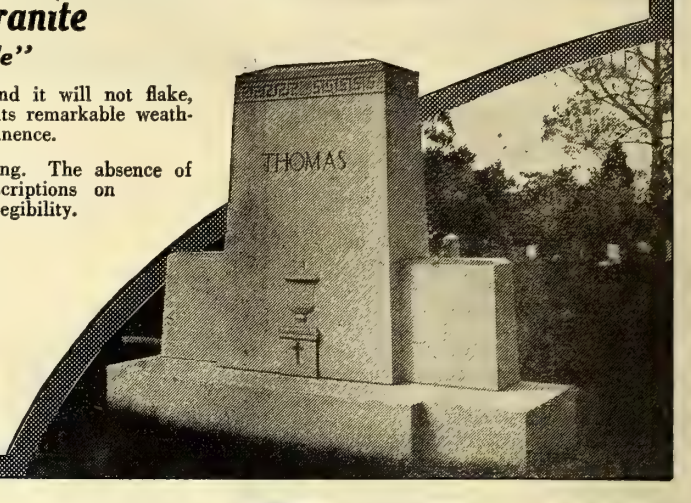
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BUSY EPWORTH LEAGUERS

(Continued from page seven)

Sunior Supt.—Miss Vassie Lowe.

Asst. Junior Supt.—Miss Mary Allen.

Intrmediate Supt.—Chas. D. Keistler.

Asst. In. Supt.—Miss Ella Mae Kunkle.

Our pastor, Rev. E. W. Fox, is of course a member of our league and is a good one, co-operating with us in every way.

Groce Epworth League is working and hopes to get a gold seal certificate by annual conference 1925.

Mrs. J. Paige King, Cor. Sec.

North Carolina Conference

ST. JOHN'S LEAGUE, GOLDSBORO

Here are the names of our officers for the new year:

President—M. E. Andrews.

Vice President—Rodger Hollingsworth.

First Dept. Supt.—Gehrman Cobb.

Second Dept.—Miss Louise Wrenn.

Third Dept.—Miss Nannie Summerlin.

Fourth Dept.—Miss Evelyn Beale.

Secretary—Miss Hazel Grady.

Treasurer—Miss Minnie Summerlin.

Cor. Sec.—Miss Eleanor Cobb.

Era Agent—Miss Pearl Bryant.

Junior Supt.—Mrs. H. A. Pike.

Intermediate Supt.—Mrs. E. C. Howell.

Nannie Summerlin, Sec.

BUDGET AND POLICY OF CENTENARY LEAGUE, NEW BERN

1. To conduct fifty-two interesting and helpful devotional meetings during the year.

2. To maintain a Quiet Hour, Fellow Workers and Stewardship Covenant.

3. To conduct a class in social service and work for community welfare.

4. To conduct a literary social every month and to encourage wholesome games and amusements.

5. Promote church attendance among the league members.

6. To vitalize the missionary spirit by regular missionary meetings, and a missionary study class.

7. To secure one Era subscription to every three members.

Budget.

African special pledge	$100
Delegates' fund	25
Field secretary	10
Dept. supplies: First	10
Second	40
Third	40
Miscellaneous	5
Stationery	5
Total	$235

Mary L. Griffin.

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Fall Semester opens September 3, 1924. For further information, apply to
DR. S. B. TURRENTINE, President, Greensboro, N. C.

Is Modernism a Foe to Good Government?

DID YOU READ what the Pacifists tried to do at the Methodists' Quardrennial Conference at Springfield, Massachusetts?

HAVE YOU READ the comments by well known writers as to the great issue at the General Assembly of the Presbyterian Church at Grand Rapids, Michigan?

DO YOU KNOW that the Fundamentalist Conference at Minneapolis will mean more to the Church than now appears on the surface?

DR. JAMES M. GRAY
will discuss this momentous subject in the July number of the Moody Bible Institute Monthly under the title

"MODERNISM A FOE TO GOOD GOVERNMENT"

(If you have read what the others have said—now read what Dr. Gray says)

Dr. Gray's previous articles in Moody Bible Institute Monthly on "The Deadline of Doctrine Around the Church" and "Why We Believe the Bible Will Stand," etc., have been republished in pamphlet form in several editions, running into tens of thousands. Every lover of the truth will appreciate Dr. Gray's present contribution to this great controversy.

A four months' subscription to the Moody Bible Institute Monthly is now being offered for 50 cents, beginning with the July issue, which contains this remarkable article of Dr. Gray.

Those wishing the July issue only may simply send 20 cents in silver or 2c stamps with full name and address.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Charlotte, at Chadwick .....June 19-20
Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Waynesville, at Murphy.....June 24-26
Elizabeth City, at Stumpy Point..July 1-3
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

June
Black Mountain, 11 22
Swannanoa, Bethel, 3 22
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
THIRD ROUND

June
Ansonville, 11 27
Brevard Street, 11 22
Duncan Memorial, 8 22
Morven, Sandy Plain, 11 26
Prospect, 11 29
North Monroe, 4 & 8 29
July
Matthews, 11 5
Chadwick, 8 5
Thrift-Moores, Thrift, 11 12
West Charlotte, 3 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

June
New Hope, Macedonia, 10 and 11...21-22
Uwharrie, Mt. Shepherd, 3 and 11...21-22
Asheboro 22
E. Greensboro, Mt. Pleasant, 11 29
Glenwood, night 29
July
West Market St., 11 6
Caraway Memorial, night 6
W. Greensboro, Muir's Chapel, 11...12-13
Park Place, night 13
Main Street, High Point, 11 27
East End, night 27
August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night... 3
Randolph(Fairview, 11 & 3.....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Jonesville, Ebenezer, 3 22
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29
July
Stokesdale, Mt. Carmel 5-6

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Bostic, Cedar Grove, 11 21-22
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

June
Sparta Ct., Sparta 21-22
Jefferson, Bethany 28-29
July
Warrensville, Clifton 5-6
Creston, Mt. View 12-13
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27
August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10
September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

June
Park St., Ebenezer, 11 21
Belmont, Main St., 11 22
Lowell, South Point, 3 22
Bessemer, night 22
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29
July
Polkville, Polkville, night 1
Bellwood, Kedesh, 11 5-6
Cherryville Ct., Mary's Grove, 3 6
Smyre, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Mt. Pleasant, 11 21-22
Westford, Concord, night 22
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

June
Hudson, Hermon, 3 & 11 21-22
Dudley Shoals, Cedar Val., 11 & 3..21-22
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

June
Hiawassie Ct., Bellview, 11 21
Murphy Ct., Rogers Chapel, 11 22
Murphy Station, night 22
Hayesville Ct., Oak Forest, 11 23
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29
July
Fines Ceeek, Oak Forest, 11 5
Jonathan, 11 6
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St.,
THIRD ROUND

June
Thomasville Ct., Fairview, 11 1

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
Graham, Haw River and Webb Ave....22
Mt. Tirzah Ct., Helena (District Conference) 25-26
Brooksdale Ct., Webb's 28-29
Long Memorial, night 29
July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Chowan, Bethany 21-22
Edenton, night 22
Moyock, Baxters 28-29
First Church, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3.... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

June
Newton Grove, Wesley's Chapel....21-22
Dunn, night 22
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth. Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie 6-

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

June
Snow Hill, Tabernacle, a.m. 21-22
Elm St. and Pikeville, Pikeville, p.m...22
Pamlico, Hobucken, a.m. 29
July
Craven, Tuscarora, a.m. 5
Pink Hill, Webbs, a.m. 12
Seven Springs, Beston, a.m. 12
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27
August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

June
Lumberton Ct., Smith's 20
Bobeson, Olivet 21-22
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

June
Cary, Apex 21-22
Millbrook, Pleasant Grove 28-29
Jenkins Memorial, 8 29
July
Central, 11 6
Epworth 8 6
Benson, Elevation 13
Selma, 8 13
Kenley, Buckhorn 19-20
Clayton, 8 20
Four Oaks, Corinth 26-27
Smithfeld. 8 27
August
Creedmore, Bullocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

June
Scott's Hill, Union, a.m. 20
Burgaw, Watha, a.m. 21-22
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Rocky Mount Ct., 3.....21-22
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

June
Norlina, Jerusalem, 11 21-22
Warrenton, Warrenton, night 22
Hebron, 11 23
Garysburg, Shilo, 11 28-29
July
Aulander, Ebenezer (all day) 1
Murfresboro, Union (all day) 2
Ahoskie, Colerain (all day) 3
Windsor, White Oak (all day) 4
Halifax, Ebenezer, 3 6
Warren, Shady Grove (all day) 10
Whitakers, Whitakers (all day) 11
Enfield, Central Cross 13
Williamston, Holly Springs (all day)..18
Scotland Neck, Palmyra 20
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27
August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

RESOLUTIONS OF RESPECT

It is with deep sorrow that we, the Methodist Sunday school of Mt. Olivet, record the passing away on April 27, 1924, of our beloved organist, Mrs. Laura Mann Tysor. In her death the church lost a faithful worker, the community a woman of noble character; therefore be it resolved:

That we as a Sunday school have lost a most loyal member, one that will be greatly missed and we lament her departure.

That we desire to extend our heartfelt sympathy to all who are near and dear to her, especially to her bereaved husband.

That these resolutions be recorded in our minutes, that a copy be sent to the bereaved family, one to the Asheboro Courier and one to the North Carolina Christian Advocate.

Mrs. S. R. Richardson,
Mrs. C. M. Tysor,

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
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Gentlemen:

I accept your offer and e close herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

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for the liver

Beware of imitations. Demand the genuine in 10c and 35c packages bearing above trade mark.



Our diploma in Bookkeeping and Shorthand will fit you for a paying position. Great reduction in scholarships for June enrollments. Write for catalogue and special summer rates. Address

GREENSBORO COMMERCIAL SCHOOL
Greensboro, N. C.

In Memoriam

SNIPES — Little Howard Snipes died of menengitis at the age of sixteen months. He was a bright little boy and the joy of the home. He could sing so sweetly. We all miss little Howard. But the Lord knows best.

His Grandfather.

BARNETTE—On May 11, 1924, Bro. Henry W. Barnette passed into the city beyond. He was born at Fort Landing, Tyrrell county, sixty-six years ago this coming July. Brother Barnette moved to this county about twenty years ago. He had been a great sufferer for about two years. When the end came he was perfectly resigned to the will of Him who doeth all things well. Early in life he connected himself with the Missionary Baptist church and died in that faith.

He leaves a wife and two sons to mourn their loss. We laid his earthly remains away Monday to wait the hour when his Lord comes to make up His jewels. J. C. Whedbee.

STONE—In the midst of life we are in death; and no man knoweth the day nor hour when we shall be called away.

Bro. John Stone had been to Sanford to buy supplies, was taken ill on the return trip home and died before help could reach him. But he had been in poor health for some time. He was 57 years old and leaves a wife and a large family of children to grieve his leaving them. He died May 1st and the funeral was at Poplar Springs church, of which he had been a member a long time.

One very prominent and great virtue of Brother Stone was his honesty. He never had the advantage of an education, but by hard work and honest dealings he accumulated some of this world's goods. Many spoke of him as a good neighbor, a kind friend and one always ready to help those in need or distress. May God bless the family.

B. E. Stanfield.

LEE—Sister Irent M. Lee was born in 1878 and died in a hospital at Smithfield January 6, 1924, aged 52 years. Her body was laid to rest in the Antioch cemetery, burial services conducted by Rev. D. H. Tuttle. She joined the Methodist church early in life and lived a consecrated Christian life to the end. She leaves to mourn her loss a husband, R. E. Lee, and seven children. A good woman has gone to her reward. Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.

W. J. Underwood, Pastor.

FISHER—Robert L. Fisher was born January 13, 1860; departed this life April 17, 1924, aged 55 years, three months and four days. He leaves a widow, three children, 12 grandchildren, three brothers and three sisters. He joined Park Street Methodist church in 1922 and lived a faithful member until death. Athough for the past year he had paralysis, yet he came to church when able. The funeral was conducted in his church, after which the remains were laid to rest in Hickory Grove cemetery, out from Belmont, by a former pastor and the Junior Order. May God bless the bereaved ones. G. L. Wilkinson,

Former Pastor.

RESOLUTIONS OF RESPECT

On April 11, 1924, Mrs. A. A. Kent was called from this life to the life eternal. Mrs. Kent was with us only three years, but was during that time very active in the work of the Lenoir Missionary Society, being leader of the young people for one year. She made many friends here who miss her. Therefore be it resolved:

First, That we, the members of the Lenoir adult auxiliary bow in humble submission to His will.

Second, That we thank the heavenly Father for her patient, cheerful life.

Third, That we extend to her devoted family our tenderest sympathy and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be spread on our minutes, a copy sent to the family and a copy sent to the Advocate.

Mrs. Mark Goforth,
Mrs. F. W. Kraft,
Mrs. W. I. Pitts.

CAMPBELL—After a period of declining health of several years duration, due to high blood pressure and several strokes of paralysis, Brother David C. Campbell peacefully and quietly fell on sleep at his home near Jonesboro, following a stroke April 28, 1924. He was the first out of a family of seven boys to go. A sister died several years ago. He was born August 30, 1863. May 12, 1897, he was happily married to Miss Mollie Watson, who with three children survive.

When quite young Brother Campbell gave his heart to God and joined the church at Poplar Springs. He was always true and faithful and filled almost every office in the church, such as steward, trustee, Sunday school superintendent, etc. Quiet and gentle in manners, patient and resigned in suffering, cheerful and happy in disposition, he knew God and was not afraid to depart and be with his Lord. A good man has gone from us, but he is at rest. He was indeed a Christian gentleman.

The funeral was conducted in the church of which he had been a loyal member and he sleeps in the cemetery nearby. Servant of God, well done, rest from thy labors.

B. E. Stanfield.

LATHAM—Frances Lucille Latham, infant daghter of Rom and Lucille Latham, was born January 8, 1923; died April 21, 1924, age 15 months and 13 days. Brief was her stay with us, but long enough to entwine our heartstrings about her sweet little form. She was a most promising child, bright in intellect, sweet in disposition, beautiful as a flower. It seemed so hard to commit her tender form to the cold earth. We buried her in Pantego, where thirty years ago wife and I had laid to rest our first born. We knew what this meant to Lucille and Rom, but as we turned from the flower covered mound we thought of Him who while on earth gathered the little children in His arms and said: "Suffer them to come unto me, for of such is the kingdom of heaven." Into the loving arms of Jesus we commit our little Frances Lucille, till through the deepening shadows of life we pass into that beautiful day that has no sunset—

When together we meet at our Saviour's feet,
When we meet on that beautiful shore.

Her grandpa, W. E. Hocutt.

ELLIOTT—Katie Gurlie Elliott was born December 19, 1896; departed this life May 13, 1924, age 28 years, four months and 24 days. She leaves a husband, four step-children, a father, one sister and five brothers. She joined Carson's Chapel Methodist church in 1914, and was a member of East Marion Methodist church at her death. She was a devoted wife and stepmother as well as friend and Christian. The church has lost a good member as well as the community. May God bless and sustain the bereaved ones.

G. L. Wilkinson, Pastor.

ELLIOTT—Miss Nora Elliott, who died at her home in Greensboro on April 8, 1924, was the daughter of Spencer D. and Isabella G. Elliott, members of one of the oldest and best know families of Guilford county. From a worthy ancestry she inherited those fine traits of character that were illustrated in the sincerity and spiritual culture of her own life.

Miss Nora Elliott professed faith in Christ in early childhood and joined the M. E. Church, South, at Pleasant Garden, N. C., in which church she held her life-long membership, always showing forth in conversation and conduct the beautiful graces of the Christian calling. Hers was a life of service. Her church's interest was her interest, and even after her health would not permit her rendering active service she was always watching for opportunities to help others bear the burdens of life, and when she found such to offer a kind word, a smile or a flower. Many were the hearts that she cheered while her frail body was filled with pain and suffering during her last days. Those who were permitted to visit her during these days of physical weakness were themselves blessed by seeing her unfaltering trust in the heavenly Father. Her final testimony was clear and beautiful; in her own words she saw "all the way through."

Miss Nora is survived by three sisters, Misses Mattie and Ada Elliott and Mrs. Sam Brown, and one brother, Mr. W. R. Elliott, all of Greensboro, besides numerous other relatives in this section. Her body rests in the beautiful Green Hill cemetery in this city. Robert G. Tuttle.

Western North Carolina

EPWORTH LEAGUE CONFERENCE

West Market Street Church

GREENSBORO, NORTH CAROLINA

JUNE 24 - 27, 1924

HEAR: Bishop H. A. Boaz of Texas,
Dr. Dan Brummitt of Chicago,
Rev. Ralph Nollner of Nashville

GREENSBORO SAYS

"We're Looking for You"

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JUNE 26, 1924 No. 26

A Campaign of Education Against War

To outlaw the whole war system. The glorification of war must end. The conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put upon the war profiteer as upon the slacker.

MILLIONS of our fellow men died heroically in "a war to end war." What they undertook must be finished by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfillment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partizanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America should lead the way. The nation and the church can do now what they may never be able to do again.

We set ourselves to create the will of peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program, our church must do its full share to mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes, and consequences of war. The glorification of war must end.

We set ourselves to create the conditions of peace. Selfish nationalism, economic imperialism, and militarism must cease. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put upon the war profiteer as is put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest. We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

We set ourselves to create organization for peace. Grateful to our government for leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a still more decided and aggressive policy in these directions. We urge the President of the United States to summon another Conference of the Nations for the more drastic reduction of armaments. We likewise urge upon the Senate the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active aid. We call upon all our people to support for public office men pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We therefore propose that our church now assume its full share of responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, the ministers, and ten laymen, authorized to invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great movement for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God.

At the very time that the General Conference at Springfield adopted the foregoing comprehensive and vigorous paper against war, the Presbyterian General Assembly adopted a paper of similar import. We have room at this time for only a paragraph or two that will serve to indicate the content of the declaration by the Presbyterians against war and for world peace:

"We see in war's cruelties, made more terrible by modern invention, not only a menace to civilization, but also a definite challenge to the followers of the Prince of Peace.

"We invite the co-operation of all Christendom in the determined effort to devise such complete machinery for peace as shall insure the settlement of all international controversies by reason instead of force.

"To this end we favor participation by our nation with other nations in the Permanent Court of International Justice, and the submission for judicial settlement or the arbitration of disputes, and the investigation, before a resort to arms, of all differences which cannot be adjudicated or arbitrated, reserving the right to control our own destiny and to determine whether or not and when we shall declare war.

"The moral influence of our nation and the confidence of other nations in our disinterestedness compel us to assume leadership and take a definite part in the movement for world peace. We should endeavor to secure a joint agreement for international disarmament and also for a referendum on war, except in case of threatened invasion. We claim that those who are asked to fight and bear the burdens imposed by war should be consulted when posible before this sacrifice is required of them."

North Carolina Christian Advocate

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T. A. SIKES ..... Business Manager

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THE NEGRO AND UNIFICATION

A desperate effort is being made by certain opponents of unification to inject the race issue into the discussion. One of these opponents the other day asked a North Carolina audience how they would like to vote for a negro for governor of North Carolina and by implication sought to make the impression that a vote for unification was parallel to voting for a negro governor.

That sort of argument is utterly without foundation in fact. What are the facts in the case? In the event of a united general conference there would be some negro delegates members of that body as representatives of negro conferences. No one attempts to deny that, or to evade the full import of it. But we are at the same time mindful that without unification negro delegates will eventually have a place in the Southern general conference and they will come from our mission in Africa.

That mission which Bishop Lambuth established in Africa is growing rapidly and in a little while will be sending delegates to our general conference. Think of it, negroes from our own mission coming as delegates to the general conference. What are the opponents of negroes in the general conference going to do about such a prospect? Abolish the mission. Not hardly. One of our choicest young women, daughter of a consecrated member of the Western North Carolina conference, is preparing for work in Africa. Shall we retire from the field and disappoint this young woman and others who are preparing to go in order that we may not have negroes in our general conference? That would be very foolish would it not? But if we have negroes in our general conference some of the brethren will secede, and that would be a pity. What are we to do?

How will it do to view the question from another angle? Will somebody call the roll of those opponents of unification who have been members of the ecumenical conference and on an equal footing with negro delegates and negro bishops? That roll call is wonderfully interesting. Our senior bishop among his honors as enumerated in "Who's Who In America," enumerates two ecumenical conferences. Bishop Darlington has been a member of two, Bishop Dickey of two and those who care can continue the roll call.

Upon this question of white folks being mixed up with negroes in church councils we let Dr. T. D. Ellis, a Georgian, and the secretary of our Board of Church Extension, say a word or two:

"The work of the Methodist Episcopal Church, South, among the negroes is through the Colored Methodist Episcopal Church. I am a member of the board of trustees of Paine College at Augusta, Georgia, a school supported by our church for negroes. Bishop U. V. W. Darlington, of our church, is president of the board, and Bishop Williams of the Colored Methodist Episcopal Church, is the vice president. The board is composed of an equal number of white and negro men, and an equal number of white women and negro women. At the meetings of the board of trustees the white men and the white women meet with the negroes. Whenever Bishop Darlington desires to make a speech, Bishop Williams will preside. Now in all good conscience, is it any worse for the bishops to meet in counsel with two negro bishops who are limited in their work to negro conferences, than for Mrs. Bishop James H. McCoy and Mrs. Luke Johnson, white women of the Methodist Episcopal Church, South, to meet as members of the board of trustees of Paine College? I think Mrs. McCoy and Mrs. Johnson will tell you that in such meetings Southern ideals or traditions were not violated, and that the negroes showed them the utmost respect and listened profoundly to what they had to say. Does not consistency demand that we should see things as they are, and not conjure up racial prejudice?

CHARLOTTE DISTRICT CONFERENCE

This conference met last Thursday and Friday at Chadwick, Charlotte. James Braxton Craven is the presiding elder of the empire district. He has vigor of body and mind and the ability to think—the last being a gift denied most people. We do not agree with him much more than half the time, but we like him—in fact, we like that whole bunch of Cravens. This Charlotte elder knows a good many things, but he let the weather man "put one over on him." Was it hot? One hundred in the shade, and the humidity seemed to be put on in layers.

Notwithstanding the heat, the people were there. Methodists were on hand in force from good old Anson, from Union and from Mecklenburg.

District conferences are strikingly alike, as one learns who visits a dozen or more of them each year. Yet there are with each some unusual feature as features that make interesting reading.

The Charlotte conference was no exception in this respect. The outstanding feature of this conference was Bishop Denny's address against Unification and the incidents that followed.

A Point of Order and Protest by Dr. C. C. Weaver.

Friday morning at 11 o'clock Bishop Denny spoke one hour and a half against the proposed Plan of Unification. With adroitness the bishop marshalled his arguments against the plan and closed with an intense appeal for the rejection of the measure that is prominently before the church. He then asked all who approved the plan to stand. A large part of the congregation arose. He then put the other side of the question and got a comparatively small response. The bishop then asked all who would memorialize the General Conference to vote against Unification to stand. The vote for and against this last proposition was considerably smaller than for the first.

At this point Dr. C. C. Weaver, a member of the conference and pastor at Monroe, arose and asked permission to say a word, which was readily granted by Bishop Denny.

"I desire to offer a protest to this action," said Dr. Weaver, "on the grounds that by action of the conference it was to adjourn with religious services, which began at 11 o'clock and no business could be injected into the procedings after 11 o'clock. Furthermore, there was no motion before the house made by a member of the conference and the chairman has not the right to make a motion and put it at the same time. I, therefore, offer a protest to what has been done."

At the afternoon session Bishop Denny read resolutions, which he had prepared himself, requesting the General Conference to vote against the measure, and asked if some brother would move the adoption thereof. This was done and the incident as far as the conference was concerned closed.

SHALL WE UNITE?

By O. P. Ader.

When our hearts are right we will unite. If our hearts are not right we should not unite. My heart is right; I vote to unite.

A young girl said to me, "Brother Ader, when I get married don't ask me to 'obey'; leave out that word." I said, "You are not ready to get married; when your heart gets right you will not think about that word 'obey.' Love will blot it out of sight."

The way some of the brethren talk about the Plan of Unification, give imaginary evils that may follow, raise specious objections, and ask ghostly questions, it is easy to see that the logic is sound in the head but not sweet in the heart. And I want to quote Paul on them: "Though I speak with the tongue of angels, but have no love," etc. The heart is not quite right; that is the only trouble. But there are millions of Methodists whose hearts are right; they are ready for the wedding day.

The plan has the marks of high wisdom and holy love in it. It is fine, because of its simplicity and because it defers the wedding day in some spots where hearts are not right and not ready for it. They will get right in time.

See how the brethren on the border-line conferences are ready and anxious for union. "Missouri Methodism will cast a solid vote for unification" we are told. So California and others on the border. They see the hurt and harm, the waste and sin of division; they meet with the Northern brethren, see their zeal for the Lord, and learn to love them. They plead for union. But where we are further way, know little about the brethren and the waste of men and money, and feel a provincial spirit filling our hearts with an unholy prejudice—we hatch up all sorts of serious objections. Here is a bad egg that some one has hatched out, "Modernism" in the sister church. My contact with the Spirit-filled Methodists of the Northern church has filled my heart with great love for them. As I traveled among them I felt a fresh baptism of the Holy Spirit, and a new fire was kindled in my own heart. Modernism is not characteristic of Methodism North or South, but Evangeilsm is. They can give you the true sign of a Methodist that will stir the fire within you, and that sign is the "witness of the Holy Spirit." "I am ready."

DEDICATION OF A DURHAM CHURCH

Sunday, May 15, was a happy day for the membership of Calvary M. E. Church, South, Durham. It was the culmination, the happy end of a work of several years in building and paying for the church.

It had been organized as Mangum Street church and later the present brick building was erected and the name changed to Calvary. Organized by Rev. R. Hibberd; others serving as pastors are Revs. C. M. Lance, E. M. Hoyle, L. B. Jones, H. C. Smith, T. M. Grant, C. B. Culbreth, C. J. Harrell, J. H. Frizzell, L. D. Hayman, S. E. Mercer, L. E. Thompson, and D. E. Earnhardt.

As one feature of the dedicatory service, three grandchildren of D. B. Cameron, Sr., chairman of the board of trustees, were baptized. They are Edna Earl Cameron, daughter of Mr. and Mrs. D. B. Cameron, Jr., Richard Cameron Tyson, son of Mr. and Mrs. Geo. F. Tyson, of Durham; and Wilson Bruce Wright, son of Rev. and Mrs. N. M. Wright of Windsor. Bishop H. A. Boaz, Rev. S. E. Mercer, Rev. M. T. Plyler assisted the pastor in the baptismal service.

Bishop Boaz preached an inspiring and eloquent sermon from the text, "We Preach Christ Crucified." After this the stewards presented the church to be dedicated. Notes held against the church were burned by D. B. Cameron, Sr., Rev. S. E. Mercer and D. B. Cameron, Jr.

Many preachers as visitors were present and rejoiced with the congregation in the happy occasion. This was brought to a finish by an old time fried chicken dinner served on the grounds. Looking on you would have thought the Methodist ministry had a large following. All partook, a Baptist minister gave thanks and the bishop seemed very much at home.

X.

EPWORTHIANS IN GREENSBORO

The Gate City has surrendered to the young Methodist Epworthians who came Tuesday by the gas route and the steam road, and some eyes were on the lookout for the arrival of an airplane.

These jubilant young Methodists, bubbling over with enthusiasm, crowded West Market Street church for the public lectures, are busy in class room work each morning, and the afternoon is given to fun.

The historic Guilford battle ground became the gathering place of the clans Thursday for "stunts" and pranks of all sorts that added to the gaiety of the occasion. But the youngsters who know how to play know, also, how to pray. The sunrise prayer meetings are a feature of the conference.

All hail to the young people! Let those who would flout the young or discount these assemblies of youth flee away in silence. Joshua Soule was only 27 years old when he wrote the Restrictive Rules which, if not the constitution of the church, are the basis of that constitution. Jesus Christ was no aged egotist who turned with derision upon the ideals and dreams of youth. He was a young man about the age of the average university student or the great multitude of mankind who defy the calendar, are forward looking and able to see visions.

The coming of these Epworthians has been a great blessing to Greensboro. Long live the Epworth League.

When a man sets a trap for another, he is likely to become forgetful, or to grow hungry, and nibble at the bait.

PEOPLE AND THINGS

Mr. D. L. Maness, Rowland, N. C., will assist as song leader in revival meetings.

Mr. Rudd Newsom, the leader of song in revivals, has moved to Lexington, N. C. Pastors interested will take note of his address.

Rev. J. A. Bowles has just returned from Philadelphia, where he has been for treatment. The doctors report the disease entirely cured, but the place affected must take time to heal.

Those who roomed at the Paris cottage at Lake Junaluska last year will be glad to learn that Mrs. Z. Paris has rooms to let this year. Modern conveniences.

Rev. J .W. Autry, Carrboro, N. C., writes that he is in position to help some of the brethren in meetings this summer. "I can," says he, "conduct the song service or do the preaching if ane one should care to have me."

All those who expect to attend the Elizabeth City district conference at Stumpy Point July 1-3 will make the trip from Elizabeth City to Stumpy Point by boat. Special boat will leave Elizabeth City at 8 o'clock a. m. July 1.

Rev. R. J. Parker, a native of North Carolina and missionary among the Mexicans about El Paso and along the border, has been in the state several weeks making missionary addresses. He spoke last Sunday evening at West Market Street church, Greensboro.

Home coming and children's day at Concord church, Catawba charge, first Sunday in July. The members of that church invite all that have been with them at Concord church in the past to come that day and enjoy the pleasures thereof. Former pastors and all the pastors who have assisted in meetings are invited.

Rev. Walt Holcomb had to cancel an engagement for a union meeting at Covington, Tenn., on account of a setback in his condition at the California Lutheran Hospital where he has been confined since he was injured in an automobile accident some two months ago. Mrs. Holcomb and the children are at his bedside. As soon as Mr. Holcomb is able to stand the trip the family will leave for their home in Cartersville, Ga.

Rev E. C. Sell, Stedman, N. C., sends us this note: "Sunday School Day was observed yesterday (June 22) at Cokesbury church. The program was attractive and the children, young people and older ones filled their places well and rendered their parts of the program in a creditable manner. A fine quartette and an excellent violin and organ duet were added and unexpected features, contributing much to the enjoyment of the occasion. Our Sunday school here, under the efficient management of Bro. Geo. N. McCall, is moving along nicely and doing good work."

A note from Washington reports that about 100 ministers and laymen adopted the following: "Be it resolved, That we, the laymen and ministers of the several churches of the Methodist Episcopal Church, South, in Washington, D. C., assembled for a joint quarterly conference, approve the proposed plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South. Be it further resolved, That we request our own General Conference to approve the plan; and that copies of this resolution be sent to our College of Bishops and to the various conference organs of our church."

During the course of the Pastors' School at Trinity College over 300 pastors of the two Methodist conferences in the state attended, and a large number attended classes in graduate and undergraduate work. With a faculty composed of noted religious teachers from all parts of the country, in addition to an array of platform speakers from leading institutions in America and a large enrollment, the first official Pastors' School in North Carolina was a huge success, greater than had been anticipated by the directors. Dr. Charles E. Jefferson, pastor of Broadway Temple, New York City, delivered the opening address to the assembly. He was followed by Dr. C. R. Erdman, of Princeton University Theological School. In addition to these Bishop Edwin D. Mouzon, of Nashville, Tenn., occupied the platform for a number of days, followed by Bishop Hiram A. Boaz. Dr. W. J. Young, of Emory University, and Dr. Stonewall Anderson, of Nashville, Tenn., also addressed the school.

Rev. W. L. Dawson begins a meeting next Sunday at Battle Ground church with Rev. J. P. Morris of Madison assisting. On Saturday before there will be a charge Sunday school conference. This Saturday meeting is expected to be a good send-off for the revival that is to follow.

Dr. S. A. Harris, presiding elder of Dalton district, North Georgia conference, has been in Greensboro visiting his daughter, Mrs. Wiliam Boyst. Dr. Harris reports that five of the clerical delegates and possibly six out of a total of eight will vote for unification and that the laymen will possibly split half and half.

Rev. J. O. Long recently preached two anniversary sermons for the Independent Order of Odd Fellows. The first service was for Holly Grove lodge at Parkers church, and the other was for Trotville lodge at Sandy Cross church.

Rev. W. F. Womble, the presiding elder, will preach next Sunday at Mt. Pleasant church. Rev. A. Burgess, the pastor, requests that all parents with children to be baptized present these children next Sunday morning, as this is the day set apart for the baptism of infants.

"Mr. and Mrs. George M. Foard announce the marriage of their daughter, Ruth, to Mr. Gordon Parham Scott on Tuesday, June seventeenth, nineteen hundred twenty-four, Statesville, North Carolina. At home after July the first, 128 Race street, Statesville, North Carolina."

WHY I AM IN FAVOR OF UNIFICATION

By H. M. Wellman.

Some years ago I was sent to one of our thriving towns as pastor of two small churches there. When I arrived on the scene, I found not only that I had two weak struggling churches, where I should not have had but one, but that in addition to my two there were three other Methodist churches in the community. Just across the railroad from one of mine was a M. E. church, and about four blocks another way was a Wesleyan Methodist church, and across the railroad from my other church was a Methodist Protestant church. Between my two churches was one Baptist church with about three hundred members. Needless to say they were running away with that end of town.

I was getting four hundred and fifty dollars ($450) from my churches with a little appropriation from the Mission Board. The other Methodist churches were not paying their preachers as much as I was getting. There was room and need for one strong Methodist church but not for five.

Mr. Editor, laying aside every other argument, and putting it merely on the ground of expediency, I am in favor of any plan, and particularly the present plan, of unification of American Methodism.

A PERSONAL EXPERIENCE

By Mrs. John D. Hammond.

When I married John forty-odd years ago, I planned, of course, to join his church. Not the Methodist church exactly—John's church. I knew nothing whatever about it. John was the first Methodist I had ever met, and we had not discussed church history; but I meant to go into his church heart and soul, and thus I was led to buy a Methodist hymnal. I bought it at the publishing house in New York, the very nicest one they had.

When we started to John's church that first Sunday and I gave him my hymnal to carry, rather proud of my forehandedness in the matter, I learned with amazement that I couldn't use it in Georgia; it was Northern Methodist.

I proned into this mystery with all my might; and the more I proned, the queerer it looked. I had been taught to hate quarreling as anti-Christian. There had never been a quarrel in our family at home or in our church. My people were all slave owners, and all our Northern friends were as opposed to slavery as the rest of the North, but our church hadn't split in two. We hadn't split into North and South, no matter what we thought about slavery, and I had never heard one section of my church criticized by a member from another section. My first feeling was one of revulsion from Methodism of every persuasion; I was honestly and thoroughly shocked. If I hadn't been a John Hammond Methodist, I would have left the church; but I had to stay where John was, and he straightened me out. He never could have done it if he had not been right himself. He made me understand both sides and respect the desire of both in a difficult and puzzling crisis to do God's will as nearly as they could make it out. He imbued me with his own belief that the mistakes and bitterness of later years, while not confined to either section, were inevitable, temporarily in both. But love to Christ was the eternal thing, and all that opposed it was bound eventually to go down before it. That love was in thousands of hearts, North and South, a united and uniting force. Sooner or later it would unite the churches in one again with multiplied power to win the world for Christ. We ourselves needed to live for that time with more of God's patience and his faith in our brothers in our hearts while he worked the thing out to its inevitable conclusion. So, finding John Hammond Methodism as big as the New Testament, I settled down in it in peace.

About thirty-five years ago John delivered an address on union at some church gathering in Missouri, urging it and declaring it inevitable as soon as we all got enough religion. The address was published, and one of our leading men wrote urging him to recant the heresy before he should ruin his chances of service in the church. This brother died a few years ago after a lifetime of vigorous opposition to union and is still quoted by those who fear it. But if he could come back after these years of unclouded light, do we really believe he would still advocate a policy of division between brethren? Do we suppose he still thinks Christ likes it? And isn't that the one and only test?

Somebody said when I was in Nashville the other day that the opponents of unification objected to a church with a negro bishop and to a negro having ventured to second the motion to accept the commission's plan. If Christ came to our publishing house, would he think of these insuperable objections? That negro bishop doesn't preside at white conferences nor expect nor want to do it any more than white people expect or want it. But for several years he and I have sat as members of the Interracial Comission, and for years before that I knew him; and if all our white bishops are as wise and as truly Christian in spirit as he is, our church will be in line for congratulations.

As for the colored brother who seconded the motion, I think it was mighty nice of him and Christian besides. His second wasn't necessary legally because a white brother had seconded it already. He didn't butt in. But there are those of us who feel that we havn't represented our Master very faithfully in our dealings with the negro these sixty years. We know we haven't, and he knows it, and we know he knows it, and we're sorry. We are trying to do better. He knows that too. And the negro is mighty forgiving; he's like his Lord about that. And this brother—he is a brother, isn't he, if we believe the Lord's Prayer?—just wanted us to know that he harbors no bitterness or distrust, he nor they, for he spoke for them all. And I do believe that Christ liked his motion. I think he had the spirit we all need, North and South, white and black.

It isn't just the kind of unification some of us want, but it's a step in that direction, and we're so stiff in our brotherly joints that some of us must go slow and the rest be patient. They say it won't work. Maybe not. But if not, we have surely learned a little by experience and grown in grace with the years; we won't split in two over it but adjust ourselves till we get what will work. It doesn't make so much difference about its working well just so we make a start in good faith with love in our hearts and faith in God; it or something else will work in the end, but we must start.

Some of our bishops don't want it, I am told. But they will in time or else in eternity. Besides, it's coming, and nobody can stop it much longer. And I do feel happy about our bishops specially just now. I felt like the hallejah chorus when I read that minority report in the Tennessean the morning after I got to Nashville. I have hated that old unit rule from the day I heard of it long years ago. It's undemocratic; it's not sensible; it's not fair. It belongs in a second-rate political convention. I mean that is what I believe with my whole soul. I never could see what a Christian church had to do with such a thing. And the very men who fought the hardest to keep it going have seen how wrong it is, and they have had the courage to right-about-face and smash the thing to flinders. It will never be patched up again, either; it's dead and done for. "Not all the king's horses nor all the king's men"—

So our church is free of the unit rule, and unification comes next. It may be sidetracked yet, but not for long. I may be with John again before I see it, but see it we both will and with joy.—(Nashville) Christian Advocate.

IS THE DE FACTO CALLED SESSION OF THE GENERAL CONFERENCE DE JURE?

Where did the delegated General Conference get its powers? Certainly it did not assume them. From 1784 to 1808 inclusive the General Conference was a "mass convention" with plenary powers. In 1808 for the safety and peace of the church, that "mass convention," unrestricted in power, amended the constitution of the church by adopting a constitution for a delegated General Conference—in the words of Emory in his "History of the Discipline of the Methodist Episcopal Church," Edition 1844, p. 111, 1808. This was the last meeting of a General Conference composed of all the preachers who had traveled four years. It was then resolved to have, in future, a delegated General Conference, and the following was adopted **as its constitution,** in lieu of the former. (Black face supplied.) Then follows **the entire chapter** "Of the General Conference" as it appears in the Discipline of 1808.

In 1854 Dr. Wm. A. Smith ,one of the ablest and most influential leaders in the church, a recognized church constitutional lawyer, induced the General Conference without annual conference concurrrence to insert in the chapter "Of the General Conference" a so-called "episcopal veto" to protect the constitution. In 1866 Dr. Smith told the General Conference that in this case he had blundered, that the annual conferences must concur to make the change legal. In 1870 the General Conference "instructed" the Committee on Episcopacy "to inquire into the validity" of the action of 1854. That able committee after carefully considering the question unanimously presented to the General Conference an elaborate report, and after holding that report from May 19th to 25th, and after debate, by a vote of 160 to 4, the General Conference struck out of the Discipline the Act of 1854, and asked the annual conferencse to agree to our present second proviso in paragraph 43. The annual conferences with by nine dissenting votes in the entire church, laymen and preachers, concurred. Part of that unaswerable report of the Committee on Episcopacy of 1870 is as follows:

"The General Conference is not an original body, self-existent and independent. It is the creation of another body, larger and stronger than itself. It does not possess original life or power. It has power; but its powers are derived and dependent. Again: it is representative; represents a power behind and outside of itself, existing before and independent of itself. The General Conference has a constitution; but it did not make its constitution. It was made for it by another body, and before it had a being. Its own being and power reside in, and are derived from, the constitution that another gave it, and that gives it organic life and power. The terms and tenor of the restrictions upon its power show its responsibility, and prove that the right of determining the constitutionality of its acts was reserved, and remains in the hands of the original body of elders." (Journal 1870, p. 284.)

An unauthorized publication in the Discipline from 1854 to 1870, in the chapter "Of the General Conference," did not become legal because published in the Discipline for all those years, and when the general and annual conferences gave the matter careful consideration the error of years was constitutionally corrected.

As the delegated General Conference did not originate or assume its constitutional powers, it cannot enlarge or change those powers. Great and distinguished and honorable and respected as it is, it is under law, and that it of purpose intends to grasp ungranted powers is not to be assumed. Whenever it transcends the limitations of its "derived and dependent powers," and on several occasions it has done this, its act is evidently not intentional but inadvertent.

Once more, and that too in the South, it is asserted and published by a leader of the church, that the six Restrictive Rules are the sole limitations on the powers of the General Conference, that its distinguished men "knew that the Discipline gave them full powers on every question not covered by the six Restrictive Rules," that those rules are the only constitution of the General Conference, if not the only constitution of the church. This opinion, first heard of in 1844, and then assumed by the majority in the North for the purpose of adopting an illegal action, yet deliberately repudiated by the North after consideration from 1888 to 1900, was with emphasis in 1844-45 denied and disproved by our church, and by a vote of 90 to 2 (the 2 not dissenting on this point) the Louisville convention calls this opinion a "self-refuted absurdiy":

"It is confidently, although most unaccountably, maintained that the six short Restrictive Rules which were adopted in 1808, and first became obligatory, as an amendment to the constitution, in 1812, are in fact the true and only constitutions of the church. This single position should it become an established principle of action to the extent it found favor with the last General Conference, must subvert the government of the Methodist Episcopal Church. It must be seen at once that the position leaves many of the organic laws and most important institutions of the church entirely unprotected and at the mercy of a mere and ever fluctuating majority of the General Conference. . . . Very few indeed of the more fundamental and distinguisning elements of Methodism, deeply and imperishably imbedded in the affection and veneration of the church, and vital to its very existence, are even alluded to in the Restrictive Articles. This theory assures the self-refuted absurdity, that the General Conference is in fact the government of the church, if not the church itself. With no other constitution than these mere restrictions upon the powers and rights of the General Conference, the government and Discipline of the Methodist Episcopal Church as a system of organized laws and well adjusted instrumentalities for the spread of the gospel, and the diffusion of piety, and whose living principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist." (History of the Organization of the Methodist Episcopal Church, South, pp. 222, 199).

This deliverance by the Louisville convention was made specifically and avowedly as it said:

"Among the many weighty reasons which influence the Southern conferences in seeking to be released from the jurisdiction of the General Conference of the Methodist Episcopal Church as now constituted, are the novel and as we think dangerous doctrines, practically avowed and endorsed by that body and the Northern portion of the church generally, with regard to the constitution of the church, and the constitutional rights and powers . . of . . . the General Conference." (History of the Organization of the Methodist Episcopal Church, South, p. 221).

The Kentucky Conference in September, 1844, said:

"This is dangerous claim to irresponsible power appears to be chiefly based on the novel and astonishing assumption that the six restrictive regulations adopted by the General Conference in 1808 is 'the constitution of the church,' and that, therefore, whatever they do not prohibit, the General Conference has full and rightful power to do." (History of the Organization of the Methodist Episcopal Church South, p. 117).

Of this view, first advanced in the church 80 years ago, yet leading forward again at this time after its continued repudiation by the South for 80 years, and by the North since 1892, its proponent when confronted with the incontrovertible reasons why it could not be maintained, announced the doctrine heretofore unknown and unsuspected by all students of constitutional law that the General Conference had power over all unessential parts of its constitution. What are "unessential pats of a constitution?" Could a more untenable position be assumed?

Principles of legal construction are matters of reason illuminated by authority. What are the principles of reason touching the constitutional nature of the chapter "Of the General Conference" in the Discipline of 1808, and the amendment thereto recommended by two-thirds of the General Conference, and endorsed by the required vote of the annual conference?

What the General Conference that has "full powers to make rules and regulations for our church under" six limitations and restrictions? Any body of delegates who may call themselves a General Conference, elected under any conditions the annual conferences or the General Conference itself may determine, composed of laymen or preachers as they may determine, of such term of service in the church and of such age as they may please to fix, deliberating in one or two bodies, with such a quorum, and such a president as may please them, and meeting at such time as they may elect? Is it not evident that all the requirements contained in the chapter must be met in order to constitute a legal General Conference? How could a General Conference be organized on the six restrictions alone? What is the body thus restricted? The body previously described and restricted is the constitutional General Conference, that and no other. If these restrictions be the only constitution of the General Conference the remainder of the chapter can be ignored as "unessential parts." Hitherto it has been understood, taught, applied, that "what constitutes is a constitution, that which organizes as organic." This whole chapter, not the Restrictive Rules alone, lays down and outlines how the legal General Conference is to be constituted, how it is to be organized. Discard the other paragraphs of this chapter and there is nowhere in the Discipline direction for any organization of a General Conference.

With these reasons Bishop Bascom agrees:

"We reject, and always have, as absurd and utterly untenable, the position that the 'restrictive articles' are the constitution of the church, in any allowable sense. The very proposition appended to the articles, is sufficient without anything else to overthrow the pretension. Very little discernment is necessary, to see at once, that no government is established by these articles; they do not pretend to establish one, and of course, of necessity, cannot be a constitution, for all admit that a constitution is that which establishes and constitutes a government. That is intended, and those things especially included, without which the government could not exist, and every one perceives that such views do not and cannot apply to the restrictive articles. These articles do not create, nor do they constitute the government, and therefore cannot be the constitution. A constitution, further, means the form in which the governing power is exercised. Such form, however, is not found in the restrictions, except in part, and as all know, to a very limited extent. The restrictive articles are a part of the constitution of the Methodist Episcopal Church, and a small part only." (Review of Reply to Protest, p. 67).

This view of the case has been taken by the general and annual conferences, as is shown by the record of 1808 and by other General Conferences since that date. Paragraphs 32-36 inclusive, and 40-43 inclusive, as published in the latest edition of the Discipline have—except those untouched since 1808 and by the plenary Louisville convention of 1845—received two-thirds vote of the General Conference and three-fourths of the members of the annual conferences. (See Journals 1894, p. 110; 1878, pp. 235, 236; 1866, p. 108; convention 1845, p. 188; 1808, p. 15; 1866, p. 109; 1808, p. 15; 1878, p. 236; 1808, pp. 16, 89; 1838, p. 378; 1870, p. 331; 1874, pp. 436, 537).

Paragraphs 37 and 38 will be considered presently. So much for the principles of interpretation; now what of authority can be adduced? For more than there is space to quote.

In Bascom et al. v. Lane et al., Fed, Cas. No. 1089, at p. 1002, the powers of the General Conference were up for adjudication in May, 1851, before Justice Nelson of the U. S. Supreme Court, and Judge Betts, in the Circuit Court of the U. S. for the Southern District of New York. The court decided Nov. 11th:

"As jurisdiction and authority, spiritual and temporal in each general conference from 1784 to 1808 inclusive, were the same, unlimited and unrestrained, possessing all the power, which since the latter period **has belonged to the general and annual conferences combined under the new organization."** (Black face supplied).

Mr. Justice Nelson afterwards wrote the opinion of the Supreme Court of the United States in the case of Smith et al. v. Swormstedt et al., 16 How. 288—"The Church Property Case"—to which decision not even a single member of the court dissented.

All the constitutionally adopted amendments to the chapter "Of the General Conference" were submitted to the annual conferences not later than 1872, except paragraph 32 submitted in 1894, and not even one of the bishops is known to have held the opinion that these chages could be made without the concurrence of the annual conferences.

In 1920 the Manual of the Discipline was revised, and the College of Bishops **unanimously** agreed:

"From the organization of our church, indeed from 1808, the opinion of our leading men, perhaps the unanimous opinion, has been that the entire chapter in our Discipline, entitled "Of the General Conference" is included in our constitution; and with this opinion the General Conference and the annual conferences have agreed in their practice of submitting as amendments proposed changes in that chapter." (Manual 1920, **pp. 7, 8).**

Then follows in the Manual Bishop Merrill's concurring opinion. In May, 1924, the College of Bishops again revised the Manual, and again **unanimously** concurred in this view. **So that every active bishop in the church today has agreed to this st atement of law and fact.**

But paragraphs 37 and 38 are contained in that chapter. Did those paragraphs receive the vote of two-thirds of the General Conference and three-fourts of the members of the annual conferences? If they did not they have no more legality than had the paragraph touching the so-called veto power introduced in 1854 by Wm. A. Smith, and continued in the Discipline till 1870. The specified paragraphs were not referred to the annal conferences, nor did they, according to the records, receive in the General Conference the requisite two-thirds vote. It has been well and truly said that what goes in illegally is not in. Nor does any lapse of years make that constitutional which was not constitutionally adopted. The Missouri Compromise was adopted in 1820, yet not till 1857 was it declared unconstitutional.

Again, in 1856 the General Conference of the Northern church without annual conference concurrence passed on Act similar to our paragraph 37, yet in 1892 that General Conference, after a debate of three days, declared:

"That section (Of the General Conference) as adopted by the General Conference of 1808, together with such modifications as have been adopted since that time in accordance with the provisions for amendment, is the present constitution." (Daily Advocate 1892, p. 76).

And expressly it was declared:

"The change of the provision for calling an extra session of the General Conference from a unanimous to a two-thirds vote of the annual conference" was not constitutional. Yet not till 1900 did that unconstitutional provision go out of their Discipline. As Dr. Wm. F. Warren, president of Boston University, in his Constitutional Law Questions, p. 157, well says:

"The changes in them (the original provision touching special sessions) have never been altered, ... were never constitutionally effected, hence have no effect at all."

In 1914 a committee of the College of Bishops of which A. W. Wilson "who being dead yet speaketh," was chairman, after having carefully considered every word, every fact, every influence, declared that paragraph 37 had "never received the concurrence of the annual conferences," and after having declared that "the text of these paragraphs (the entire chapter of the General Conference) has been changed in a number of instances without due process of law" gives "the correct text," and **omits from the text paragraphs 37 and 38.** That report approvingly quotes Bascom:

"The General Conference . . . holding power only in virtue ofthe constitution, and acting beyond, and independently of its provisions, they act without right, and cease at once to be representatives of the constitution. Hence all such acts are null and void."

Bishop Wilson's committee reported to the full College of Bishops, and after careful consideration the college unanimously approved it. The report was printed, was presented to the General Conference on the second day of the session, and copies were distributed to the delegates. The claim that the bishops agreed to this report without due consideration is a reflection on their intelligence and is far from the fact. (Journal 1914, pp. 463 et seq).

How then could paragraph 37 get into the Discipline in 1866, and remain there to this day? The unanimous answer of the bishops in 1914 to this question is:

"While there have been some variations in practice, inadvertent as we must believe, made without challenge and without debate, by several general conferences, in the treatment of Chapter II of our Discipline, that entire chapter ought to be, and most of it is, of the same validity as the portion known as the Restrictive Rules. Except by a vote of two-thirds of the General Conference, concurred in by three-fourths of all the members of the several annual conferences who are present and vote, nopart of Chapter II should be legally open to alteration, amendment or change." (Op. cit. pp. 470, 471).

It has been said substantially that the bishops are better qualified to construe the law of the church than all the lawyers in the country. They have construed the law at a time when no prejudice darkened their minds, when no purpose to accomplish their desires warped their judgments, and they have pronounced paragraph 37 unconstitutional, and yet by virtue of this unconstitutional paragraph a special session of the General Conference is called!

Collins Denny,

One of the Bishops of the M. E. Church, South.

THE CALLED GENERAL CONFERENCE

By Bishop W. F. McMurry.

By a vote of nine to five the bishops of the Methodist Episcopal Church, South, on May 20th about 6:30 p. m. voted, in harmony with the expressed will of the last General Conference, to call a special session of the General Conference to meet on July 2nd, the place to be fixed by the General Conference committee. This call was signed for the College by Bishop W. A. Candler, chairman, and Bishop Collins Denny, secretary. The formal call was adopted, after amendment, at the evening session, about 9 o'clock.

The Nashville morning paper of the 21st carried an article signed by four bishops stating their objection to the call, but did not carry the call. The call was prepared and signed before the bishops adjourned. As they passed out of the room, leaving the chairman and secretary with another bishop in conference, a reporter was present asking for a copy of the action taken.

I shall not pause here to make any comment upon the facts stated, further than to say that the article of protest was carried to the newspaper office by one of the bishops signing it, after the adjournment, on the evening of the 20th, and by him in person handed in for publication. Just why the official call which bore his signature was not given to the paper at the same time I do not know.

On the 21st the protest which appeared in the daily paper on the morning of the same day, without the call, was put in type at the publishing house, proof read, copies made, and mailed to the conference organs by the secretary. This protest went out to the conference organs on the mail of the afternoon of the 21st. The call did not get out on the 21st, and the nearest conference organ to me, as I write, reports that the protest was received on the first mail on the 22nd, and that the afternoon mail of the same date has not brought the call for the special session.

I have not the slightest objection to brethren giving careful and speedy attention to any matters personal to themselves, or any advocacy of their views on this matter of a special session of the General Conference. But I find myself wondering how, as officers of the college, they could inadvertently give precedence to the sending out of the protest with the official call in their hands, and in their hands alone.

The bishops met in Asheville, Tennessee, in their annual meeting, May 2-5. During this meeting much time was given to the discussion of Unification and the relation of the bishops thereto. Naturally their responsibility in the matter of a special session of the General Conference was uppermost in their minds. It was finally decided that should the M. E. General Conference approve the Plan of Unification that we would call the special session of our General Conference not later than August 1st.

When the wire was received advising that the General Conference of the M. E. Church had approved the recommendations of the Joint Commission, the bishops were called together. This was Thursday, May 9th.

At the preceding meetings the debate concerning the special session of the General Conference had, in the main, ranged around the expediency of such a call. It was argued that there was no necessity for it, that no emergency existed, that the annual conferences could pass upon the question this fall without a called session of the General Conference, and that if they acted favorably, then a General Conference could be called. The illegality of a special session was not urged. The main contention was that there is no necessity.

At the meeting on Thursday, May 8th, the debate had to do, for the most part, with the right or authority of the bishops to call a General Conference under Paragraphs 37 and 38; it being asserted that we could not assemble a General Conference until all of the annual conference had an opportunity to elect new delegates, should they prefer. Communications from attorneys by wire and otherwise were presented by those opposing a special session.

This led to a motion made by myself to postpone the final consideration of the matter until a later date when we could have before us the official communication from the M. E. General Conference, and have time to consult attorneys upon the legal aspects of the case. I also contended that as we seemed to be divided, a little time for prayer and thought, with a view of becoming more nearly of one mind on the subject, would be a good thing. It was agreed to meet on May 20th.

It soon developed in the meeting of the 20th that the ground of opposition to the calling of the General Conference had once more been shifted. It was now contended that Paragraphs 37 and 38, which had been placed in the Discipline in 1866, had gotten there in an illegal manner, and were therefore void, and that we could not act under them; that in their stead we must take the paragraph covering this same subject placed in the Discipline in 1808, which paragraph had been taken out in an illegal manner in 1866, and, therefore, still binding upon the bishops.

Attention was called to the fact that Paragraphs 37 and 38 had been in the Discipline for a long time—since 1866—that more than once the General Conference had expressed itself upon the subject of a special session to be called under these paragraphs, and that no voice had been raised saying that they were illegal.

But we are told that we must act under a paragraph that had been taken out of the Discipline long before the vast majority of our two and one-half millions of members weer born, that we are bound by it, and that no legal General Conference could be held except in compliance with it. This paragraph is as follows:

"But the general superintendents, with or by the advice of all the annual conferences, or if there be no general superintendents, all the annual conferences respectively, shall have power to call a General Conference, if they judge it necessary at any time." Discipline 1808.

It will be noted that under this old law, the consent of every annual conference must be had for a session of the General Conference to be held. In other words, one of the smaller annual conferences in the Orient or in Brazil could check the whole movement for the Unification of American Methodism by a majority vote against the holding of a session of the General Conference.

I believe that the General Conference of 1922 was within its rights when it expressed the conviction that a General Conference should be called, in the event that two-thirds of each of the Commissions on Unification and the General Conference of the Methodist Episcopal Church should agree upon a plan.

I believe that the bishops have authority to call a General Conference under Paragraphs 37 and 38 of the Discipline of 1922. I do not believe that in fixing the date of a special session of the General Conference, under the Paragraphs 37 and 38, that it is necessary to fix it at such a time as to give all of the annual conferences an opportunity to elect delegates after the call is made. The phrase "except when an annual conference shall prefer to have a new election" is written into the law so as to make it clear that any annual conference that happens to be in session between the date of the call and the actual assembling of the General Conference shall not be denied the right to elect a new delegation if it so desires. Otherwise, why the statement that the General Conference "shall be constituted of the delegates of the preceding General Conference." If tne option to elect is made to mean that the General Conference cannot assemble until every annual conference has been held after the call is made, what would be the force or meaning of saying that the special session "shall be constituted of the delegates elected at the preceding General Conference."

Whatever may be the force, meaning, or authority of the General Conference action of 1922 when it "empowered and instructed" the bishops to call a special session of the General Conference, when two-thirds of the Commissions on Unification and the General Conference of the Methodist Episcopal Church agreed upon a plan, no one will question that this action strongly expresses the opinion of that body that such a state of facts as we have now reached, creates an emergency which demands a special session of the General Conference. I think the law leaves it to the bishops to determine the question of emergency. But I welcome the recorded judgment of the last General Conference on this subject. It would require a good deal of pressure to cause me to set up my judgment against that of the almost unanimous vote of the General Conference as to what constitutes an emergency.

We were told repeatedly that the church needs time to consider the plan of unification. I think the average intelligence of the members of our General Conference is fully equal to that of the Methodist Episcopal Church. We have had all the time they have had. Their annual conferences will vote on the plan after their General Conference has acted. It will put the procedure upon an exact parity in the two churches for us to follow the expressed will of our General Conference.

As to denying the right of an annual conference which shall prefer "to have a new election," I submit that since this plan of unification has been given out we have had exactly the same opportunity to elect new delegates that the Methodist Episcopal Church had. The truth is every annual conference in Southern Methodism has had two opportunities to elect since the adjournment of the General Conference ,and every annual conference has held at least one session since the plan was agreed to by the Joint Commission and given to the church.

The bishops in their protest say "grave doubts have been raised about the legal adoption of Paragraphs 37 and 38 of the Discipline of 1922." No doubt has been raised in my mind on this subject, and I cannot accept this conclusion. The General Conference that adopted these paragraphs were composed of such men as Norval Wilson (father of Bishop Wilson), James A. Duncan, J. C. Granberry, P. A. Peterson (author of History and Discipline), Paul Whitehead, Lovick Pierce, Joseph S. Key, H. N. McTyiere, T. O. Summers, D. R. McAnally, W. M. Prottsman, Andrew Monroe, W. M. Rush, Andrew Hunter, John C. Keener and D. S. Doggett. The bishops presiding over that General Conference are as follows: James O. Andrew, Robert Paine (author of the Life of McKendree), John Early and H. H. Kavanaugh.

This General Conference of '66 handed down questions to the annual conference for their concurrent action. The question of lay membership in the annual conference was one of them. The question of the name of the church was another. There is not a syllable in the record, which is open before me, which intimates that any one of these great men, and others whose names might be given, for one moment questioned the legality of the action of that conference in adopting Paragraphs 37 and 38.

Why have these brethren who so lately bring to light their views upon the legality of these paragraphs not spoken before? The protest says "these facts (concerning 37 and 38) were laid before the General Conference in 1914 in a report prepared by a committee on the Constitution, of which Bishop A. W. Wilson was the chairman, which repot was approved unaimously by the College of Bishops before it was submitted to the General Conference."

Let us look at this report for a moment. Bishop Denny admitted in the debate that he wrote that report, that he had consulted with Bishop Wilson concerning it, that it was to have been prepared and published a year in advance of the General Conference, that this was not done, that it was read to the bishops after they reacned Oklahoma City, and that they gave their approval to it in the hurry of a sitting at the seat of the General Conference. Bishop Candler admitted that he had forgotten there was any reference in it to Paragraphs 37 and 38. Bishop Mouzon had no recollection of it. The General Conference referred it, without reading, to the committee on Revisals. That committee did not recommend its adoption, but did recommend that it be "spread upon the Journal of the General Conference and that no action be taken upon its recommendations until the whole church shall have time for due consideration." The "whole church" is still "considering" it. The General Conference of 1918 appointed Commission on the Constitution. The General Conference of 1922 named another Commission on the Constitution, which is now at work. Under these circumstances, too much emphasis cannot be laid on the conclusion of the commission reporting in 1914 and quoted in the protest. Certainly there has been ample opportunity to approve it. Does any one believe it ever will be approved?

The protest further says "a motion was made in the College of Bishops by two of our members that the special session be set for the first Wednesday in May, 1925." Yes, this motion was made, and in response to a direct inquiry the presiding bishop insisted that in that event, to make the conference legal, every annual conference must join in the call, and yet we are told in the protest that they "believe this date, if it had been adopted, would have escaped all legal difficulties, etc."!

I agree with the brethren who signed the protest that the General Conference of 1922 did not intend to "instruct the bishops to do an illegal or an unjust act," but that this General Conference had in mind that I should assume to declare the Paragraphs 37 and 38 null and void, and go back to the Discipline of the undivided church, as it was written by the first delegated General Conference in 1808, an act under a statute long since passed out, and never heard of by the vast majority of our people, I do not for a moment believe.

In conclusion, permit me to say that in "all good conscience" I approve the call, believing it to be the will of the church, that it does not violate the law, that it does no conference either large or small an injustice, because it takes from them no right that the existing law of the church gives them.

I submitted the legal questions involved in the discussion to twelve able lawyers—ten in Missouri and two in Kentucky, and received twelve replies. This communication to the attorneys gave no intimation of my views. Eleven of the opinions sustain the position I have taken, and in this I have satisfaction.

There were dignified, unsolicitd and valuable communications before the bishops from men and women who love the church, and for these I have great appreciation.

The mass of petitions signed by men, women and children, and under printed headings, bearing the marks of a campaign to secure them—whether inspired by bishops, presiding elders, or others—I count of little value. Very few of the episcopal districts furnished them. I thank God none of them came from Missouri or Colorado.

THE UNIFICATION TRAP

By S. A. Steel.

"Will you walk into my parlor?" said McDowell to Mouzon. "It's the nicest little parlor that you ever looked upon. See, the furniture is splendid, and the pictures they are fine; and the carpet soft as velvet, and the chandeliers shine. And just listen to the music when America is sung, and the hymns that made us happy when our churches both were young." Hold a moment! Stop and listen. Let discretion speak a word, and the voice of hoary prudence on the question first is heard. For that parlor is enchanted! Of its gilded court beware, or the smiling invitation may turn out a cunning snare. Once you go into that parlor, they will lock the parlor door, and your freedom gone forever, you your bondage will deplore. But you say, "The plan protects us." "Quoth the Raven, 'Nevermore' "! Did they keep the sacred pledges made in eighteen forty-four? Did they ever keep their pledges? Scraps of paper—nothing more. 'Tis the very height of folly to to go in that parlor door! Tho Trojan Horse was handsome, but his insides full of woe; and once the gates were opened the Trojans had to go. This union with McDowell, and the Yankees that he leads, means the doom of all our glory and the end of all our deeds. Icabod must then be written on the banners we have borne, and our harps be hung on willows, while our bondage we must mourn. May the God of heaven shield us, and avert the threatened doom; still let our vineyard flourish, still let our garden bloom! Decatur, Ala.

HOSPITAL CAUSE

At their recent meeting the bishops urged the support of the hospital movement in the following language:

"The College of Bishops is greatly gratified at the interest in hospitals which our Methodist people are manifesting. The report made to the bishops by the trustees of the Barnes Hospital shows that that great institution is rendering inestimable service in St. Louis and in that section of the country. The Wesley Memorial Hospital in Atlanta, erected at a cost of $1,500,000 and more, has been brought into vital relations to Emory University and is now in full and successful operation. The projected institutions in Dallas, Houston, Fort Worth, Hemphis, Hattiesburg, and Montgomery are in process of construction or coming into condition for use. Our people are to be commended for the investments which they have already made in these hospitals and encouraged to continue their help until these and many others are greatly needed in other sections have been completed and put in operation.

The College of Bishops would respectfully urge that the support of the hospital movement should not be spasmodic but systematic and continuous. Hospitals must not only be built but maintained. A constant source of substantial support must be found. The bishops believe that in the Golden Cross Enrollment the church has the possibility of just such a source. The bishops would hereby emphasize the importance of the Golden Cross Enrollment and urge that our pastors observe diligently and faithfully the annual enrollment period from Thanksgiving Day until Christmas, which has been set by the General Hospital Board."

RUTHERFORD COLLEGE GLEE CLUB

The Rutherford College Glee Club appeared in Mt. Airy at Central church Sunday school auditorium June 17th, delighting their audience. The club is composed of Messrs. Gee. Hawkes, Ralph Shoemaker, Roy Rogers and Walter Anderson, who with the exception of Mr. Hawkes are ministerial students, making their own way through college, and are giving these concerts in the interest of their education. Each number on their program was cleverly rendered, receiving cordial and sympathetic applause. The piano solo by Mr. Hawkes was especially appreciated because of the fact that Mr. Hawkes lost an arm in France, but nothing daunted, the arm stub did the work of the left hand. These worthy young men made a good impression in every respect, so much so that at the close Dr. Boyer invited them to repeat their visit to Mount Airy, promising them a larger audience upon their return. It gives us pleasure to commend these young men to the public and ask for them a liberal patronage wherever they shall appear, because in them we visualize future pastors, presiding elders, and probably bishops—who knows?

Mrs. Hugh K. Boyer.

INFORMATION WANTED FOR OFFICIAL YEAR BOOK

In the last number of the Year Book of our church was printed a list of our preachers who were born in or before 1844. It is now our plan to enlarge this list, taking in any other preachers who may have been born in or before 1845. We desire also to give another list of lay members (both men and women) who were born in or before 1845. I will therefore be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either hand, if he or she will advise me at an early date of the names, giving also date and place of birth, conference membership, and present address.

We desire also the names of preachers in any of our conferences who are fathers and sons, or brothers.

We feel sure that the information asked for above when tabulated and classified and printed in our Year Book will be very valuable for future historians.

Please address all letters to me at 810 Broadway, Nashville, Tenn.

Curtis B. Haley.

GREENSBORO COLLEGE ENDOWMENT

The conditional gift of $25,000 from B. N. Duke and $5,000 from Will Flowers, added to the alumnae pledge of $100,000 with more than $10,000 subscribed, towards a half-million dollars endowment for Greensboro College, has put the president of the old institution, Dr. Turrentine, in an enviable frame of mind. He has not a monopoly, of pleasant reflections on this most substantial beginning of an enterprise that will carry Greensboro College well along towards the place it deserves to occupy. There are the trustees, faculty and students; the families all over North Carolina that have, for the best reasons, a personal affection for the college; there are all the Methodists of the two conferences; and there are the people of Greensboro who cherish this, amongst the oldest of institutions for the higher education of women, with a high pride.

A distinguished speaker the other day referred to the things that make one "happy to belong to a community." He was not referring to sentimental associations, but the sum of its sentimental associations must rank high among the things that a community has that makes the people in it happy to belong to it. Greensboro has a high pride in the Methodists' college for women not only because it is time-honored and is held in high esteem by others, but because of the achievements which have given it this fame.

In this day of a growing perception of cultural values, it may be set down that the college will get its $500,000 endowment, because it can use that money to good effect; to the great profit of the state, of humanity. That this fact is recognized, gratifying as it is to so many others, must be peculiarly gratifying to the head of the institution, upon whom has been laid the greater share of responsibility.

No one ever held in greater pride worthy Greensboro institutions and achievements than Charles Alphonso Smith, great son of Greensboro who within the week has fallen on sleep. Last April Dr. Smith wrote this to President Turrentine:

"My Dear Dr. Turrentine:

"In my O. Henry biography, page 27, I say: 'The later history of the Greensboro College for Women has been the romance of education in North Carolina. And it is a pleasure to add that at no time in its history has it been serving a wider constituency or serving it more effectively than at present. The college had its cornerstone laid in 1843 and has thus been a significant factor in the growth and development of the city and state and indeed of the entire South. Any aid extended it will be wisely invested and will bear rich dividends in character and usefulness."—Editorial in Daily News.

TO THE SUNDAY SCHOOLS OF W. N. C. CONFERENCE

The Western North Carolina Conference Sunday School Board employs four full time workers and is putting across a big program. Since our last annual conference we enrolled 1642 Methodists in the fourteen standard training schools already conducted and secured 1134 credits. This is over two thousand more credits than we secured last year, and we yet have to hold four or five training schools before the meeting of our next annual conference.

The standards of our Sunday schools are being raised rapidly, and we have just begun. To carry on this work it is necessary for us to depend largely upon the contributions made by our Sunday schools on Sunday School Day, which should be observed by every Sunday school in the conference. If your Sunday school has not done its part, please get in touch with Mr. O. V. Woosley, our conference superintendent, at Lexington, North Carolina, and arrange for one Sunday between now and our annual conference to be observed as Sunday School Day. Mr. Woosley will see that the necessary programs are furnished you, provided you will agree to send your contributions on that day to Mr. H. A. Dunham, our conference treasurer, at Asheville, North Carolina.

It should be a privilege and a pleasure for every Sunday school to aid in this great work.

D. E. Henderson, Chairman,
S. S. Board, W. N. C. Conf.

MR. LEWIE BRASOM MIDYETT



The Advocate is giving its readers a view of Mr. Lewie Brason Midyett, founder of Oriental and one of the strong forces in civic and religious affairs in Pamlico county. In the year of 1872, while a resident of Stumpy Point, in Dare county, Mr. Midyett rigged him up a sail boat and set out for New Bern in order to secure supplies for the year. Near the mouth of Neuse river a severe storm overtook him and he sought shelter in Smith's creek. When he made his way to shore he took the rigging of his ship and made a tent in which he remained until the storm subsided. He then climbed a tree to take his bearings and saw the beautiful landscape that lay out before him, and decided at once that he would make this his home. He bought about 250 acres of land and started the town of Oriental. Mrs. Midyett named the place, giving it the name of the boat that was wrecked. In all Pamlico county Brother Midyett is known as "Uncle Lew." He is greatly loved by all who know him. From the time he was shipwrecked until this day he has taken a leading part in all the affairs that looked to the betterment of his county, state and church. He has reared a fine family who are now among the leading people of that section of the state. "Uncle Lew," although advanced in years, takes an active interest in the work of the church, and was one of the leading spirits in the erection of the new Methodist church at Oriental. He has sold and given to newcomers to Oriental practically all the land he acquired in the beginning. When in Oriental look up "Uncle Lew" and he will furnish you a great deal of worth while information concerning the eastern part of North Carolina.

GREATER LOUISBURG COLLEGE

The campaign for Greater Louisburg College is being started by an appeal in Louisburg and Franklin county for $150,000. Mr. Wm. H. Ruffin, a prominent Episcopal layman, has accepted the chairmanship of the Franklin county campaign and is appointing the representative citizens of the county, regardless of church affiliations, to places of responsibility in the campaign. The campaign executive committee is composed of the following:

Mrs. Felix Allen, James M. Allen, F. J. Beasley, M. S. Clifton, B. T. Holden, Dr. H. H. Johnson, L. L. Joyner, E. H. Malone, Mrs. D. F. McKinne, F. B. McKinne, J. P. Timberlake, Mrs. M. E. Underhill, A. H. Vann, W. E. White, J. W. Winston.

Sub-committees: Chairman speakers committee, W. H. Yarborough; chairman publicity committee, A. F. Johnson.

The date of the intensive campaign will be June 30 to July 10th.

The trustees of Louisburg College have been forced by the action of the North Carolina College Association to launch this campaign for a total of $500,000. The College Association has set new standards of equipment, instruction and endowment which each college in the state must reach by 1926 or lose its standing as a college.

After the completion of the Franklin county campaign for $150,00, an appeal will be made to the North Carolina conference for the balance.

The Advocate has Report Blanks for trustees of church property to make their reports to the fourth quarterly conference. They sell for 15 cents per dozen. Order from the Advocate, Greensboro.

HOME LIFE IN DIXIE DURING THE WAR FOR THE UNION

By S. A. Steele. Price $1.10.
Order from the author, Decatur, Ala.

THE PETERSBURG TRAINING SCHOOL FOR NURSES

Is now receiving applicants for the fall class; high school graduates are preferred although young ladies with one year high school education will be considered. For further information address Miss I. O. Short, R. N., Supt., Petersburg Hospital, Petersburg, Va.

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Rev. J. W. Groce, Pastor of Sandy Mush Charge.

On the site of the old camp ground near Leicester, Buncombe county, the people of the Sandy Mush circuit has built a new parsonage, a five-room bungalow that cost $2,000. The five churches of the charge furnished a room each. The pastor moved in on May 20 and the community, Baptist, Southern and Northern Methodists and everybody gave him such a pounding that the smile is still on his face as one will observe in a glance at the accompanying cut. Within fifty yards of this new parsonage is the home of Rev. A. L. Latham, pastor of the Leicester circuit.

THE TEEN-AGE Y. P. MISSIONARY SOCIETY

The woman's auxiliary of tomorrow walks in the girls of today! Train them and they will "keep on carrying on" the woman's work of our church. Overflowing enthusiasm, new intellectual faculties, fresh altruistic emotions, buoyant health, abundant energy belong to them. This harvest should be reaped for Him. Is your hand on the plow?

It is the privilege of the leader of our young people's missionary societies to plow the soil, plant the seeds which will later bear the fruit in an abundant harvest of spiritual leadership for the woman's work of tomorrow. It is the hand on the plow that often grows weary, but were it not for that hand, the hand of the Reaper would be idle.

There are many furrows to be tilled in the teen-age circles. As one contemplates the great field, it sometimes seems an impossible task, but no woman "having put her hand to the plough, and looking back" is worthy to reap the harvest. A leader who has once tasted the joy of contact with vivacious, whole-hearted girls, and has felt their loyal co-operation and fidelity, can fully appreciate the "Song of the Panama Brigade," sung by dauntless men as they tunnelled their way between two oceans:

"Don't send us back to a life that is tame again,
We who have shattered a Continent's spine.
Office work? Oh, we couldn't do that again,
Haven't you something that's more in our line?
Got any rivers that they say are not crossable?
Got any mountains you can't tunnel through?
We specialize on the wholly impossible,
Doing what nobody ever could do."

Many weeds in the soil must be cut down. There are conflicting emotions to be considered. The world offers to the modern teen-age girl attractions which the churc hmust recognize and know how to meet wisely. It is our privilege to help determine how the lives of these girls shall be lived. Let us keep on plowing. Doth he that ploweth to sow plow continually? Doth he continually open and harrow his ground? When he hath leveled the face thereof doth he not put in the wheat in rows and the barley in the appointed place? For his God doth instruct him aright and doth teach him (Isa. 28:24-26).—Adapted from Presyterian Survey.

FINAL WORDS OF HUDSON TAYLOR

"There is a needs-be for us to give ourselves for the life of the world—as He gave His flesh for the feeding of the lifeless and of living souls whose life can only be nourished by the same life-giving Bread. An easy-going, non-self-denying life will never be one of power.

Fruit-bearing involves cross-bearing. The Lord Jesus became fruitful—not by bearing His cross merely, but by dying on it. Theer are not two Christs—an easy-going one for easy-going Christians, and a suffering, toiling one for exceptional beievers. There is only one Christ. Are you willing to abide in Him and bear much fruit?"

RESOLUTIONS OF RESPECT

We, the members of the Philathea class of Raeford Methodist church, wish to express our sorrow in the loss of one of our most beloved and active members, Sister L. E. Reaves.

After an illness of a few days she died May 16, 1824, age 47. She was devoted to her church and Bible class and seldom failed to be there. Therefore be it resolved:

That we as a class perpetuate her memory by following in her steps of faithfulness and devotion.

That in the death of Mrs. Reaves our class has lost one of its most faithful members.

That we shall see her here no more, but a glorious day is coming when our loved ones shall live again with us at home up there.

That we extend to the bereaved family and relatives and friends our heartfelt sympathy.

That a copy of these resolutions be spread upon our minutes, a copy be sent to the family and to the N. C. Christian Advocate.

Mrs. J. D. Niven,
Mrs. Jas. H. Frizzelle,
Mrs. Harvey Cole.



Green Hill house near Louisburg, where the first conference was held after the organization of the Methodist Church in America at the "Christmas Conference," 1784.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

COUNCIL REPORT

(Concluded from last week.)

The Union Medical College for women in Shanghai, China, which Miss bennett felt the need for so keenly and for which we have labored so many years is about to be opened. Council officers have spent much time during the past year considering this institution. A charter is being taken out now in Washington, D. C., and the college will be opened in September. Additional doctors and nurses are being sought now. Dr. Mary E. McDaniel was consecrated at this council and her vivacity and entehusiasm was indeed inspiring to those of us who help to hold the ropes and marvelous works through her in service for Christ is predicted by us. She has been serving as interne at Belleview Hospital and goes this summer to enter our medical college in Shanghai. Twenty-eight young women were consecrated at this council—six will go to the Orient, four to Latin-American countries, the others to work in homeland. It will be a mater of interest to you to learn that Olivia Miller has been transferred from home fields to service in Mexico.

One entire day was given to hearing messages from our missionaries and workers meeting at Council this year, those from our own land and from the uttermost parts of the earth. As one by one they came to the platform a hush fell upon those gathered there, and we knew that One greater than they was speaking through them—there was One who walked in our midst with pierced hands and feet. I wish I could bring each message to you, but time permits my mentioning only a few. Miss Ellie B. Tydings, for 35 years missionary in Mexico, told of the work in Parral and of the almost super-human labors of an Indian girl adopted and educated by the mission work now grown to womanhood.

Miss Pearl Hicks of Brazil spoke of the development of the work of Collegio Methodists of which she is principal. Ten years ago its cornerstone was laid, Miss Gibson, Miss Bennett and Bishop Lambuth officiating. Today it has outgrown its capacity to such an extent that last fall fifty boarding students were turned away for lack of room—the same story of unredeemed Centenary pledges, crippling the work and loss of golden opportunities.

Miss Rebecca Toland was presented, and rarely does one meet a personality with so charming and lovely a spirit. She has been formally adopted by action of the charmer of commerce of Matanzas as a citizen of that city.

The missionaries and deaconesses were honor guests at lunch, and after many loving and inspiratiional speeches made to them Deaconess Florence Blackwell responded to the speeches, assuring the women that the entire band of handmaidens would put forth every effort to extend the Lord's kingdom on the earth.

Deaconess Mary Ella McCall said that she was so happy in her work for negroes at Paine College, Augusta, Ga., that she hoped the Council would not take her away, and to her delight she was sent back.

The evening was given to six messengers from China, Korea, Brazil and Mexico, dressed according to nationality, and to Mrs. B. W. Liscomb who ha drecently returned from six months in the Orient, and Mrs. Hume R. Steele who had attended the celebration of Mexico's golden jubilee in that country a few months ago.

Dorothy Wong of Shanghai, China, now a student at Chicago University, was the first speaker—attractive beyond what you would believe, vivacious, charming, and at once the delight of Council, spoke with the ease and eloquence of an orator in perfect English. Her subject, McTyeire School in Shanghai, my Alma Mater, she announced then added naively: "Why it is too big a subject for even a doctor's thesis." However, she handled it wonderfully in her allotted 15 minutes. Then another time Dorothy spoke to us just before leaving for Chicago and extended an invitation to hold Council s next meeting in Shanghai. At the close of her talk the Council stood and sang, "God be with you till we meet again." The young woman bent over as she was leaving the room and said some words to the secretary at the desk. After she had gone to take the train, we were told that she had given the Council in token of her appreciation of what they had done for her and her country her beautiful jade bracelet, an heirloom and the parting gift of her mother when she left for America. This she w anted the Council to sell and put the proceeds into the work. It was mentioned that her mother was the first graduate from Clopton School and Dorothy was also a graduate from this school, which was made possible by a similarly beautiful gift in the history of the woman's work—Mrs. McGaroch's gift of her wedding diamonds. Truly, "if you cast your bread upon the waters it will return to you." Under direction of Miss Davies the Council bought Dorothy Wong's gift. Mrs. Everett first pledged for herself, then for Mr. Everett, and finally for her missionary auxiliary, giving $35 in all. In just a short while Dorothy Wong's gift had brought one thousand dollars to the cause of missions.

To get back to the evening spent with our nations. Miss Kiang was introduced as the sister of China's greatest Christian minister. Her topic was "Social Service in China." She created much amusement when in referring to the fatality of sunstroke in China she said: "Sunstroke is very popular in our country and that makes it necessary for much charity work to be done."

Mrs. Pascoe of Mexico, conference president of the missionary society of Mexico and by virtue of her office a member of the W. M. Council, drew a most pathetic comparison between the development of Florida and that of Mexico, both founded by the same nation about the same time. The difference she attributed to the dominance of a lower type of Roman Catholicism for so many years in Mexico.

Mrs. Pascoe has translated Women and Missions into Spanish for the use of her conference women.

The first delegate sent over from Belgium mission was Rev. W. G. Thouger, a cultured Christian French gentleman. He said: "The work over there is not only blessed of God but is of God."

Mrs. Johnson said that "Race prejudice is abolished in the life and teachings of Jesus. We can have race prejudice or we can have Christianity; we cannot have both. Mrs. McCoy asked us to turn eyes internally upon that jungls area within our own souls. We can hear the beast of prey and of selfishness growl within our jungle area.

Miss Davies recently returned from her second visit to Europe where she went the last time to the missions of our church in interest of evangelistic work. She spoke to the native preachers, colporteurs and other mission workers at their annual conference sessions throughout Belgium, Czechoslovakia and Poland. She asked us if we ever lifted a plank from the ground after a rainy season and found underneath slimy worms and bugs scurrrying around trying to get out of sight. We all need to lift up the plank in our lives and to get out of our lives those abominable little things that limit our usefulness. Only the spirit of Jesus Christ can rid our souls of those pesky hidden creatures which are afraid of the light and convert the jungle area of our souls into a spot of beauty and usefulness. We cannot do this of ourselves; we must have sufficiency of God.

Bishop Ainsworth said: "On the altar lay all that you are and all that you have. You shall fina sustenance for the keeping of your souls that makes you strong against any adversary that may assail your souls.

May we this day re-dedicate ourselves to the service of Christ and be as that court preacher who put aside thoughts of earthly honor to seek an audience with the heavenly King. Ae he caught a vision of himself and his need he cried: Woe is me for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts. With this confession came the seraphim with the live coal from the altar and laid it upon his mouth an d said, Lo thine iniquity is taken away nd thy sin is purged. With this clarified vision the preacher saw the white fields and to God's call, "Who will go for us?" said, Here am I, send me! send me!

Mrs. Harvey Boney,
Conf. Cor. Secretary.

Western North Carolina Conference

SALISBURY DISTRICT MEETING

The Salisbury district meeting of Woman's Missionary Societies will be held at China Grove July 2 and 3. All adult, young people's and children's societies are asked to send names of delegates to Mrs. K. A. Shinn, China Grove, N. C., as early as possible. A splendid program is being arranged and it is hoped that many will be present on July 3rd, besides the regular delegates.

Mrs. W. W. Weant,
District Secretary.

WESTERN NORTH CAROLINA CONFERENCE

An enthusiastic letter from Miss Mary Davis of Hawthorne Lane church, Charlotte, bring the good news of the recent organization of a Young People's Missionary Society in that church, with a membership of ten. We are sure Miss Davis voices the sentiment of the entire membership when she says, "Our purpose is to get all the young people of the church. We are very much interested and are praying that we will do wonderfully good work." With prayer and united effort we are sure we will hear great things from these young people whom we most cordially welcome into our conference family. The officers' names are: President, Miss Lula Fay Clegg; vice president, Miss Marie Hagood; corresponding secretary, Miss Mary Davis; recording secretary, Miss Hildred Turner; treasurer, Miss Dorothy Austin; Supt. study and publicity, Miss Catherine Clegg; Supt. social service, Miss Enola Abernethy; Supt. supplies, Miss Mary Veal.

We are devoting our space this week to the reports from the district meetings, for we feel that these meetings were great occasions and that our missionary women in the conference will be interested to hear what was done at each of them. We hope that other district secretaries will see that we have a "write-up" of their meetings.

STATESVILLE DISTRICT MEETING

Mrs. S. B. Hovis, Secretary.

Cherryville was the place of meeting for the Woman's Missionary Societies of the Shelby district in their annual meeting on June 5th, and with an attendance of about three hundred women, children and ministers, the day was one of great pleasure and profit. The opening devotional service was conducted by Rev. R. F. Mock, pastor of the Cherryville church, and was followed by a most hearty welcome extended the delegates and visitors by Mrs. R. F. Mock. Mrs. A. J. Owen, our new district secretary, responded most graciously and gracefully, voicing our appreciation of the lovely reception given us.

The annual report of the district work was made by the retiring secretary, Mrs. B. T. Morris, who since 1910 has served the district so acceptably, faithfully and efficiently. We were sorry to see her pass on her work to another, but feel that she has served her Master well, and that she is deserving of a rest. The new secretary, to whom the leadership has fallen, is a consecrated, earnest, Christian worker and we predict that the work will go forward in her hands. Mrs. Morris' report was retrospective, reviewing as she did our growth and progress during the past years. She announced Belmont as the one society on the district achieving the honor roll. She urged the reporting on time, more subscriptions to the Missionary Voice, and stressed the necessity of larger contributions to the Belle Bennett Memorial Fund, suggesting that a special month be set aside for that purpose.

A most interesting report of the annual conference at Statesville was given by Mrs. J. B. Atkinson, who traced the growth of our work in the conference for the past thirty years, and brought to us much needed and valuable information on new ideas and new plans suggested by the Council. During the morning two beautiful vocal solos were given and added to the enjoyment of the program. Miss Pearl Harrison sang "I'm a Pilgrim," and Mrs. George Falls, "My Lord and Redeemer."

A forum on the general work was held in which each of the societies represented took part, and in which the following subjects were discussed: The Scarritt Fund and Why Scarritt Was Moved from Kansas City to Nashville, What Part the Woman's Missionary Society Has in the Superannuate Fund, The Belle Bennett Memorial, Christian Stewardship, Mission Study and Bible Study, Social Service, Lucy Robertson Scholarship, Week of Prayer, Honor Roll, Our Publications, Best Ways to Organize a Society in a Country Church.

It was a beendiction to have Rev. and Mrs. L. E. Stacey with us. Mrs. Stacey was the first district secretary of our district.

During the noon hour a bountiful and delicious lunch was served in the basement of the church.

The afternoon's devotional service was conducted by Mrs. W. A. Abernethy who read the parable of the vine and the branches.

The forum on children's work was led by Mrs. Rush Thompson of Shelby and it was most gratifying to have 75 chilren present. A recitation, "Where My Pennies Come From," and a song, "Toiling Hands," were contributed by the children. Mrs. C. C. Weaver, conference superintendent of young people's work, was present and gave a most inspiring and helpful talk to the young people, urging them to go forward to a better knowledge of the Bible and missions, to a higher life and to a fuller service. She gave the new slogan, "To-Get-Her,"—an appropriate slogan, as we have on hand a campaign for new members. A call for service was made and one young girl responded. Lowell etxended an invitation for the next meeting and it was unaimously accepted.

The resolution committee expressed the sentiments of all present in their thanks and appreciation to all who had contributed in making the day such a success. The meeting closed with singing "Blest Be the Tie That Binds" in the good "old conference" way.

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

PROGRAM

Sixth Annual Federation of Wesley Bible Classes of the Western North Carolina Conference, M. E. Church, South, Lake Junaluska, N. C., July 7, 8, 9, 10, 1924.

Monday Evening, July 7.

Mr. George L. Hackney, president of Federation, presiding.

Mrs. E. O. Chandley, recording secretary, timekeeper.

8:00. Worship in Song, led by Prof. Andrew Hemphill.

8:10. Devotional Service, led by Rev. J. T. Mangum.

8:25. Reading of Federation Minutes, Mrs. E. O. Chandley.

8:30. Special Music.

8:35. Greetings from Federation Officers:

Hon. Clyde R. Hoey, first vice president; Mrs. A. N. Perkins, second vice president; Mrs. J. L. Thompson, corresponding secretary; Mrs. E. O. Chandley, recording secretary; Mrs. E. F. Allen, treasurer.

8:50. Introduction of District Officers.

9:00. President's Address, Mr. Geo. L. Hackney.

9:30. Getting Acquainted.

Tuesday Morning, July 8.

9:30. Worship Service, led by Rev. R. Ray Jordan.

9:45. History and Purpose of the Wesley Class Movement, Mr. O. V. Woosley.

10:00. The Obligation of the Class to the Sunday School, Mr. Charles F. Lambeth.

10:15. The Obligation of the Sunday School to the Class, Major Wade H. Phillips.

10:30. Discussion.

11:00. Securing Attendance, Hon. D. F. Giles.

11:15. Discussion.

11:30. The Class at Work, Mrs. C. C. Weaver.

11:45. Discussion.

12:00. The Class and Church Loyalty, Dr. F. J. Prettyman.

12:30. Picture of Federation.

Tuesday Afternoon, July 8

Sightseeing, Mountain Climbing, Bathing, Boating, Fishing, Games and Fun.

Tuesday Evening, July 8

8:00. Worship in Song, led by Prof. Andrew Hemphill.

8:10. Devotional Service, led by Rev. W. B. West.

8:25. Work with Adolescents, Mrs. J. F. Spruill.

8:45. Special Music.

8:50. Address, Dr. George R. Stuart.

9:30. Boat Ride.

Wednesday Morning, July 9.

9:00. Worship Service, led by Rev. M. B. Clegg.

9:15. Our Class and Big Things, Spicy One-Minute Verbal Reports.

9:45. Class Standards, Miss Maud McKinnon.

10:00. How We Standardized, Mrs. J. M. Mull.

10:15. Discussion.

10:30. Intermediate - Senior and Young People's Work, Mr. O. S. Gates.

10:50. The Father and His Son, Hon. J. R. McCrary.

11:10. City Federation, Hon. D. E. Henderson.

11:25. Discussion.

11:35. Conference-Wide Service Program, Rev. C. M. Pickens.

11:50. Discussion.

12:00. The Class a Means and Not an End, Dr. O. J. Chandler.

12:30. Announcements and Adjourment.

Wednesday Afternoon, July 9.

Same as preceding afternoon.

Wednesday Evening, July 9.

8:00. Worship in Song, led by Prof. Andrew Hemphill.

8:10. Devotional Service, Rev. G. T. Bond.

8:25. The Class and Social Service, Rev. W. L. Hutchins.

8:45. Special Music.

8:50. Address, Dr. Ashley Chappell.

9:30. Awarding of Attendance Banners.

Thursday Morning, July 10.

9:00. Class Worship Service.

9:15. Class Reports.

10:00. Business Session.

Program Young People's Section.

Directed by Miss Maud McKinnon. Open to members of Intermediate, Senior and Young People's classes, teachers of these classes and counsellors of Adolescent departments.

Tuesday Morning, July 8.

Opening Worship Service.

Organization of Group into Departments.

Selection of Officers and Leaders of Devotion, Service, Recreation and Study and Training Committees.

Bible Study: Topic, "Young People Members of God's Kingdom."

"Why Wesley?" Dramatized.

Wednesday Morning, July 9.

Worship Service, Devotional Committee.

Training for Leadership-Study and Training Committee.

Bible Study.

Short Interesting Reports from Class Representatives.

Recreation, Recreation Committee.

"An Important Question," Dramatized; Service Committee.

Afternoons.

Recreation and Committee Meetings.

Evenings.

7:15. Tuesday Evening, Vesper Service on Boat.

7:15. Wednesday Evening, Vesper Service at Junaluska Cross.

8:00. Combined Meeting at Auditorium.

Program Elementary Section.

Directed by Miss Virginia Jenkins. Open to workers with children under thirteen years of age.

Topic discussions:

Program of Work for Cradle Roll.

Program of Work for Beginners.

Program of Work for Primaries.

Program of Work for Juniors.

The Elementary Key-Woman.

Elementary Work in the One-Room Church.

City Elementary Councils.

Children's Week and Its Observance.

North Carolina Conference

MEMBERS, MORE MEMBERS!

Members, more members! That's what we want. The Sunday schools of the North Carolina conference ought to serve more people. We ought to "go out into the highways and hedges and compel them to come in." Let's be good home missionaries. We must keep the home fires burning in oder to shed light upon a dark world. Someone has said, "We cannot save the people unless we teach them, and we cannot teach them unless we reach them. Let's be concerned about increasing the membership of classes and schools. The goal of the North Carolina conference, you know, is at least as many Sunday school pupils as we have church members.

Last week we published in these columns the charges having already as many Sunday school pupils as church members. Below we indicate the charges having fewer pupils than church members, and we appeal to the leaders in each of these charges to make an honest, earnest, systematic effort—continued as long as it may take—to reach the goal indicated above. The first column of figures represents the number of church members, the second column the Sunday school enrollment, and the third the difference—the number of church members who do not attend Sunday school. Well, as a matter of fact, there are more church members who do not attend Sunday school than these figures indicate, for some Sunday school pupils are not yet church members.

Let's go after the church members, enroll them in the home department if they cannot or will not attend on Sunday, and also seek to reach and to help those of our community who are neither church members nor enrolled now in the Sunday school. Read the following carefully and preserve it for future reference:

Durham District.

Charge.	Ch.Mem.	S.S.En.	Dif.
Burlington, First ..	644	617	27
Burlington Ct.	448	260	188
Brooksdale	422	266	156
Carrboro	354	180	174
Gurham, Branson ..	419	375	44
Calvary	372	331	41
Carr	499	358	141
Memorial	1096	1091	5
Trinity	1062	699	363
Pearl Mill	125	125	...
West Durham ...	684	562	122
Durham Ct. .....)	552	395	157
Graham-Haw River..	356	340	16
Hillsboro	1174	622	552
Leasburg	467	396	71
Milton	412	258	154
Mt. Tirzah	849	305	544
Person	768	497	271
Roxboro, Long Mem.	465	361	104
E. Roxboro-Longh'st	229	215	14
Rougemont	635	509	126
Yanceyville	605	465	140

Elizabeth City District.

Chowan Ct.	285	244	41
Columbia Ct.	428	325	103
Currituck Ct.	576	380	196

Continued on page fourteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

THE MOREHEAD CITY ASSEMBLY CLOSES SPLENDID SESSION

About 350 leaguers left Morehead City last Saturday morning after a splendid week at the summer assembly. Every delegate went home with more knowledge and greater inspiration to boost his league to do better and bigger things in the future.

The morning hours of the assembly were given to classes in methods in departmental and administrative work and in missions. The faculty was composed of very able teachers and consecrated men.

The afternoons were given to recreation—boating, fishing, bathing, and games. Thursday night was stunt night. Almost everbody was in costume. Each of the nine districts in the conference gave a stunt, all of which were very entertaining. Paper beaps and noise-makers were distributed.

The closing service Friday night was a consecration service led by Dr. Dan B. Brummitt of Chicago. This was a beautiful and inspiring meeting. A very beautiful feature which closed the service was the joining of hands of everybody in the auditorium, forming an unbroken chain and singing Blest Be the Tie.

A very strong and effective policy for the ensuing year was passed by the assembly.

The conference officers for next year are as follows: President, Rev. Thos. McM. Grant, Lumberton; vice president, W. Z. Corbett, Wilmington; secretary, Miss Eunice Blair, Raleigh; treasurer, C. Gehrman Cobb, Goldsboro; Jr. Supt., Mrs. L. C. Larkin, Murfreesboro; Int. Supt., Miss Edna Wilkins, Wilmington; life service Supt., Rev. J. M. Ormond, Trinity College, Durham; Era agent, Theodore Jenkins, West Durham; editor League Page in Advocate, Lee Davis, Raleigh.

The loving cup was not awarded this year because some recently appointed district officers were not familiar with the basis on which the cup was awarded. Trinity League, Wilmington, received a gold seal for making the highest percentage for the year of any league chapter in the conference. Weldon district had the largest delegation at the assembly. They were about 54 strong.

The president, Rev. Thos. McM. Grant, was elected by the assembly as a member of the board of trustees of the N. C. Anti-Saloon League.

The dramatic dialogue on law enforcement sent out by the N. C. Anti-Saloon League was presented Wednesday night by B. C. Van Hedge and Lee Davis, as Deacon Keen and Sheriff Keener.

Rev. D. L. Shevertz, missionary to China, added much to the assembly. As a whole the assembly was a great success.

LEAGUE UNION MEETS

The Wayne County Epworth League Union met with the Salem League the first Sunday night in May. The attendance was large. A very interesting devotional meeting (the subject being Americanism) was enjoyed by all who attended. Mr. E. C. Andrews made a very interesting talk on Americanism.

Ruth Maxwell, Cor. Sec.

SMITH'S CHAPEL, MT. OLIVE

The following is a list of our new officers just installed for Smith Chapel Epworth League:

President—Bert McCullen.
Vice President—Harry Kenedy.
Secretary—Azille Hollowell.
Treasurer—Wm. L. Kennedy.
Cor. Sec.—Mary Frances Parker.
Era Agent—Mayme Futrell.
Supt. First Dept.—Fannie Kennedy.
Second Supt. Dept.—Blanche Dunbar.
Lillie Jinnette.
Fourth Supt.—William Hood.

Bert McCullen, President.

JACKSON SPRINGS LEAGUE

On Saturday evening, May 3, at 8 o'clock the Epworth League at Marcus church presented to a large audience "The Modern Prodigal."

The characters in this pageant were mainly the league members, and each one showed his interest by helping in any way he could to make the pageant a success.

The object in presenting this pageant was to show the people what the organizations of our church, such as the Sunday school and Epworth league are really accomplishing and that the "Modern Prodigals" who are in no way connected with the church and its organizations might catch the vision of a useful life, and follow the gleam.

Verna Bennett,
Cor. Sec.

LAMBETH LEAGUE, CALYPSO

We have recently organized an Epworth League in our little city, while we haven't been working long enough to see much results, our league is alive and promises to do good work. I would like to have you publish the names of our officers in your league edition. They are as follows:

President—G. G. Marlowe.
Vice President—Roy Brogden.
Secretary—Miss Nellie Byrd.
Treasurer—Miss Hazel Dail.
Era Agent—Albert Williamson.

G. G. Marlowe, President.

WILLIAMSTON LEAGUE

The Williamston Epworth League has a total membership of 25 young people under the leadership of Mrs. J. F. Thigpen, assisted by Josephine Sykes as president; Mary Leggett, vice president; Mary Clyde Leggett, secretary; Bill H. Harrison, treasurer; Bryant B. Carstarphen, corresponding secretary; Ellen Cowen, critic.

With this membership of active and interested members we are now at work on the pageant, "To Vision Heights," which we hope to be able to present at an early date. Moreover we shall be represented at the Morehead Assembly by five delegates, including our president.

Bryant B. Carstarphen,
Cor. Sec.

ROCKINGHAM LEAGUE

We held our installation service about three weeks ago. After the officers were installed our pastor made a short talk on the purposes of the league.

Here is a program that may interest other leagues which we had the other night: We played a game of baseball. Stationing each player as he should be we let the questions be the ball. If we missed it was counted a strike, and so on till we made three outs. Every one enjoyed our program.

We have about five who are planning to go to Morehead this year.

A union meeting of the Epworth Leagues of Zion, Roberdel, Pee Dee and Rockingham Methodist churches was held at the Presbyterian church in Rockingham Monday evening.

The meeting was presided over by Mr. A. B. Bethune, president of the Rockingham League. After Scripture reading and prayer, Rev. W. C. Martin of Hamlet made a very interesting talk in regard to Epworth League work; also describing the purpose and benefits to be derived from a union of the leagues.

Following these remarks a vote was taken in regard to organizing a union and by a unanimous vote the organization was agreed upon.

The election of officers was next in order. The names of Miss Lucille Shore and Mrs. R. T. Nichols and Mr. Bethune were placed in nomination for president. A vote was taken which resulted in Mr. Bethune being elected president. Mrs. R. T. Nichols of Zion was elected vice president; Miss Esther Riddle of Roberdel No. 2 League was elected secretary, and Miss Lila Gale of Pee Dee League was elected treasurer.

Thursday night following the first Sunday in each month was voted as the regular meeting night, and the following schedule will indicate the meeting places for the summer.

The June meeting will be held with the Rockingham League.

The July meeting, Roberdel No. 2.

The August meeting, Zion.

The September meeting, Pee Dee.

The union started off with a vim and from the amount of interest shown by those present it bids fair to be a power for good to the local leagues.

Pearl Currie, Cor. Sec.

GOLDSBORO LEAGUE

I am sending the names of our new officers:

President—John Lee Overman.
Vice President—Roy Davis.
Secretary—Miss Anna Mitchell.
Treasurer—Edgar Overman.
Era Agent—Eddie Hood.
Cor. Sec.—Mrs. Marvin Davis.
First Dept. Supt.—Mrs. Kirby Dudley.
Second Dept.—Mrs. Grey Overman.
Third Dept.—Miss Louise Herring.
Fourth Dept.—Henry Edwards.

Mrs. Marvin Davis, Cor. Sec.

INTERMEDIATE LEAGUE, JARVIS MEMORIAL

On the night of May 9th the Epworth League of Jarvis Memorial Methodist church held its regular business meeting of the month. This being the beginning of the new league year we elected new officers as follows:

President—LeBelle Windham.
Vice President—Elizabeth Austin.
Sec.-Treas.—Mildred Mangum.
Cor. Sec.—Frank Wilson, Jr.
Supt.—Lill Wilson.

Chairmen of the various departments were elected:

Devotional—John Gibbs.
Social Service—Elsie Zanhiser.
Missionary—Gertrude Oakley.
Recreation and Cultural—Jane Hadley.

We are going to have 52 devotional meetings during the year; visit county jail; visit county home; have open air prayer meetings; visit convict camps and do everything we can to minister in every possible way in our Master's name.

Frank Wilson, Jr.

LAUREL HILL LEAGUE

For fear the Advocate readers may not know of our growing league at Laurel Hill Methodist church, Laurel Hill, I feel that we should tell you something about it.

There has never been a man more interested in young people than our pastor, Rev. W. J. DuBois, and they in turn love him. Under his leadership our league was organized about eighteen months ago and has thrived exceedingly well, having doubled its membership. Our weekly meetings are inspirational and well attended. We have in our president, Mr. Jesse Livingston, a young man of sterling qaulities, and his influence means much in our church.

Our social meetings are held every quarter and much enjoyed. During the month of April our social feature was a hike. Some played games, others chatted around the fire, others toasted marshmallows. When the lunch was finally spread it is needless to say it was much enjoyed. The last feature was "stunts," and there were some good ones.

Our league has just finished studying the mission book, "In Wembo Niami's Land" and we expect to begin another soon.

(Continued on page eleven)

FRECKLES
Don't Hide Them With a Veil; Remove Them With Othine—Double Strength
This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.
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RALEIGH, N. C.

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A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Bananas—Last week our children could not have sung truthfully, "We Have No Bananas Today." Bro. J. S. Wynne, one of our trustees, brought several large bunches over and treated our children. I do not know which was the happiest, Brother Wynne or the children.

* * * *

Letters—Beginning next week we will publish letters of appreciation from our senior boys and girls who have gone out into the big world to put in practice the principles which we have tried to inculcate through the years of their sojourn with us. These dear boys and girls are grateful to the church for giving them such fine advantages in our Methodist Orphanage. If any of these fine boys and girls happen to cast their lot in your community, kind reader, will you not try to be to them a big brother or sister? I trust that all the subscribers of the Advocate will read these letters, for they are filled with a spirit of genuine gratitude.

* * * *

Newbern District Conference— The beautiful town of Oriental, which lies near the mouth of the Neuse River, gave the Newbern district conference a royal reception. The Neuse River at Oriental is five miles wide and ten miles below is Pamlico Sound. The water front is one of the most beautiful the writer has ever seen.

Under the wise and progressive leadership of Bro. John C. Wooten, the old New Bern district is making marked progress. He is a born leader and knows how to meet trying and difficult situations. Under his presidency there was not a dull moment during the sessions of the conference. The sermons and discussions were of a high order. The reports were very encouraging along the lines of financial and spiritual growth.

Bro. J. C. Whedbee is in high favor with his people and the entire community. He made an ideal conference host. Everybody left Oriental feeling grateful for the many favors shown them while they sojourned among these splendid people.

* * * *

Edenton Street—Too much cannot be said in praise of our Edenton Street Methodist friends. Ever since the Methodist Orphanage was established this great church has ever been mindful of the needs of our children. Particularly have the good women done much to bring joy and gladness to the heart of our big family.

On the third Sunday night our singing class gave a sacred concert in the presence of a large and appreciative congregation. Rev. W. A. Stanbury was most cordial in welcoming our class to his great church. Brother Stanbury is preaching to large congregations who wait on his ministry. Without doubt he is one of the strongest and best preachers in the state. He is evangelical, spiritual and inspiring. No congregation is turned away empty that sits under his preaching. Since coming to Raleigh he has found time to visit our Home and get better acquainted with our big family. Our children and officers have learned to appreciate him and are looking forward to delightful association with him during his four years at Edenton Street church.

Centenary Church—Centenary Methodist church, Smithfield, is a strong, vigorous organization. For many years Methodism in this hustling little city has been a mighty force in the religious life of the community. The church is thoroughly organized in all its departments. Influential men and consecrated women are directing its activities. Rev. D. H. Tuttle, a man of God, is the fortunate pastor. He has wrought wonders in this important pastorate. For many years Brother Tuttle has been one of our most effective preachers. He has a passion for the conversion of souls, and wherever he labors revival fires burn upon the atlars of the church.

Brother Tuttle is a devoted friend of our Orphanage. Under his ministry the cause of the orphan child is put forward. When our singing class visited his church recently he gave us a cordial welcome. That was a scene never-to-be-forgotten when the entire class went to the communion table and knelt at the altar and partook of the Lord's Supper. A great congregation greeted the class. It was a source of great joy to me to look into the faces of so many of my friends whom I hold in the highest esteem and love. These friends whom I hold in the highest esteem and love. These friends make repeated sacrifices for the success of our Home. The church, Sunday school, Epworth League and special friends turned into our Orphanage treasury during the past year more than twelve hundred dollars. Such tokens of love as this make things hum at the Orphanage. If all our churches would make big sacrifices proportionately, we could do wonders at the Orphanage. The day is not far distant when every church, Sunday school, organized class, missionary society and Epworth League will go to the limit of their ability to make our Orphanage the greatest and best in Methodism.

BUSY EPWORTH LEAGUERS

(Continued from page seven)

FALLING CREEK LEAGUE

The officers for the Falling Creek League for the coming year are:

President—Mrs. E. A. Stevens, Jr.
First Dept. Supt.—E. A. Stvens, Jr.
Second Dept.—Miss Ethel Porter.
Third Dept.—Miss Henry Murphy.
Fourth Dept.—Miss Pheobe Blackman.
Secretary—Miss Mildred Grantham.
Treasurer—Miss Sudie Cox.
Era Agent—John Murphy Cox.
Cor. Sec.—Miss Mildred Grantham.

We as young people are going to live our motto, "All for Christ."

Mrs. E. A. Stevens, Jr.

POLICY OF TRINITY, WILMINGTON

We have very proudly adopted the following policy for our league for the coming year, which is a beautiful picture in words to say the least, as it portrays to each individual leaguer their task for the approaching new conference year:

"It shall be the policy of Trinity Epworth League, for the ensuing year, to reach and interest every young person in Trinity church, and all others in the community who are not at present interested in church work, with the idea that they shall have an active part in all lines of Christian culture, devotional, educational and recreational."

The above policy has been attractively hand-painted upon a white card board about four feet wide and about three feet long, which hangs in our league room and can be read readily at a distance of forty feet.

Harry Daniels.

A dog running across soft cement may have more footprints in the sands of time than his master leaves.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

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THE CALL OF THE CONFERENCE CLAIMANTS

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MANY CHURCHES EXCEED THEIR QUOTA AND MAKE LARGE CASH PAYMENTS
THIS IS A MOVEMENT THAT MOVES WITH HASTE AND PRECISION

Edited by Luther E. Todd, Secretary

FIRST PAYMENTS ON SPECIAL EFFORT PLEDGES DUE JULY FIRST

Thousands of people have made pledges to Superannuate Endowment, and July 1 is the date for the first payments. Of course Special Effort committees have this fact in mind and they will do whatever is necessary to collect the money. It is in the plan for the committee to use its own method in collecting the pledges. The important thing is to get the money and send it promptly to the Board of Finance, Security Building, St. Louis, Mo.

Every pastor should see that the Special Effort committee of his charge has a meeting right away for the purpose of laying plans for the collection of amounts due July . If the pastor fails to give his personal attention to this matter, he will be going to his annual conference this fall with little or nothing paid on his charge's quota. If I were serving as pastor now, it would be a terriable humiliation to face my brethren at conference with nothing much to report as paid for Superannuate Endowment.

Every subscriber who has promised to pay some amount on July 1 should be reminded of the fact. It is quite unusual for subscribers to pay anything voluntarily without having the matter brought to their attention. Send a letter at once announcing that July 1 is pay day. A personal solicitation for the amount promised would get quicker and better results than a letter. So far we have done splendidly. Let us keep up the good work.

Hear the Music of the Special Effort

Nearly $400,000 has now been paid by all the charges on quotas for superannuate Endowment. The Florida conference has paid the largest amount, the North Carolina conference the second largest amount, and the Virginia conference the third largest amount. To May 31, the annual conferences have paid on quotas as follows: Alabama, $7,587.55; Arizona $387.45; Baltimore $560.00; Central Texas $5,930.02; Denver $869.95; East Oklahoma $3,558.02; Florida $21,179.36; Holston $11,488.27; Illinois $1,102.50; Kentucky $15,584.12; Little Rock $8,008.26; Louisiana $13,910.83; Louisville $15,654.90; Memphis $6,733.80: Mississippi $9,720.01; Missiouri $11,700.21; New Mexico $776.02; North Alabama $8,649.54; North Arkansas $8.297.64; North Carolina $20.528.19; North Georgia $14,515.93; North Mississippi $10,074.87; North Texas $5,-611.63; Northwest $443.54; Northwest Texas $3,230.61; Pacific $4,414.76; St. Louis $10,199.91; South Carolina $9,159.16; South Georgia $4,-313.99; Southwest Missouri $15,484.77; Tennessee $17,642.68; Texas $4,232.90; Upper South Carolina $10,332.05; Virginia $20,091.69; West Oklahoma $2.359.88; West Texas $15.746.34; Western North Carolina $8,150.58; Western Virginia $10,019.29; Brazil Mission $10.00; Congo Mission $100.00; Japan Mission $125.00.

Pay One-Fifth or More and I'll Tell it on You

Have you been reading on this page about the charges that have paid one-fifth or more of their total assumed quotas? Interesting, don't you think? Well, here are some more charges that have a right to this honorable mention:

Gilliam, Southwest Missouri—Marshall, Rev. L. Orr, pastor. Total assumed quota 1,165; amount remitted $376.
Trinity (Sumter) South Carolina—Sumter, Rev. W. V. Dibble, pastor. Total assumed quota $5,000; amount remitted $1,108.77.
Franklin Station, Louisville—Bowling Green, Rev. A. D. Litchfield, pastor. Total assumed quota $2,025; amount remitted $801.50.
Hartford, Louisville—Owensboro, Rev. T. T. Frazier, pastor. Total assumed quota $1,785; amount remitted $402.15.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $2,955.
Burgin and Mt. Olivet, Kentucky—Danville, Rev. E. L. Ockerman, pastor. Total assumed quota $695.50; amount remitted $239.31.
Cabanne (St. Louis) St. Louis—St. Louis, Rev. R. B. Kimbrell, pastor. Total assumed quota $3,625; amounted remitted $724.10.
Forest City, Missouri—St. Joseph, Rev. John C. Taylor, pastor. Total assumed quota $1,332; amount remitted $269.
Albany, Louisville—Columbia, Rev. H. F. Roberts, pastor. Total assumed quota $500; amount remitted $149.25.
Boyce, Central Texas—Waxachachie, Rev. Henry Price, pastor. Total assumed quota $950; amount remitted $150.25.

Forney Says He Can Go Now

My good friend, Dr. Forney Hutchinson of St. Luke's church, Oklahoma City, writes that he is going abroad soon. The dear boy had everything ready to start weeks ago, except this. He had not put on the Special Effort for Superannuate Endowment. But he would not sail until his charge provided for its quota and more besides. The minimum was $8,400, but the quarterly conference assumed $10,000. On Sunday, June 1, the good people of St. Luke's easily pledged the amount, and now the pastor can go sailing on his way. Bon voyage, old man! But say, Forney, before you start be sure to have the treasurer of your Special Effort committee send the cash in hand to the Board, Security Building, St. Louis, Mo. We have already received from your charge $550, but you always have some more.

News That Thrills to the Toes

Rev. J. O. J. Taylor has been writing me concerning his systematic work on his charge, Waverly Hall, Georgia, for Superannuate Endowment. I have just received another letter from him on the subject and its contents are so heartening that I feel I should share the good news with all those who are interested in the cause of the Forgotten Man. The letter reads as follows: "Wesley Bible Class of Waverly Hall charge, G. L. Sinclair, president, subscribed $1,110 yesterday for Superannuate Endowment. The total assessment on my entire charge is $1,450. To date we have subscribed more than $3,500 and we are still going. One of my churches has yet to put on the Special Effort and another church is practically untouched so far on the subject. Both of these churches will do wel lfor the movement.

"It is my conviction that hard work on the part our pastors will double the amount requested from the charges. Waverly Hall has a population of 1.000 and we have but 250 active members on my entire circuit."

Truly Rev. J. O. J. Taylor is a real friend of the Forgotten Man. He is sincerely interested in the cause. He does not have to be urged or persuaded to do his duty. He has not only secured the amount requested from his charge but has more than doubled it in all his churches, and it appears that on a minimum quota of $1,450 he will raise practically $5,000. This kind of co-operation on the part of the pastors will secure the $10,000,000 for Superannuate Endowment and much more. Bravo, Brother Taylor, we heartily commend you for your splendid service!

The Honor Roll of the Presiding Elder Keeps a Growin'

I love the presiding elders. Maybe it is because I served in this capacity at one time and therefore can see things from their viewpoint. I do not believe it is possible for any program of the church to succeed without their co-operation. It is very interesting to have these men working so faithfully for the success of the Special Effort for Superannuate Endowment. You have doubtless been reading the names of the presiding elders whose district have reported 100 per cent on the Pink. I have a few more names this week to add to that roll, as follows:

212. Northwest-Texas—Abiline, Rev. W. M. Lane, P. E.
213. Holston—Morristown, Rev. N. M. Watson, P. E.
214. Denver, Denver—Durango, Rev. C. W. Hall, P. E.
215. St. Louis—St. Loius, Rev. Frank L. Wells, P. E.
216. Pacific—Fresno, Rev. E. H. Mowre, P. E.

The Road that Leads to Success

In order to win in the Special Effort for Superannuate Endowment, the following steps should be taken with enthusiasm: (1) Have the quarterly conference approve the quota and send the Pink Leaf Report to the Board of Finance; (2) Present the Special Effort in every church of the charge and secure pledges on the quota; (3) Have the treasurer of the Special Effort committee send the cash as rapidly as it comes into hand to the Board of Finance, St. Louis, using the book of Treasurer's Remittance Forms which were sent to every charge in care of the pastor; (4) Have the Special Effort committee to collect the pledges for Superannuate Endowment as they fall due. Under the plan, July 1 is pay day, and an earnest effort should be made by the committee to collect; (5) Don't quit—keep on keeping on!

OUR LITTLE FOLKS

TELL YOUR LITTLE CHILD YOU LOVE HER

Georgina W. Pelton.

Tell your little child you love her;
Let her feel protecting care;
Take some time to be her playmate;
Make her glad that Daddy's there.

Oh, you say, of course you love her,
Yes, you're sure you really do;
But this question I would ask you,
Are you sure she knows it, too?

Does she run and skip to meet you,
When you're on your homeward way?
Does she want to stay close by you,
When you have a holiday?

Does she feel that home is brighter,
Filled with love and warmth and cheer?
Do you think she tells her dolly,
"I'm so glad that Daddy's here"?

Oh, you say, of course you love her,
Yes, you're sure you really do;
But this question I would ask you,
Are you sure she knows it, too?

KOREAN BOYS

Mrs. J. R. Moose.

May I tell you about some of the boys I have known in Korea? Of course the natural boy here is just like other boys all over the world. like them in nature, I mean, and if given the same opportunities he would develop into the same kind of man. He likes work just about as well as the average American boy does; he also loves fun and greatly appreciates a joke. Not long ago when I was on the train I saw a boy very slyly place a chestnut burr on the seat of his traveling companion who had stood up for a moment. The result was just what it would have been in America, but in the end they were still friends.

The Korean boy is so much more appreciated than his little sister that he sometimes becomes quite domineering and thinks more highly of himself than he ought; still on the whole he is a very likable fellow. In many places he still sits on the floor while he studies in school, reading his lesson in a loud voice from the top of the page down and from right to left—usually he is fond of study and can memorize whole chapters while the American boy is memorizing verses.

When I first knew the Korean boy he could neither whistle nor sing. Now he can lead the church songs, play the cornet and some of them even play the organ and piano, and as for whistling—it is the joy of his heart and one of the pastimes of his leisure hours.

Twenty-five years ago all the boys went bareheaded except in cold weather, many of them wore a sort of cap which was made of cloth and came well down over the neck and ears. Now practically every boy wears a cap the year around and takes pride in lifting it politely when he meets his friends. The lifting of the cap with the boy came from America and in the mind of the young Korean boy the two acts are hard to disassociate. Some time ago a mother out walking with her little son met a missionary. The ladies exchanged greetings but the small son seemed to forget, much to the surprise of his mother, who said: "Why son, can't you speak to the lady?" The boy replied: "Yes, mother, but you see I didn't wear my cap and how can I greet her with no cap to lift?"

About the time the American cap came to the East there came also tennis, baseball, football, basket ball and a number of other games, all of which our Korean boy received with open arms. Some years ago a boy and his father were watching a game of tennis played by Americans when the boy, looking into the face of his father, said: "Why don't those Americans hire some one to do that work for them?" However, it did not take the Koreans long to learn that tennis is play and not work, and today throughout this land almost every school of any size has its tennis court or baseball ground and sometimes both. Then our Korean boy can work as earnestly as he plays; many of them even when small take a wooded frame, called a "jiggy," place it on the back and go off to the mountains where they cut brush, pile it on the jiggy and bring it home for fuel, perhaps spending a good part of the day on this long journey. Then as he lies on the warm floor at night he wonders how the American can be comfortable at night on a cold bed with no fire under it.

I have been telling you about Korean boys in general; now I want to tell you of one in particular. Just 21 years ago this month Mr. Moose was traveling away out in the remote sections of our territory when a heavy rain came on and he turned aside for shelter in a large Buddhist temple. As the rain continued he spent two days and nights there where there were many priests and quite a few orphan boys who were being trained for the priesthood. The gospel was presented to all who cared to listen and one of the orphan boys expressed an earnest desire to follow the missionary and learn more of Christianity. At first the priest in charge refused permission, but later yielded and the twelve-year-old orphan boy stepped into his little straw shoes and started on his long journey to our home, then in Seoul. We named him Joseph for a friend of ours, and started him to school right away. Joseph was a good boy, studied very well (he could not read when he came) and he gave us no trouble. He did little chores about the house in the evenings and all went well for about a year, when one day Joseph did not appear after school. I went to his room and finding all his clothing gone I decided that the dear boy had grown very homesick and gone back to the temple. Five years went by, ten, fifteen years and no news from our boy save the one fact that some one had seen him going alone in the direction of the temple many miles away. We did not forget Joseph in our prayers though it seemed that we would never see him again.

Now just twenty years, almost to the day, since Joseph left us some one knocked at our door here in Chulwon. When I opened the door the caller said: "Is the pastor at home? If so I must see him." Then when Mr. Moose came to the door our caller dropping his eyes to the floor came very colse to us and said: "I have sinned, I am a great sinner. Please forgive me. I am Joseph." So many years had passed that we did not recognize our Joseph, but our hearts were filled with joy. It took some time for our long lost boy to tell of his many experiences all those long years. About two years after he left us he had gone all the way back to Seoul to look for us, but he could not find even our house as it had been torn away and we were then in America on our first furlough. Finally I said: "Joseph, are you a Christian now?" I almost feared for the answer for he had been out of touch with all Christian influences all these twenty years. But his answer came—"I have never been anything else since I went to live with you and father. Although I have not lived where there was a church I have served God in my heart."

Of course Joseph is a man now and he has a little family which he plans to move to this town where I hope they will learn a great deal more about God and His love.

A little negro boy was once walking with a little white boy, when suddenly the white boy said: "Why's your nose so short?"

Negro boy: "So's it can't be always sticking in other people's business."

QUEENS COLLEGE — REGINAE MUNUS — SIGILLUM COLLEGII — 1857 — CHARLOTTE, NORTH CAROLINA

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WOMAN'S PAGE

(Continued from page eight)

Dare Ct.	401	210	191
Edenton	247	210	37
Elizabeth City, First	899	742	157
City Road	562	430	132
Gates Ct.	576	190	386
Hertford	346	227	119
Kennekett Ct.	411	385	26
Kitty Hawk Ct.	178	115	63
Moyock Ct.	245	128	117
N. Gates Ct.	679	370	309
Pantego & Belhavn	352	267	85
Pasquotank Ct.	641	486	155
Plymouth	378	245	133
Roanoke Island	666	600	66
Roper Ct.	867	274	93
South Mills Ct.	539	507	32
Fayetteville District.			
Bladen Ct.	447	374	73
Buckhorn Ct.	524	374	163
Carthage Ct.	709	412	297
Elizabeth Ct.	502	405	97
Fayetteville, Hay St.	944	691	253
Fayetteville Ct.	713	448	265
Glendon Ct.	657	345	312
Goldston Ct.	635	441	194
Raw River Ct.	614	440	174
Hemp Ct.	825	338	487
Lillington Ct.	346	206	140
Mamers Ct.	438	215	223
Parkton Ct.	634	420	214
Pittsboro Ct.	753	552	201
Stedman Ct.	416	350	66
New Bern District.			
Beaufort	536	415	121
Craven Ct.	188	112	76
Dover Ct.	576	363	213
Goldsboro—Elm St.-Pikesville	239	240	1
St. Paul	1164	886	278
Goldsboro Ct.	700	590	110
Grifton Ct.	377	249	128
Hookerton Ct.	549	384	165
Jones Ct.	641	589	52
Kinston, Caswell St	150	111	39
Queen St.	638	450	188
LaGrange Ct.	763	552	211
Morehead City	566	462	104
Mt. Olive Ct.	692	625	67
New Bern, Bridgeton	101	78	23
Centenary	866	510	356
Pink Hill Ct.	323	227	96
Straits Ct.	417	316	101
Snow Hill Ct.	521	417	104
Raleigh District.			
Cary Ct.	776	632	144
Clayton	218	194	24
Creedmore Ct.	496	455	41
Four Oaks Ct.	513	363	150
Franklinton	452	354	98
Garner Ct.	573	514	59
Granville Ct.	312	160	152
Louisburg	383	326	57
Mill Brook Ct.	496	356	140
Oxford	577	418	159
Oxford Ct.	898	513	385
Raleigh, Jen. Mem.	608	422	186
Tar River Ct.	679	536	143
Youngsville Ct.	326	81	245
Rockingham District.			
Aberdeen	250	240	10
Ellerbe Ct.	552	300	252
Hamlet	768	460	308
Laurel Hill Ct.	427	409	18
Laurinburg	464	420	44
Lumberton	410	328	82
Montgomery Ct.	280	210	70
Mt. Gilead	376	332	44
Mt. Gilead Ct.	401	309	92
Raeford Ct.	514	366	148
Red Springs Ct.	514	465	49
Roberdel Ct.	524	330	194
Rockingham	583	374	209
Robeson Ct.	666	484	182
Rawlond Ct.	395	365	30
St. John & Gibson	527	480	57
St. Paul Ct.	457	447	10
West End Ct.	398	282	116
Washington District.			
Aurora Ct.	513	265	248
Bailey Ct.	669	411	258
Bath Ct.	551	323	228
Bethel	308	300	8
Elm City	258	212	46
Fremont Ct.	601	538	63
Grimesland Ct.	452	244	208
Mattamuskeet Ct.	504	324	180
Rocky Mt., First	987	728	259
Rocky Mt. Ct.	426	411	15
Stantonsburg Ct.	440	402	38
Spring Hope Ct.	656	517	139
Swan Quarter Ct.	494	476	18
Tarboro	358	357	1
Vanceboro Ct.	347	334	13
Washington	834	612	222
Wilson, Calvary	159	155	4
Wilson, First	949	733	216
Weldon District.			
Aulander Ct.	151	117	34
Conway Ct.	689	618	71
Enfield	270	235	35
Garysburg Ct.	443	405	38
Halifax Ct.	756	484	272
Littleton	309	214	95
Middleburg Ct.	678	393	285
Norlina Ct.	722	575	147
Northampton Ct.	1245	640	605
Rich Square Ct.	527	526	1
Rosemary Ct.	643	470	173
Warren Ct.	464	319	145
Warrenton Ct.	774	416	358
Weldon	502	310	192
Windsor Ct.	307	216	91
Williamston and Hamilton	329	231	98
Wilmington District.			
Burgaw	343	317	26
Chadbourn Ct.	484	327	147
Clinton	469	455	14
Faison and Warsaw	595	412	183
Hallsboro Ct.	389	308	81
Jacksonville and Richland	383	263	120
Kenansville Ct.	271	202	69
Magnolia Ct.	513	358	175
Maysville Ct.	760	479	281
Old Dock Ct.	372	215	157
Swansboro Ct.	591	275	316
Tabor Ct.	231	190	41
Town Creek Ct.	373	250	123
Wallace & Rose Hill	547	353	194
Whitev'i-Vineland	387	306	81
Epworth (Wilm'gtn)	285	209	76
Wilmington, 5th Av.	769	255	514
Grace	905	520	385
Wilmington Ct.	277	263	14

PROGRAM REGIONAL CONFERENCE ON CITY MISSION WORK, LAKE JUNALUSKA, JULY 10-11

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

General Topic.

Knowing the Needs of the Community —Meeting the Needs of the Community. (From Survey to Service.)

First Day—Morning Session.

9 a. m.—Bible Lesson (Matthew 7:21-John 7:17).

I. The Necessity for a Survey of the Community in order to know Community Needs.

II. Underlying Causes that make Settlement Work a Necessity.

The Survey:

(1) Ignorance.
(2) Health Conditions.
(3) Hereditary Inheritances.
(4) Errors in Industrialism.
(5) Poverty.
(6) Lack of Law Enforcement.
(7) Disruption of Homes.
(8) Other Evils.

Afternoon Session.

2 p. m.—Devotional.

I.

(1) Unfinished Business.
(2) Results of 1923 Conference on City Mission Work.
(3) Appointment of Committees.
(4) Discussions of 1923 Findings Committee Report.
(5) New Business 1923.

II. Discussion—"Should Methodist City Mission Enterprises be Administered by One Board."

Evening Session.

8 p. m.—Address: "Christian Co-operation."

Second Day—Morning Session.

9 a. m.—Bible Lesson (Matthew 5:16).

I.

Service:

(1) Responsibility of Conference Woman's Missionary Society to City and District Mission Work.
(2) Relation of Annual Conference Boards of Missions to City and District Mission Work.
(3) Relation of Head Resident to Workers.
(4) Relation of President of Board to Workers.
(5) Relation of Superintendent to Workers.

II. Co-operation with other Agencies: (Community Chest, Public Schools, Y. W. & Y. M. C. A., Red Cross, Public Health, etc.)

Afternoon Session.

2 p. m.—Devotional.

I. Reports of City Mission Boards on:

(1) Playgrounds.
(2) Daily Vacation Bible Schools.
(3) Goodwill Industries.
(4) Social Service Federation Committees.
(5) Volunteer Workers.

II. Reports of Committees.
III. Election of Officers.
IV. Miscellaneous.

Evening Session.

8 p. m.—Address: "Knowing Our Neighbors."

Opening speech in discussions limited to fifteen minutes; speeches from the floor limited to five minutes.

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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Waynesville, at Murphy.....June 24-26
Elizabeth City, at Stumpy Point..July 1-3
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

June
Hominy, Snow Hill, 11 28-29
West Asheville, night 29
July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

June
E. Greensboro, Mt. Pleasant, 11 29
Glenwood, night 29
July
West Market St., 11 6
Caraway Memorial, night 6
W. Greensboro, Muir's Chapel, 11...12-13
Park Place, night 13
Main Street, High Point, 11 27
East End, night 27
August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night... 3
Randolph(Fairview, 11 & 3.....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

June
Walnut Cove, Palmyra 28
Danbury, Davis Chapel 29
July
Stokesdale, Mt. Carmel 5-6

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
THIRD ROUND

June
Bald Creek, Peterson's Chapel, 11.....28
Burnsville, Shoal Creek, 7:30 28
Burnsville, Shoal Creek, 11 29

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

June
Jefferson, Bethany 28-29
July
Warrensville, Clifton 5-6
Creston, Mt. View 12-13
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27
August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10
September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

The North Wilkesboro district conference will convene in Sparta church, Sparta, N. C., on Tuesday evening, 8 p. m., June 24th, and adjourn Thursday about 3 o'clock, June 26th. Bishop Collins Denny will preside throughout the entire session.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

June
Trinity, Tate's Chapel, 11 28
Cramerton, 11 29
McAdenville, night 29
July
Polkville, Polkville, night 1
Bellwood, Kedesh, 11 5-6
Cherryville Ct., Mary's Grove, 3 6
Smyre, night 6

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
THIRD ROUND

June
Norwood Ct., 11 28-29
Norwood, night 29

The district conference will be held at Epworth, Concord, July 3-4.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

June
Lenoir Ct., Littlejohns, 10 & 1 29
South Lenoir, Zion, 3 & 4 29
Lenoir, First, 8 29
July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

June
Franklin Ct., Clarks Chapel, 11 28
Macon Ct., Asbury, 11 29
Franklin Station, night 29
July
Fines Ceeek, Oak Forest, 11 5
Jonathan, 11 6
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

June
ference) 25-26
Brooksdale Ct., Webb's 28-29
Long Memorial, night 29
July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Moyock, Baxters 28-29
First Church, night 29
July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

June
Buckhorn, Olive Branch 28-29
Person St. & Calvary, Gardner's Chapel, night 29
July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth. Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie .....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

June
Pamlico, Hobucken, a.m. 29
July
Craven, Tuscarora, a.m. 5
Pink Hill, Webbs, a.m. 12
Seven Springs, Beston, a.m. 12
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27
August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

June
Biscoe, Candor 27
Montgomery, Onville 28-29
Troy 29-30
July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

June
Millbrook, Pleasant Grove 28-29
Jenkins Memorial, 8 29
July
Central, 11 6
Epworth 8 6
Benson, Elevation 13
Selma, 8 13
Kenley, Buckhorn 19-20
Clayton, 8 20
Four Oaks, Corinth 26-27
Smithfield. 8 27
August
Creedmore, Bullocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

June
Ingold, Antioch, a.m. 27
Clinton, Keeners, a.m. 28-29
July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

The second Sunday in June is left vacant that all the preachers may attend Trinity Summer School. They are urged to attend this important gathering. The district conference will convene at Clinton, N. C., on July 1-2. Opening sermon on Monday night, June 30. Wednesday will be largely layman's day with appropriate address to them by a prominent speaker at the 11 o'clock hour. All visitors should notify J. E. Holden, Clinton, N. C., of their hour of arrival. Those desiring can come by way of Dunn if he is notified, or they may come by way of Warsaw by rail. Bishop Denny will be in attendance.

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

June
Bath, Princeown, 11 29
July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

June
Garysburg, Shilo, 11 28-29
July
Aulander, Ebenezer (all day)..... 1
Murfresboro, Union (all day) 2
Ahoskie, Colerain (all day) 3
Windsor, White Oak (all day) 4
Halifax, Ebenezer, 3 6
Warren, Shady Grove (all day) 10
Whitakers, Whitakers (all day) 11
Enfield, Central Cross 13
Williamston, Holly Springs (all day)..18
Scotland Neck, Palmyra 20
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27
August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

PLAN OF EPISCOPAL VISITATION FOR 1924-25

First Episcopal District, Bishop W. A. Candler.—Virginia, at ———, October 15; North Alabama, at Talladega, October 29; Alabama, at Ozark, November 12; Baltimore, at Washington, D. C., March 30.

Second Episcopal District, Bishop Collins Denny.—Western North Carolina, at Greensboro, October 15; Upper South Carolina, at Laurens, October 29; North Carolina, at Wilmington, November 12; South Carolina, at Dillon, November 19.

Third Episcopal District, Bishop Edwin Mouzon.—Holston, at Knoxville, October 1; Tennessee, at Columbia, October 15; Memphis, at Memphis, November 12.

Fourth Episcopal District, Bishop John M. Moore.—Indian Mission, at Thlopthlocco church, near Wetumpka, Okla., September 19; North Texas, at Paris, October 15; West Oklahoma, at El Reno, October 22; East Oklahoma, at McAlester, November 6; Texas, at Mount Pleasant, November 12.

Fifth Episcopal District, Bishop W. F. McMurry.—Denver, at Beaulah, Colo., August 21; Missouri, at Richmond, September 3; Southwest Missouri, at St. Paul's church, Springfield, September 17; St. Louis, at St. John's church, St. Louis, October 1.

Sixth Episcopal District, Bishop U. V. W. Darlington.—Illinois, at Centralia, August 21; Western Virginia, at Barboursville, W. Va., August 27; Kentucky, at Mount Sterling, Ky., September 3; Louisville, at Campbellsville, Ky., September 24; North Georgia, at Atlanta, November 19.

Seventh Episcopal District, Bishop H. M. Du Bose.—Northwest, at Vorvallis, Oreg., August 27; Pacific, at Fresno, Calif., October 15; Arizona, at Tucson, Ariz., October 22.

Eighth Episcopal District, Bishop W. N. Ainsworth. — North Mississippi, at West Point, October 29; Mississippi, at Canton, November 5; South Georgia, at Bainbridge, November 19; Florida, at Live Oak, December 3.

Ninth Episcopal District, Bishop James Cannon, Jr.—Texas Mexican Mission, at San Antonio; Mexico, at Chihuahua; Western Mexican Mission, at El Paso, Tex.; Cuba, at Havanna; Congo Mission, at Wembo Nyama.

Tenth Episcopal District, Bishop W. B. Beauchamp.—Belgian Mission, at Brussels, July 9; Polish Mission, at Warsaw, August 19; Czecho-Slovak Mission, at Prague, September 9.

Eleventh Episcopal District, Bishop James E. Dickey.—New Mexico, at Albuquerque, October 1; West Texas, at Austin, October 22; Northwest Texas, at Abilene, October 29; Central Texas, at Brownwood, November 12.

Twelfth Episcopal District, Bishop S. R. Hay.—North Arkansas, at Fayetteville, November 5; Louisiana, at Crowley, November 19; Little Rock, at El Dorado, December 3.

Thirteenth Episcopal District, Bishop H. M. Dobbs.—Brazil, at Petropolis, August 7; Central Brazil, at Piracicaba, August 14; South Brazil, at Santa Maria, September 18.

Fourteenth Episcopal District, Bishop H. A. Boaz.—Korea, at Songdo, September 4; Siberia Mission, Russian Department, Harbin, September 18; Siberia Mission, Korean Department, Nikolsk, September 24; China, at Sunkiang, October 15; Japan Mission, at Kobe, January 3.

The fall meeting of the College of Bishops will be held in Jacksonville, Fla., December 12, at 10 a. m.

Bishop W. B. Murrah is left without assignment for the year on account of his health.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, who doeth all things well, has removed from our midst our beloved sister and co-worker, Mrs. G. V. Cooper. On Thursday evening, May 12th, at six o'clock her soul passed gently over the great divide. Her sweet spirit has gone to that home God has prepared for his faithful ones. Mrs. Cooper was a devoted wife and mother, loyal to her church, industrious, unselfish, cheerful, lovable and loving, full of faith and in her gentle, unassuming manner she was like a ray of sunshine that caused every one to love her. Therefore be it resolved by the Methodist Missionary Society:

First, That we, in submitting to the will of God, our Father, mourn the loss of the church and the community in the passing of this sister, but the true value of her life we can not know but can only cherish her memory by endeavoring to follow in her footsteps in love and work for church, friend and neighbor.

Second, That we extend to the bereaved ones our sympathy asking the blessings of our heavenly Father on them.

Third, That the Woman's Missionary Society of Dobson charge expresses its sincere sorrow and regret in having sustained the loss of a kind, conscientious and consistent Christian member, one who as long as her health permitted was seldom absent from the services of her church.

Fourth, That a copy of these resolutions be spread upon the minutes of the missionary society, a copy be sent to the bereaved family, and a copy sent to the Christian Advocate and local papers.

How sweet to know
There is a blessed home beyond this land of woe,
Where trials never come nor tears of sorrow flow.

Mrs. R. C. Freeman,
Mrs. T. J. Folger,
Miss Lillian Harkrader.

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In Memoriam

SMITH—Moses Franklin Smith was born September 6, 1855, at White Oak, Onslow county. He was the youngest of nine children. While living in Atlanta, Ga., Brother Smith received a blow on his skull that caused him to lose his eyesight. For ten years he has lived with his niece, Mrs. G. W. Winberry. He united with the Methodist church at Trenton when quite a young man. For five years he had been a member of Riverside church. He never married.

Tuesday morning, May 20, 1924, the Lord called him to his reward. His body was placed in the family cemetery at White Oak. He was the last of the nine children to pass into the world beyond. He leaves five nieces and two nephews. The Pastor.

SHACKELFORD—On the 18th of April Mrs. Virginia Shackelford died in full confidence that all was well with her. Those that had known her for many years did not doubt. In the presence of a large number of people from all the sections surrounding the village of Smyrna, N. C., assisted by the Rev. Mr. Stamey of the Methodist Episcopal Church, we laid her to rest "till Jesus comes." She was a member of the church on the Straits circuit for quite fifty years. She was an intelligent Christian. She read papers and books in order that she might know what was going on in the church she loved so devotedly. She was left a widow many years ago and one son died several years ago. She leaves to mourn her departure one brother, Mr. E. B. Hancock, in whose home she died, one daughter, Mrs. John Leffers, Fort Myers, Fla., and many other relatives and friends.

H. M. Jackson.

BASSETT—Mrs. W. B. Bassett was born May 17, 1874, and died April 21, 1924, lacking just a few days of being 50 years old. Her husband, W. B. Bassett, preceded her to the "home of the soul" about two years ago. She leaves two brothers and one sister to mourn her loss, Mrs. P. H. Walker, F. G. Hart, P. W. Hart, and an adopted son, Richard Bassett Loftin.

Sister Bassett was a constant member of the Methodist church in East Flat Rock. She devoted her life to her Lord and the work of the kingdom. Quiet, gentle and unassuming, we have never known a sweeter Christian character. To know her was to love and appreciate her. It was her chief delight to serve her Lord through loving service to mankind. We never knew her to complain at any service imposed upon her, so gently and quietly did she perform her tasks, one would hardly know she was there; but, like the honey bee returning from the flowers, she ladened the air with sweetest perfumes.

She suffered much in her last days, but her suffering seemed but to perfect her in faith and love. She bore her afflictions patiently and trusted implicitly her all to the care of the Great Shepherd.

When the summons came her lamps were brightly burning, and she was one of the wise who was ready to go out to meet the Bridegroom. Her place among us will be hard to fill. We miss her, and the church and community are poorer for her having gone, yet our loss is her gain, and we bow our spirits in humble submission to the will of the Father, knowing He doeth all things well.

We laid her body to rest beneath a mound of flowers in Hendersonville's beautiful cemetery overlooking mountain peaks, bathed in all the beauties of a gorgeous sunset.

"So Jesus slept; God's dying Son
Passed through the grave, and blessed the bed;
Rest here, blest saint, till from His throne
The morning break and pierce the shade.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thou, thy Master's joy."

M. W. Dargan.

RESOLUTIONS OF RESPECT

In the passing away of Mrs. J. N. Winecoff, member of the Woman's Missionary Society of Mt. Olivet M. E. Church, Concord, N. C., we realize the loss of one of the most devoted members, which the society feels most keenly. Although confined to her home for many years her interest in her church and missionary society never wavered. Her life was marked with devotion, gentleness, kindness, faith and love. The good children she has reared reveal her life as a mother. She was true to the last; was never happier than when she could contribute to any cause presented in the name of her church. Be it resolved:

First, That we shall treasure her memory in our missionary society and that our sense of loss is soothed by our firm belief that she has entered into the reward of the Master's, "Well done."

Second, To her family as a society we wish to express our deepest sympathy in their loss, and pray that the Comforter may be near at this time of sorrow.

Third, That a copy of these resolutions be spread upon the minutes of this society, a copy be sent to the family of the deceased and to the Christian Advocate for publication.

Mrs. Fred G. Goodman,
Mrs. H. A. Scott,
Mrs. R. D. Goodman,
Committee.

CROWELL—Lucy Ella Crowell, oldest daughter of Andrew Jackson and Mary Crowell, was born in Stanley county, North Carolina, June 2, 1858, and after an illness of four weeks passed to her reward on April 4, 1924.

She was converted in early girlhood, and joined Bethel Methodist church in the year 1870, and continued a member of the Methodist church for 54 years until the date of her death.

In 1877 she was married to L. W. Miller and to them wer eborn nine children, six of whom survive: Mrs. W. T. Crowell, new London; Dr. C. I. Miller, Albemarle; H. W. Miller, Salisbury; R. L. Miller, Concord; G. B. Miller, Charlotte; and C. E. Miller of New York.

There also survive three brothers: Dr. George H. Crowell of Martin, Tenn.; Charles A. Crowell of New London; Rufus A. Crowell of Albemarle; and one sister, Mrs. T. A. Moss of New London.

Her body was laid to rest in the cemetery at Bethel church in the presence of a great concourse of friends, coming from all the section between Salisbury and Albemarle. The services were conducted by Rev. John F. Kirk, pastor of the First Methodist church of Salisbury; Rev. C. M. Pickens, pastor of Central Methodist church, Albemarle; Rev. J. Folger, pastor of the New London circuit, and her pastor, and Rev. D. B. Green, pastor of the Presbyterian church at Albemarle. The floral tributes were numerous and beautiful. The pallbearers were from Albemarle and were: J. D. Bivens, Alma Smith, Jay Harris, J. E. Ewing, Oscar Phillips and S. L. Gulledge, and Central Methodist church choir of Albemarle rendered the funeral hymns in an impressive and beautiful manner. Mrs. Walter Milton sang beautifully "The Holy City."

John F. Kirk.

JOHNSON—L. Johnson, son of Joseph and Mettie Johnson, was born in Chatham county, North Carolina, October 2, 1944. He passed from earth to reward on January 5, 1924.

Tis boyhood days were spent on and about the farm, during which time he attended he rural schools. These schools did not offer the young people so much as do the schools of today. However, he received at least a splendid foundation for learning, and a beginning to which he continued to add to throughout his entire life. While yet a young man he went to the West where he spent three years. At the outbreak of the Civil War he returned to North Carolina, and in 1862 he went away to the army, where he remained until the war closed.

Upon returning home after the war he began life anew. His experience was like many others who came home, readjusted themselves and started life again with nothing save the experiences of the past and the promises of God.

On December 30, 1869, he was united in marriage with Sallie J. Craven, who is yet living. This couple became the parents of three children: J. M. Johnson, Mrs. S. D. Smith, and Mrs. F. A. Houston.

The most important event in the life of Brother Johnson occurred October 2nd—the day he was 22 years old—he professed saving faith in Christ and joined Rehobeth church, in the eastern part of Randolph county, where he remained a faithful member until death.

It was necessary for one to have a thorough acquaintance with this man in order to appreciate him. He was often misunderstood by those who slightly knew him. Having grew up within sight, and seeing him almost every day, as I did for many years, I feel that I knew him as well as a boy and as a young man would ordinarily know an older man.

As a young man he must have been brave, determined, energetic and enthusiastic. As an older man he was interested in his family, community and church. He was not a politician but kept well abreast with the current events of state and nation. To some he appeared as an eccentric character, but not repulsive. He delighted in reminiscences but lived in the present. He grew up amid environments in which opportunities were few; but he rejected as a result of the realities of the progressive age in which we are living. He was not adverse to modern ideas. He loved the church and served in almost every capacity in which laymen took a part in his [illegible]ration. He might well have [illegible]alled a counsellor rather th[illegible]eader of men. As a lad of [illegible]many impressions were m[illegible] my life by this good man, a[illegible]ll as upon the lives of many others I knew, as he told us of things worth while within our reach if we would only labor to reach them.

The last ten years of his life found him practically closed in, spending his last days in impaired health. His life closed with an increasing faith in the power and love of God. He, by the help of his devoted Christian wife, kept a well regulated Christian home, to which their friends were welcomed, and in which three modest, obedient children grew up to manhood and womanhood.

He is gone, and yet he is here; he is dead and yet he lives.

J. W. Vestal.

RESOLUTIONS OF RESPECT

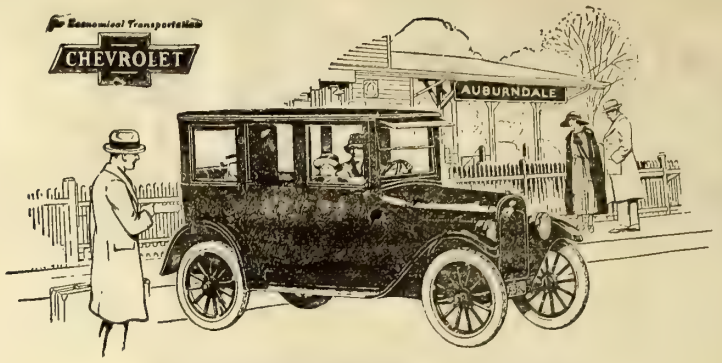
Whereas death, to whose scepter all must bow, has recently claimed our distinguished friend and wise counsellor, General J. S. Carr, a faithful member of this board. Therefore be it resolved:

First, That in the death of General Carr the educational interests of North Carolina in general, and of Carolina College in particular, have sustained an irreparable loss. Our schools and colleges of all grades had no warmer friend ,and out of a loving heart he gave with open hand for their better equipment and larger usefulness. Generous with a generosity that knew no bounds save the limits of his possessions, appreciating the value of a trained mind, he flung wide open the doors o four institutions to many boys and girls who, without his generous hand, would have found them forever closed. Resolved

Second, That the members of this board extend to General Carr's family assurances of their deepest sympathy in this time of great affliction, and ask to share with them the sacrament of their grief. Resolved

Third, That these resolutions be spread on the regular minutes of the board, and be made a part of its permanent record, and a copy of the same be furnished the papers for publication. (Signed)

A .E. White,
B. A. Edens,
R. C. Beaman,
Committee.



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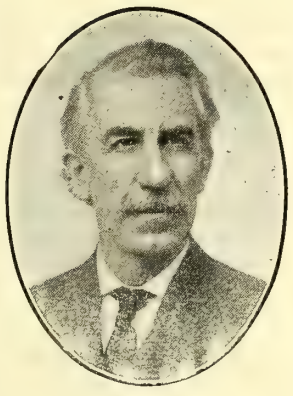
NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JULY 3, 1924 No. 27

Wesley Bible Class Federation

Meets at Lake Junaluska July 7-10











SOME OF THE OFFICERS AND SPEAKERS

Reading from left to right: Clyde R. Hoey, First Vice President; George R. Stuart, Speaker Tuesday Evening; Ashley Chappell, Speaker Wednesday Evening; Mrs. A. N. Perkins, Second Vice President; George L. Hackney, President

North Carolina Christian Advocate

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INTO ALEGHANY AND THE ALEGHANIES

I went last Wednesday, June 25th, to Sparta. Not the Sparta of ancient Greece where Ares was high enthroned and mothers said, "Son come home with your shield or come home on it." The Sparta that I visited was a peaceful little mountain town in one of the "Lost Provinces" of which North Carolinians in recent months heard quite a bit.

"Lost Provinces" seem to me to be a misnomer. For Sparta by way of High Point, Winston-Salem, Yadkinville and Elkin is only four hours, or a little more, from Greensboro. And with an exception of the road which is under construction from the Yadkin river to a few miles west of the village of Yadkinville, the road is hard surfaced all the way, and the heaviest grades on the entire route are to be found in Winston-Salem and Elkin. Piedmont North Carolina and the provinces beyond the Ridge, once widely separated, are now brought close together.

The North Wilkesboro district conference held its sessions in the new Methodist church at Sparta. Rev. J. W. Williams, the presiding elder, was in charge and guided the affairs of the conference in an admirable manner. He behaves like a veteran. Due emphasis was given to the several interests of the church, the pastors were heard, the visitors were treated with marked courtesy, the details of the conference were looked after with care and the whole occasion was delightful.

Brother Williams is now completing four successful years on the North Wilkesboro district. Among the items of progress has been a doubling of the amount of the pastors' salaries, according to a statement of the presiding elder in reporting the work of the district.

Rev. C. L. McCain and his people at Sparta are happy to be in their new church. It is brick veneer, hardwood on the inside, has eight or ten class rooms, a pastor's study and ladies' parlor. Brother McCain and the Sparta Methodists are to be congratulated upon the completion of this church that meets the demands of the congregation and is a credit to Methodism.

I expect the secretary, Rev. R. K. Brady, to furnish a detailed report of the work of the conference.

A. W. P.

WHY I AM A METHODIST

By W. E. Poovey.

1. Because Methodism takes the entire Bible as the standard and guide of faith and practice, accepting it as the inspired word and revealed will of God.

2. Because it holds man's moral freedom and living faith, as well as God's grace, as elemental in the plan of salvation, from its first step through its final stages.

3. Because it preaches a universal redemption, but insists on a definite individual experience of the New Birth as a result of faith in Christ.

4. Because it leaves sin without excuse before a gospel of the sufficiency of the blood of Christ to save a soul both from the guilt and power of sin.

5. Because it recognizes the rightful relationship of childhood to the kingdom of God, and assumes a corresponding responsibility.

6. Because it properly places emphasis on spiritual essentials, and not on ritualistic non-essentials.

7. Because it maintains a broad and brotherly spirit and attitude toward other branches of Protestant Christianity, accepting the altar work of other denominations as on par with its own.

THE DURHAM DISTRICT CONFERENCE

A gathering of Methodists at any time is an interesting event. It is more so at this time. The work of the kitchen cabinet has for the time being been dropped and that important body has ceased to function. The one thing uppermost in the mind and heart of every Methodist is the "Plan of Unification." When two or more Methodists are gathered together you may rest assured that Unification of the two great Methodist bodies in the United States will come up for its share of discussion. Of course, all are not on the same side, but it did really seem from the handclapping at the Durham district conference last week when that prince of gentlemen and Methodist of high degree, Prof. R. L. Flowers, mentioned the matter in an address to the conference, that it is nearly unanimous in the Durham district.

Dr. M. Bradshaw, the new elder of the Durham, was on time in opening his conference Wednesday morning. He conducted the opening devotionals, but took no time in admonishing the brethren. Prof. F. S. Aldridge, of Durham in the winter, and Junaluska in the summer, had ridden nearly three hundred miles in order to attend the conference. Mr. M. E. Newsome, one of the strong young laymen of Methodism, had cut short a trip to Canada to be present. Brother Aldridge was elected secretary to succeed himself.

The eleven o'clock hour of the first day was given over to the laymen, and addresses were delivered by Profs. Flowers and Aldridge and Mr. M. E. Newsome. These addresses were strong and enthusiastic.

The reports of the pastors were optimistic. They indicated that fine work is being done on the Durham. It was not our privilege to attend but one session, hence are depending upon the secretary for a full report.

T. A. S.

GREENVILLE

Of all the towns and cities in the state none have forged ahead of Greenville in the matter of progress. The first time we visited the place just a few years ago it was a small town with very few modern improvements. Today it is a real little city with all conveniences except street cars that go with a larger place. Recently the citizens voted a $200,000 bond issue on themselves for the purpose of improving the city schools and under the leadership of Prof. June H. Rose, the wise and enthusiastic superintendent, one new school building will be erected and the old ones greatly improved.

Recently the Ham-Ramsey party conducted a six weeks' religious campaign in that place. Hundreds professed conversion and a large number connected themselves with the different churches there. Our own church roll was increased by one hundred and twenty members. Another result of the meeting was the establishing of two daily prayer meetings —one at eight in the morning and one at the same hour in the evening. We were told that there were from one to two hundred men attended the morning prayer service and even a larger number in the evening. The laymen have full control of this work.

The Methodist church in Greenville is away out in front. It has nearly as many members as all the other churches combined and the personnel of Jarvis Memorial is as fine as can be found anywhere. The Sunday school is one of the largest and most interesting that it has been our privilege to attend. Last Sunday there were present 535, and it was a hot day. The attendance has reached during the past few weeks more than 700. There is not a dull moment from 9:45 until 10:45. Brother Rose begins on time and ends on time. It is an inspiration to be present at a session of the Greenville Sunday school.

Brother Scoville, the pastor, being away from the city assisting Rev. A. J. Parker in a series of services at Gibson, he asked the business manager of the Advocate to "fill in" for him. It was a real pleasure to face a congregation that filled the main auditorium and overflowed into the Sunday school room. It is seldom that a man preaches to a more attentive congregation than the one in Greenville.

We are under renewed obligations to Brother and Sister T. A. Person and Captain and Mrs. Tighlman for the fine hospitality we enjoyed during our stay in Greenville. At the noon hour Sunday we sat at the table with our good friends, Mr. and Mrs. S. B. Underwood. This joy was mingled with sorrow, as Brother Underwood was leaving Sunday afternoon for Baltimore, where he entered Johns Hopkins Hospital Monday for a major surgical operation. He has suffered a great deal during the past several years and has been under the knife before, but his surgeons are hopeful that after this operation this good man will be entirely restored to health. We are sure that many prayers will be uttered for Brother Underwood.

T. A. S.

THE GENERAL CONFERENCE

The extraordinary session of the General Conference, Methodist Episcopal Church, South, which met in Chattanooga, Tenn., yesterday, is freighted with graver responsibilities than any session of the conference since the division of Methodism in the United States. A commission was appointed by a previous session of the conference to work out with a similar commission from the Methodist Episcopal Church a plan of unification which would be acceptable to both branches of Episcopal Methodism. This commission worked long and prayerfully, and submitted what seems to be the best plan possible for the two great bodies to get together. The General Conference of the Methodist Episcopal Church accepted the plan by an almost unanimous vote. The matter is now squarely up to the Methodist Episcopal Church, South. Of course our brethren of the north will ratify or reject the plan as the annual conferences meet this fall. The probabilities are that it will be accepted by a large vote of all the annual conferences.

What will our church do with it? It is predicted that the special session will accept the plan and send it on to the annual conferences for ratification. Will they do it? We do not believe that Southern Methodism will take the responsibility of delaying the unification of these two great bodies of Methodism. Undoubtedly it is God working to make stronger His forces in the earth. Up to this time we have read practically everything that has been written pro and con, and, as we see it, there has not been advanced one valid or even plasuible reason why our church should refuse to accept the plan. There have been rehashed old political prejudices, race questions, legal aspects, harking back to the war, etc., but to our mind the opponents' or nearly all of them, have been prejudicial and technical and a great church like ours should lay all such aside and consider this momentous question in the interest of the Kingdom of God. If it will advance the cause of Christ more to remain separate then we say by all means let's remain as we are at the present time, but on the other hand if it will be of more interest to God's kingdom for Methodism to present a united front then that is the thing to do. Instead of writing and talking so much Methodism should go to its knees and beg for guidance from above.

We want to make one plea of all: If it is necessary to discuss the matter in the press, let it be done through the religious press. Let's don't rush to the secular press with our differences. Practically every one interested in the matter can be reached through the Advocate family in less than a week's time. It seems to this writer that it is bad taste to rush to the Associated Press or to the columns of the daily newspapers to air our differences. Let all those who seem to be compelled to write on the subject submit it to one of the Advocates, and if they fail to get space then it will be time enough to consider going elsewhere for a hearing.

As the General Conference is in session let the church be much in prayer asking the Great Head of the church and Bishop of our souls to give our representatives guidance and lead them to do the right thing. God bless our church, and may she hold fast to the Leader of all during these momentous times.

Since writing the above we are informed by the Associated Press dispatches from Chattanooga that there is a probability that the opposition to the plan of unification which is under consideration will seek, through the federal courts, a restraining order prohibiting the convening of the special session of the General Conference. This paper will go to press about the time the conference assembles in Chattanooga, hence it will be impossible for it to announce whether or not this was done. It will be a source of regret to a large portion of the membership of the Southern Methodist church if those who are opposing the plan do resort to such tactics to defeat the wishes and rights of what seems to be an overwhelming majority. We are loth to believe that it will be done.

PEOPLE AND THINGS

Mr. R. T. Milan, gospel singer, has two open dates, August 1st two weeks and September 1st two weeks. Address him 171 E. Fair Street, Atlanta, Ga.

On June 28 at the home of the bride in Spring Hope, Rev. W. E. Trotman spoke the words that made one Miss Ethel Lena Barber, of that place, and Mr. G. Horton Pierce, of Toms River, N. J.

In last week's report of the Charlotte district conference one line read, "He then asked all who approved the plan to stand." It should have read, "He then asked all who opposed the plan to stand."

"Bishop U. V. W. Darlington will dedicate the new Methodist church of Dunn on Sunday, July 13th. A cordial invitation extended to the Advocate and former pastors and presiding elders."—G. T. Adams.

Rev. R. C. Goodchild, evangelist of Burlington, announces that he has the month of August beginning with the second Sunday open for dates for evangelistic meetings. Any brother who may be contemplating securing Brother Goodchild will do well to correspond with him at once.

"Babygram: Greensboro, N. C., June 25, 1924. I arrived in this wonderful world at four this afternoon. I weigh six pounds—of sweetness, so say my parents, Mr. and Mrs. W. A. Barber. I hope to remain many, many years, and contribute to life's joy and happiness. Mary Aileen. I answer to 'Aileen.'"

It seems that a number of the presiding elders of the two conferences conspired against the "rod riders" this week. Four district conferences in one week is breaking the speed limit, and the traffic cop ought to be on his job. The Wilmington met at Clinton, the Elizabeth City at Stumpy Point, Shelby at Polkville and Salisbury at Epworth, Concord.

Rev. N. B. Strickland, pastor of the Oxford circuit, is in Watts Hospital, Durham, where he underwent a surgical operation on June 17. It will be good news to this brother's many friends to know that he is rapidly improving and hopes to be out in a few days. Since Brother Strickland went to the hospital Sister Strickland had the misfortune to break a bone in her left foot, which will keep her on crutches for some time.

Salem church, four miles from Mt. Airy, was dedicated last Sunday at 11 o'clock. Dr. R. S. Satterfield of Nashville, Tenn., preached the sermon and Dr. H. K. Boyer, pastor of Central church, Mt. Airy, assisted in the services. The new church was built largely by Mrs. R. J. Reynolds of Winston-Salem. This was her old home church. It was, also, the home church of Dr. Satterfield, who preached the dedicatory sermon and who is now associate editor of the Christian Advocate. The new church was erected at a cost of about $25,000 and is an excellent country church.

Rev. J. H. Armbrust, pastor of the Spencer Memorial church in Charlotte, was a member of the faculty at the Virginia Conference Epworth League Institute, held at Blackstone, Va., during the latter part of June. Mr. Armbrust taught two courses, The Race Problem and Social Service Methods. This pastor was invited to represent the Southern Methodist Church at the National Conference of Methodist Students at Louisville, Ky., in April, but due to a revival he was then conducting he could not respond. He was asked to speak on "The Church and Industry." Mr. Armbrust is now in the fifth year of his present pastorate.

Rev. W. E. Trotman of Spring Hope writes as follows: "Just closed a great meeting held by Evangelist Leaman; music conducted by J. C. Costin of Hendersonville. Several were happily converted and many reclaimed. Possibly a hundred and fifty have joined the different churches, and over two hundred claimed to be brought back to God who had wandered away. But the work is not done. The ground has been broken and now Miss Annie Agnes Smith of Norfolk, Va., and Mr. Costin are coming on July 6th and will run another meeting. This will be a splendid team. Mr. Costin is a prince of choir leaders and has a charming voice. Miss Smith endeared herself to the people here two years ago when she held a church meeting. This time she will preach in the warehouse, which will accommodate three or four thousand. Brethren, pray for us, and come if you can."

This is the season for revival meetings in the country places. Our preachers are requested to furnish the Advocate brief reports of these meetings.

Rev. E. N. Crowder, of the Waxhaw circuit, announces that Rev. Dr. S. R. Belk, of the North Georgia conference, and Mrs. Steidley, who have conducted the Pleasant Grove camp meeting for the past two years, will be in charge again this year. All the preachers who have gone out from Union county are urged to attend the meeting, which will begin on Thursday before the third Sunday in August and continue for a week or more.

Rev. Dr. L. J. Miller of Nashville, Tenn., and Prof. D. Ward Milan were pdeasant visitors in the Advocate office Tuesday. These brethren were on their way home from Asheboro, where they had been holding a series of meetings. Dr. Miller goes to Maryland for his next meeting. If any brother finds himself in need of a good gospel singer during July if he will address Brother Milan at Lincolnton he can find him.

The united revival campaign at Asheboro conducted by Dr. L. J. Miller of Nashville, one of the general evangelists of the Southern Methodist church, and Prof. D. Ward Milan, director of music, was pronounced by the citizens of Asheboro to be one of the greatest religious campaigns ever held in that city. All denominations participated. Many professed conversions and a large number connected themselves with the various churches of the place.

Love's Chapel on the Webster circuit wa dedicated to the worship of God on last Sunday morning. Rev. M. B. Clegg, of Lake Junaluska, preached the sermon and dedicated the church. On the fourth Sunday in July the new church at East La Porte on the same charge will be dedicated. These churches have already been released from all indebtedness, hence no last agony collections. All former pastors of the Webster circuit are invited to be present at East La Porte on the fourth Sunday.

Our Maylo church, Gastonia, has just passed through a gracious revival meeting in which there were more than one hundred professions of faith in Christ. Many of these united with the church. The pastor, Rev. R. L. Forbis, writes that the spiritual life of the church was greatly quickened and that the membership now has a new vision of their duty to God and man, and are determined to make a larger effort in the future for the advancement of the Kingdom of God. Rev. J. W. Combs, of the Lincolnton circuit, did the preaching throughout and greatly endeared himself to the congregation at Maylo.

The Advocate again calls attention to the fact that it is now mailing out statements to all who are behind as much as one year with their subscription. We sincerely hope that every one who can possibly do so will respond with a remittance. This is not a "dun," but just a reminder to our friends that we are very much in need of help at this time. The months of June, July, August and September is the lean season with us. Our expenses go on just the same, but the income is usually far below par. Please let us have yours and that will help us wonderfully. Thank you.

Revs. J. H. Barnhardt and A. W. Plyler and Mr. C. H. Ireland, all members of the General Conference, left for Chattanooga Monday night to attend the special session which convened in that city yesterday. The Advocate expects to give its readers a first hand report of all the proceedings of the conference in its issue next week. We are aware of the fact that this is the most important and far-reaching session of our General Conference that has convened in a long time. In all probability the plan of unification adopted by the recent session of the General Conference of the Methodist Episcopal church at its quadrennial session at Springfield, Mass., will be the only matter under consideration at Chattanooga, and this is a matter of supreme interest to every Southern Methodist, hence it is our purpose to give as full reports as possible. Brother Plyler will be on the ground and will send daily reports to the Advocate.

SALE OF THE WESLEY HIGGINS ESTATE

When the late J. W. Higgins, one of the pioneer bankers of Western North Carolina, received fatal injuries in an automobile accident some time ago, that entire section mourned the loss of an esteemed citizen, but rejoiced in the fact that he had demonstrated his faith in the future and in writing his will had left a large portion of his estate to the Methodist Episcopal Church, South.

The Central Bank and Trust Company, of Asheville, named as trustees of the estate, have selected the Guaranty Realty Company, one of the leading real estate firms of the state, to sell this property.

After placing engineers on the property, dividing it into building sites and farms where it was found best, the company has announced that the sale will be held on Tuesday, July 8th, at 10 o'clock and have made plans for attracting thousands from all parts of Western North Carolina.

Aeroplane flights and band concerts will serve as added attractions and one of the best auctioneers in the country will be in charge of the sale.

Burnsville has always been an educational center. Before the War Between the States Stephen D. Adams established a high school, one of the few at that time west of the Blue Ridge. Other schools have been opened and Yancey county is easily the educational center of the extreme western section.

It is also one of the finest of resort sections. Beneath the hills are stored rich depsits of mica, feldspar and other valuable minerals. Business is being attracted and the future of Yancey county is beyond the imagination of even the most progressive citizens.

THE HAM-RAMSEY REVIVAL IN GREENVILLE

The middle of April the Ham-Ramsey evangelistic team came to Greenville at the invitation of the ministerial union, for a series of evangelistic services. All the Protestant churches were united in the movement.

A large tobacco warehouse was fitted up for the occasion with a seating capacity of about five thousand. Owing to the wonderful meetings held by this party in other North Carolina cities in recent months we were prepared to expect most gracious results from their efforts here. We have not been disappointed.

After six weeks of the most earnest work the revival came to a close on the night of May 25th. Greenville and Pitt county have, undoubtedly, experienced the greatest spiritual awakening in their history. All of our churches have been greatly revived and hundreds have been brought into the kingdom. The Methodist church went into this campagn whole-heartedly and the pastor and official board, together with practically all our best people, worked untiringly for the success of the meeting. As a result our church has received more than one hundred new members. Among them are some of our most prominent business men. Others are expecting to come in later. In the two and one-half years of the present pastorate three hundred and twenty-five members have been added to our church.

One of the marked features of this revival has been the splendid personal work done by Christian laymen from all the churches, and most especially the earnest, soul-winning efforts put forth by the new converts. A business men's prayer meeting has been started which continues to meet each morning in a down town hall at 8:15. This service is attended by from one hundred to one hundred and fifty men. It is conducted by laymen—usually by a recent convert—and the prayers, testimonials and songs during this half hour of deeply spiritual worship are thrilling to the heart.

Some of the most zealous workers we have are men who a few weeks ago were notorious for their immorality and vice. Today they are zealously working in season and out of season to win their former associates to Christ. Frankly, with an experience in the ministry of more than a quarter of a century, this pastor regards this as the most wonderful meeting he has ever known.

Mr. Ham is a Baptist—and the writer would at times find himself taking issue—mentally—with some of his utterances. He does not think about all church and religious problems as does the average Methodist pastor; nevertheless, no man can go through a meeting with Brother Ham and not feel deeply impressed that he is a prophet of God.

We feel that Greenville is a new town and that Christianity has a more commanding influence in our midst than it has ever had before, and we thank God for the work that He has done in our midst through His faithful servants. V. P. Scoville.

Material is being placed on the grounds for the new Trinity church, Durham, and work is expected to begin at once on the erection of what will possibly be the most complete church plant in North Carolina Methodism. It is expected that it will take about one year for the completion of the work on this new church edifice.

A JOINT STATEMENT BY FIVE BISHOPS

There are many obvious reasons why the undersigned should issue a joint statement pointing out some few of the defective and dangerous provisions of the proposed Plan of Unification.

We observe in the outset what should not be overlooked, or obscured, namely, that the matter before the church at this time is not unification in general, but a particular plan which should not be considered upon a mere impulse of sentiment alone or chiefly, but which must be judged by its essential contents and probable consequences. However attractive may be some possible conception of unification, it does not follow that the pending plan would fulfill the proposed purposes of unification. On the contrary, there is nothing in the proposed plan which achieves the objects of unification as those objects have been set before the church repeatedly by the express actions of the General Conference which have considered the subject.

It has been constantly declared that the chief ends of unification are to remove "irritating competitions," prevent overlapping and duplication of work by the two churches, save the needless expenditure of men and means, eliminate unseemly friction, and arrest the erection of "altar against altar."

But none of these desirable objects does this plan propose to accomplish; on the contrary, these objectionable conditions are expressly continued by it, as is clearly shown by Article III of the Plan which is as follows:

Section 1. Jurisdiction No. 1 shall comprise all the churches, annual conferences, mission conferences, and missions now constituting the Methodist Episcopal Church and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

Section 2. Jurisdiction No. 2 shall comprise all the churches, annual conferences, mission conferences and missions now constituting the Methodist Episcopal Church, South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the General Conference.

It must be borne in mind that the Northern jurisdictions, as thus defined, will be co-extensive with the United States, while the Southern jurisdiction will be restricted to the South and West where the Methodist Episcopal Church, South, now is. The Northern jurisdiction will be unlimited and will cover the Southern jurisdiction like a blanket.

This fact cannot be too carefully considered nor too constantly borne in mind.

That we do not misconceive or misinterpret this provision of the plan is shown clearly and conclusively by the following facts:

The General Conference of 1922 adopted unanimously a report containing those two paragraphs:

"The General Conference of 1918 instructed our bishops to appoint a commission to negotiate with a like commission from the Methodist Episcopal Church with reference to 'the echange of territory and such other adjustments as may be possible and practicable, in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole fields.' Our bishops at their first meeting after the General Conference of 1918 appointed the commission thus ordered and we have been informed that a like commission has been appointed by the Methodist Episcopal Church.

"We recommend, therefore, that this commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible aid and co-operation to this commission, to the end that the fraternal purposes for which it was constituted may be speedily accomplished and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorable conditions and to the best advantage."

Acting under these instructions, the College of Bishops appointed Collins Denny, A. F. Watkins, E. B. Chappell, Paul H. Linn, Horace H. White, J. H. Reynolds and Levin Smith to meet a like commission from the Methodist Episcopal Church ,and the Joint Commission thus constituted met on February 14, 1923, in Cincinnati, Ohio. At this meeting, by the unanimous vote of the seven commissioners from our church and by a majority of the commissioners of the Northern church, the following agreement was adopted:

"That neither church shall organize a new society in any community in which the other church has a duly organized society, except by the consent of the quarterly conference of the existing society."

In the meeting of the Joint Commission on Unification held at Cleveland, Ohio, July 1923, the following amendment to the Plan of Unification was offered:

"From the adoption of this agreement neither of the two jurisdictions shall organize a congregation in any community in which the other jurisdiction has an existing congregation until the quarterly conference of the existing congregation shall consent."

This amendment was rejected by the Joint Commission on Unification, not receiving a single vote from the Northern Commission and but five votes from the Southern Commission; yet two of the members of the Southern Commission on Exchange of Territory who voted for this agreement in February, 1923, voted in the Commission on Unification against it in July, 1923. The Southern commissioner who voted for it were Collins Denny, Horace H. White, J. T. Leggett, James Rogers and John S. Candler.

There can be no mistaking the significance of the rejection of this amendment by the Joint Commission on Unification. Its rejection manifestly means that the Church North is authorized and justified by the proposed plan of unification to organize churches at any place within the territory occupied by the Church South.

But one excuse has been offered, so far as is known to us, for the rejection of this amendment: It has been openly said that to have adopted the amendment would have been to question the sincerity of our Northern brethren, yet in more than one point the plan specifically attempts to guard against practices obnoxious and impracticable to the South, as for example the presidency of negro bishops over white conferences and over the General Conference itself.

It is claimed by the advocates of the plan that under it there will be a voluntary merger of competing churches and conferences after the two churches are united under one name and declared to be one church. Let us examine this. What inspired the original organization of Northern churches in Dallas and Houston and New Orleans and Louisville and Nashville and Atlanta and Jacksonville and Miami and Tampa? It was the desire for Northern fellowship and Northern views in administration and Northern money to aid their enterprises, and the very same things that controlled in the original organization will induce these established congregations to maintain the same relation in the new church. Similar reasons wil control many Southern Methodists in border territory and where outside pressure to unite becomes insistent many Methodists will quietly withdraw and unite with other churches.

It is further evident that the Northern membership in the South will not come into our church; for when the Plan of 1920 was before the Northern General Conference, the members in the regional conferences falling in the South so strenuously objected to a place in our church that the regional conference plan was not even voted on by the Northern General Conference. If they would not agree to a plan of union which placed them in a dominantly Southern jurisdiction, how can they be expected to come under the present plan which specifically provides that they may continue and expand their work as integral parts of the Northern jurisdiction?

We have not invated Northern territory, as that territory existed in 1844. Illinois is citea as an exception to this statement, but it must be remembered that an independent Christian organization in Illinois asked admission into our church, and in 1870 was received. Furthermore, the portion of Illinois occupied by our church with the small number of less than seven thousand preachers and members touches the Northern church at but four or five points, and in large portions of that territory no Christian organization is found. It is largely unoccupied mission territory.

It is pertinent to remark in this connection that with no other numerous body of Methodists does the Methodist Episcopal Church deal invasively as it does with our church. The territory of other Methodisms outside of the United States is protected, is uinvaded, is respected. Although thousands of the members of the Methodist Episcopal Church have moved into Canada, yet that church does not go into Canada. Nor does it enter the British Isles, or Australia. Even in Africa the Limpopo river is the divding line between the Methodist Episcopal Church and the Wesleyans of Great Britain. In all foreign fields, territorial limits are drawn and respected by the Methodist Episcopal Church. Our church occupies Cuba exclusively, while the Northern church thus occupies Porto Rico. We are in Brazil and they are in other parts of South America. Mexico, China and other fields have been divided in an amicable and brotherly spirit, and the division is respected. Here in the United States alone, and that too throughout all the fields cultivated by our church, and where its work has been so signally blessed, it is invaded, hampered and obstructed.

It must be noted that the plan effects the repeal of the "Plan of Separation," a plan adopted in 1844 by an overwhelming majority of the General Conference of the undivided church and pronounced valid and binding by a decision of the Supreme Court of the United States to which there was no dissent. Our Northern brethren undertake to justify their unceasing infraction of this plan by stating that conditions have altered since its adoption in 1844. To this it is sufficient to reply with what is a truism in law and morals, namely, that no change of situation can nullify a contract once rightly made.

If the "Plan of Separation" be repealed, a plan upheld by the highest court in the lanu, and by which we hold all the property belonging to the Church South obtained prior to 1844, to what substitute for it can we look and upon what can we depend?

Moreover, the Plan of Unification, now proposed for adoption by our church, proposes a relation to the negro not best for him, and not possible for us. That the negro is entitled to every right, to justice, to kindness, to helpfulness, needs no emphasis from us. In not a single instance have we by act or word denied him kindness, justice, right. On the contrary, we have striven as those who must give account to God to accord him freely everything to which he is entitled. We are not now thinking for the first time that injustice, unkindness, lack of helpfulness are sins in the sight of God—sins for which all guilty persons must answer at the dreadful day of judgment. We know that justice is the concession of right. This plan of unification which we are asked to adopt calls for the acceptance by our people, in reality the election, of two negro bishops, Article VI of the Plan is, "The bishops of the two churches as at present constituted shall be the bishops of the united church without further action. The negro bishops of the Northern church do not stand on a footing legally differing in any respect from the other bishops of that church. It is not on our part an injustice or unkindness to deny this or any other office. There is a wide difference between right and privilege. No one of us has been elected to any civil office, nor have we ever received even one vote for such an office. This failure has not been the denial of a right, it has been simply the recognition that the privilege of such positions is not granted to us, because not best for us nor for those among whom we live.

Again this plan gives the super-General Conference "full legal power" "to provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions in the United States from one jurisdiction to another, provided that no transfer shall be made without the consent of the members, preacher, churches, pastoral charge, district, annual conference, mission conference, and mission that it is proposed to transfer." It will be noted that this provision covers the consent of those who go from one jurisdiction to the other, but says nothing of those who are to receive them. To protect us at this point would not depend upon our consent, on the vote of the Southern jurisdiction, but on the consent of the Northern jurisdiction; for this plan does not provide for any option on the part of the church to which the transfer comes. It is the South alone that is in jeopardy.

It may be replied that some protection of the receivers will surely be included in the provision to be enacted later. But where is the assurance of this protection? By existing law members can be transferred from any one of our congregations to any other. Some of the advocates of this plan seem to suppose they meet all objections at this point when they tell us that some of our own negro members from Brazil, Cuba, or the Congo, may come to America and claim their church membership or conference membership among us in this home land. The answer to this ought to have occurred at once to those who set it up convey an implication that in the South the separation of the races is impossible and wrong. It is not the negro from the Congo, Brazil or Cuba who will embarrass us and hurt himself, it is the millions now in our land.

It is a significant fact, though not mentioned often, if at all, by the advocates of this plan, that again and again the plan speaks of a "constitution." Where and what is that "constitution"? Truly in so many respects our church is asked to enter a so-called unification whose terms are definitely nowhere set out. We are told that this plan is but the first step, that after we unite we can settle all matters. Truly such a movement is another Children's Crusade.

It must be noted that the exact point on which the church divided in 1844 is brought up in this plan, that the position of our fathers is repudiated. Article V, Section 2-4 of the plan reads: "the General Conference shall have full legislative powers" "to define and fix the powers, duties and privileges of the Episcopacy."

When Bishop Andrew was virtually deposed by the majority of the General Conference of 1844 this exact power was claimed as legal by the North, denied by the South. It is easy to point to the word "plan" in Article V, Section III. 2—"The General Conference shall not change or alter any part or rule of our government so as to do away episcopacy or to destroy the plan of our itinerant general superintendency," but if in 1844 a majority could override all that the word "plan" protects without Article V, Section 2-4, how much more can it override that protection with Article V, Section 2-4? Truly this plan will Hamlinize our church should it be adopted.

We object to the plan because it denudes the annual conferences of their powers. It is unaccountable that brethren quote Article V, Section 1—"'Every vote in the General Conference shall be by jurisdiction and shall require the accepted majority vote of each jurisdiction to be effective,"—as the protection of our annual conferences. It is to be noted that Article V, Section 1 has no references to annual conferences. To give it such a reference is the plain, old common, yet yielding fallacy of **ignoratio elenchi**—that is, answering to the wrong point. The section referred to affects and affects alone the jurisdictional conference. Our brethren have never been willing, and they ought not to be willing, to turn over their rights and duties to the General Conferences, yet under the mistaken assumption that this plan, because of Article V, Section 1, protects the annual conferences (to which let it be emphasized that it has not the slightest application), they are asked vote for it. Let not our brethren sacrifice their rights because advoc ates of the plan lack logic.

In 1808, when the constitution of the delegated General Conference was adopted every fifth preacher who had traveled four years and was in full connection was elected to the General Conference, and that conference was constitutionally restricted from reducing the representation below one delegate for every seven preachers. This Plan of Unification gives the General Conference, without asking the concurrence of the annual conference, the right to reduce the clerical delegates to one for every 120 members of each annual conference, and an equal number of lay delegates. Our largest annual conference now have no more than eight or nine clerical delegates in the General Conference. This plan empowers the General Conference to reduce these largest delegations to three clerical delegates. The plan not only makes a "supreme and all-controlling" General Conference, it leaves very little room for the annual conferences in the government of our church. Under our present law even an "episcopal veto" is not final. In that case two-thirds of the General Conference can send the measure believed by the bishops to be unconstitutional to the annual conferences, and in those bodies our law requires a three-fourths vote of all the members of the several annual conferences who are present and vote. An amendment to this Plan of Unification was offered in the commission to reserve to the annual conferences the determination of such matters, and the amendment was voted down.

There are many other dangers and even obnoxious features in this plan, but for lack of space and especially because of the precipitancy with which the General Conference was called, these features mentioned above and others must be left to the consideration of the called session of the General Conference and the annual conferences.

Warren A. Candler,
Collins Denny,
U. V. W. Darlington,
W. N. Ainsworth,
James E. Dickey.

BISHOP CANNON THINKS PROPOSED PLAN OF UNIFICATION OF METHODISM WISE AND SAFE FOR SOUTHERN METHODISM

It was framed and approved by men who recognized the real differences of training, thinking, habits of life and general surroundings of the people they represented; and yet by men who not only worship the same crucified and risen Redeemer, but who honor and revere the same earthly leaders, Wesley, Whitfield, Clarke, Benson, Fletcher and Asbury; who hold to the same articles of faith, who believe in the same church polity, who emphasize the same doctrines of Repentance, Faith, Justification, Regeneration, Sanctification, the Witness of the Spirit, and the duty to carry the evangelistic message to the uttermost parts of the earth. And these men determined that, if they could not adopt a plan which would require the immediate administrative union of the churches and conferences in a common territory, they would certainly adopt one which would join forces wherever possible, in the United States or in foreign countries, in evangelistic work here or missionary work abroad; in educational, orphanage and hospital work; in all social and reform work, in this and in other lands; in short in every endeavor to combat and to overthrow error, whether of Worldliness, Materialism, Narrow Nationalism or Romanism, and to bring in the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost. It was clear to these men that mechanical union could not be secured in many places without much friction, bitterness and strife. And so it was agreed that a progressive plan should be formulated—a plan which would provide for doing all the work together, which could be done together without any more friction than arises in each branch of the church today. And when in any neighborhood or state, individual churches or conferences are ready to unite, the plan will make it easy to do so, but where they are not yet ready, they can stay apart and carry on their work as heretofore. While the plan does not force union at any local point, yet it does hold up to each congregation the ideal, which has been adopted by the two churches as the goal to be attained. It is not doubted that there will still be friction, and misunderstandings and some secessions of members who cannot adjust themselves to any change of attitude to their former rivalry till death brings them together, it is to hoped on the same (the right) side of the throne.

It is urged against the plan that it perpetuates waste of men, money and duplication of effort. That remains to be seen. The plan certainly does peremptorily abolish these things, but the plan stands not only as a protest against them, but a clear strong call, from the great united church as a whole, to every neighborhood and to every state to get together, study the conditions and do what is best for the salvation of men and the coming of the Kingdom.

Two Jurisdictions.

It is in this spirit and with this thought that the plan provides for two jurisdictions, one composing the present churches and territory of the Methodist Episcopal Church, and the other the present churches and territory of the Methodist Episcopal Church, South, with the clearly stated provision in the constitution that the General Conference can make no transfer of any member, churches, or conferences, unless requested so to do, in which event it is given full power. No man, no church, no conference can complain that the plan is drastic or unbrotherly or an arbitrary invasion of the rights of the humblest member of either church.

Exeeedingly Generous Plan.

Furthermore, the plan is exceedingly generous and is in itself the best answer to Bishop Candler's pessimistic statements. The Methodist Episcopal Church (North) has about 4,750,000 members; the Methodist Episcopal Church (South) has about 2,450,000 members. It has been rather puzzling to formulate a plan which would protect the minority in the Southern church from the domination of the majority, to say nothing of disintegration and absorption. But the Northern Commission generously yielded any right to greater voting power in the General Conference on the score of numbers, and agreed that the General Conference should be composed of the members of the two jurisdictional conferences, and (mark it well!) that "Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective"; that is to say that **every matter** which comes before the General Conference of the united church, although it is a little more than one-half as large as the Northern jurisdiction, the Southern jurisdiction will have equal voting power. Will Bishop Candler tell us how the Northern church could be more generous or show a more brotherly spirit or demonstrate more clearly its genuine confidence in us, than by giving us equal voting power themselves in the General Conference? Surely, no man can demand that the Southern with one-half the membership be given more than equal voting strength!

Independent Jurisdictional Administration.

It is furthermore provided that each jurisdiction shall administer its own affairs through its own jurisdictional General Conference, except such matters as may be delegated to the General Conference, and in these matters each jurisdiction, as indicated above, has equal voice. The plan leaves each jurisdictional conference the right to elect bishops, and while the General Conference is given the right to determine the number of bishops, the recommendation of each jurisdictional conference will doubtless be adopted. The plan for this provides that bishops cannot administer any jurisdictions other than the one by which he was elected except with the consent of the majority of the bishops of the jurisdiction involved.

No Negro Domination.

This very effectually disposes of the bugaboo of possible presidency of Negro bishops over white conferences in Southern jurisdiction unless and until a majority of the Southern bishops so elect. Nor is it possible for a Negro bishop to preside in the General Conference unless he shall be selected to preside by a majority vote of bishops of each jurisdiction voting separately.

No Oppression of South Possible.

Bishop Candler expresses great apprehension that the super-General Conference and the Judicial Council will exercise oppressive powers of dominations over the Southern jurisdiction, and declares that the Northern jurisdiction can combine with a few radicals of the Southern jurisdiction to override the wishes of the Southern jurisdiction. But this plainly impossible. There must be a clear majority of such radicals in the Southern jurisdictional conference before it can affect legislation, and if there is a majority then there would be Southern domination over the South.

Judicial Council Not Supreme.

The Judicial Council is given no more veto power over the General Conference than is at present given the College of Bishops of our church. And the generous spirit of the plan is shown in the fact that the Judicial Council will be composed of an equal number of members from each jurisdiction, so that the Southern jurisdiction is as fully protected in this body as in the General Conference. Nor is it true that this Judicial Council can in any way override the General Conference, or ignore the rights of the annual conferences. For the plan expressly provided that the Judicial Council shall have the rights "subject to such rules and regulations as shall be dtermined by the General Conference to review and to pass upon the constitutionality of the acts of the general and jurisdictional conferences"; that is to say, the General Conference of which the Southern jurisdictional conference is a part will determine the rules governing the Judicial Council, and no rules can be adopted without the consent of the Southern jurisdiction. And note, it is specifically provided in the plan that "until the General Conference (which is composed of both jurisdictions) by legal process (that is by majority vote of both jurisdictions) shall otherwise ordain the rules of government in the Discipline of the respective churches shall be of full force and effect and binding upon the jurisdictions respectively."

It is, therefore, absolutely impossible for the Judicial Council to override the Southern jurisdiction on any constitutional questions, until the Southern jurisdiction has itself by constitutional processes abrogated or annulled its rules ,and furthermore, it is to be noted that as the Southern jurisdiction will have equal representation on the Judicial Council can thus prevent the adoption of any actions by the Judicial Council if it so desires.

Protection of What Minority?

No plan can be devised which will not only protect the minority—the Southern jurisdiction—which the proposed plan does, but which will protect a minority of the minority from a majority of that minority. In short, if a majority of the Southern jurisdictional conference decides to join with a majority of the Northern jurisdiction this plan will permit the two majorities in the two jurisdictions to function and to carry on business. Surely any sensible plan should provide for progress and not for stagnation.

Bishop Candler declares that the Northern church is in "politics" and states that their recent General Conference sent delegations or appeals to Congress on those subjects. Well, our church has done the same within the past month. The chairman of the Commission on Temperance and Social Service of our church appeared before the committee on the judiciary to protest against legalization of 2.75 beer, just as did the delegations of the Northern church. The Commission on Social Service of our church joined with the leaders of other churches and with the Northern General Conference in strong appeal for the World Court. The Board of Missions of our church adopted a resolution appealing to the President and Congress to ameliorate as far as possible the strained condition which had arisen in reference to Japanese Exclusion. The Northern General Conference did likewise. It may be true that the Northern General Conference has discussed and adopted some resolutions on social questions which our General Conference would not adopt. If so, it will not be necessary for the Southern jurisdiction to adopt them should they come before the United General Conference. But on most of the great social and reform movements the two churches are already agreed, and the union of the two churches will give far greater influence to the action they may take as one body.

Orthodoxy.

There has been some objections to the union on the ground of supposed "Modernism" in the Northern church. The writer is neither a Modernist nor a Fundamentalist, but he is an aggressively Conservative Methodist, if such a descriptive pharseology is permissible. He has been thrown with the Northern brethren at home and in foreign lands. He has discovered no greater difference of view on doctrine among them than among ourselves. The Episcopal address at the recent Northern General Conference rang as true and clear on great fundamental doctrines as the addresses of our own bishops and the vote in the General Conference on an issue presented showed a determination to protect the doctrinal life of the church at its source—in the Sunday schools.

Provincial or World Church.

I give full weight to the arguments of Bishops Candler and Denny, and respect them as men who truly love our great church. But on this question I cannot agree with them. I believe that the hour has arrived when our church must join forces with our sister Methodism in this country and throughout the world, and become one of the greatest forces in the world for carrying on His word; or she must agree to a distinctly circumscribed sphere of activity and influence, become in the United States a distinctly sectional church, and do a comparatively small work in the evangelization of the world. It is oftentimes more pleasant to live in the country or village or town, or city, or state where one was born and be satisfied to go no farther and to bring no great influence to bear to shape the actiivties of the great world in which one lives. But the Master calls to us to go out into the world to be the "light of the world," the "salt of the earth," and to "go into all the world." That is the call to Southern Methodism today. Will our church answer the call and join forces with those of like faith to do the Master's work?

SOME REASONS WHY I BELIEVE IN UNIFICATION

1. The Methodist Episcopal Church and the Methodist Episcopal Church, South, are one in origin, doctrine, polity, spirit and purpose. I see no sufficient reasons why they should not be one in organization. When our fathers divided the church in 1844, we are sure that there were the very best of reasons for doing so. These reasons have all passed away. Why should the division continue when the grounds for division no longer exist?

2. The two Methodisms united will be able to render a larger, more effectual service to the national life than they can possibly do divided as they now are. Episcopal Methodism has been from the beginning a mighty agency under God for good in shaping the lives of the people of this country. It has exerted a powerful influence toward making the people of the United States Christian in life and conduct. This was true before 1924, and it has been true ever since. It is true for both branches of Methodism. Never was the national life in greater need of moral and spiritual healing and help than at this hour. The church stands face to face with moral and religious needs in America which, if she meets them, will tax to the limit her resources in men, money, and moral and spiritual power.

There will be available to united Methodism vast material and spiritual resources, and these may be used much more effectively and to a very much better advantage than they can be if the church remains divided.

3. A united Methodism will be a vastly more powerful agency in carrying the gospel to the nations beyond than a divided Methodism can possibly be. Why should there be two American Methodisms (although one in origin, doctrine, polity and purpose), operating in Europe, and in Africa, and in Asia, and in South America, and in the islands of the sea?

A united Methodism, 7,000,000 strong, with a "home base" coextensive with the American Continent, as occupied by this nation, with its vast material, cultural and spiritual resources, and with the whole world for its field of operation, will, under the guidance of God's Spirit, be an invincible army for the establishment of righteousness among all nations. The contemplation of such a prospect is enough to bring a shout of triumph from the heart of every Methodist, North and South.

4. Because it is the brotherly, Christian thing to do. Who are these people with whom we propose to unite? They are not only Christians; they are Methodists. They believe the same things that we believe; they operate under the same form of government that we operate under; they are animated by the same spirit that animates us; they have the same history and traditions that we have; they are trying to achieve the same ends that we are. They are our brothers. Why should their altars and ours be set up against each other? Why should there be strife anywhere between their forces and ours? Why should there be any waste of resources, or any friction, or any duplication of effort, as between them **and us?**

St. Paul protested earnestly against divisions and schisms in the Body of Christ in his day. If the large-minded, generous-hearted apostle could speak to us today on this subject, can we doubt what his message would be? What is the mind of our Lord in this matter? He prayed when in the world that His disciples might be one.

UNION OF METHODISM

By James Monroe Downum.

Let us unite with heart and hand
To win the world at Christ's command;
Unite in love, unite in power,
And ready stand in destined hour
To serve all men at God's demand.

No critic's note can win the day
Nor lead the soul to higher way,
But prayer and love and tru st praise
To nobler heights the world will raise,
And win God's hand, the surest Stay.

United then for truth we'll fight
And gain the day for God and right.
No fatal storm shall ever rise
To lure us from the valued prize,
If in God's will we shall delight.

In union may we onward go,
Not moving as in empty show,
But highest love for God, for man,
Will many a roughened ocean span
And blessings bring we may not know.

Cease then to fight and learn to pray,
And thus we'll lure the wished-for day
When sweetest peace shall fill the soul
And bear us on to highest goal
Where God alone shall point the way.

GREAT REVIVAL AT NORTH WILKESBORO

June 1 to 15, 1924, will long be remembered in North Wilkesboro as the occasion of the great Price revival. Brother Price and his singer, Mr. Waltermire, arrived in our little city on Saturday and took charge of the revival campaign on Sunday morning, June 1. Preparatory services had been held during the preceding week, the men holding early morning services in the church, and the ladies holding services in their various homes in four different groups throughout the city. The church wanted a revival, and it was seen from the first minute that Price and Waltermire expected to hold a genuine revival. They are both men of great, quiet, earnest, persistent faith. They believe in an organization with God at the head of it.

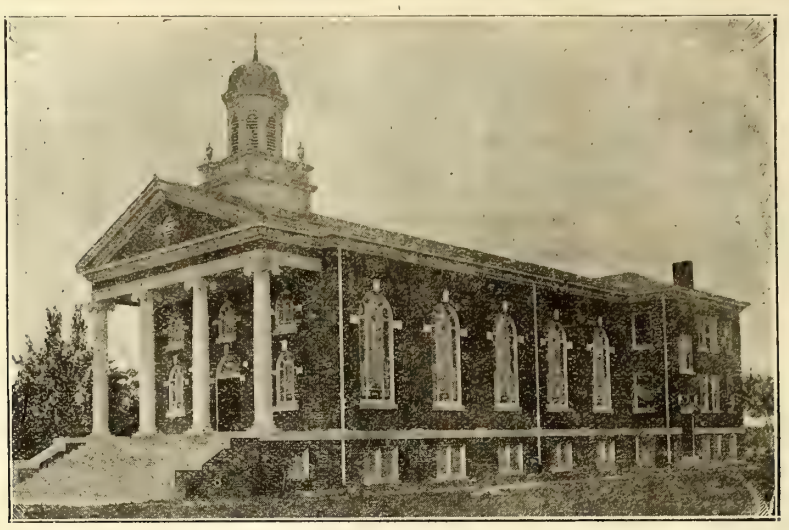
I do not think that pastors and evangelists should be spoken of as "experts." But Thurston Price knows how to hold a revival. He knows the psychology of the individual and of the crowd. He knows when to speak, and when to keep silence, when to cry out, and when to hold his peace. He knows the application of the Scriptures to the every-day life of the social and business world. He condemns not only sin, but sins. His trumpet gives forth no uncertain sound. But his condemnation is free from bitterness and abuse, is robbed of the sting of offensiveness, and yet carries such lightning flashes of conviction to the rational mind of the common-sense man that he sees the error of his way, and turns to God.

The message of Price has a particularly strong appeal to men. He is especially successful in reaching the man-about-town—the brother-in-law of the church—the man that other preachers have just missed. He has the happy faculty of showing men the why of religion. He so gets the message to the man as to get the man to God.

I am convinced that every town and city church needs the very kind of meeting that Price holds. He is free from sensational clap-trap and sob-sister tactics and never takes an unfair advantage of his congregation. His methods are based on sound practical common sense. He drives straight at the heart through the head—and gets his man.

Probably not fewer than six hundred reconsecrations, reclamations and conversions were secured in the meeting here. North Wilkesboro believes in Price, and we heartily recommend him to any town or city needing and wanting a single church or union revival.

M. T. Smathers, P. C.



Kernersville Methodist Episcopal Church, South. Will cost about $45,000 when completed and furnished. Building committee: W. C. Stafford, Dr. J. R. Paddison, M. Vance Fulp, S. S. Ring, Miss Fannie Sue Griffith, treasurer. Rev. E. O. Cole is the pastor.

WEAVER COLLEGE IN THE SUMMER TIME

By C. H. Trowbridge.

The Young Peoples' conference of the Methodist Protestant church is in session on the Weaver College campus. All the dormitories have been turned over to them, including the supervision of conduct, ringing of bells, and all the management of the conference. They have some of the strongest men of their denomination in the faculty and are offering thoroughly worth-while courses for Sunday school teachers, workers in young people's societies, personal workers, student volunteers and other groups of Christian young people. They begin their session with a chapel talk at eight-thirty and then run continuously until twelve forty-five. Dinner prepared under the direction of Mrs. E. H. Elliott, the college dietitian, and her college staff of workers is served at one o'clock. The conference people spend part of the afternoon resting and part in some recreation. They go hiking, play baseball, drill for stunt night, and drive through this mountain country, according to their carefully worked-out schedule. All are back on the campus at six-thirty ready for supper. Vesper services are held each evening in the natural amphitheater on the old Reem's Creek camp ground near Professor Yost's home. Some valuable program is given each evening beginning at eight o'clock. This is sometimes a lecture or sermon, sometimes an inspirational service for life service volunteers, and sometimes a form of recreation. The light bell rings at ten-thirty and all are ready for rest until six-thirty when another full day begins. The first week they were here was as warm as days ever get in this country, but there was practically always a breeze, and people could be comfortable in the shade. The tennis courts were used almost constantly, except when classes were in session, and the basketball court has also served its purpose. The Weaverville Boy Scouts won a difficult game over the preachers of the conference with a score of nine to four. This afternoon the conference is the guest of Grove Park Inn, where a special organ recital has been prepared for them. The party will drive through Biltmore before the program begins and will eat their supper and have their vesper service on Sunset Mountain overlooking the city of Asheville.

Good business management on the part of Rev. N. M. Harrison, Jr., president of the conference, secures a ten-day trip with board, rent and railroad fare from Greensboro, and all necessary expenses, including books, for about twenty-five dollars, an extremely inexpensive vacation in the mountains at this season of the year. These arrangements of the Methodist Protestant conference with Weaver College raise the question of the practicability of other conferences meeting at Weaver College. Its accessibility to Asheville, with low excursion rates throughout the summer, the comfortable dormitories and good table service at extremely low rates, make an unusually attractive combination with the mountain breezes on the forested campus in this most popular of all resort centers. Those who wish can drive to Lake Junaluska, Mount Mitchell, Mt. Pisgah, Chimney Rock, or any one of a score of other mountain views between breakfast and supper.

The first session of the Weaver College summer school will open on Tuesday, July 22, 1924, and will continue through six weeks. Review classes in all high school subjects will be offered. These review classes meeting once a day for three or six weeks, depending upon the difficulty of the subject, are open only to those who have had the subject in class, but wish to review for examinations. At the same time other classes in many high school subjects are available for those who are a unit or two half-units behind on their high school courses. A considerable number of junior college subjects are also offered. A number of the college faculty will teach in the summer school, and this nucleus is supplemented by experienced, college trained teachers from other institutions.

The prospects for the regular session of the college and high school are unusually bright. More than half of the dormitory space has already been promised, although the catalogues have been in the mail only about two weeks and other literature is still being sent out.

The officers of the Alumni Association of the board of trustees, and of the faculty are mapping out a financial program, which they expect to put in operation at once. All of these groups seem eager to see progress for Weaver College and to have a hand in its attainment.

DEDICATION MINERAL SPRINGS CHURCH

On June 15, 1924, the church at Mineral Springs was dedicated by Dr. Sikes of the Christian Advocate.

It was very much regretted by all that our pastor, Rev. E. N. Crowder, was not present. He was called to the funeral of Mrs. J. L. Rodman of Waxhaw, to perform the last sad rites at Asheville.

Dr. Sikes' text was Prov. 10:22, "The blessing of the Lord maketh rich, and he addeth no sorrow with it." Dr. Sikes gave to an admiring congregation one of his best sermons. He dwelt on the fact that the Lord would take us up when our parents might forsake us, giving illustrations in his experiences as to this point. He had a message of cheer and good will to all and exhorted us to live a more brotherly and devoted life. The sermon was replete with the best of the power of love and the power of the church to save to the uttermost. I think there was not one but who was much benefited and confirmed by this godly sermon. Dr. Sikes warned us not to let anything desecrate or profane His holy temple. It was a red letter day for our little town and we hope to have a parsonage here in the not distant future.

Dr. Sikes mentioned how great it is to be a native of Union county. He named Andrew Jackson, Bickett and others as favorite sons whom she delights to honor.

I wish I were able to give an adequate description of the occasion but cannot. Dr. Sikes dedicated the church at the close of his sermon as the gift of our great Jehovah, and all went home after the benediction feeling they had made a full day's journey to that heavenly home prepared for His saints.

W. L. Motes.

TO THE PASTORS AND THE S. S. WORKERS OF ROCKINGHAM DISTRICT

The third session of the Rockingham District Training School for Sunday school workers will be held at Carolina College August 25-30.

The two previous sessions of this training school have been very successful, from every standpoint, and it is greatly desired by the board of managers that this session of the school shall excell the others that have been held in an increased attendance and in the work done for the better training of pastors, superintendents, teachers and prospective teachers in our Sunday schools.

I want to offer a few suggestions that this result may obtain throughout the whole district.

In the first place let every pastor so arrange his work that he may be able to spend the entire week in the study of the best modern methods in the organization of every phase of the Sunday school work.

Begin now to talk, personally, with your superintendents and Sunday school workers concerning the time and place of this training school, and do your utmost in creating a spirit of "team work" among your people in getting as many as possible from each Sunday school on your charge to attend and enroll in one of the courses to be given in the training school.

One of the best ways to secure the largest attendance from your charge is to get those who own automobiles to provide a way for those who will be unable to attend unless a way is provided. They could carry them early Monday morning and go after them on Saturday afternoon.

We are exceedingly fortunate in having Carolina College in which to hold the training school. We have every equipment necessary in the rooms of the college to do the very best work, and for the entertainment of all who attend we have the dormitories of the college. There will be no charge for the rooms, and the board is only one dollar a day, which is putting it at cost.

Now if we mean what we say when we lament the great lack of efficient teachers in our Sunday schools, we will take advantage of this great opportunity to supply this lack of leadership in our Sunday schools. We can easily have 250 or 300 present in this training school, and just think what this would mean throughout the district in the greatly needed educational work of the church through the Sunday school.

The Rockingham district led in the first district training school to be held in Southern Methodism, and let us keep up the record in the work that is done in this training school.

"Let us shake hands at Carolina College Monday morning, August 25-30, and spend the week in sharpening our tools for better service in the kingdom of God."

J. H. Shore, P. E.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs.
Box 4H, Shelton, S. C.
Gentlemen:

I accept your offer and e close herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

EPWORTH LEAGUE CONFERENCE

Shakespeare says:

"The southern wind
Doth play the trumpet to his purposes;
And by his whistling in the leaves,
Foretells a tempest and a blustering day."

Whether Epworth Leaguers were able to read the signs or not, the south wind brought at least two "blustering" days during the annual league conference at Greensboro last week.

The exact number in attendance cannot be stated, but it was perhaps around five hundred delegates and quite a large number of visitors. The night lectures were heard by a crowd that filled the big auditorium of West Market Street church and overflowed into the Sunday school annex and on the last night the galleries were used.

The sunrise prayer meetings were attended by an average of perhaps 200 or more.

The class work was spoken of as being of a very high order. The young people, despite the intense heat and the very strenuous program of work that kept them busy most of the time from six in the morning till ten at night, did not show a disposition to shirk. They were eager to secure the very best equipment for the responsibilities of the coming year. Over 400 of them were called to the chancel and given certificates showing that they had done acceptable work in the various deprtments of instruction.

The picnic at the Guilford Battle Ground will always stand out as one of the high spots in the social life of our Western North Carolina leaguers. The Greensboro leaguers arranged for a sufficient number of autos to carry the big crowd to this historic spot and there under the leafy far-spreading oaks and on nature's carpet of velvety green a most sumptuous array of good eats and drinks were provided.

Of course the obliging "look pleasant please" photographer was on hand. He insisted that the officers and faculty occupy central and very conspicuous positions, but these ladies and gentlemen, noted under ordinary circumstances for their good looks and good behavior, seemed so ravenously hungry that they lost their expression of sweetness and behaved in such rediculous fashion that they broke the oft-tried and uncomplaining plate. This necessitated another pose after the eats and the drinks had disappeared, with the faculty and conference officers a bit composed and having the good judgment to distribute themselves in the crowd instead of concentrating all their wisdom and "high looks" at one spot, the result was a picture that will live through the years and will furnish inspiration to our children's children!

The "stunts" were excellent and thoroughly enjoyed by everybody. Each presiding elder's district had arranged one which was given by the leaguers from that district.

The Salisbury district, which we believe for several years has been holding second place, pushed by all competitors and won first prize.

Because of the unusual nature of the prize awarded this year the spokesman for the district announced that a most determined effort would be made to capture the prize again next year.

Dr. Dan Brummitt of Chicago contributed a wonderful lot to the success of the conference. If he is a fair sample of the Northern Methodist product, the Epworthians of Carolina are ready for the "wedding" right now! In fact, they declared as much. When Rev. W. E. Poovey introduced a resolution asking the approaching General Conference of our church to pass on to the annual conferences the proposal endorsed by the General Conference of the Methodist Episcopal Church it went over with a shout.

Dr. F. J. Prettyman of Gastonia and Dr. J. H. Barnhardt of Greensboro also gave fine platform addresses.

The selection of a place for the next conference and the election of officers brought on some dramatic moments and precipitated some heated but altogether good-natured discussion. In the contest for the honor of entertaining the next conference Salisbury won over Davenport College, Lenoir.

The new officers are as follows: President, B. L. Lunsford, Marion; vice president, D. W. Brown, Gastonia; recording secretary, Miss Billy Webtser, Greensboro; corresponding secretary, Miss Irene Franklin, Marion; treasurer, Berryman Jones, Greensboro; Era agent, Miss Dorothy Bates, Asheville; editor League Page, W. A. Barber, Greensboro. (This last is not an elective office but appointive. In the excitement of the hour no one seemed to have remembered this).

The consecration service which followed a most interesting pageant given by the Spring Garden leaguers and an eloquent closing address by Rev. J. H. Barnhardt, was one of the most impressive hours in the history of the organization.

Rev. Lee A. Falls and Rev. J. B. Cobb, missionary to Japan, stood within the chancel and in response to a call to surrender their lives to the church for definite Christian service fully one hundred young men and women presented themselves. After prayer by Brother Falls, who is life service superintendent for the conference, this meeting adjourned on a high tide of spiritual fervor and enthusiasm.

As to Greensboro's entertainment of the conference we simply say "it was done in the Greensboro way," which is saying, "Others may equal us but none shall surpass us!"

As long as Western North Carolina Methodism can bring together and hold for nearly a week a group of young people like that which has just adjourned in Greensboro I do not greatly fear for her future nor for the future life of the young of our time.

The world has never seen a day quite like this day! A day of such subtle dangers and yet of such compelling chance. A day of such temptations and yet a day of such perfectly staggering responsibility. If the church moves unterrified and unscathed through this day it will be due in large measure to the young people of her bosom—young men and women like those who have gone up to the mount at Greensboro and have come back with a radiant face and a burning, shining heart to their local churches to do all within their power to make the world of their day "All for Christ." What time others are afraid I will trust in them and in their God!

Let us adopt the words of a silver-tongued, golden-mouthed prophet of Methodism, uttered a short time ago: "This is Methodism's supreme opportunity. She has the theory, she has the childhood and youth by the millions. Let her put her theory into practice and these joyous, idealistic, enthusiastic, altruistic, sacrificial, resilient hosts will crowd to her standards. They will girdle the globe with a song of gladness, will march across it with the step of conquest, will lift it in the arms of their faith, love and prayer, swing it in its divinely appointed moral orbit and ultimately bind it as 'with chains of gold about the feet of God.'"

Let us stand by every officer of the organization and hold up his hands till the going down of the sun.

May heaven's goodness and richness and light and life fill and overflow the heart of every leaguer among us!

J. F. A.

North Carolina Conference

MEET OUR NEW OFFICERS

Have you met our newly elected conference officers? You should be acquainted with them. They're a fine set and they want to do all they can to help every league in the conference.

Look at the list of names at the top of this page, headed N. C. Conference. They're our officers. Get acquainted with them. Now, all together—"All for Christ."

POLICY OF N. C. LEAGUE FOR 1924

It shall be the policy of the N. C. Conference Epworth League:

1. That every chapter shall strive to attain the standard of efficiency; shall promote intermediate and junior chapters; shall observe anniversary day; shall pledge to the African special; shall observe Epworth Era day.

2. That wherever possible city and county unions shall be organized.

3. That the entire conference shall co-operate whole-heartedly with the regional secretaries to be sent out from the Nashville office.

4. That the conference shall send one president to the Epworth League Assembly at Junaluska, summer of 1924. At his inability to attend that he appoint a representative from the executive committee.

5. That each member and each chapter shall strongly urge and impose upon the pastors of the churches of the conference that they awaken to the great possibilities in the young people of their churches and co-operate with them in their league work; furthermore, that a representative from this assembly be sent to the General Conference to present the cause of the league.

Recommendations.

The committee on policy recommends:

1. That the place of meeting of the assembly next year shall be left to the executive committee, but that we meet at the Atlantic Hotel only under one consideration: that we have a written contract with the management that we shall have first choice of hotel accommodations, and that no other delegation be entertained on the same days.

2. That the minutes of this assembly be printed in pamphlet form and distributed to all chapters of the conference. Furthermore, that each chapter shall present as soon as possible the work and spirit of the assembly in some form to their respective churches in a special service, the facts being secured from the minutes.

3. That the secretary and treasurer of the conference be remunerated for their services, the amount to be determined by a committee appointed by the president of the conference.

ELIZABETH CITY DISTRICT

We have three new leagues in the district, one at Belhaven with Miss Maud Baynor, president, Mrs. Emma Krause, intermediate superintendent, Miss Edna Woodard, secretary. We have just organized an intermediate league at City Road. We have all three now, recently elected new officers, had them publicly installed following the pageant, "To Vision Heights." We entertained the incoming and outgoing cabinets at the parsonage Friday evening.

First church has recently reorganized a league. I think Stumpy Point has also another new league now.

Miss Bernice Dozier is assistant district secretary. She has done a remarkable work here with juniors.

City Road officers: President, Miss Addie Whithurst; vice president, Parker Midgett; secretary, Margaret Hill; corresponding secretary, Alice Gibbs; treasurer, W. F. Robbins; Era agent, W. R. Sawyers; intermediate superintendent, Miss Bernice Dozier; junior superintendent, Mattie Horton.

Daniel Lane.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

NEW Y. P. MISSIONARY SOCIETY

The members of the Emily England Missionary Society of First church, Lenoir, are experiencing the joy that comes from the realization of the fact that they have been instrumental in organizing a Young People's Missionary Society. We congratulate them and hope they will keep the good work going. These young people motored to Littlejohn's church Sunday, June 8th, to assist in the organization of the society. The plan met with success and an organization of twenty boys and girls was the result. Much interest is shown by the members and we hope that their fondest hopes for their society may all be realized. Miss Lina Fletcher, corresponding secretary of the Emily Englands writes that they have plans for organizing at other places on their district. We hope that some other societies in our conference may follow the example of these workers, for we are exceedingly anxious for a larger number of Y. P. organizations this year. The committee on Y. P. work in their report adopted at the annual meeting set for its goal "25 new organizations, 500 new members and $3,500 budget." Let us help the young people to reach that goal, for "we can do it if we will."

CONTEST FOR Y. P. SOCIETIES

Did you know that a competitive scheme looking to the growth and advancement of the young people's work was also adopted at the annual meeting? Here it is: "A pennant to be given to the district having the largest total number of credits for young people's work. Credits to be given as follows: Ten points for each new young people's missionary society organized in the district; 10 points for the largest number of societies on the honor roll; 10 points additional for every society making 105 points or more on the standard of excellence. The pennant to be presented to the district secretary of the winning district at the 1925 session of the conference."

Who is going to be the winner? This is an honor worth working for, and we shall anxiously await the announcement from our conference superintendent of young people in Charlotte next year.

SALISBURY DISTRICT MEETING

The missionary societies of the Salisbury district are meeting today in China Grove, and we feel sure the day is one that is going to be most profitable and worth while. The Salisbury district is one of our largest districts and is doing a good work. under the leadership of Mrs. W. W. Weant, who though comparatively new in the work of secretary has fallen right into line and kept the district in the fourth place which it occupies financially among our eleven districts, being only outdistanced by Greensboro, Charlotte and Winston-Salem districts. We hope to have a full account of the district meeting right away.

MT. AIRY DISTRICT MEETING

Judging from the following report of the district meeting of the Mount Airy district held recently in Mt. Airy we are quite certain that Mrs. Woltz and her co-workers must have had a "feast of good things," but we will let Mrs. H. K. Boyer, the secretary, tell us about it:

"The district meeting of the woman's missionary societies of the Mount Airy district was held in Central church June 11th and 12th, with Mrs. J. L. Woltz, district secretary, presiding. The opening devotional service on the evening of June 11th was conducted by Rev. H. K. Boyer with Rev. J. H. West leading in prayer. A pageant, "The Life Transcendant," typifying the life of Miss Belle Bennett, was presented by young ladies and children of the church in a most creditable manner. A vocal solo by Miss Nell Folger and chorus by small children were features of the program. We were happy to have our conference president, Mrs. Lucy H. Robertson of Greensboro, and Mrs. C. C. Weaver of Monroe, conference superintendent of Y. P. work, with us as visitors and they were the speakers of the evening. Mrs. Robertson gave an interesting address, tracing our woman's work from the day of small beginnings down to today, with our splendid organizations and facilities, placing upon us an ever increasing responsibility. Mrs. Weaver spoke impressively, stressing service. Each of these addresses was greatly appreciated.

Thursday morning automobiles began coming in early, practically every society in the district sending representatives. The session was opened with devotional services conducted by Mrs. J. L. Woltz, who drew some beautiful thoughts from the lesson of Mary's humility, as she sat at Jesus' feet.

Reports from delegates were unusually fine, revealing intelligent interest and development of more efficient leadership. Space permitting we should give the outstanding features of these reports. For instance, Elkin with 34 subscribers to the Voice; Dobson's "doubling campaign," with a dime given each member raised $101.75, ad onne down the line, fine work, with generous contributions to the Belle Bennett fund and all other obligations.

The report of Mrs. Woltz, district secretary, was not so much a report, but marching orders for new endeavor and a mending of the gaps in the work of the district. Young People's hour was in charge of Mrs. Weaver and her talk was an inspiration and rich in suggestion. Mrs. Robertson told the story of a "love gift," which was a touchingly beautiful incident at the recent Council in Tampa.

Luncheon was served to 100, or more, in the new dining halls and then the guests were given an opportunity to visit the new Sunday school building. In the afternoon children's hour was conducted by Mrs. Weaver, who made it interesting and instructive. The following spoke briefly on given topics: Stewardship, Mrs. R. E. Freeman of Dobson; Membership Increased by the Circle Method, Mrs. Atkinson of Elkin; Responsibility of the W .M. S. to the Young People and Children, Mrs. Flippin of Pilot Mountain; Mission Study, Mrs. Mason Lillard, Elkin; Mission Study as Conducted by Mrs. Calvin Graves of Mt. Airy, Mrs D. V. Price, Mt. Airy; Our Literature, Mrs. H. K. Boyer; report of committee on resolutions read by Mrs. J. A. Pell; and Elkin was chosen as the meeting place for 1925, after which this, one of the best meetings taken from every angle ever held in the district, came to a close."

PLEASANT GARDEN SOCIETY

Mrs. Ed. Tucker writes most encouragingly of the work of the women of the missionary society of Pleasant Garden church. The last meeting of the society, in which tithing and social service were the topics specially stressed, was an inspiration to the members, and the reports given by the officers were most gratifying. The good women of this society are planning for a larger and more far-reaching service during this year, taking as a basis for their plans, earnest and fervent prayers for the success of their orgainzation.

CHARLOTTE DISTRICT MEETING

The interesting account of the Charlotte district meeting recently held, which was sent us by the secretary Mrs. E. A. Cole, leads us to believe that a most pleasant, profitable and enjoyable day was spent by the women of the district as they submitted the plans for 1924, reviewed the work of the past year and discussed together ways and means for a larger and greater service during the coming months. This was an all-day meeting held in Hawthorne Lane church Friday, June 6th, with Mrs. L N. Presson, district secrtary, as the presiding officer. The opening devotional service was conducted by Miss Mary Wilkinson of Moore's Chapel, a volunteer missionary of the district. Miss Wilkinson chose as the foundation for her interesting talks the verse, "What is that to thee? Follow thou me," and was listened to with closest interest by those present in her helpful presentation of her subject. In a few well chosen words Mrs. W. L. Nicholson gave the welcome address, which was responded to by Mrs. L. N. Presson, in connection with her yearly report, which was most encouraging and gratifying. Mrs. J. H. Ambrust of Charlotte was appointed assistant to Mrs. C. C. Weaver in the work of the young people on the district. Charlotte district feels very proud that she has three of the conference officers living within her bounds—Mrs. W. W. Hagood, vice president; Mrs. C. C. Weaver, Supt. Y. P. work, and Mrs. Pierce Wyche, Supt. of social service. Each of these officers was present and occupied places on the platform with Mrs. Presson. Three group meetings in different parts of the district were planned for the year. The program of discussion was as follows: Mission Study, Miss Maud McKinnon; Harvest Day, Mrs. J. E. Steere; Honor Roll, Mrs. C. C. Weaver and Mrs. Plummer Stewart; Social Service, Mrs. Pierce Wyche; Belle Bennett Memorial, Mrs. Mattie Stewart; Taking the Pledge, Mrs. Atha Stevens.

After a beautiful pageant presented by the ladies of Monroe, dinner was served in the dining room of the church. The afternoon's devotional was led by Mrs. Ed Russell of Harrison, who stressed especially the need of a greater prayer life. Mrs. T. D. Kemp in a most interesting manner presented the children's work, after which Harrison Juniors sang "Spelling Love" for the delegates and visitors. Mrs. C. C. Weaver held the meeting of the young people and gave an inspiring talk on "Go Forward." Mrs. George Pressly, president of the Charlotte W. C. T. U., was introduced and gave an impressive talk on prohibition. A pageant, "Aunt Tillie Learns to Tithe," given by the young people of Monroe, was greatly enjoyed and was presented in a most able manner.

After a few words from the district leader, Mrs. Presson, urging to better service in the work of the Master, the meeting adjourned. The concensus of opinion was that it was one of the best meetings yet held on the district, and with renewed hope and courage the women of the district are looking forward to the group meetings.

North Carolina Conference

Mrs. W. C. Vincent, Greenville, N. C., is secretary of the Washington district to succeed Mrs. Blount who has resigned.

Mrs. A. M. Gates will furnish an article at an early date on the home mission work of the Woman's Council. Many of the auxiliaries have been studying "The Child and America's Future." That our readers may in a measure become acquainted with the problems of training future Americans and the conditions of some of our neighborhood friends, I am furnishing a few facts that our readers' attention may be directed to this study.

FOLLOWING THE TRAIL OF THE FORTY-NINERS

In '49 bold and hardy men from every corner of America rushed across the mountains and deserts of the West, lured by the prospects of gold in California. The nation went mad, and in two years the population of the state leaped from a scant 10,000 to a quarter of a million. These were, for the most part, men, and the Pacific coast was given up to gambling and its kindred evils.

Southern Methodist missionaries followed the trail of the Forty-niners. In the same year that the rush began, our bishops determined to establish a mission in the Great West, and three preachers were at once appointed. They landed in San Francisco on April 15, 1850. In thirty days one church had been established, in ninety days there were three, and in exactly two years the Pacific annual conference was organized with a membership of eighten preachers.

Thus the Methodist Episcopal Church, South, began its work in the Far West. Established in the midst of unparalleled recklessness and moral looseness, it has never let go the ask it undertook. It is in the Far West today, and there its ministry is more urgently needed than elsewhere in the nation. For the Great West has not yet been won.

FACTS ABOUT CITIES IN SOUTHERN METHODIST TERRITORY

In most cities the unchurched Methodists surrounding any given church in a congested area number three or four times the membership of that church.

It is said that there are as many Christians in Shanghai, China, as there are Protestants in San Francisco. In this western city there are heathen temples as strong as many Protestant churches; there are only about 15,000 Protestants in the whole population of 525,000. The telephone directory lists three times as many Christian Science practitioners as preachers, priests and rabbis combined.

The former aristocratic section of New Orleans now contains 30,000 foreigners. Whole families live in one room; 90 per cent are Catholics and it has been said that moral conditions are probably worse here than in any Southern city. All Protestantism has in this quarter one church and three small missions, while the Catholics maintain 11 great churches and many schools.

In the downtown sections of the cities poverty, congestion, crime and immorality abound. People live in tenements and boarding houses; there is no opportunity for social life; girls must "keep their dates" on street corners and in "movies"; children must play on the streets and corner lots, and they are haled into the juvenile courts if they annoy the passers-by. Around Broad Street church in Richmond there are 76 boarding houses in which live 40 per cent of the total population of that community.

The downtown city population is always shifting. Negroes and Jews encroach and drive out the white American people. Elegant mansions are turned into "ramshackle" boarding houses. The churches migrate also, leaving the most densely populated areas unchurched.

Many downtown city churches must receive 300 or 400 members each year to "hold their own," this number being required to replace those who migrate. The entire complexion of such churches may change in one quadrennium.

In southern Louisiana there are 350,000 French people whose ancestors settled there before the United States became a nation, yet half if them cannot speak the English language. Ninety per cent of these Acadians are Roman Catholics and in no other part of

Continued on page ten

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR PASTORS EARN CREDIT

The North Carolina conference adds 52 certificates of credit on the standard training course as a result of the recent pastors' school at Trinity College. In all 165 certificates on the pastors' leadership diploma and 95 certificates on the standard training course were issued at the close of this school, 88 of the former and 52 of the latter going to our conference. Those of our conference earning Sunday school credit—that is, credit on the standard training course, are as follows:

J. W. Autry—The Bible.
E. B. Bell—Management of the Sunday School.
W. C. Bonson—Social Teachings of Jesus.
J. W. Bradley—Church Architecture; Management of the Sunday School.
L. C. Brothers—Management of the Sunday School.
A. E. Brown—Church Architecture.
D. N. Caviness—Management of the Sunday School.
W. L. Clegg—Management of the Sunday School.
T. S. Coble—Principles of Religious Teaching.
H. L. Davis—The Bible.
O. W. Dowd—Social Teachings of Jesus; The Bible.
E. C. Durham—Management of the Sunday School.
K. F. Duval—Church Architecture.
R. G. L. Edwards—The Bible.
W. F. Elliott—Social Teachings of Jesus; Church Architecture.
H. I. Glass—Church Architecture.
L. L. Gobbel—Church Architecture.
B .T. Hurley—Management of the Sunday School; Church Architecture.
J. S. Irvine—Management of the Sunday School.
N. B. Johnson—The Bible.
F. B. Joyner—Management of the Sunday School.
Miss Georgia Keene—The Bible; Social Teachings of Jesus.
C. M. Lance—Church Architecture; Social Teachings of Jesus.
J. O. Long—The Bible.
S. E. Mercer—The Bible.
W. L. Maness—Management of the Sunday School; Church Architecture.
E. C. Maness—Management of the Sunday School; Social Teachings of Jesus.
J. A. Martin—Church Architecture.
B. O. Merritt—The Bible.
J. H. Miller—Social Teachings of Jesus; Church Architecture.
D. A. Petty—Church Architecture
D. M. Sharpe—The Bible.
L. T. Singleton—Church Architecture; Social Teachings of Jesus.
J. L. Smith—Management of the Sunday School; Social Teachings of Jesus.
H. C. Sprinkle, Jr.—Church Architecture; Management of the Sunday School.
J. D. Scott—Principles of Religious Teachings.
R. H. Willis—Social Teachings of Jesus.
G. G. Whitehurst—Church Architecture.
W. J. Watson—Management of the Sunday School.

THREE ELDERS TAKE CREDIT

One of the goals of the North Carolina conference, set by the conference-wide Sunday school conference at Wilson in April, is every presiding elder and every pastor taking for credit annually at least one unit in the standard training course. Three presiding elders and a large number of pastors have already this year done their part to attain this goal, and we know that many others are working on courses and expect to secure one or more credits before the conference meets in Wilmington. The presiding elders taking credit are:

Rev. S. E. Mercer, Weldon.
Rev. M. T. Plyler, Raleigh.
Rev. R. H. Willis—Fayetteville.

We have a list of the pastors which will be given in these columns. It is growing so rapidly that we want it to attain its full growth before publication.

OUR OWN M. W. BRABHAM

Teaching Sunday school courses in the Trinity pastors' school was Mr. M. W. Brabham, head the department of Sunday school administration, General Sunday School Board, Nashville, Tenn., and he rendered us his usual excellent service. Mr. Brabham is known throughout the North Carolina conference for his five or six years of excellent service as field secretary of the North Carolina conference, and he always finds a cordial welcome in our midst.



Ed. F. Allen, Treasurer of Wesley Federation.



Mrs. E. O. Chandley, Recording Secretary of Wesley Federation.

HALIFAX CIRCUIT RALLY DAY

The four Sunday schools of the Halifax circuit held their annual rally day program at Aureliian Springs Sunday, June 22, and approximately 500 people attended. It was a big day, with programs by the schools, addresses by Hon. E. L. Travis, C. V. Mathews, and the writer, music by a thirty-piece orchestra, and a big "dinner on the ground." The program was held in the new high school building, and was in charge of Mr. Butts. Rev. J. L. Midgett is the hustling pastor and, of course, was on hand to enjoy the program and render assistance here and there.

These Sunday schools seem to be very much on the job, with their faces to the front and their ambition set for greater efficiency, and the pastor expects to head a large delegation of his superintendents, other officers, teachers and others to the standard training school to be held at Weldon July 6-11 for the benefit of the Sunday schools of eight or ten charges within a radius of thirty miles of Weldon.

GOOD SENSE—GOOD LEADERSHIP

A plan worthy of consideration and imitation is suggested by one good pastor very much interested in trained workers for his Sunday schools. A training school is being planned, and he wants his workers and prospective workers to get the maximum help from it. Here's his plan, briefly: (1) He is going to attend every night himself. (2) He is telling each of his superintendents that if he needs the training, they do too. (3) He is asking them to attend and to tell their teachers if their superintendent needs the training, his teachers do also. They are planning to drive back and forth fifteen or twenty miles each evening for the sake of better equipping themselves for the delicate and difficult task of training tender, impressionable boys and girls in the Sunday school.

RICH SQUARE SCHOOL GOOD

Our training school held at Rich Square last week for the Ahoskie, Aulander, Conway, Murfreesboro, Northampton and Rich Cquare charges was a signal success. The first training school ever held in that section of the Weldon district, it was well attended by workers from twenty miles around. Rains descended, and floods came. It hailed, and it stormed. The weather was a considerable handicap, but the workers came nevertheless, and interes tincreased as the school progressed. Three courses were taught, with Miss Georgia Keene, Rev. L. C. Larkin and the writer doing the teaching. Rev. Rufus Bradley, as pastor-host, was chairman of the board of managers. Other pastors attending regularly were Rev. B. P. Robinson and Rev. J. B. Thompson. Other details may be furnished through these columns later.

MISS KEENE AT PINNERS

Miss Keene, our elementary superintendent, spoke to the congregation at Pinners, Rich Square circuit, Sunday afternoon, June 22. This was a busy day for Miss Keene, who spoke at Rich Square Sunday morning, at Pinners in the afternoon, and then taught for nearly two hours in the Rich Square training school Sunday evening.

PAMLICO SCHOOL THIS WEEK

From Rich Square Miss Keene went to Bayboro, where this week is being conducted a training school for the Sunday schools of Pamlico county. Sunday she took part in a big institute at Bayboro, which preceded the training school. Rev. J. C. Wooten, presiding elder of the New Bern district, was also one of the principal speakers. Two courses are being offered in the training school, one by Miss Keene and the other by Mrs. Blount Whitesides. Rev. W. C. Jones, pastor of Pamlico circuit, is chairman of the board of managers of this training school.

ELIZABETH CITY DISTRICT

From Rich Square the writer headed toward the Elizabeth City district, where he went to attend the district conference at Stumpy Point and conduct one or two institutes. Rev. C. B. Culbreth and the pastors and superintendents of the district are thinking in terms of advancement along all lines of Sunday school work and to this end are planning some definite things, one of which will probably be a standard training schoo lthis fall. "Betsy" is all right.

VACATION BIBLE SCHOOL

Memorial, Durham, is the first congregation of our conference, so far as we know, to undertake to put on a daily vacation Bible school. It has such a school in session now, with approximately 100 children enrolled, and fine work is being done under the direction of Prof. Quinton Holton, superintendent of the Sunday school, and a corps of able assistants. Rev. H. E. Myers is the pastor of this church and, of course, had much to do with the launching of this vacation Bible school.

ON TO JUNALUSKA!

The mountains, the Lake, the "Summer Capital of Southern Methodism," fellowship with the best people on earth, and a training opportunity unsurpassed are calling presiding elders, pastors, superintendents, teachers and other leaders in the field of religious education to Lake Junaluska—our own Lake Junaluska. The leadership schools of the General Sunday School Board begin July 15, and we are hoping that great numbers from the North Carolina conference will be in attendance.

SILER CITY TRAINING SCHOOL

A training school for the Siler City, Pittsboro and Grifton charges will be held at Siler City July 13-18, with Rev. O. I. Hinson and Miss Myrtle Humble doing the teaching. Both of the instructors are Gold Seal graduates of the standard training course, and we are expecting a fine enrollment and Good attendance. Don't miss it!

WELDON SCHOOL NEXT WEEK

The big event in the Weldon district next week will be the standard training school at Weldon. Beginning Sunday, July 6, at 7:30 p. m., and continuing each evening through Friday, the school will be in session, offering four courses. Rev. G. W. Perry, pastor-host, is chairman of the board of managers.

Western North Carolina Conference

FINE FEDERATION

Prospects for a splendid attendance and a most excellent program for the sixth annual Western North Carolina Conference Wesley Bible Class Federation are fine and are getting finer every day. Continued requests for identification certificates for obtaining reduced railway ra tes are coming in in a most satisfactory way Automobile parties are being organized from various sections of our conference. Two weeks before the opening of the federation one hotel had 75 reservations made for federation delegates.

It will be remembered that the federation this year is in three parts. The largest part of the federation will be for adults and will be held in the big auditorium. There will, however, be quite a gathering of young people who will, under the direction of Miss Maud McKinnon, of Charlotte, work out a most excellent program. We are indeed happy to have this addition to our federation. The third section of the meeting is not directly in line with Bible class work but will be held in connection with our federation. Miss Virginia Jenkins, our conference elementary superintendent, will meet a number of district elementary superintendents and outstanding workers with small children in our conference. Altogether it may be said that prospects for a real worth while annual meeting are fine. Lake Junaluska is the place, July 7-10 is the time.

HONOR ROLL

Sunday School Day receipts continue to make us happy. Our conference program depends in a large measure on what our Sunday schools will do this year in the matter of financial support. We are hoping that the pace already set will continue. Note our honor roll schools for this week:

Azalea, Swannanoa Ct.	$ 4.45
Hopewell, Peachland Ct.	7.35
Park Street, Belmont	4.23
Rutherfordton	12.50
Erlanger	10.00
Antioch, Rural Hall Ct.	3.25
Hickory Grove	9.35
Trinity, Randolph Ct.	4.90
Cedar Grove, Norwood Ct.	4.68
Cottonville, Norwood Ct.	4.70
Mt. Zion, Norwood Ct.	2.76
Hunters Chapel, Ararat Cit.	6.36
St. Johns, Race St. charge	7.08
Littlejohns, Lenoir Ct.	5.85
Lowell	7.00
Stanley	6.00
Salem, Davie Ct.	2.73
Glen Alpine	7.70
Saluda	6.15
Mt. Olivet, Davidson Ct.	9.51
Spindale	7.50
Wesleys Chapel. Weddington Ct.	6.60
Bethel, Bethel Station	5.00

Continued on page ten

SUNDAY SCHOOL WORK

(Continued from page nine)

Landers Chapel, Crouse Ct. ...	2.31
St. Pauls, Cherryville Ct.	5.04
First Church, Lexington	21.00
Muirs Chapel, W. Greensboro...	7.42
Centenary, Davidson Ct.	4.17
Advance	4.85
Pine Hall, Walnut Cove Ct. ...	3.39
Mt. Pleasant, E. Greensboro ...	9.00
New Hope, Mill Spring Ct.	3.60
Cotton Grove, Linwood Ct.	8.04
Center, Davie Ct.	3.00
East Marion	10.78
Ebenezer, Old Fort Ct.	1.67

CLIFFSIDE-AVONDALE

On a recent trip to Cliffside and Avondale to be with Rev. J. C. Keever ,who is rounding out his third year of successful work, I found Sunday school interests not only sustained but growing. At Cliffside we have a new superintendent in the person of N. E. Garvin. Brother Garvin has not only a good head but a good heart. At Avondale J. R. Frye superintends a Sunday school with an actual attendance larger than the church membership. The nice new church at Avondale recently finished at a cost of over $25,000 is about the most pretentious undertaking, considering the number of members involved, I have seen in the conference. The Hanes Manufacturing Company is to be thankful for having furnished half of the funds for the erection of two large commodious church plants, one for the Baptists and the other for the Methodists. Our Methodist people being fewer in number have heavily obligated themselves to raise the other half for their church. There being no property holders among the one hundred members of the church it is regarded exceedingly noteworthy for them to have oblig ated themselves to the extent of $12,000 or $15,000. Our Avondale congregation is made up of a plucky bunch.

UNIONVILLE

Our strength is strengthening on the Unionville charge. Some Sundays ago I had the privilege of witnessing to this fact as I met with Rev. J. W. Strider, the pastor, and a number of his Sunday school workers who came together from the various churches on his charge at Mill Grove, an old preaching point down by the side of an old mill stream. The day was spent pleasantly and I trust profitable in the discussion of more intensified Sunday school endeavor. Brother Strider is held in fine favor by his people and prospects for the completion of a splendid year's work are good.

OLD FORT CIRCUIT

Arising before day Saturday, June 21, the longest day in the year, in company with my Ford I hastened to Ebenezer on the Old Fort circuit where Rev. J. N. Wise, the hustling pastor of the charge, had a house full of people from five of his seven churches on the charge. On arrival at ten thirty o'clock Brother Wise put me up to talk to his folks and after dinner on the grounds the afternoon was spent in institute work. In addition to Brother Wise there were six Sunday school superintendents present including Prof. G. B. Strickland, superintendent of our Sunday school at Old Fort. The Old Fort circuit is enjoying its first year's existence apart from Old Fort which was last year made a station. Great progress is being made in every line of work. The Sunday school enrollment has doubled and the attendance has over doubled. Already during the year the membership of one church has been doubled. Brother Wise is doing a great work and is of course in great favor with his people.

SOUTH FORK CIRCUIT

Returning from the Old Fort circuit, located under the shadows of Mount Mitchell and the Blue Ridge, I came to the fine Piedmont section of Catawba county to spend the following day at Russell Chapel, on the South Fork circuit, where Supt. C. E. Dalton and Rev. J. N. Randall had prepared for a circuit-wide Sunday school booster day. After speaking to the large congregation in the morning dinner was served on the grounds and short Sunday school programs were rendered in the afternoon, which in turn were followed by a round table discussion on Sunday school plans and proceedure. I have found no circut where the young people have one or more times during the year in which to vie with one another in a Sunday school rally day. This has wrought wonders as the years have passed. This circuit has also established the custom of each year sending its pastor to the Trinity pastors' school. Brother Randall and his people are harnessed up well and are pulling together.

WOMAN'S PAGE

(Continued from page eight)

America is absolute illiteracy among native whites so high as here.

In the South there are approximately 2,000,000 Mexicans, Cubans, Italians and other immigrants. These have inherited the worst form of Catholicism and are miserably poor, very ignorant and deeply superstitious. For these groups the Methodist Episcopal Church, South, cariies on an extensive missionary activity, maintaining churches, native preachers, schools, clinics and community centers.

Two great Mexican missions, with their churches, schools and socil centers are almost ready to become regular annual conferences. Among the cigarmakers of Cuba evangelistic and social service activity is bearing fruit. Strong Italian churches are developing throughout the South. To the French of Louisiana went the first missionary ever sent out by American Methodism in 1820, yet the past five years have witnessed larger results than a hundred years of previous effort.

You have a share in Methodism's missions in these groups.

The Methodist Episcopal Church, South, works today among the Five Civilized Tribes, the wild Kiowa-Apaches, and the Idaho Nex Perces. Among these the church has 80 congregations, 66 church buildings and nearly 3,000 members.

At Smithville, Oklahoma, stands the new Willis Fulsom Training School, in the midst of a population of 5,000 Indians, 25 per cent of whom are wholly illiterate. Here the Indian youth are given academic training not only, but are also taught the highly necessary sciences of modern agriculture and home making.

The greatest need of the Indians today is a trained native leadership—educated men and women from their own ranks who can lift the people from within. The Willis Fulsom Training School is pledged to the development of such a Christian leadership.

The Indian youth are poor. The school must be supported from without and scholarships must be provided for many boys and girls.

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Buick 6...24 mi.	Olds. 6...23 mi.	Nash 6...23 mi.
Hudson...30 mi.	Paige 6...20 mi.	Lincoln 8. 17 mi.
Hupp.....25 mi.	Oakind 6..24 mi.	StdbkrLt6 23 mi.
Dodge....23 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Opportunities—We will have the dining hall and dormitory completed by early fall. I have wondered if some church, Sunday school, missionary society or an individual would not want to furnish one of these buildings. Friends, think over this suggestion and write me for information concerning cost.

* * * *

Commencement Sermon— The Rev. E. C. Few, of Nashville, preached our commencement sermon at Jenkins Memorial church on the fourth Sunday in June. He measured up to our expectation and brought our graduating class an inspiring message which will prove a lasting blessing to them as they go out to face the larger duties of life. His sermon was well wrought out, concise and most appropriate for the occasion. Any presiding elder in need of a stronge, inspiring preacher for some important charge next year would make no mistake in securing this young man of real ability. He can draw the young people and hold the older ones. He is one hundred per cent efficient.

* * * *

Board Meeting—The board of trustees met at the orphanage on June 24, the day of our graduating exercises. After attending these exercices they held their annual meeting. There were eleven of the seventeen present. Progress was made along some lines during the year. There is a big building program authorized by the board, but because of lack of funds three of the buildings have been temporarily postponed. How I do wish some one with means and a big heart would erect one of these three buildings as a memorial to some one whose memory is precious to them. Rev. W. W. Peele was elected a member of the board of trustees to fill the vacancy caused by the death of Gen. J. S. Carr. A wise selection was made. Brother Peele will add much strength to our board.

* * * *

Durham District Conference—Helena has a nice new church which is a credit to the community. When I arrived Thursday, June 26th, about 12 o'clock, the church was crowded and interesting reports were being made by the pastors and laymen. Brother Mike Bradshaw was in the chair and had things going smoothly. He was alert and was putting emphasis upon the important things which are engaging the thought of the church today. He is ripe in scholarship, pure in heart, and an eloquent preacher of the Word. The Durham district is safe in his hands. I am counting on all the preachers and laymen in the district to do their full duty by our orphanage. While I was in attendance upon the conference, a good woman gave me a check for seven hundred and fifty dollars for the Baby Cottage. Sister A. E. Allison, of Yanceyville, has my hearty thanks for this substantial contribution. In all she has given for this most worthy cause one thousand dollars.

Bro. B. O. Merritt is the successful pastor of Mt. Tirzah circuit. I was his pastor when he was a boy living on the Clinton circuit. It is a source of joy to me to see him doing so well in the ministry.



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MANY CHURCHES EXCEED THEIR QUOTA AND MAKE LARGE CASH PAYMENTS
THIS IS A MOVEMENT THAT MOVES WITH HASTE AND PRECISION

Edited by Luther E. Todd, Secretary

OVER $400,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE

Hurrah for the charges that are paying their debt to the Forgotten Man! The fact that over $400,000 has been paid on quotas to date shows that many of the charges mean business. To them the Special Effort for Superannuate Endowment is something more than a "gust of wind." They look upon their quotas as binding obligations and are going steadily forward in paying them. They have "set the pace" for success in this wonderful movement, and it is earnestly hoped that all other charges will fall in line and keep it up.

Special Effort Committees Take Notice

May I offer a word of advice to Special Effort committees. You have been duly appointed by the quarterly conferences to look after the matter of the Special Effort within respective charges. The success or failure of the movement is lodged with you. Therefore you should be alert at all times to take advantage of every opportunity to get ahead with the work. Remember, no task ever directs itself. If you do not do the work committee to your care, it will not be done.

Hundreds of charges have secured individual pledges on Special Effort quotas, and the first payments on these subscriptions fall due July 1, 1924. Has your committee done anything toward securing these first payments on the date due? It is one thing to get people to promise to pay on a given date, and quite another to see that the payments are made. Have you notified the people that you are expecting them to pay by July 1?

I suggest that Special Effort committees have several meetings right away, looking to take vigorous steps to collect the amount now due on pledges. It is not safe to depend wholly on mere statements of account which are mailed to subscribers, but the people should be seen personally and urged to pay. The average committee is large enough to divide among its members the names of subscribers, so that personal visits may be made without working any member of the committee unduly.

Like a Mexican Jumping Bean

Just as fast as money is collected on quotas it should be sent to the Board of Finance, Security Building, St. Louis, Mo. Keep the money "on the jump" until it lands with the board. Get the subscribers to pay it promptly to the Special Effort committee; have the treasurer of the committee to send it without delay to the board in St. Louis; and then the board will be just as diligent in placing it in safe investments. This is the program—let us work it. Let Special Effort money "hop around" like a Mexican jumping bean until it is properly invested for those for whom it is paid.

I wish I could make you understand how important it is to send the cash to the board as rapidly as it comes into hand. It is endowment money, and such money is worth nothing until it is invested. It cannot be invested until it is received by the board. If you let it linger in the hands of the treasurer of the committee it does so at a cost to the supernnuates of 6 per cent per annum. Don't make these aged servants of the church lose one penny of the lift of their own endowment.

And, by the way, whenever remitttances on quotas are made to the Board of Finance, the book of Treasurer's Remittance Forms should be used. As repeatedly stated, one of these books was included in the package of subscription envelopes sent weeks ago in care of the pastor of the charge and he should deliver it to the treasurer of his charge's Special Effort committee. If the pastor has not received this book, one can be had promptly by advising the Board of Finance, St. Louis.

Attractive Place on a Merry Road

I am trying to publish the many interesting items of news arising out of the Special Effort, but it is a very difficult matter to give notice to everything worthy of special attention. With so much before me that is worth while, and so little space in which to put it, it is not easy always to do what should be done.

Several weeks ago I reported on this page the fact that First church, Helena, Arkansas, Dr. W. C. Watson, pastor, on a minimum quota of $4,480 had paid in cash to the Board of Finance $1,033.75. The linotyper missed the item entirely and left me embarrassed. I am sure First church will forgive the omission, especially as this second notice is given of their splendid work.

First church, Shreveport, La., Dr. R .E. Goodrich, pastor, on an assumed total quota of $11,616.70 has paid in cash to date $5,380.21. This record is most worthy. It is an example of interest in the Special Effort which I trust will be generally followed throughout the whole church. Heartiest commendation to Dr. Goodrich and to his efficient Special Effort committee, of which Mr. R. T. Moore is the treasurer.

One of the most outstanding things in results reported is the fact that Mt. Pleasant charge, Mt. Pleasant, Tennessee, assumed the total five-year quota of $12.896.35. A check for $2,700 has just come from this charge on its quota. The pastor, Rev. B. F. Isom, deserves great credit, as does also Mr. Hinton G. Kittrell, treasurer of the Special Effort committee.

And so the Forgotten Man is being remembered. From all directions come tidings of splendid accomplishments in his behalf. If the interest now shown in this great movement continues as at present manifest, there can be no question about its ultimate and complete success. With everything going so beautifully, it would be a tragedy for the church now to neglect this sacred cause.

They Just Keep On Doing It

Although I publish every week the names of charges that have paid one-fifth or more on their total assumed quotas, the next week following I have an additional number of such charges to report. The following have done this thing and it is a pleasure to include their names on this honor roll:

Centenary Church, Virginia—Lynchburg, Rev. O. B. Newton, pastor. Total assumed quota $2,556; amount remitted $550.
Mt. Pleasant, Tennessee—Mt. Pleasant, Rev. B. F. Isom, pastor. Total assumed quota $12,886.35; amount remitted $2,700.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $3,455.
Crossett, Little Rock—Monticello, Rev. S. F. Goddard, pastor. Total assumed quota $2,700; amount remitted $600.
Corydon, Louisville—Henderson, Rev. W. S. Buckner, pastor. Total assumed quota $1,117; amount remitted $255.50.
Natchez, Mississippi—Vicksburg, Rev. C. C. Evans, pastor. Total assumed quota $3,500; amount remitted $700.
South Halifax Circuit, Virginia—Danville, Rev. S. E. Jones, pastor. Total assumed quota $1,440; amount remitted $330.
First Church (Shreveport), Louisiana—Shreveport, Rev. R. E. Goodrich, pastor. Total assumed quota $11,616.73; remitted $5,380.21.
Bronaugh, Southwest Missouri—Nevada, Rev. W. A. Williams, pastor. Total assumed quota $890; amount remittted $243.05.
O'Fallon and Wentzville Charge, Missouri—Mexico, Rev. E. W. Reynolds, pastor. Total assumed quota $908; amount remitted $226.75.
Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $225.
Hughes Chapel, Kentucky—Covington, Rev. J. M. Baker, pastor. Total assumed quota $935; amount remitted $200.
San Marcos, West Texas—San Marocs, Rev. C. M. Raby, pastor. Total assumed quota $3,450; amount remitted $1,219.44.
St. Pauls (Orangeburg), South Carolina—Orangeburg, Rev. T. G. Herbert, pastor. Total assumed quota $4,320; amount remitted $1,320.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; remitted $2,700.
Leader, Denver—Denver-Durango, Rev. V. C. Tyree, pastor. Total assumed quota, $631; amount remitted $141.70.
Lancaster, North Texas—Dallas, Rev. T. J. Beckham, pastor. Total assumed quota $2,500; amount remitted $500.

The Honor Roll of the Presiding Elders

In addition to the presiding elders already reported, whose districts have sent in the Pink Leaf Report 100 per cent, the following are now entitled to their places o nthe roll as numbered:

217. Tennessee—Murfreesboro, Rev. W. B. Ricks, P. E.
218. North Georgia—Athens, Rev. W. S. Robinson, P. E.
219. Florida—Bartow, Rev. E. J. Gates, P. E.
220. North Texas—Greenville, Rev. Warren T. Whiteside, P. E.

OUR LITTLE FOLKS

A PRAYER

By Ethel Sugg.

Be with me, Christ, from day to day,
Guide me in what I think and say;
Guide me in all my actions, too,
Help me to be sincere and true.

Help me, O Christ, where'er I go
To bring some cheer to hearts of woe;
Help me to always live for Thee—
Thou, who hast bled and died for me.

Help me, O Christ, in this world of sin;
Make pure without and pure within;
Help me to put my trust in Thee,
Author of life and liberty.

DISOBEDIENT SALLIE

By Georgina W. Pelton.

"I don't care! I think it's real mean of mother, and I'm just going anyhow!" said Sallie Rawson to her brother. "Wait a minute. Ai! I'm going, too."

"Where's ma?" said Allen, drawing on his mittens; "did she tell you to stay home?"

"Ma's gone to the dentist's with Aunt Sue. Come on!"

A few steps took them to the gate, where they saw a jolly crowd of forty or fifty boys and girls coasting. They had a bonfire nearly opposite Rawson's to warm by. That was the starting point, and as fast as big sleds and little were filled up, off they went again down the long hill past the blacksmith's.

Soon Allen and Sallie were rushing down the icy slope fast, faster, faster!

Sallie laughed, then caught her breath. "Oh! isn't it fun?" she said.

Again and again she went down. Mother's words were forgotten. One more wild rush, and then—how shall I tell it? Oh, what should she do! She was almost in front of the blacksmith's, and an old man in a buggy was driving across to the shop. She could not stop, and in one horrible minute she landed right behind the horse's heels; and then he kicked her head.

Allen heard the sharp rap, rap and saw the great wound, and the blood, and then ran with another boy for the doctor.

He lived close by, and said: "Bring her right in."

Would she die? Could she live? What an anxious time that was! How could Allen tell mother!

Mother had said: "Don't go, Sallie." How often Sallie thought of that during the long days and nights of pain that followed ere she was well again. And mother took care of her so nicely. Poor mother! How could Sallie have grieved her so!

TWO KINDS OF COURAGE

John's tooth was aching "something fierce," as he expressed it. He had been suffering all night long, and mother had been up the greater part of the night trying to do something to ease the pain. Nothing had helped, however, and morning found John so tired out and fretful that nothing anyone could do or suggest was met with favor.

"It's no use, I tell you," he objected, as mother came to his side with a hot application. "Nothing helps it! I wish you wouldn't bother me with those old things! Nobody knows how it hurts," he moaned. "I just can't stand it much longer, and that's all there is to it!"

Of course, a visit to the dentist was inevitable, and when John was informed that the tooth must be extracted at once he strenuously objected. "I have suffered enough as it is, without having to stand something worse," he declared determinedly, "and I just can't do it."

"Oh, yes, you can," said the dentist, confidently. "Why, I hear you are the most courageous boy no the football team. Where is all that courage now, boy?"

It was true John was considered an unusually brave boy; nothing was too hazardous for him to attempt; he was never known to fear, even in very real danger. Where, indeed, was that courage now?

"I don't know," he answered the dentist; "but—but I guess it must take another kind of courage to have a tooth pulled—or bear any kind of hard pain. I must have it about me somewhere, though," he added, "if I can only find it!"

John found the other kind of courage all right, and maintained his reputation for bravery. "I only wish," he said to the dentist, when the tooth was out, "I had found this kind of courage last night when I was making mother so much trouble!"

John was right in declaring there are two kinds of courage, or rather, two ways of demonstrating courage. This quality, so dear to the heart of every body, is never more admirable and respect-compelling than when exercised in real suffering. The bravery that inspired one to refrain from useless complaints and demands upon others, to bear pain patiently and manfully, is courage of the very highest order.—J. P. H., in Presbyterian of the South.

RACHEL, MY SHEEP

Isn't my pet sheep pretty? She likes to stand on top of the big rock and look down. She's a great big sheep which was given to me as a birthday present. When I first had her she was very lonesome. But now she likes people better than her own brothers and sisters. She follows me everywhere that I let her. Once she went to the saw mill with my father. She likes to follow the horse around. She goes planting in the fields and eats all the nicest grass and tenderst weeds which she can find.

I named her "Rachel." The name means sheep. There is a Rachel in the Bible who kept her father's sheep, you know. Rachel has learned her name so well that she comes whenever you call her by name.

When she is in the barn she teases for grain. Around the house she teases for potatoes and apples. She likes dried beans and green peas, too. Once she went into the kitchen and ate all the potato on the kitty's dish! When I feed her any apples or potatoes, she won't eat them unless they are in a dish. Rachel is very neat.

Every winter she grows a long coat of wool to keep her warm. On very cold days a little bantam used to get on her back and place her feet in the wool to keep them warm. My sheep didn't mind this. Sometimes two or three chickens would get on her back.

Rachel used to play hide and seek with me around a big rock. One day I hid behind the rock and she climbed on top of it and looked right down on me! I was caught!

Sometimes she gets into the garden and eats off the tender beans and corn. If I am near her and call her to come away, she leaves, but if I'm not she only keep on eating until I drive her off.

Nearly every year Rachel gives me ten pounds of wool. She is now ten years old and likes to run and jump. Sometimes she runs after me and makes believe that she is going to butt me over, but she doesn't.—Chester W. Colburn, in Our Dumb Animals.

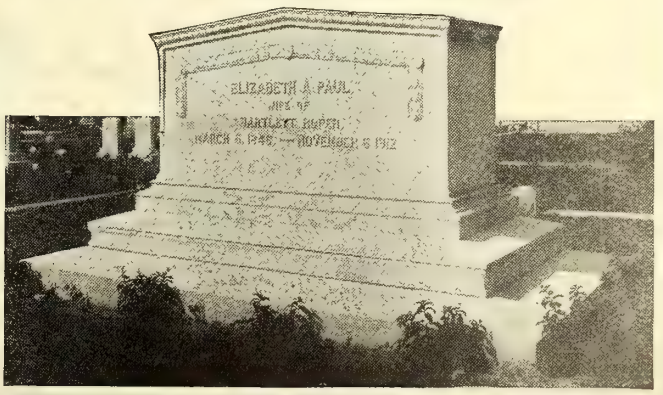
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PRESIDING ELDERS APPOINTMENTS

DISTRICT CONFERENCE DIRECTORY

Durham, at Helena .....June 25-26
N. Wilkesboro, at Sparta.....June 24-26
Waynesville, at Murphy.....June 24-26
Elizabeth City, at Stumpy Point..July 1-3
Wilmington, at Clinton .....July 1-2
Shelby, at Polkville .....July 1-3
Salisbury, at Epworth, Concord, July 3-4

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

July
Rosman, Selica, 11 6
Brevard, night 6
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

July
West Market St., 11 6
Caraway Memorial, night 6
W. Greensboro, Muir's Chapel, 11...12-13
Park Place, night 13
Main Street, High Point, 11 27
East End, night 27

August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night... 3
Randolph(Fairview, 11 & 3.....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31

September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

July
Stokesdale, Mt. Carmel 5-6
Mount Airy, Central, 11 13
Rockford Street, night 13
Spray, 11 20
Draper, night 20
Elkin, 11 27

August
Leaksville, 11..... 3
Salem-Oakgrove, Oakgrove.....9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

July
Warrensville, Clifton 5-6
Creston, Mt. View 12-13
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27

August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night....21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
THIRD ROUND

July
Bellwood, Kedesh, 11 5-6
Cherryville Ct., Mary's Grove, 3 6
Smyre, night 6

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.

July
Cool Springs, Salem, 11 5-6
Davidson, Fairview, 3 & 4 6
Mt. Zion, 3 & 8 5-6

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

July
Fines Ceeek, Oak Forest, 11 5
Jonathan, 11 6
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Advance, Advance, 11 19-20
Forsyth, Shiloh, 3 19-20
Grace, Grace, ngiht 20
Farmington, Bethlehem, 11 26-27
Cooleemee, Cooleemee, night 27

August
Davie, Center, 11 3
Mocksville, Mocksville, night 3
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30

August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31

September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Perquimans, New Hope 5-6
Hertford, 11, and White's Chapel, 3... 6
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28

August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

July
Roseboro, Hall's 5-6
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth. Singletary 30

August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31

September
Goldston, Meronie 6-

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

July
Craven, Tuscarora, a.m. 5
Pink Hill, Webbs, a.m. 12
Seven Springs, Beston, a.m. 12
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27

August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

July
West End, Doub's Chapel 5-6
Aberdeen-Vass, Aberdeen 6-7
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27

August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Central, 11 6
Epworth 8 6
Benson, Elevation 13
Selma, 8 13
Kenley, Buckhorn 19-20
Clayton, 8 20
Four Oaks, Corinth 26-27
Smithfield, 8 27

August
Creedmore, Bullocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31

September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

July
Old Dock, Old Dock, a.m. 4
Hallsboro, Shiloh, a.m. 5
Carver's Creek, Bladen Springs, a.m... 6
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27

August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Aurora, Warren's, 11 5-6
Washington, night 6
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20

August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

July
Ahoskie, Colerain (all day) 3
Windsor, White Oak (all day) 4
Halifax, Ebenezer, 3 6
Warren, Shady Grove (all day) 10
Whitakers, Whitakers (all day) 11
Enfield, Central Cross 13
Williamston, Holly Springs (all day)..18
Scotland Neck, Palmyra 20
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27

August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

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Greensboro, N. C.

In Memoriam

DUNCAN—On the 21st of May all that was mortal of Mrs. G. P. Duncan was laid to rest at Rocky Point. She was nearly 75 and had been a sufferer for the last nine months. She died in the faith. She was a member of the Methodist church at Rocky Point. Services were conducted by her pastor. She leaves her husband, G. P. Duncan, and three sons, R. H. of Montgomery, Ala., G. B. of Portsmouth, Va., and P. I. of Rocky Point; also one brother, G. W. Bryan of Scotland Neck.

E. W. Downum, P. C.

PINER—We turned and left a little new-made mound covered with beautiful flowers in Wrightsville cemetery yesterday. It was that of little Charles Edward, five months old son of Mr. and Mrs. C. E. Piner of Seagate. He stayed just long enough to twine himself around our hearts. It's hard for mother to give up her only child, but—

If she could have seen through those high gates
The welcome to him given,
She never would wish her child
Back from his home in heaven.

E. W. Downum, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed from our midst the father of three of our class members, Mr. Cosmo Benson, and whereas, we desire to express to them our deepest sympathy in the loss of one so dear; therefore be it resolved:

That in the death of their father our hearts go out in sympathy to them, but we hope they shall be comforted by the will of Him who doeth all things well.

That a copy of these resolutions be spread upon the minutes of our class, a copy sent to the family, the Christian Advocate and the Reidsville Review for publication.

Young Ladies' Wesley Bible Class,
M. E. Sunday School.

Mrs. Hugh White,
Miss Myrtle Mason,
Mrs. H. R. Scott,
Committee.

CRAVEN—Catherine Craven was born October, 1911, and passed away February 24, 1924. When the spirit of this young girl took its flight to the world beautiful, earth lost one of its most charming inhabitants. She was lovely in character, unselfish in spirit, affable in manner, spiritual in mind.

Little Catherine had not been strong for some time before her fatal illness came. Her health had been impaired by an attack of influenza in the first year of the epidemic. She was critically ill for some time before the end came, yet her hope was radiant and her outlook upon life and the world was optimistic to the last. On the very night of her departure Braxton, the little brother, tipped into her room as he had done many times before, kissed her goodnight and she in return waved him a touching farewell. Upon the arrival of the early morning hour of February 24 the frail constitution gave way and the lovely spirit ascended the stairway of the skies amid the tears of earth and the greetings of heaven.

Why this young life should be called from scenes of earth we do not know. Why the angel of death should enter the home of fond parents and claim so early in life the only daughter we cannot say. Why the windstorms of ill health should blow so fiercely against the child's frail mortality and sweep it into the grave we are not able to explain. But one thing of which we are sure is this, that life though brief is sweet, though fleeting is precious, though short is real and in the truest sense shall abide everlastingly.

Catherine had her little friends in the circle beyond the home. On the very day of her death twelve young girls, members of her Sunday school class, met voluntarily in the afternoon and held a service of prayer for her. This was a beautiful thing for these children to do. How fragrant is the blessedness of the friendship of children!

She has gone home. For twelve years she diffused love and light and was the recipient of the deepest devotion and the tenderst care. In a way the brevity of her life is bitter, but the blessedness of it is that the dear ones who hold her memory sacred may go to her.

May these words be the sentiment of those who loved little Catherine:

"Thy day has come, not gone;
Thy sun has risen, not set;
Thy life is now beyond
The reach of death or change,
Not ended, but begun."

Loy D. Thompson, Pastor.

STACY—Oliver Durant Stacy was born in Rutherford county, N. C., September 28, 1852, and died at Wilkesboro, N. C., May 26, 1924, age 72 years, eight months and 28 days. He was born again and joined the Methodist church at old Pisgah in Rutherford county, September 1, 1868.

He was joined in holy wedlock to Martha A. Morrison February 10, 1861, in Rutherford county. To this union seven children were born as follows: Claud Hartsell Stacy, Sarah Florence Stacy, deceased, Justine Montgomery Stacy, deceased, and Thomas Gamwell Stacy.

He was licensed to exhort April 16, 1904, by the Methodist Church, South, at West End church, Gastonia. Was licensed to preach by the Methodist Protestant church at Gastonia in 1908. Served the following charges in the Methodist Protestant church: Mecklenburg charge two years, 1909-1910; Monroe circuit 1913. Was licensed to preach in the M. E. Church, South, August 12, 1912, and served as pastor the following charges: Oakboro, Hanes-Clemmons, Elkland, North Wilkes, Laurel Springs.

He was married the second time to Florence Waugh of Alexander county April 4, 1915. To this union was born one daughter, Mary Cozette Stacy. Ordained deacon by Bishop U. V. W. Darlington at Charlotte November 24, 1918.

His remains were brought to Gastonia Monday, May 26, and funeral services were conducted at West End church on Tuesday, May 27th. Those having part in the funeral were Rev. M. T. Smathers, Rev. S. M. Needham, Rev. C. M. Campbell, Rev. M. W. Heckard, Rev. G. W. Vick, Rev. W. L. C. Killian, and Dwight W. Brown. His body was laid to rest in Oakwood cemetery by the side of his first companion.

Dwight W. Brown.

BARFIELD—Mrs. Virginia Oyler Barfield of Stantonsburg, N. C., died March 19th at the age of 71. She was indeed a most remarkable character. She was left motherless in infancy. Her father died leaving her alone in early childhood. At maturity she could neither read nor write, but becoming a devout convert and an earnest member of the Methodist Protestant church she began her laborious quest after truth and God. She mastered and lived with her Bible as few do. Her deprivations and hardships but moulded and ripened her consecrated life. Her husband, J. M. Barfield, preceded her to glory a quarter of a century. There were eleven children. Three sons, two daughters, twenty-five grandchildren and sixteen great-grandchildren survive her. She was best known for her sweet-spirited consecration and unbounded faith in God. She was one of the greatest personal workers and soul-winners I ever knew, often writing her pastor for Bible passages to use in soul winning. I have often heard her say she would gladly die to save an her loved ones, her Saviour meant so much to her. Many are the souls that she has won who rise up and call her blessed. She and her good influence will shine on and on as the stars in the firmament for ever and ever.

Daniel Lane.

JOHNSTON—David Bynum Johnston was born October 16, 1862. He grew to stalwart boyhood among the rugged hills and rural scenes of his native county, Rutherford. Brother Johnston gave his heart to God in his early young manhood and a few years later joined the Methodist Episcopal Church, South, in which and to which he was ever faithful, helpful and loyal. As leader of song, as steward, Sunday school superintendent and everywhere a Methodist layman can serve he wrought faithfully and constantly, and was to the pastor of his church an ever present help in times of need.

In February, 1886, by the bonds of holy matrimony he took to himself as a life companion Miss Laura Watson. In a life of loving devotion this journey was unbroken for 38 years. Now that he has been called to his reward, his faithful companion is left to her friends and to the tender mercies of her Lord to live bereft of the strength of his strong arm and the comforts of his faithful and gentle companionship. May he who has said: "As one whom his mother comforteth, so will I comfort you," be her comfort and her strength in this the day of her great loneliness.
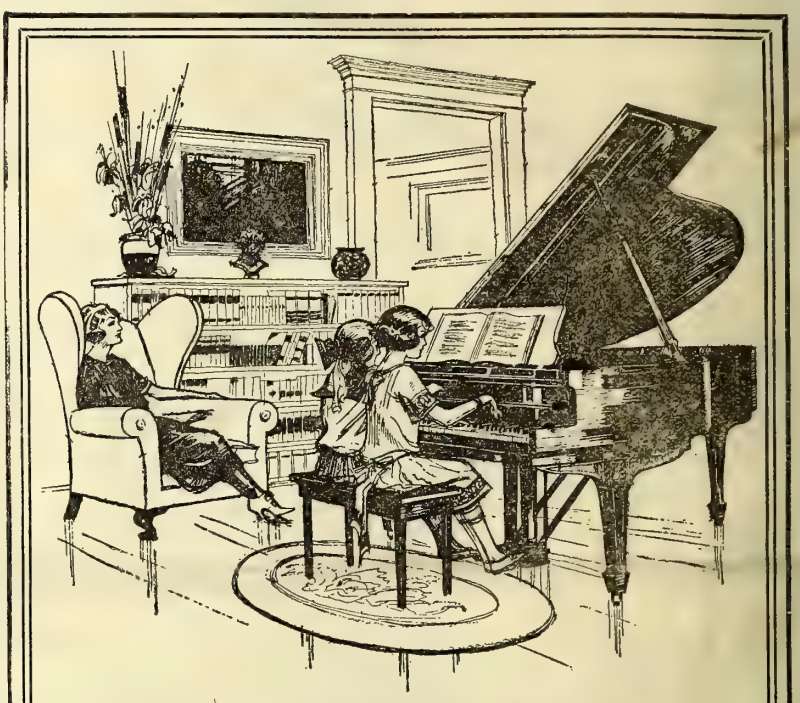
Not only as husband and churchman but as an upstanding citizen in community and county, Brother Johnston bore his end of the load and carried with him the love and respect of his fellow citizens. He was twice elected as clerk of the superior court of his county and was in his second term of service in this position at his calling away.

On March 24th Brother Johnston was suddenly stricken down while at his post of duty in the clerk's office, and lingered as a patient sufferer until Monday, April 28th, when his noble and aspiring soul was released and allowed to return to God who gave it. His funeral was conducted from the Baptist church in the presence of a large crowd of his friends and neighbors. His body was carried to the Rutherfordton cemetery by the members of the Masonic fraternity and laid to rest by the rights and ceremonies of that ancient and honorable order.

His pastor, J. O. Ervin.

FOLSTON—Mrs. Margaret Folston, a faithful member of Velverton church on the Fremont charge, passed to her richly deserved reward on May 4, 1924. She was a great sufferer for many months before death claimed her, yet she bore her affliction without a murmur. She had been a member of the Methodist church for more than thirty years, loyal thereto and a devoted Christian. She left a grief-stricken husband and an adopted child to mourn her loss. May God's sustaining grace comfort them and her many relatives in this sad hour.

J. A. Dailey.



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NORTH CAROLINA
Christian Advocate

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THE GENERAL CONFERENCE AT CHATTANOOGA

The special session of the General Conference of the Methodist Episcopal Church, South, assembled in Chattanooga, Tenn., at 9:30 o'clock Wednesday morning, July 2, and adjourned shortly after six o'clock on the evening of July 4. On the day that marks the birth of the American nation, this history making conference, and the first special session in the history of Episcopal Methodism, registered its vote for the unification of Methodism.

The Larger Patriotism.

And the occasion was not devoid of patriotic interest. Shortly after conference assembled on the morning of July 4, a boy scout with his guard of honor entered the great Soldiers' and Sailors' Memorial Auditorium carrying aloft an immense American flag. The first glimpse of the silken folds of "Old Glory" brought the conference to its feet and that Southern General Conference cheered and cheered till the colors had been planted upon the platform hard by the president's table.

Another spontaneous patriotic demonstration occurred later in the day when Dr. H. N. Snyder in his speech happened to mention the name of Robert E. Lee. A reference to the man who embodied all that was best in his native Southland brought the conference to its feet for a second time as the members enthusiastically cheered the name of Lee.

It was the conference that is loyal to the flag and at the same time devoted to all the best traditions and sentiments of the South, that by an overwhelming majority voted for the unification of American Methodism which has its mission stations under every sky. The vote stood 297 for and 75 against unification. The opponents of the measure lacked 50 votes of enough to defeat unification.

The question will now go down to the annual conferences, where a three-fourths majority of all members of the annual conferences who vote will be required in the Southern church and a two-thirds majority in the Northern church. This vote will be taken by both churches during the calendar year of 1925.

A More Intimate Glimpse of the Conference.

Visitors and spectators began to fill the dress circle and other choice seats of the big auditorium almost an hour before the gavel of the senior bishop called the conference to order; so eager were they to hear and see all that would be said and done. And the number of visitors went at all times beyond the membership of the conference which was approximately four hundred. Frequently the spectators more than doubled the membership of the conference.

The place of meeting was the new Soldiers' and Sailors' Memorial Auditorium, which was completed five months ago at a cost of $1,000,000. The auditorium with its spacious double balconies seats 6,000 and is an attractive structure, complete in all its appointments.

The local committee made every possible provision for the comfort and happiness of the members of the conference. Not only were the locations of the several delegations marked by neat and unobstructive placards, but each delegate's desk was indicated by a "place card" within what had the appearance of a silver clasp. Among the supplies for the desk were pen and pencil, a package of

[CONTINUED ON SECOND PAGE]

North Carolina Christian Advocate

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A DAY WITH THE SALISBURY BRETHREN

It is always a pleasure to associate with the choice spirits that compose the Salisbury district conference. There are no finer set of preachers to be found than those who serve the charges of that district, and it would be hard to find better laymen anywhere in Southern Methodism. We would like to call the roll, but there would be no end to it.

The district conference was delightfully entertained by Rev. L. A. Falls and his elect congregation at Epworth. Every care had been taken to look after the comfort of the guests present. There were plenty of homes and to spare. If what we got at the parsonage was a sample of what all had everybody went away filled and the twelve baskets full were left behind.

Dr. Marr is a painstaking and careful presiding officer. He does not rush through with the business of the church, but during the conference he gave ample time for the consideration of all matters that came before the body. The one outstanding feature of the first day was the passing of a resolution by a large majority asking the general conference to send the plan of unfication to the annual conferences for ratification.

The preachers were asked to hand their written reports to the chairman of the several committees. These reports, we were told, showed a healthy condition throughout the district. Dr. Marr gave those representing special interests plenty of time to present their claims to the conference. Brother J. Frank Armstrong was at the secretary's table and made a good one. He has furnished the Advocate with a detailed report of the conference T. A. S.

PRESIDENT AND MRS. COOLIDGE BEREAVED

To President and Mrs. Coolidge, in the death of their son, Calvin, Jr., has been extended the sympathy, not only of the American people, but of the world. Especially, do parents, whose feet have been pierced with many a thorn on this pathway of grief, sorrow with the parents in these days of their unspeakable sorrow. Theirs is the common lot of our humanity and one touch of nature makes us wondrous kind. The artificial barriers and distinction between men are broken down in the presence of life's universal experiences, where sympathy and sorrow walk hand in hand, and all who have tasted the bitter cup, when a son or daughter was taken away, will bow in sympathy with the sorrowing parents in the loss of their son.

THE GENERAL CONFERENCE AT CHATTANOOGA

(Continued from page one.)

post cards for correspondence, a hymn book, "Information for Visitors," and a copy of the "Plan of Unification," which was the one question for the consideration of the conference.

The admirable provisions which the committees had made for the conference combined with the good behavior of the weather man, who gave us a temperature that was just right for comfort, put everybody in a pleasant frame of mind at the beginning and this continued to the end. Chattanooga will be long remembered for the pleasant weather in July and for the courtesies extended this General Conference.

Conference Opens.

At 9:30 o'clock, those bishops and other ministers who were to take part in the opening services, led by Bishop Candler, the presiding officer of the day, marched upon the platform and the delegates who had been for the previous half hour greeting and chatting with each other, sought their respective seats and, even before the bishop's gavel fell, grew measurably quiet.

The opening religious services were conducted in the usual manner. A hymn, the Apostles' Creed, prayer, the reading of the scriptures, a hymn and another prayer. Then came the roll call and the election of secretaries. After this the conference parted company with the procedure of a regular session of the General Conference. Only those rules of order that would be necessary for considering items of business that pertained to the one subject contained in the call of the General Conference were adopted, and this was followed by the adoption of a resolution that limited the work of the conference to the single subject of unification.

The standing committees, which in all legislative assemblies, do the greater part of the work and determine very largely the character of legislation enacted, were entirely wanting in this conference—a thing unheard of in other general conferences. But in order that the work might proceed in an orderly manner floor leaders had been chosen to direct the work.

Dr. T. D. Ellis of the South Georgia conference became floor leader for those who favored unification, and Dr. A. J. Lamar of the Alabama conference was chosen to lead the forces opposed to unification.

A Big Debating Society.

As was to be expected, the conference became a big debating society. One delegate, with a jocular turn of mind, named the auditorium "The Cave of the Winds." And there is no denial that for the greater part of three days the winds blew steadily and strong and sometimes tempestuously. But that prolonged discussion is not to be laughed at. It was carried on in the very best of humor and with the one desire to know the truth and arrive at a conclusion that would result for the best of all concerned, and in behalf of the kingdom of our Lord. The debate did not engender strife. Neither was it productive of hate. It was gratifying to note that a difference of opinion did not result in ill will. Some of the speeches were as great as one is ever privileged to hear. Noteworthy among these great utterances were the addresses of Judge John S. Candler, Judge H. H. White, Dr. T. D. Ellis, Dr. George R. Stuart, and Dr. H. N. Snyder. All these men, except Dr. Stuart, were members of the commission and had given long and careful study to the subject.

Dr. Lamar's Resolution.

With the organization of the conference complete, and sundry announcements out of the way, Dr. A. J. Lamar, the leader of the minority, introduced the following resolution:

Whereas, there has been expressed a doubt as to the legality of this special session of the General Conference; and whereas, if the plan of unification now proposed is finally adopted by a constitutional method, the result will involve title to all property now owned by our church; and whereas, it is certain that if a General Conference is called by the bishops, by and with the advice of the annual conferences as the constitution clearly provided for prior to 1866, there can be no question of the legality of a General Conference so called; therefore

Be is resolved, That this General Conference request the bishops of all the annual conferences to join in a call for the General Conference to meet on the first Wednesday in May, 1925, to vote on the adoption of the plan of unification of our church and the Methodist Episcopal Church submitted to this General Conference by the Commission on Unification.

Signed: A. J. Lamar, Joseph E. Cockrell, of the Alabama and the North Texas conferences respectively.

The introduction of the foregoing resolution was the signal for a forensic encounter and the champions were eager for the arena. Dr. Lamar having the floor made a strong plea for the adoption of his resolution. At the close of Dr. Lamar's speech, Judge J. S. Candler succeeded in getting the floor and with vigor opposed its adoption. He was followed by Dr. W. W. Scott, of the North Alabama conference, who had the floor at the hour of adjournment.

The debate continued through the afternoon sessions and well into the morning session of the second day before the vote was taken. The vote was of little interest, as it was a foregone conclusion from the start that a resolution of this nature, which could be defeated by a majority vote, had not the ghost of a show in a general conference, the majority of whom approved the action of the bishops in calling the conference in extra session and at the same time knew that a vote for the pending measure meant the end of unification for at least eight years.

The Main Question.

Bishop J. M. Moore read the report of the Commission on Unification, which with a brief statement about the formation and work of the commission presented the Plan of Unification that the conference had been called together to consider.

This was followed by a minority report of the commission which was read by Bishop Denny. When Bishop Denny had concluded the reading of this report, which was of unusual length, Dr. Lamar moved that the minority report be substituted for the majority report.

The battle was now on in all its intensity. The time had come to unlimber the big guns. It was done. The cannonading for the remainder of the day was terrific. And the conference assembled on the morning of July 4, expecting the battle to rage with relentless fury. But not a single member appeared to be the least bit perturbed. For the members of the conference, like veterans, had become accustomed to logical and oratorical battles.

On this particular fourth of July a declaration of independence was not the question at issue. The question was, Shall episcopal Methodism present a united front for the spread of scriptural holiness over the earth, and the answer was given at five o'clock in the afternoon, the hour set to take the ballot.

How the Conference Voted.

The minority report was disposed of by a standing vote. Then came the vote on the adoption of the Plan of Unification. For this a roll call had been ordered, and as the secretary called the roll each member answered "aye" or "no," as he chose to vote. The roll call was alphabetical, and not by conference, hence it was not possible to get a line on how the several delegations voted simply by listening to the vote when taken.

From other sources, however, we have learned that only five votes west of the Mississippi river were cast against the Plan. Alabama cast 16 against it.

The delegations from the two North Carolina conferences voted as follows: North Carolina conference: For, M. T. Plyler, M. Bradshaw, H. A. Humble, H. M. North, J. C. Wooten, R. H. Willis, J. G. Brown, R. L. Flowers, W. P. Few; against, Mrs. J. LeGrand Everett and John F. Bruton.

Western North Carolina conference: For, G. T. Rowe, A. W. Plyler, E. K. McLarty, Plato T. Durham, H. K. Boyer, J. H. Barnhardt, C. C. Weaver, H. H. Jordan, Mrs. H. A. Dunham, C. H. Ireland, J. F. Shinn, J. B. Ivey, G. L. Hackney, L. B. Rodgers, L. H. Phillips; against, W. R. Odell.

A resolution was passed requesting the bishops to ask the annual conferences to vote upon the question during the calendar year of 1925, which is the same date fixed by the Northern General Conference for the annual conferences of the Methodist Episcopal Church to vote upon the Plan of Unification.

The conference, also, by resolution suggested to the annual conferences that the vote be taken by ballot. This, of course, is only advisory.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Rev. S. T. Barber, of Denton, visited his son, Mr. S. H. Barber, who is in business in Washington, Pa., last week. He reports that he had a delightful trip.

"Due to the closing of the mill at Carrboro I have an open date July 20th. Any pastor may have this time by wiring me at once at Pittsburg, Ohio."—Sam Maxwell.

Rev. E. C. Sell, pastor of Stedman circuit, has been quite sick recently. Many friends throughout the conference will be glad to hear that he is now improving, and is expecting to resume his work soon.

The historical papers which have been read before the historical societies of the two conferences are now in the hands of the printer. These are very valuable papers, and should be in the home of every Methodist. The price will be 50 cents per copy. Order now. The Advocate.

Rev. A. A. Godfrey reports a very successful meeting at Park Street church, Belmont. Rev. J. E. McSwain did the preaching till last Friday. Rev. M. V. Lewis, an evangelistic singer from Kentucky, who led the singing, preached Saturday and Sunday. The church has been greatly blessed.

"The Wisdom Sisters, the celebrated evangelistic singers, will be within the bounds of our conference the latter part of September. Any brother desiring their help in evangelistic services will do well to communicate with them at Macon, Mo. Their interpretation of the Wesleyan hymns is soul-stirring."—W. L. Hutchins.

Rev. W. C. Medford, who has been a special representative and contributor of the Journal for some time, left today for Jackson county, where he becomes the supply for the Glenville circuit of the Methodist Episcopal Church, South. The regular minister in charge of that circuit resigned a short while ago and Rev. R. S. Howie, the presiding elder, has appointed Mr. Medford to take his place. Mr. Medford is well equipped for that kind of work and will doubtless meet with great success.—The Journal.

Our brethren at Rocky Point in the Wilmington district have been forced to repair and add to their church. The membership there is small, and with little money. They have made a sacrifice to do what they have done and there is something like $500 needed to complete the work and pay for what has already been done. If any of our readers can spare a small amount it will be greatly appreciated if they will send it to Brother A. N. Rhodes, Rocky Point, N. C., and it will be used to good effect in advancing the kingdom of God in that community.

Editor Pierce of The Wesleyan Christian Advocate carried a fine editorial in last week's issue in which he called attention to a recent incident in which a church member asked the pastor to allow an announcement just before the sermon regarding a picnic. When this Christian man got up to make his announcement he said: "All who go will have a darned good time." Editor Pierce is right when he declares that the churches can not afford to allow such coarseness and irreverence to go unnoticed. It is an index to other lowering standards of living. —Christian Index.

After closing a fine meeting at North Wilkesboro June 15, Thurston B. Price and helper opened the next night in a big tent a union revival of the nine churches of West Asheville. This meeting has proven to be the most successful held in that section. The crowds averaged over two thousand every night for a solid three weeks, and there were over five hundred people either definitely converted for the first time or reclaimed as backsliders at the altar. Of this number nearly two hundred will join the churches of West Asheville. Mr. Price will begin a union tent meeting (a return engagement) in Leeds, Alabama, July 20th, to run for three weeks. He is dated to be with Dr. Sam A. Steel in the early fall, but still has open time for one more three-weeks tent meeting to begin about the middle of August. If interested in this open time wire him at Lake Junaluska, or after July 20th, at Leeds, Alabama.

Pantha Vashte Herrelson, dean of Davenport College, is in Washington this week, a delegate to the National Education Association.

Rev. D. M. Litaker, the presiding elder, releases the following official announcement: "Rev. R. L. Foster, at his own request, has been released from Davidson charge in the Statesville district by Bishop Collins Denny. Rev. J. W. Bennett of Rutherford College has been appointed to Davidson."

"The good people of the various churches of Old Fort circuit and Brother Christenbury, with a good part of his flock from Central church of Old Fort, gave the pastor of the circuit an unusual visit Saturday evening—pounding us unusually heavy, not with clubs but leaving us many good things to enjoy. It is needless for us to say we appreciate the many kindnesses shown us by the good people since we have been here. May the richest of God's blessings be upon us all as we labor together this year."—J. N. Wise, P. C.

NOTES AND PERSONALS GATHERED AT CHATTANOOGA

Dr. Jas. R. Joy, editor of the Christian Advocate (New York) was a delightful and interested visitor to Chattanooga and attended every session of the conference. This widely known and gifted editor of the Methodist Episcopal Church had a seat at one of the press tables and gave close attention to the work of the conference. No visitor received a warmer welcome than he and he seemed to enjoy every moment of his stay.

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Bishop W. P. Thirkield, who lives in Chattanooga, attended several sessions and was extended the courtesies of the conference. Another distinguished visitor from the Methodist Episcopal church was Bishop E. G. Richardson, who throughout one session occupied a seat on the platform as an interested visitor.

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Bishop U. V. W. Darlington did not reach Chattanooga till the second day of the conference, being detained on account of the death of a sister. Bishop Darlington is in great sorrow. A nephew lost his home and all that he had in the recent storm that swept great sections of Ohio, and his oldest brother is desperately ill. The members of the conference manifested deep sympathy for the good bishop in the midst of these trials. His friends in North Carolina, where he served four years as presiding bishop, will be distressed to hear of his sorrows.

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Among the visitors from North Carolina we had the pleasure of meeting Mr. and Mrs. W. A. Newell, Winston-Salem; Mrs. J. B. Ivey, Charlotte; Drs. Ashley Chappell, H. C. Sprinkle, and Carlock Hawk, Asheville; J. W. Williams, Jefferson, and W. O. Goode, Hickory.

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The North Carolina delegation had seats up near the front "under the drippings of the sanctuary." These heroic representatives from Eastern Carolina have proven that patience, fortitude and several other virtues to the superlative degree. For these delegates sat through it all, so their neighbors said, without the least demonstration of any sort. Gas attacks and the bombardments of the heaviest artillery had no effect.

The delegation from Western North Carolina sat far back in another part of the house and was pronounced one of the noisiest delegations on the floor. Plato Durham led in these demonstrations, while Charles H. Ireland was the best listener and took in all that was said and done, even the speech of Bob Shuler who without collar and coat sought to make an impression on the conference—and did.

FRONT STREET, BURLINGTON

One of the choice appointments of the North Carolina conference is Front Street, Burlington, and if the people are to be taken seriously they have just about the biggest preacher in the conference. At any rate all seem to be happy in the present arrangement down in the metropolis of Alamance. Rev. J. B. Hurley is pleased with his appointment and the people are glad. He is preaching to large congregations every Sunday and the Sunday school has grown so much that it bad to be divided, and new Sunday school rooms will have to be built to accommodate the mother school. Last Sunday a new and enthusiastic Sunday school was launched in West Burlington. We did not learn the number present in the new congregation, but it looked as though the launching was a great success. Brother W. E. Sharpe is the superintendent at Front Street and he always has an interesting program and one that is up to date. Last Sunday the exercises were given over to patriotic songs, addresses, etc. It was the Fourth of July celebration. Brother E. S. W. Dameron, one of the leading attorneys in Alamance, teaches the Baraca class and they say that he is a most excellent teacher and always has a large attendance of men.

It was a joy to the writer to preach to the people whom he had served as their pastor in the days that are gone. He received a fine hearing and was delighted at the privilege of looking into the face of that fine congregation. T. A. S.

THE SACRAMENT OF THE LORD'S SUPPER

By Frank Siler.

The sacrament of the Lord's Supper differs from the sacrament of Baptism in its symbolism. Baptism represents spiritual union—the Lord's Supper spiritual communion.

It differs accordingly in two respects from baptism.

Representing an experience of which the infant is not capable it should be administered to persons only who have made choice of Christ as Lord. But the mistake is not to be made by confining it to church members only; that is, those who have taken the vows of the church for the reason that love comes earlier than that knowledge necessary for intelligent church membership.

The word "communion" in the form of the reception and recognition of members which reads, "But as none can be admitted to its communion," and so forth, which occurs with slight differences in the two forms for adults and children, does not here refer to the sacrament of the Lord's Supper. To so interpret would exclude members of other churches or no church, but who claim Christ as their Lord and Master.

It has reference to entrance into the administrative privileges of church members such as voting and holding office.

Further there is the statement that all of every age and station stand in need of the means of grace which the church alone supplies.

Small children who are old enough to be taught of the heavenly Father's love and who have been taught it and experienced it should be invited to commune.

At the institution of the Passover all members of the family were expected to partake of the feast. "They shall take to them every man a lamb according to the house of their father, a lamb for an house." Ex. 12-3.

My custom is on communion days to begin with the beginners' department in Sunday school, continuing by departments until all connected with the school have communed, then extend it to others.

Baptism while outwardly signifying the spirit's whole work within the soul, but in a signal sense representing this in its initial stages, is administered but once.

"There is one body, and one Spirit, one Lord, one Faith, one Baptism." Bread and wine in the communion are symbolic of Christ's flesh and blood. As emblems they suggest nourishment from Him who is "The Bread of Life."

This sacrament is therefore a call to make our union with Him effected in Spirit baptism a constant reality in our Christian experience. It should accordingly be oft repeated, often enough on the one hand to help us keep in mind our depedence on Christ the Vine, and at the same time not by too great frequency to strip it of its peculiar solemnity and vital meaning.

There is a sad neglect of this service by us pastors and the laity as a whole.

The communion should be scheduled into our appointments in town and country so as to assure to all our people privilege of its observance at least quarterly.

Due notice should be given of it and the people exhorted to prepare for it.

Paul in 1 Cor. 11:27-30 says: "Whosoever shall eat the bread and drink the cup in an unworthy manner shall be guilty of the body and blood of the Lord. But let a man prove himself and so let him eat of the bread and drink of the cup. For he that eateth and drinketh eateth and drinketh judgment unto himself if he discern not the body. For this cause many among you are sickly and not a few sleep."

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence

Prologue.

It was about six weeks ago that the impression suddenly came to me that I needed to renew both my enthusiasm and information in the field of Sunday school work. Why this impression should have been so long coming is more than I know. Wy friends and audiences have been aware of that need for many moons. I have made the same old speeches and told the same old jokes until I am being laughed at, not with. For two years I was field secretary for the North Carolina conference and have had the distinction of serving as chairman of the Sunday School Board for several years. In those two capacities and as a professor at Trinity College I have had many opportunities to tell all I know and a great deal that I don't know. So it is not unnatural that I should have grown stale. So when the impression came that I needed to "renew ancient rapture," if I ever had any, I decided to visit the World Sunday School Convention to be held in Glasgow, Scotland, June, 1924. The impression came so late that I did not have time to get crednetials as a delegate, reserve accommodations or make much preparation of any sort. Luckily I secured a two-berth cabin on the Mongolia, which reservation had been cancelled a few days previous to my application, and so arrangements for travel were made. On June 3 I left Durham for New York.

It was with regret that I left at the time mentioned. Commencement was at its height at the college. The gymnasium was to be dedicated that night. I had the privilege of writing a poem for the occasion but regretted not to be there in person. I also had a curiosity to know what announcements would be made on Wednesday. I have not yet heard.

En Route.

In the midst of a rain storm we left Durham en route for New York by way of Greensboro. While passing through the diner near Danville I recognized the friendly face of President Martin of Davidson College and learned to my delight that he and his family and the daughter of President Vardell of Flora MacDonald College were booked for Europe on the same ship with us. We had a pleasant trip to New York together and the acquaintance was renewed and greatly enjoyed by myself and wife at least on the entire journey. We had the usual busy time in New York making preparations for sailing. One incident worthy of mention is the fact that we attended the famous Miracle play which is the rage in New York and which is the most over-rated thing I have ever seen. A fine piece of propaganda for the Roman Catholic church and perhaps interesting to those who believe in the divinity of the Virgin Mary, but a lot of noise and bunk to a Puritan, which I at least theoretically am.

The voyage was practically uneventful. The weather was very pleasant for the most part of the voyage. The ship was unusually steady and a nominal number of passengers were really seasick. The passengers included a rather large number of college professors, ministers, and other high class people. Divine services were held, songs of an inspiring nature sung, the whole trip was inspiring and delightful. A few of the rough and fast class were on board, but these were in the minority. A group of girls from Goucher College made the entire voyage delightful with their singing, stunts, and general good humor. If they are representative of the Goucher student body, I should unhesitatingly recommend Goucher to all persons wishing to send their daughters to a high class institution. No cigarettes, no drinking, no loud and boisterous flapper ways. They were models of excellency in every respect. In fearful contrast stood out one girl who was the daughter of a New England minister, but who believed that woman's rights included the doing of anything that a man would do. She drank, smoked cigarettes, talked loud, discussed delicate problems in a loud voice, flirted outrageously. Poor girl! She didn't even have the respect of the men whom she aped. I think she learned something on that voyage. I wonder how long it will take the new woman to learn that the difference between men and women is not a conventional thing merely that can be set aside in a few hours. The difference is sociologically as old as the race, biologically—well, however old the animal kingdom is.

Land Ho!

In spite of the pleasant voyage we were all delighted when Land's End was sighted and the announcement came that we were ready to go ashore. We landed at Plymouth, rich with memories of Frobisher, Drake, and the other good hearts and true that made England the mistress of the ocean. The Lizard stretched lazily in the morning sunlight. The green hills of England welcomed us. In a few moments after landing we had cleared the custom house and were aboard train for Chester, where we made our first stop in England.

The trip through south England at this time of the year beggars description. As far as eye can see lie the green fields separated by hedges instead of fences, or as Wordsworth put it:

"Hardly hedgerows,
But little lines of sportive wood run wild."

The meadows are decked with all kinds of flowers including yellow, white and red daisies. The marshes are covered with yellow iris. Every field has its hawthorn trees, some red, others white. All manner of flowers, luxuriant and a perfect riot of color, meet the eye. The rhododendron is plentiful, reminding one of our own North Carolina mountains except that the flowers are larger here. I don't know enough about flowers either to name or describe them, but the effect was simply beautifully bewildering. Pasture lands were filled with sheep. The marshes were covered with the fine cattle for which England is famous.

We traveled third-class of course. Nobody travels first except fools, royalty and rich Americans. We certainly did not belong to the latter two classes. The English trains are funny little things. Their engines are about as large as our donkey engines. Their cars are cut up into little compartments. Eight people are allowed to each and the seats are arranged so that four people sit on one seat and four sit facing them. This gives splendid opportunity for conversation. We found the people most talkative and willing to help dispel our amazing amount of ignorance.

At Chester we spent the Sabbath. In the morning we went to the great cathedral, which is one of the finest in England. We were fortunate in being present when the bishop was there. Such a procession and such a display I never saw before. Those robes must have cost tens of thousands of dollars. The music was marvellous. It was communion Sunday and we were not allowed to participate, but we thoroughly enjoyed the wonderful ritual and music. Again, being a Puritan, I was struck with some phases of the procedure. The bishop drank all the wine that was left over after communion. Judging from the time it took him to drink it, there must have been at least a quart. In the afternoon we went to the Methodist church and heard a real straight from the heart sermon as only an English Methodist can preach it.

Monday we resumed our journey. We took the train to Windemere, which is the beginning of the famous lake country made famous by Wordsworth, Southey, Coleridge and others. Lake Junaluska in our own mountains is very much like this beautiful section. An added attraction here is the number of lakes, the wonderful cloud effects, the long lines of stone fences that creep like threads away up the mountain side. We saw Wordsworth's cottage, Southey's grave and many other things of interest. At Keswick we went to the famous Druid Circle, where fifty-seven large stones in a great circle mark the spot where once the fierce Druid worshipped God in the holiness of beauty if not in the beauty of holiness. There are many marks of these strange people yet in England. The cathedral at Chester is built upon the site of two temples, a Druid and a Roman. Thus the cross triumphs.

Some Observations by the Way.

There are so many things that strike the American as strange that it is hard to select the most striking ones. But one thing I do wish to deliver myself of right here. I shall never find fault of toothpicks and chewing gum or even of paint, perfume and powder again. These are the homeliest folks I ever saw. There are more false teeth to the square mile than at any plce I ever saw and there are not one-tenth enough of those. The mouths of the average person is simply repulsive and hideous. A good set of teeth would take the prize at any fair. The complexions are red, rough, horrible. The feet are encased in rough ugly shoes and hose. I would give a dollar to look at an American ffapper five minutes. The noses of the folks look like they have been traded off for lobsters. The faces of the women are full of superfluous hair in knots and streaks. I don't believe I have seen two good complexions since landing. I suppose the climate has something to do with these matters, but I am rather inclined to think that it is beef, liqour and no water.

Speaking of liquor, I suppose that my readers, if I have any, will be interested to know my observations on prohibition. Don't let anyone tell you that conditions are better here than in America. There is not a word of truth in it. The conditions are terrible here. The person who is opposed to prohibition in America is merely sore because it DOES prohibit. Some of the conditions here are pitiful. In spite of the long centuries of respect for law and order the conditions in these English cities would not be tolerated for a moment with us. Smell of liquor everywhere. Bleared eyes, poverty-stricken appearance, maimed and disfigured persons as a result of this devilish trade. Barrooms crowded to the doors and long wating lines in the streets. Drinking and carousing. What England needs worse than anything else is prohibition. There is enough money spent here for strong drink to feed and clothe the entire population. If prohibition were put into effect here and the crowd would go to work England would be in good shape financially and industrially. They can't get to work. The papers make the boast that the dresses at one horse racing fair were worth more than a million dollars. Thousands of acres lying waste. Thousands out of employment. The few acres that they have in cultivation largely in pasture land that they may have some more of their precious beef. And they dying for lack of vegetables and water. But what can be expected when the breweries are the source of income of many churchmen and of the ruling classes. Nero fiddles while Rome burns. But they shake their heads and cry out the old farcical cry: Personal liberty. And in the name of liberty they are perpetrating a trade on the public that makes the average English person red-nosed and groggy; thousands are crippled, maimed from birth, bleareyed, hideous. Even their babies are born bleareyed and blotched. God save the mark! Personal liberty!

Vegetables and water! That's what England needs. They have no glasses in the empire except wine glasses. At least I haven't seen any. There is more water being consumed in Scotland this week than within the last fifty years. They say the water supply of Glasgow is running short. Tea, coffee, beef, liquor.

The World's Sunday School Convention.

Glasgow at last and the convention! We arrived in Glasgow without reservaitons and without credentials as a delegate. Our companions on the way had booked both months in advance. It looked like a fool's errand to expect to get even a rooming place, to say nothing of a seat in the convention. But Lady Luck played with us again. Only an hour before our arrival a cablegram was received cancelling reservations, tickets, etc. We came in exactly the nick of time. We were asked whom we represented and I told them the Methodist church of North Carolina. I don't know whether there are any others claiming the same distinction or not. Well, we got badges, tickets., etc., and were placed in the loveliest old Scottish home imaginable. The hospitality is unequalled. But some impressions of Scotland later.

This is the ninth World's Sunday School Convention. They have been held before in the following years and places: 1889, London; 1893, St. Louis; 1898, London; 1904, Jerusalem; 1907, Rome; 1910, Washington; 1913, Zurich; 1920, Tokio. Two-thirds of the sessions have been held in English-speaking countries and rightly so. There is very little Sunday school activity in the world outside of these countries and the influence which they exert.

The present session is held in St. Andrew's Hall, Glasgow. Great preparations have been made for the session. Even the weather has decided to be-

have itself. They are having real sunshine for the first time since Easter. The climate is cool and bracing. There is a spirit of enthusiasm and interest in the air. The opening session was the most impressive meeting I have ever attended. An English nobleman presided with all of the dignity of one to the manner born. The great hall was filled with representatives from forty lands and nations. A most picturesque and even comical sight was presented by the variety of complexions, headgear, dresses, etc., there. A mere recountal of all the nations and sections represented would read like one of Walt Whitman's poems. A real sheik from Egypt who laughingly told me he was a descendant of King Tut, noblemen wearing their turbans of India, Japanese with their queer dress, Dutch with their wooden shoes, Americans with their black-rimmed glasses—all added to the variety. Reverends, right reverends, very reverends, principals, lords and ladies, sirs, marquisses—all there. The opening session was addressed by the Marquis of Aberdeen. The great mass joined heartily in the great First Psalm set to the tune of "Old Hundred." Five thousand voices repeated fervently the Lord's Prayer. The only hitch came when the hundreds of Methodists in the group got to "forgive us our debts." We just won't acknowledge them and substitute "trespasses" instead. A great choir of trained singers burst forth in the mighty chorus, "The Glory of the Lord" from Handel's Messiah. They also sang the choruses from the same great music: For Unto Us a Child is Born, and Lift Up Your Heads O Ye Gates. The impression was overwhelming.

The convention is being patronized by the Duke of York, the second oldest son of the King. He sent a rather striking message to us. We were asked to stand while it was read to us. I must confess that I did so rather reluctantly. Being a Puritan I don't take much to nobility. Especially did I think little of the message and his regrets at not being present when I read the next day that he was at Egland's greatest gambling event, the Ascot races. But we are trying to be good-mannered, however hard it may be.

Of the real work of the convention I shall write more at a later time. I am impressed of one thing: This is a real, earnest, serious, sober-minded group who are going to get things done. There is none of the harum-scarum, wild-eyed, bolshevistic spirit that marks some of the great conventions of the modern religious world. There is no talk of social equality, pacifism, socialism, etc. Principles are set forth and common-sense prevails. But another thing is quite apparent. This group is out after blood. They are determined on two things: Prohibition and a warless world. The first speech, that of the Marquis of Aberdeen, struck the keynote of world-wide peace. Wihout ranting or threatening, he set forth calmly the great ideals of a warless world and proclaimed it as the task of the Sunday school to inculcate the principles of the Prince of Peace in the hearts of the rising generation. Verily I am convinced that it will come and that through the Sunday school. In Durham one morning I heard the negroes of White Rock Baptist church singing that weird melody, Ain't Going Study War No More, and I said then and still believe that world peace will come through the training of the children.

For fear this artcle might become too long I shall not enter into a detailed discussion of the convention at this time. I cannot close without some reference to the great reception given to the delegates at the Gallery of Fine Arts last evening, however. The Lord Provost of the city and the Corporation gave a great reception from 7:30 until 10:30. Speeches were made. A great pipe organ recital was given. I have never seen such splendor either of dress or refreshments. The refreshments alone must have cost thousands of dollars. Such a variety of ices, drinks, cakes, teas, sandwiches, etc., I never saw before. The most delightful event of the evening, however, was the rendition of Scotch melodies by a trained choir. All of the old favorites from Bonnie Doon to Duncan Gray were sung. At the close of the reception the entire crowd sang Auld Lang Syne and on the last stanza joined hands over the entire hall. Hospitality and good fellowship beyond imagination. We are happy. We want to stay. But it's terrible on a woman's complexion. I examine my wife's face fearfully every morning. If she starts to growing a beard or her nose begins to turn red I shall leave before the convention is over.

METHODIST MARKERS

During his long-time membership in the United States Senate John T. Morgan, of Alabama, took the floor to defeat pending legislation by consuming the t ime until the adjournment of Congress. Ample time being at his disposal, Senator Morgan with great deliberateness began his Marathon speech by saying: "Mr. President, this august body is face to face with an important issue. In order that we may come to a full uderstanding of the matter under consideration, it will be necessary to review the history of mankind from the beginning to the present moment." The stretch from Eden to the Senate being somewhat sizable, the filibuster was a distinct success.

Different.

Mr. Dooley's recent appraisement of the United States Senate is meeting with widespread favor. "Put ninety-six iv these smilin' ol' ducks together, an' they're as dangerous to th' public peace as a wagonload iv T. N. T. 'Tis with thim as with the' dinnymite ye used to juggle whin ye were with th' blastin' gang. Hogan tells me it's made up iv sulphuric acid, glycerine, an' sawdust. Apart, they do no harm. Mix them an' hit thim with a tack hammer, an' ye'll have trouble to reassimble yersilf to make a gintelmany appearance at judgment day. So be th' Sinitors. Alone, they're harmless. Gather thim in a confined space, an' let thim be sthruck onexpectedly iv all innocint bystanders. There's on'y wan comfort about an explosyon. It desthroys th' explosive, too."

A General Conference differs in ingredients from the present Senate in both sawdust and brimstone, therefore it will not be necessary to rehearse the entire history of the Methodist movement. Some chronological markers of a supremer sort may be pointed out.

Three Links.

As we glance back to the horizon of the beginnings of the greatest fact in the history of the Church of God since the days of the apostles, let us understand that Methodism is vitally related to Paul's doctrine, "The just shall live by faith."

Martin Luther, ascending on his knees the Scala Sancta in Rome, seeking the benefits of this pious act, recalled the words of Romans i. 17, "The righteous hall live by faith." The university professor rose, returned to Wittenberg, and threw his inkstand at the devil.

John Wesley, at the Aldersgate Street meeting, Wednesday evening, May 24, 1738, at 8:45 o'clock, had his heart strangely warmed as he listened to the reading of Luther's preface to the letter to the Romans. Methodism is original, scriptural, providential.

Methodism got its name in the Holy Club in the University of Oxford in 1729, but after John Wesley's spiritual crisis in Aldersgate Street the old wineskins of the Established Church could not contain the new wine of Christianity in earnest. Men and women with an irrepressible experience went everywhere preaching the gospel of a conscious salvation.

The first Methodist annual conference was held in Foundry church, London, June, 1944.

Epochal Conferences.

The first annual conference in America was held in St. George's church, Philadelphia, July 14-16, 1773.

The Methodist Episcopal Church was organized in Lovely Lane Meetinghouse, Baltimore, Md., December, 1784.

June 8, 1844, the General Conference in New York agreed upon a plan of separation. The unanimity with which the plan was adopted is evidence of the Christian spirt of the parties concerned.

May 17, 1845, a convention of delegates in Louisville, Ky., acting under the plan of separation, constituted the several annual conferences represented in the convention a separate ecclesiastical connection to be known by the style and title of the Methodist Episcopal Church, South.

The first General Conference of the Methodist Episcopal Church, South, was held in Petersburg, Va., May 1-23, 1846.

Lovick Pierce, who was admitted on trial as a traveling preacher fourteen years after the death of John Wesley, was sent as a fraternal messenger to the General Conference of the Methodist Episcopal Church in 1848.

The fifth General Conference of our church was held in Carondelet Street church, New Orleans, April 4-May 3, 1866.

The General Conference of the Methodist Episcopal Church sent three fraternal delegates to our General Conference in Louisville, Ky., May, 1874.

Unification.

Our General Conference in Hot Springs, Ark., May 18, 1922, adopted Report No. 1 of the Committee on Church Relations and Bible Cause, relative to unification. (See page 2.)

The Joint Commission on Unification in Cleveland, Ohio, July 25, 1823, adopted a plan of unification. (See page 2.)

The General Conference of the Methodist Episcopal Church in Springfield, Mass., May 7, 1924, adopted the plan of unification transmitted by the Joint Commission on Unification.

May 20, 1924, the bishops of our church issued a call for a special session of the General Conference July 2, 1924.

Having furnished the foregoing record of events, the editor considers this a good place to stop.

May the great Head of the Church have his way with this General Conference.—Daily Advocate.

THE NEW DIRECTOR OF MUSIC AT GREENSBORO COLLEGE

In addition to the new professors recently mentioned in this paper, Dr. S. B. Turrentine, president of Greensboro College, reports the following new members of the faculty:

The new director of music is Mr. Carl Beutel, an eminent pianist, teacher and composer, who comes to Greensboro from Lincoln, Nebraska, where he has been located the past seven years as music director and teacher in the Nebraska Wesleyan University and for five years as accredited teacher to the University of Nebraska. During the season 1918-1919 he also served as secretary of the Nebraska State Music Teachers' Association.

Prior to coming to Nebraska, Mr. Beutel served as director of the music department of the Texas Christian University, at Fort Worth, Texas, and as artist teacher in the Indianapolis Conservatory of Music, at Indianapolis, Ind. Mr. Beutel appeared before numerous music clubs, schools and state music teachers' associations in various parts of the country.

In addition to his attainments as a pianist and teacher, Mr. Beutel has displayed considerable versatility as a composer of music in many forms, a writer of educational text books, and as a contributor of educational articles to the New York Musical Courier.

Mr. Beutel is a native of Detroit, Michigan, where he received his earlier training. His higher training was received in Berlin, Germany, where, during a period of three years he was a student in piano with the eminent Spanish pianist and teacher, Alberto Jonas, in composition, counterpoint and fugue under Jean Van Der Velpen, and orchestration and conducting under Professor Paul Prill, Royal Court Conductor.

Rudloph Ganz, famous pianist and conductor of the St. Louis Symphony Orchestra, says that Mr. Beutel is "an all-round musician, excellent pianist, a very fine teacher and composer of note."

Prof. Paul Grummann, director of School of Fine Arts, University of Nebraska, says, "Mr. Carl Beutel has made an enviable record as a teacher of piano."

A condensed outline of Mr. Beutel's education and experience follows: Early literary and musical training in Detroit, Michigan; Artist diploma for piano (1904) from the Michigan Conservatory of Music, Detroit, Michigan, also complete theoretical diploma (1903) including harmony, counterpoint, fugue, composition and instrumentation; 1905-08, Berlin, Germany; student with Alberto Jonas, Jean Van Der Velpen, and Prof. Paul Prill; 1908-10, Jackson, Tenn., director of music, Union University; 1910-13, Indianapolis, Ind., artist teacher, Indianapolis Conservatory of Music; 1913-17, Forth Worth, Texas, director of music, Texas Christian University; 1917-24, Lincoln, Nebraska, director of music, Nebraska Wesleyan University, accredited teacher of piano, University of Nebraska.

The new assistant professor in Biology is Mrs. Grace Hays Johnson (Mrs. Glenn R.,) a native of Portland, Oregon, but now residing in Greensboro.

Mrs. Johnson received her A. B. degree from Reed College, Portland, Oregon, 1915; and the M. A. degree from Columbia University, 1918. She taught in Reed College 1916-1919, was assistant in Biology at Barnard College 1919-1920, and was assistant in Biology at the North Carolina College for Women 1923-1924.—Contributed.

REV. J. A. BOWLES WRITES

Since becoming a citizen of this community I have endeavored to be useful and a blessing to it. Muir's Chapel is the mother church of my faithful wife and her people. 'Twas here I first met her during a camp meeting and 'twas out of this congregation I married her. Suffice to say that she has been all to me and more than I had hoped or anticipated. Very naturally, coming back home she and the two remaining members of the family at home would cast their lot with the old family church. Since returning from the hospital and as soon as I could hold my head up I have been a regular attendant upon public worship twice each Sabbath with my family (with a few exceptions) and to Sunday school as a member of the Centennial Bible class taught by my wife's nephew, Norman Boren, a young lawyer of Greensboro. I always carry my pencil and tablet with me and ask and answer question in that way. Sometimes I prepare a practical application—exposition of the lesson, which is read by the teacher or some one else appointed. By this method I consider myself an active member, and not a mere "silent listener."

Muir's Chapel has made commendable progress for the last decade and a half. Some of the most prominent and efficient leaders now are home product, born and reared in the community and trained leaders of the mother church. Not many of the old leaders of the church when I was pastor fifteen years ago can be found now in the lead. Many of them have passed over the river, while a few are disqualified by reason of old age and infirmities. A new element is in charge, offsprings of the older set for the most part, while others have come into the church by the bonds of matrimony and new settlers. I have never seen a Sunday school so well supplied with such a splendid corps of well qualified and consecrated teachers—most of whom are "college folks." Bro. Lee Smith is the efficient superintendent and has been for the last quarter of a century. He is one man that never grows old—he keeps himself well informed of new methods of conducting a Sunday school and how to do Sunday school work.

Brother Eugene E. Williamson is the pastor of this flock, together with Groome's and Friendship. He is deservedly popular with his people and is a fine preacher and a diligent pastor. He looks well after all the interests of the charge. I am reminded of what our deceased friend and brother, Abel G. Kirkman, said to Dr. Turrentine, the presiding elder, concerning Dr. J. J. Renn, at the close of his first year on this charge. Brother Abe said, "Dr. Turrentine, we want you to send our pastor back for another year—he is a good preacher, he is logical, he is theological, he is philosophical—we want him back." He hopped away and then turned and said, "Be sure to return him, we all want him." So we might say of Brother Williamson; we all want him returned to us; he is logical, philosophical and, as to doctrine, he is theological "as sound as a dollar."

J. A. Bowles.

THE ASBURY MONUMENT TO BE DEDICATED OCTOBER 15, 1924

The dedication of the monument to Bishop Francis Asbury will take place on Wednesday, October 15, 1924. The monument is to occupy a triangular plot, set apart by act of Congress for the purpose, at the intersection of Sixteenth and Mt. Pleasant streets, Washington, D. C. A reception for the guests and friends of the association will be held on Tuesday evening, October 14th, at the Mount Vernon Place Methodist Episcopal church, South.

Representatives of all branches of Methodism in the United States and Canada, Great Britain and Ireland, Australia and South Africa, have been invited to be present at the unveiling of the equestrian statue of the founder and pioneer bishop of American Methodism.

All churches are earnestly invited to hold services shortly before or after the date of dedication, at which hymns used in Asbury's day, and still familiar to the people called Methodists, shall be sung, and an appropriate historical discourse delivered to remind both the passing and the coming generation of the debt of gratitude due the faithful itinerants of the heroic days, when Methodism was struggling to maintain and extend itself in a new and primitive country. Why has it become such a mighty force, and how shall it be passed on with quickened life to the next generation? Out of the past shall there come a greater future?

Wm. F. McDowell, Pres.
H. K. Carroll, Cor. Sec.



HONORABLE SUNDAY SCHOOLS

The illustration printed herewith is a picture of the certificate of honor issued by the Centenary Commission to all the Sunday schools who complete their payments on the Centenary pledge. One thousand Sunday schools have already received this certificate of merit. The total paid by these Sunday schools to the Centenary is about $425,000.00.

The Centenary Financial Campaign occurred in May, 1919, and since the Sunday school pledges were made by the month and not by the year it will be seen that these thousand Sunday schools have completed their payments "right on the dot."

Other Sunday schools are completing their payments regularly so that the number on the honor roll is constantly increasing. The certificates are issued by the Centenary Commission as soon as the payments are completed. One of these beautifully lithographed certificates should be in every Southern Methodist Sunday school. If your payments have not been completed, plans should be projected at once to complete the Centenary task and thus be among the honorable Sunday schools of the Methodist Episcopal Church, South.

SALISBURY DISTRICT CONFERENCE

The forty-second session of this body met Thursday morning of last week in Epworth church, Concord. Dr. T. F. Marr, presiding elder, regarded by thos who know him best as first class bishop timber, was in the chair and dispatched business in such admirable manner that without the least show of hurry the conference adjourned before the middle of the afternoon of the following day.

The attendance throughout was larger than usual. The number of visitors and "connectional" men was also large. R. M. Courtney, W. M. Curtis, C. A. Wood, T. A. Sikes, O. V. Woosley, Paul Evans and Miss Virginia Jenkins, each representing some special interest of the church, were heard with profit. Each spoke with a brevity, directness and earnestness that was downright refreshing.

Dr. J. B. Craven, the dangerous looking but well behaved presiding elder of the Charlotte district, desiring to get first hand information concerning the famous "Salisbury way" of doing things, came over, bringing with him L. D. Thompson, C. M. Short, W. B. Davis and R. E. Hunt, well known pastors of his district. L. C. Brothers, a pastor in the North Carolina conference, was also present on Thursday.

C. H. Barrier, W. R. Odell, J. F. Shinn, C. A. Reap, J. C. Kester, J. P. Curlee, G. D. Troutman and A. H. Sides were elected delegates to the annual conference. Dr. T. A. Haithcock, H. T. Simpson, C. J. Goodman and P. N. Peacock were elected alternates. J. F. Shinn again heads up the organization of lay activities with P. N. Peacock and C. J. Goodman, assistants.

Leonard Brevard Suther of Forest Hill, Concord, Ralph Baxter Shumaker of South Main, Salisbury, James Wilson Swarengen of First Street, Albemarle, and James L. Love of Kerr Street, Concord, were licensed to preach. All of these young men were "well spoken of" and give promise of large usefulness. One of them comes from the parsonage.

William Earnest Rufty of Salisbury was recommended to the annual conference for admission on trial.

Of course the livest question of the day came up the very first item of business after the organization had been completed.

Rev. C .M. Pickens introduced a resolution asking the General Conference at Chattanooga to pass down to the various annual conferences for their ratification or rejection the proposal to unite the two great branches of Methodism. The resolution was adopted by a vote of 61 to 9.

I think it was agreed that the outstanding features of the conference were the Epworth League program Thursday night, climaxed by a great young people's address by Dr. Forrest J. Prettyman of Gastonia and a sermonic lecture on Palestine Friday morning by Rev. C. M. Pickens of Albemarle.

The Epworth League program brought together a fine body of Epworthians from the Concord union and other parts of the district, who occupied seats together. Chas. Maynard of the Jackson Training School sang twice during the evening, to the delight of the immense congregation. Young Maynard has a wonderful voice which if fully developed and trained may give him a nation-wide reputation. Dr. Prettyman after hearing him publicly referred to him as the "John McCormick of tomorrow." The junior orchestra of Forest Hill church rendered several selections and rereceived unstinted praise. This orchestra, organized a few months ago by Mrs. Paris Kidd, pianist, consists of Jack Cook, Eugene Kidd, Boys Shoaf, violinists, and Franklin Armstrong, Jr., saxaphone.

Brother Pickens' address on Palestine was freely referred to as the most powerful and sane-inspiring portrayal of the Holy Land ever heard here. This message should reach every congregation in our conference if such a thing were possible.

The sermon at 11 o'clock Thursday by R. M. Courtney and the discussions, especially on the spiritual state of the church, will not soon be forgotten.

Epworth and the city of Concord maintained their reputation as thoughtful hosts. Rev. L. A. Falls, the pastor, was alert and led his people in playing the role with ease and grace.

The next conference goes to Norwood. J. Frank Armstrong, Sec.

APPRECIATES THE PRESIDING ELDER

The Wilmington district in conference assembled at the city of Clinton, N. C., realizing that a law of the Methodist Episcopal Church, South, forbids the retention of a presiding elder in any district for a period of more than four years, and because of this fact that at the close of this conference year our beloved presiding elder, Rev. J. M. Daniel, will be assigned a new field of labor, and this conference being intensely desirous of giving expression to its immeasurable gratitude and high appreciation of the splendid and efficient service rendered the Wilmington district by Brother Daniel for the past four years, does hereby unanimously adopt the following resolutions:

First, That Rev. J. M. Daniel, presiding elder for the Wilmington district for the past four years, has proven himself to be a master workman and that in going away he may go with the consciousness that he leaves behind a task well performed. His love for his work and the masterly way in which he has performed every duty relating to his high and responsible position, has justly won for him the confidence, respect and love of all who know him, and he justly deserves the commendation of all the people.

Second, As a man he easily approaches the ideal, possessing a rare personality which gives him command of easy contact with any he may desire to approach. His deep piety and holiness which adorn and embellish his life make his life a real benediction to everyone with whom he comes in contact, a mighty spring from which the soul thirsting after righteousness may drink and be satisfied.

Third, As a sermonizer, he is a prince. He has an abiding faith in God and believes that the Bible is the word of God, taking it at all times as the guiding star of life, and is, therefore, thoroughly orthodox. As a spiritual guide and teacher, he stands preeminently in a class of his own, like some great high priest he stands behind the sacred desk and in his own matchless way he directs the inquiring thought through the boundless realm of the invisible kingdom in its pursuit of truth, light and love.

Fourth, It is with extreme reluctance that the Wilmington district has to part with this man of God, but in obedience to law we bow in humble submission, asking God's blessings to accompany him to his new field of endeavor, and that he may be given abundant health and strength, and that he may live many years to witness for God and to break to dying men and women that bread which only can satisfy the longings of the human soul.

Fifth, That these resolutions be recorded in the minute book and made a part of the records of this conference; that the presiding bishop be provided with a copy and a copy be sent to the Christian Advocate for publication.

F. W. Hargett,
For the Laymen.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met in Clinton on Tuesday, July 1st, for a two-day session. Although it was a rainy season, yet the attendance was good, and several remarked about it being so interesting and pleasant.

The elder had prepared an interesting program which kept the machinery running smoothly and steadily.

The pastors made encouraging reports that indicated progress along all lines; and the laymen entered heartily into the discussions and manifested a growing interest in the work of the church.

The opening sermon Monday night was by the writer, then Revs. A. D. Wilcox, R. G. L. Edwards and J. C. Harmon delighted the brethren with excellent sermons.

One enjoyable feature was the opening service each day by Rev. Miss Horsford, an earnest and consecrated evangelistic singer. By her beautiful spirit and gracious manner she won the hearts of all.

Wednesday was Layman's Day, and Hon. R. W. Herring of Fayetteville delivered an excellent and inspiring address.

The good people of Clinton showed their appreciation of having the conference in their midst by their attendance upon the sessions and services. The excellent choir was ever ready with delightful music. Brother Holden was an ideal host and was continually looking after the comfort and pleasure of his guests. At the noon hour each day the conference repaired to the tobacco warehouse where the ladies had prepared a bountiful dinner.

The following were elected delegates to the annual conference: M. J. Cowell, W. J. Corbitt, I. C. Wright, Dr. L. Baggett, F. W. Hargott, G. C. Hinson, J. H. Packer and J. L. Hathcock.

This being Brother Daniel's last year on the district, the laymen most appropriately presented, through Sheriff Hargett, a beautiful set of resolutions expressing their esteem and appreciation of the young elder and his loyal service during these four years.

Then Rev. H. C. Smith, representing both the laymen and the preachers, in beautifully chosen words, presented a handsome fountain pen to "our Jim Daniel, the hail fellow and jolly friend of all." After appropriate words of response the conference sprang to its feet and sang "Blest be the Tie That Binds."

The next conference goes to Kenansville. L. E. Sawyer, Sec.

DURHAM DISTRICT CONFERENCE

The Durham district conference of the North Carolina Methodist church held a two days' session at Helena, Mt. Tirzah circuit, Wednesday and Thursday, June 25th and 26th.

Rev. M. Bradshaw, the much beloved presiding elder, presided, with F. S. Aldridge, secretary. Of the 30 preachers of the district all were present except two. Rev. J. W. Autry and Rev. W. R. Hardesty, were detained on account of sickness. Each charge in the district was entitled to four delegates. Most of them were in attendance. There were many lay leaders, local preachers, Sunday school superintendents, and other church workers.

This is the first year of the eldership of Rev. M. Bradshaw, but he has already endeared himself to the people of his district. He presided like a veteran and did not allow the conference to drag at any time. Brother Bradshaw is, perhaps, the most beloved preacher in the North Carolina conference.

There were several connectional representatives present. Dr. S. B. Turrentine, president of the Greensboro College, Rev. A. S. Barnes, superintendent of the Methodist Orphanage, Rev. T. A. Sikes, business manager of the North Carolina Christian Advocate. These gentlemen represented their respective causes in their usual happy way. Rev. R. J. Parker, of the Western Mexican mission, was presented and represented the Centenary. B. W. O'Neal, district leader of New Bern, was presented as a visitor.

The reports from the various charges by both preachers and laymen were most encouraging. There were many evidences of a spiritual awakening and much material prosperity. There have been several new churches completed since the last district conference. There are several in process of building. The most notable is the new Trinity church, which will cost about $300,000.

Rev. D. E. Earnhardt and Rev. J. Bascom Hurley did the preaching during the conference.

Each district in the Methodist church is entitled to send eight delegates to the annual conference. The following were elected to represent the Durham district: M. E. Newsom, of Durham; E. S. W. Dameron, of Burlington; A. J. Terry, of Helena; W. D. Merritt, of Roxboro; W. P. Henry, of Durham; Mrs. J. D. Lee, of Milton; R. L. Flowers, of Durham; and J. T. Ware, of McIver. The alternates are J. D. Pridgen, Miss Bessie Thompson, Y. E. Smith and F. S. Aldridge.

Hugh Lloyd Stone, Lacy Thomas Edens, Ishmael Jennings Strawbridge, Sam J. Williams, and Samuel Ernest Wright were licensed to preach, and William Lemuel Clegg and Loy Vernon Harris, were recommended to the annual conference for admission on trial.

F. S. Aldridge was re-elected lay leader for the next year and E. S. W. Dameron and H. H. Mullen, associate lay leaders.

The good people of Helena made the conference feel that it would like to go back to them next year. The next meeting of the conference, next year, will be at Fletcher's church, Durham county. X.

NOTICE CORNER STONE LAYING

This is to notify any who may be interested that the corner stone for the new Methodist church at Lemon Springs will be laid on Friday, August 1, -924. It will also be the occasion of the third quarterly conference for this circuit.

There will be preaching at 11 o'clock and immediately after this the formal ceremony of laying the stone will take place.

After dinner the business of the quarterly conference will be transacted and other services or addresses will be made.

We hope to have the church all ready and complete at that time and the corner stone ought to have been laid before, but we were waiting until the quarterly meeting.

All friends, former pastors and presiding elders are very cordially invited to attend. We shall also expect a good attendance of the officials on the circuit. B. E. Stanfield.

HIGH AND LIFTED UP

I have never seen anything in your paper from this place. Perhaps it is because we are so "high up," this being the highest railroad station east of the Rockies. Some people have a way of looking all around, but forget to look "up." Anyway, this is a mighty good place to spend the summer, even if we are just ten miles west of Lake Junaluska. I want to speak of our church here. It is a good plan with four small Sunday school rooms and an auditorium. It is well built and we have just had it painted outside but the inside is not finished. We are working hard to have the inside ceiled. Who will help us? We are going through the usual routine of entertainments, etc., but we lack several hundred dollars yet. If you could see us "huddled" around a stove in zero weather trying to keep warm while having Sunday school and preaching, I'm sure somebody would say, "Let's help." And we will not object if everybody "speak at once." Ours is a small Sunday school, but it is not one of the "ground hog" kind, for we have it every Sunday the year round. Hope to hear from somebody soon.

Mrs. D. T. Knight,
Supt. Maria Memorial Methodist S. S.,
Balsam, N. C.

SIBERIA MISSION WANTS BOOKS

Dear Friends in America:

I again appeal to you to send us books for our library in Harbin, Manchuria. Our English school has been a great success. We have enrolled more than one thousand Russian students during the past year. One of our great needs is a good English library, and we have not the money to buy the necessary books.

I appeal to each person who reads this to send us just as many books as you can. We shall be glad to get any kind of books, but our English pupils especially like short stories. If you do not have any books, send us a subscription for a good magazine one year. If each Methodist who reads this will respond you will make it possible for the Methodist Institute in Harbin to have the best library in the city. I received many books from my last appeal but not near enough.

It is very easy to send books to us. Just wrap them in good paper, address to Rev. George F. Erwin, 128 Telenskaya St., Harbin, Manchuria, China. Put the required postage and be sure to mark them "printed matter." They will come without any trouble.

George F. Erwin,
Pastor Central Methodist, Harbin, Manchuria, China.

REPORT ON SPIRITUAL STATE OF CHURCH BY NORTH WILKESBORO DISTRICT CONFERENCE

Your committee on the Spiritual State of the Church hereby submits the following report:

From information by the preachers and through the press we are pleased to say that much progress is being made in church work. The membership has increased and more money has been raised for benevolent and other purposes during the past few years than ever before. Epworth leagues, missionary societies and many other agencies have been organized to promote the general welfare. The number of church houses built and the new mission fields established unquestionably portray a work highly commendable to all thinking people.

While all these things contribute to the carrying on of God's kingdom in the world, yet for the furtherance of this work we submit the following recommendations:

1. That more emphasis be placed upon home training and that more family altars be erected.

2. That parents should accompany their children to Sunday school and in turn the children accompany their parents to preaching and thus emphasize the common interest of the whole family.

3. We most heartily recommend that each member of the church insist that the Bible has stood the test through all the ages and that it is still the word of God, and that any attempt to minimize the truthfulness of its divine inspiration is inconsistent with the doctrine of the Methodist church and should not be tolerated. Further, that we believe the simple Bible story of the creation of man—that the virgin birth of Christ is true—that He did perform miracles—that His blood was shed for the sins of the whole world—and that he was crucified—that he rose from the dead, and that he is now at the right hand of the Father, ready and able to save the world. We further recommend that any attempt through the pulpit, press, or any other agency, to in any way discount the teaching or the true meaning of the Bible should not be tolerated.

W. A. Thomas, Chm.
C. M. Dickson, Sec.
Dr. P. T. Brame,

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

Friends of Dr. and Mrs. Charles Schadel (nee Miss Etta Lee Woolsey) will regret to learn of the destruction of their home at Kabengele, Africa, some time ago by lightning. A letter from Mrs. Schadel to friends in the States on a furlough gave a graphic description of this unfortunate happening, and the narrow escape of the family. Mrs. Shadel and her three-day old son were carried to safety under the care of her efficient missionary nurse, Miss Flora Foreman, who lost all her personal effects. Among the many prized treasures lost was the wedding ring of Mrs. Shadel, which was found later in the ashes with the diamond intact, and the gold run together. Mrs. Schadel in writing says that she feels that the former inscription in the ring, "A Perfect Day," should now be replaced by the single word, "Doxology"—in grateful appreciation of the preservation of their lives.

Our tenderest sympathies are with Mrs. F. F. Stephens, our Council president, in the death of her mother, Mrs. Mary Vance Howard, who passed away on May 7th at Mrs. Stephens' home in Columbia, Mo. Beautiful testimonials of her life of faithful Christian service were received after her death by her loved ones. Her burial took place on Mother's Day.

A most pleasant occasion recently at West End Methodist church in Winston-Salem was the delightful supper given by the Woman's Missionary Society, honoring the members of the afternoon circle of the Young Ladies' Society and prospective members of the evening circle. The long tables were laid in the primary room and were beautifully decorated in coreopsis and ragged robins. Mrs. W. E. Franklin, efficient supeprintendent of young people's work, was toastmistress. Mrs. H. W. Foushee, president of the W. M. S., extended cordial words of welcome which were responded to by Miss Frances Hitchcock, president of the Young Ladies' Society.

During the supper two beautiful solos were sung by Mr. George Selig, accompanied by Miss Pauline Turner at the piano. Introduced by Mrs. Franklin, Mrs. G. H. Hastings, second president of the society, Mrs. R. H. Daugherty, Mrs. W. A. Newell and Miss Lola Long gave delightful talks and splendid bits of advice to the young people.

After supper, with the assistance of Mrs. Franklin, Miss Long and Mrs. Foushee an evening circle of nineteen members was organized with the following officers: Chairman, Miss Lena Willis; vice chairman, Miss Lola Hatcher; treasurer, Miss Minnie Hatcher; Cor. Sec., Miss Clara Thornton; Rec. Sec., Miss Ava Carter; Supt. mission and Bible study, Miss Lola Long; Supt. social service, Miss Marshall; Supt. supplies, Miss Katherine Cahill; local treasurer, Miss Poindexter.

We wish this group of workers every success in their new society.

WAYNESVILLE DISTRICT MEETING

It was the pleasure of your editor to attend the Waynesville district meeting which was held at Canton, June 11 and 12, and which proved a most profitable and successful occasion. Mrs. J. Dale Stentz, district secretary, was the presiding officer, with Mrs. H. D. Sechrest as her secretary.

The first service was held Tuesday evening and the opening devotional was conducted by Mrs. George R. Stuart of Lake Junaluska. After special music by the choir, Rev. J. T. Mangum, a former missionary to Africa, now pastor at Waynesville, made a splendid address, having as his subject "The Founding of the African Mission." A social hour brought together the delegates and home people and gave an opportunity to each to know the other.

On Wednesday morning Mrs. J. T. Mangum opened the day's program with a Bible lesson from Ephesians 3rd, giving appropriate comments in connection with her Scripture lesson. After the appointment of several committees Mrs. Stentz gave her annual report which was full and complete. She brought to the attention of her hearers many matters of special importance in connection with the district work and urged a putting forth of the best efforts possible for the accomplishments of greater things in 1924. The reports of the delegates showed an increase in interest and in results. An open forum on the general work was most instructive and was received with interest. A general discussion on social service followed, after which Mrs. H. A. Dunham presented "The Belle Bennett Memorial" in an impressive manner. A demonstration, well presented, carrying with it a lesson of our duties as stewards, was that given by the young people of Canton church under the title, "How Aunt Tillie Learned to Tithe." These girls reflected great credit upon themselves and made the whole scene most realistic.

A bountiful and delicious lunch was served the delegates and visitors by the Woman's Missionary Society, in the old parsonage.

The afternoon opened with a song and prayer, after which a forum on young poeple's work was conducted by Mrs. W. R. Harris, conference recording secretary, who had been asked to "substitute" for Mrs. Weaver, conference superintendent, who was unable to get there. Following was a beautiful violin solo by James Smathers with Prof. Nelson as accompanist.

Miss Amy Hackney, conference superintendent of children's work, was on hand to look after her department and conducted a forum which was most interesting and helpful. A number of little girls from the children's society at Canton gave a little playlet, "How Some Dollies Came to Go As Missionaries."

In her initial appearance as conference superintendent of mission study, Mrs. M. B. Goodwin presented the work in a most forceful manner, displaying many splendid posters which illustrated some of the mission study books used during the past year. She stressed mission and Bible study and missionary libraries and urged her hearers to take these things upon their hearts and adopt these branches of our missionary work.

Mrs. J. T. Mangum, the new conference superintendent of supplies, had no report, being recently elected, but urged the co-operation of the workers in this department. The pledges were taken and most gratifying responses made. Mrs. H. D. Sechest of Canton, was elected assistant to the district secretary to assist in promoting the work of the young people. Rev. H. S. Howie, presiding elder of the Waynesville district, was present the entire day and his presence was an inspiration. The next meeting will be at Andrews in 1925.

North Carolina Conference

WASHINGTON DISTRICT MEETING

The women of the Washington district had a most delightful and inspiring meeting at Ayden June 11-12.

At the evening session Wednesday evening the Ayden choir rendered a special program, after which worship was led by Mrs. W. C. Vincent of Greenville.

Following this the delegates were charmingly entertained by the hostess auxiliary at the home of Mr. and Mrs. Roy Turnage.

Thursday morning after devotional service, conducted by the pastor, Rev. G. B. Starling, and a word of welcome by Mrs. O. C. Stroud, the business session began.

There were splendid reports from all auxiliaries represented. The Bright Jewels of Ayden, Greenville and Nashville were well represented and gave very interesting reports.

Mrs. George Mayo of Fremont gave a splendid talk on Young People's Work; Mrs. T. W. Long of Farmville told in an interesting way "How We Made the Honor Roll." Mrs. Blount called attention to the 25 per cent increase asked for by conference, emphasizing the fact that the district making greatest increase would have the privilege of sending the secretary to the Council meeting.

Mrs. T. G. Moore of Washington made a forceful talk on Stewardship and Tithing, and Mrs. J. R. Bennett of Rocky Mount in a very interesting and effective manner presented Bible and Mission Study.

Mrs. W. C. Vincent then spoke on county organization as a means of extension, and told of Pitt county's live federation.

Noon hour worship and consecration service was conducted by Mrs. Daniel Lane, a visitor from the Elizabeth City district. At the close of the morning session a delicious and bountiful luncheon was served.

The afternoon devotional service was led by Mrs. N. B. Dozier. The retiring district secretary, Mrs. C. E. Blount, who for the past four years has so faithfully and efficiently served the district, then introduced Mrs. W. C. Vincent, the new secretary. Mrs. C. R. Riddick in a touching tribute to Mrs. Blount, voiced the appreciation of the district for the splendid service rendered, to which Mrs. Blount replied with a stirring and inspiring message to the women of the district.

Farmville auxiliary extended an invitation for next year, which was unanimously accepted.

Mrs. F. W. Carter, Sec.

ANNUAL MEETING OF MISSIONARY SOCIETY

The annual meeting of the Woman's Missionary Society of the New Bern district was held in the M. E. Church, South, of this place June 3 and 4.

Notwithstanding the downpour of rain Tuesday evening the delegates were met with automobiles and taken to their respective homes where entertainment was provided.

Interesting programs were given each session and much and everlasting good was accomplished through these good women who took part in the services.

It is a benediction to any town to have such a conference and such consecrated women in its midst and we are expecting a rich and abundant harvest from this gathering of Christian workers in our town.

MOREHEAD CITY AUXILIARY

The Woman's Missionary Society of Morehead City closed the year with gratifying results, in fact a success from every viewpoint. Interesting and well attended meetings, increase of membership, and efficient service in every department.

The hearty co-operation of the auxiliary made possible the meeting of all obligations.

The mission study class under the leadership of Mrs. W. A. Cade was a very helpful and enjoyable feature. Mrs. Cade also organized "The Belle Bennett Circle," which is composed of the young women of the society. Eighteen members of this circle presented the pageant, "Aunt Tillie Learns to Tithe," at the prayer meeting. It was well attended and many came to the realization a tenth belongs to God. The adult, young people and juniors with their respective programs observed "Week of Prayer." For three years we have had a program committee consisting of three members for each quarter which stimulates much interest in the society. We have pledged our proportional part to the Belle Bennett Memorial. To this worthy cause we gladly contribute. Another work which we have been doing for several years is clothing a girl in the Methodist Orphanage.

Our president, Mrs. J. C. B. Morton, has guided the work with the most prayerful interest, and to her we owe to a great extent the success of our work.

Mrs. R. W. Taylor,
Supt. Study and Publicity.

TO THE SUPERINTENDENTS OF PUBLICITY

The bulletins for July have been mailed from Mrs. Everett's list. She had secured as near a perfect list as possible, but still it is incomplete.

Now, my record book is being made and the address of every superintendent of publicity is desired at once. If you should not receive your bullletin write to me. There is a bulletin for you.

NORTH WILKESBORO DISTRICT CONFERENCE

Conference convened in Sparta at 8:30 p. m,, June 24, 1924, with Rev. J. W. Williams in the chair. Rev. M. B. Woosley of Boone preached the opening sermon, after which the presiding elder, Rev. J. W. Williams, called the conference to order and asked R. K. Brady to call the official roll, and 13 pastors and 45 delegates answered to their names.

R. K. Brady was elected secretary.

Rev. O. B. Michell, Rev. N. C. Teague, Rev. W. M. Curtis, Rev. Elzie Myers, Rev. J. E. Hipp and Mrs. W. P. Horton were introduced to the conference.

Hon. R. A. Doughton was introduced and gave to the conference the keys to the town of Sparta in a pleasing manner.

The usual committees were appointed by the elder.

Rev. A. W. Plyler preached on Wednesday at 11 a. m. Rev. M. T. Smathers preached Wednesday evening at 8:30 p. m.

Delegates to the annual conference were elected as follows: Eugene Transou, Walter H. Worth, J. D. Moore, J. S. Stanbury, C. M. Dickson, G. L. Park, J. R. Hix, Mrs. N. L. Mast; W .H. Scott, Miss Mattie Perkins, Finley Mast and P. M. Dickson, alternates.

A licensing committee was appointed composed of S. M. Needham, M. T. Smathers, R. K. Brady and W. J. Miller.

The next district conference goes to Boone.

At 11 a. m. Thursday Rev. W. A. Thomas of Creston was the preacher. The sermon was followed by the Sacrament, administered by Revs. S. M. Needham, R. K. Brady and P. H. Brittain, at the close of which the conference adjourned.

The following brethren were present and represented their interests: W. M. Curtis, A. W. Plyler, O. V. Woosley and G. B. Price.

Rev. J. W. Williams dispatched business with a master hand. All in all it was a splendid conference.

R. K. Brady.

CONWAY CHARGE TO BUILD

Conway charge, Weldon district, is giving attention to two or more building enterprises. The congregation at Milwaukee is planning to build a brand new church and Sunday school building, and the pastor, Rev. J. B. Thompson, and the building committee are now selecting plans. Additional auditorium and Sunday school space will also be added at the Conway church.

The Centenary has sent out 274 new missionaries in four years, lacking but 25 of doubling our force.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HONOR ROLL

The following Sunday schools have during the past week forwarded their Sunday school Day offering to Mr. H. A. Dunham, Asheville, N. C., treasurer of our Sunday School Board. These splendid Sunday schools are helping us greatly in our Western North Carolina Conference Sunday School program of work. We are exceedingly grateful to them.

Tryon St., Charlotte	$100.00
Wesley Memorial, High Point	56.83
Mt. Pleasant, Asheville	6.68
Zion, Unionville Ct.	1.50
New Hope, Bethel—N. Hope Ct.	4.72
Bethesda, Swannanoa Ct.	4.00
Broad St., Mooresville	8.75
Ogburn Memorial, Winston-Sa.	11.48
First Church, Newton	10.00
First Church, Franklin	14.13
Avondale	10.00
Cox's Chapel, Sparta Ct.	2.00
Friendship, W. Greensboro Ct.	6.20
Gilkey, Gilkey Ct.	14.00

STILL LEARNING

The following Western North Carolina conference pastors took credit in the Sunday school standard training course in the Trinity College summer school. The number opposite their name represents the number of units taken. Since other courses were given not all of our pastors elected to exclusively take standard training school courses.

Rev. W. T. Albright	1
Rev. S. T. Barber	1
Rev. M. B. Clegg	1
Rev. T. V. Crouse	1
Rev. W. B. Davis	1
Rev. J. W. Fitzgerald	1
Rev. J. C. Gentry	1
Rev. R. C. Goforth	1
Rev. J. E. Groce	2
Rev. M. W. Heckard	2
Rev. J. W. Hoyle	2
Rev. R. F. Honeycutt	1
Rev. T. B. Honeycutt	1
Rev. R. E. Hunt	1
Rev. W. R. Jenkins	2
Mrs. W. R. Jenkins	1
Rev. H. H. Jordan	2
Rev. C. S. Kirkpatrick	1
Rev. W. E. Moretz	2
Rev. Ebenezer Myers	1
Rev. W. E. Poovey	1
Rev. J. N. Randall	1
Rev. W. L. Scott	1
Rev. H. C. Sprinkle	1
Rev. F. J. Stough	2
Rev. M. Q. Tuttle	1
Rev. J. C. Umberger	1
Rev. M. B. Woosley	1

TRAINING SCHOOL

The training school record in our conference to date is given as follows: First figures stand for enrollment of the school and the second for the number taking credit. The schools are listed as they cam esince the annual conference:

Charlotte	163	114
Winston-Salem	122	75
Greensboro	148	97
Stanley County	105	61
Cabarrus County	133	92
High Point-Thomasville	145	106
Salisbury-Spencer	119	83
Union County	125	98
Hickory-Newton	96	63
Anson County	60	46
Gaston County	149	105
Asheville	114	83
Rockingham County	53	26
Surry County	110	85
	1642	1134

NEXT

The standard training schools yet to be held in our conference are as follows:

Rutherford County at Forest City, August 10-15.

Wilkes County at North Wilkesboro, August 17-22.

McDowell County at Marion, August 24-29.

Iredell County at Statesville, September 28-October 3.

Caldwell County at Davenport College, October 5-10.

CONVALESCING

Mr. Evans, our rural specialist, following his two weeks of hard study at the Trinity College pastors' school in which he took two units of credit, has been quite sick with ptomaine poison. His last work was at Cotton Grove on the Linwood circuit, where a most excellent Sunday School Day program was rendered under the direction of Supt. Leroy Miller. It is a satisfaction to state that Mr. Evans is now on the road to rapid recovery.

PALMYRA

It was a distinct pleasure to be with Revs. J. H. West, presiding elder, and J. T. Ratledge, pastor in charge of the Walnut Cove circuit, at Palmyra last Saturday, where an all-day quarterly conference and Sunday school conference prevailed. The good people at Palmyra in line with the six other congregations of the charge showed marked tendencies towards growth. A new church is soon to be erected there which will be conducive to good Sunday school work as well as affording a splendid auditorium for preaching services. Brother Ratledge is no fuss maker but is a consistent and constructive worker. He leads his people wisely. I felt good after having been with him, Brother West and the good people at Palmyra.

BALL CREEK

Hurrying from the heart of Stokes county Saturday and stopping at home long enough to say "howdy" and "goodbye," I hastened to Ball Creek Camp Ground, Catawba county, where Sunday, June 29, the nine Sunday schools on the Catawba and Ball Creek circuits came together in their annual combined fifth Sunday institute. All nine of the Sunday schools, with their superintendents, headed by two pastors who led the two charges, gave the day a genuineness that will live long in our memory. Each Sunday school had a very short but pointed program carefully worked out. Definite reports from each Sunday school were made and while the day was featured with a tremendous crowd of some 2,000 people it was not spent in indefinite speech-making. Our circuits would do well to send representatives to the fifth Sunday institutes held by the Ball Creek and Catawba circuits. These charge-wide institutes are held separately except once a year when they come together at historic Ball Creek camp ground. Religious education is no dead issue over there. Long live Rev. A. C. Kennedy, Rev. T. W. Hager and the fine people they lead. New churches, new hope and new determination are making the old time religion serve well in this new time day.

LOWESVILLE

Miss Jenkins went to Salem, on the Lowesville circuit, last Sunday, where a circuit-wide Sunday school conference was held under the direction of Rev. O. C. Fortenbury and his four superintendents. The day was full of interest and helpfulness. Miss Jenkins reports that so many more people were present than could get in the church that an outside meeting would have been well attended as the inside meeting. Our good people on the Lowesville circuit, as well as our circuits generally, are interested in better Sunday schools. The day was spent in discussing ways and means of giving to more people in a better way a knowledge of God's Word.

SHELBY AND SALISBURY

This week two district conferences have been visited, one at Polkville for the Shelby district and the other at Epworth, Concord, for the Salisbury district. Both were wisely led and well attended. Rev. C. S. Kirkpatrick, our newest elder, acted like a veteran in his leadership at Polkville and Dr. T. F. Marr, one of our most experienced elders, kept things moving at Epworth. Both these districts are growing in grace and abounding in good work. Brother Marshall Dilling leads our Sunday school interests in the Shelby district and Brother C. A. Reap in the Salisbury district. One is a manufacturer and the other is superintendent of county schools. Both are outstanding successes in their leadership.

North Carolina Conference

A DANDY BEGINNING

The training school at Rich Square June 22-27 for the Ahoskie, Aulander, Conway, Murfreesboro, Northampton, and Rich Square charges made a dandy beginning toward a trained leadership and teaching force for the Sunday schools of these charges. Among the schools sending representatives to this training school were Rich Square, Bethany, Pinners, Roxabel, Murfreesboro, Conway, Woodland, New Hope, Pleasant Grove, Lasker, Rehobeth, Milwaukee and Union. Although this was the first Sunday school training school ever held in this section of the Weldon district, the workers came, they fell into the swing of things readily, they stuck by the school to the end, and they asked that a similar school be held next year. Upon the foundations laid by this training school we hope to build an even bigger and better one next year and to reach a larger number of workers and prospective workers.

THE PASTORS WERE THERE

All but two of the pastors of the group of charges for which the Rich Square training school was held attended regularly, and one of them was away on account of illness. Rev. D. A. Clark, of Ahoskie, was to teach a course in "The Principles of Religious Teaching," but was taken sick a day or two before the beginning of the school and, of course, was unable to attend. Rev. L. C. Larkin, of Murfreesboro, very kindly and very effectively taught this course in his stead. Rev. Rufus Bradley, of Rich Square, Rev. J. B. Thompson, of Conway, and Rev. B. P. Robinson, of Jackson, attended regularly and will receive certificates of credit for the course on "The Organization and Administration of the Sunday School." They brought with them to the school superintendents, teachers and others, and some of these, too, will receive certificates of credit on the standard training course.

Some of these pastors expressed their purpose to attend the standard training school at Weldon July 6-11.

RICH SQUARE HOSPITALITY

Thanks to the entertainment committee, composed of Mrs. J. F. Shoulars, chairman, Mrs. J. W. Parker, and Mrs. J. A. Worrell, and to that hospitality for which Rich Square is noted, those attending the training school enjoyed not only the class work but were made happy by a fine spirit of fellowship. The entertainment committee did its work nobly all the week. Refreshments were served on Tuesday evening between class periods, and then on Friday evening at 6:30 a picnic supper was served on the church lawn, to which not only all those enrolled in the school but others were invited. It was a bountiful and delightful meal.

WOODLAND TO BUILD

Woodland Methodists have taken in hand the task of remodeling their church building and adding Sunday school department rooms. With the pastor, Rev. Rufus Bradley, the writer attended a meeting of the building committee Friday afternoon, June 27, at Woodland. A number of blue prints were studied, and the committee is now about the work of securing estimates from contractors and will, it is believed, be ready to submit a definite line of procedure to the congregation in a short time. Woodland, a splendid little town in Northampton county on the Seaboard between Lewiston and Boykins, is surrounded by a fertile farming section, has an excellent accredited high school, and the Methodist church is planning to take care of its work in this fine field.

HO FOR JUNALUSKA!

Junaluska is calling! "The Summer Capital of Southern Methodism," the seat of the leadership training schools of the General Sunday School Board, is beckoning to pastors, superintendents, teachers, and other leaders throughout Southern Methodism. On July 15 the first term of Leadership School begins, and we are expecting our leaders of the North Carolina conference to be there to greet their comrades of other conferences, study courses taught by the finest talent in the country, and enjoy the cool climate "in the land of the sky." If you cannot get there by July 15, the second term begins July 29, and a third term August 13. Plan to arrive at the beginning of the term and secure credit for the courses. If you stay two weeks you can earn two certificates of credit. If you can stay four weeks you can earn four certificates. And if you can go July 15 and stay through the entire school of six weeks, you will have the opportunity of securing six units of credit on your standard training course.

Junaluska is calling! What's your answer?

MUSIC AT MAXTON SCHOOL

Music, vocal and instrumental, will be a delightful and helpful feature of the progress of our Rockingham district standard training school at Maxton August 25-30, if the plans of the committee on music materialize, and we have every reason to believe they will. Rev. J. H. Frizelle, of Raeford, chairman of the committee, is sparing no effort to bring to Maxton for the week the best musicians of the district. His committee is working along constructive lines, and those who attend the training school may expect something good. We owe much to the ministry of music in the work of the Sunday school, and we have not exhausted its potentialities. Let's learn music, make music, and enjoy music at Maxton.

HOW ABOUT YOUR ABSENTEES?

How much attentin does your class or your school pay to the matter of absentees? Do you have a systematic method of looking after them? Or do you pay little or no attention to your absentees, mark their names from your rolls after they have been absent for three or four Sundays, and then forget them? Do you pay more attention to the work of recruiting than you do to assimilating, interesting and holding? It is very necessary that we recruit our ranks—for the sake of the Sunday school, but more especially for the sake of the thousands upon thousands of boys and girls who are not now receiving any religious instruction whatever and who may never receive any unless we get busy and "go out into the highways and hedges and compel them to come in." But just as necessary is it that we make them feel at home with us when they come, invite them back again and again, and find out what is wrong

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.
President—Rev. Thos. McM. Grant, Lumberton.
Secretary—Miss Eunice Blair, Glenwood Ave., Raleigh.
Treas.—C. Gehrman Cobb, Goldsboro.
Int. Supt.—Miss Edna Wilkins, Wilmington.
Junior Supt.—Mrs. L. C. Larkin, Murfreesboro.

District Secretaries.

Durham—Sam H. Scott, 912 Monmouth Ave., Durham.
Era Agent—Theodore Jenkins, West Durham.
Elizabeth City—Rev. Daniel Lane, Elizabeth City.
Fayetteville—W. H. Herring, Roseboro.
New Bern—Rev. W. C. Ormond, New Bern.
Raleigh—Rev. Philip Schwartz, Box 120, Raleigh.
Rockingham—Rev. W. C. Martin, Hamlet.
Washington—Rev. W. N. Vaughan, Wilson.
Weldon—Rev. L. C. Larkin, Murfreesboro.
Wilmington—H. S. McGirt, Wilmington.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

THE WILMINGTON DISTRICT

"We did ourselves proud" at the Morehead City Assembly. I'll say we did, and here is our conference record:

1. Trinity Epworth League awarded gold seal and the only one given any league.

2. Wilmington district awarded second best stunt prize.

3. The "pep" and "snap" of our district was not beaten.

4. We had third largest district attendance.

5. Out of our forty delegates thirty-five received full credit in class room.

6. Our Mr. W. Z. Corbett, better known to leaguers as Bill, re-elected vice president; member of Trinity church.

7. Our Miss Edna Wilkins re-elected intermediate superintendent; member Grace Street church.

8. Our Mr. H. S. McGirt re-elected district secretary; member of Fifth Avenue church.

9. Misses Edna Wilkins and Dorothy Boone received Christian Culture diploma.

Don't yo uthink that we have got a perfect right to boast? We are, too, proudly and loudly.

Harry Daniels.

THE LITTLE LEAGUERS ENTERTAINED

Trinity Senior Epworth League of Wilmington delightfully entertained all of the intermediate leagues of this city on the evening of May 23rd, which the little leaguer folks obviously enjoyed immensely, as their frolic was a scene of gaiety and merriment, and the big leaguers too joined in the capers.

The concert consisted of three extraordinary numbers, after which several games were played and refreshments served.

Listen leaguers, the intermediate leagues are badly neglected by the senior leagues, here and everywhere else, and there is no good reason for it either, other than laziness. The senior leagues are more or less responsible for the conduction of the intermediate leagues, but the care and attention given the intermediates by the seniors is like unto the care and attention of a stepmother or father. It is incumbent upon the senior leagues to render all assistance possible to the intermediate leagues and the superintendents and to keep a vivid check of the work being done—not merely by the monthly report as submitted by the intermediate league superintendent, but by sending one member of the senior council to every meeting held by the intermediates and juniors, which can be done easily as well as conveniently by letting the members of the council alternate. The senior leagues must bear in mind that it is necessary to diligently work to the end of building up the intermediate and junior leagues, as by so doing you really build up your senior league, as the intermediate and junior leagues will in the passing of a few years become members of the senior league. A point to remember, senior leaguers, and that is the intermediate and junior leagues are the cradle of the senior league. Harry Daniels.

MOREHEAD CITY ASSEMBLY FOR UNIFICATION

Yes, the sentiment at the League Assembly at Morehead City was very strongly and loudly expressed. True, there was no resolution to that effect passed, but it was in the conversation of the league, in the speeches of the speakers, and resounding through the dining room as the yells came from the various districts.

Sure, N. C. leaguers are for unification, and have already started something by claiming Dr. Dan B. Brummitt, of Chicago.

WANT TO MAKE SOME MONEY?

Do you know Mrs. Julia Culbreth Gray? If you don't I shall endeavor to tell you something about this clever artist, who is as accommodating as she is skillful in her artistic performances.

Firstly, let me say that Mrs. Gray is a Wilmingtonian who has cultivated as sweet and powerful contralto voice as anyone may wish to hear—it is rich in tone and volume and has found favor with those who have already had the good fortune of hearing this vocal artist. Mrs. Gray is famous for her noted folk songs and negro songs in their richest dialect.

Trinity Epworth League of Wilmington has already engaged the artist for a performance at an early date, which is our yearly effort. However, the thought occurs to us that if you leaguers care to do so, you might communicate with Mrs. Gray, whose address is 1300 Massachusetts Ave., N. W., Washington, D. C., with the request that she give you a performance, which would yield for your league a neat sum of money after expenses are paid.

Western North Carolina Conference

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Shelby—Rev. D. W. Brown, Gastonia; Mrs. Hattie Walters, E. Gastonia.
Statesville—M. S. Smith, Hickory; J. P. King, Statesville.
Waynesville—Edna Sronce, Andrews; Mrs. Hilliard Hall, Canton.
Winston—Lula Betts, Lexington.

WITH THE WISE MEN OF THE EAST

The editor hied him away to Morehead City to mingle with the resilient spirits of the North Carolina conference who were by the sea holding their annual Epworth League conference. He went as the first official

(Continued on page fourteen)

ROAN MOUNTAIN INN—ROAN MOUNTAIN, TENNESSEE

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Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Wanted—Some one to furnish tables and chairs for our new dining hall. Woman's Missionary Society, Epworth League, organized class or some individual might do this noble deed. Kind friends, think over this request.

* * * *

Dear Friends: As the time is drawing near when I shall soon leave the dear home that has sheltered me for eleven years, there are a few words I wish to say before I make my departure. First, I wish to thank all those throughout the state who have and are making this lovely home of my youth possible. Second, I wish to express my sincere gratitude and appreciation to Mr. Barnes and his coworkers for all that they have done for me while in their care. I shall always remember them fondly.

No was I go out to face life's battles alone, my mind shall often wander back to the dear days I spent in my orphanage home, and with those memories I shall associate every kindness shown me.

Yours very sincerely,
Charlie Nunn.

* * * *

Baptist Orphanage—I notice in the paper that Thomasville Baptist Orphanage raised over one hundred and ninety thousand dollars during the past fiscal year. This is more than twice as much as we raised for current expenses. Our Baptist friends believe in their orphanage with all their hearts. They are raising large amounts for missions, Christian education and hospitals, but this does not hinder them in their orphanage work. They are putting their orphanage cause ahead of everything else. They deserve our hearty congratulations for the fine record which they have made.

* * * *

Dear Friends: After spending twelve memorable years at the Home, I have come to the time when I shall leave its protecting care and take my own place in life. As I look back over this time there comes over me a full realization of my indebtedness to you, the good Methodist people of North Carolina. It is to you that I owe the preparation which I have received while at this dear home. Especially to the Wesley Bible class, Home Memorial church, Clayton, N. C., do I wish to express my appreciation for the kind interest and love which they have shown toward me since they first began my support.

I feel I shall remember every officer and teacher who has taken such a noble part in moulding my young life through the years that count most for a boy. Sacred to me will be the fond memories which shall call me back to these glorious days. And as I stand ready to step out into the current of life I hope my course will be as straight as the kind wishes of you, my friends, would have it.

Sincerely,
Howard Standford.

* * * *

Dear Friends of the Conference:

You who have ever stood by us and made our great home possible, not only by your financial support but also by your prayers and interest, I wish to thank. Through eleven years it has been my privilege to be nurtured by the religious influence and the high standard set here. Through the lives of Miss Mattie, our mother, Mr. Barnes, our father, and the officers the spirit of Christ permeates our home.

I wish to express my appreciation to the ladies of the Junior Aid Society of Hay Street Methodist church at Fayetteville for their loyal support. I am very grateful to all the friends who have helped to make possible our splendid school. Lack of space forbids my thanking each one individually, but I assure you, dear friends, that I am grateful to all of you.

I am especially grateful to my high school teachers and also my music teacher who have been such an inspiration to me.

In the early fall I expect to enter the Southern Conservatory of Music at Durham, where I shall continue my studies in music.

Again thanking each and all of you, I am your friends and loyal supporter,
Alma Bass.

* * * *

Wilmington District Conference — This year I have visited eight out of nine district conferences of the North Carolina conference. It was impossible for me to get to Elizabeth City and Wilmington district conferences the same week. This I regretted very much.

The Wilmington district conference met in Clinton, where I spent four very busy, happy years as pastor of Clinton circuit. It was an occasion of great joy to me to visit and see so many of my old friends throughout the district and especially from the Clinton circuit. Brother J. M. Daniel had things going lively when I reached the conference. He is completing his fourth year on the district and has wrought well ss presiding elder. Throughout the district he is very popular and much beloved both by preachers and people. Daniel is one of the most loyal fellows in our conference. Because of his genial nature and fine social qualities, he wins his way into the hearts of people almost before they realize it. He will be in great demand at our annual conference. Some district or important station will receive him gladly for the next four years.

The pastors and laymen of the Wilmington district have our Orphanage upon their hearts and count it a privilege to look after its every interest. Brother J. E. Holden is serving his first year in the Clinton charge. He is one of our best equipped men. The work will be developed under his ministry and the cause of Christ advanced.

LYNCHING RECORD FOR FIRST SIX MONTHS, 1924

The following statistics on lynching for the first six months of the year 1924 have been compiled by the Department of Records and Research of Tuskegee Institute:

Total number lynched, five.

Offenses charged: Rape three, attempted rape one, killing officers of the law one.

Record by states: Florida two, Georgia two, South Carolina, one.

Comparison of records: First six months of 1924, five; first six months of 1923, 15; first six months of 1922, 30; first six months of 1921, 36.

It is gratifying to note that the record thus far for the year 1924 is the lowest for the first six months of any of the forty years during which the record has been kept. It is an encouraging sign of progress toward the elimination of this evil, which is condemned by public opinion. It is an indication of the growing sentiment against lawlessness in general, and in my judgment a result of the spread and influence of inter-racial co-operation. All the persons lynched were negroes.

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W. E. WEBB, Secretary
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THE CALL OF THE CONFERENCE CLAIMANTS

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MANY CHURCHES EXCEED THEIR QUOTA AND MAKE LARGE CASH PAYMENTS
THIS IS A MOVEMENT THAT MOVES WITH HASTE AND PRECISION

Edited by Luther E. Todd, Secretary

AT LEAST $500,000 SHOULD BE COLLECTED FROM SPECIAL EFFORT PLEDGES DUE JULY 1ST

Yes, the first payments on Special Effort pledges were due July 1. Did you make the collections? If you have not done so, will you attend to the matter at once? Please remember that subscribers do not generally pay their subscriptions to anything until they are notified that the time has come to pay.

When any worthy movement fails, it is due to neglect by those who have it in hand. Most any reasonable goal can be reached on time, if the price of success is paid in hard work. Special Effort dollars will be paid when a special effort is made to collect them. I have never seen a dollar on legs running to urge me to take it. Dollars are shy and have a tendency to **stay put** until they are **persuaded** to change hands.

Right now is the time to persuade the dollars pledged to Superannuate Endowment to enter service for the benefit of the Forgotten Man. Many of them will be easy to convince and they will readily fall into yoour hands. But you will have to argue the case with some of them. Whatever is necessary to win them, do it. The case is urgent and you are fully justified in putting forth your best effort in order to succeed with the task.

Lost Motion Means Lost Income

When you collect the Special Effort dollars which were due July 1, don't let them loaf around in your bank doing nothing for the cause which they represent. Send them post haste to the Board of Finance, St. Louis, Mo., so they can be put to work earning other dollars for the support of the Forgotten Man. Endowment dollars uninvested are dollars without a punch.

There ought to be a large sum of money paid to Special Effort treasurers during the first two weeks of July. This will undoubtedly be true, if the Special Effort committees function as they should. Thousands of people have given solemn pledges to pay at this time, and I am sure they will keep their vows. The pastor of every charge should urge his committee forward on this important matter. Nothing ever just happens —everything worth while takes place in the world's work-a-day because it is caused to take place. Now is the time to make something happen in the movement for Superannuate Endowment.

The July collections on Special Effort quotas should amount to a total of at least $500,000. That is a lot of money, but the people have pledged it to a sacred cause and I believe they will make good their promises. It all depends upon the spirit that the Special Effort committees put into the work of making collections. Such a sum collected and sent to the board for investment would yield $30,000 annually for the old veteran preachers.

There's a Package on the Way to You

A few people like to give something, but all people like to get something. Well, cheer up—for you are about to get it. The Sixth Annual Bulletin will be in the mails going to all the pastors of the church before these lines are published. When your copy arrives don't throw it into the waste-basket. It has a message for you. Some people are long on criticism of the general boards, but short on reading the records of what those boards are doing. Read the Sixth Bulletin of your Board of Finance.

And, by the way, you will find an interesting insert in the package which brings your Bulletin. If you will not take the time to read the booklet, by all means read the insert. It has a message that should appeal to preachers, for it deals with a subject that is a serious problem in every preacher's life. If you were famishing in a desert, you would not throw away a jug of water that somebody brought you. Some day you will be hungry in Forgotten Man's Land—don't throw away the Sixth Bulletin or the insert it carries.

Avoid This Terrible Blunder

My secretary asked me recently why I published the same thing several times. I told her it was necessary because many people were so constituted that they refused to believe a statement until it was choked down them. You may think this foolish dribble, but it is positively true. You have to tell some folks a fact **ten times** before they will believe it **once**. It is comforting to realize that what is about to be told again, has already been stated nine times on this page.

Here it is: Please do not make the mistake of paying Special Effort money to somebody outside the Board of Finance. All payments on quotas must come to the Board, Security Building, St. Louis, Mo. Checks can be made to The Board of Finance, or to any officer of the board. And remitters should be sure that they have the money in the bank before they draw a check on the bank. You would be amazed to see how many checks are not collectable on account of "insufficient funds."

The annual conferences will soon be holding their meetings. Don't carry Special Effort money with you to conference; send it to the Board of Finance, Security Building, St. Louis, Mo., **before you go to conference.** And send it soon enough for you to receive the receipt to carry with you to conference. All you will need at conference, so far as the Special Effort is concerned, will be the receipts for payments made to the board on your quota. Then you can fill out report blank number 4, and hand it to the statistical secretaries. You will have your receipts to prove that you have made the payments which you list in your report.

The Board of Finance will send an official statistical report for each district to the annual conference secretary immediately upon the adjournment of the body. This report will reveal exactly what payments on quotas every charge of the district has made during the conference year, and it will be published in the annual Conference Minutes as Statistical Report No. 4.

A Jolly Crowd at Annual Conference

When your conference meets this fall, you will see a happy group of preachers chatting merrily under the big tree on the church lawn. They will be the men whose charges have paid one-fifth or more on quotas for Superannuate Endowment. Don't you want to be in that crowd and enjoy the fun? Then get busy right now ,and see that your charge remits the fifth or more before your conference meets.

There will be another group of preachers whose facts are about to break into smiles. They will have some fun too, but not the rollicking kind of the first group. Thev will be those whose charges did not remit to the board as much as one-fifth of their quotas, but did pay something. Their feast of merriment will be such as they can enjoy from a part-loaf, but it will be much better than no laugh at all.

Yet a third group will assemble on the lawn of the church in the rain—and they won't even have umberrals, or nothin'! They will be the men whose charges paid absolutely nothing on quotas during the first year of the movement in behalf of the church's veterans. They will spend their time telling each other of their respective **alibis**—the excuse making crowd. O, men of the ministry, don't be in that group if there is any way on earth to keep out of it!

In addition to those charges which have paid one-fifth or more on their total quotas, as previously published on this page, the following charges are now listed as having done this good thing:

University (Austin), West Texas—Austin, Rev. K. P. Barton, pastor. Total assumed quota $5,000; amount remittted $1,176.20.
Kingsville, West Texas—Beeville, Rev. S. L. Batchelor, pastor. Total assumed quota $3,350; amount remitted $947.
Bishop, West Texas—Beeville, Rev. A. W. Wilson, pastor. Total assumed quota $2,694; amount remitted $871.50.
St. Johns (Goldsboro), North Carolina—New Bern, Rev. R. E. Atkinson, pastor. Total assumed quota $1,280; amount remitted $256.
Shacklefords, Virginia—Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota $1,762; amount remitted $475.

Pinker and Pinker Every Week

And now come certain other presiding elders having their respective districts 100 per cent on the Pink Leaf Report. We enter their names on the honor roll, nubered in order as they achieved this distinction:

221. Louisiana—Baton Rouge, Rev. H. N. Brown, P. E.
222. Little Rock—Pine Bluff, Rev. R. W. McKay, P. E.
223. Northwest Texas—Lubbock, Rev. E. E. Robinson, P. E.
224. Northwest Texas—Plainview, Rev. G. S. Hardy, P. E.
225. Texas—Galveston, Rev. R. W. Adams, P. E.

OUR LITTLE FOLKS

THOUGHTS

When a little child is naughty
And is cross with everything,
Then his thoughts are changed to hornets
That go flying off to sting.

When a little child is happy,
Then his loving thoughts, I think,
Are turned to floating butterflies,
All white and gold and pink.
—Ethel Blair, in St. Nicholas.

THE LEGEND OF THE WHITE CHRYSANTHEMUM

Long, long ago in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side, one the color of bright new gold and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all that the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented and said she wished she could go to the great city where were so many beautiful things. But her white sister said: "No, no; we are placed here, so here we ought to stay with the flowers and the grasses that love us."

But Goldy was not convinced; and when one day a man came and looked at the two flowers and said, "This yellow flower is just the one I need for my collection. I will take it home with me," Goldy was too happy to care, though her little white sister wept with loneliness.

"Please take me, too," begged the little flower in sorrow. But the gardener said, "No, I have plenty of white ones, and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery even if I am sad." So she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road, stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but he showed him his handsome goldy, whose petals were just that number.

"No, no," said the man, "it must be white, and it must be in its natural state," and he went off disappointed.

Now, it so happened that his road passed right by the spot where the lonely little white flower stood. As she heard footsteps approaching the tears stood on her petals, for she remembered that some one who walked like that had taken away her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and in a tone of joyful surprise said: "Why, here at last is just what I have been seeking so long!" And he lifted the dear little plant very gently from the ground, saying: "Go with me, little flower; I need you in my palace."

"But I am only a poor little flower of the fields," she answered modestly. "How can I be of use to you?"

"You are pure white and have sixteen perfect petals. You are just the one I have been searching for for months," he told her. And she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this, I can stop now to tell you only this: she was joyfully received in the palace and came to be the best-loved flower in the empire, even by the great emperor himself, and it was all because she was a perfect little flower that could be brave and cheery in misfortune. Do you suppose the same thing would be as true of children as of flowers? I think it would.—From Boys and Girls of Sunrise Land.

WHEN HERBERT FILLED THE WOOD-BOX

Herbert went reluctantly about gathering up wood and cobs. "O dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs, and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and I hate filling the wood-box. And when winter comes, there will be more chores, and, O dear, I wish I could have a new sled next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother, you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "Oh, mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending to the turkeys."—Word and Way.

YOUR BOY AND HIS EQUIPMENT FOR LIFE

Most parents have the opportunity of furnishing their boys with really worth while equipment for life. Your boy's education and training and the development of his mind, body and character will determine what kind of a man he will be ten, twenty and thirty years hence.

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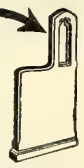
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SUNDAY SCHOOL WORK

(Continued from page nine)

if they are inclined to stay away. Perhaps the trouble is with the class or the school. If so, we ought to know it and improve it. The goal of the North Carolina conference is to increase the enrollment of her Sunday schools to the point where they will at least equal her church membership. A definite, steady, continuous effort at recruiting and a systematic method of looking after absentees will go a long ways toward attaining this goal. Will you help?

SUNDAY SCHOOL DAY

It is expected, according to the Discipline, that every Sunday school in the Methodist church observe annually Sunday School Day, which used to be called Children's Day. To be regular and law-abiding it is necessary that we observe this important day. But the purpose of this paragraph is not so much to call attention to the disciplinary requirements as to the splendid opportunity which the observance of Sunday School Day offers you for setting before your congregation and community the work, the task, and the plans of your Sunday school and to enlist the more hearty co-operation on the part of parents, stewards and others concerned. Sunday School Day programs have been furnished every pastor in the North Carolina conference for distribution among the Sunday schools. Some, of course, have already used them. Others have not. Let's make it unanimous!

OUR BUSY EPWORTH LEAGUERS

(Continued from page ten)

representative of this conference to bear fraternal greetings from the West to the East.

He was the recipient of many thoughtful courtesies and heard with apparent interest and enthusiasm as he addressed them on Wednesday morning. The registration was much higher than ever before and most excellent work was done along all lines of league endeavor. The afternoons were given over entirely to play and the young people didn't fail to make the most of a rare opportunity.

The Merchants' Association of North Carolina were in session in the same building (the Atlantic Hotel) at the same time. These gentlemen had the pleasure of seeing the Epworthians at close range.

Most of the old officers were re-elected for the next year. Rev. Thos. M. Grant, one of the busiest pastors in his conference, was again elected president.

LEAGUERS STAGE A DARING HOLD UP!

A large proportion of our league chapter assembled in the school auditorium Saturday night, June 14th. Before any member was permitted to enter the auditorium they were forced to pay a certain fund for the number of feet in height and number of inches over.

An interesting program, consisting of songs, recitations and drills, were rendered by the officers of the league. The most interesting feature was a solo, "I'm Looking for a Sweetheart," which was sung by a small girl age five.

After the program closed humorous games were played, which everyone enjoyed very much. Refreshments which consisted of lemonade, cake and candies were on sale. The proceeds went toward the support of the league.

Ethel Jones, Cor. Sec.
Pleasant Garden League.

$100 PRIZE ESSAY

A prize of $100 will be given for the best essay entitled "Which Religion is Best for the Negro—Protestantism, Judaism or Catholicism"? Title suggested by Stoddard's "Rising Tide of Color." Address: Post Office Box 21, Jamaica Plain, Mass.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. SPRINKLE, P. E., Asheville, N. C.
THIRD ROUND

July
Henderson Ct., Moores Grove, 11...12-13
East Biltmore, West's, 3 13
Mt. Pleasant, night 13
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Pineville, Harrison, 11 10
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8....17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31

September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

July
W. Greensboro, Muir's Chapel, 11...12-13
Park Place, night 13
Main Street, High Point, 11 27
East End, night 27

August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night... 3
Randolph(Fairview, 11 & 3....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31

September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

July
Gilkey, Centennial, 11 12
Rutherfordton, 11 13
Spindale, Alexander, 8 13
Rutherford College, 11 26-27
Glen Alpine, 8 27

August
Table Rock, Mt. Grove, 11 2-3
Morganton Ct., Oak Forest, 3 3
Forest City, Pleasant Grove, 11 10
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31

September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

July
Mount Airy, Central, 11 13
Rockford Street, night 13
Spray, 11 20
Draper, night 20
Elkin, 11 27

August
Leaksville, 11 3
Salem-Oakgrove, Oakgrove....9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

July
Creston, Mt. View 12-13
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27

August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5

FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
THIRD ROUND—IN PART

July
Waynesville, night 6
Haywood Ct., Mt. Zion, 11 12-13
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Advance, Advance, 11 19-20
Forsyth, Shiloh, 3 19-20
Grace, Grace, ngiht 20
Farmington, Bethlehem, 11 26-27
Cooleemee, Cooleemee, night 27

August
Davie, Center, 11 3
Mocksville, Mocksville, night 3
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Person Ct., Lea's Chapel 12-13
E. Roxboro & Longhurst, Grace, ngt...13
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30

August
So. Alamance Ct., Clover Garden....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31

September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

July
South Camden, Nashes 12-13
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28

August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

July
Stedman, Bethabara 12-13
Bladen, Live Oak 16
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30

August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31

September
Goldston, Meronie 6-

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

July
Pink Hill, Webbs, a.m. 12
Seven Springs, Beston, a.m. 12
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27

August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

July
Caledonia, Caledonia 11
Rowland, Asbury 12-13
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27

August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Benson, Elevation 14
Selma, 8 13
Kenley, Buckhorn 19-20
Clayton, 8 20
Four Oaks, Corinth 26-27
Smithfield, 8 27

August
Creedmore, Bullocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31

September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

July
Wilmington Ct., Federal Point, a.m....13
Southport, Southport, p.m. 13
Tabor-Fair Bluff, Clarendon, a.m.....18
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27

August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Farmville, 11 13
Greenville, night 13
Robersonville, Wharton 20
Ayden, night 20

August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

July
Warren, Shady Grove (all day) 10
Whitakers, Whitakers (all day) 11
Enfield, Central Cross 13
Williamston, Holly Springs (all day)..18
Scotland Neck, Palmyra 20
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27

August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has removed from us our brother, John D. Stone, a member of Poplar Springs Methodist church and Sunday school, Jonesboro circuit, be it resolved:

First, That we cherish his memory in coming years, and who in all Christian work was faithful and diligent and lived an honest life.

Second, That we extend to his family and loved ones our heartfelt sympathy in the time of their bereavement.

Third, That a copy of these resolutions be sent to the family and a copy be sent to the North Carolina Christian Advocate.

Mrs. W. C. Matthews,
Mrs. Pervis Brown,
T. A. Mansfield,
C. M. Wicker,
Paul P. Kelly,
Committee Poplar Springs S. S.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life of service and usefulness Rev. J. C. Mock, father of Mrs. D. T. Beachum, corresponding secretary and treasurer of our Woman's Missionary Society, be it resolved:

First, That we, the members of the Woman's Missionary Society of Star Methodist church, bow in humble submission to the will of God.

Second, That we extend to the bereaved ones our deepest sympathy.

Third, That a copy of these resolutions be sent to the family, a copy to the Missionary Voice, a copy to the North Carolina Christian Advocate for publication and a copy be spread upon our minutes.

Mrs. R. H. Seward,
Mrs. J. L. Cochran,
Fleta Wallace,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His righteous wisdom has removed from our midst our beloved sister and co-worker, Mrs. R. C. Rivers, a member of the Woman's Msissionary Society of Boone Methodist church, a loyal church member, a woman full of good works—always true to the teachings of Christ, ministering to those in need or distress, and patient in affliction; we, the remaining members of the Woman's Missionary Society, bow in humble submission to the will of our heavenly Father, devoutly thanking Him for her life and power of influence among us. Therefore, be it resolved:

First, That we cherish her memory as one who literally made the world better by having lived in it.

Second, That we extend to her bereaved ones our deepest sympathy, assuring them that we are partakers with them in their sorrow.

Third, That while we miss her, we rejoice in the assured hope that all is well with her soul.

Fourth, That a copy of these resolutions be sent to the sorrowing family, a copy to the North Carolina Christian Advocate for publication, a copy to the Watauga Democrat with request to publish, and that a copy be spread upon the minutes of our W. M. S.

Mrs. J. F. Hardin,
Mrs. M. B. Blackburn,
Mrs. J. S. Stanbury,
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Service Wesley class of Waxhaw Methodist church, wish to pay loving tribute to the memory of one of our most beloved and active members, Mrs. J. L. Rodman, Jr., who passed from this life on June 14, 1924.

Whereas, God in His all wise providence has seen fit to remove from our midst one who has been a faithful and earnest co-worker, and while this falls with a heavy hand upon our class and Sunday school, we recognize His loving power and bow in humble submission to His divine will; therefore be it resolved:

First, That as a Bible class we shall miss her presence, her encouragement and her unceasing interest in the work of our class and in all phases of our church work.

Second, That we express our sympathy to the members of her family in their sorrow.

Third, That a copy of these resolutions be spread upon the minutes, one sent to her family and one to the N. C. Christian Advocate.

Mrs. W. C. Broome, Pres.
Mrs. H. T. Moser, Teacher.
Mrs. A. L. Haigler,
Mrs. Olin Niven,
Mrs. Edwin Niven,
Committee.

GIBSON—Mrs. Ruth Wright Gibson, the only daughter of W. T. Wright and wife, was born February 15, 1893, and died in Rex Hospital on March 15, 1924, at the age of thirty-one years. She was converted when she was ten years old and joined St. John's Methodist church, near Gibson, N. C. There was no more faithful member of the church than she. By her sweet and kind manner of living, she won her way into the hearts of all that knew her. She had gone to Raleigh on a vsit, and was taken suddenly ill. For weeks she suffered untold agony; everything was done for her that it was possible to do, but she grew weaker as the days went by. She never murmured or complained. She greeted every caller with a smile, and there was a hopeful note in her voice till the day she died.

On August 11, 1915, she was happily married to Mr. Archie A. E. Gibson. Three children were born to this union, two of which preceded the mother to the better land. Little Charles David and her husband are left to mourn their loss. She was a faithful and affectionate wife. When her husband moved to Gibson and went into the mercantile musiness, she transferred her church membership to the Methodist church in Gibson. Wherever she went she carried the sunshine, and did much to make those about her happy. She was buried in the old family cemetery near Gibson amid a large concourse of people.

A. J. Parker.

In Memoriam

SUMMERS—William Clifford Summers, son of Thomas and Sallie Summers, was born November 12, 1919, and died June 19, 1924. Little William was a good child, showing on some occasions a remarkable understanding of what was right. In the years of his innocence God took him to a better and holier clime. D. A. Lane.

WASHBURN — Rodah Caroline Washburn was born June 29, 1864; died June 13, 1924, age 59 years 11 months and 15 days. She was married to J. A. Crowder August 12, 1888. To this union were born six children, four sons and two daughters. She joined the church in early life, grew in grace as the years went by and died full of faith and prepared to meet her Lord. May the husband and children find the throne of grace in this sad hour and meet her in the heavenly home. E. M. Avett, P. C.

BROWN—Thomas A. Brown was born March 31, 1860, and died June 11, 1924. He was married to Margaret E. Goodnight and God blessed them with six children, all of whom are living. About the age of sixteen Brother Brown gave his heart to God and united with the Methodist church, in which he lived a consistent life till God took him. Those who knew him best say that he was a fine type of the Christian gentleman. He was laid to rest in the presence of a very large number of friends who will miss his genial personality. D. A. Lewis.

DAY—Calvin Jackson Day was born February 1, 1846, and died June 8, 1924. When just a young man he was married to Eliza Jane Sides, and to this union there were born 15 children, twelve of whom live to mourn the departure of their father. On April 15, 1924, he gave himself to his Lord and found rest unto his soul and a bright hope of eternal life. He made open profession of his faith in Christ some days later when at his request he was baptized. Very soon he was taken to be with his Lord.

D. A. Lewis.

CORBIN—Mrs. Susie Boggs Corbin, devoted wife of Mr. T. W. Corbin, a prominent sawmill and lumber dealer of Fremont, passed away after several years of declining health on May 27, 1924, and was buried by the writer in the town cemetery beneath a profusion of flowers in the presence of a great concourse of relatives and friends the following day. Surely a great and good woman has fallen in our midst. She leaves a sorely and a sadly disappointed husband, and two daughters and two sons to mourn her going.

Sister Corbin was not only possessed with a noble Christian soul but as a citizen her influence was most wholesome in the community. For some time, and until recently, she was a valued member of the town council and was always interested in its moral uplift. She was unselfish to the core, and among the people of modest means, both white and colored, these found in her a loyal friend indeed. May God add His grace in abundance to the bereaved ones. J. A. Dailey.

GREENWOOD—Mrs. Asbury Greenwood, nee Miss Mary Jane Carter, was born in Yadkin county June 5, 1844, and quietly passed to her reward in the early morning of May 27, 1924.

She was married to Asbury Greenwood August, 1866. There were two children born to this union, Monroe of Andrews, at whose home his mother died, and John S. Greenwood of Hazelwood, N. C.

Her husband preceded her to the grave twelve years, and thus left to live the lonely life of a widow through the years.

She professed a saving faith in Christ when quite young and joined the Methodist church, living a consistent member of the same until the end. She leaves the two sons a number of grandchildren and many friends to feel the loss of her going. But the best of all, they know where to find her. D. R. Proffitt.

LYNCH—On May 5, 1924, the death angel visited Crouse circuit and claimed as its victim one of its best members, M. J. Lynch. He was 74 years, one month and seven days old. The greatest part of his life was given to the service of God, for he joined the Methodist church at the age of 15 years, and all who knew him are witnesses to the fact tha he lived a Christian life. He was superintendent of the Sunday school for more than 30 years, during which time he missed four Sundays. It was his greatest desire to work for his Sunday school. He was a great man and will be greatly missed by his friends and relatives.

J. B. Fitzgerald.

SPAIN—Robert Claud Spain was born December 25, 1883, and died May 2, 1924. Born and reared under Christian influences, he professed faith in Christ early in life and united with the Methodist church at Middleburg, where he remained a faithful member till the Lord called him to enter into the rest that remaineth to the people of God.

Brother Spain loved his church, was loyal to all of its institutions, and faithful in the discharge of every duty. As long as he was able to attend he was rarely absent from any church service. He loved the association of Christian people, and delighted in the gospel. His walk was close with God, and under the influence of the Holy Spirit he lived a life that was circumspect, a life directed by the teachings of the Bible. He never married and lived with his widowed mother, for whom he manifested the deepest affection. During his sickness his greatest concern was for her comfort. Just a little while before the end came he said he did not fear death but that he hated to leave mother.

A good man has gone to his reward and he will be sorely mised in the home and in the church and community, but the memory of his life, of his fidelity and loyalty to God and the church will remain to be an inspiration to those of us who loved him.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

J. T. Draper, Pastor.

RESOLUTIONS OF RESPECT

On May 13, 1924, Mr. Quincy Adams Reid, one of our most faithful official members of Providence church on Cool Springs charge, was called from labor to reward. Be it remembered, therefore, by the board of stewards of said church:

First, That we bow in humble submissio nto the will of Him who doeth all things well.

Second, That we thank our heavenly Father for the many years of faithful service our dear brother and coworker has done while he was with us in this church work.

Third, That we extend to his faithful and lonely wife, two sons and three daughters our heartfelt sympathy and commend them to him who is able and willing to be a father to the fatherless and a husband to the wife.

Fourth, That a copy of these resolutions be sent to the family and one to our Christian Advocate.

Signed, Board of Stewards: Mrs. Jettie Holton, Mrs. L. R. Burgess, Glenn Lekie, C. F. Leckie, T. L. Tomlin, W. S. Sherrill.

Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring



THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. We do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their **wealthy** patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the **poor** man who has not the money or the **busy** man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read our answer in the coupon at the bottom of this page.

We have the **utmost** confidence in the Shivar Mineral Spring Water for it has made us thousands of friends in all parts of America and even in foreign countries, whose faces we have never seen. Yet we count them our **friends** for the Shivar Spring Water has bound them to us by lasting gratitude.

We ask you to read their letters, a few samples of which we publish below for **your** benefit, and if **you** find among them any encouragement as to your own health do not hesitate to accept our offer which has no limits or conditions except those shown on the coupon.

INDIGESTION

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy. A. L. A., M. D.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia. C. V. T.

Fill Out This Coupon and Mail It Today

Shivar Springs,
Box 4T, Shelton

Gentlemen: I accept your offer and enclose herewith three dollars ($3.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I report no benefit therefrom you agree to refund the price of the water in full upon receipt of the two empty demijohns, which I agree to return within thirty days.

Name .....
P. O. .....
Express Office .....
Please write distinctly.

DYSPEPSIA

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble. O. T. S.

It is a great pleasure to tell you that your Water has been a great benefit, I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble. REV. E. H. R.

RHEUMATISM

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter. C. A. C., M. D.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. T. K.

RENAL AND CYSTIC

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved, her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all. T. G. S.

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DURHAM, N. C.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, JULY 17, 1924 No. 29

EDITORIAL — PARAGRAPHS

"And their right hand is a right hand of falsehood," is the Psalmist's picturesque way of putting it. And our judges of the courts are becoming alarmed at the number who will with uplifted right hand upon the Holy Bible swear falsely. Perjury is becoming one of the commonest of crimes. The very fountains of truth are being polluted and the ends of justice defeated thereby. There should be instituted a crusade against this crime, a crusade of education and also of enforcing the law that would land such criminals in the penitentiary.

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Automobile licenses and gasoline taxes for the year ending June 30, 1924, yielded $8,000,000 to the state of North Carolina, and it all goes for good roads. Part of this enormous sum is for maintenance and the other for a sinking fund to take care of the road bonds. The fund is now sufficient to care for the bond issues and, also, meet the cost of maintenance. According to this showing the people who use automobiles are to pay for the roads. The man who drives "old Dobbin" or takes it afoot goes scot free of taxes for roads. When the people of other states get hold of this idea they, too, like the progressive citizenship of North Carolina, will become good roads enthusiasts.

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In the death of Dr. James Sprunt of Wilmington, who died July 9, North Carolina loses another of her great citizens. Though a man of large business interests, he found time for literary pursuits where he made quite a reputation, particularly in the field of history. His benefactions were numerous. He was particularly interested in the work of the Presbyterian church of which he was a devoted member. Mission stations in many parts of the earth have been strengthened by his benefactions. The Presbyterian church at Chapel Hill will stand as a monument to his generosity. The Methodist ministers who have served in Wilmington can testify to the many expressions of kindness and Christian fraternity received from this princely merchant, who was a lover of literature, of his fellowmen, and above all of his Lord and Master.

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Selwyn K. Cockrell, editor of the Baltimore Southern Methodist, in giving some rules to be observed in writing upon the subject of Unification, hits the nail on the head. But he need not limit these rules to Unification. Listen to what he says:

"If the writer has anything he thinks is worth publishing, he ought to put it into small compass in the beginning. Then he ought to read it over and condense it. Then he ought to read it again and condense it again. Not many people will read long articles, and we have had already too many long articles on this subject. Then it might be well for the writer to pray a little more while he is writing, and between the writing and the condensing, and between the condensing and the posting, of his article. A little praying at these points has caused the editor to send some of his own productions to the waste basket. He recommends prayer to all who would write."

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Dr. George Adam Smith pronounces these words of Micah the greatest utterance in the Old Testament.

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William Jennings Bryan, deeply religious man that he is, at the close of an all night's session of his committee, led them in prayer for Divine guidance in the work of the convention—an act that received the unqualified approval of the entire religious world. While we do not assume to be an interpreter of Divine acts, it has occurred to us that God may have answered his great servant's prayer, contrary to Mr. Bryan's own judgment, when the convention nominated John W. Davis for President. For the nominee is a man of high character and unblemished reputation. His ability is unquestioned. Another scholar has been thrust into politics. As a lawyer, he stands at the top of his profession. Wherever called to serve he has wrought well. How the American people when they come to make up their estimate at the ballot box will appraise the man remains to be seen. But there is an occasion for great joy that honest and honorable men, and all of them true Americans, are the nominees for the office of President of the United States of America.

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Where the grass is green and the maples grow on a hillside in the village cemetery, they buried the body of Calvin Coolidge, Jr. The Green Mountains of Vermont stand guard over his silent resting place, which is the burial ground of his ancestors. The village, the quiet New England village, twelve miles from the railroad station bears the name, Plymouth. We think at once of Plymouth, Mass., where the Pilgrim Fathers landed, and properly so. For about it all is a Puritan simplicity. "My faith looks up to thee," "Saviour, like a shepherd lead us," were sung by a mixed quartette, the minister read a few familiar words from the Bible, offered prayer, read the simple commitment service and a marine's bugle blew "taps." Such were the simple services at the grave, and these were in accord with the religious services at Northampton and in the East Room of the White House. The grief-stricken father was the Chief Executive of the greatest nation on earth and the broken-hearted mother was the "first lady of the land," but nowhere appears the least show of royalty. The sixteen-year-old lad, whose "untimely taking off" the nation mourns, had nothing about him of the traditional prince. On the contrary, he was an American boy, a high school lad, a Boy Scout, the members of whose troop filed by and each dropped a rose into his open grave. This Puritan simplicity and pure Americanism which characterizes the present occupants of the White House makes a tremendous appeal to all who love those things which have made Puritanism so great a power in the history of the English speaking world, and have set America apart from the pretentions of kings and courts.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

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UNIFICATION VOTE ANALYZED

N. H. D. Wilson.

My interest in all phases of the unification problems caused me to analyze the vote of the recent General Conference. Some of your readers may be interested in the results. My figures are subject to correction in that while all sources say the vote was 297 to 75, the published list of "noes" is only 73 and the "ays" I think contain 298 names. Of course I can not locate the error. The first thing seen is the large attendance. The Central Brazil, Indian Mission, Japan, Siberia-Manchuria, West Mexico and Texas Mexican conferences seem not to have been represented. Full clerical delegations represented all the other conferences except the Brazil conference, which was represented by a layman. Several of the larger conferences had a layman absent.

Of the twenty-one women, twenty voted for the plan. The vote stood almost equal preacher and layman for and against. But all the votes on the northern and western border adverse were cast by preachers. No foreign mission cast a vote against. The adverse votes came chiefly from North Alabama 10, South Carolina 7, Alabama 6, Mississippi 6, Upper South Carolina 6, North Mississippi 5, Memphis, North Georgia and Virginia 4 each. Only four votes were cast against the measure by all of the conferences west of the Misissippi river. Only five delegates from the northern row of conferences voted against. Twenty-two conferences voted solidly for the plan. No conference voted as a unit against it. The South Carolina conference lacked one vote of being solid. The only conference which cast a majority vote against were South Carolina 7 of 8, Upper South Carolina 6 of 8, Mississippi 6 of 10, North Mississippi 5 of 8, and North Alabama 10 of 18. From which it doth appear that those who are most involved want it. That those who are most closely associated with the brethren of the North are willing to trust them. And that if the representatives are representative of their conferences the measure will carry. That if defeated it will be because a small minority who have little to lose or gain deny relief to those who need and ask it. I have no idea that they will do this.

WAR AND HATE

"War is hell." Sherman is reported to have made such a remark upon one occasion. But the words of Sherman were not needed to verify the truthfulness of the statement. The history of all wars prove it.

Why then should the Christian church in any sense become an apologist for war? Why should not the church of Christ have in it the spirit of Christ? The spirit of Christ is love. The spirit of war is hate. Jesus Christ came to give life. The one purpose of war is to kill. But before civilized people will kill each other they must be taught to hate each other. It is easy to kill, if first you hate bad enough. And in order to arouse this hate a propaganda of lies must be spread abroad and persisted in till war has gotten in some of its hellish work than the truth itself is enough to arouse a consuming hate.

Well do we remember the stories of German savagery that were circulated at the beginning of the World War. Stories that would have put to shame the blackest deeds of unbridled savages. The same sort of stories were circulated in Germany about the unspeakable atrocities of the Allies. Why all this lying which has characterized every war? It is to arouse hate. For without hate the engines of war cannot be set in motion, neither will civilized people join in the pastime of savages.

Is it not time that the civilized world should outlaw war? War that flourishes in an atmosphere of hate, fattens on falsehood, and hungers for blood as do wild and ferocious beasts of the jungle should not become the method for the settlement of international disputes.

FINE SPIRIT AND DELIGHTFUL FELLOWSHIP

Perhaps the most noteworthy feature of the recent General Conference was the fine spirit that pervaded the body and at all times characterized the individual members. Hardly an unseemly word was spoken in any of the discussions and there was an utter absence of any manifestation of ill will. Those who divided in opinion on the subject of unification were one in good fellowship. If any man felt that to differ in opinion should result in a severance of the ties of friendship, he did not let it appear above the surface.

The gathering of the conference was like the joyous good fellowship which characterizes college boys on their return from vacation. For the conference had been together for almost a month two years ago at Hot Springs and the members were acquainted with each other, which made the occasion a sort of home coming, and the spirit manifested at the first continued to the end.

We mention these things for a purpose. Let the same spirit characterize the entire church in all the discussions that may follow during this and next year till the question has been finally settled. The first man who seeks to engender strife among our people or to introduce methods that do not conform to the highest ethical standards should be banished far beyond the pale of Christian people for he does not belong among us. Strife and ill will among Christians seldom minister to the cause of Christ.

THE BIG MEETING AT BETHEL AND MT. PLEASANT

We are now entering upon one of the most important periods of the conference year—the summer revival in the country church. In many, if not the most country churches, it has come to be looked upon as a great occasion. There is only one reason for this. It is a great occasion. And the pastor who is wise will take advantage of this prestige of the revival in the public mind and make it an even greater occasion.

The man who ridicules the big meeting in August is blind to the simplest laws of economic life and knows not the most elemental principle of psychology, to say nothing of the lessons God has given us in the course of His revelation.

There is a time for all things and in some localities August is the time to get religion. Use all these notions and local influences to the interest of the kingdom of God.

Conditions in one respect have greatly changed. The church now through the Sunday schools and other agencies care for the children in a way that was unknown in preceding generations, and these young people in most instances are brought into the church at an early age. Hence, the great majority of the people who attend the revival services are already members of the church. But this fact does not rob the revival meeting of its value. The spiritual life is to be quickened, the didactic which has the supreme place in the Sunday school, should be supplemented by the inspirational and emotional. Christianity is not a cold blooded proposition. Its ranges are far beyond the school house, even the Sunday school house. Wings must be given to the imaginations of youth. The young must be lifted to the heights where there are broad visions, and this can only be done by the burning messages of God's prophets and apostles. Let him who doubts, scan the pages of Christian and Hebrew history and be convinced to the contrary. The Sunday school that destroys the taste for gospel messages from the Christian ministry is radically wrong. This great agency in the promotion of the kingdom of heaven cannot become a substitute for the revivals which have brought Methodism thus far on her triumphal journey.

At this season when city people are in the mountains or at the seashore, the farmers are at home enjoying the riches of a fruitful land. They are at leisure and have time to assemble in their churches to worship the God of their fathers. It is a season when the altar fires should be kindled afresh, when the spirit should burn as a fire in the very bones of the prophets, and the songs of Zion should abound because the people are marching to Zion. 'Tis the season when joys should be unconfined in Bethel, Mt. Pleasant, Shady Grove, Ebenezer and all the rest of them.

"TO HIM THAT OVERCOMETH"

Instances of those who overcome impediments and such things as appeared to be against them have been assembled by the Methodist Times in a way that should hearten those who are called upon to encounter such disabilities. Read what that paper says and fresh courage take if it in any way applies to your case.

Ask in any school who was the greatest orator of ancient Greece, and the answer swiftly returned will give the name of Demosthenes. But Demosthenes had an impediment in his speech! Exactly; and by conquering it with his pebble in his mouth on the seashore he won the premiership of the tongue. When the news went round among the cottage housewives of Bedfordshire that their Baptist tinker would solder their leaking kettles no more because he was "had home to prison," they cried out against the inhumanity. But the fruit of that imprisonment was the "Pilgrim's Progress," the greatest religious allegory in the world. Round about forty years ago in a Scotch rural parish a young Presbyterian minister saw his opening career suddenly blighted by incipient consumption and deemed his ministry at an end. But had young Robertson Nicoll's lungs been sound there would have been no "British Weekly," and England would have lost her chief religious journalist. Over the gray sky of his literary promise there gathered the clouds of disabling frustration for another young Scotsman, and "R. L. S." was broken-heartedly "ordered South." Tragic destiny! Yet the result was that Robert Louis Stevenson's name is forever sacred as the restorer to our literature of ethical romance. The man who, it is said, addresses the largest Sunday evening congregation in London is famed, among other gifts, for his exquisite enunciation and diction, yet rumor has it that in his early days Dr. Dinsdale Young stammered and only overcame it by speaking with punctilious clearness. Yet another modern champion, known to all for his fearlessness, has been all his life crippled with temperamental nervous timidity, and addressing himself to his disability has made him courageous—he has become brave because he was afraid.

TAKE COURAGE SAD HEART

If you are a prophet under the juniper tree or some disturbed Methodist who thinks the world is on the toboggan slide and that your church is headed in the same direction, "cease your repining, for behind the clouds the sun is shining," and for a needed tonic take the following from the pen of Dr. Claudius B. Spencer:

"No, the Methodist Episcopal Church is not a house whose walls are falling: the Methodist Episcopal Church is a tree whose roots go deep into the experience and faith of millions. It spreads its branches wider and wider above the earth, its leaves are for the healing of the nations.

"This church is not static, it is not aged, it is not diseased, it is not impotent. This church is youthful, able, awake, full steam ahead."

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Dr. G. T. Rowe begins a special meeting with our pastor at Franklin next Sunday. Rev. E. P. Billups of Charlotte will direct the music.

"The appropriation committee of the Board of Church Extension will meet at the Board of Church Extension Building, 1115 Fourth Ave., Louisville, Ky., August 13, 9:30 a. m."—T. D. Ellis, Secretary.

Bishop Collins Denny preached in our church at Franklin last Sunday at the eleven o'clock service. The bishop and Mrs. Denny are spending several days with Mr. and Mrs. J. A. Porter at Franklin.

Rev. W. L. Dawson this week has Rev. G. A. Stamper of Winston-Salem assisting him in a meeting at Summerfield. The meeting began Monday and will continue ten days. The Summerfield people are hearing some great preaching this week. Stamper is among the best.

Some weeks ago mention was made on this page of the prize of $500 offered by World's Work for the best sermon submitted to that monthly before a given date. The award has been made to Dean Charles R. Brown, of Yale Divinity School. Thousands of manuscripts were submitted, but that from Dean Brown, entitled, "Such as I Have," was adjudged the best.—American Friend.

We are on pages four, five and six of this issue giving the full report of the Chattanooga General Conference, except the addresses, for which we did not have room. At those points where some member is recognized by the chair and nothing else is said, is where the address should appear. The reader will assume that the address was O. K.

Rev. E. H. Nease last Sunday closed a successful revival at Gibsonville. There were more than 60 conversions, 16 joined the church by vows, two by letter and others are to join next Sunday. T. E. Stough of Concord led the singing. Brother Nease is a senior at Trinity College, who took charge at Gibsonville after commencement and is doing such fine work that the church desires that he continue pastor of the church while he completes his work at Trinity College, where he has an excellent record as student.

"Last Wednesday evening, July 9, Mrs. J. D. Coan of Marvin, Pineville circuit, who has bee nthe greatest sufferer I have ever known, was called to "come up higher" to that beautiful home of the soul, where "God shall wipe away all tears, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Fourteen years of extreme suffering and the loss of her good husband one year ago made her homesick for heaven. Thank God for that rest that remaineth for such sufferers." —T. J. Houck.

Dr. H. A. Brown of Winston-Salem, the best loved minister in all the country, is a devoted Baptist, but a constant reader of the Advocate. Once a year he sends his check to renew his subscription and at the same time says a kind word about the paper. Such a letter came just a day or two since. He is now pastor emeritus of the First Baptist church, which he served many years as pastor, and is really pastor emeritus of all the churches of every name in the Twin-City. No one church is big enough to encompass Dr. Brown. He must have all churches for the range of his affections. Yet there is no more loyal Baptist than he in North Carolina. Blessings on the good, gray head of this great Christian.

Rev. W. E. Hauss says: "The Rutherford College quartette gave a concert at China Grove on the night of July 4th. The concert was the most pleasing program given here in a long time, and was composed of duets, solos as well as quartettes of sacred, popular and classic songs, and several piano numbers. One song in the hour's program was well worth the price of admission. The members of this quartette are Prof. Geo. R. Hawkes, first tenor; Ralph Shumaker, second tenor; R. R. Rodgers, first bass; Walter F. Anderson, second bass. The last three are ministerial students. These young men deserve the patronage of our people as they are using this means to secure funds to return to Rutherford next year. The concert will please those hardest to please and will give an hour well spent to every auditor. We want the boys again."

Rev. H. M. Wellman, Stokesdale, wants to rent a tent for a meeting beginning about the middle of August.

President A. W. Mohn says: "In spite of the two weeks of constant rain our campaign has progressed steadily and to date we have gone over the $118,000 mark. We have continued the campaign for another week and expect to go over the top."

The historical papers which have been read before the historical societies of the North Carolina and Western North Carolina conferences during the past seven or eight years are now in the hands of the printer, and will be ready for distribution in a short while. The price is 50 cents per copy. Order from the Christian Advocate.

Rev. L. P. Bogle, who lives in Roanoke, Va., has just written us a note stating that Rev. D. H. Coman died July 4 in a hospital at Clifton Forge, Va. Brother Bogle gives no particulars as to the cause of his death. Rev. D. H. Coman was for years a member of the Western North Carolina conference and a very effective evangelist. His friends will learn with deep regret of his departure.

A bugle note from Haywood Street, Asheville: "Haywood Street is on the map, everything going good. Our Woman's Missionary Society has just placed the order for a Pilcher pipe organ to be installed October 1st. Mrs. J. M. Campbell is president of this society, and a sister of Rev. S. H. Hilliard."

We are reminded that it is less than three months until our annual conference will assemble in Greensboro. Rev. W. L. Sherrill, the conference secretary, has already sent supplies of conference report blanks to the presiding elders to be delivered to the pastors on the fourth round. A new statistical blank, know as Table No. 4, is added to the blanks heretofore used, this last blank to cover the work done for the Superannuate Endowment fund.

The annual revival at the Methodist church, Troutman, is now in progress. Rev. J. J. Edwards is assisting the pastor, Rev. Mr. Peeler. These are both ministers of such a splendid type that nothing but success can crown their efforts. Mr. Edwards was for four years resident pastor here and left the community with the respect of every man, woman and child. He is conversant with existing conditions; he knows the people and knows their strong points and shortcomings. Hence his sermons are such as suit conditions as they exist. The confidence of the people in these two preachers will insure a successful revival. Services twice each day at 11 a. m. and again in the evening.—Landmark.

MEDITATION BY THE LAKE

Passing through Asheville from the General Conference at Chattanooga, I chose to stop off at Lake Junaluska rather than continue the journey to the City of Oaks. Raleigh is a most attractive place all the year round; Junaluska makes its appeal as the mercury rises. The pull of the place increases with each passing year; the stimulus is physical, mental and spiritual. This Assembly is a parable and a prophecy.

Variety in unity appears on every hand. No two of the hundred buildings on the grounds are alike. No two hills have similar outlines, and no two vantage points furnish a like vision. The sofe haze on the hills, the purple and the blue on the mountains, the mists of the mornings; the stars of the clear, deep depths of the sky vary from day to day and night to night. The surface of the lake, smooth as glass, in the early morning, mirrors the shadows of the trees and of the clouds until the breezes blow and the waters are dimpled over from shore to shore. Variety is everywhere on lake, shore and far-off horizon line.

The people come from everywhere in all kinds of cars and live under many and varied conditions. They differ in the clothes they wear, in the houses they live in, and in the thoughts they cherish; but, at heart, they are much the same. In the inmost core of all these is unity and harmony. The unity underlying the variety seen in mountain and sky is equally evident in the life and spirit of the place.

In the underlying unity recognized everywhere at Junaluska, once one has touched the heart of the place, is well set forth the spirit and genius of Methodism. From the earliest days of the Wesleyan movement this has been a dominant characteristic. All kinds of folks, every sort of idea, varied lines of effort gained recognition and were used by the great Wesley, once there was union of heart. A joining of hand followed a union of hearts. It all rooted back in the deep depths of experience, down in the core of being where variety, physical and mental, gives place to the oneness common to our humanity. This has made Methodism; this makes Junaluska, this gives assurance for the years.

The Social Service conference has been in session in which almost every nation under the sun has found utterance. The most trivial has mixed with the most profound, but underneath it all is the sincere desire to do the will of the Man of Galiee. The Bible Class Federation of the Western North Carolina Conference has brought together a notable band of men and women eager and enthusiastic in their work. Others walk and ride and row, while children and youth hold friendly fellowship, little mindful of the varied world around, but moved by the deep currents within. The absence of the artificial, and the presence of nature, of humanity, of God, make Junaluska. So long as the Methodist attitude towards things incidental prevails, and tenacity for the essentials hold, Methodism can move on victorious, assured of a large place in the day that is coming by and by. The same may be asserted of Lake Junaluska. So long as the glory of the Lord appears in mountain and sky, the varied life of our ordinary humanity gathers about the lake to live and to think and to grow strong, true to the essentials, Junaluska has a place secure and abiding.

But why this utterance? Only that there may be one more effort to draw attention to this place which is a parable and a prophecy—a prophecy of the best that is yet to be. M. T. Plyler.

THE FAMILY CAT

When you go away on your summer vacation what do you do about the family cat? It is told on some people that they leave the faithful animal to take care of herself as best she may. Sometimes she steals for her living and sometimes she starves to death. As Christian people we feel sure the members of our church make arrangements with some of the neighbors or in some other way provide for the comfort and well-being of the cat.

But what we started out to say was this: Do you take as much interest in your church as you do in your cat? Vacation time is here now and many of our members will be going away for a week or two, or longer. Remember that vacation time never comes to the church as a physical institution. It takes as much money per week to run this church during the summer months when you are on your vacation as it does any other time of the year. Suppose before you leave town you slip the treasurer your envelopes for the Sundays you expect to be absent.—First Church Bulletin, Salisbury.

THE VOTE AT CHATTANOOGA

To the ministry of the North Carolina conference and others opposed to the plan of unification presented at Chattanooga: Did you notice the vote pro and con as given in the last issue of the Advocate? If Colonel Bruton and Sister Everett represented your view in this matter, why not drop them a line to that effect. With this solid phalanx of preachers in the two North Carolina conferences against them they must have felt a little lonesome so far as human companionship is concerned. Let us in the conference who see the thing as they do show them that they are not as destitute of ministerial companionship as this vote would indicate.

E. H. Davis.

RESOLUTIONS OF APPRECIATION PASSED BY ROCKINGHAM DISTRICT CONFERENCE FOR REV. J. H. SHORE

Resolved, That as pastors and laymen of the Rockingham district, we have greatly enjoyed the efficient labors of Rev. J. H. Shore. We love him for his brotherly spirit and unfailing devotion; we prize his able ministry, and we contemplate the conclusion of his quadrennium amongst us with deep regret, realizing that his place will be difficult to supply. We commend him to our bishop for his most favorable consideration, and pray that his lot may fall in a place commensurate with his ability.

Euclid McWhorter,
H. E. Stacy,
A. J. Parker.

Note: The resolutions were passed unanimously and by rising vote.

CONFERENCE PROCEEDINGS IN DETAIL FROM THE DAILY CHRISTIAN ADVOCATE

First Day, July 2—Morning Session.

At 9:30 a. m. Bishop Warren A. Candler rapped the table with a small gavel of oak wood from the George Arnold House, in Spottsylvania county, Virginia, where Francis Asbury died March 31, 1816, and called to order the special session of the General Conference.

The conference sang hymn No. 5.

The conference was led in the Confession of Faith in the Creed by Bishop Boaz.

The conference was led in prayer by Bishop Beauchamp.

The bishop: The first lesson will be read by Bishop J. E. Dickey.

Bishop Dickey read the Eighty-fourth Psalm.

The bishop: The second lesson wil be read by Bishop Sam R. Hay.

Bishop Hay read the third chapter of Ephesians.

The bishop: Bishop H. A. Boaz will announce the second hymn.

Bishop Boaz announced and the conference sang hymn No. 180.

The bishop: Prayer will be offered by Dr. A. J. Lamar.

The bishop: The secretary of the last General Conference will call the roll.

Secretary A. F. Watkins of the Mississippi conference called the roll.

Bishop Candler: The secretary will call the conferences for the substitution of alternates in place of principal delegates. Let us be in order. Send them up on a slip of paper that there may be no error. The chair has just received a note that you are not heard more than halfway back. Lift your voices a little.

Memoranda of the substitution of alternates were handed to the secretary.

Bishop Candler: Whom will you have for secretary?

A. F. Watkins was nominated. There were no other nominations, and A. F. Watkins was unanimously elected.

Bishop Candler: Will the secretary nominate the assistant secretaries?

The secretary: I should like to have as assistant secretaries Fitzgerald S. Parker, J. A. Burrow, W. Asbury Christian, W. E. Morris, Robert Selby, R. S. Satterfield, M. T. Haw, J. H. Eakes, L. H. Estes, I. C. Jenkins, and R. G. Mood.

The nominees were elected.

On motion of T. D. Ellis the rules of oder were adopted.

The following resolution was adopted:

Resolved, That the work of this special General Conference be limited to the consideration of the question of unification; and when this special General Conference has taken such action as it may deem wise on the question of unification, that it adjourn sine die.

A. J. Lamar: The acoustics of this room are excellent, but it is absolutely impossible to hear a speaker who addresses us from his place on the floor and with his back to a large part of the conference. I therefore move that each speaker be required to come forward to the stand and deliver his utterance from that point.

This motion of Dr. Lamar's prevailed.

F. P. Culver: I move that we have five hundred copies of the rules printed at once and distributed among the delegates. That will enable us to proceed in a more orderly and more rapid way.

This motion was seconded, but did not prevail.

Bishop Wilbur B. Thirkield of the Methodist Episcopal Church, and Dr. James R. Joy of the Methodist Episcopal Church, editor of the New York Christian Advocate, were introduced.

J. W. Barton introduced, and the conference adopted, the following resolution, signed by two publishing agents:

Whereas, in providing for an extraordinary session of the General Conference, on certain conditions, which have since been fulfilled, the General Conference of 1922 failed to make provision for the expense of holding such extra sessions; therefore be it

Resolved (1), That the Commission on Budget appointed by the General Conference of 1922 be and they are hereby called to meet immediately for the purpose of levying an assessment, and apportioning the same to the several annual conferences, of a sum sufficient to meet the expense of holding this session;

Resolved (2), That Lamar & Barton, treasurers of the General Conference expense fund, be and they are hereby authorized and instructed to borrow a sum sufficient to pay the costs of holding this session, to be repaid from any funds in their hands to the credit of the General Conference expense fund, or which may be collected in the future for this fund.

The bishop: The paper is before you. If you favor it say Aye. The paper is adopted. The chair is advised that the chairman of the committee on location and arrangements, Mr. Purse, has some announcements to make.

Mr. Purse: Bishop and brethren, your committee on arrangements and location wishes to say one word with reference to the local situation. I am very sure that you see for yourselves that the local committee has made ample provision for us. As a certain delegate said, "Nothing is lacking but the postage stamps." Now let it be well understood that we have hospital facilities here (which I presume will not be needed), telephone and telegraph provisions, that we have a bank located here in the building where your checks can be cashed, that in the rear of this building there are hosts who await your pleasure with fleets of automobiles, ready to take groups of delegates from time to time to view the points of civic interest of the city. So far as I know, every provision and every anticipation has been made, and the local committee stands ready to do whatever is necessary to make you feel that Chattanooga extends not only a hearty welcome, but absolutely, in the language of one who has gone before, "Chattanooga is yourn." I also have this additional request: that all visitors register at the Information Booth and receive badges. A number of telegrams have been received. The names are placed on the bulletin board.

The bishop: Brethren, I have received a telegram that will provoke both your sorrow and your sympathy. It ought to have been announced in connection with the calling of the roll. It is from Bishop Darlington. He wrote me that his sister died. "Funeral held yesterday. Will come as soon as possible. Explain my absence to the conference."

Mr. Bryan: I move that the conference send a word of sympathy to Bishop Darlington.

The motion was seconded and unanimously carried.

The bishop: I hope he will be here and that the message may be delivered officially to him personally, but the chair is unable to say.

Judge Rogers: Mr. President and brethren, the local committee on entertainment has just one request to make of the conference. They wish us at the adjournment of this morning's session to meet at the front door of this auditorium (bishops and members of the conference), that an official picture of the conference may be taken. The request is made at the earnest request of the local committee of Chattanooga, which has provided so bountifully for us. I therefore, Mr. President, offer this resolution:

Be it resolved, That when the conference adjourns at the close of the morning session, the bishops and members meet at the front door of the auditorium for the purpose of having a picture of the conference taken.

The resolution was agreed to.

M. T. Haw: Mr. Chairman, I move that the chairman of each delegation supply to the secretary, for publication in the Daily Advocate, names of all deceased delegates and members of this body.

The motion was seconded and carried.

Dr. Lamar: I have a resolution, but I am not quite sure that it is in order at this point. Shall I read the resolution?

The bishop: Yes.

Dr. Lamar: This is, as our laws require, in triplicate, typewritten, and signed by two members.

Whereas, there has been expressed a doubt as to the legality of this special session of the General Conference; and whereas, if the plan of unification now proposed is finally adopted by a constitutional method, the result will involve title to all property now owned by our church; and whereas, it is certain that if a General Conference is called by the bishops, by and with the advice of the annual conferences as the constitution clearly provided for prior to 1866, there can be no question of the legality of a General Conference so called; therefore

Be it resolved, That this General Conference request the bishops of all the annual conferences to join in a call for the General Conference to meet on the first Wednesday in May, 1925, to vote on the adoption of the plan of unification of our church and the Methodist Episcopal Church submitted to this General Conference by the Commission on Unification.

Signed: A. J. Lamar, Joseph E. Cockrell, of the Alabama and the North Texas conferences respectively.

It seems to me that before we come to the consideration of that we ought to have the Episcopal Address. I am not making a speech. I want to know if Dr. Lamar will not hold up his paper until we hear what address the bishops would like to make to us this morning.

Dr. Lamar: I will do so with great pleasure. As I said, I wanted to get this thing among the first things before we take up the question of unification.

T. D. Ellis: Dr. Lamar consents to withdrawing this paper until we hear the address of the College of Bishops, which I think in all good conscience we ought to hear at this point.

The Episcopal Address was read by Bishop Candler, as follows:

To the General Conference, Assembled in Special Session, July 2, Chattanooga, Tenn.

Dear Brethren: The General Conference held in Hot Springs, Ark., May, 1922, in a report creating a commission to meet a like commission from the Methodist Episcopal Church "for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our commission may determine," adopted the following resolution:

"Instead of the joint convention proposed, we recommend a special session of the General Conference of our church, when a plan of unificatoin is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

A plan of unification was agreed upon and endorsed by each commission in accordance with the provisions of the foregoing resolution.

The plan thus proposed was laid before the General Conference of the Methodist Episcopal Church, assembled in May, 1924, at Springfield, Mass., and the College of Bishops was officially notified of the action of that body on the matter by the following certificate, attached to a copy of the "Report of the Commission on Unification to the General Conference of the Methodist Episcopal Church."

"This will certify that this report was presented in this form to the General Conference of the Methodist Episcopal Church, was printed in the Daily Christian Advocate, and adopted by the General Conference on May 7, 1924, by a count vote of 802 to 13."

Signed: Edwin H. Hughes, President.
Raymond J. Wade, Secretary.

The original copy of this certificate is laid before you, accordingly.

The following call for a special session of the General Conference was issued:

"By order of a majority of the bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, to consider the plan of unification and approved by the General Conference of the Methodist Episcopal Church.

"The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

"Nashville, Tenn., May 20, 1924."

Signed: Warren A. Candler, Chairman.
Collins Denny, Secretary.

In pursuance of this call you are here assembled today.

The report of the Commission on Unification will be laid before you by the chairman of the Commission, to which we ask your careful and prayerful consideration.

Praying for you the guidance of the Holy Spirit in your deliberations, and "all spiritual blessings in the heavenlies in Christ," we remain, dear brethren, your servants and fellow laborers in his kingdom.

Signed: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, Sam R. Hay, Hoyt M. Dobbs, H .A. Boaz.

To the Special Session of the General Conference Assembled in Chattanooga, Tenn., July 2, 1924.

Dear Brethren: We, the undersigned, did not join in the call for the special session of the General Conference, because we were convinced that such call was illegal and contrary to the constitution of the General Conference and of the church to which we have pledged absolute fidelity. The grounds of our dissent have been published, and we do not think it necessary to reiterate our reasons. We still entertain this view and, therefore, do not waive our previous dissent, but as a majority of the bishops have issued the call and have assumed full responsibility for the legality of the special session, and are, equally with ourselves, entitled to their judgment, we are here to render such service as we can and to discharge every duty that rests upon us in conection with the momentous issues that confront our beloved church.

Signed: Warren A. Candler, Collins Denny, James E. Dickey.

The bishop: The chair would like to ask if there would be any objection to Bishop Darlington's signing this paper if he should chose to do so.

There was no objection.

On motion of T. D. Ellis ,of the South Georgia Conference, the roll of the annual conferences was called to receive petitions and papers relative to unification. A number of memorials were presented and captions read.

J. S. Candler (North Georgia): It is absolutely impossible for the delegates sitting all around in the rear, or for visitors, to hear anything that is being said on the stage. Therefore, I offer the following resolution, concurred in by Dr. J. H. Reynolds:

Resolved, That the local committee on arrangements be requested, if in their judgment the same may be practicable, to place in the rear of the presiding officer of this conference an amplifier, that all speakers may be heard. I ask the adoption of this resolution.

On motion of T. D. Ellis it was adopted.

The remainder of the morning session was given to addresses by Dr. A. J. Lamar and Judge J. S. Candler.

Benediction at close of session was pronounced by Bishop W. P. Thirkield of the Northern church.

Afternoon Session.

Bishop Denny presided and the entire session was given to speeches by W. W. Scott of North Alabama, Judge H. H. White of Louisiana, Perry S. Rader of Missouri and W. L. Dean of Texas.

Second Day, July 3—Morning Session.

The session opened at nine o'clock, Bishop Collins Denny in the chair.

The bishop: It has been a great joy to me that at two General Conferences my pastor was a member of the conference and I was privileged to call on him to open the religious services. To this gathering my pastor comes, and I have very great pleasure in asking Dr. George D. Booker, pastor of the Monument Methodist church, Richmond, to open the services this morning.

Dr. Booker announced and the congregation sang Hymn No. 180, "All Hail the Power of Jesus' Name," led by Dr. Curwin Henley, of the Illinois conference, after which Dr. Booker led in prayer.

On motion, the calling of the roll was dispensed with.

The bishop: The secretary will read the minutes of yesterday afternoon's session.

The minutes of the afternoon and evening sessions were read and approved.

The bishop: It is now my pleasure, as it is my duty, to turn the chair over to my colleague, Bishop Mouzon.

The roll of annual conferences was called, and petitions and papers relative to unification were presented and captions read.

The chair recognized Bascom Anthony, of the South Georgia conference.

T. D. Ellis (South Georgia): First of all, brethren, I wish to present, and ask that it go into the record, the statement handed around yesterday by the majority of the bishops. The minority bishops read their statement to the conference, and it went to record. The majority bishops did not have that privilege. I believe that in the rush of the conference business possibly you did not all hear or read this statement. A great deal of time has been taken, and I believe it woulu be well for this majority statement to be read to you. Then it will be certain to be a part of your record.

"A Statement by the Majority of the Bishops Touching the Legality of the Special Session of the General Conference.

"The General Conference in session at Hot Springs, Ark., in May, 1922—

A. J. Lamar: A point of order. Dr. Ellis is in effect making a speech on the question before you. It is out of order at this time.

The bishop: The chair thinks that your point of order it not well taken. Yesterday we had legal decisions read from the law books; and the chair is of the opinion that any other legal decision from any other body, that bears on this question, is in order.

T. D. Ellis: I am making a speech; and if I choose to read a part of my speech I have that privilege.

A. J. Lamar: A point of personal privilege. I did not know that Dr. Ellis proposed to read that as a part of his speech. If I had, I should not have raised the point of order. I thought he was going to read it without making a speech. Certainly he has the right to the floor.

E. F. Story (Virginia): I believe that this body is ready to vote on this great question. I come to move the previous question.

A. J. Lamar: I wish to know if I will have the privilege, as the introducer of that resolution under debate, to close the debate.

The chair has a pretty good memory. My distinguished colleague of yesterday afternoon, who is as fine a parliamentarian as I know of, decided that you would not. Personally, I might have decided otherwise. But I have no purpose to reverse the decision of my colleague of yesterday afternoon; and, upon thought, I think he was correct. The question now is, shall the question now be put? That is not open for debate.

The vote on ordering the previous question was taken, and the previous question was ordered.

The bishop: If you favor the resolution offered by Dr. Lamar, you will say "Aye." If you are opposed, you will say "No." The resolution of Dr. Lamar fails of adoption.

W. A. Cooper (Florida): I just rise to make this motion, that we now hear the report of the commission.

This motion was seconded and prevailed, and the report of the commission was read as follows:

Report of the Commission on Unification.

To the General Conference of the Methodist Episcopal Church, South, in Session at Chattanooga, July 2, 1924.

The General Conference of the Methodist Episcopal Church, South, in session at Hot Springs, Ark., May, 1922, appointed a Commission on Unification with the Methodist Episcopal Church, in accordance with the following resolution contained in Report No. 1 of the Committee on Church Relations and Bible Cause:

"We respectfully recommend that this General Conference appoint a commission to be nominated by the Committee on Church Relations and Bible Cause, and t obe composed of five bishops, ten traveling elders and ten laymen, for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis as our commission may determine."

In accordance with Report No. 10 of the Committee on Church Relations and Bible Cause, the General Conference appointed the following commission and alternates:

Bishops: Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, James Cannon, Jr. Traveling Elders: Paul H. Linn, F. P. Culver. H. H. Sherman, D. H. Anston, Stonewall Anderson, N. M. Watson, W. E. Arnold, T. N. Ivey, J. T. Leggett, T. D. Ellis. Lay Members: J. S. Candler, H. H. White, J. H. Reynolds, H. N. Snyder, R. S. Hyer, R. E. Cooper, J. W. Fristoe, W. H. Stockham, R. E. Blackwell, G. T. Fitzhugh.

Alternates—Bishops: J. E. Dickey and H. M. Dobbs. Traveling Elders: L. B. Elrod. D. M. McCloud, S. H. C. Burgin, W. H. LaPrade, Jr., Plato Durham. Lay Members: T. M. Robinson, C. C. Walsh, J. M. Rodgers, W. P. Few, L. D. Murrell.

Your commission met and organized at Hot Springs, May 20, 1922, by electing the following officers: Edwin D. Mouzon, chairman, H. H. Sherman, secretary, and authorized an executive committee consisting of Bishop Mouzon, chairman, Dr. Paul H. Linn, Dr. T. N. Ivey, Judge John S. Candler. and Dr. J. H. Reynolds. The Joint Commission met first in Cincinnati, Ohio, January 18-19, 1923. At this meeting an outline of a Plan of Unification was approved and committeed to a Joint Committee of Sixteen for development of details, the said committee being as follows:

From the Methodist Episcopal Church: Bishop William F. Anderson, Bishop William F. McDowell, Dr. D. G. Downey, Dr. F. M. North, Dr. Archibald Moore, Mr. E. H. Cherrington, Dr. A. W. Harris,. Dr. W. A. Elliott.

From the Methodist Episcopal Church, South: Bishop John M. Moore, Bishop Edwin D. Mouzon, Dr. T. D. Ellis, Dr. Paul H. Linn, Dr. Stonewall Anderson. Judge John S. Candler, Dr. R. S. Hyer, Judge H. H. White.

The Joint Committee met in St. Louis March 27-29, 1923, and held six sessions and by a unanimous vote adopted a report to be submitted to the Joint Commission. The Joint Commission held a second meeting in Cleveland, Ohio, July 24-25, 1923. After careful and earnest consideration of the report of the Committee of Sixteen they adopted by the following vote the paper which we herewith submit:

Methodist Episcopal Church: Commissioners present 19, absent 6. Aye: McDowell, Anderson, Hughes, McConnell, Thirkield, Abel, Dennett. Downey, Forsyth, Kohlstedt, Melear, Moore, North, Cherrington, Dickinson, Elliott, Harris, Jarvis, Penn—10. No: None.

Methodist Episcopal Church, South: Commissioners present 23, absent 2. Aye: Mouzon, Cannon, McMurray, Moore, Anderson, Arnold, Aston, Culver, Ellis, Elrod, Linn, Sherman, Watson, Blackwell, Candler, Hyer, Reynolds. H. N. Snyder, Stockham, White—20. No: Denny, Leggett, Rogers—3.

We herewith transmit for your consideration the plan agreed upon by the Joint Commission.

Respectfully submitted.

Edwin D. Mouzon, Chairman.

H. H. Sherman, Secretary.

The Plan was read.

Afternoon Session.

Bishop E .D. Mouzon called the conference to order at 3 o'clock.

Devotional exercises were led by Rev. J. W. Perry, of the Holston conference.

The conference sang Hymn No. 355, "Love Divine, All Love Excelling."

The conference joined in reading responsively Psalm xxv.

The minutes of the morning session of the second day of the special session were read by L. H. Estes, of the Memphis conference. They were approved.

By general consent the following paper was made a part of the record of the conference: Is the De Facto Called Session of the General Conference De Jure?

C. B. Lewis, South Georgia Conference, chairman of the Commission on Budget, rendered the report of that commission:

Pursuant to the resolution passed at the first session of the conference calling on the Commission on the Budget to appropriate a sum sufficient to meet the expenses of this conference, your commission met and passed the following:

Resolved, That the appropriation for the General Conference expense fund for the next two years of this fiscal quadrennium be placed at $100,000 instead of $55,000, as now in force. The addition made to this fund, if passed, will call for a new apportionment. We recommend therefore that the Committee on Apportionment take this change into consideration and officially notify the various conferences.

Charles B. Lewis, Chairman.

The report was adopted.

The bishop: The first order is for the call of the conferences for memorials, but there are only two on the table.

The secretary announced several memorials regarding unification.

A. J. Lamar made the following statement:

It is asked how members can turn in their expense accounts for travel until they learn whether or not their certificates will be honored. There is no difficulty there. Turn in the expense accounts on the presumption that you will get the reduced rate home. If you fail to get it, if you will drop a postal or letter to Lamar & Barton, Treasurers, 810 Broadway, Nashville, we will immediately send you a check for the difference.

The bishop: We adjourned at noon with the minority report before us. Bishop Denny was reading it. He now has the floor for continued reading.

Bishop Denny resumed the reading of the report of the minority of the bishops, which was interrupted by the arrival of the time for adjournment at noon.

At the conclusion of the reading the chair recognized A. J. Lamar.

Dr. Lamar: I move that the minority report be adopted as a substitute for the majority report.

The motion was seconded.

The bishop: It has been duly moved and seconded that the minority report be substituted for the majority report. Dr. Lamar has the floor.

Dr. Lamar: I wanted to bring that minority report before you. I do not personally undertake to defend every article in it, but that very able, clear paper deserves a place in our record when we are deciding this momentous question. In discussing this report you will necessarily have to discuss the majority report. I simply did not wish that report ignored, and I, therefore, moved it as a substitute for the majority report. The resolution at the close of it makes very clear the fact that it is a substitute because it proposes that you substitute it for the main report.

The chair recognized J. S. Candler.

Third Day, July 4—Morning Session.

The first session of the third day, July 4. opened at 9 o'clock a. m., Bishop John M. Moore in the chair.

Devotional exercises were conducted by Rev. L. C. Branscomb, of the North Alabama conference. He announced, and the conference sang Hymn 383, "Onward, Christian Soldiers," after which he read a portion of the latter part of the Sermon on the Mount, and offered prayer.

This is a great day in our national calendar. I think it fitting that we should sing our national hymn, "America."

After singing of this hymn, Secretary Estes read the minutes of yesterday's session, which were approved without correction.

Bishop W. F. McMurry took the chair, and recognized Dr. A. J. Lamar, of the Alabama conference, on a question of privilege.

Dr. Lamar said:

The fact is that, while a few minutes ago I thought I had one privileged question, I find that I have more, and all very important. The first is in the nature of an announcement. The Chattanooga Printing and Engraving Company, who are printing our Daily Christian Advocate and who have done most excellent work, as you know, and who are accommodating gentlemen and pleasant to deal with, this morning met with an unfortunate accident. After working all night to get the paper ready for the press, something went wrong with the press and the form was pied, in inextricable confusion. On that account you have not the paper delivered this morning at the usual hour. The Printing Company has put on an extra force for today, and the Daily Christian Advocate will be distributed to you at the afternoon session. In that connection I will say this: We are getting more matter than can be printed in eight pages of the size of the Daily Advocate. Therefore we shall have, while we are here together, simply to report the proceedings and speeches in full, and while papers of any length should go in, we will have to stay here and after you adjourn issue extra Daily Advocates, which will be mailed to your addresses. I want to say, as one who has been prominent in the conference on the present question before you, that my attention was called this morning while I was at breakfast to an utterance in one of the city papers, speaking of the "steam roller" having operated on yesterday. I deplore that utterance. The fact is that I have all my life made an honest effort to keep out of the papers. I do not like it. Some brethren do, but I don't, and I would very much rather the papers would let me alone than say anything about me, complimentary or otherwise.

At this point a United States flag was brought in and placed on the platform, and the entire conference rose with applause.

The bishop: That is entirely in order.

A. J. Lamar: There is not a man in this conference that cares less for popular applause than I do. I deplore the publication of that statement. I suppose that it has reference to what occurred yesterday when the previous question was moved in the midst of a debate. I suppose it has reference to that. I want to say this, that while my private opinion is that to offer the previous question in this body and on this question is lacking both in taste and in judgment, I do not know and I do not think any other man knows why the brother offered it. Any man has a right to the qrevious question. It is simply a question of taste and good judgment. That is all. But as to the "steam roller," the only thing I can see that it will apply to is the fact that the chairman yesterday morning ruled me out of order; and I am frank to say to you in the privacy of this family that the chair was exactly correct, in my parliamentary judgment. I do not know that it is necessary to say anything else on that line. I do not know that I can say anything else. He was certainly right in his ruling, and I do not know anybody else that can run a "steam roller" here except the chairman. I hate to use that political expression, but it is being used, and you have used it, and I have used it, I am sorry to say. It was bad taste to do it. I am sorry that that thing appeared, and I hope that our reporters, who are very courteous gentlemen, one of whom I know to be a good Methodist and a loyal Methodist—I do not know who wrote this—will out of a sense of propriety in the future in reporting this conference not use expressions which are proper only in a political convention.

The bishop: Bishop Mouzon on a question of privilege.

Bishop E. D. Mouzon: I wish to read to you from the morning paper an interesting item which is news to me and is news to you: "The road roller favoring unification went early in action and carried matters with a high hand. Leaders" (the speaker was in the chair yesterday morning, so that this refers to me) "of the opposition were recognized only when they rose to a point of order or were permitted by various speakers to ask a question." That reflects on my honesty and on my integrity as a Christian gentleman. Does anybody here believe there is a word of truth in that statement? Brethren, when I was a boy I learned that it always pays to play the game fairly.

The bishop: The regular order is the receiving of memorials and petitions. The secretary read the memorials and petitions on the subject of unification by captions.

The secretary announced the conference at Lake Junaluska.

The secretary announced that the motion of Dr. Lamar that the minority report be adopted in lieu of the majority report was the pending question. The chair recognized Dr. A. C. Miller of the Little Rock conference.

T. D. Ellis (South Georgia): I believe that you will almost if not quite unanimously agree that the time has come when we ought to fix an hour when we shall vote. I move that at five o'clock this afternoon we take an aye and no vote on this question.

A. J. Lamar seconded this motion.

R. L. Russell (St. Louis Conference): Does that mean on this substitute or on the whole matter?

The bishop: The whole business, in the order in which it comes.

J. A. Burrow (Holston Conference): I move as an amendment that the time of speakers henceforth be limited to fifteen minutes.

T. D. Ellis: Let us settle this other matter first.

The vote on Dr. Ellis's motion was overwhelmingly in the affirmative.

On motion of L. H. Estes, of the Memphis conference, a committee on resolutions was ordered, and the chair appointed H. N. Snyder, Ivan L. Holt, J. W. Mills, Geo. E. Booker, and Mrs. J. H. McCoy.

The doxology was sung and Bishop Richardson, of the M. E. Church, pronounced the benediction.

The conference adjourned.

Afternoon Session.

The afternoon of the third day of the conference opened at three o'clock, Bishop McMurry in the chair.

Devotional exercises were led by Rev. Frank L. Wells, presiding elder of the St. Louis conference.

The conference joined in singing Hymn No. 393, "Am I a Soldier of the Cross?"

The minutes of the morning session were read by the secretary.

The bishop: I suggest that the name of Dr. Lamar go into the minutes seconding the resolution fixing the hour of voting. The chair was informed that this was an agreement between Dr. Ellis and Dr. Lamar, the brethren representing different sides of this question, and I think it is due the doctor that his name be included. Without objection, the minutes are approved. I turn the chair over to my colleague Bishop Darlington.

Mr. Ellis: Just before adjournment I made a motion that we vote at five o'clock. I learn, and I am sure it is true, that it would be very difficult, beginning that late, to complete a vote before the hour of adjournment. In order that we may complete our business without difficulty this afternoon, and in agreement with

Dr. Lamar, I would like to move a reconsideration of that motion.

Dr. Lamar seconded the motion, which prevailed.

Mr. Ellis: Mr. Chairman, I move that at four-thirty we take an aye and no vote on this question and all questions pending, and that we continue to vote without regard to our usual hour of adjournment at six o'clock until we have completed all necessary action on this question.

The motion was seconded by Dr. Lamar and prevailed.

The chair recognized Mrs. J. H. McCoy, of the Tennessee conference.

The bishop: Will you hear the chair one moment? This is a momentous hour in the history of our church. I have conferred with Bishop Du Bose, who would be the next in rotation to take the chair, and we agree in asking Bishop Candler to take the chair at this time.

Bishop Candler took the chair.

T. D. Ellis (South Georgia): I have just consulted with Dr. Lamar, who joined me in the motion made just before adjournment at noon in reference to taking an aye and no vote, as to whether that vote was meant to be on the adoption of the minority report. It takes only a majority to adopt or defeat a minority report. Then, if approved, it would have to be put to vote again to see if it has a constitutional majority. I do not know whether you desire to have two roll calls. I rather think you do not, because you want a record vote as to how every man stands on the main issue. I want you to have your desire. I do not think Dr. Lamar has any preference in the matter. If we just take a viva voce vote as to the minority substitute, and then have a record vote as to whether the plan shall go down, that would seem to be a reasonable thing. I hope you will give consent to that. The point is this: We get at one and the same result, of each man's recording his conviction on this question, if we adopt that course as if we go through the process of an aye and no vote first on the minority and then on the majority report, and we save just half the time it would take to take the vote. I calculate it will take about one hour, will it not? That means we shall accomplish the same result in a little less than an hour.

The bishop: In the absence of a motion, the chair has no option. The vote is to be ordered by one-fifth of the house. As many as favor the adoption of the minority report as a substitute for the majority will rise and stand till counted.

The vote resulted, Aye 67, No 275; and the bishop said: "The minority report is not adopted."

The bishop: The question recurs on the adoption of the majority report. The aye and no vote has been ordered on that proposition.

Whereupon the roll was called.

When the name of J. P. Hilburn was reached he made the following statement:

J. P. Hilburn: Gentlemen, I arise to say that while I do not approve the plan, while Dr. Lamar and Dr. Shuler have largely expressed my views with regard to this plan, our people in Florida are so distressed by unholy rivalry and friction that they are ready to catch at any straw. Three-fourths or more of the preachers who have sent me here elected me to represent them more times than any other man that they ever elected, leaving it to me to express their sentiments on this subject, and I have concluded that if in eighteen months we cannot show the defects of this plan our brethren are hopeless. I therefore vote for it.

The following resolution was presented by M. E. Lawson and others:

Resolved, That it is the opinion of this General Conference that when the question of the adoption of the Plan of Unification is submitted to the annual conferences should vote thereon by ballot, and they are requested so to do and the bishops are requested to suggest to such annual conferences that the vote should be taken by ballot.

W. F. Quillian (South Georgia Conference): Brothers, I voted for the Plan of Unification. I wanted it to have a fair trial in the annual conferences of our Southern Methodism. I am opposed to this resolution. I hope we will vote it down. It seems, though perhaps not intentional on the part of those who have proposed it, that we do not fully trust the integrity and the intelligence of our ministry. I hope that we will vote this resolution down.

Marvin T. Haw (St. Louis Conference): Brethren and sisters, the ballot has always been considered in all free countries as the expression of manhood, and I have never heard or read at any time opposition to the ballot except by the ancient orders of oppression. Now these men are just as fair as we are, but they have slipped a little today in opposing the great American ballot, and we are handing this down and they will say you have thought about it, you are our great General Conference, we have no voice but your voice. Why didn't you put it above suspicion, and we are putting it above suspicion when we ask the General Conference in a respectful way to submit this ballot.

The bishop: The question is upon the adoption of the resolution that it be recommended to the annual conferences to vote by ballot. The ayes seem to have it. A division is called for.

Whereupon a rising vote was taken, and the vote was announced as 229 for the resolution and 89 against it.

S. H. C. Burgin (West Texas): As the chairman of your General Conference Committee on Location and Entertainment, I wish to give expression to my very great appreciation of the brethren who worked with me, but especially to the local committee, headed by Mr. R. P. Purse. They were splendidly organized and effectively delivered what I suspect is as good entertainment as we have ever had. For this, as well as for the splendid co-operation in providing extraordinary pleasures, they have my hearty thanks.

The bishop: Shall the secretary call the roll of the vote to verify it?

No request being made for the roll call, the bishop announced the result of the vote as follows: "Whole number of votes cast on the majority report 372, 297 yeas and 75 noes. And the report is adopted by more than a two-thirds vote."

Report No. 2 on Commission on Unification.

Resolved: 1. That our Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, be and the same is hereby continued in power to represent the General Conference in methods of procedure the substance of the plan adopted by the General Conference of the Methodist Episcopal Church, South, on July 4, 1924.

2. The bishops of the Methodist Episcopal Church, South, be and they are hereby instructed to submit the plan of unification to the vote of the annual conferences meeting during the calendar year 1925, as provided in Paragraph 43 of the Discipline, 1922.

3. The College of Bishops shall be and they are hereby instructed to formulate the matter to be submitted to the annual conferences as provided above and submit same to the annual conference.

H. H. White,
D. M. McLeod,
Committee.

The following paper was adopted:

That when the Plan of Unification has been adopted by the requisite majorities of the Methodist Episcopal Church and the Methodist Episcopal Church, South, then our present Committee on Entertainment for the next General Conference be and is hereby instructed to provide for the next regular session of the General Conference in co-operation with the proper committee of the Methodist Episcopal Church, to the end that the General Conferences of the two churches may be in session at the same time and place for the purpose of putting into effect the provisions of the Plan of Unification agreed upon.

That the present Committee on the Entertainment of the General Conference be and is hereby continued.

The report of the Committee on Resolutions was adopted as follows:

Resolutions.

Resolved, That the General Conference of the Methodist Episcopal Church, South, in special session at Chattanooga, Tenn., deeply appreciates the work of the Associated Press, represented by Mr. Dudley V. Haddock, of New Orleans, in reporting the proceedings. We are also grateful to Mr. H. C. Adler, manager of the Chattanooga Times and a member of the Associated Press, who was instrumental in having the organization provide a telegraph wire on the conference platform so that the proceedings might be broadcast immediately. We appreciate also the accurate reports sent out to the newspapers by special correspondents who represented their publications at the conference, and the space devoted to the proceedings by the Chattanooga newspapers, both in their news and editorial columns.

Resolved, That this conference desires to record its appreciation of the delightful hospitality of the city of Chattanooga. The Committee of Entertainment of this General Conference deserves the thanks of this body. The Chattanooga committee has been thoughtful and considerate of every need and has provided an entertainment that we shall always remember. Our gratitude goes to every person who has assisted the committee in any way. We congratuate the city of Chattanooga on the beautiful Soldiers and Sailors Memorial Hall, in which our sessions have been held. It is a worthy memorial to those who gave their lives in the "war to end war."

H. N. Snyder,
Ivan Lee Holt,
J. W. Mills,
G. E. Booker,
Mrs. J. M. McCoy.

On motion, these resolutions were adopted.

On motion of W. Erskine Williams a collection was ordered for the pages, and it was taken.

The minutes of the afternoon session were read and approved.

The conference joined in singing the hymn, "I Love Thy Kingdom, Lord."

Prayer was offered by B. F. Lipscomb, Virginia conference, and the conference adjourned sine die.

DISTRICT CONFERENCE AT STUMPY POINT, U. S. A.

The Elizabeth City district conference convened in its thirtieth session at Stumpy Point, U. S. A., July 1-3.

The attendance was poor, owing to the weather, inaccessibility of the place, and the extra amount of time necessarily consumed in going to and from this unique place—accessible only by an eight-hour boat trip from Elizabeth City and a night's stopover on historic Roanoke Island.

This combination of circumstances and things had its advantages. Though we did not have the numbers, we certainly had the quality there. It stays and lives there. The affinity of the remarkable place, and its more remarkable folk attract its kind, and holds them. One feels it's worth it when he gets there. Our much talked of modern times have made few inroads, and none out of here. Even the proverbial, ubiquitous Ford had not penetrated this haven of rest until recently, and it had to come by water and had to go the same way.

But these are really wonderful folks, in their mode of thinking, and manner of neighborly living, real honest to goodness living the old-time settled, satisfied life. The mad, seething restlessness of earth's dissatisfied millions without is conspicuously absent here. All are members of the church, and attend. It is all they have to attend. They are all Methodists. It is the only church, and they know they couldn't do better if there were others. They are all Democrats, or were till the rcent convention. The wonder is, that with all the super-abundance of water here there are no Baptists. Not even any surviving remnants of those most numerous, prolific, and variedly mixed, aquatic ecclesiastical specie. Perhaps the origin of the place has something to do with that. They tell us that the place was burnt out, by forest fires, in the days of the Indian wigwam, ere the white man became master of ceremonies on this virgin, resourceful soil.

We had a good conference. There were few "connectional men" present, **mirable dictu!** In fact there was only one present—our hard-to-down, live-wire, efficient Sunday school worker, Mr. L. L. Gobble, who, learning of the most recent progress of the metropolis in installing an electric plant, brought along his magic lantern and slides to demonstrate the Sunday school work, and the full worth of their new plant to their little world, but either in transit or in sliding into the ditch he broke the blooming thing, and all the fun was spoiled.

The district is to have a standard training school September 7-12.

The disciplinary required reports of the various preachers on the several charges revealed that all the interests of the church were being considered, and some progress was being made generally.

The urgent need of completing the payment of Centenary pledges, the call of the neglected, forgotten man and their needs were stressed. In the lay report the laymen were urged to better organize and take a more active interest in seeing that these great forward movements of our church were taken care of, that the laymen look after the conference collections, and that these be met earlier in the year in a business-like way that the respect and dignity of the church demand. This was given as one of the main reasons a considerable majority of the charges did not pay out last year. Less than 20 per cent has been paid to date.

Dr. Wilson presented thoroughly the argument for and against Unification. Also the interests of our orphanage.

There were no candidates for the ministry.

The missionary report spoke of the backwardness of our district in missionary spirit and activities, and deplored an actual, age-old, primitive, prejudice prevalent against the indispensible woman's missionary work.

Along with the report on Christian Literature, Presiding Elder C. B. Culbreth presented a number of worth while books that he had on exhibition, and the importance of our church paper in putting over our forward movements and the church's tremendous, heroicly challenged program. Our good elder with his business sense and judgment showed he knew where to place the emphasis. I think our solidarity principle and methods, along with the momentous significance of our great forward movements, these underlying, fixed laws of increasingly primal importance of nurture and training and cultivation, and conserving the ground gained are gradually, soberly gripping our whole church, especially at this epochal, history making time.

Our preaching was of a high, evangelistic order. Rev. J. T. Stanford, Rev. A. B. Crumpler and Rev. W. T. Phipps preached the evening sermons. A feature of the conference was a seven a. m. worship splendidly attended in spite of the inclement weather. One would infer here that the Holy Spirit was still the significant, one indispensible factor in founding His kingdom among men.

The conference goes to Parkers, Gates county, next year.

Our elected lay delegates are: Judge J. B. Leigh, Senator P. H. Williams, Mrs. C. B. Culbreth, Mrs. W. E. Cofield, Z. V. Norman, P. F. Meekins, W. H. Burgess and W. B. Harrison.

Daniel Lane, Secretary.

The Centenary mission opened in Siberia in 1920 is the saving salt of Protestantism in one of the neediest parts of the world; $154,241 of Centenary money has been expended in the Siberian mission to date. Since the beginning of the Centenary the Protestant mission in Siberia has grown from thirty congregations with a church membership of 224, to 129 congregations with 7,000 adherents.

PERQUIMANS

According to contract with my parishioners that if they would subscribe for the Advocate I would write for it at least once a quarter, I will ask that you publish this letter as soon as possible.

Our people not only pound the preacher but are guilty of using other means of upbuilding God's kingdom. The real subject of this paper is "Sunday School Days," but for fear that you might not recognize it as such, if you should happen to read this communication, I will so state it in the beginning.

You can put down six Sunday school days to the credit of Perquimans charge. Yes, you might add one more, for Cedar Grove ought to have credit for two. Our first trip to Cedar Grove for the Sunday school day was marred by one of those Eastern Carolina thunderstorms. The lightning flashed, the thunder rolled and the rain descended and beat upon that house where the congregation was assembled, but the house was founded upon the rock. We were all there except about one-third of the children who were to render the program, and they had not and they did not arrive that night; but we sent back for them and waited until 9:30. So we went home in the rain, and their ardor was not dampened but everything else was.

The next Sunday night, which was July 6th, we were all there, assembled in our place, namely, Cedar Grove church. Yes, the Sunday school scholare were there. I had grown a little suspicious the Sunday night before, when most of us were there and they were so eager to render the program. I had prepared myself for a well rendered program, but they went far beyond my expectations. It was good, excellent, best, and if there be any other adjectives to describe the superb you can supply them, as for me I have arrived at one plus ultra. I find myself very much in the condition of the man with the big load of apples. He had pulled his horses very hard to reach the top of a high hill. When he had almost reached the top the rear gate of his wagon came off and and all the apples proceeded to roll to the bottom of the hill. The man was looking on, the wagon was fast being emptied. One of the man's friends happened to pass that way. His friend asked him why he did not use some strong language. He replied by saying, "I can't do the subject justice."

This Sunday school day I have described is just one of the six. They were all so different, and so much alike—that is, they were all the best. The first program rendered was at Oak Grove. And thither the whole charge went. The church was full. the yard was full and much other space occupied. I told the teachers at Oak Grove that they had set the standard very high. The other five Sunday schools went home with a full determination to beat Oak Grove. The only reason that they did not beat Oak Grove was that it could not be done.

New Hope came next. This church has an auditorium that will seat four hundred. The grove around the church contains ten acres. These acres are covered with a beautiful grove, gray moss festooned from every bow. You will say at once, "What a beautiful place for a Sunday school day." Yes, it was. The day was beautiful, the children were beautiful, they rendered a beautiful program. Now I have overworked that adjective "beautiful" and have three more Sunday school days to do, and they were just as beautiful. Here I guess we had the largest attendance. They filled the church to overflowing and many were left in the grove, but it was not full.

Next came Woodland and Epworth on the same day. If it had been possible to exceed Woodland would have done it. But it could not be done. Woodland measured up to the very highest standard. No church can exceed Woodland on a Sunday school day. They have a splendid modern church with Sunday school rooms. Not over a third of the congregation could get into the church.

Epworth Sunday school day came off the fourth Sunday evening in June. This church is located in the village of Winfall, where the writer lives. If I could love one child better than the others, it would be the home child. But this is forbidden. I will say, however, if you will sum up all that I have said about the other Sunday school days this one will be fitly described. None better.

Concord Sunday school day came on the fifth Sunday morning in June, when all nature is clapping its hands and singing praise to the Creator. Concord caught the spirit of the day and rendered a program which made glad the heart of the Master. Had I the tongues of men and angels I could not do the subject justice. Concord is a beautiful little chapel located near the sound. No people get nearer the heart of their pastor than the people of Concord.

More work was done on Sunday school days on this charge than I have ever seen done on any other charge. The churches were all decorated with many flowers and in such a way to show splendid taste.

Music! The people in Perquimans sing and then sing some more. No people sing any better than they do here. I don't know why they are such great singers, unless it be from the fact that their forefathers were Quakers and they are trying to make up lost time.

I know I am writing too much for the space you have to spare, so I am coming to a close.

I serve notice on you right now that I am going to write up the voyage to Stumpy Point, which came off on account of a certain district conference with a certain presiding elder officiating.

J. T. Stanford.

COOL SPRING CHARGE

Our third quarterly conference was held at New Salem church last Saturday and this was the most interesting occasion we have had on the work since the annual conference.

Rev. D. M. Litaker, our presiding elder, preached a great sermon Sunday morning to a large congregation. It was said by several who heard him that it was beyond anything they had listened to for many years in all this section. The subject was "The Grace of God."

No presiding elder is thought more of and loved throughout the district than our own D. M. Litaker.

The work all over our charge is well organized and the official members are all in their places. Over one hundred ladies form a great organization over the charge and are brinning great things to pass.

Our special meeting begins at New Salem the fourth Sunday in this month. Please pray for us.

J. E. McSwain, P. C.

REPORT OF SHELBY DISTRICT CONFERENCE, 1924

The 34th session of the Shelby district conference was held in the M. E. Church, South, at Polkville, beginning July 2, 1924, Rev. C. S. Kirkpatrick, presiding elder, in charge.

Dr. F. J. Prettyman preached at 8 p. m. on July 1st. His was a masterful discourse on the Home.

Rev. A. S. Raper was elected secretary and Rev. J. W. Ingle, assistant secretary.

During the sessions 28 pastors and 103 laymen answered to roll call. Many visitors attended and the church members attended in large numbers, indicating their interest in the work of our Master.

At 11 o'clock Wednesday Rev. R. M. Hoyle preached a wonderful sermon of great power, upholding the fundamental doctrines of Jesus and His divinity. It was clear, forceful, full, and with such great power that the whole conference followed on a high plane.

Reports of the pastors indicated life and progress being made through the whole district.

Robert Lee Bass, Paul Franklin Shepherd, and Cecil Edward Bell were granted license to preach the gospel.

The following telegram was sent to the General Conference in session at Chattanooga, Tenn., to-wit: "The Shelby district conference in session at Polkville, N. C., sends greetings, and assurances of our earnest prayer for your divine guidance in this crucial hour of our beloved church. A. S. Raper, Sec., C. S. Kirkpatrick, Chm."

On Wednesday at 8 p. m. Rev. W. B. West prached a strong and impressive sermon.

The conference ordered the secretary to convey to Rev. Albert Sherrill, who is sick, a message of love and affectionate good wishes for a speedy recovery.

The characters of all the local preachers passed and the license of each unordained preacher was renewed.

Rev. R. M. Courtney spoke in the interest of the Centenary, urging a full settlement as early as possible.

Rev. O. P. Ader addressed the conference in the interest of our schools, and Greensboro College in particular.

At the 11 o'clock hour Thursday Mrs. C. L. Steidley spoke tenderly, beautifully and effectively on the dwelling place of God in the heart of His children.

Mr. O. V. Woosley and Miss Virgina Jenkins each spoke wisely concerning the great work being done in the various departments in our Sunday schools in the Western North Carolina conference and in this Shelby district.

Mrs. A. J. Owens, district secretary of the woman's missionary societies in the bounds of the Shelby district, addressed the conference.

Delegates to the annual conference were elected as follows: E. A. Helton, A. P. Hichie, G. B. Goodson, A. J. Kirby, E. A. Thompson, Mrs. C. R. Hoey, W. J. Bridgers, and I. R. Self.

Alternates: H. T. Fulton, L. C. Palmer, C. S. Young, and J. Lee Langston.

H. C. Sisk was elected a trustee of the district parsonage in place of R. K. Davenport, deceased.

Plans are being formulated to raise a sum of money to aid young preachers in securing an education. A. J. Kirby, G. B. Goodson and Thad. C. Ford, lay leader, and assistants were appointed to look after the matter. This is a step in the right direction.

Rev. C. S. Kirkpatrick is a new elder, but the way he made things hum you would have thought he was a man of many years' experience. He is full of vigor, has pep, and that seems to be breaking out all over the Shelby district. No more alert elder can be found in the conference, I dare say. If you think this is "boo" just come and see—to see will be to praise. So here we all go with a vim to round things out for conference in October.

Here's hoping Unification wins.

A. S. Raper, Sec.

SUCCESSFUL REVIVAL AT FOREST CITY

One of the most successful meetings ever held in the Methodist church at Forest City was conducted by Rev. A. L. Standord of Shelby. Brother Stanford did all the preaching, which was most ably done. The singing was under the leadership of the efficient Mr. W. Fife Robertson, also of Shelby. Large crowds were in attendance at each service and much interest was manifested from the beginning. Fourteen joined the Methodist church. Several gave their names for membership at other churches. Brother Stanford is a most earnest preacher and the good accomplished at this meeting will live through eternity, I trust. We give God the praise.

Parker Holmes.

PROGRAM SOUTHERN METHODIST PRESS ASSOCIATION, MOUNT SEQUOYAH, ARK., AUG. 5-8, 1924

Tuesday, August 5, 8 a. m. to 12 Noon.

Devotional.

1. Circulation: (1) The Editorial Factor in Circulation. Dr. A. C. Miller.

(2) Circulations Plans, Price, Clubs, Premiums, etc. Rev. J. L. Ballard.

(3) Good Literature Sunday. Rev. C. O. Ransford.

2. Advertising: (1) Moral Quality of Advertising. Rev. T. A. Sikes.

(2) Superior Value of Church Papers as Advertising Medium. Rev. M. E. Lazenby.

(3) Co-operation in Advertising. Dr. G. S. Slover and Mr. E. M. McNeill.

Tuesday, August 5, 8 p. m.

The Church Paper in the Program of the Church. Dr. A. J. Weeks.

Wednesday, August 6, 8 a. m. to Noon.

Devotional.

Reading minutes.

1. Editorial problems: (1) How to Get Good, High-Grade Contributions. Rev. A. M. Pierce.

(2) Contributions: Accepting, Rejecting, Editing. Rev. H. T. Carley.

(3) Syndicated Matter. Dr. T. L. Hulse.

(4) How to Get Church News. Dr. J. A. Burrow.

(5) Secular News: Proportion and Rules for Selecting it. Rev. P. E. Riley.

(6) Departmentalizing Church Papers. Rev. S. R. Cockrell.

Wednesday, August 6, 8 p. m.

Address. (Speaker to be named later.)

It is understood that those to whom subjects are assigned in the two morning programs are to speak briefly, and discussion is to follow. Each topic is to be completed before another topic is taken up.

The afternoons are to be given over to recreation.

There is to be an all-day auto trip on Thursday.

This program is in keeping with the suggestions made by editors who held a short meeting at Chattanooga.

R. S. Satterfield,
President of Southern Methodist Press Association.

SUCCESSFUL REVIVAL AT SOUTH HENDERSON

Our revival at South Henderson closed last Thursday night with the receiving of eighteen into the church.

Rev. W. E. Hocutt of Magnolia did the preaching, and he is an excellent worker in a revival. He preached the old time gospel sermons that were filled with the Spirit of God and delivered such messages as hungry hearts were longing for.

Our church was greatly revived. Between sixty-five and seventy were converted and every one was brought closer to the Master.

Our church is growing very rapidly and we hope to do great things in the future.

G. G. Whitehurst, P. C.

ANOTHER SUPERANNUATE REMEMBERED

I was made the happy recipient of a liberal pounding on July 9th by the Epworth League of Fuquay Springs. When this party of bright and cheerful young people stopped their machines in front of my house and began to get out with numerous I was called out by Mrs. Katie Sharpe Fairabolt, who introduced me to the party. The president of the league said: "We have come to pound you." I said, "I guess you mean it for the pastor, Brother Caviness. He replied, "No, it is for you." Then I was almost speechless. It has been so long since I had such an experience I hardly know what to do or to say, but finally managed to show them the dining room, and after they deposited their packages all repaired to the parlor, where I invoked the blessings of heaven upon these thoughtful leaguers.

They played and sang several pieces, after which they departed seemingly to rejoice over the good deed they had done.

T. J. Dailey.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

Mrs. C. M. Earley, after being at home three weeks, is rapidly recovering from her recent illness at St. Vincent's hospital. She feels deeply grateful for the many tokens of love and esteem that brought comfort and good cheer to the weary days of waiting—those days of quiet waiting until health should return and normal activity begin.

THE REBECCA WILSON LE GRAND CLINIC, SEOUL, KOREA

In 1921 there was reported a special of five hundred ($500) dollars through the Rebecca Le Grand Young People's auxiliary. This sum was donated by Mrs. Rebecca Wilson Le Grand of Rockingham. This sum was appropriated for the establishment of the "Rebecca Wilson Le Grand" clinic in connection with our Seoul evengelistic plant in Seoul, Korea.

Miss Mabel Howell says: "I do not know any piece of work that we are doing that is counting for more than this. If you could only see Korea and know what this means to the people, you would rejoice with the North Carolina people who are giving the money."

This center is conducted jointly by the women of our two Methodisms.

Miss Rosenburg writes of her work as follows:

Dear Miss Howell:

I am very much pleased indeed to comply with the request for a report of the very interesting work which we have been enabled to start with the money known as the Rebecca Wilson Le Grand money.

As yet we have not used the name—we have used the very simplest name possible, viz., "Tai What Clinic," so as not to confuse people; but Miss Edwards has planned that when a new building is erected the clinic shall be named with the name of the donor over the entrance—as just now we have a most unpretentious Korean house, and a plate would hardly be fitting. Besides we have to move as time goes by to another building. You see, things are continually changing until we get permanent buildings.

I wish that you and the giver of this most useful fund might go with us for day in our work. It is hardly fair that we should have all the joys and thrills that come with such a work and you not share it. I have an assistant nurse who is also a mid-wife. She and I study for one and a half hours each morning, planning lectures, etc., to give to the mothers at our Saturday meetings—and you see, so early in the morning the Korean people are eating their rice. Then we start out at 10:30 to visit in the homes. This is how we started. We could not find out first addresses, for the city here isn't built in routine numbers like at home, and we were freezing our feet, as it was in January. So we decided to go hit or miss and talk to any one who would let us. My nurse is very nice and apologetic, and it is hardly the thing to venture into these private courts and advertise our baby clinics. But we took our lives in our hands and did, and we got some listeners the very first morning, and finally just struck a home where the baby was born in the hospital, and so there we were received cordially and had a chance to sit on the hot floor and warm our feet. Well, I asked the Lord to increase our patience each day the first week, and He did. We have clinic in the afternoon. In the morning we visit in the homes and tell them about our newly begun public health work and what it has done in America, and how we want to help them to bring their babies up right and make them strong and invite them to bring them in the afternoon and get them registered and examined. Well, we had one patient on Monday, two on Tuesday, three on Wednesday, three on Thursday and four on Friday, and we had the best time visiting, and I think my nurse has caught all the inspiration I have wished and more. She is a regular public health peddler and she knows no little about it.

One baby came that first week who had been to twelve doctors. It had a great big carbuncle on the back of its head. We did the operation and the head went down to about half the size and the baby speedily got well and is now a regular visitor.

We spent the greater part of our money on furniture which will fill the bill wherever we go. It is all white and will look very nice in a new building some day. Then, of course, we had to have equipment and medicines and chairs, and those things cost so much. We still have a little over a hundred dollars left and are holding it to buy the most necessary things as time goes by. We need a microscope very much and a child demonstration bed, but we are holding back to see which we need the most.

Our greatest wish is to be of use in the Master's service, and I know that is your deepest prayer for us.

Elma T. Rosenburg.

Western North Carolina Conference

MISSIONARY SOCIETY IN AFRICA

From the Missionary Bulletin we learn that Miss Kathren Wilson has been elected president of the Missionary Society in Wembo-Nyama this year. There are eighty members in the society and Miss Wilson is looking forward to leading these women into work which will create in them more vital interest in Christian service.

OUTGOING MISSIONARIES

There will be two outgoing missionary parties of Council workers this summer. One party of six will sail from San Francisco on the steamship Siberia Maru, August 14th. The other party will sail August 15th on the Empress of Canada from Vancouver. Bishop Boaz will be a member of the second party. The personnel of each party has not yet been definitely decided. On the steamship American Legion, of the Munson Steamship Line from New York to Rio De Janeiro, which sails August 2nd, Miss Alice Denison and Miss Ruth Kellogg, who were consecrated at the recent Council meeting, will be passengers, having Brazil for their destination.

MISSIONARIES COMING HOME ON FURLOUGH

We rejoice to have the following missionaries returning to the States this summer on a furlough: From China, Miss Alice Alsop, Miss Marguerite Clark, Miss Ida Anderson, Dr. Hattie F. Love, Miss Clara Park, and Miss Ella D. Leverett; from Korea, Miss Mabel Cocks, Miss Lynda Bray and Miss Carrie Turner; from Japan, Miss Margaret Cook and Miss Blanche Hager. Miss Annie Hanson may have to return for health reasons. We trust that these workers, both those going out and those coming in, may have pleasant and successful voyages.

PROFITABLE GROUP MEETINGS

Mrs. J. F. Jonas, the recently elected secretary of the Marion district, is holding a series of group meetings on her district, in the hope that every organization in her territory may have the privilege of attending and getting the inspiration therefrom. The first of these meetings was held at Forest City June 26, 1924, and we are indebted to Mrs. Arthur McDaniel for a most interesting report from it. Three sessions were held, morning, afternoon and evening and all were well attended by delegates and visitors. Encouraging and gratifying reports were heard from the societies represented. Several missionaries were present, among them Miss Lelia Tuttle of China, Miss Cleo Young of Africa, and Miss Swannie Hester of the coal fields of West Virginia, each of whom was heard with closest interest as they told of their work. Mrs. H. A. Dunham, conference corresponding secretary, was also a visitor, and in her characteristic pleasing manner delighted the societies with her reports of financial and membership gains and discussions on various subjects.

The work of the children and young people occupied the afternoon program and problems confronting the leaders in these departments were made clearer by Miss Amy Hackney, conference superintendent of children's work, and Mrs. Chas. C. Weaver, conference superintendent of Y. P. work.

Two inspiring addresses featured the evening session, the first by Mrs. Weaver, who moved the audience with her stirring and beautiful words on service. She was followed by Miss Tuttle, who, in an engaging manner told of the work in the foreign fields, relating in connection therewith many interesting experiences.

The Forest City society served an elegant lunch to the visitors, who numbered almost a hundred.

The second meeting was at Glen Alpine Sunday, June 29th, and forty delegates were present, every society from the central part of the district excepting one being represented, and all bringing with them most encouraging reports of their work. It was the good fortune of the district to again have Miss Leila Tuttle, of the Mcteyeire School, Shanghai, China, present and to hear from her a most interesting account of her work in the school. Marion district claims Miss Tuttle as "her very own," as her old home before she became a missionary was in that district. The ladies of Glen Alpine served a most tempting lunch at the noon hour and added to the enjoyment of the day which was so pleasantly and profitably spent.

QUARTERLY MEETING OF W. M. SOCIETY

Once each quarter the ten circles making up the Woman's Missionary Society of Central church, Asheville, hold a joint meeting, having usually a most interesting and instructive program. On the fourth Monday in June one of these meetings was held and the occasion proved altogether pleasant and profitable. Mrs. V. L. Stone, district secretary of the Asheville district, also mission study superintendent of the auxiliary, presided, and announced the program for the afternoon. Following a devotional service conducted by Mrs. Mabel Baughman, director of religious education of the church, a pretty sacred solo was given by Mrs. L. D. Twiford, after which the reports from the ten chairmen of the circles were given. These reports showed not only a six months successful study of missions and the completion of a home mission study book, but also showed activity along lines of social service work, in ministering to the unfortunate and needy, relieving the distressed and visiting the sick. Each circle has some special local work in which it is especially interested and which was reported at this time. Miss Elizabeth Hannaman, a member of the Lucy Robertson Y. P. Society, gave a pretty violin solo, with her sister, Miss Eloise, as her accompanist at the piano. Then came the feature of the afternoon—a most interesting, full and encouraging address by Mrs. Julia Smith Bedinger, missionary to Africa, from the Southern Presbyterian church, who with her husband and children is spending a year's furlough in the States. She spoke especially of the co-operative spirit that exists in foreign lands and how the object of the missionary was not to each denominationalism, but Jesus Christ. She gave some of the experiences of her husband with Bishop Lambuth when he went into the Congo to establish a mission, Mr. Bedinger accompanying him to Wembo-Nyama and serving as interpreter for him. In conclusion, she read a letter written by Mrs. Charles Schaedel, nee Etta Lee Woolsey, one of our Methodist missionaries, in which she gave a most graphic description of the destruction of her home by lightning a few weeks before—a most trying experience for Mrs. Schaedel. Mrs. W .R. Griffin sang sweetly a solo, "It Is Jesus," after which a closing prayer was offered by Mrs. David Watson, president of the Woman's Missionary Society of the First Presbyterian church, who with the other members of her organization were specially invited guests. A social hour was enjoyed by the representatives of the two organizations. Tea and sandwiches were served by several of the circle's members.

ARE OUR CHILDREN GETTING MISSIONARY TRAINING?

The three great agencies in our country which have to do with the education of the children are the home, the church and the school. As the public school is concerned with secular education, we look to the home and the church for the missionary training of our children. It is safe to say that in few homes are children given any definite systematic instruction either about the missionary message of the Bible or about the great missionary operations of our denomination. The church is the only agency which is seriously undertaking this training.

The Sunday school has a monthly missionary Sunday and includes missionary material in the graded lessons. The junior league gives one Sunday each month to the study of missions. The children's missionary society has for its object the hastening of the coming of the kingdom of God by giving the children of the church missionary education. Mission study books for children are being used to some extent. Assuming that the Sunday schools and junior leagues give each an hour a month to missionary instruction, we have a total of four hours a month or eight minutes a day. But many children do not belong to all of these organizations, and the attendance is irregular especially in the winter season. Besides, many charges have neither a junior league nor a junior missionary society. Without minimizing the value of the missionary work being done by our church, we are forced to the conclusion that only a beginning has been made. Are we, as Christian parents and leaders, giving our children that spiritual nurture which will make the next ten years pregnant with the possibility of a great spiritual awakening?—Mrs. L. F. Ballengee, in Missionary Bulletin.



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THE SUNDAY SCHOOL

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Lexington, N. C.

Western North Carolina Conference

THE BEST YET

The sixth annual Western North Carolina Conference Wesley Bible Class Federation just closed at Lake Junaluska has proven to be the best yet held. It was a distinct success. Not only were we served by a greater number of our own speakers acquainted with our aims, ideals and activities but were served by better speeches. Each speaker was a "doer" as well as a "speaker" and therefore spoke with a clearness and an emphasis that put across the idea with telling effect. The reports and discussions by delegates showed unmistakable evidences of well directed progress in our organized Bible class work. Harmony and co-operation with our parent church's program was again and again emphasized. The attendance, while cut down some by the condition of the mountain roads caused by steady rains, was very gratifying. About four hundred delegates attended the sessions from time to time. At one session there were at least one thousand people present.

NEXT YEAR

Last year the report of the findings committee, which was adopted, carried the provision for making this year's annual meeting more of a Sunday school conference than a Wesley Bible Class Federation. While not entirely following this idea our meeting was divided into three sections; one for our elementary workers, another for our adolescent workers and the other, the major part, for our adult Bible class workers. Next year it is proposed to add the fourth section which will offer particular help to the administrative officers in our Sunday schools. In all probaility our day sessions next year will be held in the Sunday School Building where this departmentalized work can be expeditiously carried along. The night sessions will continue to be held at the big auditorium.

OUR NEW OFFICERS

Our leaders for the ensuing year are dandy good fellows. They are distinct successes at home in the promotion of righteousness through their church and community work. They are great assets to our religious educational work. Note them:

President—Hon. Clyde R. Hoey, of Shelby.

First Vice President—Hon. D. F. Giles, of Marion.

Second Vice President—Miss Maud McKinnon, of Charlotte.

Recording Secretary—Mrs. E. O. Chandley, of Asheville.

Cor. Sec.—Miss Thelma Smathers, of Asheville.

Treasurer—Mr. T. S. Eanes, of Lexington.

THANKS

There were so many people connected with our Federation who deserve our heartiest thanks that one does not know how to list them all. There are, however, two fellows who have given a great deal of time and thought to our program this year, these being the chairman and secretary of our Sunday School Board, D. E. Henderson and George L. Hackney. Mr. Hackney, the president of the Federation, always a busy man, gave unstintedly of his time and thought before and during the sessions of the Federation. He proved a most valuable director. Mr. Henderson, chairman of the Findings committee, was thinking through every phase considered by the three sections of the Federation. His judgment was well received and therefore followed. They especially have our thanks.

BANNERS

The Golden Rule Wesley Class, of Central, Albemarle, won the attendance banner for the mileage attendance for classes numbering fifty or more in enrollment. The Polly Wray Wesley Class, of First church, Lexington, won the similar banner for classes numbering less than fifty. Both these banners are things of beauty.

ATTENDANCE

Every district in the conference was represented at the Federation, nine of them well represented. Of course the towns furnished the major part of the representation. The largest delegation came from Lexington, there being 39 enthusiasts in the lot. Brother Hackney was of course delighted with this showing and had ample opportunity to give the little city's slogan, "Lexington Leads."

THE YOUNG PEOPLE

The Young People's section was organized under Miss Maud McKinnon's direction into a department and worked out their own program. It was exceedingly profitable. Two vesper services were held, one on the boat on the lake led by Rev. E. R. Welch, and the other about the "Junaluska Cross," led by Rev. G. T. Bond. These services proved to be outstanding features. They kept alive in a very effective way the intense spiritual tone that ran through everything.

ELEMENTARY SECTION

Eight of the eleven districts were represented by outstanding elementary workers in the first Elementary Institute held at Lake Junaluska during the sessions of the Wesley Federation. Assisting Miss Jenkins in putting across this institute were Miss Marie Parham, of Nashville, Tenn., Rev. W. L. Hutchins and Rev. G. T. Bond, good pastors in our own conference. Far-reaching plans were laid. Without doubt each year will witness this annual meeting to serve as a clearing house for the elementary workers of the Western North Carolina conference.

THE CLOSING

The closing scene of the Federation, as is the custom, was the facing of the beautiful electric cross and singing, "Jesus, Keep Me Near the Cross." One has to witness this experience to appreciate the significance of the occasion. Thus with tear-dimmed eyes and warm Christian hearts the meeting closed at Lake Junaluska, but not back at home.

BETHLEHEM

Of the many churches named "Bethlehem" none can claim better progress in the past while than Bethlehem on the Farmington circuit. The church has been recently reconstructed so as to provide for better Sunday school work, nine rooms having been provided, two large enough for departments. With the building to the church there came a reawakening in interest generally among the people in their religious endeavor. The services are so very much better attended and promoted. On the walls of the church I noted the Program of Work of the Sunday school, the outlined organization of the Sunday school and in big letters the aim of the church's school of religion. To such a situation Mr. Evans and I came Sunday, July 6, and entered into the program of an all-day institute. We addressed the splendid audience at Sunday school and at eleven o'clock and after dinner on the grounds were parties to a jim dandy institute in the afternoon. It was good to be there. Rev. C. M. McKinney, the hustling young pastor, is alive to every interest of his charge and was the director on the day's proceedings. Supt. W. O. Dunn is the immediate executive in charge of the school at Bethlehem and is running a real school. It is encouraging to visit places like Bethlehem.

RUTHERFORD COUNTY SCHOOL

The Rutherford County Standard Training School for Sunday school leaders is scheduled to begin in the high school building at Forest City Sunday afternoon, August 10. Our Rutherford county Methodism is thoroughly behind the school and good results are anticipated. The following courses and instructors will be offered:

Sunday School Organization and Administration—O. V. Woosley.

Principles of Religious Teaching—D. F. Evans.

Intermediate - Senior Organizaion and Administration—Miss E. Jane McDonald.

Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Mrs. M. J. McArdle.

North Carolina Conference

OUR WELDON SCHOOL GOOD

The Weldon standard training school held in the Methodist church at Weldon July 6-11, was a success in spite of various handicaps, including extremely rainy weather and wet, muddy roads. Workers from the Weldon, Rosemary, Roanoke apids, and Halifax charges attended regularly, and workers from other charges more remote from the center of the school came one or more nights and would have been present regularly but for the weather and road conditions. Four courses were offered, with Prof. I. B. McKay, Mrs. E. R. Michaux, Miss Georgia Keene, and L. L. Gobbel doing the teaching.

One of the fine features of the school was the fact that so many pastors attended, and every one of these pastors in attendance did work for credit. And the presiding elder, Rev. S. E. Mercer, was there regularly and added another certificate to his credit. Pastors earning certificates were as follows:

Rev. G. W. Perry, Weldon.
Rev. J. L. Midgette, Halifax.
Rev. E. N. Harrison, Rosemary.
Rev. R. H. Broom, Roanoke Rapids.
Rev. C. M. Lance, Garysburg.

A complete list of credit pupils will be published next week.

THE ELDER'S GOOD EXAMPLE

Rev. S. E. Mercer, that good-natured, easy-going, optimistic presiding elder of the Weldon district, is thoroughly committed to a policy and program of leadership training for the pastors, superintendents, teachers, and prospective workers of his district. He is firmly of the opinion that the outstanding need of the Sunday schools of his district, perhaps, is for trained workers, and he is urging and insisting that they avail themselves of every opportunity for study and training. Not only so, but he himself is setting the example by taking for credit units in the standard training course. He has already taken two or three units since conference and purposes to take two or three more before the meeting of the conference in Wilmington in November and to take additoinal units next year.

INSTITUTE AT SHADY GROVE

A Sunday school institute was one of the prominent features of the quarterly conference of the Warren circuit at Shady Grove last Thursday. It was an all-day meeting, and Presiding Elder Mercer took along with him from Weldon, where he was attending the training school at night, Mr. W. T. Shaw, Rev. G. W. Perry, Miss Keene, and the writer. Mr. Perry conducted the devotional service, Mr. Shaw presented the claims of the superannuates, and then Miss Keene and the writer were given the right of way for the purpose of discussing the Sunday school. It was a splendid meeting, with excellent attendance, including seven preachers, three or four superintendents, and a large number of other officers and teachers. So many were the preachers that it looked very much like a district conference. Preachers present included Rev. Mr. Mercer, the presiding elder, Rev. William Towe, the pastor, Rev. G. W. Perry of Weldon, Rev. H. B. Porter of Warrenton, Rev. H. M. Eure of Norlina, Rev. L. C. Draper of Middleburg, and Rev. A. S. Parker of Richlands, Supt. J. A. Cheek of Shady Grove, and Supt. E. W. Conn of Mt. Vernon Sunday school, secured the official Program of Work "C" for their schools and plan to make them operative in their schools as soon as possible.

FRIDAY AT WHITAKERS

Friday a similar institute was conducted at Whitakers in connection with the quarterly conference there. A party composed of the presiding elder, Rev. G. W. Perry, Miss Keene, Mr. H. D. Allen, and the writer drove to Whitakers from Weldon. Rev. B. F. Boone, pastor of the charge, and quite a number of his people were in attendance, and a very profitable meeting it was.

BETSY DISTRICT CONFERENCE

It was an interesting session of the Elizabeth City district conference at Stumpy Point July 1-3. Here again the extremely rainy weather interfered, but Presiding Elder Culbreth kept things moving so steadily that not many folks had much time to complain about the weather. Ample opportunity was given the writer to present and discuss the interests of the Sunday school, and the Sunday school committee, headed by Rev. A. W. Price, prepared and presented a forward looking report, recommending advancement along various lines in the Sunday school.

The conference met in a place where the Sunday school is a real, live, going concern and where plans are constantly being adopted to increase the efficiency of the school. Under the wise leadership of Supt. P. F. Meekins and Rev. A. E. Brown, the pastor, the school is going forward. In the matter of training workers this school is pointing the way for many schools which are doing but little, if anything ,in the matter of leadership and teacher training. For some time the superintendent has been conducting a training class, and already a group of workers have earned three certificates of credit each and have sent in their examination papers for the fourth unit.

SCHOOL AT ELIZABETH CITY

Not the least outcome of the Stumpy Point conference was the decision to hold at Elizabeth City in the fall a standard training school for the district, and a request has been made to the conference and general Sunday school boards for such a school. This training school will be held the week of September 7-12, and it is the plan for pastors, superintendents, teachers, and others within reach of Elizabeth City to drive back and forth to the school each evening and for those living at greater distances to spend the week in Elizabeth City. More detailed announcements will be made later. Remember now, however, that the date is September 7-12, Sunday through Friday, with classes each night, and make your plans to attend.

WILMINGTONIANS AT CLINTON

Mr. M. J. Cowell, district Sunday school secretary of the Wilmington district, represented the Sunday school

continued on page thirteen

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

EVERGREEN LEAGUE

Hurrah for our first anniversary! Yes, a year ago today a very few of the young people of the Evergreen Methodist church met with their pastor, Rev. B. O. Merritt, and organized an Epworth League. We thought we were doing fine when we enrolled eleven members the first night. For two weeks we met on Thursday night, but we soon found that the attendance could not be kept up, so we changed the time of meeting to Sunday night. Since then the league has been doing nicely. We now have forty members and a very good attendance.

A few weeks ago the Chadbourn Epworth League came over and gave us a boost. We found this very helpful as well as enjoyable. Evergreen League served refreshments and every one seemed to enjoy the eats as well as the program that followed.

Some of the officers have been changed since the league was organized, and although most of them are still young we feel that we are progressing nicely. Our pastor, Rev. L. Frazier, has done much to arouse the interest among the church members in the league and we all expect to do great things in the future.

Vera Usrey, Cor. Sec.

ROANOKE RAPIDS LEAGUE

The following are the officers elected to hold office in the Roanoke Rapids Epworth League for the year beginning June 1, 1924:

President—Sylvia Lowance.
Sec.-Treas.—Otelia Vaughan.
Era Agent—Josie Moore.
First Dept.—Evelyn Gentry.
Second Dept.—Lena Wright.
Third Dept.—Gladys Cox.
Fourth Dept.—Iva Pitt.

This league has just been organized, but we are hoping to make it standard before the year is completed. We have a number of young people in our Sunday school that we expect finally to secure for league members, and I feel sure that in time we will have a splendid organization.

Sylvia Lowance, President.

WENDELL EPWORTH LEAGUE

On the first Sunday night in June we held installation services for the new officers. Mr. Hall, our pastor, conducted the services and afterward preached a short, appropriate sermon. Quite a number of young people were present as well as a number of older people. The following officers were installed for the ensuing year:

President—Hester Stott.
Vice President and Third Dept. Supt.—Jean McClean.
Secretary—Mrs. P. C. Stott.
Treasurer—Frank Harriss.
First Dept. Supt.—Miss Ida Richardson.
Second Dept. Supt.—Mrs. H. I. Moore.
Fourth Dept. Supt.—Nancy Richardson.
Epworth Era Agent—Calvin Richardson.
Cor. Sec.—Mabel Harper.

We had one delegate attend the assembly at Morehead City. She brought back to us some very valuable thoughts which we are going to try to develop and make of our league one of the very best in this district.

The Epworth League of Wendell as well as every other organization, and every individual of our town has been very fortunate in having with us for three weeks this spring Evangelist Leaman. God through this man has wrought a great change in our town. Our eyes have been opened and we see as never before the need of more consecrated league work. The realization has come to us that the Epworth Leaguers and other young people of today have got to take the helm and guide the ship of state safely through the rocky shoals of tomorrow. If we want America to remain Christian the principles of Christ have got to be instilled into the future pilots of the ship of state. Where can this be better done than through the Epworth League and similar organizations?

Mabel Harper, Cor. Sec.

HALIFAX EPWORTH LEAGUE

On Sunday night, June 29th, a very interesting program was presented by the Epworth League with little Miss Evelyn Brown Butts as leader.

After the opening song the scripture lesson was read and topic announced by the leader. Prayer was offered by Mrs. J. L. Midgette, followed by an interesting reading by Miss Naomi Dickens, after which a report of the Epworth League Assembly was given by Mrs. Perry C. Milliken.

The service was then given over to the pastor, Mr. J. L. Midgette, which consisted of installation service in an unusual and impressive way. The officers were asked to sit before the chancel in order, which was as follows: Vice president, Linville Midgette; first superintendent, Naomi Dickens; second superintendent, Mary Shaw; third superintendent, Mrs. Percy C. Milliken; fourth superintendent, Elizabeth Coppedge; president, Mrs. Perry C. Milliken; secretary, Undine Hux; treasurer, Julia Browson Warren; Era agent, Louise Jennings; cerresponding secretary, Eugenia Warren. Voluntary was offered by choir.

The congregation was asked to join in reading responsively the 67th Psalm, after which prayer was offered by Perry C. Milliken.

The regular installation program was then followed with short sermon by the pastor, bearing upon them the serious duty and responsibility of the officers-elect, after which the vows were taken by them.

The service was closed by the congregation joining in singing "I Love Thy Kingdom, Lord," and benediction by the pastor.

Eugenia Warren, Cor. Sec.

INDIAN SPRINGS LEAGUE

Indian Springs Epworth League met Sunday night, June 8th,and elected the following officers for the coming year:

President—Miss Frances Herring.
Vice President—Russell Holmes.
First Dept. Supt.—Frances Herring.
Second Dept. Supt.—Callie Barwick.
Third Dept. Supt.—Arthur Fields.
Fourth Dept. Supt.—Maggie Best.
Secretary—Z. V. Grady.
Treasurer—James Field.
Cor. Sec.—Mrs. A. M. Rich.
Era Agent—Ethel Holmes.

Our league is not as strong as it ought to be but hope it will grow.

Mrs. A. M. Rich.

THE RALEIGH DISTRICT

(With apologies to Harry Daniels.)

"We did ourselves proud" at the Morehead City Assembly. I'll say we did, and here is our conference record:

1. Edenton Street Epworth League awarded the conference secretaryship.
2. Raleigh district awarded the Maxim Silencer.
3. The "pep" and "snap" of our district WAS NOT BEATEN!
4. We had the noisiest district present. (Ask anybody.)
5. Out of forty-four delegates present forty-four received credit for making all the noise.
6. Our district secretary elected as fraternal messenger to the Western North Carolina Conference Epworth League Assembly.
7. Our one and only Lee Davis re-elected conference editor.
8. Our "Philip Booster" (blame Washington dtsirct for this handle) reappointed Raleigh district secretary.
9. Miss Eunice Blair receives the loving cup. (And still nothing in it.)

Don't you think we have a perfect right to BOOST? We are, too, because RALEIGH DISTRICT BOOSTS.

Raleigh District Secretary.

P. S.—If you don't believe all of the above, take a look at the official assembly photograph!

THE WILMINGTON DISTRICT

Say, leaguers, here is a bug for the ear. Listen! We've adopted a slogan, a real honest to goodness slogan—one that is characteristic of our district. The slogan is "Wilmington, the Standard District." How do you like it? We are tickled to death over it. By the way, don't you think that your district should have a slogan, too. Honest, we won't call you copy cats if you take on a slogan. What do you say?

Harry Daniels.

HELENA LEAGUE

I am sending the names of our new officers of the Helena League:

President—Earle Timberlake.
Vice President—Mrs. G. W. Gentry.
Secretary—Willie Ashley.
Treasurer—Thomas Brooks.
Era Agent—Mrs. Geo. Gentry.
First Dept. Supt.—Miss Blanche Gooche.
Second Dept. Supt.—Mrs. B. O. Merritt.
Third Dept. Supt.—Hilma Bowles.
Fourth Dept. Supt.—Mona Ashley.

Viola Bowles, Cor. Sec.

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

Rev. W. A. Barber, pastor of Glenwood church, Greensboro, after having been elected (without his knowledge) to the office of editor of the League Page of the North Carolina Christian Advocate, has also been appointed to that office by our conference president, Mr. B. L. Lunsford. He meekly acquiesces to the mandate of the powers that be, and enters upon his duties with this issue.

WESTERN NORTH CAROLINA LEAGUERS—HELP!

As your new editor enters upon his duties, he undertakes the performance of his tasks with quivering body and faint spirit, when he recalls the most excellent and faithful manner in which the former editor, the Rev. J. F. Armstrong, performed. Verily Brother Armstrong hit on all six and made the grade in high.

It is only when the words, "In union there is strength," are observed just above the desk in the new editor's office that he takes his pen in hand at all. He is not unmindful of the oneness of purpose of the young people of the Epworth League in Western North Carolina. This was in evidence at the conference recently held in Greensboro. He would add in his own words: "In co-operation there is success." This S. O. S. is therefore going out with the hope and earnest expectation that the lifeboats, which are to be found in every district in our conference, will be forthcoming. Send in any matter that would be of interest to other leaguers, and you are now promised that every atricle will be published, either as it is sent in, or edited, insofar as space will permit.

We wish to extend to our former editor, Bro. J. F. Armstrong, our sincere appreciation of the matchless service rendered during the past year, and to say that we regret very much to see him retire from this field of endeavor. He has won the admiration and love of the leaguers of the entire conference. Three cheers for Armstrong—may he continue to grow in usefulness as he faithfully and unselfishly labors amongst us.

BROADCASTING—DO:

Address all mail intended for this page to W. A. Barber, Greensboro, N. C.

Continued on page fourteen)

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A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Dining Hall—I am expecting some church, missionary society or individual to furnish our new dining room with tables and chairs. We need two hundred and fifty dining room chairs and about sixty tables. Correspondence is desired concerning the cost of these chairs and tables.

* * * *

Dear Friends:

As my time for departure draws near, I wish to express my most sincere and hearty thanks to the many friends who have made it possible for such a place as this to take care of so many fatherless and motherless children. I wish to thank Mr. Barnes for his fatherly advice to me and, also, all teachers and matrons for what they have done for me. After I get out in the world I hope to be worthy of the training I have received here in this home. Sincerely,

Perry Barham.

* * * *

Singing Class—Nine of our boys and girls, accompanied by Mrs. Nellie Rives ,are visiting a number of our churches during the summer. It is impossible for us to reach many of the churches. We do not send out a regular class for the year, therefore we can only reach a limited number of the pastoral charges. I am sure all of our friends appreciate the fact that I am endeavoring to put the Orphanage before our people the best I can.

The class has recently visited the following churches: Bayboro, Oriental, Newport, Morehead City, Beaufort, Trenton, Richlands and Jacksonville. At each of these places the class received a hearty welcome. I feel confident that their visit will prove a blessing to the Orphanage. We feel indebted to the pastors and members of these churches for their kindness and hospitality.

* * *

Dear Friends:

The time is drawing near when I will have to say goodbye to the Methodist Orphanage which has been a home to me for seven happy years. It is with mingled sadness and joy that I leave this home because this institution has been a home in every respect. I am sad because I am leaving the helpful influence and the guiding hand of Mr. Barnes and his entire faculty and also because I am leaving the boys and girls who have been as brothers and sisters to me during my delightful years at this Christian Home. I feel that these seven years of preparation have well equipped me to enter a life of service and usefulness.

As I leave this home I will never forget the kindness of Mr. Barnes and Miss Mattie, who have always been as a father and mother toward me. I wish also to express my sincere appreciation to the Methodist church as a whole for making this home possible. Sincerely,

William Fulford.

* * * *

Dear Readers:

My closing days at the Orphanage have been happy ones indeed. They have brought both happiness and sadness. Happiness because I realize that every girl must some day go out into the world and make of herself what she will, and now that I am at a mature age I know that I am on the verge of young womanhood and it is up to me to ripen into what I will. The good people in the Home have been all to me that my parents could have been, so far as interest and protection is concerned. I shall miss every one of them when I am gone and I shall think of them and love them always.

The days have brought sadness because I realize that I am about to launch out upon the tide of life all alone and unprotected; to think that I am leaving behind me the dearest friends that I have; to know that I have to begin all over again and make new friends and new pals. But—there is no rose without a thorn. Thus I take the new road of experience as—life.

I am sure there will never be a larger place in my heart for any one than will always be for the dear "Sevens" of '24. I shall think of each one of them after I am gone and wish them all the happiness and success possible, and I shall be glad when at any time in the future I can share "fifty-fifty" in their troubles, as we have done the past year.

"Miss Mattie" has been a mother, and a dear one, to me since first I came to the Home nearly ten years ago. She has patterned her life after Him who knows and understands the wants and needs of little children and sacrifices for them. "None know her but to love her." I shall always love her and cherish her memory.

Mr. Barnes has been our dear father for about nine years, and I could conscientiously say that he has been more than a father, for I know that he has sacrificed more for our happiness than any real father would feel was necessary. There's not one child of the two hundred and fifty in the Home who does not love him with their whole heart.

Theer is much I could say of every individual officer in the Home, for they have all proved excellent workers and devoted teachers and matrons. Especially do I want to mention Miss Laura Breeze. She is and has been for several years a conscientious worker in the Home. For the past five or six years she has assumed the duty of nurse here in the Home. She has nursed many a sick child back to health and happiness and for all this and more we are devoted to her.

To the Woman's Missionary Society of Windsor, N. C., I extend my hearty thanks for the lovely clothes they have been so faithful to send me each year for the past eight or nine years.

To all the children who have been so unfortunate as to lose their parents, and doubly fortunate to secure this lovely home, I leave my sincerest love and prayers. To all who come into the home in the future I extend my hearty congratulations and I envy them of their place.

Time is hastening and my space is limited.

With love for each one who reads this, I am, Devotedly,

Margaret Capes.

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Jim Green.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

SIT STEADY IN THE BOAT AND KEEP PULLING AHEAD

We are divided in our opinions concerning Unificatioo, but united in the conviction that our Special Effort for Superannuate Endowment must succeed in full measure or its failure will shame us throughout the succeeding generations. If Unification is not decided upon, the necessity for adequate Superannuate Endowment will continue to urge its claim with even greater emphasis. On the other hand, if the two churches unite under the plan, the Southern Jurisdiction will continue to function for many years practically as before, and superannuated preachers of our jurisdiction will be dependent solely upon the support provided for them by our jurisdiction alone. And if the day should ever come that Unification should develop into union, we could approach such a state in better conscience with $10,000,000 Superannuate Endowment to our credit to match the $25,000,000 of such endowment to the credit of our sister Methodism.

In the light of the above, the Methodist Episcopal Church, South, should throw herself with greater abandon than ever into the wonderful movement now in progress in behalf of the Forgotten Man. Let us not be misled into indifference by any influence which threatens our morale on this subject. So far the response to the great cause has been such as to give promise of a notable achievement. May the good work go on unhindered until we have completely removed the stain on our banners for neglecting those preachers who were used up in making us what we are.

Going On To Perfection

The plan of the Special Effort required the quarterly conference of each charge to approve a definite quota to be raised in five years for the cause. There are approximately 6500 charges in the whole church. To date, 6213 charges have sent to the Board of Finance the Pink Leaf report showing the quotas assumed by the quarterly conferences. The total amount thus officially approved to be raised in five years is already in excess of $10,000,000.

Concerning the charges which have not sent in the Pink Leaf report, 115 of these are in the Baltimore conference which was not held until April and has not had sufficient time to complete the work in the quarterly conferences. This leaves but 172 other charges in the remainder of the whole church that have not sent in this report, and these delinquent charges on this matter are located with respect to the annual conferences as follows: Arizona 11; Central Texas 4; East Oklahoma 6; Holston 6; Kentucky 1; Little Rock 4; Louisiana 2; Mississippi 2; New Mexico 7; North Alabama 4; North Arkansas 9; North Carolina 9; North Georgia 2; North Mississippi 4; North Texas 8; Northwest 1; Northwest Texas 4; Pacific 9; South Georgia 13; Texas 53; Virginia 7; West Oklahoma 9; West Texas 3; Western North Carolina 3.

The following annual conferences are 100 per cent on the Pink Leaf report: Alabama, Denver, Florida, Illinois, Louisville, Memphis, Missouri, St. Louis, South Carolina, Southwest Missouri, Tennessee, Upper South Carolina, Western Virginia.

The episcopal district of Bishop W. F. McMurry, president of the board, is 100 per cent. The episcopal district of Bishop U. V. W. Darlington, member of the board, lacks but one report of being 100 per cent.

Expenses of the Movement

The total expense of the Special Effort from May 1, 1923, to March 31, 1924, was $141,070.38. Of this total amount $83,157.36 was spent for printing and general publicity; $23,994.09 for publicity in the conference organs; $12,319.39 for postage; $6,603.93 for express; $2,953.11 for office equipment; $2,388.60 for traveling expenses; $2,079.91 for office supplies; $2,023.50 for clerical help; $1,885.38 for special service; $1,795.84 for secular press publicity; $500 for office rent; $585.73 expense of committee meetings; $233.91 for wire service; $110.91 for office sundries; $438.72 for interest on money borrowed for expenses.

When it is remembered that by far the largest amount of expense for this movement is included in the first year, the above showing is remarkable. The amount necessary for expenses in succeeding years of the Special Effort will be greatly reduced, as it is not expected to send out literature to the whole church in succeeding years as was done the first year. It is the aim and expectancy to bring the total expense of the movement for the five years within $350,000, which would make an average expenditure per year of $70,000. Can the church ask more of the Board of Finance which is directing a movement looking to collect within the period stated a total of $10,000,000?

Investment of the Money

Just as rapidly as money is received from the annual conferences on quotas, it is invested in first class securities. The most careful attention is given by the executive committee in making these investments. A strict policy of conservatism is followed in this matter. While it is the aim of the committee to secure as high a rate of interest as possible, yet it is demanded that the safety of the loan must have first attention.

In this connection it is pleasing to state that after six years of operation, the board does not have on its books a single foreclosed loan. Furthermore, there is not a single investment about which the committee is troubled. The interest on all investments is collected promptly, so much so that for four years in succession the board has come to the end of the fiscal year with every interest account paid. What financial institution today can make a better showing?

The money now being paid to the Board of Finance for Superannuate Endowment is invested in all sections of the territory covered by the Methodist Episcopal Church, South. There is scarcely a state in our entire connection which is not in some way receiving the benefit of the investments the Board of Finance is making of the Superannuate Endowment Fund.

Why the Movement is Succeeding

The Special Effort in behalf of the Forgotten Man is forging ahead because those who are interested in its success are giving such faithful service to push it along. The movement is without special secretaries to guide it in the various annual conferences. It depends solely upon the fidelity of every preacher and lay member.

The bishops, without exception, have done everything in their power to help the movement. The presiding elders have given a most noteworthy co-operation in every instance, so much so that it is amazing to see what they have accomplished. Practically all of the pastors have done their duty to date and continue with enthusiasm to carry on. The Special Effort committees of the charges are functioning effectively and the result of their earnest work is plainly manifest in the returns. The church papers and the secular press have given valuable assistance, and preachers serving in connectional positions and schools, etc., have not failed to take a practical interest in the success of this work. The movement is succeeding because all of us are working for it.

We Cannot Fail If We Do Not Quit

What will be the final outcome of the Special Effort for Superannuate Endowment? It all depends upon and me. If we are big enough, strong enough, and determined enough to go on with this thing as we have started, undoubtedly the $10,000,000 will be raised. On the other hand, if we let up in our loyalty to the cause, or in our enthusiastic application of the plan, or in our disposition to carry through, the movement will fail in proportion to our letting up. We must not quit. We must go on and on—to complete victory.

The following additional charges have paid one-fifth or more on their total quotas:

McKendree (Nashville), Tennessee—Nashville, Rev. L. F. Sensabaugh, pastor. Total assumed quota $5,034; amount remitted $2,131.79.
Santa Ana, Pacific—Los Angeles, Rev. Moffett Rhodes, pastor. Total assumed quota $3,060; amount remitted $619.
San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota $3,450; amount remitted $1,249.44.
Heber Springs, North Arkansas—Searcy, Rev. O. C. Lloyd, pastor. Total assumed quota $1,368; amount remitted $485.
Titusville, Florida—Palatka, Rev. R. A. Shelby, pastor. Total assumed quota $1,325; amount remitted $357.50.
Bastrop, West Texas—Austin, Rev. E. Y. S. Hubbard, pastor. Total assumed quota $2,300; amount remitted $768.
Central Church (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Assumed quota $12,406; remitted $5,923.25.
First Church (Lexington), Kentucky—Lexington, Rev. G. R. Combs, pastor. Total assumed quota $3,384; amount remitted $1,000.
Cambria, Illinois—Murphysboro, Rev. O. T. Rogers, pastor. Total assumed quota $1,000; amount remitted $213.59.
Crichton, Alabama—Mobile, Rev. D. F. Ellisor, pastor. Total assumed quota $2,264; amount remitted $600.
Brundidge, Alabama—Troy, Rev. L. H. S. Chappell, pastor. Total assumed quota $1,750; amount remitted $350.
Stuart, Virginia—Danville, Rev. J. B. Douglas, pastor. Total assumed quota $1,650; amount remitted $387.75.
Clarksville, Missouri—Mexico, Rev. W. C. Russell, pastor. Total assumed quota $1,210; amount remitted $334.
St. Pauls (Louisville), Louisville—Louisville, Rev. R. W. Raaf, pastor. Total assumed quota $2,160; amount remitted $432.
Mt. Washington, Louisville—Elizabethtown, Rev. E. D. Ryan, pastor. Total assumed quota $1,140; amount remitted $392.
St. Pauls (Orangeburg), South Carolina—Orangeburg, Rev. T. G. Herbert, pastor. Total assumed quota $4,320; amount remitted $1,420.
Trinity (Savannah), South Georgia—Savannah, Rev. Silas Johnson, pastor. Total assumed quota $4,400; amount remitted $2,000.
Centre, North Alabama—Gadsden, Rev. C. C. Godby, pastor. Total assumed quota $2,055; amount remitted $411.

OUR LITTLE FOLKS

A SMALL SCHOLAR'S WISH

I'll tell you what I'd like to do,
I'd like to live next door to a zoo

Then the animals I'd have for chums,
And I'd get the adder to do my sums;

And when I'd a task in geography,
The kangaroo would bound for me;

The seal would seal my letters, you see,
And the monkey'd steal dates from the history;

The elephant would lend me his trunk, I know,
When off my travels I wished to go;

I'd spend the eagles and fly the kites,
And the tapir would light my room o' nights.

I should have great fun, I think, don't you?
If I only lived next door to the zoo.

—Selected.

HELEN'S RECOVERY

By Georgina W. Pelton.

"Tell me a story, please, mother," sadi Helen. Helen had been sick and was still in bed.

"Once there was a little boy," said mother, "named Philo Wilbur. He was very lame and could not run about and play ,and so he learned to knit. He knitted a nice pair of stockings for a doll. They were done on three pins. The leg was about as large round as one of my fingers, and about half as long, and the foot was nicely shaped."

"Oh, how cute!" said Helen. "Is that a true story, mamma?"

"Yes," said mother, "I saw the little stockings when I was a girl."

"I wish I could do something," said Helen. "It is so hard to lie here all the time and just wait and feel badly."

"We will make something," said mother.

"Then she brought out an old thin paper pattern and cut six long strips about a half inch wide, while Helen watched her. She gave three strips to Helen and showed her how to braid them. Presently they had two long strips of braided paper. Then mother threaded two needles and gave one to Helen. Then she turned the end of the braid round and round, and sewed it, and showed Helen how to do hers.

"Oh," said Helen presently, "it's a little mat for a doll house."

Mother smiled, and kept on working. Helen began again. She tried to make a little mat like mother's.

Mother wove the thread deftly in and out of the loops of paper, and wound the long braid round and round, until Helen exclaimed, "Oh, it's a little basket! Isn't it?"

"You will see very soon," replied her mother.

Then she went round and round again, weaving the thread in and out of the loops of paper. After awhile she held it up and said, "There! I think it will do." By this time Helen had guessed.

"Oh. it's a hat for my doll!" she said. "How pretty it is! Let's try it on!"

Mother got out Helen's doll, and found the hat fitted very nicely.

"Now let's trim it," said Helen.

Mother got out some baby-ribbon and some little forget-me-nots, and soon the hat was finished. Helen put it on Dolly, and she looked quite pleased. Helen looked happy, too.

In the afternoon sister Susie brought home some sheets of colored tissue paper. Mother made a green hat, a white hat, and a blue hat, and Helen made a pink hat. In the evening sister Susie made a red hat and a purple hat. Then she got out some old artificial flowers.

"Oh, they are too big," objected Helen, "to trim these little hats with." But mother and Susie, with two pairs of sharp little scissors, made pretty little flowers out of the large petals, and pretty leaves out of the large green leaves of some roses, and soon several little hats were tastefully trimmed.

In the meantime Helen had strung a lot of tiny scraps of various colors on a thread, and it was surprising what a pretty wreath they made around the crown of a little white hat.

The next day Aunt Jessie ripped an old hat made of fancy braid and let Helen have it to make hats for larger dolls. Aunt Jessie helped, and sister Susie helped, so that they produced quite a stock of millinery. Helen was happier and was getting better all the time.

One day mother brought home several yards of new braid of various colors from the ten cent store, and the same day a little playmate came in to see Helen after school. Another day another one came. And then they both came and brought their dolls. They were delighted with the little hats.

After Helen was well her little friends and she spent many a happy hour together playing milliner.

A certain young fellow named Groat
was a demon at rocking the boat;
He tried his pet whim
On a girl who could swim;
All they found was his hat and his coat.

—Capper's Weekly.

"Rastus, does you all know dat ye' remind me of dem dere flying machines?"

"No, Mandy; how's dat?"

"Why, becase youse no good on earth."

SUNDAY SCHOOL WORK

(Continued from page nine)

cause at the Wilmington district conference at Clinton while the writer was attending the Elizabeth City conference at Stumpy Point ,and it goes without saying that the cause was well represented. Some of the matters presented to and adopted by the conference are included in the following report of the Sunday school committee:

"Your Sunday school committee has noted with much interest the reports of the pastors as pertaining to the Sunday school work on their respective charges and are pleased with the progress indicated by these reports.

"A number of schools have adopted the 'Program of Work' as their standard of efficiency, but the great majority of the Sunday schools have not yet done so. Our district secretary, M. J. Cowell, stands ready to assist any school in securing and interpreting this standard as it may apply to its work.

"This committee recommends that all pastors take advantage of the services of the district secretary and of the employed officers of the Conference Sunday School Board, L. L. Gobbel, conference superintendent, and Miss Georgia Keene, conference elementary superintendent.

"We find that the conference board has been doing much good work in conducting standard and junior training schools for the instruction of Sunday school workers.

"A conference-wide conference of Sunday school workers was inaugurated this year in Wilson, and we believe that it justified itself and should be more largely attended next year by the people of the Wilmington district.

"In concluding we present the 'goals' as adopted at the Wilson conference and recommend their ratification by this body."

The committee's report was signed by Dr. L. Baggett and M. J. Cowell.

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Fall Semester opens September 3, 1924. For further information, apply to

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"Home Coming Day" was observed at Alexander's Chapel on the Weaverville circuit on Sunday, June 29. It was a very enjoyable day indeed. A large number of former residents of the community, as well as those living there now, were there.

At the morning hour Dr. O. J. Chandler, associate pastor of Central, Asheville, preached a strong and beautiful sermon. Dr. Chandler spoke to the point on the problems of the modern life in the country. He gave some splendid advice to all present.

At the noon hour lunch was served on the grounds, at which time it was beautiful to see the people mingle together and meet their old friends.

At the afternoon hour Rev. B. C. Reavis, pastor of the church at Weaverville, preached a strong sermon, full of zeal and inspiration. It was just the sermon that we needed and much good will result, I am sure.

Rev. A. J. Burrus, our pastor, is encouraged in his work. He is beginning his revival meetings at his churches and we are praying that each meeting will be a success.

One Present.

OUR BUSY EPWORTH LEAGUERS

(Continued from page ten)

Awake that sleeping member of your league—give him something to do.

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2. Depend upon the service to be a self-starter and self-runner. If you do it may prove to be a self-stopper.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

July
Sandy Mush, Big Sandy, 11 19-20
Saluda-Tryon, Saluda, night.....20
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27
August
Fairview, Tweeds, 11 2-3
Asheville Ct., Emma, 3 3
West Asheville, night 3
Flat Rock-F., Skyland, 11 10
Elk Mt., Woodfin, night 10
Mills River, Mills River, 11 16-17
Chestnut St., night 17
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11...30-31
Weaverville, night 31
September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Pineville, Harrison, 11 10
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8.....17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31
September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

July
Main Street, High Point, 11 27
East End, night 27
August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night.. 3
Randolph(Fairview, 11 & 3.....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31
September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
THIRD ROUND

July
Spray, 11 20
Draper, night 20
Elkin, 11 27
August
Leaksville, 11.....3
Salem-Oakgrove, Oakgrove.....9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

July
Rutherford College, 11 26-27
Glen Alpine, 8 27
August
Table Rock, Mt. Grove, 11 2-3
Morganton Ct., Oak Forest, 3 3
Forest City, Pleasant Grove, 11 10
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31
September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

July
Todd, M. C. Chapel 19-20
Helton, Greenwood 26-27
August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10
September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Mt. Holly, 11 3
Stanley, Stanley, night 3
Rock Springs, Camp Ground 10
Lincolnton, night 10
Lowesville, Salem, 11 16-17
Goodsonville, Pisgah, 3 17
Dallas, Dallas, night 17
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31
September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain, night 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

July
Whittier Ct., Shoal Creek, 11 19
Bryson City Ct., night, Ravensford....20
Webster Ct., Eastlaporte, 11 27
August
Bethel Ct., Bethel, 11 2-3
Dellwood Ct., Dellwood, 11 3
Sylva Ct., Sylva, 11 10
Cullowhee Station, night.....10
Canton Station, 11 17
Junaluska Ct., Clyde, night 17
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31
September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11.....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Advance, Advance, 11 19-20
Forsyth, Shiloh, 3 19-20
Grace, Grace, ngiht 20
Farmington, Bethlehem, 11 26-27
Cooleemee, Cooleemee, night 27
August
Davie, Center, 11 3
Mocksville, Mocksville, night 3
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Yanceyville Ct., Yanceyville 19-20
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden.....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Currituck, Hebron 19-20
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

July
Duke, Angier, a.m. 20
Lillington, Pleasant Plains 19-20
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie .....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

July
Mt. Olivet, Providence, a.m. 19
Harlowe, Adam's Creek, a.m. 19
Morehead City, a.m. 20
Atlantic and Sealevel, a.m. 20
Beaufort, p.m. 20
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27
August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

July
Raeford, Parker's 19-20
Red Springs 20-21
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Kenley, Buckhorn 19-20
Clayton, 8 20
Four Oaks, Corinth 26-27
Smithfield, 8 27
August
Creedmore, Budocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

July
Chadbourn, Mishops Springs, a.m...19-20
Whiteville, Whiteville, p.m. 20
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

July
Robersonville, Wharton 20
Ayden, night 20
August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night.....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

July
Scotland Neck, Palmyra 20
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27

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Passenger schedule effective January 28, 1924, Raleigh, North Carolina.

Leave for:		Arrive from:
615 a.m.	Norfolk	8:10 p.m.
*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

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In Memoriam

CURTIS—On April 30, 1924, Mr. Seawell P. Curtis, a well known and much loved member of Carson Chapel Methodist church, died in his home after a short illness. He had been a faithful member of the church since 1883, served on the official board for more than 20 years. He was 73 years and 24 days old. He leaves a wife and ten children: Mrs. Frank Curtis, Mrs. G. W. Duncan, Mrs. Chas. L. Potete, Mrs. S. M. Curtis, Mrs. D. E. Trinks, all of Marion, N. C.; Miss Lennie, Sallie Kate and Mr. Ray Curtis of Garden City, N. C.

His funeral was conducted at his home by his pastor, assisted by Rev. Mr. Poovey of Marion.

J. N. Wise, Pastor.

ETHERIDGE—Jesse T. Etheridge was born January 24, 1841, and died June 5, 1924, a life long citizen of Wanchese, N. C. He served as keeper in the life saving service of the government for 36 years and was retired 14 years ago. He had not been well for a good while, yet very quietly he endured until the end. He was a member of the Methodist church for many years and always loved his church and pastor. He leaves two sons, E. Y. Etheridge of Wanchese, and J. T. Etheridge of Norfolk, Va.; two daughters, Mrs. R. Sell Midgett of Wanchese, and Mrs. C. J. Forbes of Norfolk, Va., besides a large number of friends and relatives to weep because of his going. May God's holy peace abide with the bereaved.

A. W. Price.

CRAIG—James Osgood Andrews Craig passed away quietly early Monday morning, May 5, 1924, at his home in Wadesboro, N. C., after retiring the previous evening in his usual health. Seldom do we find men of as fine spirit and character as was this saintly man of God, faithful Methodist, friend of the needy, and devoted husband and father. For over thirty years he has been a sufferer because of an injury received in an effort to render timely assistance to another man, and through the years his helpfulness and generous counsel have been sought by people of every kind. He is survived by his wife, who was Miss Annie McMurray, and one son, G. K. Craig. He had been a citizen of Wadesboro since 1874, to which place he came from his ancestral home at Chesterfield, S. C., where he was born August 6, 1852.

W. R. Shelton, P. C.

AMMONS—Mr. William H. Ammons was born July 9, 1844, and departed this life April 5, 1924, in Rowland, N. C. He was married to Miss Ella Stanton May 14, 1878. He joined the Methodist church April 5, 1874, at Little Rock, S. C. He was a member of the church 50 years, being true and loyal.

The subject of this sketch was a man of fine qualities and admirable traits of character. As a citizen he was most highly respected and loved by those who knew him. He was kind and accommodating as a neighbor and had a deep loyalty to his friends. He was devoted as a husband and father.

When the news of his death became generally known such sorrow was manifest as is the case when a good man dies. Many were the expressions of sympathy and kindness by his friends who attended the funeral. The Missionary Society of the Rowland Methodist church where he held his church membership gave a beautiful floral design. The Sunday school to which he belonged honored his memory in the same way.

The burial services which were largely attended were conducted by his pastor, the writer, at the family residence in Rowland, N. C. His death was sudden, being sick only about one hour. Thebody was tenderly laid to rest in the Rowland cemetery, where he will sleep until the resurrection of that great day, when he will be numbered among God's jewels. There are left behind a grief-stricken wife and six children who mourn their loss. May God comfort them.

P. D. Woodall.

MEEKINS—John A. Meekins was born at Avon, N. C., October 8, 1898, and died in Wilmington, N. C., February 4, 1924. He was a member of the coast guard service at the time of his death. He was converted and joined the Methodist church in early life and lived up to its vows till God took him. He was truly a devoted Christian. The writer was his pastor for six years, and I knew him well. He faithfully discharged the duties of a devoted Christian. He leaves a widow and two small children, his father and mother and two brothers, besides a host of friends to mourn his going. May God's richest blessings rest upon the bereaved and sorrowing ones.

A. W. Price.

BAIN—Andrew Jackson Bain was born September 20, 1853. On May 13, 1924, he passed through the valley of death into his eternal reward. He became a member of South Point Methodist church about thirty years ago and remained a faithful and consistent member until God called him to his home. Brother Bain was always faithful to the Sunday school and we shall miss him very much, but our loss is his gain.

On February 12, 1878, Brother Bain was joined in the bonds of holy wedlock to Miss Mary Love. To this union were born five children, two of whom preceded their father to their reward several years ago. Those who survive Brother Bain are his wife, one son, D. Lee Bain, two daughters, Mrs. G. L. Ellington and Mrs. J. F. Ferguson, and one sister, Mrs. Maggie Robinson.

May God bless the wife and children and sister in theis hour of bereavement.

A Friend.

SLOOPE—H. J. Sloope was born February 26, 1849, and died June 17, 1924. He was a faithful member of the Methodist church and at the time of his death was steward. He had been working faithfully at our new church here in Hiddenite for several months. Monday afternoon, June 16, the scaffold fell and Brother Sloope received fatal injuries, from which he died during the following night at 3:30 a. m. He loved his church and the cause in general. He was one of the pastor's most confident friends. His funeral services were conducted by the writer from his residence in the town of Hiddenite, Revs. J. Guatly and Lee Davis assisting. He leaves one brother and one sister, three children and seven grandchildren with a host of friends to mourn their loss. May God bless and comfort them.

"Servant of God, well done;
Rest from thy loved employ;
The battle is fought, the victory won,
Enter thy Master's joy."

D. A. Oakley.

JESSUP—Willis Langley Jessup was a son of Thomas Jessup and Julia Evans Jessup. Brother Jessup was born August 3, 1857. His ancestors were of the Quaker faith and came over from England hundreds of years ago and settled in the community where the town of Belvidere now is situated.

He was educated at Belvidere Academy, which was one of the best schools of the day. He was united in marriage to Kate B. Phillips October 20, 1886. To this union were born eight children, three having preceded him to that better land. The widow and five children are left to mourn their loss. The children now living are as follows: Sidney P. Jessup of Winfall, N. C., Mrs. Frank Kirby, Portsmouth, Va., Julian C. Jessup, Hertford, N. C., Thomas Langley Jessup, Winfall, and Miss Annie Sanburn Jessup, Winfall.

Brother Jessup was one of Perquimans county's most successful men. He was a successful merchant for 31 years, a bank director, treasurer of his county for one term, and owned extensive farming interests.

He was faithful in the discharge of his Christian duties. He joined the Methodist Episcopal Church, South, in 1884, under the ministry of Rev. Ned Jordan of the Virginia conference. He was for many years a steward and trustee of his church. He was very active in church work until his health failed some few years ago. He was on the building committee and was the contractor who erected the parsonage where the writer now lives.

While his interest in church and state, and also his business interests, drew heavily upon his time and energy, he spent his best energy in being a devoted husband and a kind and generous father.

I had the happy privilege of being with Brother Jessup in his place of business and also in his home many times. Our pleasant conversation together will never be forgotten. I feel very keenly the loss of a very dear friend. His departure from this life was sudden; although his health was very poor no one was prepared for his sudden going. He ate his supper as usual, but complained of not being well. He retired and apparently went to sleep. His wife was at his side watching him. He turned in bed, made a slight noise and was gone. He died June 3rd a few minutes before midnight. He was laid to rest on June 5th in the cemetery at Cedar Grove church, where he joined the church 40 years ago. A very large crowd of sorrowing friends and relatives attended the funeral and his body rested beneath many beautiful floral tributes.

J. T. Stanford.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life of service and usefulness our brother, George S. Ledbetter of Wadesboro, N. C., on March 28, 1924, at the age of 51, be it resolved:

First, That we, the members of Salem Methodist Church, South, bow in humble submission to the will of God.

Second, That we cherish his memory and extend to the bereaved ones our deepest sympathy, assuring them that we are partakers with them in their sorrow.

Third That we as a church deeply miss his genial smile, his pleasant word, his liberal support and his personal inteerest in all the life of our church, having been a steward for 22 years, and we reverently cherish his memory as one who [illegible] made the world better for [illegible] lived in it.

Fourth [illegible] we miss him we [illegible] hope that it is well with [illegible] that his reward is that of the faithful servant of God.

Fifth, That a copy of these resolutions be sent to the family, a copy to the county paper, one to the North Carolina Christian Advocate for publication, and a copy be spread upon our minutes.

J. L. Edwards,
Mrs. J. C. Griggs,
Committee.

MONUMENTS MAINTAIN MEMORIES

Art in Stone

The most important factor in the erection of a memorial is the selection of the stone. Regardless of how beautiful the design or how skillful the sculptor, the finished product cannot be a work of art unless the stone is capable of being cut into artistic form and unless it will hold its true form and natural color for generations.

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is the art stone. Its beautiful crystaline formation is preserved for ages through its great weather resisting qualities, due to its extreme density of particles. It will not flake, crack or chip. Contains no iron, therefore, no rust spots. Inscriptions thereon are peculiarly legible.

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GOODMAN—John Middleton Goodman was born May 18, 1862, and died March 23, 1924. For a few years he had suffered with high blood pressure and was compelled to largely give up his work. He was a contractor and builder by trade. He was careful and efficient in his work and honest in his dealings with all mankind. Everybody trusted him and had faith in his integrity—a man whose word was his bond. His last illness was only of an hour or two of duration. After eating supper he went out and did his feeding and came back to the house and sat down. His wife found him a few minutes later struggling for breath and complaining of a pain in his head. The doctor was called, but he arrived too late to do any good. Brother Goodman was converted when a youth and was an acceptable member as long as he lived.

On June 27, 1888, he took Miss Mary Frances Ransom as his bride, who survives him. There were no children and his wife is left lonely. He lived all his life at the old home place where he was born, some five miles from Gibson, N. C. In his death Scotland county lost a worthy citizen and his church a loyal member. He was buried at Caledonia church.

A. J. Parker.

RODMAN—Sister Dewie Fox Rodman, wife of J. L. Rodman of Waxhaw, passed to her reward on June 14, 1924, at the age of 27.

She had been in failing health for more than twelve months. She had been taken to the home of her parents, Mr. J. D. Fox, in Bumcombe county a short time before the end came. She suffered much, but with patience, and although she wished to live and rear her little girl, she said she was ready and willing to go, finally saying, "Lord Jesus, take me quick."

She was converted and joined the Presbyterian church when a young school girl under the ministry of Dr. Crossgrove. When she married and moved to Waxhaw she moved her membership to the Methodist church with her husband. She loved her church and enjoyed meeting with the ladies in their missionary meetings.

The funeral was held from the Presbyterian church near her parents' home.

Why she was taken away so young we cannot understand, but as the poet has said, "We'll understand it better by and by." E. N. Crowder, P. C.

NORTH CAROLINA
Christian Advocate

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EDITORIAL ~ PARAGRAPHS

John W. Davis' definition of a Democrat seems to us to be a very accurate definition of a good Christian. Here it is: "He is a liberal with a liberal's outlook on life; loving freedom for freedom's sake; believing in the wholesome virtue of self-help, hating privilege in whatever form; wishing nothing for himself from the government that his neighbor cannot enjoy; willing to think of the rights and interests of other men equally with his own; trusting the best and not the worst in human nature to prevail; and looking to a reign of good will, mutual aid, and co-operation as the ultimate goal not only of men but also of nations."

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Douglas Malloch of Fall River, Mass., is a grown up man and a writer of promise. His verse is a reminder of James Whitcomb Riley. Among the fine things about him is a belief that he was hardly any better than are the boys of today. A man like that arouses interest at once. The reader can get a sample of his style and an expression of his opinion on that subject in the following:

"I know I got it when a kid
For things I didn't and I did.
And I suppose it made me good,
Like people used to think it would.
But, honest though, I can't recall
I was much better after all,
Than youngsters now neglected so.
Perhaps I was—but I don't know."

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Alabama, Mississippi, and South Carolina cast 40 of the 75 votes against Unification. These same states cast 24 votes for Unification. The other 35 votes against Unification came from 16 annual conferences outside of the three states mentioned. Twenty-three annual conferences voted solidly for Unification, but no conference voted solidly against the plan. Five conferences—South Carolina, Upper South Carolina, Mississippi, North Mississippi and North Alabama—gave a majority vote against the plan. The one big outstanding feature of the vote at Chattanooga is that every part of the church, except Alabama, South Carolina and Mississippi, is overwhelmingly for unification of the two churches. Florida is father south than either of these states. Yet Florida cast only two votes against the plan. The one explanation of the vote in these three states seem to be that those sections have not come in direct contact with the people of the North. If the good people from the North had entered South Carolina, Alabama and Mississippi like they have Florida, the vote of these states would doubtless have been akin to the Florida vote. Another interesting feature of the vote is that the territory which will be least affected by unification is the only territory at all opposed to it. All those border sections which are to profit by the plan are a unit for it. Is it to be expected that those good Methodists who locally will remain untouched by the unification of the two churches shall seek to deny to their brethren who are to be so materially effected thereby the very thing that they desire with such great unanimity? We hardly think so.

It is a commonplace of these times that a man's religion can be judged by the effect that it has upon his pocketbook. When taking a collection in the big meeting puts a stop to the shouting there is something wrong with those who shout. But St. James, the practical genius among New Testament writers, tries out the quality of religion by another method. It is by the control of the tongue. In fact, he makes that the test of perfection. Hear him: "If any man offend not in word, the same is a perfect man." That test of James is more trying even than the test of the pocketbook, for we use the tongue oftener than the pocketbook.

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"And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began." 2 Chron. xxix:27. Sacrifice and song go together. Sacrificial service sets the joy bells to ringing in the hearts of men and amid the arches of heaven. Crosses and crowns are necessarily related in God's universe. An ancient Jewish altar with the bleeding and burning secrifice amid the melodies of some sacred song, becomes a parable with its lesson to every generation. It would teach the slave a song and the child of toil to be glad. For the cross has become a symbol of victory.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

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On July 2, Major McLeary of the United States Army on the highway from Raleigh, N. C., to Columbia, S. C., kindly took into his car two men who requested a ride. In a thick wood twelve miles from Cheraw these murderous demons shot dead the man who had befriended them, robbed him of all, even of his clothing, and left the body of their benefactor to be devoured by dogs and buzzards. A few weeks ago in Chicago two young men with college training and members of high society kidnapped and murdered a defenseless lad and crammed the child's body into a ditch. This hellish crime was committed for no other purpose than to add to the day's excitement of these inhuman wretches whose presence cursed the ground touched by their cloven feet. A few Sunday mornings ago a brave young officer of the Greensboro police force in the discharge of his duty was shot dead by a black criminal in hiding because the scoundrel hated and feared every representative of the law. Yet with such crimes accurring almost daily, there are sentimentalists all over this country who say that they are opposed to capital punishment. And some of the advocates of this tomfoolery seek to make Jesus Christ an ally of their sentimental "bunk." He who came not to destroy the law but to fulfill, cannot be claimed as an exponent of any notion that refuses to make the punishment commensurate with the crime. Rattlesnakes cannot be allowed to frequent the habitations of innocent children, neither have these hyenas in human form a right to any place in the abode of mankind. It is time that American citizens should become aroused and see that swift and certain justice be administered to these fiends who gloat over their unspeakable crimes.

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SHALL WE PRAY AT THE ORDERS OF THE WAR MACHINE?

What is the War Department up to in setting apart September 11 as "Mobilization Day?" Is it an act in defiance of the recent actions of Methodist, Presbyterian, Baptist, and other church councils which have declared against war? Or is it a political move at the beginning of a national campaign with the hope that these so-called patriotic demonstrations will be to the advantage of the party in control of the government? If not these what is the motive behind this proposed mobilization of the war resources of the United States? Certainly present world conditions do not demand it. There is no nation attacking us. This war-worn and war-weary world is not now setting its armies in array to attack the United States of America. But at the very time that our great nation should be striving to carry out the high idealism of Woodrow Wilson and to do its utmost to put an end to war, the thing that our boys fought for in the World War, the War Department of the American government proposes a war demonstration that will foster the spirit of war and that other nations will look upon with suspicion if not alarm.

Read what the Christian Century says about this whole business that is arousing the religious press all over the country:

"American churches are in full tide of a mighty movement against the whole war system. The Presbyterians have just pledged all their energies 'to the outlawing of war and the hastening of the day when nations shall learn war no more.' The Methodists have called the continuance of war the suicide of civilization and have said, 'We are determined to outlaw the whole war system.' The Baptists have termed war 'the most colossal and ruinous social sin that afflicts humanity,' and have likewise said that it is 'not only futile but suicidal.' There is scarcely a church group in the country but that has set its face against the whole business of making war. All these groups recognize the unique position in which the United States finds herself for leading in a positive program for the making of peace. Into the face of this mounting sentiment the government, with apparent deliberation, has cast the challenge of an announced Mobilization Day. Taking advantage of the approaching retirement of General Pershing as a focusing point for public attention, the war department is planning on September 12 to carry through the same process that, under the act of June 4, 1920, would go into effect with a declaration of war. Industries are to be tested as to their instant availability for the production of war materials; units of the regular army and national guard are to be be brought to fighting strength; a national army, in the approximate proportion of five volunteers for every regular member of the military forces, is to be enrolled. All this is to be done under the impetus of a press campaign and 'patriotic meetings.' The meetings are in due course to be opened with prayer by ministers. In other words, the churches are to be presented with an abstract war and asked to bless it. Ministers, with all the powers of government and press, and the weight of public excitement threatening them, are to be called upon to pray at the order of the war machine or take the consequences. Deliberately, we say, the government of the United States seems to be forcing the issue to discover the extent to which the churches are prepared to back up their recent brave words of peace. The retirement of General Pershing, for whom all Americans have high respect, will thus become, not a day when the country can unite in suitable expressions of that respect, but a day when a portion of the country will be forced to choose between Christ and Mars. It is a dubious compliment to General Pershing that the war department is fastening this connotation upon his name."

GOOD FOR LOUISBURG COLLEGE

Louisburg College, inspired by the leadership of President A. W. Mohn, has set out to raise $500,000. The leaders in this great enterprise wisely began at home and set as their goal $150,000 in Franklin county. Last week the canvassers went over the top and are now shouting happy.

With the people of the county in which Louisburg is located setting such an inspiring example the leaders of the campaign can now conquer other worlds. This they will proceed to do. Other sections of the state may be expected to respond in a manner that will hearten all concerned in this great enterprise of putting old Louisburg away up in the front ranks of North Carolina colleges.

The following story of the campaign by one who was active in the big enterprise will be of interest to our readers:

"The campaign in Franklin county for Greater Louisburg College came to a glorious conclusion last Friday night when the team workers held their final report supper and brought in a total of $150,630.

"All of this money was secured from the citizens of Franklin county, which is not regarded as a wealthy county. The amounts ranged from $1 up to $10,000, which represented the largest single subscription. This came from McKinne Brothers of Louisburg. The workers were able to reach this amazing total because of the widespread interest generated among all the people of the county, regardless of church lines. The chairman of the campaign was an Episcopalian, Mr. Wm. H. Ruffin, and the team captains and workers were composed of representatives of all the denominations in the county. Aside from the money raised the campaign was a great blessing to Louisburg and Franklin county because of the way it united the community in a worth while enterprise. The citizens of Louisburg regard it as the best thing that has happened to them for many years.

"The cause of Christian education was given great stimulus by the campaign. The literature and publicity given to the campaign was read eagerly by the folks throughout the county and the workers were touched by the deep interest that lay in the hearts of the people they called upon. In some cases men made liberal subscriptions who could not sign their subscription cards, but had to make their mark instead of a signature.

"Very soon President A. W. Mohn will launch the appeal authorized by the Board of Education and the annual conference at Elizabeth City last fall for $350,000 from the North Carolina conference. This will complete the $500,000 fund required to meet the new standards of the North Carolina College Association."

THE MISSIONARY WHO DECIDED NOT TO BE A BISHOP

Speaking recently at the Moody Bible Institute of Chicago, Rev. E. Stanley Jones, D.D., for sixteen years a Methodist missionary in India, told why he did not accept election as bishop when it was offered at the General Conference at Springfield, Mass.

"No one would turn down an office like that lightly," said Dr. Jones, "but in the quietness of my room I faced things. The soul of India is awaking. The atmosphere is being soaked and saturated with Christianity, the inevitable result of the combined onslaught of Christianity and education, and the opportunity must not now be lost. As I waited upon God there in my room, just as plainly as I am speaking to you this morning I heard Him say, 'If you will renounce this I will walk with you in Asia.' "

I said, "Lord, I would rather walk with Thee in Asia than do anything else in heaven or earth. It is done."

We further quote Dr. Jones:

If certain things are inevitable, then let us evengelize the inevitable. Today India is seeking national expression in the movement led by Gandhi, and asking for freedom. A great many have felt that they must criticise this and grumble, but some of us feel that the thing is inevitable and instead of standing off we must get at the heart of it with the gospel of Jesus Christ.—evangelize the inevitable.

Two great movements are taking place. First, the movement among the masses. In the last ten years 100,000 souls, over and above the losses, have been added to the Christian church in India. These have come largely from the outcast section, thousands of them surging to the light.

We thank God for these, but now a more remarkable mass movement is taking place in the mind of the Intelligentsia, or educated classes.

Dr. Jones asked Gandhi, the idol of the Indian people, who call him "a Christ-like man": "How may we hope to make Christianity contribute its power to India's spirit—to see Christianity become a part of India?" And Mr. Gandhi replied: "First, you must begin, missionaries and all, to live more like Jesus Christ. Second, I would suggest that you practice your religion without adulterating it or toning it down. Third, I want to suggest that you emphasize love, for love is central in Christianity, not love as a sentiment, but love as a working force. Fourth, I would suggest that you study the non-Christian religions more sympathetically in order to have an approach to the people."

These suggestions Dr. Jones summarizes as follows: "Live more like Jesus." Do you feel the thud of that upon your souls? Here is an individual, but 300,000,000 people are speaking through him (their idol, whom they follow at all hazard), and he looks you full in the face and says, "If you want to win, be more like Jesus Christ." I thought it a great thing to be a missionary for sixteen years, but I am overwhelmed with my sense of responsibility when broken humanity looks up and says, "If you want to conquer us, be more like your Master!"

And "do not tone down"—take the gospel in its rugged simplicity. When it says "leave all and follow me," take that. Illustrating the third point, on emphasizing love, Dr. Jones said an Indian asked him, "Why didn't Jesus strike back when He was struck in the judgment hall?" Dr. Jones replied, "I suppose He had a right to do so, but if He had I wouldn't be talking about Him today. He would have been too much like me." As to studying sympathetically the non-Christian religions, Dr. Jones says, "We should not be afraid of truth anywhere. Christ is life. Jesus is truth itself, rooted in eternal fact, and nothing can overthrow Him." Appealing to the institute students, he urged, "If Christ is calling you to a difficult situation, remember there are unlimited resources at your command. Take all you need. He will walk with you. He will give you peace and power. It is a great time to be alive, and to have a Christianity, such as we have, centered in Jesus Christ the Lord."

Eighteen years ago E. Stanley Jones was a student in a small college in the South, a slender, gracious, immaculate youth, keenly intellectual and deeply spiritual, beloved of faculty and students. In the general dining room where students and faculty sat together in rare fellowship, his smile was the most winning, his companionship the most coveted, his friendship the most cherished.

Here when the food was passed by the student waiters this youth always chose for himself the poorest piece of meat, the smallest portion of dessert and the least attractive helping, day after day. This was so quietly and unobtrusively accomplished as to be unobserved by the casual guest, but to those who loved him and studied him these things symbolized E. Stanley Jones, the student, as the incident at the General Conference typifies E. Stanley Jones, the missionary.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro. October 15.
N. C. Conference, at Wilmington, November 12.

Mr. D. L. Manes, Rowland, N .C., has a few dates open to give any pastor in need of an evangelistic singer.

Miss Lillie Dukes' Sunday school class, the Daughters of Wesley, of Memorial church, Durham, fed the Orphanage family at Raleigh one day last week. Some 160 fried chickens and other things in proportion was the dish.

Rev. A. L. Lucas of Liberty is assisting J. A. Howell, the pastor, in a meeting at Pisgah this week. Mr. Lucas is preaching some fine sermons. He grew up in this church and the people hear him gladly.

Sarah Rebecca Harman, one of the oldest and most faithful members of Rose Chapel church on Cool Spring charge, was buried last Sunday at Friendship Methodist church. Her funeral was preached by her pastor, Rev. J. E. McSwain. She was 84 years and one day old.

Rev. T. A. Sikes, business manager of the Advocate, is this week with Rev. B. C. Thompson at Concord on the Roxboro circuit. He left Monday and will be with Brother Thompson through next Sunday. Concord is one of the great country churches of North Carolina.

At General Conference there were three couples that were delegates, the husband being a clerical delegate and the wife a lay delegate. They were: Rev. and Mrs. F. M. Tolleson of North Arkansas conference, Rev. and Mrs. J. W. Mills of Texas conference, and Rev. and Mrs. R. E. L. Morgan of Oklahoma.—Arkansas Methodist.

Rev. and Mrs. Chas. A. Jones, are sorely bereaved in the loss of their little daughter, Ossie Lee, who passed from earth in a Wilmington hospital Friday, July 11. Her age was four years and eleven months. The little body was laid to rest in the Rockingham cemetery. To the sorrowing parents we extend our deepest sympathy.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Each day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

Bishop Sam R. Hay, who is now making his home in Shreveport, preached at First church, that city, Sunday. In announcing the fact that the bishop was to preach the bulletin of First church aptly says: "Bishop Hay is one of the great preachers of American Methodism and we rejoice in the hour that brings him to our pulpit."—Texas Advocate.

Rev. G. L. Wilkinson of East Marion reports: "We have just closed another good meeting at East Marion, with 45 conversions and reclamations. Eleven have already joined the church, four by certificate and seven by vows; others will come later. Bro. Jim Green came up and helped us a few days, and best of all the Lord was with us. The entire church was blessed and strengthened."

Mr. J. Van Brown, a son of Mr. and Mrs. C. W. Brown of West Asheville, died recently in Panama, where he was an engineer doing construction work near Panama City. We have learned none of the particulars of this young man's death. We join the numerous friends of his family in expressions of sympathy in this hour of their bereavement. Bro. C. W. Brown is treasurer of the Western North Carolina conference and is widely known and most highly appreciated.

Rev. I. C. Shaver and family of Japan have arrived in Gastonia. These young missionaries are home on their first furlough and will be in the homeland one year. They are the foreign representatives of Main Street church, Gastonia, and among their first visits while in the States is to the church which has Brother Shaver as its pastor in the foreign field. He preached for the Gastonia people last Sunday night and after a few days stay in Gastonia they will go to visit Mr. Shaver's father in Rowan county. This young couple was married in Durham five years ago last June, the day that Mr. Shaver graduated at Trinity College and left in a few weeks for Japan.

Rev. J. E. McSwain, pastor of the Cool Spring charge, is doing the preaching this week for the Northern Methodists in their special meeting at Harmony station. Great crowds are thronging to hear him from all the churches round about. Rev. W. S. Johnson is pastor.

Miss Mary Poe, daughter of Rev. and Mrs. E. J. Poe of Connelly Springs, who is at the head of the Theory Department of Mississippi Woman's College, will leave for New York City, where she will study with Arthur Friendheim, a famous Liszt pupil. This teacher, a former pupil of the present director, has made this department what it is today. She has labored untiringly until this department has no superior in the state.

The revival services which have been in progress at Rural Hall in the M. E. church closed Sunday morning with ten accessions to the church. These services were conducted by Rev. W. R. Jenkins of Draper, who proved to be a thoroughly consecrated man and a fine Bible student. His splendid gospel messages were both interesting and uplifting to the large congregations who heard him. Mr. Jenkins is assisting Rev. Mr. Snow in revival services near King this week.

Rev. M. E. Cotton writes from Star, N. C.: "Don't get alarmed, this is not a letter. Just want to ask you to state in your paper that I have a few open dates between now and fall for meetings which I would like to book if any of the brethren need my services. Just began a meeting here last night with fine prospects for a great meeting. Our worst trouble, I fear, is that the house is too small to take care of the crowds. We had to turn people away last night at the first service."

Among the prominent speakers of our own country announced for the Bible Conference at Winona Lake, Indiana, August 22-31, are Bishop Ernest Lynn Waldorf, of the Wichita Area; Bishop Warren A. Candler, Methodist Episcopal Church, South; Dr. Geo. R. Stuart from the Southland; Dr. Frank M. Goodchild, vice president Northern Baptist Convention; Dr. "Bob" Schuler, pastor of Trinity Methodist Episcopal church, Los Angeles; Prof. Geo. L. Robinson, McCormick Theological Seminary, Chicago; Dr. W. H. Philpott, pastor of the Moody church, Chicago; Prof. A. T. Robertson, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. Edgar DeWitt Jones, pastor of the Christian church, Detroit, Mich.; Prof. J. Gresham Machen, Princeton Theological Seminary; Dr. Henry L. Laulconer, field secretary of the National Business Men's Pocket Testament League; Evangelists John S. Hamilton, O. A. Newlin and Geo. L. Stephens; Dr. E. J. Pace, pastor of the First United Brethren church at Canton, Ohio; Dr. J. C. Broomfield, author, traveler and preacher of great power, pastor of the Methodist Protestant Tabernacle, Fiarmont, W. Va.

The erection of a building on the grounds at Lake Junaluska to be known as the Waynesville District Dormitory was set as the goal of the recent district conference of the Waynesville district of the M .E. Church, South, held at Murphy, and presided over by Bishop Collins Denny. The committee appointed by the conference and empowered to perfect the plans for the erection of the dormitory are: John A. Taylor, Mark Boone, Waynesville; R. A. Porter, Franklin; J. Dale Stentz, Lake Junaluska, and Mr. Buchanan, of Sylvia. The district conference selected this committee of five, with power to act, for the purpose of erecting a dormitory on, or near the Assembly grounds, to be known as the Waynesville District Dormitory of the following general character, or of such character as the committee may determine, i. e., Two large rooms for each pastoral charge on the district, one of which shall be located in the girls' division, and the other in the boys' division of said dormitory, each room to be labeled with the name of the charge to which it belongs, the girls' rooms to be on the first floor and the boys' rooms on the second floor, while the dining room, kitchen and assembly rooms will be located in the basement.

THE VOTE ON UNIFICATION

By John S. Charwick, Roanoke, Ala.

Perhaps it will be of interest to know how the annual conferences and states voted on the plan of unfication in the General Conference at Chattanooga. The following is submitted, not as an argument, but as a matter of information:

The total vote (372) was within seventeen of the total membership of the General Conference. Of the seventeen absentees, all except four were delegates of missions and foreign conferences. Had all of these been present, the representatives of the six missions would have been without the right to vote, hence there were only eleven voting members absent. The vote in favor of the plan (297) lacked only six-tenths of a vote of 80 per cent of the total cast.

Of the 45 annual conferences represented at Chattanooga 23 voted unanimously in favor of the plan —a total of 153 affirmative votes. In this list were six foreign conferences with one vote each, and the following home conferences: Central Texas, North Texas, Texas, West Texas, East Oklahoma, West Oklahoma, North Arkansas, Little Rock, Missouri, Southwest Missouri, St. Louis, Kentucky, Louisiana, Denver, Northwest, Western Virginia. Three conferences—Tennessee, Western North Carolina and Pacific—cast only one vote each against union and 29 for the plan. Four conferences—Florida, North Carolina, Louisville and Baltimore—gave only two votes each against the plan (8 "noes" and 34 "ayes"). Virginia, South Georgia, Holston and Northwest Texas gave each three votes against union, their combined vote 40 for and 12 against. North Georgia and Memphis voted four each against the plan (8 "noes," 17 "ayes"). Alabama, Los Angeles and Illinois divided "fifty-fifty" their votes.

Five of the annual conferences gave a majority vote against the plan, these voting as follows, the "No" vote first: South Carolina, 7-1; Upper South Carolina, 6-2; Mississippi, 6-4; North Mississippi, 5-3; North Alabama, 10-8. The states of Alabama, Georgia, South Carolina and Mississippi cast 47 of the 75 "No" votes. And these states gave exactly 47 "Aye" votes, the two Georgia conferences giving 23 votes for to 7 against. Alabama alone gave more than 20 per cent of the opposition votes, and Alabama, Mississippi and South Carolina more than 53 per cent. The eleven strictly Southern States voted 207 in favor of the plan and 66 against, or a fraction above 75 per cent "Aye." Of the 21 women delegates, 20 voted in favor of the plan of unification.

The foregoing statements are based on the recorded vote in the Daily Advocate, which shows 299 "Ayes" and 73 "Noes." The vote as announced was 297 to 75, and perhaps the Daily Advocate is in error two votes each way. The statements are not intended to argue that the votes of the annual conferences will be as their delegates at Chattanooga voted—only to give the General Conference vote.—Alabama Advocate.

DR. BEAMAN IN HOSPITAL FOR OPERATION

Dr. R. C. Beaman, our popular pastor at Tarboro, left last Monday for Wilmington, where he entered a hospital for a delicate operation. He expects to be in the hospital for ten weeks.

The Tarboro Press in its story of his departure contains the following that will be of interest to Dr. Beaman's numerous friends in the state:

"Last Sunday morning Dr. Beaman, pastor of the St. James Methodist church, asked for a special session of the board of stewards of the church to meet him Monday evening in the rest rooms of the First National Bank and at this meeting he informed his board that after having been submitted to a most thorough examination by his physician at Wilmington only a few days ago he had deciced to go to Wilmington in a few days and undergo an operation that he had been advised to have and he would necessarily be absent from his work in Tarboro for at least ten weeks, as his operaion was a very delicate one."

CHURCH EXTENSION EXECUTIVE COMMITTEE MEETS JULY 29

..The executive committee of the Board of Church Extension of the Western North Carolina conference will meet in the office of West Market Street M. E. Church, South, Greensboro, N. C., Tuesday, July 29, at 11 o'clock for the purpose of considering applications to be submitted to the General Board. Any parties desiring to submit applications for aid are requested to forward them to the secretary at once. **J. H. Barnhardt, Pres.**

Fred C. Odell, Sec., Box 137, Greensboro, N. C.

This year fifteen men will be graduated from the Shanghai Law School, the largest graduating class we have ever had. And what is better still, all but four go out as Christians! China certainly needs these Christian lawyers.—W. W. Blume, Dean Shanghai Law School.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

Closing Hours of the Convention.

The closing days of the convention were days of inspiration and power. One of the most impressive services I have ever attended was held the last evening. The great hall was fairly well filled in spite of the fact that the majority of the delegates were from America. Americans are constitutionally opposed to staying through any sort of meeting. A pastor's school is invariably marred because all of the men, sometimes even the instructors, want to leave a day before the meeting is scheduled to close. Even an annual conference is frequently spoiled because somebody gets fidgety and wants to leave. So I suppose that half of the American delegation had the fidgets by the time the convention came to a close. They wanted to see the rest of Europe within the next ten days. As a rule they "do" London in three days, Rome in one, Paris in two and the rest of the continent proportionately. But to return to the convention: Several good speeches were heard and the hour came for the closing service. This was in the form of a consecration service held by that grand old man, the Rev. F. B. Meyer, of London. Many of my readers will remember him as the author of that most inspiring book, the Shepherd's Psalm. He is now nearing eighty years of age. He is quite feeble and has long since retired from regular service. As he stood before that great audience his strength seemed to be restored to him. He usually has to sit down to talk. Tonight, however, he stood erect. His voice came back clear and strong as in the early years. The audience was thrilled. We sat as spellbound. When he called for the consecration prayer there was hardly a soul that was not stirred. At the conclusion of the prayer the great choir sang the Hallelujah Chorus from the Messiah. It was as if the angel choir had burst forth. I have never known a loftier moment.

Some Impressions of the Convention.

What of the convention? Was it a success? Was it worth while? Emphatically, yes, in answer to both questions. It was a very inspiring and helpful series of meetings. It had many limitations. In the first place, it was held by reresentatives of 52 different nations. The representatives of many of these spoke in rather broken English and thus made difficult the following of all the speeches. In the second place, the addresses and work had to be pitched on a plane that would be easy for the average of these many representatives. To talk of up-to-date Sunday school work in this group would be useless. So the work had to be inspirational largely. The speeches made there and the work done there was not comparable to the class of work that is ordinarily done at Junaluska. In the third place, the best Sunday school folks of the world were not even there. Some of them were advertised as being on the program, but for various reasons failed to appear. Two of these that I recall off-hand were Miss Margaret Slattery and Prof. Walter S. Athearn. Men like Barclay, Thompson, Richardson and others were not even on the program. A fourth limitation was the irresponsibility of the representatives. So far as I could learn there was no responsible body back of many of the delegates. Any person who had the price was welcome. The work of the convention was railroaded through by the little group that runs such things.

But I have told the worst impressions only. There are many more good things that might be said. To start with, I recall the fact again that 52 nations were represented here and that the four or five thousand representatives were doing serious work, not only in finding out the situation in the various parts of the world, but in trying to find the cure for the ills of the world. This alone would have been a worth while thing. There was much inspiration gained by all of these. Nobody who was there could doubt that a warless world and a drinkless world are both in sight. It is true that there was nothing said that would be of value to the average Sunday school specialist in America. As I have said before, the rest of the world knows nothing about Sunday school work as compared with our own knowledge of it. America leads the way by scores of years. But there was great inspiration to be gained by seeing the interest taken by the world's greatest men and women and hearing their talks. It is a hopeful sign when noblesmen, leaders of parliament, manufacturers of world-wide reputation, ladies of high rank all take part in this work. At the closing hours of the convention Lady Cainard of Scotland presided and made an address. It was most inspiring to hear this rich woman of the nobility tell in a simple way how she placed her own children always in the care of Jesus as she worked in co-operation with him for the development of her own household. As I saw noblemen and women of royal rank take such an active part I could but recall the lines—

"Go spread your trophies at his feet
And crown Him Lord of all."

Further Impressions of Scotland.

The one outstanding impression of Scotland for me will be that it was miserably cold. I haven't really got thawed out yet although I am four hundred miles south of Glasgow now. The weather was unusually fine and yet most uncomfortable. I really like the Scotch people and shall not forget soon their hospitality. They certainly did do the big thing by the convention. Los Angeles will have to bestir itself if it equals Glasgow. Another outstanding thing is the natural beauty of the country. We went down in Ayrshire, the land of Bobbie Burns, and were again delighted at the surrounding beauty. It is a most inspiring thing to visit his cottage and see again the scenes which inspired his wonderful Cotter's Saturday Night. We, of course, visited the museums, monuments, and other "catch-pennies" which they have set for the foolish tourists. Perhaps the most inspiring of all things in that country, however, is to stand on the old brig where Meg lost her stump and look down on the rippling waters of Bonnie Doon. All the world loves Bobbie Burns and it was good even to visit the land which gave him birth. His immortal poem, A Man's a Man for a' That, is nearer being realized today than ever before. It may be that Burns was bad, but with Lowell we will agree:

"That he who loved like Magdalene
Like her must be forgiven."

From Glasgow we took a trip up through the Trossach country. This is the most rugged and most beautiful country perhaps in the British Isles. The land is rich with stories, traditions, etc., made real by the great author, Sir Walter Scott. We passed the place where Rhoderick Dhu and James Fitzjames had their immortal battle. We saw the famous Ellen's Isle. The hills were lovely in their cover of heather even though it has not yet bloomed. One most interesting sight was a rabbit preserve. Literal thousands of rabbits covered the pasture land. They were as thick as black birds in our own country. These are shot by the thousands in season and given to the poor people.

For fear that I might become too tiresome in detail I shall pass hurriedly by the rest of Scotland. We spent a very pleasant Sabbath in Edinburgh, the most beautiful city in the land. There we attended the far-famed St. Giles Cathedral but heard a very poor sermon. In the evening we attended another great cathedral, but also had a poor sermon. I am persuaded that the ritualistic churches are fast losing their preaching force. We were delighted with the fine views to be obtained from the top of the castle. We were naturally also interested in finding the Heart of Midlothian in St. Giles Square. This is supposed to mark the spot where John Knox's heart is buried. He certainly made a great impression on Scotland.

From Edinburgh we came down to Melrose and the Scott country proper. We went to Melrose Abbey and saw the ruins of this very old church which Scott also has made famous. It is a remarkable ruin. One is impressed tremendously with the insignificance and yet the graduer of human life as he stands amid such ruins. Old tombs whose inscriptions have been worn away by the weather, so long they have stood there, point out the age of the place. Dating back more than a thousand years there was a part of the wall on which was inscribed this significant writing:

"We are pilgrims and strangers here, even as our fathers were."

A most delightful morning was spent at Abbottsford viewing the home of Scott and the many curios and relics which have been gathered there.

We broke our trip again at Carlisle. Here I found some friends with whom I stopped twelve years ago. I was very much gratified to be recognized by them. in ETAETET ET ETA ETANNN reception. Here we saw the cathedral dating back to the Norman period. In many respects this is the most beautiful of the English cathedrals. Here Scott was married and here Robert Bruce took the oath of fealty. We also visited the castle. It was most impressive to visit the old dungeons and see the terrible places where the prisoners were entombed. It makes one shudder to see the torture places and to imagine even the horrors which these unfortunates must have undergone.

Some Impressions Twelve Years After.

As I have just said, it has been twelve years since I was over here. It is interesting to note the changes that have taken place. One of the most interesting things to note is that there is a gradual change toward democracy. There still exists the caste system. There is still a great respect for the government. But there is an undercurrent of democracy that amounts almost to socialism. The theatres, the novels, the talk of the street all point to a good hearty laugh at aristocracy. The common man is coming into his own in England and just to be born noble will not get by much longer here. As a matter of fact, things look a bit bad along socialistic lines. I am a Democrat, but I should certainly hate to see the British government very greatly disturbed just now. Really their kinship is very much like our Santa Claus or Uncle Sam—a sort of idealized authority. The king stands for the idealized government. I really like their ideal and think it would be a pity to disturb it now. If England should become a democracy the whole business would fly to pieces almost overnight.

A further impression that is clear is that the church is losing its hold in the British Isles. The Sunday school reports enormous losses since the war. The cause is very clear. As we in America know, the church is built up and recruited largely by the Sunday school forces. The Sunday school is a very small factor in the British Isles. They cannot understand why they are losing ground. It is simple. Heretofore they have been keeping their young folks in the Sunday school for the following reasons: First, the parental authority which works unreasonably well in England and Scotland. Second, the splendid organizations for boys and girls. Third, there was nowhere else to go and nothing to do on Sunday. It was go to Sunday school or die of loneliness. A Scotch Sabbath is a terrible thing. It is as bad as the old Puritan Sabbath. Every door of every sort is closed. Nothing to eat can be had except at home. They are like the old song, "All dressed up and nowhere to go." So the boys and girls go to church out of self-defense. But with the coming of the freedom of the continental Sabbath, with the gradual decline of parental restraint, the Sunday school will lose its hold on the young—and no old folks go to Sunday school here. England must revise its Sunday school policy. There are no accommodations for Sunday schools. They are still spending thousands of dollars each year trying to beautify and restore old piles of stone that really are fit for nothing, instead of remodelling their churches for educational purposes. It is remodel and rebuild, or England is done in the work of religious education.

In my next I shall write about London.

THE STORY OF INDEPENDENCE DAY

By George Cleaton Wilding.

As history is cautiously and candidly re-written we are compelled to change some of our most sturdy ideas and surrender some of our cherished ideals. We have been led to think of a tyranical nation over the water and a long-suffering and oppressed people on this side. It is quite unpopular to meddle with these ideas.

How many of us know, for instance, that England was at first lenient to us; that they fought us, until 1778, with one hand in a glove ,and an olive-branch in the other; had any wish rather than to crush us; had no wish other than to argue us back into the fold, and enforce argument with an occasional victory, not followed up?

The cause of the Revolutionary War was the treatment the Colonies received from the mother country—what was termed taxation without representation. The Stamp Act led to the Boston Tea Party, the dumping of the cargo of tea into the bay.

America had friends at court in England, in the persons of William Pitt (Lord Chatham) and Edmund Burke. What an eloquent plea Pitt made for our cause. Hear him: "The Americans, irritated by repeated injuries, and stripped of their inborn rights and dearest privileges, have resisted, and entered into associations for the preservation of their common liberties. Had the early situation of the people of Boston been attended to, things would not have come to this. But the infant complaints

of Boston were literally treated like the capricious squalls of a child who, it is said, did not know whether it was aggrieved or not. But full well I knew, at that time, that this child, if not redressed would soon assume the courage and voice of a man." And in this style this noble and able man continued for some time presenting our cause.

Then Edmund Burke, one of the most eloquent men of that period, took up our cause on this wise: "We are called again, as it were, by a superior warning voice, to attend to America, and to review the subject with an unusual degree of calmness. Surely, it is an awful subjects, or there is none this side of the grave. The proposition is peace; not peace hunted through the medium of war, but peace sought in its natural course, in its ordinary haunts, and laid in principles purely pacific. I propose to restore the former unsuspecting confidence of the colonies in the mother country, and reconcile them to each other. My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privilges and equal protection." And so he continued to plead eloquently in our behalf, and for the common good of both countries.

The demand for separation from the mother-country, came full and strong from many of the leading patriots. James Otis in 1765 bursts forth like this: "England may as well dam up the waters of the Nile with bullets as to fetter the steps of freedom, more proud and firm is this youthful land than the older countries. Arbitrary principles like those against which we contend have cost one King of England his life, another his crown, and they may cost another his most flourishing colonies."

Hear Patrick Henry in the Virginia Convention in May, 1775: "This, sir, is no time for ceremony. The question before the house is one of awful moment for this country. For my own part, I consider it as nothing less than a question of freedom or slavery." This was the spirit that was taking hold of the colonies rapidly about this time.

Look at that group of serious men in Liberty Hall. The committee appointed to draft the Declaration of Independence were Jefferson, youngest and tallest, John Adams, Sherman, the shoemaker, Franklin, the printer, and Robert R. Livingston. If at the sunrise of Lexington, the patriot, Samuel Adams, could say: "Oh, what a glorious morning"! how well might he have repeated on the more brilliant morning of July 4, 1776, the same prophetic words!

Then came the signing of the Declaration. One has written: "It is a cloudless summer day. A clear blue sky arches and expands above a quaint edifice among the giant trees, in the center of the wide city. Such is the State House in Philadelphia in the year of our Lord, 1776. In yonder steeple of that red brick State House stand an old man with snow-white hair and sunburnt face." Then this writer describes his waiting for the signal to ring, and a little flaxen haired boy is ready to race up the stairs and give him the sign. Then this bit of a lad shouts: "Ring," and the notes of the Liberty Bell peal forth, and are heard around the world. The die is cast! America is to be free and independent! Then John Adams strikes the keynote—"Sink or swim, live or die, survive or perish, I give my heart and hand to this vote!"

"There was a tumult in the city,
In the quaint old Quaker town,
And the streets were rife with people,
Pacing restless up and down—
People gathering at corners,
Where they whispered each to each,
And the sweat stood on their temples
with the earnestness of speech."

Timothy Dwight, in 1777, wrote this remarkable poem—

"Columbia, Columbia, to glory arise,
The queen of the world, and the child of the skies;
The genius commands thee: with rapture behold,
While ages on ages thy splendor enfold.
Thy reign is the last, and the noblest of time,
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the East ne'er encrimson thy name,
Be freedom, and science, and virtue thy fame."

"The Republic," by Longfellow, is a general favorite. What a military swing there is to it:

"Thou, too, sail on, O ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hope of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel.
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what forge and what a heat
Were shaped the anchors of thy hope!"

Here is the way some of our great ones look upon this day and what it produced: Let us hear from that famous historian, George Bancroft: "In the fullness of time, a Republic rose up in the wilderness of America. Thousands of years had passed away before this child of the ages could be born. From whatever there was of good in the systems of former centuries she drew her nourishment: the wrecks of the past were her warnings. With the deeepest sentiment of faith fixed in her inmost nature, she disenthralled religion from bondage to temporal power, that her worship might be worship only in spirit and truth."

What beautiful words are these from Phillips Brooks: "To all true men the birthday of a nation must always be a sacred thing. For, in our modern thought the nation is the making-place of man. Not by traditions of its history, nor by the splendor of its corporate achievements, nor by the abstract excellence of its constitution, but by its fitness to make men, to beget and educate human character, to contribute to the complete humanity the perfect man that is to be—by this alone each nation must be judged today. The nations are the golden candlesticks which hold aloft the glory of the Lord! No cndlestick can be so rich and venerable that men shall honor it if it holds no candle. 'Show us your Man,' land cried to land!' "

What a patriotic sentiment is this from James G. Blaine:

"The United States is the only country with a known birthday. All the rest began, they know not when, and grew into power, they know not how. If there had been no Independence Day, England and America combined would not be so great as each actually is today. There is no 'Republican,' no 'Democrat' on the Fourth of July—all are Americans. All feel that their country is greater than party!'"

We take this noble utterance from the address of Daniel Webster, delivered on July 4, 1851, at the laying of the corner-stone of the new wing of the capitol at Washington: "This is the day of the year which announced to mankind the great fact of American Independence! This fresh and brilliant morning blesses our vision with another beholding of the birthday of our nation; and we see that nation, of recent origin, now among the most considerable and powerful, and spreading from sea to sea over the continent."

And now it is time to let some Englishmen speak out. Here are some good words from our warm friend, James Bryce: "This is a memorable day to Englishmen as well as for Americans. It is to us a day both of regret and rejoicing—of regret at the severance of the political connection which bound the two branches of our race together, and of regret even more for the unhappy errors which brought that severance about, and the unhappy strife by which the memory of it was embittered.

But it is also a day of rejoicing, for it is the birthday of the eldest daughter of England—the day when a new nation, sprung from our own, first took its independent place in the world. And now with the progress of time, rejoicing has prevailed over regret, and we in England can at leangth join heartily with you in celebrating the beginning of your national life. All sense of bitterness has passed away, and has been replaced by sympathy with all that this anniversary means to an American heart."

James T. Stead, that famous British journalist, thus heartily expresses himself: "I wish with all my heart that we could adopt the Fourth of July as the Festival Day of the whole English-speaking race. If this suggestion should seem strange to Americans, it is not unfamiliar to many Englishmen. We consider that the triumph of the American revolt against George III was a vindication of essentially English idea of democratic self-government, and we believe that we have been benefitted by it almost as much as the Americans. It taught us a lesson which made the British Colonial Empire a possibility."

Independence Day is indeed a glorious day and should be celebrated in a manner befitting its dignity. Too much attention has been given to fireworks and explosives. tI is quite possible that as many men have been killed and maimed in Fourth of July celebrations in the past hundred and fifty years as fell in both armies during the Revolutionary War. It is a good thing that this senseless practice is being given up. Let the exercises of the day be purely intellectual, patriotic and spiritual—calculated to instruct and uplif tand not to hurt or injure.

THE CHURCH—A BUSINESS PROPOSITION

All business is organized and carried on for a profit—through service—and when any business fails to be of service it is soon unprofitable.

The church is organized for the same reason—for profit—though not a money profit, but still a profit, and through service, and that profit is the eternal welfare and happiness of human souls. A church therefore to be profitable must be evangelistic, and failing in this, is unprofiatble.

What then shall we say of the church of which its lay leader said: " ——— church never has been, never will be evangelistic," adding that "it was too materialistic." Is this church profitable, or is it not? As a business man, I say not.

Let us then consider it as a business proposition. This a large, live church, with prestige, location, and every appearance of success, and having the name of being a rich church, yet by statement of one of its own leaders, failing evangelisticly; therefore unprofitable in its work, that of reaching and saving men and women. What shall we say? If this was your business—showing volume, with fine location, prestige, and all that goes to make success—and yet unprofitable, would you not question where lies the fault? Who is to blame? Why not profitable? How can it be made profitable?

May we not apply some of these direct business questions to this, our church? Who is to blame? Shall we say, the general manager, the pastor? No, I decided not. He was devoted, consecrated and faithful, putting his very life and soul into the work.

Perhaps then the stockholders—the members of the congregation—were at fault; but no, I decided. They are generally faithful in attendance and payment and if there was a lack here, it was a lack of unity of spirit in effort and in prayer.

Then as a steward myself—one of the board of directors, so to speak, of this organization, the church—I question is the fault with us stewards, the directors and leaders of the church? Have we not failed? Yes, for we would seem to think and act as if we were, as indeed we are, the business end of the church, and confine our conception of our duties to that of O. K.-ing and paying of bills and discussion as to ways and means of raising the budget. Alas, this is indeed our failure—the fault and blame is with us, as stewards and leaders. The chief business of the church is not financial—it is spiritual. Brother stewards, answer me, have you ever attended a steward's meetings that was not entirely taken up with financial matters and the like? Have you ever attended a meeting where ways and means were discussed as to interesting those outside of the church in Christ and looking to their salvation? The failure is ours—we have failed to put "first things first," for as leaders in the church of Christ it is our duty, obligation and responsibility to put the spiritual work of the church first, and have we not the promise that all these other things shall be added unto you.

I am also a director in a financial institution, the growth of which has been the talk of the state. Do you know how and why it has grown so rapidly and proved so profitable—because, I can assure you, there has never been a directors' meeting held that did not close with the question, "How can we get more new business?" and a discussion as to ways and means thereto. This spirit, with the close co-operation of the directors leading the stockholders, and inspiring and supporting the president, has given this institution its success. This same spirit of unity in effort, co-operation with our pastor—supporting him and the work of our church—is not only our plain duty, but will make our church profitable unto Christ.

Let our slogan be, "New business for Christ," and let us put more zest, effort and pleasure in bringing others to Christ and His church than we do in our merely money making organizations.

A Steward.

GREAT REVIVAL AT PARK STREET, BELMONT

The great revival at Park Street, Belmont, will long be remembered in Belmont as the great McSwain-Lewis-Moretz revival. June 29 the pastor preached Sunday morning, and Rev. J. E. McSwain arrived about six o'clock and began preaching Sunday night. It was not long until his great mellow sermons brought a majority of the people to a realization of a vital need of a closer walk with God. During the first six days of the meeting while Brother McSwain was with us the church was greatly revived. There were about thirty reclamations and several professions. We all fell in love with him. Rev. M. V. Lewis, the great singing evangelist of Wilmore, Ky., who has sung in many of the greatest meetings in most of the states of the Union, arrived Monday evening and conducted the singing. He also preached for us three days, after Brother McSwain had gone back to his work where he was beginning a meeting. I met Brother Lewis in Ashe county, where he has charge of the Fig camp meeting. He is a great soloist, and has the sweetest male voice I have ever heard. Hearts melt and people weep under his singing. He is not only national, but he is international.

By the help of the Lord we kept the revival fires burning. Brother Moretz joined us the last week and did some great preaching. Five prayer meetings were kept going. Scores of souls were saved. The pastor preached Sunday morning, the last day of the meeting, and Brother Lewis at three p. m. and at night. Rev. M. V. Lewis is not only a good singer, but he is an all round man in church and camp meeting revivals. There were more than two hundred reconsecrations, reclamations and professions during the entire meeting. A. A. Godfrey.

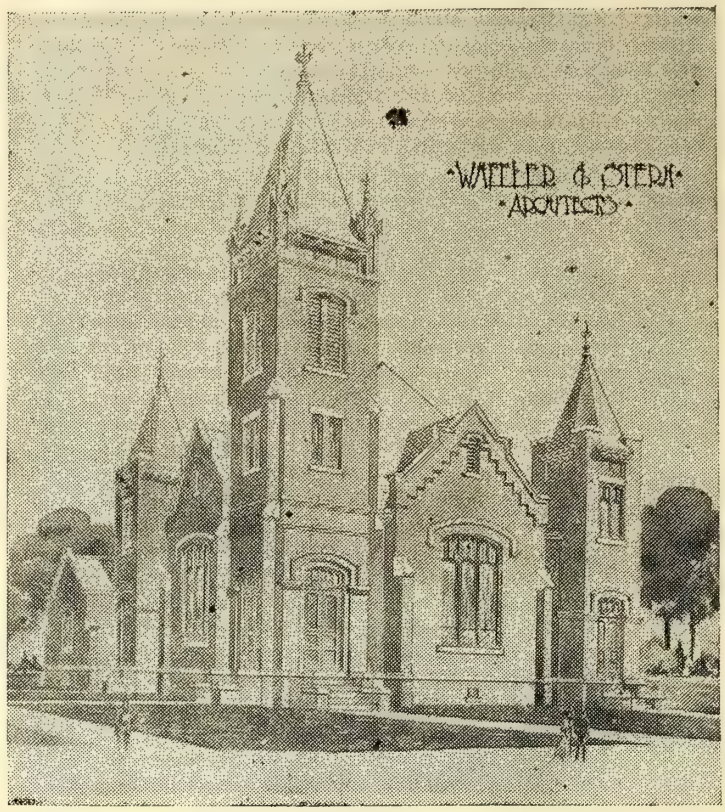
A WORD OF EXPLANATION

In this week's Advocate is an account of a revival by Rev. G. G. Whitehurst we held for him at South Henderson. In this article Brother Whitehurst states accurately that there were about 65 or 70 conversions, and at the close 18 additions on professions of faith. The reason why there were so many more conversions that additions is simply this: A large number of those who came to the altar and confessed salvation were members of the church, but had never been "born again." The meeting had to close after I had preached only twelve times, so we had to leave many sad, hungry hearts still unsatisfied. Brethren, may I humbly say this: The church is in great need of a revival on the inside. Give us a church with a Spirit-born membership, and we will have no trouble in carrying out every program of the church.

It was indeed a great pleasure to me to be with Brother Whitehurst in this meeting. Eight years ago he was converted under my ministry, and the next morning he told me he was called to the ministry. He certainly is making good; his people are devoted to him. W. E. Hocutt.

UNDER THE OLD TENT 600 HEAR THE BLESSED GOSPEL

Rev. J. L. Hendry, writing from Nanzing, China, June 5, 1924, tells of the best revival he ever witnessed in China: "We have just held a wonderful evangelistic meeting for eight days in the city of Nanzing. It was held under the old tent that has a thousand holes in its top, but as it did not rain during the meeting, it did not 'leak a drop.' I wish you could have looked into the faces of those six hundred people who assembled every night in the old tent! The rich, the poor, the wise, the ignorant, were there to hear the blessed old gospel preached. We invited the help of four pastors in the Nanzing district whom we knew well would hold up and magnify our Saviour, and so no uncertain sound was given as to God's plan for redeeming and saving this poor, despairing, dying old world. It was the best, most satisfactory revival I have ever attended in China. The congregations were quiet, close listeners of the preaching. And the 'best of all was God was with us.' We are now planning for another great meeting early in next October. Do continue your supplications on behalf of the cause that is so precious to our souls."



Divine Street Methodist Church, Dunn, N. C., Erected in 1913 and Dedicated Sunday July 13, 1924, by Bishop U. V. W. Darlington, Cost $50,000, Rev. G. T. Adams is the present Pastor

"THE HOUSE OF HEAVENLY REST"

Miss Ida L. Shannon of Japan found it in Songdo, Korea, and this is what she says: "During the spring vacation my sister and I had a delightful visit to Korea. The Sunday we were in Songdo they were opening the new Central church. For a week before the missionaries had met every afternoon in a prayer meeting in preparation for a week's revival with which they planned to celebrate the opening, and the Korean Christians met in the evening. When the final time came it was an inspiration not soon to be lost to see the people crowd into the hall. I suppose there must have been a thousand people present or possibly more. While I was in Songdo I had my tonisls removed at Ivey Hospital, Dr. W. T. Reid very kindly officiating. I didn't know hospital life could be so peaceful—for the patients. I told Dr. Reid I thought they ought to call his hospital the 'House of Heavenly Rest' where white-robed angels came to visit you. Miss Lowder and Miss Turner were so very kind to me. As I rested those two days I found myself trying to imagine what that hospital was meaning to the Koreans who come sick and lonely. It must be an oasis in a desert of pain. And what a monument, but there it is to go on blessing those people for years and years. The work out from the hospital with the evangelistic band is conserving the work done with the patients, and making an ever broadening circle of those who know and love Jesus."

MAYSVILLE

Revs. Wm. Stewart and R. C. Goodchild of Burlington began a two weeks' union meeting here in the brick warehouse on the first Sunday in July. The Methodist and Baptist churches united in the meeting and co-operated beautifully. Large crowds attended the meetings and were captivated by Brother Stewart's earnest and faithful preaching. Brother Goodchild directed the large choir and delighted the people with his sweet and beautiful singing. All our people thoroughly enjoyed the services of these earnest and consecrated brethren, as was manifested by the handsome purse presented them at the close of the meeting. Several times the altar was crowded with the members of the churches in an earnest consecration service. A goodly number made profession of faith in Christ and several gave their names for membership in the two churches.

A beautiful feature of the meeting was the daily afternoon cottage prayer meetings of the ladies, which they have agreed to continue once each week.

At the same hours the men met in prayer meeting down town in the Masonic hall, and have agreed to continue the meeting every Monday morning at eight o'clock.

These brethren gave us an earnest and loyal service and we heartily recommend them to any church needing them.

As they left us for Red Springs we all bade them God-speed and will follow them with our prayers.

L. E. Sawyer.

BROAD STREET, MOORESVILLE

Our revival services at Broad Street, Mooresville M. E. church, came to a close on Sunday night, July 21.

Rev. M. T. Hartsoe, of Virginia, assisted our pastor in conducting the services, which were ably done. He preached the old time gospel sermons that were filled with the Spirit of God. The singing was under the leadership of the efficient Mrs. Hartsoe and two daughters, Misses Lois and Pauline.

Large crowds were in attendance at each service and much interest was manifested from the beginning, a large number being converted and many renewing their covenant with God. Much good has been accomplished during this meeting and we believe will live through eternity. We give God all the praise.

Our church is growing very rapidly. Our pastor, Bro. G. W. Fink, is one of the most loyal and brotherly spirited pastors that we have in the conference. He is ever ready and willing to co-operate with the other churches in anything that is for the advancement of God's kingdom. We wish our pulpits today were filled with more Spirit-filled men the type of Brother Fink.

METHODISTS PRACTICE ALL MODES OF BAPTISM

Some months ago there occurred a series of articles by different authors in the North Carolina Christian Advocate attacking immersion as a mode of Baptism. I thought at the time that this was in exceeding bad taste, because Methodists believe that Baptism is big as every mode—have no mode; or in other words, ours is a modeless church in so far as affects Baptism. As an evidence of this fact our Discipline provides not only for the baptism by affusion of infants, but also provides for the immersion of infants if the parents so require.

Again every Methodist minister in charge of work capable of administering the rite of Baptism is required by the law of his church to baptize every applicant for baptism by any mode the applicant prefers. As an evidence of this fact, I have only to call your attention to the case of Rev. L. L. Pickett of Dangerfield, Texas, who, refusing to immerse a man, without any other provocation, was deposed from the pastorate of his church by the Texas conference. This action on the part of the Texas conference was sustained by the General Conference.

In the light of this fact I cannot see how a Methodist preacher who does not believe in immersion can retain his position in the Methodist church. We are often misjudged by the public and justly so because of the inconsistent attitude of some of our preachers. These things ought not to be.

J. O. Guthrie.

CORRECTIONS IN THE VOTE AS ANALYZED

By N. H. D. Wilson.

In my article furnished you last week, "Unification Vote Analyzed," I said that the figures were open to correction in that while all authorities said that the vote was 297 to 75, the names printed in the Daily Advocate showed only 73 "noes." A correct list shows that a clerical delegate from the West Virginia conference and a lay delegate from the South Georgia conference were recorded as voting aye when they should have been recorded as no. And the Rev. J. S. Ryang, of the Siberia-Manchurian conference, was not recorded as voting. This change takes one from the six conference reported as not being represented. But it makes no appreciable difference in the main facts of the analysis. The adverse votes stand as follows by sections and by orders: West of the Mississippi, two each; north border conferences, 6 clerical, no lay; foreign, none either; interior conferences, 30 clerical, 35 lay; total 38 clerical, 37 lay. It will be noted that in all that vast territory in the foreign field, on the northern border east of the Mississippi, and all west of that river there were only two laymen, both from the Northwest Texas conference, who voted against Unification. That of the men and women from the churches which are chiefly involved, the men and the women who are to do the unifying, the men and the women who suffer from "altar against altar," only two voted against it. That on the other side 30 of the preachers and 25 of the laymen who opposed the plan by their votes live in the interior conferences where they do not suffer from division, where they would hardly know of the union unless they read it in the papers. Ought not this to give the opposition pause?

It is also to be hoped that every man who thinks that he is opposed to this movement will read carefully the plea published in the Nashville Advocate of July 18th by Rev. J. S. Ryang, when in the name of his conference and of the one hundred Korean preachers and the nearly thirty thousand Korean Christians, and in the name of all the Orient, he asks the home church to give them the new day of opportunity through unification.

In Memoriam

WILLIAMS—Myrtle Williams, who before marriage was a Miss Cosby, was born in 1873; dieo February 23, 1924. She joined the church when 18 years oi age and was a faithful Christian until death. Was married to Bro. Robert Williams in 1892, to which union were born two boys and four girls, all of whom with the grief-stricken husband and many other friends and loved ones, survive to mourn her departure. Sister Williams was one of the best of women, ano is greatly missed by her home, church and community. May God comfort the mourning ones through the lonely hours.

W. J. Hackney.

SAWYER—Sister Martha A. Sawyer was born November 11, 1850; died May 4, 1924. She joined the Methodist church early in life and remained a faithful member to the end. Her afflictions were many, but she bore them patiently. She left eight children, thirty-two grandchildren and fifteen great-grandchildren to mourn her departure. May they follow her as she followed her Lord and be fully prepared to meet her on the other sile. Her husband died about twelve years ago, but we believe they are happily reunited in that land where the sun never sets and the flowers bloom forever.

A. B. Crumpler, P. C.

McGIMSEY — Martha Elizabeth Bibbs McGimsey was born July 30, 1847; died January 16, 1924, being 75 years, five months and 16 days old. She professed faith in Christ and joined the Methodist church in childhood, and lived a consistent Christian through the years, as God gave her strength, to the end of life.

May 1, 1873, she took the hand of Bro. Theodore C. McGimsey to walk life's pathway, to which union were born two sons and four daughters, all living useful Christian lives, who "arise up and call her blessed; her husband also, and he praiseth her." You find her life described in Solomon's virtuous woman, Prov. 31:10-31.

W. J. Hackney.

SILER—June the 7th marked what seems, as viewed from the human standpoint, the untimely close of the life on this earth of Dr. Frederick Lawrence Siler of Franklin, N. C. Dr. Siler was born 52 years ago in Macon county, of this state, where he spent all of his life. For 28 years he had been a practicing physician. His profession had honored him by electing him to the presidency of the Tenth District Medical Society.

Dr. Siler's worth to his church and state cannot be overstated. He was a most loyal member of the Methodist church, being for many years a steward in the Franklin church. He was deeply interested in all spiritual movements and he practiced his religion daily as he practiced medicine. No man ever thought more of his profession in terms of service than did Dr. Siler. He was never careful to collect pay for his service, but he was ever ready to go anywhere in the county when called to relieve suffering and save life. His practice carried him far into the mountain regions. He had more than a professional interest in the people whom he served. He was truly an educator, seeking to improve the minds of the people as well as their bodies. He kept himself well informed on all public matters of church and state and sought always to inspire the people whom he served so unselfishly with the spirit of progress. The high esteem in which he was held and the love which his people felt for him were evidenced by the great throng of people who gathered from all over the county at his funeral.

A brief sketch such as this one must be, in order to conform to the requirements of the Advocate cannot do anything like justice to the splendid life that he lived. But the worth of the man and his life could never be measured by what might now be said about him. That is done only by the good which he did, and only God himself can justly evaluate the man and his work.

R. H. Daugherty.

DAIL—William Harper, the infant son of Mr. and Mrs. William Dail, of Maury, N. C., after lingering for some two weeks died and was buried in the May graveyard June 13. Although little William Harper had been here only two months and twenty days, he had taken his definite place in the affections of his mother and father, and all who have gone through a similar experience know how to offer a word of comfort. I love to think of these little departed ones as waiting for us in our Father's house above.

R. R. Grant.

POWELL—On June 27, 1924, e death angel entered the home of Bro. A. P. Powell and claimed the spirit of his beloved wife. Sister Powell was a consecrated Christian woman, age 60 years. She leaves to mourn her loss a companion, two sons, two daughters, three sisters, one brother and a host of friends. Truly a good woman has gone from us to her eternal home. May all her kindred by her life pursue the narrow way until they view her happy face on that celestial day.

J. K. Worthington.

WARD—Mrs. Lena Blanche Ward the subject of this sketch, was born Feburay 3, 1875, and died June 12. 1924. Her home at the time of her death was in Rowland, N. C. She joined the Methodist church early in life and lived until her death a consistent member and true Christian. Her sickness was brief. Soon after she was taken she was sent to a hospital in Florence, S. C., and everything possible was done for her recovery.

The news of her death brought general sorrow to her many friends. In her passing the community and her church sustain a great loss. In every way she was a woman of noble worth. Her good influence yet abides and will live to bless others. She leaves behind two sons, one sister and several brothers. Her husband, Mr. H. B Ward, to whom she was married in 1900, died several years ago.

The funeral service was conducted by the writer from her home and her body was tenderly laid to rest by the side of her husband. The attendance was large and the floral offerings were beautiful. She was ready and is with her Lord. May God comfort the sorrowing.

P. D. Woodall.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has taken from our midst Mr. D. C. Campbell, on April 28, 1924, be it resolved:

First, That Poplar Springs church and Sunday school on Jonesboro circuit have lost a loval member and the community a good friend and true Christian.

Second, That we bow in humble submission to the will of our heavenly Father, who does all things well.

Third, That we extend to the family our deepest sympathy in their great sorrow, which is our sorrow.

Fourth, That a copy of these resolutions be sent to the bereaved family and one to the North Carolina Christian Advocate.

Mrs. W. C. Matthews,
Mrs. Pervis Brown,
T. A. Mansfield,
C. M. Wicker,
Paul P. Kelly,
Committee Poplar Springs S. S.

RESOLUTIONS OF RESPECT

It is with inexpressible sadness that we, the members of the Woman's Missionary Society of Mount Gilead Methodist church, record the untimely passing of Mrs. Lou Deberry, which makes more apparent the uncertainty of life.

Mrs. Deberry was a noble character, gracious in her personality, affable in her manner, unselfish in her nature, and consistent in her Christian profession.

A noble woman has passed on to her reward. She hath wrought well. She hath done what she could. Behind her she leaves influences that will abide through the years. Her devotion to education and good literature was strong to the end of her life.

Be it resolved that these expressions of appreciation and sympathy be tendered the family, entered upon our minutes and published in the Montgomerian and Christian Advocate.

Mrs. C. Stanback,
Mrs. C. B. Ingram,
Mrs. J. A. Martin,

ELLIOTT—Sister Emma Celestia Elliott, nee Ardrey, slipped away from us on the fourth day of July, 1924, for the glory world. She belonged to a very prominent and substantial family in Mecklenburg county and was one of God's true saints in this world. She was born January 18, 1847. Her husband, Samuel H. Elliott, preceded her to the other world eight years ago. Five children, Mrs. W. C. Howie, Mrs. E. E. Howie, J. W. Elliott, C. E. Elliott and J. B. Elliott, all of this section of country. A number of grandchildren and a host of relatives and friends survive her. She was loved by all and was a true Christian mother—a noble woman, one of our very best members at Harrison church and one of the best women I have ever known. Jesus was very real to her and to be in her home was to be in the very presence of God. We shall all miss her. The floral offering at the grave was beautiful. May God bless and save her loved ones.

T. J. Houck.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has removed fro mour midst the father of one of our class members, Mr. John Y. Stokes; and whereas, we desire to express to her our deepest sympathy on the loss of one so dear; therefore be it resolved:

That in the death of her father our hearts go out in sympathy to her, but we hope she will be comforted by the will of Him who doeth all things well.

That a copy of these resolutions be spread upon the minutes of our class, a copy sent to the family, the Christian Advocate and the Reidsville Review for publication.

Young Ladies' Wesley Bible Class, M. E. Sunday School.

Mrs. Hugh White,
Miss Myrtle Mason,
Mrs. H. R. Scott,

RESOLUTIONS OF RESPECT

Dr. Frederick L. Siler, a member of the board of stewards and board of trustees of the Franklin Methodist Episcopal Church, South, died June 7. 1924. His associates, members of the quarterly conference of Franklin station, desire to express their sorrow at his demise, and to testify to the nobility of his characteristics. Therefore be it

Resolved, That this church has lost a loyal member, and the community a worthy citizen. He was a man of clear faith and deep conviction. His conception of life's mission was to fear God and to serve mankind. He was diligent and faithful in the discharge of his daily tasks, and went about doing good, administering to the sick and making strong the defective.

Resolved futher, That these resolutions be spread upon the minutes of the quarterly conference, and a copy furnished to the family of our deceased brother; also that copies be furnished to the North Carolina Christian Advocate and the Franklin Press with the request that the asme be published.

S. L. Rogers,
Lee Crawford,
W. W. Sloan,

RESOLUTIONS OF RESPECT

Whereas, in consequence of the untimely death of our beloved brother, Cosmo Benson, a faithful consecrated Christian, an ardent, untiring worker on the board of stewards, Sunday school and other activities of Main Street M. E. Church, South, Reidsville, N. C., the church and entire community has been deeply grieved and sustained a great loss.

Resolved, therefore, by the members of the third quarterly conference:

First, That we bow in humble submission to the will of our heavenly Father, yet we feel very keenly our loss and pray that it may draw us closer to our Lord in more active service to Him.

Second, We wish to assure the family that we sincerely sympathize with them and pray the blessing of God upo nthem and His comforting presence to abide with them in their great sorrow.

Third, That these resolutions be spread upon our conference records and a copy be furnished the family of the deceased and a copy furnished the North Carolina Christian Advocate for publication.

Jas. W. Walker,
R. B. Chance,
D. R. Allen,

RESOLUTIONS OF RESPECT

For as much as our heavenly Father in His wisdom has seen fit to send the angel reaper to gather from earth to heaven, our beloved and faithful coworker, Mrs. Lena Ward; therefore be it resolved:

First, That our society has lost one of its truest and most loyal members, yet we rejoice to know that she was ready fo rthe call, and now realize the fulfillment of her desire in singing the praises of God in the church triumphant.

Second, That we bow in humble submission to the will of our heavenly Father, believing that He deals wisely and lovingly with His children.

Third, That influenced by her noble Christian life we will strive to imitate her example and meet her in "the city where falleth no night."

Fourth, That we tender to her loved ones our heartfelt sympathy and commend them to our Father whom she served, praying Him to comfort their sorrowing hearts.

Fifth, That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the Missionary News, and a copy spread upon the minutes of the Woman's Missionary Society of the Rowland Methodis tchurch.

Mrs. J. R. Andrew,
Mrs. T. W. Carmichael,
Mrs. P. D. Woodall.

IN MEMORIAM

In remembrance of my grandfather, James E. Rea, who departed this life three months ago.

Oh, the memory of that morning,
As we stood with breaking hearts,
Seeing one we loved so dearly
Pierced by death's most evil dart.

Friends may think we have forgotten,
And our wounded hearts are healed;
But they little know the sorrow
That is within our hearts concealed.

The home is sad and lonely
Without your smiling face;
None can fill your vacant chair,
And none can fill your place.

Our loved one is sleeping
So free from all pain.
Sleep on, dear one, and take thy rest,
We miss you most who loved you best.

Blannie Rea Morris.

RESOLUTIONS OF RESPECT

On the morning of June the 12th, 1924, God saw fit to call home the soul of Mrs. Lena Edens Ward, a member of the Earnest Workers Bible Class. She was one of its earliest members, Her cheerful interest will be greatly missed. Therefore be it resolved:

First, That we, the members of the Earnest Workers, grieve over our loss, but submit to the infinite wisdom of God.

Second, That we are grateful that we have been associated with this kind, gentle, Christian character.

Third, That we extend to the devoted family our sincere sympathy and beg them to look to her Saviour for comfort.

Fourth, That a copy of these resolutions be spread on our minutes, a copy sentto the family, and a copy to the Advocate. (Signed)

Mrs. Mary C. McCormick,
Mrs. G. M. Pate,
Mrs. Asa Ammons,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His wisdom and love has removed from the woman's Bible class of Forest City our beloved member ond co-worker, Mrs. Jonah Harrell, therefore be it resolved:

First, That we bow in humble submission to Him who is too wise to make mistakes and too good to be unkind.

Second, That we, the members of the class, thank our heavenly father for her cheerful life and patience through her illness.

Third, That we extend to her family our tenderest sympathy and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be spread on our minutes, a copy sent to the family and a copy sent to the Advocate.

Mrs. G. P. Reid,
Mrs. J. H. Thomas,
Mrs. Parker Holmes.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

GREENSBORO DISTRICT MEETING

July 29th and 30th marks the date of the annual meeting of the Woman's Missionary societies of the Greensboro district, which will be held at Reidsville. Mrs. Lucy Robertson, conference president, Mrs. C. C. Weaver, conference superintendent of young people's work, and Miss Daisy Davies, Council manager, are to be among the visitors and bring messages to the meeting. What a feast of good things are in store! Then the people of Reidsville are not going to leave a thing undone to make the meeting a great success. Let every auxiliary on the district make a note of these dates and send representatives to that meeting. Mrs. W. G. Ballard, district secretary, is so anxious to have every society (Adult, Young People and Junior) represented and she especially urges the young people to be there to hear Mrs. Weaver and to enjoy the lunch which will be given for them July 30th. All delegates are asked to send their names, stating on what train they will arrive, to Mrs. W. G. Ballard, 219 East Market Street, Reidsville, N. C.

Mrs. A. P. Yount of Granite Falls writes most interestingly of the mission study which her society has been enjoying for the past few weeks. The book they studied was "The Debt Eternal," and good attendance at each meeting was recorded, the hot and stormy weather of the month of June not being sufficientto decrease the attendance. We are sure that the society has been greatly benefitted by this interesting study.

NOTICE

All material intended for publication on the Woman's Page should be sent direct to Mrs. W. R. Harris, 19 Orange Street, Asheville, N. C., and not to the Advocate office. Recently several persons have failed to do this and as a result their material was delayed in coming out in the paper. Remember this and remember also that your editor gratefully appreciates accounts of meetings, interesting missionary news and readable articles that will help our page.

MOVEMENTS OF SOME OF OUR CONFERENCE OFFICERS

Mrs. H. A. Dunham, conference corresponding secretary, attended the meeting of the General Conference which was held in Chattanooga, Tenn., July 2-4, having been one of the sixteen delegates from the Western North Carolina conference to be present at that meeting—"that history making conference that registered its vote for unification of Methodism."

Mrs. Charles C. Weaver, superintendent of Y. P. work of the conference, and Mrs. Pierce Wyche, social service superintendent, attended the social service conference held at Lake Junaluska during the past week. Mrs. Weaver was also in attendance upon the Sunday school conference, and we hear that one of the very finest talks made in the adult department work of that meeting was one given by Mrs. Weaver. Congratulations.

Miss Amy Hackney, conference superintendent of children's work, with her mother, Mrs. W. N. Hackney, and sisters, Misses Minnie and Nell Hackney, have closed their home on Bearden avenue, Asheville, for two months and are spending the summer in West Asheville. Miss Hackney makes a visit daily though to her Asheville home and any mail addressed to 22 Bearden avenue will reach her safely. She also attended the Sunday school conference at Lake Junaluska.

A card from Mrs. L. N. Presson, district secretary of the Charlotte district, to a friend in Asheville brings the news that she is spending a few weeks at Fort Ogden, Fla., where she is enjoying a rest. Though away down in Florida she did not fail to get her report in to her conference officer on good time, which proves that her missionary work goes with her wherever she may go.

Mrs. George M. Foard, district secretary of the Statesville district, is experiencing the pleasure of a summer at Lake Junaluska, taking advantage of the feast of good things that go to make up the program for the summer conference held at the Methodist Assembly Grounds.

Mrs. V. L. Stone, secretary of the Asheville district, has also had a little visit to "the Lake," spending several days there during the Sunday school conference, and getting therefrom much information and a good stock of inspiration to bring back to her class —the Charles Wesley Byrd Bible class of Central church, Asheville.

THE JUNIOR SPECIAL FOR 1925

The Woman's Missionary Council adopted China for the junior special for 1925. It escaped the notice of those most concerned that in 1923 our children studied China in their literature and learned something of the little ones of that great nation. Now, in view of the fact that we want the children of our church to know of the childhood in all mission fields, it has been thought wise to shift the special from China to Korea. Very attractive literature has been planned and will charm the eye and the mind of the juniors, and who knows but that it may enlist the interest of some boys and girls till they will find a way to give themselves for the land of Korea. —Missionary Voice.

Mrs. L. P. Smith, one of the managers of the Woman's Missionary Council of Dallas, Texas, has been spending two weeks with Mrs. H. A. Dunham at her home in Asheville. Mrs. Smith, who was a delegate to the General Conference from her home conference in Texas, was en route from Chattanooga to Lake Junaluska, intending to stop over in Asheville between trains, but in alighting from the train sustained a fall which left her considerably bruised. After several days in bed she was much improved and was able to be present at the Inter-racial committee meeting which was held in Asheville July 14-17. On Monday afternoon, July 14, she met with the Woman's Missionary Society of Central church, Asheville, and gave a most illuminating and impressive talk on the work of our Council through the Virginia K. Johnson Home in Dallas, closing her remarks with a beautiful tribute of love to Miss Bennett.

CHURCH-WIDE INTER-CONFERENCE MEMBERSHIP CONTEST

Have you heard abou the plan launched at the last Council meeting of the church-wide inter-conference membership contest, in which every conference is asked to enter enthusiastically, in order that we may stimulate each other to the good work of increasing the net membership of our missionary societies for the adults and young people?

The goal set is the largest net gain in adult and young people members by the end of 1924. Rules of contest given are: No new member is to be reported until she has paid dues for one quarter. However, she may pay a quarter's dues on joining and be reported at once. The membership of no new auxiliary is to be reported by a district secretary until it has sent a quarter's report to the district secretary and the conference treasurer. It is necessary to report promptly and accura tely each quarter that everybody concerned may be kept posted as to progress of the contest. Each auxiliary secretary should report promptly to the district secretary, who must send the figures to the conference secretary who is waiting to give the cultivation secretary in charge of the contest an account of what the conference has done. Your contestant is also waiting to know how the race goes. Our conference has entered the contest with the North Carolina conference as our contestant, and is depending on each local auxiliary to help to make us the winning conference. Let us come to the help of our conference and get busy to increase our membership in our auxiliaries. Have a membership campaign, or try in every way possible to enlist the unenlisted women in our churches.

North Carolina Conference

NEW DISTRICT SECRETARY

Mrs. Mamie Merritt of Roxboro succeeds Miss Mattie Pulliam as secretary of the Durham district.

TREASURER'S REPORT

Following is report of Miss F. B. McKinne, treasurer N. C. conference, at close of second quarter:

Amt. sent Council Treas. ...	$ 9040.14
Kept at home, Conf. Ex. fund	232.27
Scarritt Scholarship	143.25
Total sent Conf. Treas.	9415.66
Local work	8709.19
	$18,124.85

This shows an increase over last year's second quarter report of $693.

NEW SUPERINTENDENT OF Y. P.

Mrs. C. D. Rigsbee, 1505 Chapel Hill Street, Durham, is superintendent of young people to succeed Miss Lillie Duke, who for many years filled this ofice with true consecration to her much beloved task. Most of our missionary workers have caught something of "Miss Lillie's" enthuisasm over the young people's work. However, the young people are to be congratulated to have so worthy a successor.

Lead me, yea lead me deeper into life,
This suffering human life wherein thou liv'st.
And breathest still and hold'st thy way divine.
'Tis here, O pitying Christ, where thee I seek.
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart. O deeper lead
My soul into the living world of souls
Where thou dost move.

The Woman's Missionary Society has its existence today because of the extraordinary devotion of a few women. Just as the devotion of Mary to her Lord was so deep and abundant and all-absorbing that it swept her outside of the ordinary rounds of her existence and sought a new channel to express itself, so the devoted lives of those who have followed in Mary's train have been seeking new ways of worshiping their Lord and Master.

Mary gave little concern that she was breaking the rules of the best society when she broke the alabaster box and poured it upon the feet of Jesus; her only desire was to give expression to an overwhelming devotion. Thus it was, for several years, before the women were granted the right to organize, that a few women, with an unusual devotion to their Saviour kept seeking the privilege of making Him known unto the ends of the earth. They faced the opposition of the leaders of the church, but their devotion was unfailing and their courage undaunted. The test came and each was able to say: "Thou knowest all things; thou knowest that I love thee."

Consequently, the Woman's Missionary Society came into existence. Unusual efforts always follow an unusual devotion.

It is a far safer method to cultivate an unusual devotion on the part of the members of the auxiliaries to accomplish great results rather than to follow the customary plan of sending off for a conference officer to supply an impetus which usually lasts no longer than the officer can get out of sight.

Of course the auxilaries need to come in touch with conference officers, Council officers and our mission workers in general, but depending on some one's coming from a distance to bring about the effectual operation of an auxiliary is nothing more than a snare and a delusion.

An auxiliary needs more than a spring and fall term study period of a few weeks. To cultivate spirituality among the membership should be the chief aim of an organization. The Council furnishes good literature that can be used in various ways for the general uplift of an auxiliary. Besides that, our missionary workers can secure valuable books of inspirational value as well as those dealing specfically with missionary topics from any of the large publishing houses.

Gatesville auxiliary conducts an all-year-round study circle. Why can't other auxiliaries feed upon such information as shall awaken them to fresh vigor? Keep good missionary books where all the membership can have access to them.

Should any of the auxiliaries want information about a library, or information concerning any branch of the work, should be glad to help them in securing literature. Remember, I am presumed to assist you in disseminating missionary information. I am desirous to know what the various auxiliaries are doing to become better informed and more intelligent workers. Write to the Advocate and suggest books that have been of greatest help to you in your work. Perhaps you can become an inspiration to some one who is conducting a reading circle.

RESOLUTIONS OF RESPECT

Whereas, we, the members of Concord church Missionary Society, Person circuit, wish to express our deep sorrow in the loss of one of our most beloved members, Mrs. C. E. Winstead, Sr., on April 28, 1924. Therefore be it resolved:

First, That we, the members of the Missionary Society, extend to her family our deepest sympathy and prayers to God for blessings and comfort.

Second, That she will be greatly missed in many of the activities of our society, of which she was vice president, and a faithful helper.

Third, That we bow in humble submission to the will of Him who doeth all things well.

Fourth, That a copy of these resolutions be spread upon our minutes, that a copy be sent the family, the North Carolina Christian Advocate and Missionary News.

Mrs. B. C. Thompson,
Mrs. K. C. Wagstaff.

NORFOLK SOUTHERN RAILROAD

Passenger schedule effective January 28, 1924, Raleigh, North Carolina.

Leave for:		Arrive from:
615 a.m.	Norfolk	8:10 p.m.
*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

*Daily except Sunday.

a—Connect at Varina for Fayetteville.

b—Via Pinetown.

e—Sleeping cars between Raleigh and Norfolk.

For tickets, Pullman reservations and information, address or apply to

S. C. High, C. T. A.
J. E. Singleton, D. P. A.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

WELDON SCHOOL CREDITS

Seventy-six pastors, superintendents, teachers and prospective teachers representing 12 Sunday schools of five charges of the Weldon district attended at least six of the twelve class periods of the standard training school held at Weldon July 6-11 and, therefore, are classified as enrolled in this school. Of this number 43 attended regularly, did all the work assigned, and thereby earned certificates of credit on the standard training course. In addition to the 76 actually enrolled, there were not a few who attended as visitors, running the number actually reached by this school up to 150 or perhaps 200.

The 43 certificates went to the various schools, as follows: Weldon 19, Rosemary 7, Shiloh 4, Halifax 3, Roanoke Rapids 2, Ebenezer 2, Smith's 2, Weldon Baptist 1, Garysburg 1, Garner 1, and Weldon district 1. Names of those earning certificates are as follows, by courses:

Sunday School Organization and Administration, L. L. Gobbel, instructor—D. R. Anderson, Rev. R. H. Broom, E. D. Dickens, J. W. Grant, Rev. E. N. Harrison, Rev. S. E. Mercer, Rev. J. L. Midgette, Rev. G. W. Perry, and Ira G. Shaw.

Principles of Religious Teaching, Prof. I. B. McKay, instructor—Mary Anderson, Mrs. C. P. Bounds, J. N. Grant, Ruth Hancock, Mrs. E. N. Harrison, Mrs. E. R. Hawkins, Hattie Hux, Mrs. A. F. Johnson, Mrs. W. L. Knight, Mrs. H. G. Lassiter, Mrs. Julian Midgette, Laura Powers, W. T. Shaw, Mrs. J. W. Sledge, T. B. Turner.

Primary Organization and Administration, Miss Georgia Keene, instructor—Mrs. H. V. Bounds, Hazel Cobb, Viola Glover, Margaret Hudson, Blanche Johnson, Margaret Pierce, Mrs. C. A. Pully, Mrs. D. W. Seifert, Mrs. H. C. Speirs, Mrs. C. E. Williamson.

Junior Organization and Administration, Mrs. E. R. Michaux, instructor—Annie Grant, Elizabeth Grant, Josephine Hege, Emma Harris, Rev. Chas. M. Lance, Slyvia Lowance, Thelma J. Mills, Mrs. G. W. Perry, Mrs. S. B. Pierce.

WANT ANOTHER NEXT YEAR

Those attending the standard training school at Weldon voted unanimously, at the close of the session, for a similar school at Weldon next year, which means that already pastors, superintendents, teachers, and others interested are looking forward with the determination of making the school next year reach more workers. The enrollment in the school July 6-11 was good, and an excellent piece of pioneer work in the field of leadership training was accomplished; but with our minds all made up a year in advance and twelve months in which to "talk up" our next school, we have every reason to believe that more workers will attend and even more thorough work done than was possible in the first standard training school ever held in the district.

ANOTHER VOLUNTEER WORKER

To the corps of volunteer workers co-operating with and assisting the full-time workers in the North Carolina conference in promoting the plans, policies and programs of the Sunday School Board has just been added Mrs. C. B. Culbreth of Elizabeth City, who became district elementary superintendent of the Elizabeth City district. Mrs. Culbreth is a Sunday school worker of experience. She is a specialist in Beginner work, being an approved instructor for Beginner work in standard training schools. She also works in the Beginner department at First church, Elizabeth City. Not only does she know Beginner work, but she is familiar with the work and needs of the elementary departments. Her district is fortunate indeed to have her for this work, and we bespeak for her the hearty co-operation of Sunday school workers throughout the district.

WELDON DISTRICT WORKER

Weldon district, which has been and is still served by Mr. E. S. Yarbrough as district Sunday school secretary, will soon have two volunteer district workers. Miss Gertrude Lawrence of Murfreesboro, who is now attending summer school at Columbia University, has been named district elementary superintendent and will take up the work in September. Miss Lawrence is a public school teacher, who has been doing faithful and efficient work on Sunday with the little children in our Sunday school at Murfreesboro. She has made a study of elementary work and, both by training and experience, is well fitted for the work of district elementary superintendent.

OUR ELEMENTARY WORKERS

Miss Georgia Keene, our conference elementary superintendent, who devotes all her time to the work of promoting and supervising work with boys and girls under 13 years of age, in the Sunday school, is making steady and substantial progress in organizing the field forces in the various districts in the conference. The plan is to find a suitable volunteer worker in each district to assist Miss Keene in reaching the last Sunday school in the interest of better attention, better methods, and better advantages for the little children, this worker to be known as district elementary superintendent. The following is the list of these workers now in active service:

Rockingham District—Mrs. E. B. Ward, Rowland.

Raleigh District—Miss Eunice Blair, Raleigh.

Fayetteville District—Miss Myrtie Humble, Fayetteville.

Elizabeth City District—Mrs. C. B. Culbreth, Elizabeth City.

Weldon District—Miss Gertrude Lawrence, Murfreesboro.

The services of these workers are free to individuals and Sunday schools within their respective districts. They will visit schools only upon invitation. Call upon them when they can be of service. Write to them, and be sure to answer their letters when they write to you. They are yours for service. Use them.

OTHER DISTRICT WORKERS

Not only is it the plan to have a district elementary superintendent in each district, but also to have a district secretary, in general charge of Sunday school promotion, and a district Wesley class superintendent, in charge of organizing, reorganizing, and other promoting work among intermediate, senior, young people's, and adult classes.

Following is the list, to date, and their services are free to Sunday schools inviting them:

Durham District—Prof. R. N. Wilson, College Station, Durham.

Durham District—Prof. I. B. McKay, College Station, Durham.

New Bern District—Hon. J. S. Hargett, Trenton.

New Bern District—B. W. O'Neal, Oriental.

Raleigh District—R. E. Prince, Raleigh.

Rockingham District—Prof. E. J. Greene, Maxton.

Weldon District—E. S. Yarbrough, Henderson.

Wilmington District—M. J. Cowell, Wilmington.

Wilmington—J. F. Marquette, Richlands.

MEMBERS 1000 STUDY CLUB

Without any special campaign or anything of that sort, to date 60 pastors, superintendents, and other general officers of the Sunday schools of our conference have availed themselves of the privilege of membership in the 1000 Study Club. Three recent additions to the club are:

A. J. Panton, Milwaukee.

T. B. Chesson, Roper.

L. W. Hooper, Stumpy Point.

There will be no special drive for members, but any pastor, superintendent, or other general officer of the Sunday school is eligible, and application for membership should be mailed to L. L. Gobbel, Durham. There is no membership fee nor dues of any kind—no officers—no meetings. If eligible and interested, write your conference superintendent of Sunday school work.

PROGRAMS OF WORK PLACED

The offical Program of Work, or standard of efficiency, for Sunday schools of our church has been recently adopted by the following schools:

Milwaukee, Conway charge, A. J. Panton, Supt.

Roxabel, Rich Square charge, J. W. Wimbrow, Supt.

Gumberry, Northampton charge, D. T. Taylor, Supt.

New Hope, Northampton charge, C. W. Britton, Supt.

Mt. Vernon, Warren charge, E. W. Conn, Supt.

Shady Grove, Warren charge, J. A. Cheek, Supt.

Epworth, Pasquotank charge, J. E. Owen, Supt.

Newbegun, Pasquotank charge, H. C. Veads, Supt.

Western North Carolina Conference

SAY IT WITH DEEDS—WESLEY SLOGAN

Say it in words and the throng may not hear you,
Though with beauty and charm all your words may combine.
Say it in deeds to those who are near you—
Deeds that with beauty all words may outshine.

Long since the world heard the voice of the Master,
Few were His words when He lived among men,
But many the deeds like the sweet Alabaster
Bring to our hearts His loved presence again.

When we with words followed by the doing
Bring Him in deeds to he world once again,
Sad hearts look up and their courage renewing,
Give to the angels a glad new refrain.

Say it in words and they may be forgotten,
Say it in deeds and it's hewn in the stone.
Only the deeds that with love are begotten,
Stand in His presence before the great throne.

Mrs. E. O. Chandley.

HONOR ROLL

The Sunday School Day Honor Roll continues to grow. Treasurer H. A. Dunham, of Asheville, sends in the following list and we are hastening to thank our friends. It is hoped that there are more at home like these. Kindly note our friends and helpers:

Stokesdale	$ 3.08
Helton	6.50
Palmyra, Walnut Cove Ct.	10.65
Kannapolis	12.56
Holt's Chapel, Greensboro	4.49
Park Place, Greensboro	30.00
Pleasant Grove, Crouse Ct.	4.23
Center, Welcome Ct.	4.50
St. Pauls, Mt. Pleasant Ct.	3.00
Belmont Park, Charlotte	10.00
Centenary, Greensboro	12.00
Old Union, Randleman	2.00
King's Mountain	10.00
Smith Grove, Farmington Ct.	4.00
First Church, Morganton	25.00
Palm Tree, South Fork Ct.	3.35
Nebo, McDowell Ct.	3.67
First Church, Lenoir	12.84
Ramseur	22.10
Central, Spencer	4.00
Spring Garden, Greensboro	18.15
Bethel, Rock Springs Ct.	4.06
Friendship, Connelly Spgs. Ct.	2.02
Central Terrace, Winston-S.	5.00
Concord, Uwharrie Ct.	5.00
Haywood Street, Asheville	21.58
Prospect, Prospect Ct.	1.80
Hawthorne Lane, Charlotte	50.00
Concord, Ansonville Ct.	1.00
Whittier	3.40
Summerfield Ct.	29.58
Mt. Zion, Stokesdale Ct.	1.75

PAID IN FULL

The following Wesley Bible classes have paid in full their subscription to the sixth annual Western North Carolina Conference Wesley Bible Class Federation program. We thank them most cordially. They have set a mighty fine example to several other classes which have not done so well. Note the "paid-in-fullers":

Epw. Wesley, H. Lane, Charlotte	$10
Stamey Wesley, W. Mar., Gr'boro	16
Byrd Wesley, Central, Asheville	10
Wesley Bible Class. N. Wilkesboro	10
Wesley Philathea, Lincolnton	15
Mary-Martha, Dilworth, Charlotte	5
Men's Bible Class, Rutherfordton	10
Daughters of Wesley, Rutherf'dton	5
Ireland Bible Class, W. Market, Greensboro	25
Men's Bible Class, First, Hickory	10
Susanna Wesley, Bvd St., Charlotte	5
Susanna Wesley W. Mar., Gr'boro	15
Men's Bible Class, Main, Gastonia	25
Men's Bible Class, Lincolnton	25
Betty Mosley, Centenary, Win.-Sa.	10
Wesley Philathea, Lenoir	10
Friendly Class, Main St., Gastonia	10
Woman's Wesley, Trinity, Kan'plis	5
Men's Wesley Class, Goodsonville	10
Men's Bible Class, Pk. Plc., Gr'boro	10
Wes.Will. Workers, Dilw.,Charlotte	5
Susanna Wesley, Cent., Greensboro	10
Wesley Phila., Tryon St., Charlotte	15
J. B. Ivey	25
G. F. Ivey	10

MACON COUNTY

The sixth annual Macon county Sunday school conference convened at Iotla, on the Franklin circuit, Saturday, July 12, with an attendance that completely taxed the capacity of the beautiful new church there. It will be remembered that Rev. A. W. Jacobs, pastor emeritus, has been very much interested in this work for the past six years and still, even though forced to be out of the state quite a bit in search of health, is keenly interested in all that it conveys. Rev. W. M. Smith, our lovable pastor at Franklin, had prepared a good program and the three conference workers did their best to make the day worth while. The Iotla people proved to be growing in grace in hospitality and that means a great deal since they have always been exceedingly gracious. Macon county Methodism leads the way in continually getting together in a county-wide enterprise. It was agreed to next year hold a training school at Franklin for the entire county.

Leaving Franklin late in the afternoon we set out for Hayesville, via Clayton and Hiawassee, Georgia, where we arrived late in the evening after having negotiated 65 miles of bad mountain roads. Great were our shouts of thanks when we reached the North Carolina line in Clay county, where we could strike the Tar Heel gait. After a good night's rest at Hayesville we entered into the day's

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

President—W. W. Edwards, Asheville.
Vice President—B. L. Lunsford, Marion.
Rec. Sec.—Louise Wilson, Morganton.
Cor. Sec.—Cora L. Odom, Y. M. C. A., Asheville.
Treasurer—Dewey Webster, 820 Spring Garden St., Greensboro.
Epworth Era Agent—Mary Vanderburg, Charlotte.
Intermediate Supt.—Mrs. G. G. Adams, Norwood.
Junior Supt.—Mrs. Jennie M. James, Charlotte.
Advocate Page Editor—Rev. J. F. Armstrong, Concord.
Life Service Supt.—Rev. L. A. Falls, Concord.
Field Secretary—Sallie Carroll, 911 South Tryon St., Charlotte.

District Secretaries.

Asheville—Dorothy Bates, 21 Broad St.; Ruth Kayler, 17 Short Starnes.
Charlotte—Mrs. C. V. Fite, 14 Jackson Terrace; Mrs. Jennie M. James, 1511 N. Pegram St.
Greensboro—Berryman Jones, Box 1374, Winston-Salem; Billie Webster, 820 Spring Garden St.
Marion—J. S. Rogers, Morganton; Paul Ervin, Rutherfordton.
Mt. Airy—Clara Bell, Elkin; Elizabeth Moore, Spray.
N. Wilkesboro—Ruth Colvard, North Wilkesboro; Ernestine Webster, Wilksboro.
Salisbury—Johnsie Hobson, 1622 Shallowford, Winston-Salem; Mrs. J. F. Armstrong, Concord.
Shelby—Rev. D. W. Brown, Gastonia; Mrs. Hattie Walters, E. Gastonia.
Statesville—M. S. Smith, Hickory; J. P. King, Statesville.
Waynesville—Edna Sronce, Andrews; Mrs. Hilliard Hall, Canton.
Winston—Lula Betts, Lexington.

WHAT KIND OF A LEAGUE IS YOURS?

It is not always the large league that is the best. Neither is the small one always on top. Figures never lie (?) and we all know that a league with forty members can organize better, and do more real worth-while things than one with ten members. The real question, however, is not what the large league or the small league can do, but what it is doing. To the smaller leagues of our conference a good slogan would be, "Not many, but Much!" By the same token the larger leagues might adopt "Many and Much!" Let us get busy, leaguers, and make these summer months count for something more than vacation and rest.

Our prayer should not be for a different kind of work, but for the strength to do well that which is confided to us.—Selected.

The following article was sent to Mr. Davis of the North Carolina conference by mistake. It was forwarded to Rev. J. F. Armstrong, and thence to the present editor. Hence the delay in publication.

Broad Street of Mooresville is doing fine work among the sick and afflicted. Cleo Christenbury is on the sick committee, and we count him the best in the league. A fine report was given by all the delegates to the league conference at Greensboro upon their return. The delegates from Broad Street church, Mooresville, were: Roy Howard, L. O. Sloop, Mrs. Ernest Christenbury, Misses Bonta Perry, Naomis Heartman, and Reba Hawn. Better work is expected from our delegates and the whole league.

Herbert Howell, Cor. Sec.

Worth makes the man, the want of it the fellow.—Pope.

We have organized a senior Epworth League at Salem Methodist church, Mt. Airy district, with 18 members. Following are the officers:

Miss Gertrude Ramey, president.
Mrs. Chloe Banner, vice president.
Miss Aannie Allred, secretary.
Mary Banner, treasurer.
Miss Tate, Era agent.
Davis Jones, organist.

W. B. Hill, Asst. Dis. Sec.

"He who wants his own way is soon left to travel alone."

HIP-HIP, HOO-RAH!

Hello! Say, do you leaguers want to know of a good place for a picnic? Then listen, we will tell you. You can have the most of fun and heaps of it. Where, you say? Carolina Lake.

Centenary League, Greensboro, will back what we say. On Tuesday evening, July 15, fifty leaguers from Spring Garden Street League, including No. 8, Mrs. Bond, rode over to Oak Ridge for a picnic and parked at Carolina Lake. The first thing we saw on arriving was the Centenary Epworth League picnicking. So we were not alone. With swimming and boating the crowd had lots of thrills for a while, but when Mr. Bond called again and again, "Spring Garden," every one rushed to the picnic table. It was filled with good things to eat. Did I hear Dr. Barnhardt ask if we had some chicken? We did—and other good eats also. After eating and eating, every one scattered all over the place. Some went boating, others parked in twos and the rest played a relay against Centenary, each league winning one game. The championship game will be played later.

About ten o'clock our chaperone called us in and we came reluctantly home. Every one of us had such a good time we are going to try it over soon. Want to go with us? If you do, come along.

Miss Billie Webster,
Spring Garden St. League, Greensboro.

"Many a man has greatness thrust upon him, but he does not know how to catch it."

Following are the names of the newly elected officers of the senior league of West End church, Gastonia:

President—George Mitchell.
Vice President—Dannie Lee Pruitt.
First Supt.—Mamie Pruitt.
Second Supt.—Louise Enry.
Third Supt.—Mildred Short.
Fourth Supt.—Letha Gilbert.
Sec.-Treas.—Sarah Little.
Cor. Sec.—Mrs. R. L. Tompkins.
Era Agent—Margaret Sumner.

Our league is doing fine work. We are proud of it.

Mrs. R. L. Tompkins, Cor. Sec.

Leaguers, please address all matter intended for this column to the editor, Rev. W. A. Barber, Greensboro, N. C.

REAVIS LEAGUE

The Weaverville M. E. church is the proud possessor of three fine chapters fully organized and active. Possibly the youngest in the Asheville district (organized January 20, 1924) but wide-awake and going strong. The senior or Reavis chapter with a membership of 61, the intermediate or "Yose" chapter with a membership of 32, and a junior or "Sunshine" chapter with a membership of 35, making a total of 128, working together for the betterment of the community by living the league motto—"All for Christ."

We are striving this, our first year, to fulfill the requirements of the Standard of Efficiency for a 100 per cent league. Our membership has more than doubled in the short time that has elapsed. All meetings are well attended.

Devotional services are held every Sunday evening at seven o'clock in three different departments of the church. The programs are put on by the members themselves, and we do not have any trouble in getting the members to take a part.

Our pastor, Rev. B. C. Reavis, is ever with us, and we delight to cooperate with him in any capacity that he directs in order to make our league a vital force in the life of the church. Forbid that I should be accused of throwing flowers in my league's paths, but I cannot refrain from saying that I firmly believe that we have one of the best managed social departments, having all the qualities of progressiveness.

We have started our library and maintaining the three covenants. With two missionary societies for the young, together with the Campfire and Boy Scout movements, our young people have plenty to do.

We have not meant to be boastful, but we are rather proud of our achievements, and especially so since our delegation of 46 outnumbered at the district union July 11th. Right here we would say that we feel a vote of thanks is due the members of Oakley Chapel chapter and Brother Dan Atkins and all who aided in making the visit of the delegates so profitable and enjoyable, and we extend a hearty welcome not only to the Oakley Chapel delegates to Weaverville for the union meeting in September, but the delegations from all the Asheville district chapters. We expect to do our part this, our first year, in taking the "loving cup."

Boost our league? Well, that is what I'm going to do. Let's make our district foremost.

Mrs. R. M. Patterson, Pres.

The Oak Forest Epworth League of Hayesville charge, Waynesville district, now has its charter. The league is getting along nicely. We have about seventy members, considering both active and honorary members together. We have excellent programs for every Sunday night.

We would like to correspond with some of the other good leagues of this conference so that we may get acquainted with other ways in carrying on our league work.

We expect to do more in the future for God's cause than we have ever done. We would like to have the prayers of the Christian people that we may make a great success in our work for Christ.

Gladys Hughes, Cor. Sec.

An Epworth League was organized at Ebenezter church, Old Fort circuit, May 25th with ninteen members and is adding to its list each Sunday night. The league is encouraging the young people around Ebenezer to come out to church, also to work for Jeus.

On July 12th the league gave a box supper and ice cream supper and raised $60. This will be used for the beautifying of our new Methodist parsonage.

We want to say that we are striving to do good in the name of our Lord and Saviour Jesus Christ.

Louise Fleming, Pres.

ELDORADO

Our Epworth League made a trip to the county home on the fifth Sunday in June. We left the church as soon as we could after Sunday school and arrived at the home a little after twelve. They were anxiously awaiting our arrival.

Our leaguers went into the large dining room and soon the long dining table was loaded to its capacity with good things. After the table was arranged the inmates were brought in and we all joined in singing that grand old hymn, "Come Thou Fount of Every Blessing," after which the pastor returned thanks. And some of our young people caught the spirit of the Master in serving.

There was plenty of dinner for every one and much left. About 2:30 p .m. we assembled in the parlor and on the porch and held services. Miss Lena Harris, president of our league, had charge of the program. Rev. J. A. Howell, pastor, conducted the devotional services. He took for his subject John 3:16, "For God so loved the world that He gave His only begotten Son that whosover believeth in Him should not perish but have everlasting life."

The following program was rendered:

Male Quartet—"Jesus lover of my soul," Homer Clodfelter, Annie Mullinix, Edward Hearne and Rev. J. A. Howell.

Quartet—"Have Thine Own Way, Lord," by Mary Harris, Estelle Elliott, Edward Hearne and Homer Clodfelter.

Reading—"Lessons of Life," Lucy Mullinix.

Reading—"Purpose," Lena Harris.

Reading—"Be the Best Homer," Clodfelter.

Reading—"Reverie," Ray Mullinix. Ray Mullinix.

Recitation—"Ragged Jack," Mrs. Howell.

Hymn—"Oh, think of the home over there."

Benediction.

We then said goodbye to all and turned our faces homeward, feeling our hearts strangely warmed because of the power and presence of the Holy Spirit.

Mrs. J. A. Howell,
Cor. Sec.

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

THE WILMINGTON DISTRICT

(Raleigh's Rights Reserved.)

I accept apologies for being copped. "We did ourselves proud" at the Morehead City Assembly—I'll say we did, and here is still more proof:

1. Trinity League only league that went to Morehead prepared to pay their proportion on salary on the traveling secretary, if put on.

2. Trinity League only league in entire conference that paid half of their African special at Morehead City for 1924 and 1925.

3. The Wilmington district was second, if not the first, heaviest subscriber to the African special, and always has been so.

4. (Technically) our president, Thomas Grant, re-elected is the Wilmingtonian, though stationed at Lumberton.

5. The North Carolina Wholesale Merchants who were in session at Morehead the same time the assembly convened remarked freely that the Wilmington district was the cleverest bunch present.

6. The official assembly photograph gives Wilmington the credit for having the best looking leaguers.

7. The Wilmington district furnishes more material for the mission fields than any other.

We are inclined to be of the opinion that the Raleigh District Boosters are sufferers from indigestion!

Harry Daniels.

DANIELS CHAPEL

On the 27th of April the Daniels Chapel Epworth Leaguers met and elected the following officers, whose names were presented by the retiring president:

President—William Daniels.
Vice President—J. P. Casey.
Secretary—Lois Daniels.
Treasurer—Wesley Brock.

The new president after due consideration appointed the superintendents, who are Misses Eva Ellis, Bertha Brown, Eleanor Daniels and Miss Sallie Herring. Miss Sallie Mae Daniels is our new Era agent.

Our policy for the year 1924-1925 reads:

1. To meet the requirements of the Standard of Efficiency as far as is possible in our Epworth League.

2. To make our leaguers 100 per cent church members.

3. To have every officer at least observe the Quiet Hour covenant.

4. To co-operate with the church and Sunday school as a body and as individuals.

In short, we want to "Do all the good we can, anywhere we can, and every time we can."

Eleanor Daniels, Reporter.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Peele—At the recent meeting of the board of trustees the Rev. W. W. Peele was elected trustee of the Methodist Orphanage to fill the vacancy caused by the death of General Carr. Brother Peele is one of the most beloved and successful pastors in the North Carolina conference. His presence on the board will add strength to our cause. He is personally known and loved by the children and officers. We welcome him into this fellowship of service.

* * * *

Dear Friends:

I have just realized that I must soon be leaving this dear old M. E. O., and I want to express my appreciation and gratitude to all of the people of the North Carolina conference that have taken interest in me in the past seven years I have lived at this dear old home. As I got out in life I will never forget the happy days of my childhood. I want to express my gratitude to Mr. Barnes and all of the officers and teachers that have guided me through these past years.

Yours sincerely,
Geter Holsonback.

* * * *

Remember—At the last session of our annual conference held in Elizabeth City the conference voted to separate the Orphanage assessment from the budget. By this action of the conference the ten per sent assessment is to be raised apart from the budget and sent direct to me. For a number of years all money raised in the conference budget was sent to Mr. R. A. Brown, conference treasurer, and the amount was divided among the various causes for which collections are taken. This year the Orphanage is to stand on its own merit. We are now passing through the lean season of the year and our expenses are going on all the time. We do not suspend operations and go off on a vacation. Let me urge all the pastors to send their Orphanage assessment to me at their earliest convenience.

* * * *

Busy—The Orphanage campus presents a busy scene these days. At times there have been from seventy-five to a hundred at work on buildings and improvements. In the near future things will present quite a different view. We are happy over the bright prospects that loom up before us. In the meantime let me urge my brethren to give the Orphanage their wholehearted support so that we may do something really worth while for the orphan children of our church and state. We are honestly and enthusiastically at work to make our Orphanage the model Orphanage in American Methodism. We are concerned about the size, but more particularly about the character of our work and the product we send out into the world. All working together to this worthy end we can and will reach the goal of our ambition.

* * * *

Dear Readers:

As the time is so rapidly for me to leave, I can't help but look back over the past and think of the many, many blessings that have come to me during my eight years' stay at the dearest place on earth, the M. E. O. "Miss Mattie," as we call her, has been a mother to me and I realize now that her way was always best. Mr. Barnes also has meant much in moulding my life for the future. Miss Laura Breeze, who works at our infirmary, has taught me the lesson of patience and I think without her guidance my trying to accomplish anything would be in vain. Mrs. Nellie Rives, one of our matrons whom I have loved dearly, has helped me to solve many problems which seemed difficult for me to understand. The people of West Durham have never failed to send me a box of beautiful clothes twice each year. All these things I appreciate very much and I hope to show to the world that our Methodist Orphanage is capable of producing boys and girls that are going to succeed in anything they attempt to do that is worth while in life.

Again I want to thank each of these friends for making my stay here so pleasant.

Yours truly,
Mamie Robinson.

* * * *

Dear Friends:

I am grateful for this opportunity of expressing my deep appreciation for the many favors, privileges and advantages which have been extended to me as a student of our much beloved home, the Methodist Orphanage.

When I came to this beautiful place I thought I was to receive a blessing, although my idea of a blessing was rather hazy; but as the years passed I learned that I was indeed receiving a blessing. In the last two or three years the realization of just how grateful I ought to be has come upon me stronger and stronger until I can hardly find words to express my gratitude to the people of the North Carolina conference who support our beautiful home.

I shall always think of the years I have spent at the Orphanage as the happiest period of my life. In every instance when I was sick and suffering or well and happy I have been cared for with much love and kindness, and I wish to thank the officers of the Orphanage for this and everything I have received at their hands. I also wish to thank Mrs. T. C. Seymore of Aberdeen and the missionary society for what they have done for me for so many years.

As our greatest school year closes and as time daws near for us to depart, it is with a mingled grief and joy that we realize that this is our home no longer. It is with great joy we realize how well we are equipped to fight life's battles and that we are making room for other children who are in ned of the training and preparation we have received. We also realize more and more as the time draws near for us to take up life's work what a great home this has been to us and what it will be to those who come after us.

With much love and gratitude, I am,

Sincerely,
Mildred Pearson.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

WHAT ABOUT THE PAYMENTS ON SPECIAL EFFORT PLEDGES WHICH WERE DUE JULY FIRST?

Thousands of people throughout Southern Methodism made pledges to Superannuate Endowment and the first payments on these pledges were due July 1. Have these payments been collected? If so, has the money been sent to the Board of Finance,Security Building, St.Louis, Mo.?

It is to be hoped that pastors and Special Effort committees will give faithful attention to this important matter. It is useless to spend much time and money in securing subscriptions for any cause if there is not put forth a diligent effort to collect the payments on such subscriptions as they come due. Whenever a worthy financial movement fails, it is due chiefly to neglect of the follow-up. The Special Effort for Superannuate a steady and unbroken pull ahead over a period of five years. If it can have this, it is sure to succeed. If it does not have it, it will fail in the proportion to the neglect.

The first real test is upon us right now. Can the regular forces of our church (bishops, presiding elders, pastors, and lay members) guide an important financial movement successfully without the intervention of special agencies to keep them pepped up to the task? I believe they can. The Board of Finance believes they can. In this conviction we have risked the outcome of our Special Effort with these leaders, believing that they will not fail to justify our confidence.

$445,913.00 Paid on Quotas to Date (July 5, 1924)

The charges keep on making payments on their quotas. Every mail brings many remittances. To date $445,913 has been received on quotas. Undoubtedly this total will be greatly increased by the remittances which will be made as a result of July collections of first payments on subscriptions. Let the good work go on unhampered by any contingency which may arise. When we are working to provide adequate Superannuate Endowment, we are on business for the King. The King's business is supreme and it must not be done in a half-hearted way.

Surely we ought to make July a banner month in the amount received on quotas. I know the days are warm and there are many things in them to distract us. But our interest in the cause of the Forgotten Man should be a sufficient urge to command our best service in his behalf under whatever conditions may confront us. He did not quit when the days were warm; he served the church and us under all conditions with utter abandon to our good. We cannot afford to be less considerate of him in his days of old age and physical infirmity. Out of his deprivations he calls to us now. Let us not turn a deaf ear to his plaintive cry.

Since Subscription Day, March 16, 1924, and up to July 1, the annual conferences have paid on quotas to the Board of Finance a total of $416,958.82. At this writing the month of July is only just beginning, but enough has been received thus far to bring the total received on quotas up to nearly $446,000.

The total amount received by the Board of Finance on quotas from the annual conferences up to July 1 ($416,958.82) was paid as follows: Alabama, $10,187.65; Arizona, $441.50; Baltimore, $562; Central Texas, $8,597.52; Denver, $1,345.65; East Oklahoma, $4,574.85; Florida, $25,438.56; Holston, $13,512.61; Illinois, $1,341.50; Kentucky, $16,798.83; Little Rock, $9,206.46; Louisiana, $17,404.45; Louisville, $20,136.06; Memphis, $7,705.58; Mississippi, $11,149.15; Missouri, $12,896.64; New Mexico, $1,154.15; North Alabama, $11,057.00; North Arkansas, $8,913.47; North Carolina, $24,324.23; North Georgia, $17,722.64; North Mississippi $11,078.56; North Texas, $9,160.17; Northwest, $915.44; Northwest Texas, $5,176.11; Pacific, $5,571.23; St. Louis, $12,075.66; South Carolina, $11,020.12; South Georgia, $7,474.18; Southwest Missouri, $18,139.64; Tennessee, $22,208.12; Texas, $5,341.50; Upper South Carolina, $11,599.17; Virginia, $25,274.39; West Oklahoma, $2,599.63; West Texas, $22,466.96; Western North Carolina, $9,863.86; Western Virginia, $12,268.88; Brazil Mission, $10.00; Congo Mission, $100; Japan Mission, $145.00.

Good News From a Far Country

A letter has just been received from Rev. W. B. Lee, one of the presiding elders of the Central Brazil Conference. He states that every presiding elder of the conference pledged himself last December to present the matter of the Special Effort to each charge on his second round of visitation, and to decide upon ways and means for raising the quota before the meeting of the next annual conference. This work was faithfully done. Then came the next step, namely, a number of charges paid in cash the amount due on their quotas for the first year. One charge paid in cash its quota for the five years; one charge overpaid the amount due for the first year; and another paid the amount due for four years. Fifteen charges out of thirty-four in the Central Brazil Conference have paid the amount due the first year in full. Brother Lee writes that by August 28 it is confidently expected that the full amount due for the first year from the entire conference will be paid—and more!

I think we should take off our hats and acclaim Rev. W. B. Lee of the Central Brazil Conference for his wonderful leadership and success in this work. He has done a very creditable thing and not only should we honor him for his faithful leadership in this great movement, but also the other presiding elders and all our people of Brazil given their earnest co-operation. God bless the Central Brazil Conference and may its work for the Superannuate cause influence our home annual conferences to even greater efforts to reach the $10,000,000 goal.

A Tale I Love to Tell

Do you read about the charges that have paid one-fifth or more of their total quotas? I like to write their names and publish their doings so that the whole church may know. I trust before the end of this conference year I shall have the pleasure of writing the name of every charge in the church as having met the first year's obligation in full. Since last week the following charges have paid one-fifth or more of their total quotas:

Red River, Tennessee—Clarksville, Rev. C. M. Charles, pastor. Total assumed quota $1,500; amount remitted, $533.
Splice Creek-Jamestown, Southwest Missouri—Marshall, Rev. W. P. Barnes, pastor. Total assumed quota $200; amount remitted $57.
Austin Avenue (Waco), Central Texas—Waco, Rev. Cullom H. Booth, pastor. Total assumed quota $6,750; amount remitted $1,354.95.
First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota, $4,068; amount remitted, $916.55.
Ripley, North Mississippi—Corinth, Rev. J. A. George, pastor. Total assumed quota, $2,040; amounted $436.90.
First Church (Laurens), Upper South Carolina—Greenville, Rev. P. F. Kilgo, pastor. Total assumed quota $3,285; amount remitted $744.
Jackson and Ethel, Louisiana—Baton Rouge, Rev. B. D. Watson, pastor. Total assumed quota $1,380; amount remitted $405.
Wytheville, Holston—Wytheville, Rev. J. M. Crowe, pastor. Total assumed quota $2,100; amount remitted $420.
Oldham, Kentucky—Shelbyville, Rev. E. M. Fossett, pastor. Total assumed quota $649; amount remitted $129.80.
Glasgow, Louisville—Bowling Green, Rev. Summers Brinson, pastor. Total assumed quota $1,687.50; amount remitted $500.96.
McKenzie Circuit, Memphis—Paris, Rev. A. B. Davidson, pastor. Total assumed quota $1,105; amount remitted $235.50.
Magnolia, Mississippi—Brookhaven, Rev. C. P. Jones, pastor. Total assumed quota $2,700; amount remitted $1,085.50.
Bucklin, Missouri—Chillicothe, Rev. J. A. Medley, pastor. Total assumed quota $1,332; amount remitted $567.
Hundley, Missouri—St. Joseph, Rev. J. Frank Baker, pastor. Total assumed quota $1,800; amount remitted $360.
Troy, North Carolina—Rockingham, Rev. J. H. McCracken, pastor. Total assumed quota $2,581; amount remitted $516.20.
Tate, North Georgia—Marietta, Rev. C. L. Middlebrooks, pastor. Total assumed quota $1,750; amount remitted $1,192.50.
Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota $4,020; amount remitted $1,049.42.
University, St. Louis—St. Louis, Rev. W. E. Sullens, pastor. Total assumed quota $3,500; amount remitted $700.
Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $250.
Castell, West Texas—Kerrville, Rev. Robt. Moerner, pastor. Total assumed quota $1,026 amount remitted $227.
Spencer, Western Virginia—Parkersburg, Rev. F. E. Lambert. Total assumed quota $1,084; amount remitted $216.
Williamstown, Kentucky—Covington, Rev. F. K. Struve, pastor. Total assumed quota $1,625; amount remitted $856.52.
DeRidder, Louisiana—Lake Charles, Rev. H. T. Young, pastor. Total assumed quota $3,000; amount remitted $656.
Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota $3,508; amount remitted $1,225.
Sardis, North Mississippi—Sardis, Rev. J. A. Randolph, pastor. Total assumed quota $2,057; amount remitted $501.50.
Talbottom, South Georgia—Columbus, Rev. J. H. Jackson, pastor. Total assumed quota $1,350; amount remitted $270.
Montgomery, Tennessee—Clarksville, Rev. Omar Charles, pastor. Total assumed quota $1,355; amount remitted $320.

Trhee Cheers for the 100% Presiding Elders!

Do you grow weary of so much writing about the Pink Leaf Report? Well, stick to it a little longer, until a few more charges have given attention to the matter, and then we will take a vacation on writing about the Pinks. We are getting very colse to being a 100 per cent church in this matter. To date 228 presiding elders have succeeded in having every charge on their respective districts to send this report to the Board of Finance. In addition to those already reported as having a place on this roll, the following additional names are listed this week:

226. North Arkansas—Paragould, Rev. Jas. A. Anderson, P. E.
227. Louisiana—Alevandria, Rev. C. C. Weir, P. E.
228. North Texas—Dallas, Rev. H. D. Knickerbocker, P. E.

OUR LITTLE FOLKS

QUIT PUTTIN' OFF

Georgina W. Pelton.

Quit a-puttin' on Tomorrow
Half the duties of Today!
Don't you do it any longer!
Quit your putting' off, I say!

Mr. Morrow'll have his duties,
Quite enough for him to do.
If you pile up trouble on him,
See if he don't punish you!

'Stead of helpin' you right friendly,
Doin' just his level best,
"You let Yesterday off easy,
I'll do half an' leave the rest.

He had just as many minutes
As have I—you know that's so—
If he wanted rest or pleasure,
So do I, I'd have you know."

So he'll say an' with some reason,
Then he'll pass the word along
To the host of little Morrows
Comin' on, an eager throng.

Like as not you'll call 'em lazy,
Seein' 'em shirkin' many a task,
Just because you've put upon 'em
More than it was right to ask.

Quit a-puttin' on Tomorrow
Half the duties of Today!
Don't you do it any longer!
Quit your puttin' off, I say!

"TIP"

By Mary D. Barber.

Tip was one of the three baby squirrels who, orphanaged by the death of their mother, were nursed by a cat that lavished on the little squirrels the same affectionate care she bestowed upon her own kitten, as told in the January number of Our Dumb Animals. Thus Tip lived, thrived, played with his brothers and the kitten and loved his big foster-mother on whose broad back he delighted to sit. This mixed family had to be broken up, and after about two months Tip was given into my keeping.

He is now nearly full-grown; his silver-gray coat is soft and sleek, his broad fluffy tail seems puffed up with pride, for he is a very happy squirrel. His cage, with door always open, is his nest in which he has made a luxurious bed of grass, twigs, ferns, bits of cotton and paper woven together in the shape of a deep bird's nest. In the room where he is kept I placed two trees on which he runs up and down for exercise. With me Tip is a playful, affectionate little fellow, but he resents the presence of strangers, making known his hisapproval by shrill squeals, after which he darts into his nest, and from that safe retreat gives a low chuckle of satisfaction. But when I enter the room he runs to meet me, climbs up to my shoulder, rubs his soft little nose against my cheek caressingly. He plays with my fingers, rolling over and over when I tickle him, dives into my pockets, pulls at my skirts as a puppy would.

When he is on the table and I say "High jump!" he takes a flying leap, with tail outstretched for a rudder, and lands lightly on my arm. I began by teaching him short-distance jumps, but he now takes a fifteen-foot leap easily and gracefully.

When tired with much play Tip comes to me to rest, spreading himself out flat, full length on my lap, as limp and lifeless looking as an "animal scarf" in a fur shop. He loves to have me stroke him from tip of nose to tip of tail with a slow rythmic motion; thus, in perfect trustfulness, he sleeps upon my knee.

I leave several pounds of nuts in his room, also fruit and lettuce which he can eat whenever hungry, so he comes to me for companionship and not for food.

One day he opened the table drawer and in it stowed away all his nuts, packing them carefully, Brazilian nuts in one compartment, almonds and walnuts in another—a winter store.

So unerring is the instinct of wild animals that, although comfortably housed, Tip, at the approach of a storm, begins to gnaw branches of his trees and lay them on top of his cage as an extra protection against the expected rain. In domestic animals this instinct is absent. There is more charm in watching the ways of this little squirrel than I ever found in caring for any domestic pet.

In May, when Tip will be a year old, I shall give him his freedom. In the grove of oaks, bays and madrones surrounding my house in San Anselmo, Cal., he will build his nest and find a mate among the wild sqiurrels. There will always be nuts for him, and I know he will come to take them from my hand. Dear little Tip! I love him too much to keep him. I love him enough to let him go.—Word and Way.

TRAIGHTEN UP

"I'm quite afraid you're not tall enough," said the merchant. "I want a boy who is a little bigger."

"Oh," remonstrated the boy, eagerly, "but I'm a good deal bigger when I stand up straight. See!" And he drew himself up to his full height.

"That's better," commented the man, approvingly. "If you would always stand like that you might do. But why do you stoop so? Why don't you stand up straight?"

"I-don't-know," the boy replied hesitatingly. "I suppose it's just a habit I've got into."

"A habit! Hump! It's a pretty poor habit, young man, and you'd better draw away from it as soon as possible. Let me tell you three things: The first is, the world isn't waiting to hand out success to any man who doesn't make himself as big as can be. I don't mean that he is to be conceited; but that he must stretch himself up to his utmost capacity, and try to fill as large a place as possible.

"Th second is that a man is always biggest when he is straightest. Stooping makes him little and insignificant. If you knew how much better you look with your shoulders thrown back and your head up, you'd never let yourself fall into your slouchy gait again. And that is just as true in a moral sense as it is in a physical. Lots of people don't believe it. They are trying to be big and successful and prosperous by stooping a little to mean tricks and underhand ways. But don't let them fool you. Straightness is the real bigness. The straighter you live, the bigger you are.

"And the third is this: You say you stoop because you've got into the habit of it. Well, standing and living straight is just as much a matter of habit as standing or living crooked. It is something that comes with practice, and hard practice, too. You've got to get into the way of doing it by doing it. I suppose that most young men think it's a good thing and a desirable thing, and they wish they might do it, and they mean to do it after a fashion. But the trouble is, they don't begin. They are waiting for some kind of a miracle to come along and straighten them out at once, and keep them straight. But it isn't done that way. You've got to begin this minute, with the first thing you come to, and be straight in that; and to keep right at it all the time until it gets to be second nature.

"There!" he continued, with a whimsical laugh. "I've preached you a little sermon out of church. I'll leave you to make the application of it; and maybe I'd better give you the place, and watch you so that I can see wether you are doing it. You may come at eight o'clock next Monday morning and make a trial of it."—Selected.

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Yours very truly,
(Signed)
I. I. STANLEY.

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GREAT DAY AT LAUREL HILL

It is not often we write you—we are too busy "doing things"—but must tell you what a great day we had on fifth Sunday afternoon in June. All our Sunday schools, five in number, met at Laurel Hill church for their first Sunday school institute, each school being well represented. The church could not hold them all. It would have done you good to have heard the fine singing by each Sunday school.

The quartette from Lumberton church, accompanied by Miss Lulu Norment, came over and sang for us, which was heartily enjoyed by every one.

We had reports and discussions from each school. A banner was awarded for best singing and attendance, which was carried off by Snead's Grove Sunday school, to be kept until we meet again on the next fifth Sunday.

We have a fine, loyal people here. The whole charge is moving forward and upward—now placing the pews in our church here at Laurel Hill at a cost of $961. When placed will have as pretty a little church as you could wish for, and our people here deserve a great deal of credit. We are soon to begin our meeting, and we are hoping and praying and expecting great results. W. J. DuBois, Pastor.

REVIVAL AT ZION

The annual revival of Zion Methodist church has just come to a close. After ten days of persistent prayer and supplication the victory was won.

Mr. Howard Powell of Mocksville had charge of the services. Too much cannot be said in praise of this fine young man. He is a man of possessing gifts as a preacher. He is a man of God truly and sincerely. Of all the people with whom I have come in contact I think I can truthfully say he is the most sincere, devout, Christian young man I have ever known.

He gave us many very fine messages during the ten days' stay with us, and many sinners were brought to Christ through his inspiring messages.

He is also an evangelistic singer and we especially enjoyed his singing during the services.

The crisis of the meeting was reached on Wednesday night, when about fifty men and women acknowledged having been brought closer to Christ through Mr. Powell's wonderful sermons. We feel we have been greatly blessed by his presence among us.

We extend to him our prayers for his success wherever he may go. May God bless his efforts and crown his work with success. A Member.

A GREAT REVIVAL

The following paper was written by the Rev. Paul N. Gresham, secretary West Asheville Pastors' Conference, and endorsed by the body for publication. Will you kindly give it space?

Brother Price is one of our general evangelists who make full proof of their ministry. I have never seen a large evangelistic campaign more sanely conducted. He should should have all the work he wants.

L. W. Colson.

The greatest revival meeting in the history of West Asheville closed Sunday night, July 6th. Nine churches in five denominations have had fine fellowship in the furtherance of the gospel. Rev. Thurston B. Price and his singer, Mr. W. G. Waltermire, brought to us for three weeks the pure gospel with great plainness and power.

Hundreds of souls have been saved from death. Multitudes have obtained a new vision of the true worth of the church, and a clear cut conviction that the hope of the world is Christ in the home.

The meeting was conducted in a safe, sane and Scriptural manner, without excitement and without haste. Evangelist Price held to his constructive program with great earnestness and zeal. We commend him to the churches as a man of God, as a powerful mystery, as a great church builder, and as a great fisher of men.

Rev. J. B. Grice, President, Pastor Calvary Baptist Church.
Rev. Paul Nesbitt Gresham, Secretary, Pastor W. Asheville Pres. Church.
Rev. L. W. Colson, Pastor W. Asheville Methodist Church.
Rev. E. W. Black, Pastor Wesleyan Methodist Church.
Members of W. Asheville Min. Assn.

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FALL TERM OPENS SEPTEMBER 2

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(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

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M. T. HINSHAW, President, Rutherford College, N. C.

SUNDAY SCHOOL WORK

(Continued from page nine)

work for the Hayesville circuit. While the incessant rain kept down the attendance we became acquainted with some mighty good Methodist Sunday school workers who are promoting religious education in no half-hearted way. Brother G. H. Haigler, who for forty-three years has superintended the Hayesville Sunday school, is no "moss-back" by any means. His school is growing. Rev. F. L. Setzer, the pastor, just two years old in the ministry, is buoyantly leading Methodism in Clay county. Steady and consistent growth is attending his ministry. Our visit to the little county was greatly enjoyed and we have promised ourselves another.

MURPHY

Sunday night, July 13, found us at Murphy, the extreme western county seat in our great old state. Rev. D. H. Rhinehart, after holding four services during the day, met us and made us very comfortable at the Regal hotel, run by Mr. and Mrs. Savage, two good Methodists. This hotel, by the way, is about the best place to eat one ever finds. After our discussions to a large attendance at the evening hour a workers' council was held and certain definite objectives were agreed upon.

Things are going mighty well at Murphy. Supt. Allen Fain is supporting Pastor Rhinehard in his great work and of course things are happening. The pastor has given about the best example of hard work I have noted in a long while. So busy has he been in not only raising money for the completion of the large new church but actually doing manual labor, that he has found just four times during the year when he could get out in his automobile. With the church about completed in a most careful and beautiful way work has begun on rebuilding the parsonage. Soon the old parsonage will not be recognized because of the extensive improvements made. With a departmentalized church and a united people desired results are bound to happen. A training school is the next thing on Murphy's schedule and we shall do our best to give them a good one.

ALEXANDER

"Our Sunday school has made some progress since you last heard from us. We have an enrollment of 159 and average attendance of 91. Our men's Bible class has assumed the Superannuate fund for our church and has about paid the first installment. We have three Wesley classes and will soon organize another. We have just moved into our fine new school building, where we will hold our services till we can build our church. Our school is now paying for a new piano. We have held our Sunday School Day and forwarded our offering to Mr. Dunham. We are looking forward to the Rutherford county standard training school and you can count on a good attendance from our school."

So writes W. A. Johnson, of Alexander Mills near Forest City, than whom there is none better when it comes to practicing what he preaches. He teaches the men's Wesley class.

Centenary funds have given Brazil 70 churches, 31 parsonages, and a splendid publishing plant.

But for the Centenary many American students would have most inadequate religious advantages. Centenary funds are enabling the church to extend its arms of service to these young people away from home.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

July
Spring Creek, Baldings, 11 26-27
Hot Springs, Fairview, 4 27
August
Fairview, Tweeds, 11 2-3
Asheville Ct., Emma, 3 3
West Asheville, night 3
Flat Rock-F., Skyland, 11 10
Elk Mt., Woodfin, night 10
Mills River, Mills River, 11 16-17
Chestnut St., night 17
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11...30-31
Weaverville, night 31
September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Pineville, Harrison, 11 10
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8....17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31
September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

July
Main Street, High Point, 11 27
East End, night 27
August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night.. 3
Randolph(Fairview, 11 & 3....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31
September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

July
Elkin, 11 27
August
Leaksville, 11....3
Salem-Oakgrove, Oakgrove....9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

July
Rutherford College, 11 26-27
Glen Alpine, 8 27
August
Table Rock, Mt. Grove, 11 2-3
Morganton Ct., Oak Forest, 3 3
Forest City, Pleasant Grove, 11 10
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31
September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

July
Helton, Greenwood 26-27
August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10
September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Mt. Holly, 11 3
Stanley, Stanley, night 3
Rock Springs, Camp Ground 10
Lincolnton, night 10
Lowesville, Salem, 11 16-17
Goodsonville, Pisgah, 3 17
Dallas, Dallas, night 17
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31
September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
East Spencer, 11 3
Park Avenue, night 3
Woodeaf, Woodleaf, 11 9
South Main, 11 10
North Main, night 10
Salisbury Ct., Bethel, 11 16
Concord, Central, 11 17
Epworth, night 17
Concord Ct., Rocky Ridgt, 11 23
Forest Hill, 11 24
Kerr St., night 24
New London, New London, 11 30
Salem, Salem, 11 31
Badin, night 31
September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Mooresville, Broad St., 11 3
Mooresville, Jones Memorial, 8 3
Troutman, 11 10
Stony Point, 11 17
Statesville, Race St., 8 17
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
FOURTH ROUND

July
Webster Ct., Eastlaporte, 11 27
August
Bethel Ct., Bethel, 11 2-3
Dellwood Ct., Dellwood, 11 3
Sylva Ct., Sylva, 11 10
Cullowhee Station, night....10
Canton Station, 11 17
Junaluska Ct., Clyde, night 17
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31
September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

July
Farmington, Bethlehem, 11 26-27
Cooleemee, Cooleemee, night 27
August
Davie, Center, 11 3
Mocksville, Mocksville, night 3
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

July
Milton Ct., Purley 26-27
West Durham, night 30
August
So. Alamance Ct., Clover Garden....2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Gates, Philadelphia 26-27
North Gates, Hebron 27-28
August
South Mills, Newlands 2-3

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

July
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30
August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie ....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

July
La Grange, Institute, a.m. 26-27
Kinston, p.m. 27
August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

July
Maxton, St. Paul 26-27
August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

July
Four Oaks, Corinth 26-27
Smithfield, 8 27
August
Creedmore, Bullocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

July
Town Creek, Piney Grove, a.m.....25
Shallotte, Sharon, a.m. 26-27
August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

July
Middleburg, Tabernacle (all day) 25
Littleton, Bethel 27
August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

RESOLUTIONS OF RESPECT

Whereas, in the providence of our heavenly Father, He has seen fit to transfer from the church militant to the church triumphant our beloved brother, John Y. Stokes, of Main Street M. E. Church, South, Reidsville, N. C., who had served faithfully and efficently on the board of stewards for more than a quarter of a century and had been an ardent worker and wise counselor in the various activities of the church.

Therefore be it resolved by the members of the third quarterly conference:

First, That we bow in humble submission to the will of our heavenly Father and pray that keen sense of our great loss may draw us closer to our Lord in more active service to His cause.

Second, That we extend our sympathy to the bereaved family and pray God's blessing to abide with and comfort them in their great sorrow.

Third, That these resolutions be spread upon the conference minutes and a copy be furnished the family of the deceased and the North Carolina Christian Advocate for publication.

Jas. W. Walker,
R. B. Chance,
D. R. Allen,
Committee.

WINSTEAD—Mrs Minnie Lee Winstead was born March 29, 1869, and died April 29, 1924. She was the daughter of Sidney Lee and Cornelia Brandon Stephens, and was married to Charles Edward Winstead December 2, 1885.

In early life she gave her heart to God, and until her death served Him faithfully. Her sphere of services was not so much in the public eye, but in the quietness of home, where she gave her best for others. She was a good neighbor, a sympathetic friend, a faithful wife and a loving mother. She has gone from this life with its pain and suffering to the ull and perfect life beyond the grave. Besides many relatives she leaves a heart-broken husband, seven daughters and six sons to mourn her going, one daughter having precered her to the grave. The funeral services were conducted at Concord church by her pastor in the presence of a large congregation.

"We have lost our darling mother,
She has bid us all adieu;
She has gone to live in Heaven
And her form is lost to view.
Oh, that dear one, how we loved her,
Oh, how hard to give her up.
But an angel came down for her
And removed her from our flock."

B. C. Thompson.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
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THE PETERSBURG TRAINING SCHOOL FOR NURSES
Is now receiving applicants for the fall class; high school graduates are preferred although young ladies with one year high school education will be considered. For further information address Miss I. O. Short, R. N. Supt., Petersburg Hospital, Petersburg, Va.

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NORFOLK SOUTHERN R. R.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

In Memoriam

BUMGARNER—Miss Guerillas Bumgarner died February 29, 1924, at the age of 63 years. She had been a consistent member of the Methodist church at Sylva all her life, and a large circle of relatives and friends sorrow at her loss. Many have been helped by her loving ministries, for she went about doing good.

Otho J. Jones.

DARDEN—Several friends of the late W. A. Darden have given fine expressions of his life and character to the local papers, nevertheless I want to say through the Advocate that nothing that his friends could have said about him could give a full appraisal of "Billy Darden." I think he was honorable to the core. He didn't hesitate to give expression to his feelings on any question that involved a moral issue. He was a good mn and I feel very keenly his going. He leaves a widow, two sons and two stepsons that felt very much like his own. May the mantle of this good man fall on his sons. The Lord bless them in this hour of sorrow. R. R. Grant.

SUGG—Little Celeste Sugg, the seven-year-old daughter of Mr. and Mrs. E. E. Sugg, of Hookerton, N. C., was taken sick on Wednesday and died Sunday night following, June 1st. Celeste was a sweet little girl, bright and happy and was always ready to go to church and was often at our prayer meetings on Wednesday night. All who knew her loved her and we sorrow with her dear parents in this hour of separation. We can not bring her back to us, but we know where to find her. She is with Him who said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." R. R. Grant.

FORD—Mrs. Belle Virginia Powers Ford was born in Roberson county, North Carolina, December 8, 1899, and died in Asheville June 20, 1924. She was united in holy wedlock to Mr. Frederick Ford at Mount Berry, Ga., on April 27, 1922, where she was teaching at the time in the famous Martha Berry School at Mount Berry, near Rome, Ga.

Mrs. Ford joined the Methodist Episcopal Church, South, when she was twelve years old and lived ever after beautiful in spirit and cheerful in hope. She knew the nature of her wasting sickness less than a year and a half, but she met the dread ordeal beautifully and bravely.

She leaves a devoted young husband and sister and three brothers and other loved ones to mourn their loss in her fast developing life as a social, intellectual and Christian matron.

Mrs. Ford wanted to live, she expected to live; but she was not afraid to die. "Precious in the sight of the Lord is the death of His aints."

L. W. Colson, Pastor.

KERR—On the 17th day of May, 1924, James A. Kerr, one of our oldest and best citizens, was called to his reward. He was 77 years and six months old. His bel ved companion preceded him one year, four months and twenty days. He had been a member of Harrison church for more than fifty years. He was a soldier in the great Civil War and received a very severe wound at Petersburg, Va., December, 1864, from which he suffered much pain. He labored hard all his life and helped to bring his native county (Mecklenburg) up from the ravages of that dreadful war to its present state of splendor and greatness. Four children, W. J. Kerr and Sam E. Kerr of Harrison community, Dr. J. E. Kerr of Winston-Salem, and Mrs. J. L. Howie of Chicago, and many relatives and friends survive. After funeral services in Harrison church we laid his body to rest in the old cemetery near the church to await the great resurrection morning. May God bless all the bereaved ones and help them to meet him in heaven.

T. J. Houck.

AYERS—Mrs. D. B. Ayers, who before her marriage was Miss Nancy J. Broswell, was born March 24, 1867, and died May 27, 1924. She was married in 1886 and was the mother of nine children. She joined Centenary Methodist church, now on the Rowland circuit, when she was ten years old and was a most loyal and faithful member until heath. She was a true Christian, had great faith in Christ and enjoyed her religion. For several years her health was poor and suffered much but bore her sufferings with Christian fortitude. A few days before her death she was stricken with paralysis. Everything was done for her that loving hands could do, but God knew best and to k her. Her church and community greatly miss her. She was buried near her home. The funeral service was conducted by the writer and was largely attended. She has gone to be with her Lord. May God comfort the sorrowing.

P. D. Woodall.

SMITH—John J. Smith was born October 27, 1858, and died June 10, 1924, age 65 years, seven months and 13 days. He and Susan F. Gant were married July 17, 1881. To them were born seven children, six of whom, together with his wife, survive him. The surviving children are Mrs. J. A. Price, Miss Bessie Smith, J. A. Smith, Mrs. W. C. Raymer, Ed and Ross W. Smith. He left behind him ten grandchildren and one great-grandchild. Brother Smith joined Concord Methodist church during the year 1885. He was a friend of his church. He was a devoted husband, an affectionate father and a loyal friend to man.

A. C. Kennedy, P. C.

BRIDGERS—Walter M. Bridgers was born August 11, 1856, and departed this life May 25, 1924. In 1900 he was married to Miss Callie Stone. A good many years ago he professed faith in Christ and joined the Methodist church at Purvis, N. C., where he held his membership until death. His death was sudden, being due to heart failure. He was a good man, a substantial citizen, devoted husband, a prosperous and successful farmer. The news of his death brought sorrow to his great number of friends, who much miss him. He was buried at the family cemetery near his home. A large company of people attended the funeral, which showed the esteem in which he was held. He died in the faith and has gone to his reward. May God comfort his heart-broken widow.

P. D. Woodall.

CROWELL—When David Filmore Crowell died in his home in Richmond, Va., another son of North Carolina Methodism passed away. For several years he had been in the Virginia capital and was active in the Centenary Methodist church. He was a member of the board of stewards and was teacher of the Lambuth Memorial woman's class at the Centenary Sunday school. His class was devoted to him as a teacher and friend, and he gave much of his time and thought in preparation for the class periods. In a set of resolutions which was drafted by the class the following words appear: "Mr. Crowell, by his efficiency, gentleness and earnestness in presenting each Sunday morning the marvelous beauties and the practical applications of the Scripture lessons of the day gave courage and inspiration to each member of the class."

Mr. Crowell was born March 29, 1874, in Stanley county, North Carolina. He was the son of H. C. and Rebecca Crowell. He joined the church in early life. On December 15, 1917, he was married to Miss Lucy Turnage of Ayden, N. C. He was a devoted and attentive husband. The home which these two souls made in their union was one of peacefulness and happiness which gave joy to all who visited it. There was a gentleness and culture about it that always gave pleasure. It was one of those homes which was ever bright and blessed even though it was never privileged to have a child of its own.

In his going he has left a companion whose devotion and constant attention contributed much to his life and especially during those days of suffering before his death did she make it constantly easier for him to endure and to become reconciled to the inevitable. He has left relatives and a host of friends who believed in his integrity and earnestness for the church to which he belonged. He has left many, among whom are the members of the Sunday school class, who mourn his going. J. M. O.

SPEIGHT—Albert Speight, Jr., son of Mr. and Mrs. Albert Speight, of Maury, N. C., had his back broken in an automobile accident last December, and after all that doctors and loving hands could do he died March 6, 1924. He was a member of the Methodist church, a fine young man, and it was indeed a crushing blow to his own family and friends. It is beyond our human language to express the anguish of that dear mother and father. God alone can keep us in an hour like this. R. R. Grant.



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NORTH CAROLINA
Christian Advocate

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Facts and Figures That Tell an Interesting Story

BISHOP JOHN M. MOORE

THE VOTE of the General Conference at Chattanooga, July 4, 1924, on the Plan of Unification is full of interest to all parties whether for or against unification. The announced vote was 297 to 75, but the published vote shows 298 to 74. Our study must necessarily be based at present on what the published records show.

Of the 74 votes against the Plan of Unification, 40—more than half—were from Alabama, Mississippi and South Carolina, states having a total vote of 64 and a church membership of 470,689. The 34 votes were from all the rest of the church with a total vote of 332, and a church membership of 2,007,934. That is an interesting fact. From all the territory west of the Mississippi River, with a church membership of 785,000, and with a total vote of 140, only 5 were against the plan. That is another very interesting fact. Missouri, with a vote of 26; Arkansas, with a vote of 20; Oklahoma, with its 16; Louisiana, with its 8; went solidly for unification. Texas, with its 64 votes, had only 3 in the negative, and they in the Northwest Texas Conference. One vote in the Arizona Conference and one in the Pacific Conference represented the total opposition in all our far western work. Delegates from the four established missions—Japan, Siberia, Texas, Mexican and Western Mexican, were present without vote but all were for unification. No representative of the 55,500 communicants in all our mission fields has yet raised his voice against unification. These are speaking facts which cannot be disregarded or even regarded lightly.

The border line east of the Mississippi River also reveals interesting facts. In that territory comprising Illinois, Kentucky, West Virginia and the Baltimore Conference there were only 5 negative votes. Two conferences, the Kentucky and the West Virginia, were solid. Taking the conferences in Illinois, Kentucky, West Virginia, Maryland, Virginia, and North Carolina, with a church membership of 610,000 and a total vote of 80 in the General Conference, only 9 were against the plan. Florida Conference had only two negative votes. Georgia, with its 30 votes had 8 against it. Tennessee, with 38 votes, had 9 against the plan. The border territory east of the great river voted largely and strongly for unification.

Where is unification regarded as being most needed? On the mission fields. There they are for the plan. In Oklahoma and Missouri, in New Mexico, Colorado and the far west—there they are for the plan. In Illinois, Eastern Kentucky, West Virginia, the Baltimore Conference, and the Florida Conference—there they voted overwhelmingly for the plan. Where is unification considered least needed and where would its coming have little or no effect upon existing church conditions? Unquestionably in Alabama, Mississippi and South Carolina. It is there that the opposition is most pronounced. Where unification is a real practical issue there the people have voted strongly for the plan presented. This fact is worthy of very serious consideration by those who would vote against it.

The opposition declares that this plan will not work, that it will not accomplish the real purpose of unification. The men and women in the west, on the border, and wherever the two churches are in competition, and who will be most affected by unification, have shown their confidence in its workability by voting their approval in no uncertain measure. It is not a luxury that these on the border are asking, but a practical necessity in church life. They are not theorizing about the workableness nor the non-workability of the plan. They propose to make it work by the spirit, purpose and methods which they expect to put into it. The opposition is largely located where no local conditions require that they make the plan work.

It would not be fair to claim too much for unification by the facts pointed out. Not every one west of the Mississippi River or along the border or down in Florida is, or will be, for unification. No one expects that. But it would be a rather bold assertion to say that the members in the General Conference did not fairly represent their constituencies. They came to Chattanooga out of the atmosphere of their home territories, which two months of discussion had produced, and to claim that they were unmindful of and unfaithful to the sentiment and will of their constituencies is to discount the character and representativeness of the outstanding men and women who came as delegates. The vote in the General Conference can scarcely be considered as other than the voice of the church in all the respective sections.

The leadership of the church, to an unusual extent, has spoken and largely in favor of unification. Only the heads of the delegations from the Alabama, Arizona, Illinois, Pacific and Upper South Carolina Conferences voted in the negative while the heads of the other 38 conferences voted in the affirmative. Of the 20 college and university presidents and professors in the General Conference, only one voted against the plan. Our educators and our students throughout the church, whenever they have spoken, have done so in favor of unification. Then there are our women to whom, if to any one, fears of social relations would appeal. How do they stand? Of the 21 women in the General Conference only one voted in the negative. The women of the church who make up the leadership in our General and Conference Missionary Work are all but unanimously favorable to unification. Only one connectional officer has declared against unification. The church press, excepting that in Alabama, South Carolina, Georgia and Florida, supports strongly the plan of unification. Have all these been hoodwinked or hypnotized and rendered utterly incapable of seeing the impracticability, the snares, and the inevitable hazards of this plan if they really exist? Why is it that so large a portion of the leadership of the church has found the plan practicable, adequate, desirable and defensible? That this is true, the facts which the analysis of the unification vote reveal clearly, amply and unmistakably make clear.

What use is to be made of the facts here deduced? It is difficult to answer. Facts to partisans carry different values. The argument in the debate at Chattanooga changed the votes of very few, if any delegates. The estimate of the vote made three weeks before the General Conference practically tallied with the actual vote taken. The men were there largely with minds made up to win a victory on one side or the other and the fight only entrenched each party. Defeat does not often convince the defeated. With another chance to win or to lose the battle array may be maintained. Already persons are saying "Can we beat them in the annual conferences?" But to my mind the war spirit is a poor spirit for the church, whatever it may be elsewhere. The question may be "Can we defeat them?" but it does seem that some other questions should now take precedence over this. Some of them are: Why did the conferences in the West, along the border, in the localities where there is competition, and in the mission fields vote so overwhelmingly for unification? Why did the opposition mobilize largely in the lower South and in the sections where the two churches are not in competition? Why is it that the connectional officers who deal with the entire church and the bishops in charge of foreign fields favor unification so strongly? What would the lower South lose if it joined the border sections in their vote for unification? What would the West and the border sections and the mission fields lose for themselves if they went over to the position of the lower South? The question is not "Who can win next time?" but rather "What do the facts in the present situation indicate should be the course of the church?" The primary question henceforth in the lower South must necessarily be "Shall we try further to deny the west, the border, and the foreign fields by a militant minority that which they have declared so unmistakably that they urgently need and ardently desire?" While that in the west, on the border and the mission field should be "What can we do further to reassure the people of the lower South against their fears and convince them of the urgency of our needs and the adequacy of the plan for the consummation of the full unification desired?" Efforts to answer these questions conscientiously cannot fail to be productive of a beneficial atmosphere.

The finest fact of the Chattanooga General Conference was the superb Christian spirit which prevailed. When the entire matter is at end may the record bear incontrovertible evidence that this same spirit of mutual consideration and brotherly love has never departed from our Zion.

Dallas, Texas

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A. W. PLYLER ..... Editor
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"THE SHARP MENTALITY OF A MORAL IDIOT"

An intellectual idiot is an object of pity. A moral idiot with sharp mentality is to be feared more than hyenas or rattlesnakes. To sharpen the intellect and blunt the moral sense is a high crime against society. Yet there is a tendency now to have a care for intellectual training to the utter neglect of morals.

The American people and especially educational leaders should be aroused to the growing tendency to disregard morals and religion in present day education, lest we reap a harvest of dragon's teeth.

Let every reader of the Advocate ponder the following from the Central Christian Advocate:

For six years Dr. Charles Coke Woods has been writing a pulpit editorial for the Saturday evening edition of the Los Angeles Times. After the Chicago horror in which the two highly educated Chi cago university students mutilated and murdered a neighbor youth, Dr. Woods wrote one that has aroused widespread attention. It is "Educating Moral Idiots." President Kleinsmid of the University of Southern California put the editorial in his commencement address to about 10,000 in the Coliseum in Exposition Park, Los Angeles, on Sunday evening, June 15th. Preachers have called attention to it from their pulpits. The principal of the Mt. Vernon Select School, of Pasadena, had it taught in the school. Managing editor of the Times states they had scarcely ever had so many calls for extra copies. Harry Chandler, owner and publisher, has sent, with a personal letter, 1,000 copies to leading newspapers of the United States, asking them to reprint all or parts to help scatter the preachment over the nation. If all our people could read that editorial it would not be so difficult to finance our Christian colleges. Dr. Woods raises the question as to what is the student going to do with the sharpened weapons education puts in his hand. Is he going to wreck a bank? Is he going to murder his neighbor? What avails chemistry without character? What use has mathematics without manhood? Who can trust the sharp mentality of a moral idiot? Another quotation: "Wanted: Schools that teach the essential worth of the human soul. Wanted: Colleges that put first in importance conscience and character. Wanted: Universities that regard great souls as of more importance than great sprinters. The citizens who support these educational institutions have the moral, the financial and the civil right to expect from them 'first things first.'"

YOUR THORNS, THE OTHER MAN'S ROSES

Ty Cobb for years has been the one bright, particular star of the baseball firmament. The fans everywhere have idolized him. The American small boy has cherished as his fondest dream that he might be able but to touch the hem of his garment. Yet this particular hero of American sports is reported to have said the other day in Toronto, Canada, that if he had it to do over he would act differently, or something to that effect. To be a great surgeon, seems to him now, to be more desirable than to be a great baseball player. Ty may have made a good surgeon. Who knows? Then he might not. He certainly has succeeded on the diamond. But this is not the point.

We were chatting a little while ago with a great lawyer, who admittedly stands at the top of his honored profession. This eminent jurist in the course of the conversation declared, "If I had my life to live over I would not be a lawyer. A lawyer is always loaded down with other people's troubles. He is constantly working to get somebody out of some sort of trouble. He is daily in touch with the ugly side of human nature. No, sir!" declared the great lawyer with emphasis, "if I were out of it, no more law for me!" But a lawyer's troubles is not the point in this.

In an unfortunate, far off day the king was apostate and the queen, the real power behind the throne, was Jezebel. God's altars had been overthrown and there was no man to stand in the breech. In this crisis God called Elijah out of the mountains to save the day, and the story of his deeds is the most picturesque and thrilling in all the history of the Hebrew people. Yet we find this man crying to be delivered from his task because he had been a failure.

If such be the situation with the man who has excelled in the world of sport, of law, and of prophecy, what about the average man, who plods amid the commonplaces? He, too, falls a victim to the same delusion. The farmer says, "If I had it to do over again, I would certainly make a different choice. And a like complaint arises in the heart of merchant, mechanic, manufacturer, physician, preacher. From every trade, profession, calling arises Whittier's oft quoted refrain—

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

THE GOLDEN GRAIN OF THE GOLDEN WEST

The big wheat harvest in the Middle West accompanied by an upward leap in the price of the golden harvest seems to mark the return of good times to that great farming section. The high speed of the threshing machines sets the pace for prosperity.

A special from Kansas City to the New York Times observes:

The prosperity of the Middle West is quickening with new life as the golden stream of Kansas wheat begins pouring through its arteries. The flow of new grain rapidly is being turned into cash. More than 600 carloads of wheat were received in Kan sas City Monday. The average daily receipts now are running about 400 carloads, against 200 at the corresponding time last year. Receipts soon will amount to nearly 1,500 cars a day.

Liquidation of debts began almost with the sales of the first carloads of grain. Kansas City banks report numerous instances of partial liquidation by country banks in Kansas and Oklahoma in the last week. One large bank reports several liquidations of $25,000 or more each this week. Other banks report a similar prompt reducing of debts by country banks.

WE HAVE MANY LETTERS LIKE THIS

A personal letter was received in the mails Tuesday morning by the business manager which he takes the liberty to publish without giving name: "I am sorry to my heart that I cannot send the money I am due for the Christian Advocate, but truly hope you will believe me and trust me. I have been sick all year and not able to work and make anything, and cannot pay my debts. It troubles me day and night because I cannot pay my debts, but am trusting in God to be able some day to pay them. So I will have to ask you please to stop my paper so that my account will not grow any larger until I can pay what I already have had the pleasure of reading." This good sister is behind with her subscription for three years as we have not found it in our heart to deprive her of a pleasure which she very much cherished. Her account is now $6. We wonder if there is a church or an individual somewhere that will come to the rescue and help this sister to keep the Advocate going to her home. If it were possible the Advocate would never be stopped going to a person like this, but it cannot bear all expenses. Who will help in this good cause?

FEATHERS IN THE CAPS OF LITTLE TOWNS

Up to yesterday Clarksburg, W. Va., was a wee bit of a town without reputation. But today its tail feathers are spread wide like the beauty end of some proud peacock. For West Virginia has her first candidate for President of the United States and he hails from the little town of Clarksburg.

A woman once upon a time came from a little town in the mountains of Thrace to the violet crowned city of Athens and the women of that proud, classical city jibed her. But the object of many a jibe did right proudly reply: "Let the Greek women scorn me if they please, I am the mother of Themistocles."

So Clarksburg can proudly boast, "I am the mother of John W. Davis."

There is also another little town, nestled at the foot of the Green Mountains in Vermont—a modest village "far from the maddening crowd's ignoble strife"—that has put feathers in its cap. It is the Puritan hamlet where Calvin Coolidge was born.

"Can any good thing come out of Nazareth?" is a question as old as civilization and the answer still abides in the affirmative.

LETTING THE PUBLIC KNOW

With the new system of highways in North Carolina has come a method of keeping the traveling public informed about things of general interest. By the bridges over creeks and rivers are posted in full view the names of the streams. Towns and villages have by the roadside the names of these towns and villages and the underpass has the name of the railroad overhead.

As every traveler knows, this method of keeping the public posted is of interest to the tourist and at the same time serves as an advertisement. But in all this the country church trails behind. Only occasionally does the traveler, no matter how much interested in the matter, find anything to indicate the name or the denomination of the many country churches which stand by the roadside.

It might be well this summer during the revival meeting for the pastor to test out the amount of love engendered for the church as shown by this bit of advertising. Get the leagues or some other organization of young people interested in keeping pace with other movements of a similar kind all about us. Why should the church be left to suffer such a disadvantage when creek, river, village, hamlet, town, railroad have their names posted for public information?

A BOUQUET OF AMERICAN BEAUTIES

We violate an established rule of ours and at the same time do violence to good taste by giving publicity to kind words from a fellow editor. We do it in this instance because one of the great editors of the Methodist Episcopal Church is speaking, a man whose editorial work for more than twenty years has been pre-eminent in every particular. Now as dean among Methodist editors he is crowned with many crowns. When Napoleon talks of war we listen.

Dr. Claudius B. Spencer, editor of the Central Methodist, Kansas City, writes:

My Dear Dr. Plyler:

I wish to compliment you on your report of the Chattanooga General Conference, and for that matter on your paper right along. It is one of the papers I take home. Your handling of the General Conference was especially excellent. Truly Yours, C. B. Spencer.

The Yearbook of the General Sunday School Board, which contains excerpts from the minutes of the annual meeting of the board, the annual report of the general secretary, the annual report of the Sunday school editor, directory of the Sunday school workers under the general and conference boards, statistics and other matter of interest is now ready for distribution. This valuable document will be sent to any who request a copy. All persons interested in Sunday school work should have it. Write Sunday School Board, 810 Broadway, Nashville, Tenn.

PEOPLE AND THINGS

Rev. V. P. Scoville is assisting Rev. M. Y. Self in a meeting at Clayton.

Mrs. W. E. Moretz, wife of the pastor of the Lincoln circuit, underwent an operation at the Lincoln hospital last Tuesday for appendicitis. She is getting along nicely.

Dr. J. E. Abernethy of Trinity church, Charlotte, will next Monday arrive in High Point to assist Rev. T. J. Rodgers in a revival. Plans are being laid for a great meeting.

Rev. W. L. Hutchins, Lexington, informs the Advocate that he has in his possession Minutes of the North Carolina conference dating from 1876 to 1894 except 1888; that he will be glad to furnish copies to any brother who might wish to complete his files.

As we were going to press we received the following telegram from Rev. J. H. West, presiding elder of the Mt. Airy district: "Rev. C. W. Bowling has abandoned his charge at Spray and is surrendering his credentials. A man wanted for that place."

Mrs. J. W. Autry and three sons, John Watson, Jr., David Green and Paul Geddie, left Thursday, the 24th, for Fayetteville, where they will spend some time visiting relatives and friends.. Rev. J. W. Autry after holding three meetings will join them about the middle of August, spending a few days on a short vacation.

Dr. J. L. Cuninggim and family have arrived in Nashville for permanent residence, since the Scarritt School for Christian Workers begins in the Tennessee capital this fall. One building is to be put up now and others later on. The buildings on the ground recently purchased are to be used temporarily. The school will open October 1.—Methodist Advocate.

Rev. W. A. Jenkins, pastor of Central Methodist church, has been granted a month's vacation by his congregation and the service held yesterday was the last regular one to be held in the church until September 1st. Owing to the fact that a new addition is being erected to the church Mr. Jenkins expects to spend most of his vacation time here so he can supervise the work on the building.

"We are now having a great meeting here in the Quaker church at Hutsonville, Illinois. Truly the Lord has been with us in great power. We spend the month of August in Oklahoma and Texas in revival work. I have the month of September open for two good meetings in North Carolina before closing out for this season. One date begins the 31st of August and the other about the 16th of September. I will be glad to hear from any pastor who desires our service at this time. I can be reached at 115 West Vine street, Knoxville, Tennessee, until August 10th and after that date I will be at Noble, Oklahoma."—Sam Maxwell.

Main Street church, High Point, Rev. T. J. Rodgers, pastor, is doing a fine piece of work in enlarging its Sunday school equipment at a cost of $12,000. With the new departments and rooms added to the present equipment and at the same time a plan to enlarge the main auditorium, this congregation will have a plant that will adequately provide for its work for years to come. There are now 24 class rooms and provisions for each department of an up to date Sunday school. This school in all departments has had an enrollment of 750. With the enlarged facilities the school should leap to an enrollment of 1,000. Main Street has a great opportunity and those in charge are taking advantage of it.

Mr. Thomas Hale Weaver, a prominent citizen of Weaverville, N. C., died early last Monday morning at his home in Weaverville. He had been ill but a short while and his death came as a great surprise. He was 75 years of age. He was one of the leading citizens of Buncombe county. For long years he had been active in church and Masonic circles and at all times a friend of education. A trustee and treasurer of Weaver College his interest in that institution was constant and abiding. His widow, who was a daughter of the late Dr. J. A. Reagan, and 13 children survive him. Among the children are Mr. Guy Weaver, a well known attorney of Asheville, and Prof. Ralph Weaver, superintendent of the Wilkesboro schools. We join a great host of friends in extending our deepest sympathy to the bereaved family.

The aged mother of Rev. W. F. Womble, presiding elder of the Greensboro district, suffered a stroke of paralysis last Saturday afternoon. Brother Womble left at once to visit her and at this writing has not returned to Greensboro. Mrs. Womble is 90 years of age, but up to that time had been in reasonably good health. We have no later reports as to her condition.

In no country on the globe does the people as a whole live in such comfort as in the United States. Food supplies are abundant, and household conveniences that contribute to agreeable surroundings are more readily available and are more common than in any other country or at any other period of history. A great number of the population enjoy luxuries unknown to kings of ancient times and, in some countries, even now.—Labor World.

An examination of wages, hours and conditions in China reveals the most appalling situation found in the whole world of labor. The twelve-hour day prevails in nearly all of the modern factories. The work day in the primitive Chinese industries ranges from twelve to sixteen, and in some cases eighteen hours, seven days a week. In many silk filatures and cotton mills children from six to twelve years of age are working. The wages of these children vary from three to twelve cents a day. Several hundred thousand apprentices receive nothing but their food which costs about six cents a day. Usually no compensation whatever is given for accident, permanent injury or death.—Sherwood Eddy in the New World of Labor.

REV. W. P. FINCHER DEAD

Rev. W. P. Fincher died in his home at Clyde July 2, 1924, in his 68th year. He testified that he was converted in his eighteenth year under a sermon preached by the writer at Waynesville when he was presiding elder of the district. As local preacher he was very active in evangelistic work in Haywood until his health failed. He fell heir to a fine estate on the Pigeon river a few miles below Clyde. The income from this source enabled him to aid in church building in the country; he contributed $2,000 also to the Children's Home. This was indeed a royal gift and quite creditable to our brother. Having no children of his own, he took a special interest in orphans. In his early manhood he married Miss Delia Evans. During the years of his mental and physical suffering she was faithful and untiring in her helpful ministries. He testified that he was ready for the summons. His mortal remains sleep in the Clyde cemetery which overlooks the beautiful and picturesque Pigeon valley. Requiescat in peace. T. F. Glenn.

CONCORD, IN PERSON

For the second time the past two years the business manager of the Advocate was invited to preach during the series of meetings at Concord church, over in Person county. It was a distinct pleasure to him to do so. Two years ago he learned to know and love that fine congregation. Last week he was with them in their annual revival campaign, and enjoyed every minute of his stay. There is no finer congregation to be found in the state. God has wonderfully blessed the people of that community. He has given them good land and during the years of the past great crops have been harvested. Some of the best homes in the state are to be found around Concord. One thing that is very noticeable is that the young people settle in that community instead of going elsewhere when they finish college and a large per cent of them go to college. In the homes of our people will be found every convenience that is found in the city and they are all happy and are not wanting to leave for the Boulevard. Rev. B. C. Thompson and his excellent family are serving their fourth year. When we say "serving" we mean that the whole family works. Sister Thompson belongs to the three missionary societies of the charge, and Hazel, Frances and Miriam all attend services and take an active part in the Epworth League, Sunday school—in fact all church work. It is one whole family that is interested in the advance of the kingdom of God. It would be hard to find a more earnest and consecrated family than that of Rev. B. C. Thompson.

The meeting last week was well attended and the interest was good. Several young people gave their names for membership and there were others to follow. It was a great privilege to be with that good people. God bless them.

BOTH WHITE HOUSE AND CAPITOL CENTERS OF POLITICAL CAMPAIGNS

By H. E. Woolever, Editor of The National Methodist Press.

Washington is the center of considerable political activity at this season. Each of the three tickets which will figure most largely in the November election is using Washington as the base of its campaign. This is very unusual, as there has been a sentiment against conducting a presidential campaign from either the White House or the capitol. This sentiment is being quite disergarded this year, and, as all parties are more or less involved, there is not likely to be any effective objection.

Usually the President has a "Summer White House," a place at the seashore or in the mountains where the summer heat is not as severe as in the capital. This affords, in the case of a President's renomination, a place for the notification ceremonies and for political conferences. President Coolidge's decision to stay in Washington through out the summer has changed the situation. It is, therefore, planned to hold the notification ceremony here. The time set is the evening of August 14. The White House has been the center of the Republican campaign for months and nearly every day it houses some important political conference. Whereas, Chicago will be known as the national headquarters, Washington will figure as the most important center during the campaign. The President may make two addresses outside of the capital before election day, but most of his public deliverances will be made from his official residence and sent by radio across the country.

The Democrats plan to make Washington their principal headquarters for the campaign. For this purpose they will enlarge the facilities already provided at the headquarters of the Democratic national committee which has permanent offices here.

Independents Complete Ticket.

The independent ticket has now been completed through the choice of Senator Burton K. Wheeler (Democrat) of Montana as the vice presidential candidate. This has greatly strengthened the ticket headed by Senator Robert M. LaFollette, as it places at the top of this ticket a progressive from each of the major parties. These men, while of different parties, have stood together in the "progressive bloc" which has held the balance of power in Congress during the session which closed last month. Neither of these candidates purpose to leave their respective parties in their home states, but to fight the leaders of their parties in the national campaign. Senator LaFollette of Wisconsin has been an insurgent since his college days and all through his political life since his candidacy for district attorneyship of his home county, he has fought the established political machine. He is now 69 years old but as militant as ever.

Senator Wheeler is a much younger man, only 42 years of age, and is serving his first term in the United States Senate. He has been very active in the investigations carried on by Congress and was the attorney for the committee investigating the conduct of former Attorney General, Harry M. Daugherty. His principal platform is honest administration of government affairs. He is a native of Massachusetts and was educated at the University of Michigan. His home is Butte, Montana, where he was a successful lawyer, a member of the state legislature and a United States district attorney. He was a trustee of Grace Methodist Episcopal church of Butte, of which Mrs. Wheeler is an active member.

Senator Wheeler, who was active in the counsels of his party during its New York convention, stated as a reason for his acceptance of second place on the independent ticket the fact that he could not support the party's nominee, Mr. John W. Davis, because of the latter's connections and sympathies with Wall Street.

Capital as Center of Independent Campaign.

The two candidates on the independent ticket are United States senators. Mr.LaFollette is chairman of the Senate Committee on Manufactures, which has its office on the gallery floor of the Senate. Here, as well as at his office in the Senate Office Building, has been held many conferences relative to his campaign. His office is now the gathering place of many interested in his candidacy and every hour of the day finds a group waiting for an opportunity for a conference with the head of the independent ticket.

(Continued on page six.)

THE NEED OF A LOAN FUND IN THE ASHEVILLE DISTRICT TO AID MINISTERIAL STUDENTS, AND HOW TO MEET THAT NEED

By V. R. Patterson, Asheville.

(Delivered at District Conference, Swannanoa, May 30th, 1924.)

I am deeply appreciative of the privilege of speaking to this fine spiritual body of men and women. Especially am I glad of the opportunity of talking to so many preachers. You always have the advantage of those who compose the membership of your churches in that you have the pulpit from Sunday to Sunday and can say what you want to say, so today this is reversed and I am going to probably "say" a few things to you.

I invite your attention to the 8th to 15th verses inclusive from 10th chapter of Romans, especially the last few where we read "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

And we could add to this remarkable passage, certainly without fear of violating God's command "not to add to or subtract from His word," this thought, And how shall they be sent unless they are prepared?

It is hardly necessary for me to dwell very long on the importance of the subject announced that I would speak on, for I know the men and women before me this morning with your knowledge and interest in Methodism, as well as your deep concern for all matters spiritual, realize forcibly that there is a great need for more trained workers in the vineyard of our Lord and Saviour Jesus Christ.

But regardless of your knowledge, enthusiasm and religious fervor concerning this important question, I want to bring you a few thoughts in this connection, and endeavor to reinforce the conviction in your minds that there is a great need for more trained workers in the great task that has been given us to carry on God's work.

The call to the ministry, while it comes from God, is mediated through the agencies of His providence and the influence of His church. It is therefore the duty of the church to use all wise and proper methods to make this call heard. God answers our prayers for an increased number of pastors and teachers through providential rather than miraculous methods. He enables His church to show to young men the claims and attractions of the holy office of preacher and the Word.

Many strong men are in the ministry, thank God for them and for the great and useful lives they are living, but this thought comes to us, Why does not this sacred vocation appeal to more of our strong young men? Has there been sufficient effort to lead men into this high office? Not for a moment would we think of interfering with the prerogative of the Divine Spirit, whose office it is to summon men to this holy vocation, but we can supply the human element in the call and furnish the atmosphere so that the call may be heard.

With the cry going up everywhere for more and better preachers, with the mission fields scarcely touched in spite of our great progress in missions and with God supremely desiring the salvation of men, is it not fair to presume that many more are called of God to this great task than answer the call?

I am not here to pick a fuss with the preachers, but I want to ask each of you this question, not for an audible answer, but let each answer in his own heart. How many of our preachers preach often on the call to the ministry and lay this question vitally upon the hearts of the young men in their congregations? How many pastors seek out men and personally talk to them about it? I believe the laws of our church require an annual sermon on this subject. It is your job as preachers to not be content with one presentation of this all important subject, but to do all you can to interest and encourage those who are thinking of this great calling in an effort to help some find the answer to a call that is no doubt pulling and tugging at their heart, and that some one is only waiting for your help and encouragement.

The ministry should appeal to our choicest and strongest men because it is one of the most arduous and difficult of lives. It calls for strength, and it will tax the resources of the strongest. The Mosaic law demanded of the priest perfect physical vigor. He must have no blemish. And strength both of body and mind is still an essential requirement for the successful preacher.

In this office one must know God. He must grapple with the greatest problems that ever puzzled or dismayed the human intellect. He must soar to the loftiest thoughts, must keep step with God and thing his thoughts after Him. Too, the preacher must know men—know them intimately. He must be an expert in psychology, not only by the books but in practice. We are living in a crucial time in the affairs of the world and with conditions changing rapidly—at times overnight. Our preachers must be in a position to cope with problems of the most vexing and far-reaching importance. He must be thoroughly educated and he must not consider his education finished when he leaves college—he must study at all times.

No other career that I know of calls for such universal knowledge as the preacher's. He must know books, must be familiar with the great thoughts of all ages and must keep pace with the progress of the times in mental, scientific and inventive genius. Geology, botany, astronomy, all sciences furnish his illustrations. With demands that we make on them in our present busy restless twentieth century our preachers must be scholarly as never before.

Again our preachers must know business, for in most cases he has to be the financial adviser as well as spiritual adviser of his flock. With the average salaries paid our preachers it behooves them as never before to be good business men, for they would have a hard time financing their affairs otherwise.

With the complex conditions under which we are living and the many things that detract from our religious life, our preachers must devise ways and means to compete with such things as would interfeer with our whole-hearted worship. Our preachers must be able to, on short notice, make talks at club meetings; to address conventions on numerous subjects; be equally at home and at ease in every kind of society and gathering. He is called upon to write books, articles for papers and make himself generally useful any and everywhere and at any time. Outside of these and other things which I haven't time to mention, he may do as he pleases. The true minister is just about the busiest man in town.

And how can a preacher do these things—fill his office in an acceptable manner unless he is prepared? He must "Study to show himself approved unto God, a workman that needeth not to be ashamed." You may have a strong desire to serve God as a preacher and this holy desire on your part does high credit to such as offer, but one's life must have the guidance of head as well as heart. And more and more the conditions of life demand trained workers. We must adequately prepare our young preachers—give them the right foundation to build on and with their trust in Him the future will take care of itself.

When Brother Hawk, chairman of the committee on license to preach (I believe that is his committee) made his report a few minutes ago telling of this student and that student expecting to finish his education "if possible," I thought anything I might say in my talk to follow his report would be useless. Because the need of a loan fund to aid worthy young men in their effort to obtain a suitable education was already brought to your attention, and in a far more convincing way than I possibly can.

As interested Christian men and women we must do all we can to provide ways and means for our young men who want to offer themselves for the ministry to have suitable preparation, in order that their lives may count for the most and that they may be better prepared to answer the call for service in His name in the numerous places where trained workers are so sorely needed. "Truly the harvest is plenteous bu the laborers are few."

How shall we meet that need? How shall we render that financial assistance that is so much needed? By providing a loan fund—a revolving loan fund—and thus place at the disposal of our young men sufficient funds enabling them to finish their education. Our young men are not asking for a gift, though if they are willing to give their lives in service, we should be willing to give the money necessary, but they are only asking for a loan with interest, until college can be finished and a reasonable time given for repayment. Surely we can do this!

SUGGESTED PLAN FOR REVOLVING LOAN FUND

Name.

That the fund proposed be known as the Educational Fund of the Asheville District of Western North Carolina Conference, M. E. Church, South.

Purpose.

That the said Educational Fund be created to be used only and solely as a loan fund, for aiding worthy young men who do not have the means to assist otherwise, in their efforts to make suitable collegiate preparation leading to their work as ministers.

Plan.

(a) That the educational fund be created by voluntary subscriptions to membership in the fund from members of the various churches in the territory composing the Asheville district, and other interested friends.

(b) That each membership be of the value of twenty-five dollars per annum payable at time subscription is made, and annually thereafter for four additional years. Subscription to be cancelled in case of death.

Administration.

That this district conference now in session elect by ballot from the membership of the Asheville district a board of trustees, five (5) in number, to raise and administer the fund; one to serve for five years; one for four years; one for three years; one for two years, and one for one year, and that each annual district conference elect one member to serve on the board for a period of five years, thereby filling vacancies on the board as they occur.

In case of death, refusal or inability to serve on the part of member or members of said board or trustees the place or places may be filled until the next regular meeting of the district conference by a majority of the members of the said board of trustees by appointing any member or members of the district, who shall have the same authority as if elected by ballot as possessed by other members of the board.

That the board of trustees as soon as possible after election meet and organize elect a chairman, secretary-treasurer and such other officers as may seem to said board as necessary and proceed to an early execution of the plan and policy herein outlined and adopted by this district conference.

Loans?

That all loans to be adjudged and made by the board of trustees in such manner as they may elect, but provided no loan shall be made without the applicant first having the written approval and recommendation of his pastor, presiding elder and the chairman of lay activities of the district.

That the board of trustees make a yearly report to the district conference beginning with meeting of 1925, showing in detail just what has been accomplished in a financial way, number of loans made, number declined, total amount loaned, collections made, etc., and such other information as the conference may deem necessary to be informed about. All records of the operations of the fund to be open to the inspection of any one having one or more memberships in said fund.

Rules and Regulations.

That the board of trustees be authorized and empowered to adopt rules and regulations necessary for developing, administering and safeguarding the plan herein proposed and the purpose herein declared, said board being charged with the responsibility of the entire handling of said Educational Fund and having entire authority to conduct said fund as they see fit, not contrary, however, to the rules and methods of conduct hereinbefore adopted.

Trustees elected:

V. R. Patterson, 5 years.
..... 4 years.
..... 3 years.
..... 2 years.
..... 1 year.

WHEN TO KEEP STILL

By J. Archie Bowles.

"I was dumb, I opened not my mouth; because thou didst it." So the Psalmist David spake (Ps. 39:9). He gave utterance to these words with full knowledge that his affliction came from the hand of God and that his grief was a just punishment for his transgression of the law of the Lord. This fact helped him to keep still before God whose law he had violated. But whatever the cause of his sorrow, whether bereavement, bodily affliction, or persecution of his enemies, he was confident that it came directly from the hand of his heavenly Father, "Thou didst it." Often in agony of soul, the best of men may utter words which they would not allow to escape their lips in calmer moments. But David composedly took a rational view of his sorrows and declared because "thou didst it," therefore he would keep still though the chastening rod might consume him.

But afflictions of all sorts have other sources than punishments for sin and dereliction of known duty. Paul declares: "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with us as with sons; for what son is he whom the father chasteneth not?" Then he makes the broad statement, "If be ye without chastisement, whereof all are partakers, then are ye bastard, and not sons." Therefore, we should not despise the chastening of

our heavenly Father's love, but be still when he layeth the chastening rod upon our baks.

Many are the afflictions that come to the best and purest of men that almost overwhelms them with grief too deep and bitter for utterance. In awe they keep still—they open not their mouths to murmur or complain. This sort of grief is the most hopeless form that grief can take. But duty demands that we should be dumb—open not our mouths "because thou didst it."

When a true-hearted Christian comes up, face to face, with the tremendous fact that it is God chastening him with some severe test or supreme trial, his feelings in regard to his sorrows assumes a totally different aspect, for when God puts his divine, loving hands upon his back, he should put his hand to his mouth and keep still. It is a glorious discovery we make when we discern the hand of Providence in either of a great joy or of a great sorrow. When we are injured by our neighbors it arouses feelings of resentment, and we are inclined to scold and rebuke them for their carelessness and unkindness. But when we recognize the fact that our heavenly Father is administering the chastening stroke we become silently submissive. Sharp questionings will do no good, for God keeps his own secrets. When he speaks or acts we should be dumb. Rebellious murmurings will only serve to chafe our smarting hearts. Push as far as we can, press as hard as we choose, but we can never get beyond this eternal truth, "Thou didst it." Often we have hard and difficult lessons to learn which may not be learned only by bitter experience. It often requires deep heart-felt distress to open our spiritual vision so that we may see clearly the truth as revealed in his word or by some living experience. Some of us have preached for many years these great truths we see clearly now, but without realizing their real significance, although we were earnest and sincere. Personally it appears that it required the surgeon's knife and days and nights, far away from home and loved ones, of intense suffering and anxiety of soul and mind to have this great truth clarified to my mind—"Thou didst it." But when it was unfolded to my trusting, bleeding heart, "I was dumb, I opened not my mouth to murmur, nor complain," joy flooded my soul and I was so happy. I kept still because I realized "Thou didst it," and I was dumb.

It is enough for us to know that, in the midst of great grief, "Thou didst it," and if we do, a stillness will possess our souls. We, even the wisest and most learned, cannot comprehend the wisdom of God's dealings with us any more than a small boy can comprehend the intricate inner workings of a clock. One day my little four-year-old grandson looked at the clock and said, "Grandpa, it is only ten minutes of eleven; Uncle Charles will soon be in from school." He knew the meaning of the letters on the face of the clock and he was satisfied. He didn't try to go behind the clock to find out the whys and wherefores. God's dealings with us are wrapped up in mysteries and we dare not go behind his orders to find out the intricate and mysterious movements of his ways which are far above our ways as the heavens are above the earth. **No fatalism that**—it is intelligent trust in him whom we know to trust. "Thou didst it" is sufficient for us to keep still.

The fact is we can bear intense suffering, even martyrdom itself, if we are conscious of the fact that the love of the Father prompts the stroke, for love never tortures with wanton cruelty—love never lays upon our shoulders needless loads. Every burden the Father places or permits to be placed upon our backs is intended to make us stronger, more vigorous and healthy, and develop faith sufficient to glory in tribulations. But some may say, "I can't understand how a loving Father can treat us so, seeing that we love him and have served him faithfully." But we must remember that this is not the life for God to clear up mysteries or give explanations to satisfy our curious minds—it is a life of faith and obedience. Paul says: "Now we see through a glass, darkly; but then face to face; now we know in part; but then shall we know even as we are known." This life is a school life. We are scholars. Christ by his Holy Spirit is our great Teacher. Christ said: "He shall teach you all things." Sometimes our Teacher gives out hard sums to work, not always of our liking. We want sums in addition and multiplication. But our Teacher gives out sums in subtraction and division difficult to solve. We squirm and twist in our efforts, but they must be solved according to his will. Oh, how these sums cut into our hoarded incomes, into our fond pleasures, into our cherished plans, into our families by bereavements, and often into our good health and sends us to the hospital. Our brains are not big enough to comprehend these sums assigned us, but our hearts are big enough to let the life of the light of the spirit come in to illumine and to clarify our spiritual vision so that we can understand what "Thou didst it" means. This grace of silence under the heavy hand of grief is exceedingly rare, but essential to the growth, the beauty, and the strength of Christian character. None of us love to suffer. Pain is repulsive to our natures. It requires much more courage in a hospital than upon a battlefield. The onset of service, with the beating of the drum and the sounding of the bugle, does not always test the mettle of a Christian soldier as to be strapped down to an operating table. To shout the battle cry into the mouth of a cannon may be easier than to put our hands to our mouths when sorely tempted by tribulations and say, "I was dumb, I opened not my mouth because thou didst it." A few weeks ago it became necessary that I should undergo a surgical operation. The good doctor said, "I may hurt you without an anesthetic, but will take me only a few minutes. You must keep perfectly still." I did my best, for I knew that restlessness might cause a false cut and aggravate the operation. I shut my eyes, stiffened my arms, and bit down upon my teeth and said, "Go to it, doctor, I'll be still." If my heavenly Father sees fit to have an operation to remove from my spiritual being all things whatsoever that will prevent me from being like him in righteousness and true holiness, I say: "I am in thy hands, my Lord, do as seemeth best in thy sight, I'll be still." All I desire to know is that the infinite love of the Great Physician is engaged cutting out "the least and last remains of sin and the carnal mind," it is enough for me to keep still "because thou didst it."

THE HOLY BIBLE

(St. John 5:39)

Rev. E. C. Sell.

The Bible is the holy Book—
God's word to erring man;
Precious Book! Read it, search it—look
For truth on which to stand.

It tells of Him who is the way
From paths of sin to peace,
And on and up to perfect days;
Press on—on—do not cease.

It tells of Him who is the truth;
Hear him, serve him, indeed;
Love him, and of thy love give proof;
His word believe and heed.

It tells of Him who is the life
For all the human race;
He will inspire—give hope that's life;
Arise, accept his grace.

It tells of Him who is the light
That shines into the heart,
And shows the way to heaven's height,
Where saints will never part.

It tells of Him who is the bread
To feed the hungry soul;
Why linger, suffer, pine, and dread?
Trust him, take him, be whole.

It teaches all to fear and love
The God who gave his Son;
To do his will, as those above;
It can—it must be done.

It points to heaven—home and rest,
Where God forever reigns,
And angels sing, and all are blest;
Free from sin, toils and pains.

OUR BOOK TABLE

HEALING OURSELVES

By Elmer T. Clark.

How much effort have we put into the task of Christianizing heathen lands while America itself remains unchristianized. In this America of ours there are Indian tribes as pagan as they were when Columbus first landed on these shores. There are foreigners who practice superstitions as depraved as any known in the dark ages; we have large sections of our population who could not hear the gospel if they so desired; we have society and business that is pagan to the core.

Many nations take their ideals and practices from us, and necessarily the first task of the church, toward the Christianization of other lands should be the complete Christianization of this great America. Dr. Clark has adequately presented to the church the many problems facing the home mission worker and has outlined in detail the methods and polity followed by the various home mission boards in their task of Christianizing the home land. He has prepared this volume at the direction of the home secretaries and it is sent forth with their sanction.

Clothing board binding, $1.50 post paid; manila binding, $1.00 postpaid. Cokesbury Press, Publishers, Nashville, Tenn.

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"THE MISSIONARY MESSAGES OF THE BIBLE"

By Edmund F. Cook.

This book has been prepared at the request of the General Sunday School Board through its Curriculum committee and by the Home Cultivation Department of the Board of Missions. It is primarily intended as a text book for the leadership training schools of the Sunday School Board and for the schools for pastors and Christian workers, conducted jointly by the General Board of Missions, the General Sunday School Board and the General Board of Education. It is specially intended as an aid to Christian workers who are seeking more thorough preparation for leadership in the Methodist church, and along with other special studies, desire to survey the books of the Bible that they may discover those missionary elements in the Biblical records which have inspired the missionary program of the church of today and which constitute the basis of Christian obligation.

Cokesbury Press, Publishers, Nashville, Tenn. Price $1.00 postpaid.

* * * *

MODERN DICIPLESHIP AND WHAT IT MEANS

By Edward S. Woods.

Are you a disciple? Or are you merely a churchgoer?

This book seeks to set forth clearly and simply a speaking likeness of a true disciple—not the once-a-week but the every-day kind.

The message of Jesus is delivered best by those who learn to combine a passionate devotion to Him with a sane and sympathetic understanding of the life of today.

"Modern Discipleship" will help men and women to acquire this two-fold qualification. Laymen will understand and like it.

The MacMillan Company, Publishers, New York.

* * * *

CHARACTER AND HAPPINESS

By Alvin E. Magary.

This book deals with life as it is actually faced by those who have a living to make, a home to keep, a family to rear, and a mind and soul to cultivate.

Written by a man whose life-work has made him familiar with personal problems of business and professional people, it will awaken the young to the joy of planning for the future and will inspire to new endeavor the middle-aged who have begun to sag under the burdens of life and the monotony of daily tasks.

Self-reliant faith is its point of view. Optimism is justified, not from mere sentiment, but from practical experience. Religion is presented not as an escape from the problems of existence, nor as an opiate to dull its pains, but as a help in facing the common facts honestly, living with them fearlessly and leading with them adequately.

Charles Scribner's Sons. Price $1.50.

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CREEDS AND LOYALTY

(Essays on the history, interpretation, and use of the creeds, by seven members of the faculty of the Episcopal Theological School, Cambridge, Mass.)

"This book is an attempt to present certain considerations, which seem to us important in the light of contemporary discussion."

"We do not ask assent. We do ask dispassionate consideration. We would welcome vigorous and stimulating disagreement."

"We are trying to consecrate ourselves to the service of our church that in its teaching and in its formularies, it may give more sensitive expression to the truth as it is in Jesus."

The MacMillan Company, Publishers, New York.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

Scotland and the Convention.

In my last letter I intimated that I would write a little about Scotland in my next article. As yet I have had very little opportunity to observe Scotland. I have stuck to the convention very closely and so have not seen much of the country. Glasgow itself is a rather attractive city, with a few exceptions. The main exception is the weather. I am told that we are having it unusually fine here at this time. But Glasgow is gloomy and smoky at its best. I should call it a cross between Pittsburgh and San Francisco. It is both damp and smoky. It is a poky old town of a million or so inhabitants. The streets are hardly as crowded as those of Charlotte or Norfolk. People walk across the streets at will. If we were as careless in the States, there would be a funeral every hour. It is right amusing to walk along the sidewalks. In America we turn to the right. Traffic here turns to the left in the case of automobiles, street cars, etc. But the foot traffic turns every sort of way. Needless to say, we Americans are always bumping into somebody.

The most outstanding thing about Scotland is its long twilights. As I went home the other night about ten o'clock I noticed that the sun was just setting. The street lamps are lighted at eleven. I awoke at three o'clock, and day had broken. I don't suppose it is dark an hour the whole night. Poor hens! Our American chickens would die of nervous prostration here before they got adjusted to these long days.

The convention is decidedly a success. The num ber of great men who are interested in religious work here and who appear either on the program or in the audience is amazing. Two former premiers were present at one session, Mr. Lloyd George and Sir Arthur Balfour. There are some great speakers on the program also. Outstanding among these is a former American, the Rev. W. C. Poole, now in London. If he ever comes to the States, we certainly want him in Southern Methodism for some lectures. Principal Cairns, Sir George Adam Smith, General Powell, and other names of international fame appear on the program also.

The convention meetings are held in St. Andrews Hall each morning and night. In the afternoon the delegations split up into five departmental divisions, and there is specialization work done. Experts in each field address the groups, and open conferences are held. Among the most interesting items to come before the convention are the reports from the Sunday school work in the mission fields. Sheik Dewairy made a most eloquent appeal for his work in Egypt. Others were equally interesting if not so eloquent. Fifty-one nations are now represented here. Saturday night the session was given over to a discussion of the place of the Sunday school in world-wide prohibition and righteousness. Dr. Wilson, of Washington, was to have addressed the convention but was prevented from coming. His place was taken by a German who had been in the States investigating the prohibition problem for several months. I was gratified at the reception given this man. Old scars have been obliterated among religious people. He was received as royally as if the war had never been. He gave a most gratifying picture of America and the work being done there. He credits the work of prohibition to the churches, Sunday schools, and women. He said that in four months in America he was offered a drink only once, and that was at a dinner given by a foreign embassy. While he recognized the trouble we are having with bootleggers, moonshiners, etc., yet he thinks our success is remarkable and that prohibition has come to stay. On the way home from the convention I saw more drunken people in twenty minutes than I have seen in America in twelve months. My observation includes the wide scope of little North Carolina villages and towns on to the streets of Indianapolis and New York after midnight. The other great speaker on that evening was Sir George Marks, a member of Parliament. His message was most timely, and in his appearance he was like a prophet. When the leaders of Great Britain are beginning to speak boldly for prohibition, the kingdom has at least started.

Saturday morning and afternoon were largely given over to the work of the young folks and their organizations. George Adam Smith spoke for the Boys' Brigade. General Powell, the founder of the Boy Scouts, was present and described the work of that useful organization. There were representa tives of the Girls' Guild, Girls' Guides, etc., to be heard. In the afternoon five thousand representatives of the various bands and organizations demonstrated their work at the university grounds and gave a grand parade. The work of these organizations here, however, is closely allied with the church and Sunday school. This is a feature that needs stressing with us. I hope to have more to say about this in a separate article later.

Sunday was a lovely day. Many of the pulpits were filled with visitors, but for the most part the ministers preached in their own pulpits. I don't know whether they were afraid of the American and other foreign competition or whether they wanted a chance at the visitors. One huge joke was perpetrated on us. The Cathedral advertised that it would hold a convention service. I suppose three thousand attended the service. The minister held his regular service that was unintelligible to more than half of his audience and then, having lured his crowd to attend, proceeded to tell them all about child training. I could eat every book he has read on the subject that has been written within the past twenty years and wouldn't have the indigestion. He absolutely knows nothing about it from a scientific point of view. The service was a joke. The truth is that these folks don't know much about Sunday school work. I attended the biggest Baptist Sunday school in Scotland and observed their work. They were just about in the class with our small town Sunday schools. Their buildings are hopelessly unfit, and their work is wholly unscientific. But they don't know that they are doing very little, so why should we delude them? It would not be exactly good manners.

Two other items need mentioning at this time. One is the Sunday school exhibition. This is divided into three sections. One of these shows samples of literature, buildings, etc., of the most up to-date Sunday schools. Books on the subject are exhibited and for sale. I think I won't buy any here, however, for the most of those worth while were written in America. I can wait until I return. One section showed the work done in the mission fields. This work was most interesting and showed great progess among our missions. The third section had to do with Palestine. Here there were maps, charts, etc., of the country. There was a rock-hewn tomb like that in which our Lord was placed. There was a reproduction of the temple. There were flowers like those that grew in Palestine. Lectures were there to explain the customs, etc. The exhibition was very much worth while. The other item of interest is the Sunday school pageant. This is given each night in a large amphitheater, and the building is crowded to the doors at each performance. A magnificent orchestra plays appropriate music. The pageant is in four parts. It begins with the early interest in religious training. First Abraham and Isaac walk by on the way to Mount Moriah, where Isaac was to be sacrificed. Then comes Moses giving the law to the people. Then follows Samuel receiving instruction at the hands of Eli. Next is seen a pantimime of Samuel anointing young David. This part closes with a view of Hebrew families going up to Jerusalem to keep the Passover. In every case the costuming and backgrround were very effective. The second part of the pageant traces the development of the work in its earlier religious stages. First comes a school of the Nazarene type, children seeking after the Christ, the multitudes needing his aid. Then a group of scenes that depict Paul in Timothy's home, a class in the catacombs, and then the picture of the spread of relig ion to England and Ireland. Next is shown the work of Martin Luther among the children and also the work of Borromeo, Comenius, John Eliot, and the Scotch Covenanters. Then comes Hannah Ball, John Wesley, John Burns, Robert Raikes, and others. At this juncture a demonstration was given of the primary work of a modern Sunday school. After this there marched by for review many of the organizations that are being used as auxiliaries to our modern Sunday school work. The pageant closed with a representation of the various World's Sunday School Conventions and a grand parade of all the nations coming to the Christ. It was a most inspiring pageant, and it is hoped that our American workers can borrow suggestions from it that will be of use with us when we return.

At this writing the convention is still in progress. The good people of Glasgow seem untiring in their efforts to make us enjoy ourselves. On Saturday afternoon the finest choir in the kingdom entertained us free of charge. I have never spent a more sublime hour. This great treat is but typical of the ways in which Scotland is laying herself out to make our stay pleasant. We shall long remember "Bonny Scotland" for her royal entertainment of the ninth World's Sunday School Covention.

BOTH WHITE HOUSE AND CAPITOL CENTERS OF POLITICAL CAMPAIGNS

(Continued from page three.)

Senator Wheeler's office in the Senate Office Building was the scene of a series of conferences from the day of his acceptance of the vice presidential designation until he left with his family for a vacation on the New England coast.

It is quite evident that the use of federal buildings as a center of campaign activities has passed the point where sentiment may have much effect.

The United States Draws Closer to Europe.

Ever since the heated controversy over the relation of the United States to the League of Nations, the administration has endeavored to find a means of being helpful in the negotiations which have been conducted in an effort to restore Europe, and yet not become a party to the League. The record of this effort in the past has been most unsatisfac tory both to Europe and to millions of people in this country.

The presence of Ambassador Kellogg and his American associates as active members of the allied conference which convened in London on July 16, has marked an advanced step in the effort of the United States to assist Europe. This attitude has been considerably furthered by Secretary of State Hughes' visit to Europe. His addresses in London in which he stated the desire of the United States to help Europe without being involved in the Continental questions were received with marked favor in both Europe and America. The speeches which reflected such a friendly attitude on the part of this nation were prepared in Washington and had the approval of the President before the Secretary's departure. It is thus seen that Coolidge administration is making a practical effort to use the large influence of the United States in restoring Europe to a peaceful and prosperous condition. The acceptance of the Dawes plan which is being fostered by this nation will mean that the financial interest of this country will carry a considerable part of the large loan which is proposed for Germany.

Some National Personals.

President Coolidge broke the grounds at Sixteenth and Allison streets, Washington, for the new Hamline Methodist Episcopal church, on Monday, July 28. The service was held at 5 p. m. and drew a large company of people. Dr. Joseph T. Herson is pastor of the church. The famous old Hamline church was sold recently to a negro congregation. The new Hamline edifice will cost $325,000 when completed.

Secretary James J. Davis of the Department of Labor recently broke ground for the new Euclid Avenue Baptist church, Cleveland, Ohio. In a brief address he paid a strong tribute to the work of the Sunday schools. He credits the church Bible school with hiving him his start in education.

Secretaries Hughes of the State Department and Mellon of the Treasury Department are spending some time in Europe.

Secretary Hoover of the Department of Commerce is spending part of the summer at his home in California.

Secretary Weeks of the War Department is passing such time as his work will permit at his summer home in New Hampshire.

President Coolidge has decided to remain at the White House during the summer, taking week-end trips on the Mayflower as a means of relaxation. He usually goes down the Chesapeake Bay, leaving Saturday and returning early Monday morning. Large numbers of visitors go on Sundays to the First Congregational church to catch a glimpse of the President, as it is his custom to attend there each Sunday morning when in the city. When the Chief Executive started his week end trips on the presidential yacht he directed that a Navy chaplain should conduct divine services on board every Sunday. These are attended by the President and his family.

STANLEY CREEK CIRCUIT

I desire to write a short report of my work for the past three months, especially since I was paralyzed the 16th of March. Three of the new Sunday school rooms were not furnished when I was stricken. These are now furnished and are being used. The cement steps have had the finishing touches put on them. Beginning on the second Sunday in July, with Mrs. C. L. Steidley helping, our meeting at Stanley began and closed the third Sunday. We had a good meeting from the very first service.

During the meeting Mrs. Steidley, as usual, did unusually good preaching. This was her third meeting here. We had 60 conversions and reclamations and on the day we closed a class of 21 was received on profession of faith and two by certificate. The spiritual state of the church is greatly improved. The finances are coming along very well. The Lord is blessing me all the time with good health. Every day I can walk better. In my wheel chair and car I have been able to make during June and up to date in July 60 pastoral visits. I have held ten prayer services in the people's homes. The meeting has been held at Trinity church. Bro. N. M. Modlin of Lincolnton, one of our honored superannuates, did the preaching, and Mr. T. E. Stough, a student of Trinity College and who was trained in evangelistic singing at Rutherford College. did the singing. The church was well revived and two fine young men were converted.

Our meeting, the last, at Iron Station will begin the fourth Sunday in August and Mrs. Steidley will hold it for me. Albert Sherrill.

TEN JOIN THE CHURCH

Our revival at Trinity closed last Sunday morning with the receiving of ten into the church by baptism. There were also six reclamations. Rev. W. R. Jenkins of Draper did the preaching and with his splendid gospel sermons captivated the large congregations in attendance at each service. The church was greatly revived and especially the young people were drawn closer to the Master. The only regret was that Brother Jenkins had to return to his work at Draper at the end of one week, as he held a week's revival services at Rural Hall the week before. Here Brother Jenkins' messages were spiritual and uplifting. There were nine accessions to the church—three on profession of faith and six by letter and the church membership was greatly revived. And Brother Jenkins won the highest esteem of those with whom he came in contact.

It seems that interest on the Rural Hall charge is growing and we hope to do greater things in the future.

E. E. Snow, P. C.

DAVENPORT TRUSTEES MEET

Recently the board of trustees of Davenport College held their semi-annual meeting on the college campus, with the largest attendance in several years. The absence of the Hon. Dorman Thompson, former chairman of the board, and the Rev. H. M. Blair, both of whom have died during the year, was keenly felt. Through a period of long and unswerving service these men have evidenced the highest loyalty to the college and its affairs.

Mr. F. C. Sherrill, of Cornelius, was chosen as chairman of the board.

Matters of interest to the welfare of the institution were discussed and plans for the future adopted. The board pledged itself to a two-year program. It was decided that the fourth year should be added to the curriculum, that the high school department should be gradually eliminated, and that a new building should be erected to take care of the constantly increasing demand for housing space. Definite plans for the erection of this building were adopted, and the committee appointed to carry this matter through will meet in a few days at the college.

In addition, plans were adopted for the furnishing and laying out of adequate athletic fields, tennis courts and basket ball courts. The new building will house the gymnasium.

At present Miss P. V. Harrelson, dean of the college, and Mr. W. R. Bourne of the English department, are traveling in the interests of the college.

Practically the entire faculty of last year will return. Such a return is especially desirable just now, for no college can do the highest type of work if the personnel of its faculty is constantly undergoing change.

The landscape work on the campus is continuing throughout the summer. The front campus has been graded, ploughed and sowed with peas, later to be replaced by a rich greensward of grass. Across the major portion of the street front a stone wall has been erected. To allow for this, a number of trees almost overhanging the street have been removed and the campus front has been leveled to give a smart slope down to the top of the wall. As swiftly as finances permit, flowers and shrubs of all descriptions are being set out in advantageous spots. It is easily predictable that Davenport will shortly have the most beautiful campus in the state.

On Monday afternoon at four o'clock the missionary society of the First Methodist church of Lenoir held a special meeting at the college.

GOOD MEETING AT GLENCOE

We closed a good meeting at Glencoe church Thursday night with 12 conversions and three additions to the church with others to follow.

Brother W. G. McFarland of Oak Ridge was with me from Sunday night until the close. I had preached at night all the week before and made a community survey. Brother McFarland did efficient service the time he was with me.

We begin at Eden Sunday morning with Bro. J. P. Morris of Madison assisting. Pray for us that we may have a gracious outpouring of the Holy Spirit. H. M. Wellman.

REV. C. F. SHERRILL RELIEVES PASTORS DURING VACATION

Rev. C. F. Sherrill preached in the Methodist church at Cherryville last Sunday. The Sunday before he preached at Kadesh Methodist church. The pastors of these churches were off holding revivals.

Brother Sherrill is a retired Methodist minister, but he makes himself useful in preaching for the ministers of different denominations as well as of his own church, as he has strength and as the occasion opens.

In addition to preaching as the occasion offers, Brother Sherrill has a sermon every Sunday in the Greensboro Daily News.—Cleveland Star.

JUDGING BY MISTAKES

(By W. S. Surratt.)

The weatherman is right 88 times out of every 100 in his predictions about the weather and the temperature. This is claimed by Jesse H. Scarr, who has had charge of New York City's weather bureau for 15 years. His claim is based on forecasts in his territory.

Uncle Sam, you know, does not appoint a student forecaster until he can score 85 out of every 100 accurately in his predictions.

All this doesn't line up with the popular notion that the weatherman is usually wrong. You often hear a person say: "I see rain is predicted. I suppose that means it'll be fair."

The weatherman's supposed accuracy is one of the original jokes—unfairly so. Why has he got such a false reputation? That's easy.

Like all the rest of us, he's judged by his mistakes rather than by his good works. People notice that he misses an average of 12 out of every 100. That makes them forget the 88-out-of-the-100 in matter of accuracy.

Take a star juggler in the vaudeville. One blunder gets by. Two blunders start a laugh. Three blunders counteract his entire 20 minutes of accurate performing. He's judged bis his mitakes rather than by his accomplishments.

An unwise vote on a bit of legislation can wreck the career of a congressman with years of good work to his credit.

A breath of slander can blast a long-established reputation.

Yes, we are all judged by our mistakes rather than by our accomplishments and many times unfairly so.

THE CHRISTIAN LIFE

By Miss Mary Rudisill.

The garden of Eden has been the most beautiful landscape ever created. Everything for man was pure and holy, evil had been rejected in the making of it, but had access to go within the portals. In it was the tree of life ,and the tree of knowledge of good and evil endowing man with a sense of right and wrong.

After the fall of man all people were born in sin, and it became necessary in order to attain redemption there should come repentance within the human heart, and God ordained forgiveness.

On starting in the Christian life the soul should have been washed white by the blood of the Lamb, and there implanted the Bread of Life. The being should be so equipped so as to have honesty, uprightness and confidence on a line of elevation in their vocation of life for the upbuilding of humanity, and let the Light of God's word so shine so as to attract the unsaved to Christ. The mind and soul grow on environment. What is grander on earth than a Christian executing God's commands? A grand character travels life's highway rejecting evil and combining the wholesome material into useful articles for the benefit of the human race. In struggling upward as man is prone unto sin, "For there is not a just man upon earth, that doeth good, and sinneth not." Ecclesiastes 7:20. If by reason of error he slips backward on a tangent when perceiving his wrong he seeks forgiveness, and is willing to undergo chastity and scrambles upward again to the royal road. The snowy white influences are able to swoop down into the valleys, slay sin and comfort the sorrow and suffrance, impart their knowledge to others and start them on the hypotenuse, the voice soars on gilded pinions giving happiness to the world. "I, therefore, the prisoner of the Lord, beseech that ye walk worthy of the vocation wherewith ye are called." Ephesians 4:1.

The Christian's road may be likened to the surface of the earth. Oftimes one is sailing delightfully upon life's waters, where all is calm and beautiful; again storms and tempests arise, and it almost seems that his boat will sink beneath the waves and it requires courage to steer the oars. Again upon land the road seems so smooth and ever there appear beauties all around and about, and how joyous it seems to live; then there comes rugged places, leading upon the mountain side, where life is laborious to climb the peaks. But on every hand life seems sublime. Above all though there comes rejoicing. "Let the floods clap their hands, let the hills be joyful together." Psalms 98:8.

ROCKY POINT CHURCH

The church at Rocky Point desires hereby to thank the K. K. K. of Goldsboro for a donation of $20 to assist our struggling church.

A. N. Rhodes, S. S. Supt.

It is easier to maintain what shall look like faith and dependence in the sun than in the shade, but real faith and dependence are better tested and better grown in the shade than in the sun.—Mrs. Gilbert Ann Taylor.

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WOMAN'S PAGE

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W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

It is my purpose during the coming weeks to write a series of brief sketches of "Our Workers and Their Work." As a sort of background, I wish to bring to your minds something of the early efforts to effect a missionary organization among the southern women. Prior to he Civil War a few of our women felt a sense of the divine call to rescue the women of benighted lands. However, Mrs. M. L. Kelley, the wife of an itinerant preacher then located at Bethlehem, Tenn., Lebanon circuit, was the first to organize a woman's missionary society in 1858. The funds collected from this organization were sent to Mrs. J. W. Lambuth for the maintenance of a school she was conducting in Shanghai. The war came two years later and this initial effort was crushed, but on a cold day in November 1873, in McKendree church, Nashville, Tenn., four women met to renew the former effort to project an organization. For more than a year Mrs. Kelly had been planning and working for this occasion. Though she had obtained a list of names, she felt her cause was hopeless when only four women came together. Yet the society was organized and the work of aiding Mrs. Lambuth's school was undertaken. The few women who had the work at heart continued the struggle for the existence of a missionary society until in April, 1874, the Woman's Bible Mission of Nashville was organized with the following officers: Mrs. M. L. Kelly, president; Mrs. D. H. McGavock, corresponding secretary; Miss Lucie Ross, recording secretary; Mrs. T. D. Fite, treasurer. A vice-president and managers, one from each of the different churches in the city, were also elected.

During the period that the struggle was being made in Nashville for a woman's organization Mrs. Juliana Hayes was leading an effort for an organization in Trinity church, Baltimore. In April, 1873, one hundred dollars was sent to Mrs. Lambuth for her work in China from seven auxiliaries in Baltimore.

Gradually these leaders kept winning a larger group and the movement kept gathering strength until the General Conference of 1878 which met in Atlanta recommended that the women of the church be authorized to organize missionary work under a constitution. In 1878 Miss Lochie Rankin was sent out to China as our first representative in the foreign field.

A SUNDAY NIGHT BONFIRE

Sunday night as we were returning from our foreign service Miss C., with whom I was walking, casually remarked that she had not intended going home for supper as a Korean Christian had asked that she and her Bible women go that evening to see a devil worshipper who wanted to learn about Jesus.

The heathen woman's little grandson had been attending the afternoon Sunday school that we hold for the children. The little grandson had been singing at home the Christian songs, "Jesus Loves Me," and "What a Friend We Have in Jesus," etc. The old woman had become interested in the songs and wanted to know more about Jesus.

I was keenly interested, for since I came to Korea I have heard so much about devil worship, but I had seen no evidences of the worship except a few trees on which had been hung bits of paper and strips of cloth. I asked Miss C. if I might go with her and she gave her consent so soon we had collected a group of Bible women and all started on our mission. I wonder what the devil thought when he knew all that bunch of women were coming to fight him.

We walked along very silently; every heart was rejoicing to be on a mission for the Master and every heart was praying that another soul might be taught to worship the true God.

Soon we reached the home of the Christian woman who was to be our guide to the heathen's home. When we reached the gate the Bible women unceremoniously entered and as unceremoniously opened the door to the house and there the women of the household sat eating their supper. When they had recovered their wits after having so many guests arrive at once, one of the younger women picked up the supper, table and all, and carried it out of sight. We explained the purpose of our visit, whereupon our guide began to get ready to go with us. She gave her skirt a hunch (only word I know that describes the way they pull their skirts on them), tied it tighter, and stepped out into the yard into her shoes, remarking as she did so that she hoped such a band would come to meet her when she started to heaven.

From here we went further into the Korean city. We wound in and out the narrow muddy paths that are more bewildering to me than a Chinese puzzle. All these streets are walled with straw mats, hiding the low mud huts on the inside. I have the greatest desire to peep over or under these walls and learn exactly what is going on on the inside, but last night I trudged close to Miss C.'s heels until, without any warning, we suddenly entered the courtyard of a home. We coughed to let the people know they had visitors, then pulled open the door on a young widow and her three small children as they sat eating their scanty meal. The Bible women inquired for the mother-in-law, for it was she we had come to talk with. The young woman said that the mother had not returned from the market. While the Bible women were talking with the girl Miss C. showed me several coarse bags that were hanging on the porch filled with offerings for the devil.

Then rather reluctantly the young woman allowed us to enter the rooms. I wonder how many of you at home would have entered that room. It was the first time I had been in the home of the very poor and I sat and stared about me in amazement. The room was about six by six feet and I could easily touch the ceiling with my hand. The floor was made of baked mud under which ran the pipes for heating. The floor was covered with coarse straw mats in which dwell all kinds of creeping things. The outside walls were made of mud, the partitions between the rooms of paper.

When we went into the room the missionary and Bible women had prayer with the young woman. I, of course, had to sit and listen, not knowing a word to say. Quite often Miss C. would tell me what they were reading or talking about. But soon one of the little boys caught sight of my foot which I was unable to sit upon as do the Korean women, so he came to examine my shoe. I did not like his dirt but I smiled and showed him my watch, whereupon we became friends.

There was only one piece of furniture in the room. It was a fancy wooden box in which I suppose the family's clothes were packed. Stacked upon the box were several quilts which were spread on the floor when the people wish to sleep.

When I had about finished measuring the room with my eyes and was beginning to realize the discomfiture of sitting on the floor the old woman for whom we were waiting came home.

Will you try to imagine the worst looking human you have ever seen? Even when you have conjured up your childhood impression of Mrs. Hecate your picture will not be any worse than what I saw as this old woman entered the room. She was swathed in dirty white with a black quilt wrapped around her to protect her from the cold as she sat on the streets selling fish to make a living. Her hands were weather worn and grimy with dirt. Her hair hung in uneven strands around a face that showed that only the dark side of life had been hers.

The old woman sat down and began filling a long-stem pipe. The missionary began talking to the heathen woman in the most engaging manner and presently moved over and sat close beside her. I can't begin to describe the contrast between those two women. The difference between light and darkness is no more than was the difference in the expressions of those two faces. The missionary's face was aglow with divine love, her heart and voice were proclaiming a Savior who could cleanse from all sin. The hand of the missionary gently closed over the hand of the devil-worshipper and the pipe was not lighted. The ignorant woman then repeated very stumblingly these words as the missionary taught them to her: "Resist the devil and he will flee from you."—James IV:7.

Then began a scene which I shall always remember. With the woman directing and helping we tore down all the bags which, besides the offerings to the devil, contained enough dust and germs to kill the seven thousand Japanese sailors who are in port here now. I thought the destruction stopped when the bags were torn down, but I had more to learn. I looked for Miss C. She was in the yard tugging at what seemed to me like a shock of grain. Several of the Bible women and I joined in that tug-o'-war. I don't know what we were pulling up but whatever it was it was securely fastened to the ground. While we were at this task our heathen woman was bringing earthen jars and wooden boxes to the heap of offerings. The jars and boxes were all partly filled with grain of different kinds which had been given little by little for past years. When all the offerings were at last collected, we examined them to see what each box to the heap. Among other things were two strings of coins used in Korea many years ago.

Miss C. gave me the strings of money for a keepsake, the other things we carried to a large open space in front of our boys' school and there we kindled a bonfire that lighted our part of the city. The things that couldn't be burned we smashed to pieces. Never before had I lighted a bonfire on Sunday night and never before had I enjoyed destroying things but I certainly delighted in that wholesale destruction.

We left two of the Bible women to guard the fire while the others went back to further enlighten the one who had so bravely turned her back upon the past. Miss C. again read and prayed and we sang the song, "Come to the Savior." Upon invitation the woman decided to go to the evening services at the church and there she publicly announced that she had forsaken her former belief and now believed on Jesus.

This is just one of the many stories that the Korean missionaries can tell.

Mabel Cherry.

P. S.—You will be interested to know that the Malene Harrell Grant Bible woman is away in the mountains giving the message of the risen Lord to the women and girls who are very poor and very ignorant. The non-christian know nothing of their own alphabet—never read a paper in their lives, never heard a lecture or a sermon, never saw a train, never heard a real song, in fact have never really lived as women made in the image of their creator. They have only existed as slaves to their husbands. Pray much for us.

Yours in His service,

Kate Cooper.

The Malene Harrell Grant Bible woman is supported by the Gates County Missionary Institute. This Bible woman works under the direction of Miss Kate Cooper who went to Korea in 1908 from Douglasville, Ga.

Western North Carolina Conference

WINSTON-SALEM DISTRICT MEETING

By Miss Mary Heitman.

The meeting of the Woman's Missionary Societies of the Winston-Salem district was held at Mocksville, June 11th, with Mrs. D. L. Simpson, district secretary, presiding. We had as our guests Mrs. C. C. Weaver, conference superintendent of Y. P. work; Mrs. J. N. Hauss, former conference superintendent of supplies; Mrs. J. L. Woltz, district secretary of the Mount Airy district, and Rev. J. S. Hiatt, pastor of Burkhead church, Winston-Salem.

Mrs. C. C. Weaver conducted the opening devotional, centering her remarks on the Scripture verse, "Blessed are the pure in heart for they shall see God," urging a greater vision of God's purpose and a willingness to do His service. Prayer by Rev. A. C. Swofford. A gracious welcome was extended by Miss Bertha Lee.

The Junior work was presented by Mrs. W. G. Abbott, who stressed the importance of the early training of the children in the missionary work. Representing the Juniors of Mocksville, four little boys gave the 15th Psalm, and little Miss Kathleen Craven recited a poem.

Mrs. C. C. Weaver took charge of the program for awhile and all the young people representatives marched forward singing their sisterhood hymn. Mrs. Weaver brought out, in a young people's forum, many points of interest in connection with the work of that department, calling especial attention to the watchword, "Go Forward," showing how progress might be attained by a faithful performance of duty. She also emphasized the fact that the young people should be encouraged and assisted by the adult societies.

"Every New Student," which brought out the different phases of the student life at Scarritt, was presented by the Y. P. Society of Mocksville. Mrs. N. S. Wilson of Winston-Salem was appoined assistant to the district secretary for organizing the young people's work. Her report showed what had been accomplished since the meeting at Statesville, resulting in the organization of five new Y. P. societies—Green Street, Winston-Salem; Ogburn Memorial, Oak Summit and Mt. Tabor, which are being fostered by the Y. P. society of Centenary church. Mocksville was organized by Mrs. Frank Clement. Mrs. Weaver made the pleasing announcement that Winston-Salem was leading the other districts in point of organizations. Two adult and one junior society have also been recently organized.

At one o'clock a most appetizing lunch was served, testifying to the hospitality of the Mocksville community.

Afternoon session was opened by singing one verse from four of our most inspiring missionary hymns, after which prayer was offered by Rev. J. S. Hiatt. The report of the district secretary followed and was most encouraging. A map of the district was displayed which showed the name and location of organized territory marked by a gold star; territory ready to be organized marked by a red star. Several representatives present volunteered to try and organize new societies.

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CONSECRATION

O Master, Counselor and Friend,
We look to Thee to guide our way,
Thy Holy Spirit on us send,
That all our lives may feel its sway.

Give us the grace for countless deeds
That show Thee to a weary world.
Make us to see its many needs,
And heed the call nor aught withhold.

In Christian love we own Thy call,
All men our brothers everywhere;
Make hearts and wills Thine all in all
By faith in Thee and trust and prayer.

Mrs. E. O. Chandley.

MRS. E. O. CHANDLEY

The foregoing poem was written by Mrs. E. O. Chandley, recording secretary for the past four years of the Western North Carolina Conference Wesley Bible Class Federation. Mrs. Chandley is one of the best officers any organization ever had.

HONOR ROLL

Treasurer H. A. Dunham, Asheville, has sent in the following honor roll recuits for the past week. These are the schools that have observed Sunday School Day and have forwarded their offering to be used in promoting our conference Sunday school work. It will be remembered that every cent of this money is spent within the bounds of our own conference. Kind reader, please see that your school is listed on this honor roll. But note our recruits:

Ansonville	$5.78
Leicester, Leicester Ct.	5.00
Dick's Creek, Leicester Ct.	5.00
Clark's Chapel, Franklin Ct.	2.00
Bethel, Hanes-Clemmons Ct.	4.57
Pineville	6.50
Pleasant Grove, Waxhaw Ct.	8.00
Farmington, Farmington Ct.	3.26

STUDYING

The three conference Sunday school workers are taking a two weeks' course of study at the first Sunday school leadership training school for this year. We will not be able to remain for the two succeeding schools because of the pressure of work in the field. Miss Jenkins is taking Beginner Organization and Administration and St. Mark. Mr. Evans is taking Principles of Teaching and The Program of the Christian Religion. Your humble servant is taking a study of St. Mark and Missionary Messages of the Bible. Miss Jenkins is also instructing in the week-day religious demonstration school. Mr. Evans is auditing the Sunday school course, for which he already has credit. The third member of the party is keeping up the correspondence with the field which has grown to marked proportions.

BETHEL

After six days of study each week our Sundays are used in visitation to our nearby fields. Last Sunday Mr. Evans attended the services at Bethel, on the Bethel circuit, of which Brother Joe Green is the pastor and Dr. J. E. Wilson the superintendent. Dr. Wilson has been the active superintendent there for years and years in spite of the fact that he is the practicing physician for the surrounding territory. A doctor can practice his religion as well as his work if he wants to hard enough. Evans enjoyed his trip and after he spoke a good sister gave him a pretty bouquet of flowers.

JONATHAN

Beyond a range of mountains from Lake Junaluska is Jonathan, a mountain rural station, a very rare situation. As its true in most instances in the mountains the church is located near a beautiful stream and close to it is a large school building so that religion and education have joined hands in the beautiful Jonathan valley, the place I visited last Sunday. On arrival I found Rev. E. K. Whidden, the pastor, and G. A. Boyd, the superintendent, ready to open the worship period of the school. The church having recently been enlarged the Sunday school had good opportunity for class work and I thoroughly enjoyed the teaching of the men's class led by the pastor. The school was well classified and supplied with literature. Story papers will soon be added. At eleven o'clock I spoke to an attentive congregation. A few Sundays ago this school observed Sunday School Day and gave an offering that will make some others look like "ten cents."

REV. C. S. KIRKPATRICK

There is probably no presiding elder who has done more work this year than Rev. C. S. Kirkpatrick, of the Shelby district. In addition to the usual duties of the eldership he has found time to teach in the Pastors' Summer School at Trinity College, where he also took a course in the Standard Training Course. He is now taking a two weeks' course at Lake Junaluska, where two units of credit will be earned. This done and only one credit will separate him from a Gold Seal diploma. Kirkpatrick not only likes to work, but he knows how to get others liking to work. Bless his heart.

KEEING AT IT

One day after arrival at home after an absence of over three weeks will witness another sojourn. Friday and Saturday, August first and second, circuit institutes will be held on the Pineville Prospect charges in the Charlotte district. Immediately following these meetings our whole force will jump to the mountainious section of the Marion district and then into the North Wilkesboro district, where institutes will be held. Following these meetings come the Rutherford county, Wilkes county and McDowell county standard training schools.

WILKES COUNTY

The first standard training school for "the State of Wilkes" will convene in the Methodist church at North Wilkesboro Sunday afternoon, August 17. Rev. M. T. Smathers and his coworkers have arranged to get a fine number of our leaders together to put this school across in fine style. Four courses will be offered as follows:

Primary Organization—Mrs. M. J. McArdle, Norfolk, instructor.

Junior Orgaization—Miss Virginia Jenkins, Lexington, instructor.

Principles of Religious Teaching—Mr. C. T. Carr, Mooresville, instructor.

The Sunday School—Mr. O. V. Woosley, Lexington, instructor.

LEXINGTON CHAIRS

A nice sign in the Sunday School Building at Lake Junaluska gives the information that Mr. George L. Hackney through his concern, The Lexington Chair Co., has given the kindergarten chairs used in the demonstration week-day school of religion. I know of no chairs prettier and better suited for small children in our Sunday schools than those made by Brother Hackney. They are Methodist chairs.

North Carolina Conference

TRAINING PROGRAM GRIPS

The way the Methodist church is taking hold of and working out its great program of leadership training will go down in history, according to the opinion of not a few who are most acquainted with its scope and intensity, as one of the great movements in the history of the church, and North Carolina Methodism is far from lagging in this phase of its activity. Presiding elders, pastors, superintendents, teachers and others are taking hold of the task of training a leadership and teaching force in a way that prophecies a new day in our Sunday schools.

The progress of training work in Southern Methodism is indicated by the following table representing the number of standard training schools held, the units of credit issued in these schools, and the total issued in training schools, colleges, and by correspondence:

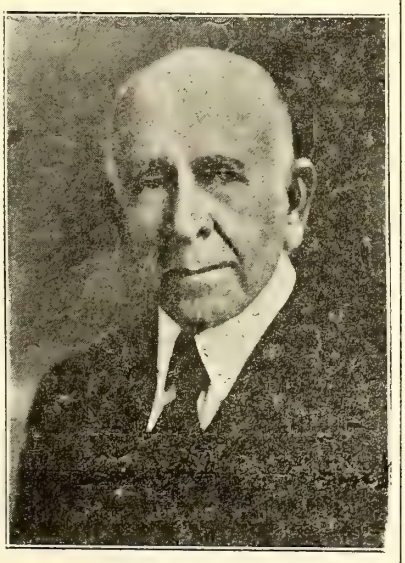
	Schools	S.T.S. Credits	Credits Total
1916	None	None	637
1917	None	None	1,940
1918	3	166	3,724
1919	20	1,230	5,616
1920	53	4,211	10,557
1922	89	7,309	15,989
1922	126	9,007	18,752
1923	185	13,265	28,536

And in the first six months of 1924 already 25,615 units of credit have been issued, and plans are definitely made which will run the number of standard schools held this year to 256 or more.

NOT TOO OLD TO LEARN

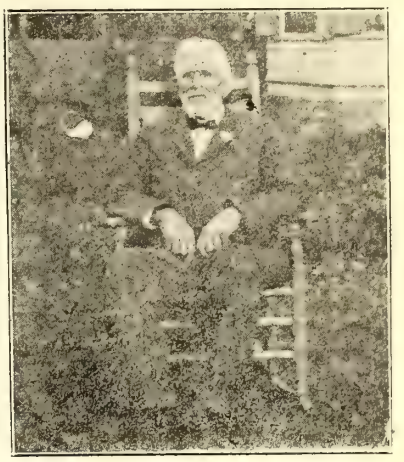
Not only is this training work offered to the young people who will be our leaders of tomorrow, but also to those now in service. It appeals alike to young and old, and in some of our training schools in the North Carolina conference we have had workers up in the seventies and even eighties.

Below are shown cuts of two men of our conference, one a minister and the other a layman, whose attitude toward this training work is an inspiration and an example to the rest of us. These good men, loved and revered by hundreds throughout the conference, keep young through constant study.



Rev. R. F. Bumpas, now pastor of Epworth church, Raleigh, whose name stands at the head of the list of the members of our conference, having been in the service of the church for over 53 years and a member of the conference since 1876, is one of the most enthusiastic and active supporters and promoters of our leadership training program, and he gives his reasons, briefly, as follows:

"To properly interpret the teachings of the Bible and apply them to the needs of today has been the one purpose of my life. I feel that I have only made a beginning. I gladly welcome every agency that promises help. It is for this reason that the teacher training program appeals so strongly to me, and that I am always forward to avail myself of its advantages."



Mr. H. A. Edwards, venerable layman of Woodington church, near Kinston, although 80 years of age and living at a distance of seven miles from Kinston, attended our Kinston standard training school in March and was there every night in spite of cold and rain and snow.

OUR PASTORS STUDYING

Our pastors are studying the units of the standard training course themselves and are encouraging and assisting their superintendents, teachers ,and prospective workers in doing the same thing. It would be an imposing list if we should publish in this column the names of all the preachers of the North Carolina conference who have taken one or more units of the course since last annual conference, but space forbids at this time. The list is constantly growing, and our goal is to be able to list practically 100 per cent of the preachers before the year is gone.

OUR STANDARD SCHOOLS

One of the fine ways in which pastors may take this training work is through standard training schools, and we are holding fourteen of them in the bounds of our conference this year. Already standard schools have been held at Raleigh, Wilmington, Wilson, Kinston, Durham, Burlington and Weldon. Others are scheduled as follows:

Maxton—August 25-30.
Roxboro—August 31-September 5.
Elizabeth City—September 7-12.
Rocky Mount—September 21-26.
Fayetteville—October 5-10.
Jonesboro—October 12-17.
New Bern—October 26-31.

At least one other standard school will probably be held, but plans have not progressed quite far enough yet to justify announcement at this time.

OTHER TYPES OF TRAINING

In addition to the training work done through standard training schools, similar work is being done through non-standard or junior training schools, through training classes and through correspondence. Space forbids a fuller statement concerning this work here.

GOLD SEAL DIPLOMA

L. L. Gobbel, your conference superintendent of Sunday school work, completed a few weeks ago training work entitling him to the Gold Seal diploma of the General Sunday School Board. Although only 12 units are required for this diploma, he has credit for 16 units and is now engaged in the study of advanced courses.

CHATHAM SCHOOL A SUCCESS

The training school at Siler City July 13-18 was a decided success. Sixty workers from First church, Siler City, West End, Mt. Vernon, Hickory Mountain, Pittsboro, and Brown's Chapel were enrolled. Rev. O. I. Hinson, pastor of Siler City charge, and Miss Myrtie Humble of Fayetteville were the instructors.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

POLICY OF MAXTON LEAGUE FOR THE YEAR 1924

It is the aim of this chaper:

1. To conduct fifty-two interesting and helpful devotional meeting during the year.
2. To maintain a Quiet Hour Covenant.
3. To organize a Fellow Workers' Covenant to do personal and group work.
4. To conduct a class in social service and work for the community's welfare.
5. To conduct a literary social every month and to encourage wholesome games and amusements.
6. To vitalize the missionary spirit by regular missionary meetings and missionary offerings and volunteers for missions.

Bertha Smith, President.

"WELDON DISTRICT WORKS"

Were you at the assembly? If you were you remember how Weldon district swelled the number of delegates. We did that well this year; next year we are going to do still better. We are working and planning now.

"Wilmington, the Standard District"—"Raleigh District Boosts"—"Weldon District Works," which includes activities of both Wilmington and Raleigh district slogans.

This is the record Weldon district made at the assembly:

1. Weldon district had the largest delegation.
2. Weldon district awarded prize in son contest. (Which proves our talent and originality).
3. Member of Weldon district made Junior superintendent. (And you district secretaries will hear from her soon).

Weldon district is now on the map and is going to lead somebody a lively chase for first place in Epworth Leaguedom because "Weldon" means "done well."

Weldon District Secretary.

"WILMINGTON THE STANDARD DISTRICT"

I am sure by this time you have all been told of the splendid record achieved by our district at Morehead City, which has inspired us to greater things and brought about the adoption of a suitable slogan for the entire Wilmington district. After pondering for some time we agreed upon and accepted for our slogan these forcible words, "Wilmington the Standard District," which are indeed characteristic of our district.

This information is extended you to be remembered and utilized upon all of your writing, printing, stationery, literature, etc.

I hope that during this conference year that your league will work with untiring zeal, and that the fruits of your labor will bring ample store of harvest. "All for Christ."

Harry Daniels.

HELENA LEAGUE

I am sending you the names of our new officers of the Helena League. They are as follows:

President—Miss Earle Timberlake.
Vice President—Mrs. S. W. Gentry.
Secretary—Willie Ashley.
Treasurer—Thomas Brooks.
First Supt.—Blanche Gooche.
Second Supt.—Mrs. B. O. Merritt.
Third Supt.—Hilma Bowles.
Fourth Supt—Mona Ashley.
Cor. Sec.—Viola Bowles.

FIFTH AVENUE SENIOR LEAGUE, WILMINGTON

President—Mrs. J. J. Fowler.
Vice President—R. L. Sankenburg.
Secretary—W. E. Keen.
Treasurer—Miss Etta Craig.
First Dept.—W. E. Snakenburg.
Secnd Dept.—Miss May Waters.
Third Dept.—Miss Virginia Jackson.
Fourth Dept.—Miss Bessie Marshburn.
Int. Supt.—Mrs. L. C. LeGwyn.
Jr. Supt.—Miss Myra Ormond.
Era Agent—P. R. Fowler.
Cor. Sec.—S. J. Hawkins.

The leaguers of Fifth Avenue Senior Leguers are not boasters, but workers. We are not going to do any boasting, but we feel that it is time that we do some boosting. It is possible to boast when you have nothing, but in order to boost you must have something to boost and we surely have something.

Do you readers know that Fifth Avenue Senior League of Wilmington paid more to missions than any other league in our conference in the past year? We pledged $300 and paid $305.49. Do you readers know how we raised it? Well, I can guess that you do not, so I am going to tell you. We raised practically all of that amount by thithing. It was suggested by one of our busy workers that we tithe for one month and give that tenth to the league. We did it and over raised our pledge. Doesn't it seem simple? Well, it is and it is easy, too. Try it.

Raising money is not all we do either that comes as a result of our bigger and nobler work. We go around and sing to shut-ins on Christmas and music week and we visit them all during the year. We have a social service department that is up to the minute in finding out who is in need and what they need and then we supply those needs.

Our devotional department brings us inspirations that makes us want to go out and put our motto, "All for Christ," into daily practice.

Our social department could rightly be called our variety shop, for it surely knows how to give us surprises in the way of planning meetings. We never know what to expect because we have all kinds—baseball meetings, Christmas parties, puzzle work, beach frolics, etc.

Our missionary department makes us all anxious to help spread the gospel to all people. We go to every nation, and we are shown how much Christis doing for them and how much more there is to be done.

Over these four efficient departments is the real dynamo of our league, the president. Our president is one of the best that can be had. She is an Epworthian through and through. She is always on the watch for anything that will help her league and there are not many things that slip her.

Our secretary and treasurer are both in the A No. 1 class when it comes to efficiency. Since the new year began in June their reports and books are kept right up to the minute.

We have a real Epworth Era agent, too. He is so full of pep that it is al most impossible to pass him without giving him a subscription.

We have a pastor that we don't mind calling on for he is vitally interested in our league. We give our church a chance two or three times a year to see what her league is doing, and we can always count on her support in anything that we undertake to do.

Several Sunday nights age we presented the pageant, "To Vision Heights," and practically every member of the league took some part, either in the pageant proper or in the chorus. So you see that we have real enthusiasm in our league.

Do you have any trouble in getting your leaguers to attend meeting? We do not. They all know that each Friday night there will be something interesting and worth while. One Friday night we had rain the entire night. But did that stop our leaguers? Well, I should say that it dod not. Out of our 35 active members we had 21 who persisted in coming out even though it was pouring rain and we had one of our very best meetings.

S. J. Hawkins, Cor. Sec.

RALEIGH DISTRICT DOINGS

Edenton Street Leaguers are to be commended for the forward movement they have been making these past three years in their African special pledging. Three years ago they pledged and paid $175. This year's pledge is $300.

Central and Smithfield leaguers are also doing splendid work in this field. With a compartively small membership they each pledge and pay $100. Fine work!

Wendell leaguers recently enjoyed a picnic at Doctors' Lake, some twelve miles from Raleigh. They invited the members of their Sunday school to join them. Boating, games and last but not least eats were enjoyed by all.

The Junior leaguers at Four Oaks held a devotional service and social the night of June 16th. Devotions wereled by their pastor, Rev. W. J. Watson. The Raleigh district secretary was then given the opportunity of speaking to this fine group of young people. The meeting closed with general activity on the part of the third department, serving ice cream and cake.

It did us good to visit Louisburg recently. The college campus looked familiar and we felt at home as we thought of Epworth League assemblies held there in the past. Dr. A. W. Mohn, president of Louisburg College (a mighty fine fellow who is still young and loves youth), would like us to come back there—and he means it, too!

A recent trip to Wilson witnessed Bro. F. S. Love, our former conference president, taking in some thirty or more new church members. He still talks in terms of Epworth League and he expressed great regret at being unable to be present at our recent assembly at Morehead City.

Speaking of "pep" and "snap," we'd liketo hand the victory palm at our recent Morehead Assembly to that small group of workers, headed by Rev. W. N. Vaughan. They boosted not themselves but others. Proud? Not a bit. And ever ready with a kind cheer, yell or song at our dinner sessions. They were given third place on "stunt" night, although Raleigh district would have placed hem an easy first. We're for you, Washington district!

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

Due to an error the list of league officers for the year just closed was inserted in this column last week. The list of new officers will be published at an early date.

YOUNG CHRISTIANS ARE NOW ALLIGNED

The article following was taken from the Charlotte News of July 11, 1924:

The Young People's Allied Christian organization met at the Trinity Methodist church Thursday night and discussed the program that it will launch. The new society embraces six of the young people's organizations representing the Charlotte evangelical churches.

These organizations, all of which were represented at the meeting, are as follows: B. Y. P. U. (Baptist); Y. P. C. U. (A. R. P.); Christian Endeavor (Presbyterian); Epworth League (Methodist); Lutheran League and the Christian League (Christian).

Miss Erleen Mitchell was elected secretary of the organization and James S. Sease chairman of the executive committee. Both these officers are representatives of the Epworth League in the union.

Services to be conducted by the union will be of a devotional nature and will consist of short prayers, singing, and speeches. Each Sunday three different societies of the organization will have charge of the program for that day. The McLaughlin convict camp, the county home and the Woman's Industrial Home will be visited on each of these days.

At the meeting Thursday night the program for next Sunday was announced as follows: Convict samp, Epworth League; county home, Christian Endeavor; women's industrial home, Young People's Christian Union.

SNOW CREEK LEAGUE

Last Sunday morning, July 20, our pastor, Rev. W. M. Rathburn, preached an excellent sermon, after which he organized Snow Creek Epworth League. The following officers were installed for the ensuing year:

President—Annie Belle Gaither.
Vice President—Frank King.
Sec.-Treas.—Geirgia King.
Epworth Era Agent—Annie Sue Holland.
Cor. Sec.—Margaret Picket.

Our Sunday school has been some larger this year and we are hoping to have a live league. Our pastor will do much to arouse interest among the church members, and let us all do our part. Margaret Pickett, Cor. Sec.

July 13 the writer organized two Senior Epworth League chapters in Rev. W. S. Cherry's charge, one just after the 11 o'clock service at Bethlehem church. I explained the Epworth League work as best I could to the congregation. All the young people were very much enthused. We organized a senior league with 19 members. Mr. C. C. Fincher was elected to act as secretary. Following officers were elected:

President—Bryan Nesbit.
Vice President—Miss Verla Richardson.
Cor. Sec.—Bradley Starnes.
Rec. Sec.—C. C. Fincher.
Treasurer—Miss Ethel Starnes.
Era Agent—Miss Annie Broom.
First Supt.—J. S. Broom.
Second Supt.—Mrs. J. W. Starnes.
Third Supt.—Miss Lizzie Fincher.
Fourth Supt.—Thomas Starnes.

Mr. Fincher invited Brother Cherry, Miss Cherry and the writer to his home for dinner.

At 3:30 the same afternoon we organized a senior chapter at Mt. Prospect church, another of Brother Cherry's churches, with 16 members, with Mr. Hoyal Starnes as recording secretary; Miss Nina Cherry, president; Herbert Latham, vice president; Miss Ruth Latham, corresponding secretary; Miss Ruth Starnes, treasurer; Stacy Starnes, Era agent; 1st Dept. Supt., Herbert Latham; 2nd Supt., Miss Ida Latham; 3rd Supt., Miss Mary Plyler; 4th Supt., Warren Latham.

All above address is Mineral Springs, N. C., R. F. D. 1.

Charlotte.—The district Epworth Leaguers who attended conference at Greensboro in June since coming home can be heard saying, "We have all had such a good time at Greensboro."

Here is one district secretary that is very much encouraged the way senior presidents, intermediate and junior superintendents all reported this quarter. Nine junior chapters report 100 per cent; 14 senior presidents reported ten on time; four reported too late to get credit; two dia not report at all; four intermediate superintendents reported on time.

We have three city unions here in Charlotte—Senior, Intermediate and Junior unions. All are planning to do real good work this coming year.

Mrs. C. V. Fite, Dis. Sec.

Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

In Quest—I am looking for some one who wants to do a noble deed that will do us good and that will make the donor doubly happy. Our new dining room will be ready for use by the first of October. I shall need about fifty good tables and three hundred chairs to meet our present needs. Somehow or other I can't get away from the impression that some individual, missionary society, organized class or church will be only too glad to help us on just that much. Am I right in feeling as I do about the matter? Who will answer this question that keeps bobbing up in my mind?

* * * *

Singing Class—Mrs. Nellie Rives and nine of our boys and girls are visiting a few of our churches during the summer. It is impossible for the class to reach all the churches. This I regret very much. I am doing my utmost to touch as many charges throughout the conference this summer as I possibly can. I am anxious for my brethren and friends to see and hear our fine boys and girls, believing a closer contact between the orphanage and the churches will result in lasting good to both. The singing class is the Methodist Orphanage in miniature. After seeing and hearing these noble boys and fine girls, it will be an easy matter for our friends to visualize our Methodist Orphanage.

* * * *

Picnics—Wesley adult class, Horne Memorial church, Clayton; Miss Lillie Duke's class, Memorial church, Durham, and Branson church Sunday school, Durham, have had picnics on the campus of the Orphanage. It was a source of genuine regret to me that I was called out of the city the afternoon that the class from Clayton visited us. Miss Lillie Duke's class visited us last year and brought dinner for all of our children and officers, and our children fared sumptuously. This year the class repeated the kind deed of last year. Every boy and girl had a real, sure enough picnic. I had some fears that several would be sick after eating so much fried chicken, delicious ham, cakes, pies and ice cream and a lot of other good things. So far they have managed to keep out of the Munger Infirmary. We are certainly indebted to these noble-hearted friends for one of the biggest and best dinners ever spread at our Orphanage. We hope these and others will come again next year. I am frank to say that I think Miss Lillie Duke and all her class enjoyed the occasion as much as we did. I would like to tell of the presence of Dr. M. Bradshaw, Brother W. W. Peele and many others, but space will not permit me. Thanks to one and all!

* * * *

Suggestion—Our finances are at a low ebb. The lean season is on. We do not take a vacation. Our children are here for three meals each day. Expenses go on forever like the brook. The winter supply of coal is being shipped in carloads. All our bills have to be paid at the end of each month. A big building program is on that will cost us approximately three hundred thousand dollars. All the money for this forward movement is not in our hands. If there ever was a time when our Methodist people should rally to our orphanage it is NOW. We have launched a big thing and our people are going to rise to the occasion. Let me urge all the pastors to send me their orphanage assessment as soon as possible. Up till this year remittance has been made to Mr. R. A. Brown. Our last conference changed this plan so all orphanage assessments may be sent direct to me. By all means push our specials, because the assessment does not meet one-half of our expenses. Just remember that under these circumstances I am counting on the North Carolina conference to provide for the Orphanage which it has established and maintained for nearly a quarter of a century. I can only carry forward this Christ-like work as my brethren rally to my support. Hearty co-operation and generous support will make it possible for us to have an orphanage worthy of our great Methodism.

* * * *

Dear Friends:

As the time draws near for me to depart from the home which has cared for me for the past seven years, I wish to seize the opportunity to express my appreciation for the many blessings I have derived from it.

When I came here seven years ago I had not the slightest idea as to what this home really was and what it could mean to the many who are without a father or a mother and even yet I can't realize the full value of it.

I once heard this remark, "I think the Methodist Orphanage is the most wonderful flower that has ever budded in Southern Methodism." I think the man who made this remark is capable of understanding what an orphanage can mean to so many motherless and fatherless children.

I want to thank Mr. Barnes for what he has done for me. Always ready to render advice and direct me in the right paths. I also wish to thank the entire faculty for the training I have received from them.

As I write this I have a peculiar feeling that I can't express. I have a joyful feeling at being able to go out and confront the world with all its baffling problems, and a sadness at leaving the home I love so well.

This is just a part of what the home has meant to me and I close hoping you will soon learn the true value of this home. Frank Sanders.

* * * *

Dear Friends:

As I am about to venture upon my life's career, I wish to extend my heartiest thanks and most sincere appreciation to our dear friends who have made life such a pleasure during the six years that my little sister and I have spent at our beloved home—the Methodist Orphanage. We have grown to love the institution as our own home, the boys and girls as brothers and sisters and Miss Mattie and Mr. Barnes as our mother and father.

The Misses Breeze have meant more to me than I shall ever be able to express in words. Their kindness, gentleness and sincerity have had a great influence on my life.

We have had a delightful year in school. There are seven in our class. "We are seven" in the truest sense of the word. Time and space may separate us, but our love and fond memories of the year 1923-24 will never fade, and our love for our teachers, Misses Gray and McDonall, will last forever.

I want especially to thank the Philathea class of Mt. Olive for the loyal support and kindness they have shown me ever since I have been here. I can best show them my appreciation by trying with all my might to live and do just as that would have me.

As I leave this home I shall never forget the kindness of the North Carolina conference, nor the home of my girlhood. The memories that I shall carry away with me will spur me on to a higher and better life.

Again thanking you, I am,
Irma Belvin.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

RUTHERFORD COLLEGE

FALL TERM OPENS SEPTEMBER 2

Note these facts:

(1) Two full years of College work offered.

(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

For catalogs and other information address

M. T. HINSHAW, President, Rutherford College, N. C.

GREENSBORO COLLEGE

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern New $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

Established 1895 Vocational

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

OVER $500,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE

Hurrah for our great church! Notwithstanding the many financial obligations which must have attention, the debt we owe to the Forgotten Man is being paid. Already more than $500,000 has been received since March 16, 1924, and the remittances from the charges continue to pour into the offices of the Board of Finance, Security Building, St. Louis, Mo.

Keep the Fires Burning Hot

The fireman of a steam engine must keep on shoveling coal, or his steam guage will backslide. When the steam goes down the engine goes dead. The big Special Effort mogul is throbbing with life and power just now, but we must keep up the fires or it will change quickly to a dead and powerless machine. It is pitiful to see a big engine that is unable to move even itself, when it was designed to pull a train of loaded cars a mile long. We do not want our Special Effort pulling power to be like that. We have sweat and toiled a long time to get up steam, and now let us keep it up by constantly piling the fuel on the fire. Remember, those who quit never win and those who win never quit.

Asleep When Opportunity Calls

Some people never get very far doing anything—they nap too much. This week a prominent lay member who made a liberal subscription on the Special Effort quota of his church, inquired to whom he should pay the amount of his pledge which was due July 1. This means that the treasurer of that charge's Special Effort committee has not notified the subscribers about payments due July 1. He is a snoozing Rip Van Winkle on the day when over 2,300 superannuated preachers and widows of preachers depend upon him being wide-awake and on the job. Ugh! Wake up, brother, you are doing worse than "fiddlin' while Rome burns"—you are snoring while your church's heroes call for bread.

Particepts Criminis—Two of a Kind

It is bad enough for the treasurer of a Specil Effort committee to fail to make a real effort to collect pledges due July 1, but what should be said about a pastor who does not lift a finger of protest about such failure? A layman might forget his duty in this matter, on account of pressure of other work committed to him. But, in the name of Mercy, how can a pastor forget it? A brother said to me recently: "Some pastors will never budge to do a single act for the Special Effort after they appoint the charge committee." Surely this cannot be true! It is unthinkable that a pastor would treat so lightly a matter which deals with the old-age necessities of his kind. And yet I am receiving letters from some of these committees, stating that certain pastors are not doing a thing to help along this great movement. Are you one of them? If so, you will have time to repent when your own name appears on the list of the superannuates.

The Worst Thief of All

It has been said that "Procrastination is the thief of time." We have learned by experience that these words are true. The worst thief is that one which robs us of our priceless hours of opportunity. This thief has persuaded some pastors to "postpone securing the Special Effort pledges until later in the conference year." At a district conference held recently it was discovered that half of the charges had not secured these pledges but expected to take up the matter at an early date. Well, this thief stole from these charges a precious chance to succeed when other charges were doing it. That time cannot return. The only thing for those charges to do now is to get busy immediately and do their part in this wonderful movement. It is to be hoped that every charge in the entire church will be able to report at annual conference this fall that the Special Effort was applied and a substantial sum sent to the Board of Finance for the first year.

Shining Like the Stars Above

I try to publish every charge that pays the first year one-fifth or more of its total quota. Occasionally one slips by unnoticed, but it is always a mistake arising from handling thousands of remittances. If your charge has done this good thing, and the fact has not been noted on this page, notify the board and proper notice will be given.

Red Oak, Central Texas—Waxahachie, Rev. Edward Heinsohn, pastor. Total assumed quota $1,460; amount remitted $297.50.
First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota $4,068; amount remitted $991.55.
Epworth (New Orleans), Louisiana—New Orleans, Rev. J. B. Gramling, pastor. Total assumed quota $1,750; amount remitted $360.
Woodburn, Louisville—Bowling Green, Rev. C. P. Walton, pastor. Total assumed quota $1,200; amount remitted $284.50.
Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota $1,700; amount remitted $1,506.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $3,764.75.
Messick Memorial (Louisville), Louisville—Louisville, Rev. J. H. Nicholson, pastor. Total assumed quota $2,178; amount remitted $650.
Douglasville, North Georgia—South Atlanta, Rev. Geo. L. King, pastor. Total assumed quota $2,150; amount remitted $461.
Court Street (Alameda), Pacific—San Francisco, Rev. J. L. McCann, pastor. Total assumed quota $700; amount remitted $140.
Pioneer Memorial (Oakland), Pacific—San Francisco, Rev. A. T. O'Rear, pastor. Total assumed quota $3,000; amount remitted $912.27.
Bonne Terre, St. Louis—Farmington, Rev. J. T. Evitts, pastor. Total assumed quota $1,710; amount remitted $1,150.
Seventh Street (Kansas City), Southwest Missouri—Kansas City, Rev. C. L. Swafford, pastor. Total assumed quota $2,190 amount remitted $437.04.
St. John's Church (Rock Hill), Upper South Carolina—Rock Hill, Rev. R. S. Truesdale, pastor. Total assumed quota $3800; remitted $1000.
Highland Charge, Virginia—Petersburg, Rev. W. H. Ttwill, pastor. Total assumed quota $1,500; amount remitted $314.90.
Main Street (Gastonia), Western North Carolina—Shelby, Rev. F. J. Prettyman, pastor. Total assumed quota $6,000; remitted $1,200.
West End (Gastonia), Western North Carolina—Shelby, Rev. D. W. Brown, pastor. Total assumed quota $2,150; amount remitted $430.
St. Albans, Western Virginia—Huntington, Rev. C. N. Coffman, pastor. Total assumed quota $1,500; amount remitted $975.
Winter Haven, Florida—Orlando, Rev. C. W. White, pastor. Total assumed quota $3,000; amount remitted $600.
Fourth Street (Moberly), Missouri—Fayette, Rev. H. R. Basler, pastor. Total assumed quota $3,000; amount remitted $1,200.
Lexington, Southwest Missouri—Marshall, Rev. W. T. McLure, pastor. Total assumed quota $2,775; amount remitted $700.
San Paolo, Florida—Latin, Rev. L. Monteleone, pastor. Total assumed quota $100; amount remitted $20.
Cloverport, Louisville—Owensboro, Rev. B. F. Wilson, pastor. Total assumed quota $1,267; amount remitted $506.80.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; remitted $3,100.
Buchannan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $280.
Waverly Place (Nashville), Tennessee—Nashville, Rev. M. P. Woods, pastor. Total assumed quota $2,630; amount remitted $547.03.
Bell Buckle, Tennessee—Murfreesboro, Rev. W. H. Blue, pastor. Total assumed quota $2,060; amount remitted $412.
Edgenville, Louisville—Elizabethtown, Rev. J. S. Chandler, pastor. Total assumed quota $1,335; amount remitted $267.
Robards, Louisville—Henderson, Rev. J. E. Hartford, pastor. Total assumed quota $1,145; amount remitted $300.
First Church (Wichita Falls), North Texas—Wichita Falls, Rev. C. M. Simpson, pastor. Total assumed quota $10,000; remitted $3,638.10.
West Market Street (Greensboro), Western North Carolina—Greensboro, Rev. J. H. Barnhardt, pastor. Total assumed quota $5,004; amount remitted $1,038.50.
Franklin Avenue (Gastonia), Western North Carolina—Shelby, Rev. G. W. Vick, pastor. Total assumed quota $1,535; remitted $307.
Scott Street (Covington), Kentucky—Covington, Rev. W. P. Baird, pastor. Total assumed quota $3,000; amount remitted $600.
Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota $3,645; amount remitted $1,950.
Hardinsburg, Louisville—Elizabethtown, Rev. P. P. Napier, pastor. Total assumed quota $1,435; amount remitted $327.15.
Greenville, Louisville—Owensboro, Rev. L. K. May, pastor. Total assumed quota $3,000; amount remitted $600.
First Church (Atlanta), North Georgia—North Atlanta, Rev. C. J. Harrell, pastor. Total assumed quota $5,440; amount remitted $1,157.25.
Summerton, South Carolina—Sumter, Rev. R. R. Tucker, pastor. Total assumed quota $1,825; amount remitted $370.99.
Boonville, Southwest Missouri—Marshall, Rev. O. M. Rickman, pastor. Tota lassumed quota $2,897; amount remitted $725.
West End (Nashville), Tennessee—Nashville, Rev. George Stoves, pastor. Total assumed quota $9,334.36; amount remitted $2,938.36.

OUR LITTLE FOLKS

A FAMILY DRUM-CORPS

A little man bought him a big bass-drum;
Boom—boom—boom!
"Who knows," said he, "when a war will come?"
Boom—boom—boom!
"I'm not at all frightened, you understand,
But, if I am called on to fight for my land,
I want to be ready to play in the band."
Boom—boom—boom!

He got all his children little snare-drums;
Boom—tidera-da—boom!
And they'd practice as soon as they'd finished their sums.
Boom—tidera-da—boom!
"We're just like our papa," in chorus said they,
"And if we should ever get into the fray,
Why, it's safer to thump than to fight any day!"
Boom—tidera-da—boom!

And, showing her spirit, the little man's wife—
Boom—tidera-da—boom!
With some of her pin-money purchased a fife;
Boom—tidera-da—boom!
And, picking out tunes that were not very hard,
They'd play them while marching around the backyard,
Without for one's feeling the slightest regard.
Boom — tidera-da — boom-a-diddle-dee—
Boom—tidera-da—boom!

The little old parson, who lived next door—
Would throw up his hands as he walked the floor;
Boom—tidera-da—boom!
"Won't you stop, I beg you?" he often said.
"I'm trying to think of a text, but instead
The only thing I can get into my head
Is your boom—tidera-da—boom-a-diddle-dee—
Boom—tidera-da—boom!"

And all of the people for blocks around—
Boom—tidera-da—boom!
Kept time at their tasks to the martial sound;
Boom—tidera-da—boom!
While children to windows and stoops would fly,
Expecting to see a procession pass by,
And they couldn't make out why it never drew nigh,
With its boom—tidera-da—boom-a-diddle-dee—
Boom—tidera-da—boom!

It would seem such vigor must soon abate;
Boom—tidera-da—boom!
But they still keep at it, early and late;
Boom—tidera-da—boom!
So if it should be that a war breaks out,
They'll be ready, I have no doubt,
To help in putting the foe to rout,
With their boom—tidera-da—boom—
Boom—tidera-da—boom—
Boom — tidera-da — boom-a-diddle-dee—
Boom—boom—BOOM!

—St. Nicholas.

JAMIE'S SERENADE

"Mamma, what are serenades?" asked Jamie.

"It's a song," said mamma. "But why do you want to know?"

"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you are very fond of some one, you go at night and sing a song under her window. That is to show the person that you love her."

"Must you do it at night?"

"Yes, I think so."

"But s'pose your mother won't let you sit up at night, or s'pose you fall asleep and can't wake yourself up."

"Oh, the people that give serenades do it secretly, and they commonly have no trouble in keep awake at night."

"Oh," said Jamie, as if he were perfectly enlightened about the matter.

Then mamma forgot all about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night-capped head from her pillow in haste.

"Father, that's Jamie!" she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandpa.

Then a shrill boyish voice arose on the night air:

"My kitty has gone from her basket,
My kitty has gone up a tree;
Oh, who will go up in the branches,
And bring back my kitty to me?"
Br-ing back, br-ing back,
Oh, bring back my kitty to me. to me!"

"Jamie Carrol, what do you mean? Come right in out of that dan p night air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't interrupt, 'cause it's a serenade."

"Does your mother know you're here?"

"Of course not. Serenades are secret."

"Let the boy finish his song," said grandpa, with a chuckle.

"Have you got all your clothes on?" demanded grandma.

"Why, of course."

"Well, put this scarf around your neck, and finish your song. Then come to the kitchen door, and I will give you some refreshments."

"Oh, do you get refreshments for serenades?"

"Yet, indeed! Now hurry."

The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him, with a plate of the little chocolate cakes that Jame thought were the very best things in the world to eat. Grandpa was there, too; and, when the refreshments were disposed of he escorted the small serenader home.

"Good-by, dear," said grandma. "I enjoyed your music very much."

But mamma collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.

"Why, mamma, you said yourself that they were secret. And I love grandma the best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."

"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie, "I will."—Christian Standard.

Their first night in the jungle was a sleepless one. Next morning the two friends started out early, and had gone but a short distance when they came upon fresh tracks which the enthusiastic sportsman identified as being those of a full grown lion.

"Tell you what we had better do," said the Manchester man, brightly. "You go and see where he went, and I'll go back and see where he came from!"



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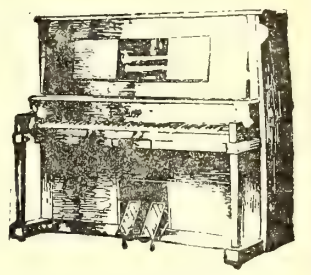
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W. E. WEBB, Secretary
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WOMAN'S PAGE

(Continued from page eight)

The district is assuming the support of Miss Blanche Hauser, of Pfafftown, as its missionary. A letter of appreciation from Miss Hauser was read by Mrs. T. H. Cash. Miss Hauser is in Wonsan, Korea. Standard of Excellence was explained by those attaining the roll of honor last year. A forum on the auxiliary work was led by Mrs. Luby Vinson, and all questions relative to the work were discussed most interestingly.

"Financing Our District" was presented by the district secretary, and she urged that we throw away our old measuring line which was not standard, and adopt the silver yardstick and bring our work up to the measure of thirty-six inches high.

Resolutions of thanks to the people of Mocksville were presented by Mrs. Fred Hackney and unanimously adopted. The next meeting, in 1925, will be at West End church.

MRS. W. A. NEWELL

Asheville friends are always glad to have Mrs. Newell, Council superintendent of social service, come to Asheville for a little stay because, having vied here once, and having been closely identified with the church and missionary work of the city, she is interested in the progress of the work and always brings valuable and helpful suggestions to those who have it in charge. Her recent visit, which was far too short, was to attend the meetings of the inter-racial committee, of which she is a member and which met in the First Presbyterian church house in this city during the past week. A number of helpful and inspiring addresses were given at this meeting and those in attendance felt that it was a most profitable occasion.

Three score and ten is the time allotted unto man to live, but we find oftentimes that some one has had an extension of time granted and a number of years extra have been added. Eighty-three years mark the milestones in the life of Mrs. W. N. Hackney, mother of Miss Amy Hackney, our conference superintendent of children's work, and Miss Kate Hackney, who is one of our most efficient missionaries in China. In observance of the 83rd natal day Mrs. Hackney enjoyed a family birthday dinner at her home on Bearden avenue, with the immediate members of her family in Asheville present. During the afternoon a number of friends called to bring their good wishes and congratulations to this elect woman whose life has been one of unselfish and faithful service to her church, her home and her community. Mrs. Hackney is one of the most loyal members of the Chestnut Street Missionary Society and is ever ready to answer any call that comes to her society. One of her chief pleasures during these days is the weekly letted that comes to her daughter in far-off China, who knows and feels that a mother's prayers are supporting her as she goes about her "Father's business."

The following interesting news from Harbin, Manchuria, China, comes from Miss Constance Rumbough, missionary to Miss Mabel Howell, Council secretary of Oriental fields:

At the last meeting of the Missionary Society in Mod.gou the women decided to make a pledge for foreign missions. They left it for a committee to choose the place to send it and to suggest the amount, but gave as their desire that they help send the gospel to "those who know the least about Jesus Christ." These refugee women at the present time are not only poor themselves but are trying to help other refugees that are even poorer, but I am glad that while they are helping to relieve the material needs of their own people they want to share in spreading the gospel in other places of earth. The committee met last night and decided to report Korea as their choice and 25 yen as the amount. I wish you could be present at one of their meetings and see the pride they take in preparing and making their talks. The men had a great deal of curiosity to see how women could conduct a meeting, so last time the women said they might come if they wanted to. They came and with all we had more than a hundred present. There are twenty-six members.

The women in New Town are doing much to relieve the poor. They gave a concert and made more than two hundred yen. They had a very noted violinist besides other artists, and were given tea and cakes by different stores to serve and sell. In all it was a great success. Yet we have decided never to have any more concert, for everything we have — elementary school, institute, church, concerts and all must be in the same building, and this is beyond the comprehension of the Russian people, especially that a concert should be in the place where church services are held.

Itis summer in Harbin. We have found that sometimes it is as hot here in summer as it is cold in winter. Russians love picnics even more than Americans. Last week I took my Sunday school class for an outing to the first little station outside of Harbin. There is a quiet little lake there not very deep, in which the boys swam and fished an dthe girls went boat riding. It did me good to see how thoroughly they enjoyed it all.

OUR BUSY EPWORTH LEAGUERS

(Continued from page ten)

The regular quarterly meeting of the Junior Epworth League Union of Charlotte was held on Friday afternoon, July 25th, at North Charlotte Community House. This was our first meeting since our ganization in May and it was a success in every way. At 3:30 we had a short devotional with one hundred and sixteen junior leaguers taking part. We had several visitors also. After the devotional all enjoyed games, bathing and the different amusements on the grounds. The most enjoyable time of all came at six o'clock when one of the best and most bountiful picnic supper imaginable was spread on a nice long table under the trees. It would have done your heart good to have seen the superintendents, mothers (for we had several mothers present) and little leaguers eating and talking together. We learned to know each other better ad all are looking forward to our next meeting, which will be at Latta Park in September.

We have seven leagues in the union and each league is doing splendid work. The superintendents are really interested in their work and I feel that we will have a wonderful year's work. Ifany of you junior superintendents get blue and discouraged, just come to our next union meeting in September and get enough "inspiration" to last you the remainder of the year.

Mrs. Jennie M. James,
City Supt. of Leagues.

WEST VIEW LEAGUE OFFICERS

The following list of officers was sent to Mr. Lee Davis, at Raleigh, thereby delaying its arrival in the office of the editor of this column:

President—W. S. Abernethy.
Vice President—S. R. Whitner.
First Dept. Supt.—Miss Grace Jones.
Second Supt.—Mrs. Lalah Hartley.
Third Supt.—Mrs. Arcola Dellinger.
Fourth Supt.—Miss Willie Abee.
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Era Agent—Lenoir Carrell.
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Entrance into the Siberia-Manchuria mission would have been impossible except for the Centenary.

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WAR AND DAN CUPID

(By W. S. Surratt.)

"Christianity," says former United States Supreme Court Justice John H. Clark, "cannot survive another world war."

Divorce in the United States has been greatly on the increase since the World War, due—in the opinion of bench and bar, pulpit and press—to an almost universal let-down in morals.

"Increase of divorce in the United States alone means nothing," you say. "Lax laws, ease of divorce bring about this alarming state of affairs." In 1897 one American marriage in every seventeen wound up in divorce. Now the figure is one in every seven.

Six marraiges are successful to every marriage that ends in a divorce decree.

Broadly speaking, of course, for not all of the six marriages are happy unions.

What about other countries—European countries that really saw the war? All right. Let's have a look.

In France, divorces rose in a year, the one immediately following the war, from 7851 to 11,514.

In Germany they went from 13,344 in 1918 to 36,542 in 1920—considerably more than doubled.

In England—staid old England — they rocketed from 2222 in 1918 to 7044 in 1921—considerably more than trebled.

In Switzerland they increased from 1699 in 1918 to 2241 in 1920, and in Sweeden from 1098 in 1918 to 1445 two years later, and so on, down the line.

War desolates the earth. Our eyes fill with tears as we gaze upon the widows and mothers of boys mowed down in battle. Pity fills our hearts as we watch the cripples pass.

But we forget the dead loves, the demolished firesides, the crippled souls, in the havoc war wreaks on that institution we call civilization—our homes, our morals, our passions, our ideals, our religion, our amusements, and our very habits of speech and thought.

Is there not a thought in what Mr. Clark says that should engage the pulpit, the bench, the bar and the press at this time? We think so.

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West Asheville, night 3
Flat Rock-F., Skyland, 11 10
Elk Mt., Woodfin, night 10
Mills River, Mills River, 11 16-17
Chestnut St., night 17
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11... 30-31
Weaverville, night 31

September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28

October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Pineville, Harrison, 11 10
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8 17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31

September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Centenary, 11 3
Jamestown-Oakdale, Oakdale, night.. 3
Randolph(Fairview, 11 & 3 9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & nght..30-31

September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden.... 4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

August
Leaksville, 11 3
Salem-Oakgrove, Oakgrove 9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ... 23-24
Madison, 11 24
Summerfield, Summerfield 30-31

September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

August
Table Rock, Mt. Grove, 11 2-3
Morganton Ct., Oak Forest, 3 3
Forest City, Pleasant Grove, 11 10
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31

September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

August
Laurel Springs, Mt. Zion 2-3
Watauga, Henson Chapel 9-10
Boone, Boone, night 10

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night... 21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5

FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Mt. Holly, 11 3
Stanley, Stanley, night 3
Rock Springs, Camp Ground 10
Lincolnton, night 10
Lowesville, Salem, 11 16-17
Goodsonville, Pisgah, 3 17
Dallas, Dallas, night 17
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31

September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28

October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
East Spencer, 11 3
Park Avenue, night 3
Woodleaf, Woodleaf, 11 9
South Main, 11 10
North Main, night 10
Salisbury Ct., Bethel, 11 16
Concord, Central, 11 17
Epworth, night 17
Concord Ct., Rocky Ridgt, 11 23
Forest Hill, 11 24
Kerr St., night 24
New London, New London, 11 30
Salem, Salem, 11 31
Badin, night 31

September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28

October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Mooresville, Broad St., 11 3
Mooresville, Jones Memorial, 8 3
Troutman, 11 10
Stony Point, 11 17
Statesville, Race St., 8 17
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
FOURTH ROUND

August
Bethel Ct., Bethel, 11 2-3
Dellwood Ct., Dellwood, 11 3
Sylva Ct., Sylva, 11 10
Cullowhee Station, night 10
Canton Station, 11 17
Junaluska Ct., Clyde, night 17
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31

September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11..... 20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28

October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August
Davie, Center, 11 3
Mocksville, Mocksville, night 3
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
So. Alamance Ct., Clover Garden..... 2-3
Mebane, night 3
Carr, night 6
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31

September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

August
South Mills, Newlands 2-3
First Church, 11 17
Pasquotank, Hall's Creek, 3:30 17
Pasquotank, Epworth, 8 17
Roanoke Island, Monteo, 8 18
Dare, Mashoes, 8 19
Kitty Hawk, Callington, 11 20
Hatteras, Buxton, 3:30 & 8 21
Kennekeet, Anon, 8 22
Kennekeet, Salvo, 8 23
Kennekeet, Rodonthey, 11 & 8 24

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

July
Fayetteville, Salem 26-27
Parkton, Marvin 27-28
Elizabeth, Singletary 30

August
Jonesboro, Lemon Springs 1
Sanford, night 1
Siler City, Hickory Mountain 2-3
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31

September
Goldston, Meronie ..... 6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

August
Jones, Foys, a.m. 2-3
Riverside, p.m. 3
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Creedmore, Budocks 2
Franklinton, Wesleys 3
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31

September
Bailey Bailey 6-7
Zebulon, Wendell 7-8

WILMINGTON DISTRICT
J. M. Daniel, P. E., 519 Market Street, Wilmington, N. C.
THIRD ROUND

August
Maysville, Hopewell, a.m. 1
Swansboro, Bethlehem, a.m. 2-3

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night..... 11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

August
Conway, Sharon (all day) 1
Northampton, Pleasant Grove 2-3
Rich Square, Roxobel 4
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

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*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

*Daily except Sunday.

a—Connect at Varina for Fayetteville.

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In Memoriam

TAYLOR—Eli Taylor was born March 3, 1848, and died May 1, 1924. At an early age he accepted Jesus Christ as a personal Saviour and united with the Methodist church. For about 50 years he was a Sunday school superintendent and he was a steward and trustee for nearly as many years. On December 25, 1867, he married Miss Sarah Lail. From this union seven children were born, three of whom are living. A good citizen, a faithful member of the church, a kind father, a good neighbor and true friend, he will be greatly missed by Mt. Harmony church and community. His funeral service was conducted by the writer, assisted by two former pastors, Revs. B. Wilson and M. B. Clegg.

E. J. Poe, Pastor.

SEAMSTER—On June 11, 1924, the death angel claimed our grandfather, James Monroe Seamster. He was 74 years old. He joined the Methodist church early in life and remained in that father until death. He was born in Halifax county, Va., but lived most of his life in Caswell county, N. C. He was a dear grandfather. He was laid to rest in Shady Grove cemetery in the presence of a large number of friends and relatives beneath a mound of flowers to await the resurrection. He leaves a wife, five sons, one daughter, 12 grandchildren and two great-grandchildren. The sons are James, Henry, Morris, Paul and Silas; the daughter, Mrs. H. C. Willis, all of Caswell county.

His grandaughter,

Mrs. C. B. May.

LOWERY—Gurnade Lowery was born September 17, 1903, and died May 21, 1924. He was converted at his home church, Shady Grove, during the revival meeting of last year. A few days before his last sickness he remarked that he was glad he made the start when he did. He was a young man of promising qualities, was loved by all who knew him ,and was an example of righteousness in the community in which he lived. A combination of diseases—heart, kidney and high blood pressure—took him away from us so soon. He leaves a father, J. R. Lowery, who is a prominent layman of the Methodist church; a mother, Mrs. Cattie Lowery, and six brothers and six sisters to mourn his loss. He is gone to a better world, but we hope to meet him again some sweet day—in heaven. K. F. Duval.

DAVIS—Miss Easter Davis, a faithful member of Pleasant Grove church on the Crouse circuit, and a beloved member of our Ladies' Aid Society, passed to her richly deserved reward on June 12, 1924. She was a great sufferer for many days before death claimed her, yet she bore her affliction without a murmur. She had been a member of the Methodist church since early chilhood, loyal thereto and a devoted Christian, and loved by all who knew her.

She has gone home. For sixty-eight years she diffused love and light and was the recipient of the deepest devotio nand the tenderest care. In a way the brevity of her life is better, but the blessedness of it is that the dear ones who hold her sacred may go with her. May these words be the sentiment of those who loved Miss Davis:

The day has come, not gone;
The sun has riven, not set;
Thy life is now beyond
The reach of death or change—
Not ended, but begun.

Macie Duncan

RAPER—Mary Lindsay Miller Raper was born September 3, 1869; departed this life June 20, 1924. As the clock struck midnight she passed peacefully to her reward.

In early life she joined the Methodist Episcopal Church, South. Sister Raper loved her church and was a faithful member until God took her to her home above.

She leaves a husband, five sons, two daughters, two grandchildren, two brothers and one sister to mourn her passing.

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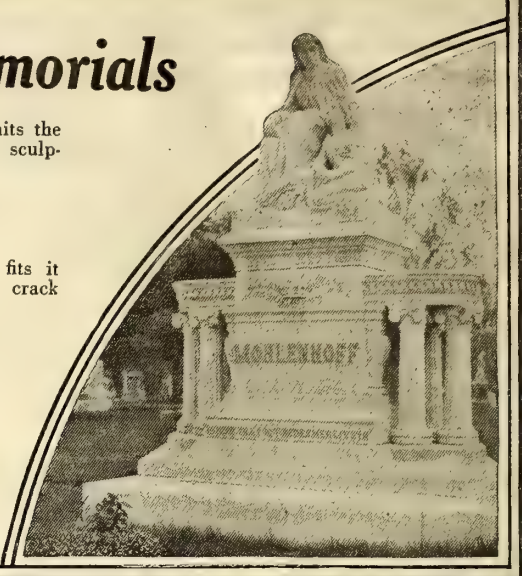
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For the past fifteen years she was a great sufferer, but bore it all patiently. During this time she had all the care and attention that a devoted husband and loving children could give. A finer Christian spirit I have never seen in any home. Sister Raper had a great faith in God's promises and looked for the light behind the darkest coulds. "Be still sad heart, cease repining, for behind the coulds the sun is still shining," was one of her favorite quotations. To know her was to admire her sweet Christian spirit and devotion. I could speak many words of praise tor her of which she is worthy, but the highest words of praise may be summed up in one sentence, even this—"She was a good woman." Religious from a child, her outstanding Christian character was seen not only in her church life, but being a bodly example in the home, exercising that Christian influence over her children that will enable them to perpetuate her example. A true wife and loving mother, friend and neighbor has fulfilled her days and now enters into the larger life of the redeemed of the Lord.

J. W. Campbell, P. C.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Rocky Mount M. E. Church, South, with sad hearts offer this las ttribute of respect to the memory of our oldest member, Mrs. Mollie Duncan, who died May 20, 1924. She was in the 75th year of her age. The value of her life cannot be appraised.

In humble submission to our Father's will we extend to her beloved ones our heartfelt sympathy and love in this dark hour of bereavement.

Resolved, that a copy of these resolutions be sent to the family, one placed in the minutes of this society and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. J. E. Dunham,
Mrs. Alex. Martin,
Mrs. R. L. Batts,
Committee.

IN MEMORIAM

Mrs. Ruth Thach Reed was born November 7 near Hertford, N. C. She was the daughter of Mr. and Mrs. R. B. Thach. She was married to C. F. Reed March 13, 1903, to which union the following children were born: William, Sumner, Addie, Nannie and Charlotte, who with her husband survive. She is also survived by her father, R. B. Thach, one brother, B. W. Thach, two sisters, Mrs. C. B. Parker and Mrs. William Tucker.

Early in life she joined Anderson Methodist church, remaining a faithful member until her death May 26, 1924. About six months ago she began to decline in health. For four weeks he slept what little she could in a chair. She suffered much, but one could never know it by talking with her, for she never complained. Her husband and children did all they could to restore her to health, but she was wanted at another home where her beloved mother and little daughter, Susie, were waiting to welcome her. Just before she crossed over she seemed to be conscious of her mother's presence. She called every member of the family to her and told them not to grieve for her, she was only going to heaven to be with mama and Susie. Oh, how we all did love her and will miss her so much. She was faithful to her church, to home and to God. Her sister, who so nobly stood by her to the end, told her there had never been a better sister than she. May God be with the children, father, husband and relatives as well as the host of friends in their bereavement.

Resolved, that a copy of these resolutions be sent to C. F. Reed, also to the Christian Advocate, and Missionary News.

Mrs. B. W. Thack,
Mrs. J. B. Winslow,
Mrs. W. F. B. Sawyer,
Committee.

HOYLE—Philip Andrew Hoyle, born at Plateau June 8, 1845, died in Newton January 29, 1924. In 1865 he enlisted in company F, 23rd regiment, and was in prison at Elmira, N. Y., the latter part of the war. He was a student at Rutherford College, and October 21, 1871, married Mattie Johnson of Burke. He taught at Polkton, N. C., and served as clerk of superior court of Catawba county for eight years. He was a member of the legislature in 1893, and filled other positions of honor and trust. In early life he joined the Methodist church and was one of the most devoted Christians I ever knew. He was Sunday school superintendent or teacher for many years. Brother Hoyle was a regular attendant at church, a devout student of the Bible, and a leader in eevry good cause. For several years he suffered much, but had strong faith in God. He is survived by his widow and three sons—Walter, Joe and Bruce.

His pastor, Rev. W. B. Shinn, conducted the funeral at Newton Methodist church and hundreds of friends followed his remains to their rasting place in Eastview cemetery.

A. C. Sherrill.

COX—Sarah Emeline Cox, the subject of this obituary sketch, was born February 16, 1838, and died May 29, 1924, being 86 years of age. She was the daughter of Samuel and Elizabeth Thomas Cox, who lived on Bridle Creek, Grayson, county, Va. On December 25, 1853, her life became one with that of Hardin Cox, through the bond of holy wedlock. Immediately after marriage they began the building of a home, which was located in the nestling hills of [illegible] section of Virginia that [illegible] on the North Carolina [illegible] New river. Into their home were born three children, two daughters and a son, all of whom survive. The death of the husband occurred on March 15, 1897, and was an occurrence that brought the profoundest sorrow to the community in which he lived.

Trinity College Library

Emeline Cox lived such a life as clothes her sex with unusual honor; her character was such that it induced an unmistakable glow of grace upon human kind. She was not blessed with many social or cultural advantages in her youth. Her chief assets were good physique, strong commonsense, unremitting industry and a Christian experience that came to her at conversion when she was 15 years of age, and which was as real to her as the "heavenly vision" to St. Paul, and to which, also like him, she was "not disobedient." Her religion became at once the overtone of her life, which, through the power of her unwavering faith, was a ceaseless epistle to her generation. "On that day in September," as she often testified, "at the altar of old Wilson camp ground, I was set free by the power of faith in Jesus Christ." From that day her face was set toward the Eden of God, and all the handicaps and hardships that a long, militant life, marked with the vicisitudes and varying fortune of frontier circumstance, left to battle without husband through the Civil War period, and to struggle with him in reconstruction—none of these ever veered the course of her fervent religious life. She had covenanted a troth with the Holy Spirit, and none ever came in personal touch with her thereafter who was not apprised of this holy alliance that put confidence in her heart and light in her eye. Her hearth was the favorite warming place of every preacher who came for a day, or for many, in the community. They all made it "home," and the younger ones, sent to ride the circuit, found in her a mother and counsellor and friend. She was an able champion of the Kingdom, as many hundreds will testify. Neither the direct effect of her influence, and much less so its implications, can be measured by any human medium. The unfolding glories of the New Jerusalem, pageant of the eternal ages, can alone reveal it. Banks of flowers about her casket, little children with hands filled with garlands brought from the fields and hallowed by their pure, innocent affection, a "cloud of witnesses" with moistened eyes, bespoke its verity and truth.

She wrote a brief letter to her children and left for them to find. It is a tender statement of her simple faith in God. Affectionately, she implied that the same would be espoused by them and her grandchildren, but she added exhortation that it should be placed above all else. To secure it, she made her prayer to the heavenly Father, and wrote down its content, and thus revealed the center of her creed and the source of her strength of character. The daily season of prayer was the source of manna upon which her spirit thrived, and by it she found and kept the secret of access to the "well of living water." In the moment of transition, when mortal life was closing, she smiled and whispered, "Come on, loved ones, come on."

The Centenary campaign in Korea in 1921 resulted in 16,000 new believers and 150 new groups.

The Centenary greatly stirred Japanese Methodism, leading to large glits and a "double the membership" campaign.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, AUGUST 7, 1924 No. 32

EDITORIAL — PARAGRAPHS

When Archibald Johnson, editor of Charity and Children, "seats himself and takes his pen in hand to let you know how he is getting along," the reader soon discovers that he is at the old stand doing business in the same old way. A recent paragraph of his becomes a gentle reminder of that fact. Here it is: "Leopold and Loeb have confessed to the murder and mutilation of two other men before they killed young Franks. If these degenerates are not hanged justice will be outraged. If they are not executed they must be confined for the remainder of their lives in a better place than the North Carolina penitentiary, from which they would walk out in about two weeks."

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Bonds, bonds, bonds! Issue more bonds, issue more bonds, issue more bonds, issue more bonds, is the refrain on every hand. We are these days building on bonds. Jails, court houses, school houses, colleges, roads and pretty much everything else for public use is builded on bonds. Isn't it about time to call a halt? Even a good thing may be overdone. It is a whole lot easier to make debts than to pay them. If we continue to pile debts upon state and municipality somebody is going to stagger under the load, if they do not fall. The approaching session of the legislature will be called upon to increase the indebtedness of North Carolina. Isn't it time for the people of the state to demand that this thing stop for a little while at least?

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Good for John W. Davis. He is opposed to "mobilization day" and does not hesitate to say so. Listen to his sane and sensible declaration upon that subject: "I think that the view expressed by the governor of Nebraska to the effect that there is no necessity at this time to encourage civilians to leave their occupations for the purpose of engaging in what would be only a military demonstration without any practical educational effects, is entirely sound. It is one thing to keep the military organizations of the country in adequate practice; it is quite another to encourage demonstrations which can be nothing else at a time when every energy should be bent toward guiding the world back to peace and to work calming the prejudices and passions growing out of the World War and encouraging fruitful peace and commerce. In all these America should take the lead." This statement is in accord with what the churches of America have been saying. The Presbyterians, the Baptists, the Methodists and many others through their church councils have gone on record for international peace and as opposed to every activity that tends to engender the spirit of war. The militarists with a sneer called them "pacifists," and the war department of our government seemingly in reply appointed "mobilization day." Is the war machine mightier than the churches of America? Is it to be the spirit of Mars or the spirit of Christ?

The best description that we have seen of our intoxicated American life with its wealth, automobiles and mad rush, is given by Stray Wolfe, an Oklahoma Indian who had gotten rich in oil, in describing his experience with a big new car. He bought an expensive automobile and soon had an accident on the public highway. Limping and somewhat bruised, he came into the local salesroom, carrying a pocketful of money. He wanted another car and explained the loss of his original purchase in this way: "Drive out big red car. Buy moonshine. Take drink, Step on gas. Trees and fence go by. Pretty soon big bridge come down road. Turn out to let bridge go by. Bang! Car gone. Gimme 'nother."

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Henry Ford is for gasoline but against liquor. His business career is without a parallel in the history of the human race. But he still believes in good morals. He is loyal to the constitution of the United States. This loyalty to the constitution and his interest in the personal sobriety of his employes has prompted him to have posted in his offices and shops the following order: "From this date on, dismissal, without opportunity for appeal, will be the penalty imposed on any man found to have the odor of beer, wine or other liquor on his breath or to have intoxicants on his person or in his house. The Eighteenth Amendment is part of the fundamental law of this country. It was meant to be enforced and, so far as our organization is concerned, it is going to be enforced to the letter."

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The right of the private interpretation of the Holy Scriptures was one of the dearly bought victories of the Protestant Reformation. A denial of this right to the Christian people of the Middle Ages brought with it ills and evils of a disastrous sort. It not only locked together the lids of the sacred volume, but in so doing, the intelligence of Europe was bound with chains. This right of the individual to read and interpret the Bible may lead to a great many fantastic notions, and does. Yet these, no matter how absurd and amusing, do the Bible no harm and the author of them frequently gets quite a lot of pleasure out of his fantasy. But for an individual, or group or individuals to demand that other men and women shall accept their interpretation of the Bible or, else, be subjected to the fires of their high sounding judgments, is nothing more than Roman Catholicism asserting itself under some other guise than the Roman church. And whenever that spirit manifests itself, no matter the name or the guise that it may assume, the time is at hand for all true Protestants to set themselves in battle line under the leadership of John Wycliffe, John Huss, John Knox and all the other illustrious Johns who led the fight for an open Bible and or religious liberty.

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THE HOLY LAND AND THE HOLY BOOK GLORIFIED BY JESUS CHRIST

On an average map of the world palestine may be covered with a postage stamp, while the ancient empires of Egypt and Babylonia embraced the extensive and fertile valleys of some of the world's greatest rivers. The garners of Egypt are empty now and the treasures of Babylon are moth-eaten, but Palestine in a large measure, rules the world. Why? Not because Abram pitched his tents there, or the armies of Israel camped in the plains of Esdraleon; not even because David sang among her flocks and Isaiah preached within the wall of that ancient and sacred city, but, primarily, because Jesus Christ lived and taught there.

For, without the Child of Nazareth, who became the Man of Gallilee, Palestine with her long history would be of interest, primarily, to the few million of Jews upo nthe earth and, secondarily, to the Mohammedan, but the great mass of the human race would care no more for Palestine than they do for Bagdad or Damascus. The Great Teacher who is the world's Saviour, has alone converted that little strip of mountainous territory into a shrine. Wearing the marks of his footprints and having been blessed with the melody and music of his voice, Gallilee and Jerusalem are glorified beyond all other lakes and cities and lands.

The Bible is a most wonderful book, containing as it does history, biography, poetry, drama, and pretty much all other sorts of the finest literature. The Old Testament is the total surviving literature of the ancient Hebrew people. It is no small matter that every scrap of writing of that people chosen of God, should be, not in some great library guarded by fireproof walls, but in every cottage of the land. The New Testament is the emerging literature of the early and heroic days of Christianity when God wrote some very essential books for His church and the world at large.

But the Bible, the book of all books, the one sufficient rule of our faith and practice, the foundation of civil and religious liberty, the cornerstone of nations, the staff of aged pilgrims and the pillow for dying heads, is what it is because of Jesus Christ.

Without him there would have been no New Testament, without him the Old Testament would be without an interpreter. For we measure the Old Testament scriptures by the teachings of Jesus Christ. Ethical standards of those early days in Israel's history that do not measure up to the standards of the teachings of Jesus, we discard without apology. Only the spirit of Christ as found in the Old Testament becomes a code of morals for the modern man. Even the value of prophetic instruction for the present day is determined by the Christly standard.

Hence, Jesus Christ makes the Bible what it is. Without him the old book would not be vastly different from some other books in the world, as the Veda for example, or the Koran.

In view of such considerations which remind us that Jesus is the one great influential person of the Holy Land and the overmastering personality of the Holy Book, we easily understand why his name is chanted in vaulted cathedrals, sung in mission chapels and lisped in the prayers of little children.

There have been patriots and poets who wrote their country's songs and when one can write a nation's ballads, why should he care who framed her laws. There have been gifted sons and daughters of genius in the realms of literature whose names were not born to die. Monarchs, who spake and em pires obeyed their behests; warriors, like Alexander, who conquered the world while the dew of youth was still upon his brow, artists and sculptors who imprisoned their dreams and inspirations upon canvass and in stone. But there is but one of whom it may be truthfully said: All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem and crown him Lord of all. Oh, that with yonder sacred throng we at his feet may fall and crown him Lord of all.

FIFTY YEARS OF CHAUTAUQUA

The first chautauqua assembly met on the shores of Lake Chautauqua in Chautauqua county, western New York, on August 4, 1874, and continued in session two weeks. It was a gathering out of doors under camp meeting conditions for a systematic study of the Bible, particularly as it related to the Sunday school work. Rev. John H. Vincent, who afterward became a bishop of the Methodist Episcopal church, and Lewis Miller of Akron, Ohio, were the leaders of this first assembly and became the founders of the whole Chautauqua movement.

The first meeting was held under rather primitive conditions and was limited to Bible study. But that lake shore soon became a great summer assembly ground with huge amphitheatre and numerous cottages and hotels to accommodate the thousands who gathered there. And the limited course of study of the first assembly was extended to cover pretty much the whole sphere of popular education.

William James, the philosopher, in visiting the Chautauqua Asssembly by the lake on one occasion was amazed and wrote:

"You have culture, you have kindness, you have cheapness, you have equality, you have the best fruits of what mankind has fought and bled and striven for under the name of civilization for centuries. You have, in short, a foretaste of what human society might be, were it all in the light, with no suffering and no dark corners. I went in curiosity for a day. I stayed for a week, held spellbound by the charm and ease of everything, by the middle-class paradise, without a sin, without a victim, without a blot, without a tear."

But the assembly on the shores of the lake that gave it the name which has become a household word was but one local expression of an idea that has captured the American public. If history is but the lengthening shadow of tall men, Chautauqua, which has its tents in village and city and its summer assemblies in every section of the nation, is the lengthened shadows of John H. Vincent and Lewis Miller.

Theodore Roosevelt said, "Chautauqua is the most American thing in America." That was well said. It is fitting that we should give more than passing thought to this great movement of the last fifty years.

THE CIRCUIT RIDER

Theodore Roosevelt, while President of the United States, paid the Methodist circuit rider the following tribute:

"The Methodist church plays a great part in many lands, and yet I think I can say that in none other has it played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the six score years since the constitutional convention made us really a nation. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk. The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersman, while at the same time ministering to his spiritual needs and seeing that his material cares and the hard and grinding poverty of his life did not wholly exinguish the divine fire within his soul."

Aptly has Roosevelt, the great American, described the early Methodist circuit rider, and with equal accuracy has he estimated the character and value of his ministry.

Francis Asbury with his genius for discipline and with the intrepid spirit of the pioneer, became the father of the itinerant ministry, as we have it in American Methodism. He raised up a native ministry, inspired it with his spirit of sacrificial service, mounted it on horseback, and led to the conquest of a virgin continent.

The necessary restriction and hardships of a pioneer people became the daily experience of the pioneer preacher. And these circuit riders who disdained the tomahawk of the savage, defied the storms of winter and gladly shared all the hardships of the early settlers in America, not only laid the foundations of Methodism of this Western World, but became effective as builders of an empire. Armed with Bible and hymn book these knights of the saddle bags rode to conquests such as mailed warriors never dreamed of.

These men had upon them no vows of poverty, yet one of their favorite songs began:

"No foot of land do I possess,
No cottage in this wilderness."

But, like the ancient patriarchs who dwelt in tabernacles, these Methodist circuit riders, prophets of righteousness, and evangelist of the grace of God, looked for a city whose builder and maker is God.

Well has Lillian K. Vogel in the N. Y. Christian Advocate sung their praises in the following:

Untrumpeted by history's loud fame,
The finer forces carved their noble deed
On hearts of men. No thought of gold or greed
Had they, but with their rugged souls aflame
For God they rode and conquered in his name.
With neither ax nor rifle did they lead
The wooded way; with saddlebag and creed
Of light and love, they staked for God a claim.

O cavalier-apostle, thou couldst see,
Beyond the lofty ranges and the plain,
That vast, eternal march of history
Toward setting sun. Thy work was not in vain;
New England's sturdy line, inspired by thee,
Moved westward in that God-directed train.

ARCHITECTURAL REQUIREMENTS FOR CHURCH AND SUNDAY SCHOOL BUILDINGS

Two pamphlets upon the subject are just from the press and they are published by the Joint Commission on Church and Sunday School Architecture of the Methodist Episcopal Church, South, under the direction of the Board of Church Extension, and the General Sunday School Board of the Methodist Episcopal Church, South.

These pamphlets contain drawings of quite a large number of floor plans of churches and Sunday school buildings and are filled with a vast amount of information and valuable suggestions to pastors and building committees who contemplate the erection of churches and Sunday school buildings.

If you are planning to build, write either the Board of Church Extension, Louisville, Ky., or General Sunday School Board, Nashville, Tenn., for these booklets, which will offer you valuable suggestions.

STATESVILLE DISTRICT MEETING

All the pastors, lay leaders, stewards and Sunday school superintendents of the Statesville district are called to meet for a day's conference at Ball Creek camp meeting on Friday, August 22, at 9 o'clock. There will be preaching at 11 o'clock and at night, regular camp meeting services. D. M. Litaker, P. E.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

W. T. Cutchin of Chapel Hill, N. C., can for a few hours work each day give room with light, heat and water to two worthy young Christian men who would like to go to the University this fall.

Mrs. C. L. Steidley recently closed a fine revival with Rev. Elzie Myers at Wingate. This great evangelist has already been engaged for a meeting at Wingate next summer and at Marshville next spring.

Rev. H. G. Hardin, pastor of Tryon Street church, Charlotte, about one month ago underwent an operation for appendicitis. He is now with his family at Lake Junaluska. The church has given him a vacation till September 1, when he expects to return to his work a new man physically.

Rev. Dwight Ware, who took his B. D. degree at Vanderbilt in June and since then has been supplying at St. Luke's, Oklahoma City, for Dr. Forney Hutchison while he is in Europe, will on August 15 sail for Edinboro, Scotland, to continue his studies. He will be in Scotland a year or more. Mr. Ware is a son of Rev. and Mrs. W. R. Ware, Morganton, N .C.

Rev. G. C. Irvin, the educational director of the West Market Street church, Greensboro, was at Whitsett all of last week, where he preached daily in the Whitsett Methodist church. There were large crowds at each service and numbers of conversions. A number joined the church at the last Sunday service.

Rev. E. H. Neese, who is now pastor of the Gibsonville and the Whitsett Methodist churches, is away on his vacation for two weeks at Rutherford College and Granite Falls. On Sunday morning, August 10th, at 11 a. m. he has secured Dr. W. T Whitsett to deliver an address in the Gibsonville Methodist church on the subject, "God's Program for Mankind."

Mrs. Womble, the mother of Rev. W. F. Womble, the presiding elder of the Greensboro district, continues in a critical condition as a result of a paralytic stroke that she suffered Saturday, July 26. Brother Womble has been with his mother at her home in Moncure, Chatham county, the greater part of the time since she was paralyzed, but on account of her great age he sees little prospect of her being much better.

Rev. T. McM. Grant and Mr. F. P. Gray spent Tuesday in Wilmington with Dr. R. C. Beaman, former pastor of Chestnut Street Methodist church, but now of Tarboro, who is a patient in the Bulluck hospital. Dr. Beaman is rapidly recuperating from a slight operation he underwent a few days ago. As soon as his condition will warrant he will undergo a very serious operation.—Robesonian.

Rev. J. H. Shore, presiding elder of Rockingham district, preached two unusually strong sermons at St. Pauls church Sunday. He is one of the old time preachers, brave enough to set forth conditions in language plain enough for "the wayfaring man though a fool, to understand." It is no good Mr. Devil with Mr. Shore, no condoning of sin, nor passing over palpable sin, lest somebody will be offended.—Scottish Chief.

"The Leaman-Coston party are now in a big tent meeting at Wedowee, Alabama, and men and women are being saved that have been members of the church for years and will rise to their feet and testify that they were lost before our meeting here. That before the meeting they did not have any experience to tell the world of the saving power of Jesus Christ, but now they can say that they know that they are saved by the blood of Jesus Christ. Our next meeting will be at Willimston, N. C., in a large tabernacle that is now soon to be erected for the meeting."—J. C. Coston.

Mr. Charles H. Thacker, a faithful member of Carraway Memorial Methodist church, this city, died at the home of his son, Mr. W. B. Thacker, last Saturday, and was carried to New Hope church in Caswell county Sunday for interment, the service being conducted by Rev. T. V. Crouse and J. H. Barnhardt. Brother Thacker was of that sturdy type of manhood that always wins recognition and commendation. He was deeply spiritual and will be greatly missed in his church and community.

Rev. T. A. Sikes, business manager of the Advocate, left one week ago for a trip to the Middle West. His objective was Mt. Sequoah, Ark., where the Southern Methodist Press Association is holding its annual meeting. He will be back the early part of next week and will probably have something to say of his trip.

Rev. B. A. York will on August 10, celebrate his sixty-sixth birthday at his home in Lincolnton, N. C. Brother York, who is now a superannuated member of the Western North Carolina conference, has been preaching over 45 years. Our congratulations upon the return of the day is hereby extended this faithful superannuate who with his good wife enjoys a serene evening time and looketh for a city whose builder and maker is God. We trust that he may live to celebrate many more birthdays.

Mr. M. H. Pinnix, a prominent citizen of Greensboro and an official member of West Market Street Methodist church, passed to his reward after a short illness on last Wednesday, July 30th. The funeral services were held in West Market Street church Friday, August 1. Drs. J. H. Barnhardt and S. B. Turrentine conducted the services, which were largely attended. Brother Pinnix had long been identified with the business life of this city. He was a good man and an earnest Christian. Many sorrow at his going.

The revival meeting at Mt. Olivet church came to a close on Sunday night, July 20. The pastor was ably assisted in this meeting by Rev. Robert F. Mock, pastor of the Methodist church of Cherryville. He did some good preaching. Seven new members were received and the church was greatly revived. Brother Mock was reared in the Mt. Olivet community and the large congregations that came to hear him was but an expression of their abiding interest in him and the high esteem in which he is held by his home people. Rev. R. F. Huneycutt is the popular pastor.

THE INSANITY PLEA HAS BEEN OVER-WORKED

By Josephus Daniels, Secretary of the Navy in Wilson's Cabinet.

Are there any criminals in the country—that is, are there any violators of the law whose parents have money in plenty to retain lawyers—who do not seek to escape punishment by trying to prove they are insane?

That is a present-day inquiry that will not down in view of the well-organized attempt to prove that the two rich Chicago youths, guilty of most repulsive killings are not mentally responsible for the crimes which shocked and shamed humanity.

"It was," the district attorney declared, "the most cruel, cowardly, dastardly murder in the history of American jurisprudence."

Plenty of alienists, so-called, and specialists and experts in the medical profession will be found who will find some crack in the skull of the guilty youths. In any case you will always find experts in plenty on both sides. The bigger the fees to be paid, the greater the number of experts who hold to the insanity theory who will be brought into court to give the preponderance of testimony to send criminals to the insane asylum instead of the penitentiary or the electric chair. This does not imply that the alienists or experts are dishonest or are testifying for money. It merely means that there is a large number of experts on the human mind who do not believe a normal person will commit the crimes to which the Chicago youths have plead guilty. They hold that the man who commits such a crime is abnormal. They argue that an abnormal person is not in the possession of all his faculties well regulated. The next step is that such obnormal persons are crazy. If crazy, of course the person who did the killing was irresponsible. Therefore, he is not a criminal and cannot be punished. He must be sent to an insane asylum instead of the penitentiary.

You know what follows when punishment does not follow crime? The men who escape the penalty of their actions by being adjudged insane go to an insane asylum for a season. They are restrained there until public indignation abates. Then, the custom has been, that a board adjudges the person whose so-called insanity enabled him to escape punishment to be sane. If sane, he cannot be retained in an insane asylum. He is released. The public is again endangered. Justice is mocked.

Man in the Street Has Lost Respect for the Administration of Law.

The time has come to consider the family bereft as well as the family of the criminals, to consider the effect of miscarriage of justice upon public respect for justice, and to protest against the miscarriages by the so-called "erresponsible for his actions" route. It has become so common that when a rich man, or the sons of rich parents, commit crime the average man in the street shrugs his shoulders and says:

"Of course he will not be punished. Penalties are not for the rich or powerful. He will be acquitted or go for a rest cure in an insane asylum for a short time."

The fact that such opinion is prevalent is due to so many miscarriages of justice that respect for the equal administration of law has been largely destroyed. The Chicago horrible crimes shocked the people. They will judge the law and its administration by the final determination of those cases.

Too Much Maudlin Sentimentality.

We have among us too many maudlin sentimentalists who deny that there is any such thing as sin and crime. With the object lesson of sinners before them every day, with such awful crimes as the well-to-do and educated Chicago youths committed, these half-baked sentimentalists preach the dangerous doctrine that sin is the result of heredity—that the person committing the crime was so dominated by inherited instinct that he could not help performing the criminal act—and therefore it is a crime for society to punish such irresponsible persons. These modern sentimentalists deny the Bible teachings and the common-sense belief of a thousand years. We need to go back to fundamentals. Sin is sin. Sin is personal. Sin is committed for gain, for malice, for meanness. Then we need to go back, not to age-old legal, brutal punishment, but certain punishment for every crime committed. It is not the severity of the sentence so much as the certainty of conviction and punishment that is needed. Humanity and justice do not cry out for harshness or severity. They demand the protection of life and property from law-breaking sinners. Failure in government to secure such protection leads to distrust in government, and the eventual landing place is contempt for government and contempt for law.

A Case in Point.

Not long ago a prominent doctor in a Southern state wantonly and cruelly murdered a policeman because the officer of the law had performed his sworn duty. The community believed the criminal ought to have been punished. He had been a successful doctor. Nobody had ever supposed he was insane before the commission of the crime. When arriagned for the unspeakable crime experts testified that he was not responsible for his act. Justice was defeated. He was incarcerated in a criminal insane department. He had more sense than his keepers. It was not long before he made good his escape and has so much sense that he outwits all the authorities and detectives who have sought to secure his return to the hospital. Most people disbelieve the theory that he was sane the day before the crime was committed, was insane at the time of the commission of the crime and became sane shortly thereafter. There are honest and honorable experts who hold that theory and who give such testimony. If such experts were to examine the doctor referred to today, they would probably say he was restored to mental soundness. But the average man does not believe in such lightning-like loss of responsibility and such quick recovery of faculties.

Let the Punishment Fit the Crime.

The Chicago horror of horrors has emphaized the need of ending the defeat of justice by the insanity pleas. Men and women who have the cunning and cruelty to carry out the crime that stunned the world are not mentally irresponsible. They are criminals, pure and simple, and all the teachings of history and holy writ attest that sin brings forth just such fruits. Sin exists today as it did in the Garden. Punishment for sins that result in crime is the only protection to society.

Let us have done with the escape from punishment by the insanity pleas, often shown to have been a sham within a brief period after the experts have managed to secure escape for the criminal.

The insanity plea has been overworked.—News and Observer.

"ARGUMENTS IN FAVOR OF UNIFICATION"

By Rev. J. H. Frizelle.

I have been patiently waiting for some advocate of unification to show what benefits would come from unification, but so far the arguments have been: "Well, it's going to come and we had as well have it now as any time." "The old spirit that separated us has died out; this is a new generation." "If we pass this issue it will usher in a floodtide of brotherly love for which we have labored and prayed all these years." Now, a blind man can easily see that all these arguments (?) are mere guesses, with the evidence against them.

Is the great Southern Methodist church ready, and is it wise for it to plunge into a great movement, simply because it's seemingly a popular movement, get on the band wagon? The argument is, the floodtide today is set in toward worldliness, and it's mere foolishness to preach against it, let the worldly-minded have their fling, they are going to do it anyway, and we will make ourselves unpopular by preaching against it. Fine piece of reasoning for a so-called progressive age and church.

Has the old spirit that separated us died out? Well now, it was not dead by a good deal several years ago, when Dr. Buckley, editor of the New York Christian Advocate, so bitterly opposed the measure, asking the government to pay some on the damage to our publishing house in Nashville when the invading army used it for their purposes, during the Civil War. Maybe we have forgotten that he left his work and came to Washington and lobbied against that bill, calling us a bunch of rebels, in talks and printed articles, and that his church endorsed his utterances and have never said or showed they had changed their minds.

It wasn't dead when I went to my first charge and came in personal contact with their leader in that section, sent there endorsed by their church. This leader did not hesitate to say from the pulpit, after asking me to sit with him and conclude the service, that the Southern church was a body of Secessionists, and his congregation cheered his utterances. I guess our brethren haven't been to Marshalburg and Ocracoke, and several other places where they have invaded our territory. No, beloved, you will have to guess again, the evidence is against you.

Now about this floodtide of brotherly love: Now that would sound fine if folks didn't know you were simply guessing. They tell me it will be like folks getting married—we will just learn gradually to love one another, and things will soon be all sunshine and loveliness. This modern marrying business maybe is a fine illustration. I notice that divorces are rapidly increasing, and our country is bothered to death now trying to get folks to stay married. Maybe that's the sort of marrying you brethren are talking about. If so, I won't dispute your argument. I think in this instance you have guessed about right. But your mother and father didn't marry that way—they didn't marry until they were satisfied it was a case of real love, the genuine article. I know lots of women nice and all that, but I would hestitate to marry them expecting after I was married I would just fall in love. No, brethren, we had better do our courting and marrying in the old time way, and we will have fewer divorces. I know it's the modern way, but somehow it hasn't worked out very well. You will have to try another guess.

They tell me if we unite with them we will be the biggest denomination on the globe. Now that would be a mighty appeal to my pride, but about the time I get to thinking along that line I recall a story in an old book of a certain king who got crazy on the subject of numbers and had his kingdom take the census. My, what a crowd he had. But I recall also that the good Lord didn't take much stock in numbers. Sam Jones said he had stopped counting folks and begun weighing them.

Then I recently saw the statistics of church membership, and lo and behold the Roman Catholic church outnumber all Methodists way yonder; but because the Catholic church is the biggest I wasn't a bit tempted to join it. But if it were numbers I was hunting for I would hurry and get my name on their books.

Then they tell me that according to the plan, no conference is forced to unite unless they want; that a conference can go in or stay out, a pastoral charge can go in or stay out, a local church can go in or stay out, a private member can go in or stay out. That's fine and it's broad and it's liberal; but what blockhead didn't know that it's been that way all the time? It has always been the privilege of all those to go or stay. That's not new thinking, brethren; that's as old as the church. You will have to try again. Make another guess.

Now here is something you can put in your pipes and smoke. The men who are doing the voting in this matter and the men who got up this plan are not the men who built the churches, the colleges, the orphanages, the hospitals; they are not the men who have paid the bills all these years; and when a few preachers and delegates go ahead and vote to take all these and unite with some other church without letting the men who have paid the bills and carried on the Sunday schools have a vote on it, you may be within your legal rights before the courts of the land, but you certainly are taking a good bit of liberty with the rights and property of other folks.

Give our folks some good solid argument and sensible reason for unification, brethren, and quit all this guessing business.

THE MINISTRY OF LITTLE CHILDREN

By T. F. Glenn.

The gaiety, purity, simplicity and innocence of children have called forth the sweetest, tenderest and most pathetic strains of poetry in the language. Hear the poet-king of Israel: "Out of the very mouths of babes and suckling hast thou founded a stronghold, because of thine enemies, that thou mightest still the enemy and the avenger." That David means literal babes and suckling is the consensus of opinion among our ablest expositors. Thus the great Hebrew poet finds little children a refuge from the carking cares, perplexing doubts and rude rebuffs of earth.

The poetic genius of Wordsworth was kindled by this theme. The following lines on the celestial beauty of childhood finds an echo in every human heart:

> Not in entire forgetfulness,
> And not in utter weakness,
> But trailing clouds of glory, do we come
> From God, who is our home,
> Heaven lies about us in our infancy!

Here is an exquisitely beautiful sentiment by Henry Vaughan:

> Happy those early days, when I
> Shindein my angel infancy!
> Shined in my angel infancy!
> Before I understood this place,
> Appointed for my second race,
> Or taught my soul to fancy aught
> But a white celestial thought:
> . . . . . .
> Before I taught my tongue to wound
> My conscience with a sinful sound,
> But felt all through this fleshly dress
> Bright shoots of everlastingness.

I quote the poets because they stand upon a higher plane than ordinary mortals, and have a clearer insight into human experience. They have gone into the spiritual land of promise, and brought from thence the luscious Eschol clusters. I quote an American poet:

> They are idols of the heart and household:
> They are angels of God in disguise:
> His sunlight still sleeps in their tresses—
> His glory still gleams from their eyes,
> Oh! those truants from home and from heaven,
> They have made me more manly and mild:
> And I know how Jesus could liken
> The kingdom of God to a child.
> What a stronghold for troubled hearts is sweet,

sunny childhood! Disaster has overtaken, sharpers have overreached and defrauded you, friends have been false, thoroughly disgusted with humanity, you turn away from the din, the bustle and the turmoil of the world, and seek refuge in the bosom of your family. The children rush to meet you with merry shouts and laughter—"they climb your knee the envied kiss to share." Here your storm-driven soul finds safe anchorage. A legion of scowling demons were about to enter the courts of your spiritual being, but the bright eyes, the glad smiles and loving embraces of childhood have exorcised them all. You are lifted to a higher plane—you feel the bracing air-waves of a purer atmosphere. But for childhood how cold and selfish, how dreary and desolate earth would be. Childhood is the warm gulf-stream, so to speak, which, proceeding from the throne of God, flowes through the ocean of our humanity, and keeps it from becoming one solid mass of icy desolation.

The sentiment—

> Oh, how I long to travel back,
> And tread again that ancient track!

finds an echo in almost all human hearts. All children have faith. It is not until we travel beyond the sunny realm of childhood that the demons of skepticism, doubt and despair find scope and lodgment in our hearts. You and I must regain the child-spirit, if we would enter the kingdom of God. "We are not saved as philosophers, but as children."

Some of my readers may have dear children yonder in the company of the forty and four thousand. Heaven is full of the sweet prattle and merry laughter of little children. What mighty preachers these heavenly messengers are in the homes blessed by their ministry; they have deeply stirred hearts that were never melted under the most eloquent sermon. The writer has seen hard-hearted fathers whose eyes were unused to tears weep bitterly over the coffin of a dear babe. Many a parent has realized the truth of the saying, "That a little child shall lead them." The coming of a babe brings a world of love into the home. What a fountain of comfort that love is in a dry and thirsty land where there is no water.

Many a widowed mother has been wondrously comforted and strengthened in life's battle by the dimpled, velvety hands of a golden haired babe. Living or dead they are a refuge for troubled and anguished hearts. President Lincolhn said he never knew what the grace of God really was until his little Willie died.

> Millions of infant souls above
> The family above.

BROTHER E. H. DAVIS TAKES ISSUE WITH THE ADVOCATE

In your editorial paragraph last week regarding unification there are some statements that I can not endorse, and for the reason that not one of them seems to me to accord with the facts. "The one big outstanding feature of the vote at Chattanooga," you say, "is that every part of the church except Alabama, South Carolina and Mississippi is overwhelmingly for unification." So far as North Carolina is concerned the only safe conclusion from that vote is that our delegation in that General Conference was overwhelmingly for it. It is not safe to conclude the other yet. Let us remember that that delegation was chosen when this issue was not up and when there was no thought in the minds of most of us that it would be up during the quadrennium.

Another statement is this: "The one explanation of the vote in these three states seems to be that those sections have not come in direct contact with the people of the North." By which reasoning the state of Texas including its four bishops should have been solid against it. I should give a different explanation and it would be this: In South Carolina the reason in large measure was the S. C. Christian Advocate, published at Columbia, R. E. Stackhouse, editor, present at Chattanooga and voting against unification. In Alabama the reason is the Alabama Christian Advocate, Birmingham, M. E. Lazenby, editor, whose pen, if I mistake not, has been industrious in the same direction. In Mississippi the reason is the Southern Methodist, published at Memphis by R. A. Meek, and a live reason it is, which if you doubt get a sample copy. With us it is all one way in this respect. Our general organ at Nashville and our N. C. Christian Advocate are, as you say about the conference, overwhelmingly for it. More than that everything that is staged in the state under the auspices of our church seems to be staged with this issue in view, and the staging is all of one sort, whether at Trinity or at Junaluska. It is an organization right and it is functioning to the desired end.

Colonel Bruton, that fine gentleman and sturdy Methodist, in a letter to me writes words that I take the liberty of quoting: "It would have been much easier for me to vote for unification than against it—the crowd, the sweep, a wonderfully well organized movement, all urged the adoption of the plan of unification—a better word, however, is absorption. To be sure our people are not going to sit still and be given away." Some of us can not

and will not sit still, though with the equipment of the church that we have helped to make strong and solid against us, it does not yet appear what we can do. Another misleading statement in that very inaccurate paragraph is this: "Another interesting feature of the vote is that the territory which will be least affected by unification **is the only territory at all opposed to it.**" Illinois possibly reaches farthest north of any of the conferences east of the Mississippi. Curnea Henly, the one ministerial delegate from that conference, voted against unification. Is he not in a position to know the situation both as to present conditions and future outlook as well as any of the fourteen clerical delegates from North Carolina, which includes the editor of the Advocate, who lined up solidly against him? California, too, is well out on the far flung battle line. Two able delegates from that state, R. P. Shuler, the brilliant pastor of Trinity church in Los Angeles, and Dr. Wm. H. Nelson, the editor of the Pacific Methodist Advocate, voted against unification, and if I mistake not made vigorous speeches against it. Should not an editor in San Francisco know as much of the proposition of this thing as one in Greensboro? As to the territory most affected and the better competency of those there to know and speak, is it not worthy of note that the two bishops of our whole panel who from their very birth have been most in touch with the M. E. church—Bishops Denny and Darlington, spending much of their lives where it was in the ascendency—have steadily opposed this movement? Two men on the ground, each one able to say **quarum pars fui,** are more competent witnesses to a fact than four or a dozen nearly a thousand miles off who have no such opportunity for knowing. E. H. Davis.

PLAN OF UNIFICATION AND FOREIGN MISSIONS

By Bishop Warren A. Candler.

Many imagine, and some are saying, that the proposed plan of unification will prevent the overlapping of the work of the two churches in foreign fields, and thereby do much good and save much expense.

But this is not true. There is no overlapping in the foreign fields. The Southern Methodists occupy Cuba exclusively and also Brazil, while the Northern Methodists occupy exclusively Porto Rico, the Philipine Islands ,and other countries in South America. Similar separation of the work of the two churches is maintained in other lands. There is no unseemly setting up of "altar against altar" in any foreign field.

In our own land only does the Northern church invade the work of the Southern church.

This has been admitted and deplored by official representatives of the Northern church in a declaration unanimously adopted by the Federal Council of Methodism January 21, 1914. That document was signed by three bishops, three elders and three laymen of the Northern church. Referring to the agreements of comity and federation to the framing of which the council had devoted its efforts the document thus signed says:

> "As the visible outcome of these efforts toward more cordial relations we have . . . agreements preventing competition in the mission fields of Asia, South America, Mexico, Cuba, Porto Rico, and the Philippines.
>
> "With deep humiliation it must be confessed that two geat families of one Methodism, while agreeing aboad and singing the same hymns and teaching the same doctrines everywhere, have not ceased to contend at home and in the very presence of the people whom they are seeking to save through the gospel of peace and reconciliation.
>
> "But if these two churches, so close akin, cannot live together apart, they would surely live apart together. Strife cannot beget love. Nor can it be honest stewardship to waste the Lord's treasure in building altar against altar, while the missionaries of both churches, who marching shoulder to shoulder to the conquest of the word, are anxiously appealing for the reinforcements we might send them with the money now being used to maintain frontier antagonisms all along our home border. Under such conditions how dare we continue war expenses at home?"

But "the war expenses at home" have been continued, and under the proposed plan of unification the agreements of comity and federation designed to reduce them are repealed, and the invasion of the home field of the Southern church by the Northern church is made legal and legitimate. Thus "the war expenses at home" will be increased. Indeed, since "the plan" was published they have been increased as never before.

So it is obvious the plan does nothing to remove overlapping in foreign fields, where there is no overlapping; but it does legalize and stimulate the increase of "war expense at home" whereby money that ought to go to foreign fields is wasted on the needless duplication of work in the home field.

Moreover, the proposed plan confers upon the Super-General Conference of the united church the power "To make provision for such orgaization of the work of the united church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands."

The plain implication of that is that the mission boards of the two churches will be merged into one. And the Northern church by its superior numbers will control that one board.

This significant fact must be considered in the light of another provision of "the plan" which makes it impossible to organize any new mission without "the approval of the General Conference."

If that had been the rule in 1898 our Cuban mission could not have been set up without the consent of the General Conference, and the delay would have defeated its organization.

In this connection attention should be directed to the power conferred on "the Judicial Council" by "the proposed plan" whereby that body is authorized to extend its supervision over all boards.

The language of "the plan" on this point is as follows:

> "The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body present and voting or by a majority of the bishops.
>
> "All decisions of the Judicial Council shall be made by a majority of the total membership of the Council."

It is easy to see how the exercise of this power may seriously affect foreign missions—and may ill-affect them.

Another fact to be considered is that all the foreign missionaries of both churches will ultimately become independent churches.

Already the Methodist church of Japan has been set up, and at no distant day similar churches will be organized in Brazil, Mexico, China, Korea, and the other mission fields. Indeed, such churches ought to be organized; for both by the practice of the primitive church and by the historic precedents of Methodism evangelical Christianity has been promoted by such divisions and separations.

Attempts to organize what are called "world churches" are unscriptural as well as unwise. They ignore national lines and racial characteristics, and thereby they engender hurtful antipathies and injurious strife.

It may be doubted if it is altogether proper for foreign members of our church, who must soon cease to be members of it and become members of their own national churches, to be used in efforts to influence opinion and control policies in the home field concerning which they can have but little interest and still less information. A becoming modesty should suggest to them their incompetency to pass on such matters and their unfitness for advising the church at home about what concerns immediately and exclusively conditions in the home field.

Those who seek to use them for such ill-advised purposes are not wise, to say the least of such methods.

CONSOLATION

By Mrs. Geo. L. Robbins.

When days are dark and skies are grey,
When hills are steep along life's way,
Just look ahead where skies are blue,
The sun will shine again for you.

When those you meet need words of cheer,
To help them their great cross to bear,
Just give a smile, a hand-clasp strong,
A word of cheer to help them on.

Some day we'll meet on yonder shore,
Where tears and parting shall be o'er,
Our loved ones greet in that blest land,
And them with Christ we'll understand.

Drivers approaching a railroad crossing should consider that a mattress at home is softer than an undertaker's cooling board.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

London.

In my last article I promised to write something of what the English consider the capital of the world—London. I am almost tempted to omit not only this article but all others and call it a day's work. It is extremely difficult to secure a machine with which to do any writing. In a town of this size I have been able to find only one place where a machine may be hired and that at about thirty-seven and a half cents an hour. And even this shop never has any two machines alike and there's no telling what shape the machine will be in when you rent it. I also hestitate to undertake the task because it is so difficult.

Who can describe London? Who can adequately write either of it or two weeks' experience here? Heine, the great German poet, once tried to express his opinion of it in the following words: "I have seen the greatest wonder which the world can show the astonished spirit. I have seen it and am more astonished than ever and still there remains in my memory that stone forest of houses, and amid them the rushing stream of human faces with all their motley passions, all their terrible impulses of love, of hunger, and of hate." I wonder what Heine would think of London now with its seven and a half million population, its million or more trams, buses, taxis.

London itself, that is London aside from its buildings, parks, museums, and its historical and literary places, would be worth the trip across the ocean to see. It is perhaps the most cosmopoltian place on earth. With its maddening streams of humanity rushing in every direction, its strange garbs and costumes worn by men from all quarters of the globe, it is a perfect circus within itself. One never tires of standing at a crowded corner and watching the crowds go by. It is a marvellous sight to go in one of the large restaurants and see the multitudes that come to drink a cup of tea and see and be seen.

But London as a maddening, mixed, rushing, teeming center of humanity dwindles into insignificance when one views it as the London of the centuries—the London of kings and warriors, and literary men. Hardly a corner can be turned without finding some landmark that speaks of a Shakespeare, Milton, Spencer, Gray or Bunyan. Hardly a museum or historical place can be entered without a whisper of a Cromwell, Raleigh, Drake or Wellington. The place oozes with the magic of great and lofty names of those gone but not forgotten. Only a few things of interest in this great kingdom of power, art and magic can be mentioned and a few impressions recorded.

The Art Galleries and Museums.

London is rich in art galleries and museums. There are perhaps a half hundred places here that are well worth seeing for art's sake. Of course we have had the opportunity of visiting only a few of these and can mention only a small part of what we saw in these few. The visitor to London will probably be interested first of all in the British Museum. If it is to be taken as a standard, there is nothing on earth that can compare with it. Indeed it would require more than the limited space of this article to describe it if I mentioned nothing else that I saw in London. It is perhaps the most valuable collection of antiques, relics, etc., on earth. A most marvellous feature of it is the library feature. It has more than four million volumes of books. There are more than fifty miles of book shelves now and fifty thousand new books coming in each year. But this is only one feature. There is the sculpture of ancient Greece and Rome, fragments of ancient temples, casts of long-forgotten kings. There are the actual gates of Assyrian palaces, mummies of Pharaohs, suits of armor of kings of thousands of years ago. There are mummies, some of them dating back nearly ten thousand years, it is claimed. There is the "glory that was Greece and the granduer that was Rome." There are relics from ancient Nineveh and Babylon. There is a thrilling sense of the reality of these long-gone nations when one views the actual remains of their temples and their gods. I was especially interested in the inscriptions of ancient Babylon and Chaldea, the pictures representing the stories that our own Sacred Word records, the secular things that parallel so closely the records of the Bible. There was also the Rosetti Stone, that magic key that unlocked the past and

made us know how really great the ancients were. There is pottery, dress customs, industrial implements, in short everything that illustrates the evolution of civilization among all the peoples of the world. One thing of especial interest is that all of them had gods and religion and practically all of them played. To pray and to play—these are the fundamental impulses of humanity. The manuscript and early copy section appealed to me most, however. There were letters written by Shakespeare, Johnson, Burns, and all the others who have made the English tongue the great tongue of earth. There were first manuscript Bibles, old charters, including the Magna Charter, illuminated manuscripts. One felt as he looked at the handwriting of these ancients worthies that this was indeed holy ground.

But I must not tarry longer here. The museum may be casually examined in a day—it would furnish an exhaustive study of a lifetime. Other great museums are to be seen, but I shall not attempt to mention them here. The great art galleries are the Tate Collection, the Wallace Collection and the National Galleries. Again it is impossible to give even a hint at the content of these wonderful places. Here are the original copies of some of the world's great masters. Here are paintings known the world over, through the copies, so that they have become the common property of the race. Who has not seen The Child Samuel at Prayer, Love Me Love My Dog, of Sir Joshua Reynolds? Space again forbids the mention of these great pictures of Reynolds, Rembrandt, Corot, Tititan, Raphael, Michael Angelo, Rubens—names that all the world knows. All of these and others of no less renown have their pictures displayed on these wonderful walls and still speak to the world through beauty. One picture, hitherto unknown to me, still lingers in my mind—Honthorst's Christ Before Pilate. A most magnificent conception. Jesus tired, superior, triumphant even in pain; Pilate, wistful, puzzled, beaten.

Famous Buildings.

No description of London would be complete without some brief reference to the great public buildings. There are the Tower of London, St. James Place, Buckingham Palace, the Houses of Parliament, Whitehall, The Cheshire Cheese, the great cathedrals, St. Paul's, Southwark, Westminster and many others.

Of course we went through the Houses of Parliament—all Americans do. It was quite interesting to view the famous halls in which civilization has received so much of its shaping. One has only to use the imagination again to call back Gladstone, Fox, Pitt, Burke and others and listen to their voices as they stirred even the imperturbable Englishman over some great matter of public import. In imagination one can call back the trial of William Rufus, the impeachment of Warren Hastings, the debates of Gladstone and Huxley. There is nothing especially remarkable about these public buildings as such. As adequate and efficient buildings they are far eclipsed by our own buildings at Washington. But that is like saying that the Woolworth Building is taller than the Pyramids. With the exception of Westminster Abbey, the Tower of London is perhaps the most impressive spot in the city. This old fortress probably goes back to Roman times and has played a great part in the tragedy of the world. It has been fortress, palace, prison and is now museum. Here are the suits of armor of knights and kings. Here are swords and spears that played many a brilliant part in bloody battles. Here our own beloved Sir Walter Raleigh was imprisoned for years and wrote his history of the world. Again the imagination runs riot as one walks along the wall where once that knightly soul walked and waved his salutes to the loyal ones who sailed past him up the Thames and wished that they might set him free. It was here that his mock trial was held and he went to the block saying as he bowed his head: "This is a sharp medicine but a sure cure for all diseases." Here Anne Boleyn died that the lustful Henry VIII might have another queen. Here Lady Jane Grey perished. Macaulay perhaps rightly said of a part of this tower: "There is no sadder spot on earth." The one redeeming and splendid incident of this visit was the sight of the Crown Jewels including the famous Kohinoor diamond, the largest on earth.

We were especially fortunate in our view of the palaces and the famous Horse Guards. We accidentally strayed over to watch the changing of the guards to find that there was a state occasion that morning and, of course, unusual splendor. The Prince of Abyssinia, claiming to be a direct descendant of Solomon and the Queen of Sheba, was visiting England and he and the Duke of York were on a state visit to the King. The famous guards, the beef-eaters, the state carriages, the mounted Hussars were all on duty. It was a splendid spectacle. We saw the Duke and Prince, the crowds, heard the music and were thrilled. An Englishman who scraped up an acquaintance with us and who felt unusually kindly toward Americans because his brother lived in the States invited us to go with him to see the Royal Stables. He was a close friend of the head groom and this gave us entre into what is usually difficult to see. The horses are simply magnificent. We were especially interested in the king's own horse—a good humored horse as democratic as his master. For England's king is a kindly disposed gentleman. Last week he was riding in the park when an old beggar recognized him and rising took off his ragged hat and saluted. The king immediately reined up his horse and removed his own hat, returning the salute and saying, "God bless you, my man." We also saw the royal chariot that has been in use for several centuries and is perhaps the most wonderful of all the chariots save that of the Louis of France.

Before I leave the matter of public buildings I might say that like all good Americans we went to the Cheshire Cheese and ate one of the famous steak and kidney puddings. Cheshire Cheese is well known to the world as the famous inn which was frequented by Dr. Samuel Johnson and made famous by him. It is still run along the same lines as in his day, and no trip to London is considered complete without taking lunch there. Mrs. Spence set in the famous seat occupied by Dr. Johnson, while I contented myself with that which Charles Dickens used to sit in. The pudding—well, it's another case of Woolworth and Pyramid.

London Churches.

There are about 1600 churches in London. Among the most famous of these are St. Paul's, Westminster Abbey, the City Temple and Wesley's Chapel. St. Paul's Cathedral is famous largely because of its associations with the dead or rather because it is the burial place of Nelson and the Duke of Wellington. As a cathedral it really is neither beautiful nor impressive. There are scores of cathedrals that will eclipse it for beauty or granduer. Its real fame comes about through its association. Westminster Abbey is perhaps the grandest spot on earth. Again a score of articles might be written on it without exhausting the subject. It dates back to the days of Edward the Confessor fifteen centuries ago. Beautiful in its structure and impressive even as a building, the Abbey gains its greatness from the great men that have either been buried there or memorialized there. A mere list of the names of those in one of the other of these groups will fill one with a holy awe: Pitt, Fox, Disraeli, Gladstone, Herschell, Darwin, Livingstone, John Wesley—to say nothing of the authors and poets whom I shall presently mention. We spent a most wonderful hour at Westminster's on a Sabbath afternoon. On the day before we had gone through all of the chapels, naves and crypts. But today we had come back to worship. The great church was filled to overflowing. The Bishop of Winchester was preaching. The mighty organ pealed forth its tones in soul-stirring music. The afternoon sunshine cast a mellow gloom through the stained glass windows. We sat in the Poet's Corner with our feet resting on the grave of Dr. Samuel Johnson. Here was the tomb of Chaucer who strangely enough was interred here because he worked here and not because he was the father of English poetry. Here are the graves or memoranda of Browning, Tennyson, Scott, Ruskin, Thackeray, Burns. On one side of the corner Handel with a scroll of his famous Messiah looked up as if he heard the angels. On the other side Shapkespeare with a quizical look peered through the ages. In the chapel hard by slept six kings, while in another part Queen Elizabeth sleeps her last sleep, and just across the chapel in another aisle sleeps Mary Queen of Scots, her hated rival. Thus death puts an end to human foibles and makes us all of one size. In the floor of another section of the building there is the grave of the Unknown Warrior. His very elaborate epitaph ends thus: "They buried him among kings because he had done good toward God and toward his house."

In another part of the Abbey we came upon a tablet commemorating our own Walter H. Page and noting the great service which he had rendered the empire. We were gratified to know that the Fourth of July had not passed without thoughtful friends placing flowers on his tablet.

So many things might be noted but this article is already too long. We must note, however, our worship at Wesley's Chapel. We spent the Sabbath morning there and were sorely disappointed. The preacher is rather mediocre and the service was abominable. The Methodist church here is trying to ape the Church of England. The morning service consumed one hour before the sermon and there was not a redeeming feature to it. Litanies, creeds, collects, stupid and meaningless stuff at its best and miserably rendered. No wonder the crowd was small and the service unsatisfactory. England must reshape her church work or she is done as a religious nation. A few of the big cathedrals can get by with the stupid outworn ritual because of the beauty of the buildings, the fine choirs and the great organs, but the other churches will continue to dwindle in attendance and enthusiasm. There must be a reshaping of the order of service, a new impulse found for the sermon, new rooms for teaching and Sunday school work or there will be hopeless failure.

The only real sermon we have heard since reaching the British Isles was preached by an American, Dr. Lynn Harold Hough of Detroit. We heard him twice yesterday at the City Temple, the old church of Dr. Parker, R. J. Campbell and now of Dr. F. W. Norwood. Dr. Hough preached a really great sermon. But he is the only man who has spoken with a sure word or one that has an objective to it.

The truth is England has lost its grip on things. It has almost degenerated to a land of beggars. The streets are as full of beggars as the streets of Italy are. The lower classes have not yet found hope—only discontent. The upper classes are being mildly ridiculed. I don't know what the outcome will be, but I suppose England will overcome it all and come out on the top side. It always has, you know.

There are many other things of interest that I should like to mention—the cricket match between Oxford and Cambridge, the match between Eton and Harrow, and other interesting events, but my time is limited. I promised to be back home at 11 o'clock and it lacks only five minutes of that now. So the final touches on London will have to be postponed until my next.

A Cincinnati layman was invited to a neighbor's house on Sunday morning to hear a church service over the radio, since his own church did not have a meeting that day. He had heard many strong testimonials from the neighbors on how much they enjoyed attending church by sitting in the parlor. The woman of the house kept going back and forth to the kitchen to watch her Sunday dinner. The man pretended to be listening while thumbing the Sunday newspaper. Two children had a tendency to scrappiness and had to be scolded alternately by either parent. The telephone had to be answered once, and the dog had to be allowed to enter, after barking vigorously outside the door. The clock struck eleven in the middle of the prayer, and struck twelve right in the peroration of the sermon. But this family always "so enjoyed" the radio, specially Sunday mornings!—Western Advocate.

A note from Rev. A. B. Hunter, of Elizabethton, Tenn., says of Dr. Eugene Blake, recently ascended: "I had no closer friend. For more than thirty years we sang together, we preached together, we prayed together, we rejoiced together; and if ever a shadow crossed our pathway, I do not recall it. Our close association grew out of our fondness for music. We were thrown together a great deal and worked together in revivals. If he believed in a cause, he fought it to the end. When the fight was over, whether he won or not, he carried no bitterness. He did not carry malice or bickering in his heart. His devotion to his Bible was marked. It mattered not how inviting the social circle, his morning and evening lesson must not be interfered with. His devotion to his home was beautiful. When duty was done he went home. He preferred home to any other place. I feel sure that he had an abundant entrance into the kingdom over there. It was an impressive sight to see the people gathering from the Holston hills to do honor to their beloved friend and benefactor.—Methodist Advocate.

AFFAIRS ON THE WAXHAW CHARGE

We have just closed a most excellent revival of religion at Heath's Memorial church of the Waxhaw charge. This meeting lasted ten days. The people came from all points, some as far as 18 miles. While the meeting was held in a Methodist church, the Baptists and Presbyterians made a great part of the congregation. There were no denominational lines. Just how many church members were reclamed no one can tell, but there were many. Many gave vent to their feelings as the Spirit came upon them. There were 25 or more conversions from the altar, and so far 15 have given their names for membership. Some will move their membership from other churches.

Rev. J. Barr Harris of Johnstown, Pa., did the preaching. He is one of the greatest Biblical preachers I ever heard. He knows how to handle an altar service. He is a man consecrated to the work and though he preaches an hour no one tires. The people were delighted with him. We have a very small membership there. This is a new church which has just been finished. It is a brick veneered building with art glass and Sunday school rooms.

Our camp meeting at Pleasant Grove is to begin Wednesday night, August 13th. Dr. Sam Belk of Atlanta, Ga., and Mrs. Steidley of Gastonia are to be in charge. A great meeting is expected. L. N. Crowder.

LOYALTY WINS

Princeton University recently sent out questionnaires to determine the most important word in our language.

"Loyalty' 'won over thousands upon thousands of words that fill our dictionaries.

Elbert Hubbard once said: "In a pinch, an ounce of loyalty is worth a ton of cleverness."

Shakespeare said: "First to thine own self be true, then it follows as night the day, thou canst not false be to any man."

And so it follows as the night the day that the man who is true—loyal—to the best that is in him, is loyal to the man or the company for which he works.—Exchange.

A GREAT UNITED CHURCH ATTENDANCE PROGRAM TO BE LAUNCHED THIS FALL

Evangelistic secretaries and other leaders in evangelism of the churches represented in the Commission on Evangelism of the Federal Council of Churches met June 24-26 in their first retreat at Northfield, Mass., for three days to pray and plan for evangelism.

One of the most significant things growing out of the retreat was the unaimous decision to enter unitedly in a program of increasing church attendance. This program is to be launched by all the churches of the different religious bodies on October 5th and will continue until Easter, April 12th. The pastors of the churches over the nation will welcome such a program. An invitation has been sent to the churches in Canada asking them to join, if possible, in this program for increasing church attendance, and thus simultaneously seek to carry on the plans throughout all the Protestant churches of North America. The Bible schools, as well as all other auxiliary organizations within the church, are to be asked to join in the church attendance plans and program. The state and city federation, also the ministerial associations will be asked also to join in the great advance for increased church attendance. This unity of impact will tell mightily for the churches throughout the land.

The program will have two main objectives: First, to re-interest the absentee church member who does not take church attendance seriously as a duty; and second, to secure the attendance of every possible non-church member who is not now attending church services. One of the first and most important plans of the program will be to take the church to the community, making frequent visits to the homes. It has been often said that a "community going church makes a church going community."

Church attendance is fundamental to evangelism. The church must reach, then teach, then win to Christ. Thousands should be received into the membership of the churches of North America this next year as a result of this united program for increased attendance in all the churches.

A program of advertising will be carried on through the religious press and the daily newspapers. Leaflets, tracts and other literature will be published to help promote the program. This will be done to bring the value, as well as the duty of church attendance to the attention of America throughout the year.

Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism, is most enthusiastic about the unied move on the part of all the religious bodies as represented through their evangelistic leaders in the commissions.

The first Sunday in October is the day set for the launching of this united program in every city, hamlet and countryside in the land. The time from now until October 5th will be used in preparation for this "Come to Church" day. As a result of this special church attendance program thousands will be able to say, "I was glad when they said unto me, let us go unto the house of the Lord."

R. L. Russell,
Sec. Com. on Evangelism.

TRINITY, THOMASVILLE

The work is going very well here with us and the Lord is blessing. Preached last Sunday morning on entire sanctification; had fifteen seekers and six prayed through to victory and had two saved. We give God all the glory and pray that he may continue to bless us. Pray for us that we may keep true till Jesus comes.

John R. Church.

WODNERS OF THE INSECT WORLD

The champion aeronaut is the king grasshopper, which has the ability to jump one hundred times its length, and can sail for a thousand miles before the wind. The cricket is a powerful singer, its shrill note sometimes being heard a mile away. The males alone are musical, and the females listen to their melodious wooings with ears which are on their forelegs. Being so musical, it would hardly be expected that they would be such fighters among themselves as they are, or cannibals, eating members of their own species when there is not enough other food at hand.—Our Dumb Animals.

REVIVAL AT FALLSTON

One of the most far-reaching revivals of the last 20 years, and perhaps in the history of the church, has just closed at Fallston. There was encouraging co-operatiion on the part of the other churches. The singing was directed by Prof. W. F. Robertson, choir director of Central Methodist church, Shelby. Prof. Robertson gave much time to the training of the young people in the service of song, which will remain to bless them through the years. His good wife was a veritable angel of mercy through her personal work in the congregation.

Rev. John H. Green, the pastor, did the preaching, and did it well. It was demonstrated that preaching straight from the heart is still a drawing card. The people attended to the overflowing of the seating capacity of the church.

Brother Green has power as an evangelist. One secret of this power is his consecration to his work; and, too, I should say that he owes much to the optimism of his wife, Mrs. Green, whose cheerful conversation, bright countenance and kindly heart constitute such an abiding presence in the parsonage home that the sun never goes down and the night never comes.

A goodly number was added to the Methodist church. Some will join other churches. Let the great Head of the church have the glory!

L. E. Stacy.

FROM BISCOE CHARGE

We have just closed an eleven days' meeting at Star, which has proved very successful. We did not receive many new members, but the old members were revived and it has put the church as a whole on a higher religious standing.

The people of all denominations in Star say "It was the greatest meeting that has been held there for years.

Rev. M. E. Cotton did the preaching for us, and preached a gospel that would appeal to any congregation. He is a wonderful preacher, and we consider ourselves very fortunate in securing him.

The church would not hold the congregation night after night, and cars would park all around the church at the windows.

We all love Mr. Cotton and pray God's blessing to be with him in his work from place to place.

We have also held a meeting at Biscoe which was also very successful, Rev. W. C. Martin from Hamlet doing the preaching.

We have been fortunate in securing such preachers to help us, and they have put before the people a greater vision of spiritual life than they have ever had before, and the spiritual motto of this charge is "Go forward," and by the help of God we all expect to live up to the motto.

F. B. Peele, P. C.

A "FOREIGN" VIEW ON UNIFICATION

By J. S. Ryang, Delegate from Siberia Mission.

Being a foreigner, it seemed to be presumptuous for me to take a part in the hot discussions at the General Conference, which related so much to the back history of the American church and the American nation. I was, therefore, only a listener, although I had traveled nearly nine thousand miles on land and sea to come here to attend this conference and although I had a sentiment and view to express on this great subject which concerns not only the destiny of American Methodism, but also that of a large part of mankind. I waited for an opportune time for me to say a word, but failed to find it, as the conference closed the discussion sooner than I expected. I am very glad that the conference has adopted the plan of unification with a large majority, and I hope and pray that the annual conferences of 1925 will do the same on the plan.

I am writing these lines for not only the members of the General Conference, but also the entire membership of our church to get a "foreign" view on the question of unification. I am, however, not going to elaborate the points, nor add anything to or subtract from what I wanted to say at the General Conference at Chattanooga. Officially I have represented at the conference the Siberia Mission only, but practically, as was only Korean there, I have represented over one hundred Korean preachers and nearly thirty thousand Korean Methodist people in Korean conference and Siberia mission, who love the Southern Methodist church. So my sentiment on the subject is their sentiment as well, which is one hundred per cent solid for unification. I dare say that my sentiment represents that of our missionaries also.

I wanted to stand before the conference as a living demonstration of the fact that the Methodist Episcopal Church, South, has outgrown that of the olden days. She is no more the church south of Mason and Dixon line, she is "the church south of North Pole." Her membership has practically covered the whole world and she is a world church now and therefore she must take a world view on every subject instead of a sectional view.

I have heard so much in the discussion about the back history of the church on the basis of which the plan of unification was opposed. As I understand it, the Methodist church, like all other institutions, belongs to the living, not to the dead. I hear the voice of the Master, "Let the dead bury their dead, but go thou to preach the kingdom of God." I think the golden age of the Methodist is not in the past but in the future. Let us hear the Master and march onward as Christian soldiers under the banner of Christian love toward the good which is for the welfare of those who are living here now and who will follow us.

No people on earth will appreciate the Southern sentiment more than Koreans, who have been trodden down by another people. And personally I know enough American history, especially that of the South, to understand the reasons why the strong sentiment yet existing in the South. But at the same time I have observed that there are many southern men and women who are married to northern men and women and have happy homes. If they could give up their sentiment and prejudice for love of one man or one woman, I am sure the members of the Southern Methodist church, too, can give up their sentiment for love of humanity which is at stake and for love of Jesus Christ in whom we shall live and die. I know also that the politicians, lawyers, bankers, scientists, and nearly all classes of people of North and South have united and are having one and the same organizations but the Christian church. No one knows better than Christians about the art, value, and necessity of forgiveness in life, yet are Methodist people so intolerant and unforgiving? If so, it is high time for us to go to the mourners' bench to confess rather than to platform to debate.

On mission fields we have been facing a dilema—either Christian religion is not real and practicable or Methodists are not practicing what they believe—for all these years, because of the fact that there are two Methodist churches whose origin, belief, spirit, purpose, and polity are one and the same. If any one can give me some satisfactory reasons why there should be two Methodist churches under the light of teachings of Jesus Christ, whose we are and whom we serve, he must be more than a human or less. We must be united into one church at the first opportunity, if we mean to obey the command of Jesus Christ and to do His will. A golden opportunity has been offered to Methodism and we dare not miss it.

In regard to the present plan of unification, we are satisfied, because of the fact that it is incomplete and imperfect. I think the glory of this plan is in openness for being perfected and completed by the coming generations, whose rights and privileges we ought not and could not rob.

In behalf of the five hundred million people of the Oriental race whom you are trying to bring at the feet of Jesus Christ, I appeal to you to forget the past which has gone forever and to remember the great task which is confronting the Christian church in the world today. We must have a united front of Methodism in the great work of preaching the gospel, of fighting the sin, and of establishing the kingdom of God on earth, where the Fatherhood of God, Saviourhood of Jesus, stewardship of property, and brotherhood of men is recognized and practiced. When two great branches of Methodism is united as we are trying and hoping to do, it will be a new day for Methodism and for the world. Let us be united for Christ's sake, and for humanity's sake!

WOMAN'S PAGE

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Western North Carolina Conference

THE BIBLE IN CHINA AND JAPAN

China and Japan rival the United States in the number of volumes of Christian Scriptures circulated annually. The total circulated in 1923 by the American Bible Society in those Eastern countries was 2,868,605 as against 2,295,000 in the United States. The increase in the Orient was more than 770,000 volumes or thirty per cent over the preceding year. It is believed that the growing respect for the moral and spiritual values of the Bible accounts for this phenomenal increase in circulation.

A GOOD WILL MEMORIAL

After five years of service in helping Poland recover from the devastation of the war, the Society of Friends is establishing a memorial of good will, in the form of a home for orphans. The Friends' Relief Mission helped the Polish refugees rebuild their homes, and reclaim their land from the effects of war and carnage. Five hundred homes were rebuilt last year under Quaker supervision and 25,000 families were given aid. Very rapidly the citizens and the government are recovering from the ravages of war. The greatest problem on their hands now is that of caring for the 300,000 orphans.

At the request of and in co-operation with the Polish government the Friends' Mission has established a large orphanage at Kolpin near Brest-Litovsk. The Quaker plan is to house a limited number of orphans in small family groups, using the cottage plan. The children will be taught agriculture, animal industry, carpentry and other home-making industries.

Friends of Mrs. J. Dale Stentz, district secretary of the Waynesville district, will be interested to know that she was winner of the handsome silver loving cup offered by Mr. J. B. Ivey of Charlotte for the most attractive and most beautifully decorated boat in the pageant which was held at Lake Junaluska on Wednesday evening, July 23rd.

This is the third time Mrs. Stentz has been the winner and in keeping with the conditions of Mr. Ivey's offer she becomes possessor of the cup. Her winning entry was particularly pleasing and carried out most effectively the central idea, "An Indian Lullaby." She rowed her own boat dressed an an Indian mother, with a papoose strapped on her back. With her in the boat were two of her small children dressed in Indian style. The boat was decorated in reeds and rushes and as it came over the water Mrs. Stentz, who possesses a beautiful contralto voice, chanted an Indian lullaby. All of the prizes that have been won by Mrs. Stentz in boat pageants have been for portrayal of Indian scenes. She has studied Indian customs and costumes and at "the Lake" on the original happy hunting grounds of the Cherokee Indians her idea seems particularly appropriate. Second to Mrs. Stentz came the Trinity College students, while the third and fourth places were held by Mr. E. G. Cann and Mr. J. E. Sprott.

ASHEVILLE DISTRICT MEETING

June 12th and 13th marked the dates of the twelfth annual meeting of the Woman's Missionary societies of the Asheville district which was held at the West Asheville Methodist church, with Mrs. V. L. Stone, district secretary, presiding, and with Mrs. J. H. Rea, acting secretary.

Almost all of the societies on the district were represented and the meeting proved most profitable and of great interest. The opening devotional was conducted by Mrs. C. H. Trowbridge of Weaverville, who brought a most interesting message and who concluded the service with a prayer and praise service in which many of those present testified as to their spiritual condition. The reports from the adult societies which followed the appointment of necessary committees, were most encouraging and showed an active interest in the missionary work throughout the district. Mrs. M. B. Goodwin, conference superintendent of mission study, gave a most interesting report of her work, in which she is so interested and for which she is hoping great advancement this year. At one o'clock each day lunch was served by the ladies of the West Asheville society in picnic style under the large trees in the churchyard, and was heartily enjoyed by the large number of delegates and visitors. The devotional was conducted by Mrs. Charles Abernethy and was followed by the report of the district by Mrs. V. L. Stone. It was most gratifying to know that the district had overpaid its assessment during the past year and that a most encouraging gain in the number of societies had been made. "Some Outstanding Features of the Annual Meeting" was the subject which was discussed by Mrs. G. Ray Jordan as she told in a most attractive manner of the meeting at Statesville. The Belle Bennett Memorial was presented by Mrs. W. R. Harris and was followed by a forceful talk on Christian stewardship by Mrs. G. C. Brinkham. The first day's program was closed with a Forum of Finance, conducted by Mrs. H. A. Dunham. The evening service was featured by a talk on the Council by Mrs. H. A. Dunham, a pageant by the young people, and special music by the choir of the West Asheville church.

Miss Terrie Buttrick opened the second day of the meeting with a most impressive devotional service, after which the work of the children was discussed by Miss Amy Hackney, who brought a report of her work for the past year. A program of songs, recitations and piano solos was given by the children representatives present. "How We Got on the Honor Roll" was told by Mrs. C. C. Brown, Miss Kathleen Tate and Miss Allen Jones. The young people's work was presented by Mrs. W. R. Harris, who in connection with a report of the work for the past year, conducted a forum of Y. P. work.

Two beautiful vocal solos were contributed by Miss Stella Scroggs and added to the interesting program. Social service was discussed by Mrs. Fred Felmet, followed by the reports of the committees. The closing devotional was in the nature of a consecration service led by Mrs. M. R. Hilford and the meeting adjourned with benediction by Rev. Mr. Glenn.

TO AUXILIARY PRESIDENTS AND SUPTS. OF MISSION STUDY

In the new relation of conference superintendent of mission study which came to me at our annual meeting in May, I am just beginning to get acquainted through the second quarter's reports in June. It is gratifying to see the large number of auxilaries having study circles during the summer months, when we naturally feel inclined to make as little effort in any direction as possible. I want to pass on to you immediately an idea that one mother has used successfully. The problem of a twelve-year-old daughter's vacation reading was solved by giving her one of our charming young people's books. She invited in her neighbor girls and they formed a vacation reading club, gathering at her home every day and reading aloud.

Several books have been read. A closer tie and a common interest, as well as a cultivation for worth-while reading, and a safe place for congregating, are a few of the desults. Could not you try some similar plan for both boys ad girls? Mrs. M. B. Goodwin.

North Carolina Conference

To christianize the community life means to permeate all its activities and relationships with the principles and ideals of Jesus. It means to make the whole of life religious, so that there shall be no separation between the spirit of worship in the community and the spirit of its play, its work and its government. The task is not the endeavor of a day.

Christianity demands a fraternal community for the satisfaction of its ideals. It requires that men who call God Father should find the way to live as brothers. Now we have rifts and chasms. Our task is to bring the different groups of our community life, the divers nations of the races of the world, together in a real brotherhood until there shall be no handicapped, exploited, dispossessed people, but all shall vie together on terms of equal opportunity. Solidarity is not simply the dream of the workers at the bottom. It is the imperative of the gospel.—Christianizing Community Life, by Ward-Edwards.

"O tender shepherd, climbing rugged mountains
And crossing waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?
'I count no time,' the shepherd gently answered,
'As thou dost count and bind
The weeks in months, the months in years:
My counting is just until I find,
And that would be the limit of my journey—
I'd cross the waters deep
And climb the hillsides with unfailing patience
Until I find my sheep.'"

"Ownership is the one subtle and universal temptation. Property, let me repeat it, is the one expression of personality. Therefore the power to give more quickly than any other spiritual ability, exalts God or dishonors Him.

Stewardship does not primarily concern money at all. Stewardship is the Christian law of living. It is the Christian appraisal of living, of opportunity, of power, of education, of the whole underlying force of personality. It begins with God, the owner.

The tithe is my grateful acknowledgement as I sit in quiet after days of toil that God holds personal dominion over all that I possess. It is not a subscription to any fund or any cause. It is the sacred portion, God's tithe. As I separate this portion I am not thinking of the church or its budget. I am not planning for missions nor movements. I am shut in with God Himself. Majestic sweetness is enthroned and saturates my spirit."

"Concience is a thoroughfare by which the Lord drives the man out upon the world and its manifold needs of him."—George Adam Smith.

"To put the dynamic of God's life into all the activities of man, to bring the social passion to a consciousness of its spiritual nature, to be the social program to the eternities and fill it with the power of an endless life—this is the compelling task of the church."—Harry Ward.

"Industry and religion are the two greatest factors in human life. Industry is the base line, the very condition of existence, and religion the sky line, the atmosphere, the horizon which makes life more than meat and the body more than raiment. Between industry and religion stands the church, needed to mediate between industry which provides our living and the religion which is our very life. It is needed to give religion its earthly foothold, put soul into work for daily bread, and make our way of earning a living the way of life."—Graham Taylor.

"He does most to Christianize the world and to hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."—Josiah Strong.

"It is the mission of the United States to spread freedom throughout teh world by teaching as many men nnd women as possible in freedom's largest home how to use freedom rightly through practice in liberty under law."—Elliott.

"Character is religion's greatest achievement and the instrumentality of all its accomplishments."—Graham Taylor.

"The future of the whole world is pivoted on the question of whether the Protestant churches in the United States can hold, enlighten and purify the people born or gathered into its compass."—Richard Stowe.

"In the years that have been I have
bound man closer to man,
And closer woman to woman;
And the stranger hath seen in a stranger his brother at last,
And a sister in eyes that were strange.
In the years that shall be I will bind
me nation to nation,
And shore to shore," saith our God.
"So! I am the burster of bonds and
the breaker of barriers,
I am He that shall free," saith the
Lord.
"For the lingering battle, the contest
of ages is ending,
And victory followeth me."

—Stephen Phillips.

"With every shipload of immigrants we get a fresh infusion of pioneer blood."—Mary Autin.

GARDNER'S CHAPEL

A few years ago while Rev. T. H. Sutton was on the Person Street and Calvary charge he organized a Methodist church about four miles from Fayetteville on the Jonesboro road, in a community where there was no church of any denomination. The church building was erected at that time, but not until recently has it been completed and furnished. It has now been painted inside and out, an excellent gas lighting plant has been installed, a heater provided that is a real ornament to the church and not the eyesore so frequently seen in country churches, and a piano has been bought. Within the past few months nice pews have been placed in the church, help in the purchase of these having been received from the Duke fund.

The leader in this undertaking, having been satisfied with nothing less than the best that could be had in the way of material equipment, and being justly proud of the success that had crowned their efforts, had no less an ambition than to have a bishop dedicate the church. When they heard that Bishop Darlington was to dedicate the church in Dunn on July 13 they extended to him at once an invitation to dedicate Gardner's Chapel in the afternoon, and this he very readily agreed to do. The sermon preached on that occasion made a profound impression on the large congregation present, and the dedicatory service was one that will be remembered for years to come.

For the past four years Rev. E. C. Maness has been pastor of this church and the work has progressed under his ministry. Bro. T. H. Sutton, who makes his home in Fayetteville, has continued to take an interest in the church, and has been of great assistance to the present pastor and the congregation in bringing the building enterprise to completion. X.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR MAXTON MENU

Good things galore are in store for those who will attend the Rockingham district training school at Carolina College, Maxton, August 25-30. An exceptionally good line-up of courses and strong corps of instructors have been secured. Below we list the courses and instructors:

1. Sunday School Organization and Administration—Prof. J. M. Ormond, Trinity College, Durham, instructor.
2. Pupil Study—Rev. W. W. Peele, Durham, instructor.
3. Missionary Message of the Bible—Dr. W. J. Young, Emory University, Atlanta, instructor.
4. Young People's Agencies—L. L. Gobbel, Durham, instructor.
5. Junior Lesson Materials and Teaching—Miss Bruce McDonald, Columbia, S. C., instructor.
6. Primary Worship—Miss Georgia Keene, Durham, instructor.

Concerning our faculty Rev. J. H. Shore, presiding elder of the district and chairman of the board of managers, says:

"That is certainly a great faculty that you have secured for the training school at Carolina College, and I do pray and hope that all our preachers and Sunday school workers will fully appreciate the great opportunity that they have brought to their very doors to sit under the training of these Sunday school and missionary experts."

It is going to be a week jam full of good things. In addition to these courses which will be given in the morning, beginning Monday and running through Saturday, there will be a series of inspirational addresses given by Rev. Euclid McWhorter of Aberdeen, and those who heard the addresses delivered by Mr. McWhorter two years ago in connection with the first school in the district, know that they have a treat in store again this year.

Another special feature will be the music. The music committee, of which Rev. J. H. Frizelle is chairman, is busy and will see that we have plenty of good live music.

The recreation committee, headed by Rev. T. McM. Grant, is arranging a program of games, stunts, contests and other features for the afternoons.

Various institute features are also in the making, and those who miss any day during the week of August 25-30 at Maxton will miss something really worth while.

PRESIDING ELDER OPTIMISTIC

"I am doing all that I possibly can to create in every quarterly conference all the interest in the training school that I can," writes Rev. J. H. Shore, presiding elder of the Rockingham disrict, "and I believe that we are going to have a great attendance and very great interest in the school from all the districts."

"DOING PIONEER WORK"

We always like to know what those on the side lines think of what we are doing. Especially gratifying therefore is the following statement coming from Prof. E. J. Coltrane, superintendent of the Roanoke Rapids public schools. Professor Coltrane, who has built up at Roanoke Rapids a school system that is the pride of the whole community and who is recognized as one of the foremost public school men of the state, finds time to work in the Sunday school. He even finds time to take special training for Sunday school work. He attended our standard training school at Weldon, and concerning that school has the following to say:

"I want to contgraulate you on the success of the training school in Weldon last week. I feel that you are doing pioneer work and something that will count. I enjoyed every bit of it."

"PROVES THEIR LOYALTY"

Sunday schools throughout Methodism have manifested all along a lively interest in the cause of missions. They subscribed rather liberally to the Centenary, and their spirit of loyalty and interest in the work have caused them to stand by their pledges in a splendid way. Over 1,000 schools have paid their pledges in full, and to those paying in full the Centenary office is sending handsome certificates. Concerning this matter Dr. L. D. Nichols, assistant treasurer of the Centenary, writes as follows:

"The Sunday schools have made a remarkable record of which we are proud and for which we are very thankful. I feel greatly encouraged by reason of the good record they have made. This record proves their loyalty to the Centenary, and to missions in general and to the church."

AT LAKE JUNALUSKA

Quite a number of North Carolinians are attending the leadership training schools at Lake Junaluska. The first term ended July 29, and the North Carolina conference was rather well represented. The second term began July 30, and not a few of our people enrolled. In the class rooms, from the platform ,and in fellowship with workers from other states they came in contact with new information, inspiration, and we shall be greatly disappointed if the results do not register in the form of greater efficiency in our Sunday schools. The third term begins August 13.

TRINITY PUTS ON PAGEANT

Trinity College alumni and students at Lake Junaluska put on a boat pageant in competition with 28 other boats and took second prize in the contest. It was a striking exhibit of the various phases of life at Trinity, and put Trinity on the map. People from Ohio, Louisiana, Florida, Alabama, Tennessee, Cuba, Virginia, South Carolina, Missouri, and other states, some of whom perhaps had barely heard of Trinity, were given a vivid and favorable impression of the great institution of the Methodist church in the Old North State.

Western North Carolina Conference

HONOR ROLL

One unacquainted with the facts can hardly appreciate the interest our office has in the weekly report of Sunday School Day receipts sent to us by H. A. Dunham, treasurer of our Sunday School Board. His report this week helps us greatly and our Sunday School Day Honor Roll continues to grow. Kindly note our helping Sunday schools:

Sardis, Asheville Ct.	$ 8.04
West Chapel, E. Biltmore Ct.	3.00
Bessemer City	7.20
Central, Albemarle	14.15
Spencer Memorial, Charlotte	9.23
Draper	11.08
Vernon, Welcome Ct.	5.20
Tanners Grove, Broad River Ct.	1.30
Center, Yadkinville Ct.	6.40
Mills River, Mills River Ct.	12.50
Hopewell, Catawba Ct.	10.00
Stokesburg, Walnut Cove Ct.	12.32
Maylo, Gastonia	7.00
Bethel, Greensboro	3.32
Central, Monroe	75.00
North Monroe	3.60
Icemorlee, Monroe	4.00
Mt. Tabor, Forsyth Ct.	9.07
Rockford St., Mt. Airy	7.50

CORRESPONDENCE

It is never too late to report something good. The following persons in our conference took by correspondence one or more units of credit in the Standard Training School Course during June:

Rev. D. P. Waters, Mooresville, one certificate.

Mrs. F. H. Price, Mooresville, one certificate.

Mrs. J. E. Thomas, Asheville, one certificate.

Rev. R. G. McClamrock, Ivy, one certificate.

Rev. C. P. Goode, Reidsville, two certificates.

Rev. R. P. Fikes, Saluda, two certificates.

Rev. J. A. Peeler, Troutman, one certificate.

Mrs. Louise Woltz, Mt. Airy, four certificates.

G. B. Price, Emory, Va., five certificates.

G. L. Smith, Bostic, one certificate.

J. H. Weaver, Monroe, three certificates.

Miss Nell Cauble, Asheville, one certificate.

BEACH GLENN

Beach Glenn is one of the three churches on the Mars Hill circuit whose pastor is Rev. G. W. McClamrock, an energetic young man who is serving his first year in the ministry. At the invitation of the pastor Mr. Evans and I spent last Sunday at the above stated place, where we enjoyed an all-day Sunday school booster meeting. During the morning hour some fine young people gave a Sunday School Day program which was followed by short addresses by the two visiting speakers. After dinner the afternoon was spent in discussing the needs of the school and some ways of meeting them. We had a good day together. McClamrock is pushing things on his charge and as a result marked increases are manifest. At Beach Glenn there are only 21 members of the church. There were 73 at Sunday school last Sunday, where for the past while there has not been a Sunday school at all. A number of the good Baptist folks, who by the way greatly outnumber us in Madison county, are aiding McClamrock in his work. Leadership is the solution of our mountain work, as is true everywhere. The Mars Hill circuit is enjoying a good leadership and problems are being solved.

The Western North Carolina conference will get t he benefit of a number of strong leaders who are this summer taking Sunday school courses at Lake Junaluska. When the last school is over a complete list of those taking credit will be published in these columns. Several of those studying there will work out outlines for becoming accredited instructors in our conference standard training schools.

LEST WE FORGET

The Western North Carolina conference has more Sunday schools than any other of the thirty-eight conferences, the number being 851.

Our conference has the second largest number of officers and teachers, the number being 8,801.

We stand fourth in total number on the Cradle Roll, the number being 7,500.

Our rank is third in Home Department members, the number being 4,478.

Only one conference has a larger total enrollment than ours, our total Sunday school enrollment being 127,882.

Last year we had 4,350 Sunday school scholars to join the church. This was surpassed by only one other conference.

Two conferences raised more money through the Sunday school than did ours, the amount for our conference being $175,316, or $1.37 per member.

Only one other conference enrolled more students in standard training schools and earned more training school credits. We had last year an enrollment of 1,605 and earned 997 credits.

MUST GROW

While we have reason to congratulate ourselves over past growth we must not let up for an instant. We are just beginning to grow. We ought this year to push our Cradle Roll enrollment to 10,000. Our Home Department members should by all means reach 8,000. Our total enrollment ought to easily reach 135,000. Our training school record has already outgrown last year's record and we have yet five schools to hold. All other items listed in the foregoing paragraph will show a healthy growth if we get our hearts into the work. Every one in every school doing his part will make a great aggregate record. Remember we must grow.

PROMOTION DAY

It ought to be remembered that the last Sunday in September is Promotion Day. Rally Day is a different day. It should be celebrated the second Sunday in October. On Promotion Day all boys and girls who have advanced from one age group to another should be promoted. Adults need not be promoted, but the Sunday school that does have a promotion exercise for its childhood and youth fails to do a needed and helping thing for itself and its scholars. It will take some time and some effort but it will pay.

SOME WESLEY CLASS ACTIVITIES

By Mrs. E. O. Chandley, Sec. W. Fed.

In looking over and tabulating reports which were handed in at our annual Federation meeting last year at Lake Junaluska, I was so struck with the tremendous amount of work being done by these fine organizations that it occurred to me others would be interested to know something about the work done last year. It is impossible of course to give the reports in full or to mention all classes as there are several hundred, but the following brief extracts show the magnitude of the work:

Susannah Wesley Class, West Market Street Church, Greensboro—Average attendance of class, 75 per cent; on time during year, 98 per cent; number of visits to sick and shutins, 1040; amount expended, $782.83; for education of young girl, $350.

King's Daughters Wesley Class, First Church, Lincolnton—A class of 25 young girls who are helping to clothe and educate a girl in Jerusalem and taking care of the wardrobe of a little girl at our own orphanage at Winston-Salem. In addition to this they are contributing to every call of the church.

Another says: "We have started a reading room at a local cotton mill and also furnish literature to the hospital and to the county schools through the county nurse. We keep a nurse and rest room for babies during revival meetings."

Wesley Philathea Class, Main Street Church, Gastonia—On roll, 192; average attendance, 65; furnishes 14 trained workers in Sunday school; paying expenses of young girl at Brevard Institute.

Another class says: "We live up to our motto, 'Co-operation,' in many ways and in things that money could not buy. We hold combined business and social meetings once a month. A new committee is appointed at each meeting to visit the sick, the county home, the hospital, the jail, shutins and strangers. This is called the 'Lookout committee' and it lives up to its name; 297 visits have been made during the year."

One of the very best reports says: "We are paying the expenses of a young ministerial student, keeping an aged lady in a sanitarium, contributing regularly to the Children's Home, spending last year $1409.

Multiply these reports by five hundred and you will have some idea of the work being accomplished. You will probably, if you are not already a member of a Wesley class, want to look up the nearest one and join it.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

BATTLEBORO LEAGUE SOCIAL

On July 16the a delightfully cool day, a crowd of jolly girls and boys, all members of the Battleboro Epworth League, chaperoned by the Rev. Mr. Boone and Mrs. Boone, enjoyed a nicnic weenie roast on the lawn of Mrs. Will Phillips' home near Battleboro.

Just as the sun was setting the truck bearing the merry leaguers of Eastern Carolina entered the big Phillips woodland lawn. When the hostesses appeared there went forth fifteen husky rahs for them. Then the fun started.

Supper was first suggested and thought of by Rev. Mr. Boone, and at his suggestion several others gave hungry dittos. Chicken, sandwiches, pickles and many other picnic delicacies enticed the girls and boys to come nearer the supper spread on the ground. The ice cold lemonade served by the hostesses made the supper more enjoyable.

The weenies were then roasted over a big campfire, and soon disappeared from view. The merry group talking and laughing around the fire reminded one of the good old outdoor days of the early pioneers as they sat around the fire and told stories of their "travels." They were all soon seated in Indian fashion around the fire and began to sing songs and tell stories.

The mock trial proved to be the most entertaining event of the evening. Rev. Mr. Boone, pastor of the Battleboro Methodist church, was charged with the eating of four hamless sandwiches from the refrigerator of Mrs. Boone.

The prosecuting attorney stated the case, after which the witness for the defendant was questioned. The witness, Miss Maud Phillips, proved to be capable and composed as the prosecuting attorney cross-examined her. The next witness was the prosecutrix, Mrs. Boone. Mrs. Boone timidly took the stand and gave interesting and concise data concerning the case. Lawyer Roscoe Turner, one of the ablest lawyers of the South, failed in his attempt to baffle the prosecutrix. Mrs. Phillips, the judge, called down Lawyer Turner because of the introduction of new evidence in the case. The jury adjourned before a verdict was reached, since many of the ladies on the jury wished to attend the fashion show given in Rocky Mount.

In spite of all the fun old Father Time was on the job and indicated the hour of leaving, and soon the group departed, clearing this the most enjoyable time the leaguers had spent.

LEAGUERS MEET IN SCOTLAND NECK

On Tuesday, July 29, an enthusiastic group of more than fifty leaguers met in Scotland Neck to discuss league work. Representatives from the Williamston, Halifax, Battleboro, Murfreesboro and Scotland Neck leagues were present. Rev. L. C. Larkin, the energetic district secretary, had charge of the meeting and was ably assisted by Mrs. Larkin, the assistant secretary. The morning was given over to the devotional meeting, special music and inspirational talks by Revs. B. F. Boone, E. L. Hillman, E. D. Dodd and M. W. Lawrence.

At the noon hour a bountiful picnic lunch, reinforced by ice cream and lemonade, was spread on long tables on the church grounds, and afterwards a social hour was spent, boosting Weldon district, singing and giving yells.

The afternoon meeting was spent in discussing league problems, reports from each league and plans for the coming year.

This was a most pleasant and profitable get-acquainted meeting, and proved to be such a decided success that other group meetings will be held in the Weldon district in the near future. "Watch Weldon Work."

FALLING CREEK LEAGUE

Friday evening, July 25, at 8 o'clock the Falling Creek Epworth Leaguers and guests assembled at the home of Mr. and Mrs. E. A. Stevens for a lawn party. Many interesting games were played until ten o'clock, then supper was announced and the crowd gathered around a large table out on some beautiful grass on the hill in the grove. The table was decorated in pink zeanias and filled with warm bread, fried chicken and ice tea. Immediately after this each and every one thoroughly enjoyed the watermelons and cantaloupes that were served. Several league yells were given, then the league benediction. At 11 o'clock everybody returned home.

CHIENG-GING, THE DEMON POSSESSED

This intensely interesting and mysterious story will begin in the September Epworth Era and run serially.

The story is about a Chinese girl, daughter of a bandit, who is driven from her home by her father on account of her becoming a Christian and is befriended by the daughter of an American missionary and—but you will have to read it yourself to really enjoy it.

You will not put the magazine down until you have read every word. Then you will look eagerly forward for the next issue so that you can continue the story. Whether you are a leaguer or not you will want the Era beginning September 1st.

Better order today. Individual subscriptions $1.25 per year; $1.00 per year in clubs of five or more to one address.

Order from Lamar & Barton, Agents, Nashville, Tenn., Dallas, Tex., Richmond, Va., San Francisco, Calif.

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

ANOTHER ARTICLE GONE ASTRAY

The following article was mailed to Mr. Lee Davis at Raleigh, and had to be forwarded to Rev. W. A. Barber, editor of the Western North Carolina conference Advocate page. Time could be saved, and trouble to Brother Davis, by addressing all articles from Western North Carolina conference leagues direct to Brother Barber at Greensboro.

On Tuesday, July 15, Calvary League of Charlotte had "rally night." Had the largest crowd out—everyone wanted to know what was going on. Our president, Miss Bixley, and Mr. Hinson, first department superintendent, put on a league campaign that we know will help the whole church. Our league is divided into the four departments. Each member knows where she or he belongs, too. In this campaign each superintendent with his or her department works against the other. To be at league devotional meeting, so many points; new members, so many points; being on time at Sunday school, so many points; being at the mid-week prayer meeting, so many points. Each department has its colors and wear the ribbons. Another good thing is the league choir, led by Mr. Hinson. This choir also sings for Sunday school and for prayer meeting. So you can readily see how this campaign will help the whole church, and show how each works together for the glory of God.

Our league is helping keep one of our members in a hospital. This is an extra work for this year, along with lots of other things. Watch and see who wins in the campaign. And watch Calvary League run.

New officers for coming year:

President—Hiss Lottie Bixby.
Vice President—Mack H. Porter.
Rec. Sec.—Mrs. W. G. Helms.
Cor. Sec.—Miss Kathleen Gable.
Treasurer—Grady Helms.
Epworth Era Agent—Miss Clara Gallant.
Reporter—Miss Lillie Chick.
First Supt.—Sam Hinson.
Second Supt.—Miss Eloise Crowell.
Third Supt.—Miss Isabel Henderson.
Fourth Supt.—Hazel Gable.
Intermediate Leader—Mrs. M. H. Porter.

A WALK IN THE MOUNTAINS

I started out walking late one afternoon to enjoy the beautiful scenery that nature had provided for us. As I rambled on thinking only of God's goodness to us and the beautiful things He had made for us to enjoy, I came very suddenly upon the most beautiful sight I have ever seen. To my right the mountains stood tall and stately with the thick, green forest nestling close to her bosom. To my left I could see in the valley below the men finishing up their daily toils of life, while the women hurried here and there preparing for the evening meal. Then looking in front of me I saw the sun in all its glory slowly sinking in the west, and it seemed that God in all His goodness was reflecting back the beauty of His life to us.

Frances Paschal,
Greensboro Centenary League.

FOREST HILL JUNIORS ALIVE AND WELL

The Junior League of Forest Hill Methodist church, Concord, is taking on new life since the Greensboro conference. Miss Gladys Brown is our new superintendent and is showing fine interest in the children. The following are the officers recently elected: Mildren Miller, president; Inez Weaver, vice president; Jeffie Winecoff, secretary; Mabel Goldston, corresponding secretary; Estelle Kirk, treasurer. We are expecting to do some real work this year.

Mabel Goldston, Cor. Sec.

MARION JUNIOR LEAGUE ELECTS NEW OFFICERS

The Junior Epworth League of the Methodist church held their regular business meeting for July in the league room Sunday evening. The following officers were elected for the year:

Mae Belle Poovey, president; Virginia Conley, vice president; Theurley Franklin, recording secretary; Hazel Whitten, corresponding secretary; Alric Edward, treasurer; Grace Reid, Era agent; Mary Epley, first superintendent; Mary Rabb, second superintendent; Annie Hall, third superintendent; Mary Goldsmith and Edith Hall, fourth superintendents; Clarence Rabb, usher.

The junior league meets every Sunday evening at 7:30 in the Methodist church. All young people under 15 years of age are most cordially invited to attend.

Hazel Whitten,
Cor. Sec.

CHINESE SOLDIERS EAGER FOR THE BIBLE

By Carleton Lacy, Secretary China Agency, American Bible Society.

At 2:30 o'clock on Easter Monday afternoon six of us sat down to lunch with Brigadier-General Chang Tze-chiang in his headquarters at Tungchow. It was a simple meal; yet our host passed up two courses with quiet apology that he was a vegetarian. "The first chapter of Daniel made me so," he explained.

The meal over we pushed back our chairs and gathered around the little general in an eager group. He had promised to tell the story of his conversion, and that of the battle of Chengchow, for which he had been decorated by the president of China. Mr. Davis (George T. B. Davis, secretary of the Pocket Testament League) was ready with his pencil and pad. He intended to get every word of that priceless interview, and three of us were there to interpret. For us who could understond the general's eloquent and dramatic narrative, the next two hours were filled with inspiration and delight. For Davis, I think, it was a trial of patience. He remarked afterwards that his interprters acted as though they were hypnotized. We were. It was quite impossible to interrupt that thrilling recital of events which had made of this modest, unknown soldier a national hero, whose life and testimony were radiant with the indwelling presence of Jesus Christ.

Again and again as he told his story General Chang jumped from his chair and seized his Bible to read some loved passage that had really taken hold and shaped his life. He read from the Psalms, from Jeremiah, from Daniel, from Proverbs, from Samuel. The story of David and Goliath was linked up with the words of proverbs,

"There is no wisdom nor understanding
Nor counsel against Jehovah.
The horse is prepared against the day of battle;
But victory is of Jehovah."

And the whole message was personally applied in his effort to restore order in the ravaged spirit of Shensi. The heroic declaration of the Hebrews in Babylon had become the motto of the warrior in the face of overwhelming forces—"Our God whom we serve is able to deliver us—but if not—we will not serve thy gods," and had steeled his allegiance in constant loyalty to the Lord. "Thy God, whom thou servest continually, he will deliver thee," had become his shield and buckler in war and in peace.

After we had been photographed together and were sitting informally about the general's desk, I asked him to let me see his Bible. He had referred to Ezekial 3:10 and 17, and I turned to read the words which had placed on a Chinese soldier the conviction that he must preach the gospel. The whole page was heavily lined with various ink and pencil marks, but this verse stood out, "When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah." Then I understood how on the preceding Good Friday this commander of the camp had preached in Jefferson Academy what was termed "one of the greatest sermons our students have ever heard."

With that Bible in my hands I could not resist running over its pages; there was scarcely one unmarked. It was the Bible of a very diligent student. It proved the truth of his assertion, "I spend about a third of my day in Bible study, and am always finding new truth and new blessing." Perhaps that explained the events of the morning. For several days there had been special religious services in the camp. The secretary of the pocket Testament League had been urging the soldiers to a more diligent, persistent study of the Scriptures. At noon on that memorable Easter Monday four thousand men in uniform marched past the tables and received from the hands of their colonels each a pocket Testament. Then with the open book held high over head the solemnly swore to read a portion every day and seek to bring its message into the life of another man. Most of them will keep that pledge, for before them is their brigade commander, General Chang Tze-chiang, a worthy example and inspiration to earnest Bible study and consecrated, manly living.

It is not reason makes faith hard, but life.—Jean Ingelow.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Cantaloupes—Brother C .L. Sanford, Laurinburg, sent our children ten crates of cantaloupes. It was a noble impulse which prompted the gift. Our sons and daughters enjoyed them immensely. All of us extend to Brother Sanford our hearty thanks for such a valuable gift.

* * * *

Peaches—On July the 19th we received forty-nine crates of fine peaches. The generous donors were R. W. Capel, of Troy, and H. R. Clark of Candor. This was a treat worth talking about. Our children wore a smile on their faces for several days. Such acts of kindness mean much to our large family. The strange thing to me is that more of our friends do not send things to us. It certainly means much to us and brings a peculiar joy to the giver. Every child and officer in the Home send their hearty thanks to these thoughtful friends.

* * * *

Branson Sunday School—Miss Lillie Duke's class has the distinction of being the only Sunday school class in the conference that has ever given our entire Orphanage family a big sure enough dinner. Branson Street Methodist church Sunday school, Durham, came over on Friday, July 25th, and treated our children to a real picnic dinner. The long row of tables groaned under the weight of the most good "eats" you ever did see. Our big family made several attacks before they ever succeeded in relieving the tables of their contents. Brother W. F. Elliott, the pastor, in a few well chosen words told how happy the school was to be able to contribute something to the happiness of the children. The superintendent of the Branson Street Sunday school and his helpers did not spare themselves in giving our children a great time. By a unanimous vote these two friends and the entire Sunday school received the hearty thanks of all the children and officers.

* * * *

Specials—In order to meet all of our expenses it is absolutely necessary that we receive a great many specials. There has not been any increase made in the ten per cent assessment since the assessment was first made a long number of years ago. Whenever the Orphanage committee of the conference has suggested that we increase the Orphanage assessment to meet our current expenses, I have immediately protested against such a course. Somehow or other I have believed that our pastors, Sunday school superintendents, teachers or organized classes and individuals would see to it that the difference would be made up by specials. So far the results have justified my faith. Just now there are a few signs that give me right much concern. A few of our pastors and Sunday school superintendents are diverting their specials to assessment. I feel sure that they do not mean to cripple our orphanage in its ministry to those who are looking to us to play the part of the Good Samaritan. I am certain if these brethren will take the second thought they will raise all their Orphanage assessment. With these statements before the church it seems to me that the pastors will raise all their Orphanage assessments and let the Sunday schools, organized classes and individuals raise all they can as specials for our beloved Orphanage. The Baptists and Presbyterians are following this line most successfully. We are not going to lag behind them when it comes to supporting our Methodist Orphanage.

* * * *

Dear Readers:

As I gaze back over my life from a small girl, the Methodist Orphanage has figured largely in it, and it has proven a real home to me. Such training as I needed was offered with a willing hand. My deepest appreciation goes to the North Carolina conference for making it possible for me to be taken care of in such a home.

Mr. Barnes has taken the interest of a father in me and has succeeded as no other could have done, and "Miss Mattie," as we all know her, has treated me as a daughter during my ten years and five months at the home.

I want to thank the Willing Workers at Selma for the beautiful clothes they have sent me from the time I was a small girl until my last year, and I hope some day to show my appreciation more.

When I go out in life I hope the influence and training I have received will still follow and guide me, and I hope I may give to the world a noble and unselfish life.

Yours truly,
Melissa Harrington.

* * * *

Dear Friends:

It is impossible for me to express in words my debt to the Methodist Orphanage which has been a home to me for the past eight years. I speak of the Orphanage as a home, for it is indeed a home in every respect. Mr. Barnes, the superintendent, as the head of the family, has been everything that could be asked of an ideal father. He joins in with us in our sports as willingly as in our work, always on the lookout to give us a good time. Mrs. Jenkins, the head matron, has been the ideal mother. The entire faculty is as fine a group as could be found anywhere. Many visitors in our home often remark about the wonderful homelike atmosphere which exists in the Orphanage.

The board of trustees has put on a building porgram which will increase the capacity of the home to five hundred, thus giving many fatherless and motherless children a home and the proper training which would otherwise be denied them.

In closing I want to express my sincere thanks to the Hay Street Epworth League and Miss Hilda Poe of Fayetteville for the many kindnesses shown me during my stay at the home.

With best wishes for the continued success of the home, I am,

Sincerely,
Dennis Pattishall.

* * * *

"WHEN AN ORPHANAGE IS A HOME"

"'Mid pleasures and palaces tho' we may roam,
Be it ever so humble, there's no place like Home.
A charm from the skies seems to hallow us there;
Which, seek thro' the world is ne'er met elsewhere.

REFRAIN

Home, Home, sweet, sweet Home.
Be it ever so humble there's no place like Home.

I have been a member of the singing class for two years. I have been received into some of the nicest homes in North Carolina and welcomed with the best of manners. I do not believe a member of our class can say they do not enjoy these trips. But when we begin our way back home every heart is cheered, for we are going homeward. What prompts such a delightful feeling? It is the great love that binds us—the mother heart that is waiting to welcome us.

Friends, you have to have this feeling within you before you can call a place like this a home, or a group like this a family. It's the feeling that urges the college students to return, that prompts the ball boys and girls to strive for victory, and bids us all do our best. It is this great love that binds us together.

Have you noticed the facial expression of one of our children when their Orphanage is spoken of an an asylum? If not, do so at once and from that expression you will read resentment. Why? Because you called their home, the dearest place on earth to them, an asylum—a place of protection and refuge where criminals and debtors used to find shelter. Would it not be the same with you if some one called your home an asylum? Our Orphanage is an ideal home which is built on a large scale.

Our Orphanage, situated just off Glenwood avenue, is shaded by a spacious grove of young oaks and carpeted with green grass, cut only by the artistic "good luck" or shoreshoe driveway which goes past each of our seven comfortable, beautiful and well furnished brick buildings.

Those who are connected with the orphanage work and have visited many orphanages, have declared that we have something that others have not. It is the spirit of our home; the home spirit which joins us in common interest, joys and sorrows; that urges each to do their duty as an individual, and yet in one unit. Our school work is done with the idea of preparing for future service. Our Orphanage is a combination of the three greatest institutions in existence, the home, the church and the school.

Very gratefully,
Doxie Ladd.

TWO RELICS OF EDEN

By A. C. Sherrill.

The Sabbath.

It is interesting to us to speculate on the bauties and joys of the early home of the first human pair. But whatever may have been the blessings and privileges of our first parents in that happy place, nearly everything was lost in the Fall. Here Satan first got in his diabolical influence and caused both our parents to fall before him. How far they fell and how baneful has been the effect of that memorable event is not our purpose to discuss.

But with all that was lost we have two sacred institutions as relics of those days of perfect innocence. The first of these is the Sabbath. Man was created toward the close of the sixth day, whatever that term may mean. The first sun Adam saw rise was on that original Sabbath morning. This day of rest commemorated creation. The law of the Sabbath is older than Moses or Sinai. Before the time of Abraham or even Noah the people were observing the seventh day as a period of rest.

Man needs one day in seven to ease his body of daily toil. The person who labors every day of the week will wear his body out before he reaches three score and ten. Even the beasts that till our crops require one day in the week to rest.

It is related that nearly a century ago a band of emigrants started from an Eastern state to the West in wagons. Most of the families traveled on Sunday. One pious Puritan took up camp Saturday night and there remained till Monday. His companions got many miles ahead, but the Sabbath keeper overtook them before the journey ended and reach his destination some days before the others, with his stock in better condition than that of his disobedient comrades.

Not only does the body need its rest one day in seven. The farmer who lets his stock rest on Sunday, but goes over his fields and plans his work for Monday is also guilty of violating the fourth commandment.

In order that both mind and body have that need rest on the Sabbath, God has provided that this be a day for public worship. Has not the great God who made us and gave us all we enjoy a right to demand that one-seventh of our time be given to Him?

At the time of Christ the Pharisees were very strict in observing the Sabbath. They had needless rules for observing that letter of the law, but not it strue spirit. Both by precept and example our Master showed the folly of their course, and taught that the Sabbath can be adjusted to the needs of men.

The laxity of the observance of the Sabbath by the English in the seventeenth century led the Puritans to go to the other extreme. But their example and teaching has had a wholesome effect upon America for many generations.

But for the past half century we have been leaving the teaching of our fathers. Modern society has created so many "necessities" for the day of rest. Many of these necessary labors remind me of the boy's answer to the preacher. This circuit rider was on his way to a morning appointment when he noticed a boy in the back lot turning up the sod and looking for worms. This minister reminded the lad it was Sunday and no labor should be performed except that of mercy or necessity. "Well," replied the urchin, "this is necessary; a fellow can't fish without bait."

A Sunday freight train is no more a necessity than barrooms or distilleries.

Are we keeping the right day? Some contend we should observe the seventh day as did the Jews. Their Sabbath told them of creation. Ours is a constant reminder of the resurrection of our Master. He rose on the first day of the week, and soon His followers began to keep that day. "'Twas great to create, but greater to redeem." Resurrection was the crowning work of redemption. The Jews rejected the Christ; it was but just He should reject their Sabbath, and rise the first day of the week.

Sabbath desecration seems the greatest sin of the age. No wonder we have idle mills and destruction of crops and lives. It is not all due to the President and Congress. Let us observe God's law and His blessing is assured.

Some years ago I noticed this stanza printed above the pulpit in our church at Olin:

"A Sabbath well spent, brings a week
of content,
And prepares for the joys of the
morrow;
But a Sabbath profaned, whatever
else is gained,
Is a sure forerunner of sorrow."

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NORFOLK SOUTHERN RAILROAD

Passenger schedule effective January 28, 1924, Raleigh, North Carolina.

Leave for:		Arrive from:
615 a.m.	Norfolk	8:10 p.m.
*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

*Daily except Sunday.

a—Connect at Varina for Fayetteville.

b—Via Pinetown.

e—Sleeping cars between Raleigh and Norfolk.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

THE CHANCE TO WIN A VICTORY IS WHEN THE STRUGGLE IS ON

It is useless to "whine over spilt milk." It is better not to spill it. If we while away our days of opportunity in the Special Effort for Superannuate Endowment, it will not avail us anything to mourn over the failure which will surely come. These are the crisal days of our chance to win, and if we use them properly there will be no occasion for vain regrets.

Who's Who in the Special Effort

Over 3,000 remittances have been made to the Board of Finance, Security Building, St. Louis, Mo., on quotas. Many of the charges which have remitted have paid one-fifth or more of their total amounts assumed. These charges have been reported on this page from week to week. The following can now be added to the long list:

Cedar Key, Florida—Gainesville, Rev. L. E. Wright, pastor. Total assumed quota $1,725; amount remitted $355.
State Street (Bristol), Holston—Abingdon, Rev. J. S. French, pastor. Total assumed quota $10,000; amount remitted $2,000.
Perryville, Kentucky—Danville, Rev. J. F. Richardson, pastor. Total assumed quota $1,008.50; amount remitted $213.
Payne Memorial (Atlanta), North Georgia—North Atlanta, Rev. W. J. DeBradeleben, pastor. Total assumed quota $2,265; remitted $453.
First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota $4,068; amount remitted $1,068.
St. Marks and Mary Werlein, Louisiana—New Orleans, Rev. J. A. Alford, pastor. Total assumed quota $1,000; amount remitted $231.46.
Centenary (McComb), Mississippi—Brookhaven, Rev. James L. Sells, pastor. Total assumed quota $4,000; amount remitted $800.
Union Point, North Georgia—Athens, Rev. T. D. Cantrell, pastor. Total assumed quota $1,200; amount remitted $441.30.
Kirkwood, St. Louis—St. Louis, Rev. H. H. Johnson, pastor. Total assumed quota $2,160; amount remitted $436.10.
Waverly Hall, South Georgia—Columbus, Rev. J. O. J. Taylor, pastor. Total assumed quota $1,450; amount remitted $800.
Blue Springs, Southwest Missouri—Kansas City, Rev. W. S. Butts, pastor. Total assumed quota $1,320; amount remitted $380.50.
Monroe Street (Nashville), Tennessee—Nashville, Rev. L. B. Craven, pastor. Total assumed quota $1,570; amount remitted $318..
Olmsted, Illinois—Murphysboro, Rev. C. F. Corzine, pastor. Total assumed quota $600; amount remitted $136.01.
Hopkinsville, Louisville—Hopkinsville, Rev. A. R. Kasey, pastor. Total assumed quota $5,000; amount remitted $2,200.
Lakeport, Pacific—San Francisco, Rev. S. E. Grenfall, pastor. Total assumed quota $1,400; amount remitted $350.50.
St. John's (St. Louis), St. Louis—St. Louis, Rev. Ivan Lee Holt, pastor. Total assumed quota $20,000; amount remitted $5,500.
Sante Fe, Tennessee—Columbia, Rev. J. B. Estes, pastor. Total assumed quota $1,144; amount remitted $289.25.
Chatham, Virginia—Danville, Rev. W. C. Gum, pastor. Total assumed quota $1,320; amount remitted $267.31.
Epworth (Norfolk), Virginia—Norfolk, Rev. J. W. Moore, pastor. Total assumed quota $10,000; amount remitted $6,583.
Central (Richmond), Virginia—Richmond, Rev. L. S. Flournoy, pastor. Total assumed quota $3,215; amount remitted $726.80.
Keywood, Holston—Abingdon, Rev. D. M. Graybeal, pastor. Total assumed quota $1,368; amount remitted $348.90.
Felicity (New Orleans), Louisiana—New Orleans, Rev. H. T. Carley, pastor. Total assumed quota $1,695; amount remitted $466.50.
Chickamauga, North Georgia—Dalton, Rev. J. D. Radford, pastor. Total assumed quota $1,690; amount remitted $338.
First Church (Abilene), Northwest Texas—Abilene, Rev. W. M. Pearce, pastor. Total assumed quota $3,500; amount remitted $700.
Polo, Missouri—Richmond, Rev. L. C. Maggart, pastor. Total assumed quota $1,968; amount remitted $393.60.
Bell Air, Southwest Missouri—Sedalia, Rev. W. H. Suddath, pastor. Total assumed quota $725; amount remitted $145.
Pleasant View and Mallory, Tennessee—Clarksville, Rev. C. P. Givens, pastor. Total assumed quota $1,500; amount remitted $332.
Shacklefords, Virginia—Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota $1,762; amount remitted $575.
Sulphur Springs, Florida—Tampa, Rev. C. T. Howes, pastor. Total assumed quota $685; amount remitted $136.80.
Apopka, Florida—Orlando, Rev. J. W. Jackson, pastor. Total assumed quota $568; amount remitted $140.
First Church (Shreveport), Louisiana—Shreveport, Rev. Robert E. Goodrich, pastor. Total assumed quota $11,616.73; remitted $5,947.21.
Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota $3,508; amount remitted $1,300.
Mooresville, Missouri—Chillicothe, Rev. W. H. Allen, pastor. Total assumed quota $750; amount remitted $153.60.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; remitted $3,200.
Little Lot, Tennessee—Dickson, Rev. R. E. Justice, pastor. Total assumed quota $684; amount remitted $136.25.
Central (Sparanburg), Upper South Carolina—Spartanburg, Rev. L. P. McGee, pastor. Total assumed quota $3,366.55; remitted $687.05.
Blooming Grove, Central Texas—Corsicana, Rev. B. R. Wagner, pastor. Total assumed quota $1,703.50; amount remitted $331.50.

The Joy of Doing the Thing

I wish you could read the letters from pastors whose charges are paying the amount expected from them for the first year. They tell of the great delight of the people which comes from meeting their obligations to the Superannuate Cause. Frequently wonderful revivals have resulted, and without exception the reaction in every charge's work has been heartening. As a sample of these letters I quote from one written by Rev. J. O. J. Taylor, pastor of Waverly Hall charge, Georgia, as follows: "This is without exception the most popular cause of all with the people. I have not had one single word of complaint from persons whom I have solicited for their payments. All pay promptly and are happy in doing it. Brother Pitts, when writing his check for $400, which was the amount of his first payment on a total pledge of $2,000, said: 'That's the sweetest money I ever spent in my life.'" Other letters are written in similar strain. It is delightful to have the people paying to this worthy cause, but the fact that they are experiencing real pleasure in doing it proves that the blessings of the Lord are upon this great work.

Just One Month More to Work

Within thirty days from this writing the annual conferences will begin their fall sessions. When these bodies meet, reports will have to be made by the pastors on what has been done during the year for Superannuate Endowment. A large number of pastors will have smiling faces when they make their reports on this matter, for they have already sent the amount due the first year to the Board of Finance. But what about the pastors who will have nothing to report as having been paid for this cause? Of course the conditions in some places have been very difficult, but even so it seems that any charge under any difficulties could at least do something. If any pastor is fearful that his charge will be wholly blank on this call at conference, there is yet time to put on a movement of collecting money for his quota that will save him humiliation and embarrassment.

Do It Now and Do It Right

All payments on quotas should be remitted direct to the Board of Finance, Security Building, St. Louis, Mo. Make checks payable to the Board of Finance, or to Luther E. Todd, Secretary.

In making payments, be sure to use the Treasurer's Book of Remittance Forms which was sent long since to every charge in care of the pastor.

OUR LITTLE FOLKS

WHEN LITTLE BEAR OPENED A WIDE DOOR

One time when Father Bear was away on a journey Mother Bear and Little Bear fared forth seeking an adventure. They walked and they walked, but nothing happened except what might happen any day. Mother Bear laughed softly because she liked to jog along through the woods peacefully like that, but Little Bear was disappointed.

"I think it is queer that we can't have an adventure this morning," he said.

"Adventures usually come when we least expect them," replied Mother Bear.

Even so, Little Bear kept on poking his nose into thickets, rapping hard on fallen logs, and thumping the ground, hoping to stir up some excitement. He was more and more disappointed every minute because nothing happened.

At last three huge wildcats appeared far down the trail. They were strangers.

"Don't stand still," Mother Bear advised him. "Come along and pass them as if we were old friends, and nothing will happen."

Sure enough, nothing happened when the three wildcats met Mother Bear and Little Bear. They didn't even growl; they bowed politely and passed on.

"I wouldn't have tried to stop them for a bushel of blackbrries," Little Bear whispered to Mother Bear and laughed.

At the bend of the trail they saw an old grizzly bear relative settling down for a nap beside a gray rock. Instead of saying a cross word to the travelers, that old grizzly winked one eye at Little Bear and then snored a loud snore for fun before he stretched out to go to sleep. Little Bear walked softly and rather quickly by this second chance to have an adventure.

"I wouldn't disturb his nap for a bucket of honey," Little Bear whispered to Mother Bear.

"Neither would I," Mother Bear agreed and laughed with him.

It was high noon by that time, and Little Bear was hungry. "Let's eat," said he. So they did.

After dinner Little Bear wished to throw stones into a lake under the hill, but Mother Bear was sleepy.

"Suppose I take a nap in this cool cave behind us while you go to the lake and play by yourself," she said. "When you are tired come back to the cave."

Little Bear laughed when Mother Bear went into the cave, because the entrance was so small that she had to double up to get in. She filled the doorway.

"Now, if you wish, I will close the door for you," offered Little Bear. "I'll get some branches"—

"You run along down to the lake," said Mother Bear as she gave Little Bear a push from the doorway. She knew that he was only trying to tease her because he had often heard her say that she never liked to wake up and find herself in the dark; neither did Father Bear. In the dark they couldn't tell whether they were awake or dreaming.

Mother Bear fell asleep quickly, and Little Bear ran down to the lake, where he threw stones into the crystal-clear water for a long time. After that Little Bear climbed a tall oak tree, and from the tiptop of it he looked around to see what he could see. The next minute he almost fell out of the tree because of what he saw.

A wide, wide, plump-looking woman was walking along the hillside trail holding Goldilocks by the hand. Suddenly the woman stooped to peep into the cave. The next minute she straightened up and pointed toward the cave. She put the forefinger of her other hand on her lips and shook her head.

Little Bear knew that Great-Great-Aunt Goldilocks, for that was who she was, had warned Goldilocks to keep still when she looked into the cave to see the Middle-Size Bear asleep.

After Goldilocks had peeped into the cave she danced about and nodded and nodded her head like a jumping jack.

Then Great-Great-Aunt Goldilocks seated herself before the entrance of the cave as if she were a wide, wide door and pointed her finger down the trail. Goldilocks nodded her head again, and away she flew down the trail.

"She has closed the door," said Little Bear softly to himself, "and Goldilocks has gone for Father Goldilocks and the other folks to come and catch Mother Bear. I shall have to open that door!"

As Little Bear scrambled down the tree he did some fast thinking. He knew he couldn't scare away or push away that wide- wide, plump Great-Great-Aunt Goldilocks. If he called Mother Bear, she would go to sleep again even if she did wake up, because she would find herself in the dark and believe that she was dreaming.

Swiftly Little Bear ran to the bend of the trail where the old grizzly relative bear had settled down to take his nap. Fortunately the grizzly relative was wide awake and ready for some fun. When he had heard the story, he went with Little Bear toward the cave. Softly he stole up the back way to the entrance, where Great-Great-Aunt Goldilocks sat like a wide, wide door. She didn't see o rhear him coming. She was fanning herself with a burdock leaf when the old grizzly slid in from behind and sat down beside her.

Thatis all the old grizzly bear relative did. He just sat down beside Great-Great-Aunt Goldilocks and leaned against her in a friendly fashion. Just at the minute when Great-Great-Aunt Goldilocks saw who was sitting beside her as if they two were old cronies, Little Bear shouted in her ear: "Open the door, if you please!"

She did. She said something that sounded like "O-woof! O-woof! O-woof!" and away she rolled down the hill over and over. Then up she jumped and away she ran like a great two-footed pumpkin. The old grizzly relative followed slowly after her, laughing so hard that his huge sides shook.

Mother Bear came into the daylight rubbing her eyes. "Are you ready to go home now, Little Bear?" she asked sleepily.

"O, yes, if you please," answered Little Bear. "We have had our adventure."

Then he told her all about it, and how they laughed as they jogged happily down the trail toward home, there to tell Father Bear how Little Bear had opened a wide, wide door while Mother Bear was dreaming!—Frances Margaret Fox, in Youth's Companion.

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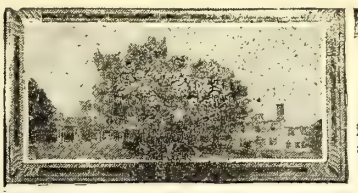
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THE STATUS OF THE NEGRO BISHOPS

The following is a copy of an article in the Central Christian Advocate (Methodist Episcopal Church), and is carried here at the request of one of our readers:

"There seems to be an idea in some quarters that when the two churches are united by the proposed plan that our negro bishops will be made to feel that they are to go and sit down in the background. We have seen statements that the negro bishops will not preside over the General Conference. We presume that is so. And there are a large number of white bishops who will not preside over that General Conference, since a very small number, possibly only two from each jurisdiction, will be the limit. It is unlikely that of the two designated one jurisdiction will name a colored bishop, because the selective process will name only those most highly endowed in parliamentary intricacies. But that a bishop in the Methodist Episcopal jurisdiction will be cast aside because of his color is rather an exaggeration.

At the last General Conference, Bishop Jones presided over a regular session of the General Conference and Bishop Clair assisted in the consecration of the bishops-elect, and with dignity and acceptability from every standpoint.

Moreover, this resolution was passed by the General Conference:

"Whereas, the treatment of colored peoples in all parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore,

Be it resolved, That we, the General Conference of the Methodist Episcopal Church refuse to recognize as valid in church or state any discrimination on the basis of race or color; for 'He hath made of one blood all nations,' 'We are also His offspring.'"

That is the flag of the Methodist Episcopal Church. The record made by the General Conference at Springfield does not disclose any particular symptoms that that flag will be hauled down. It is a fact that our negro bishops are in every particular the equal, ecclesiastically speaking, of any other bishop, north or south; and would sit in every meeting of bishops where the united church met, nor would they be allowed to feel themselves out of place.

Did our brothers in the other jurisdictions have any other idea? Who told them so?"

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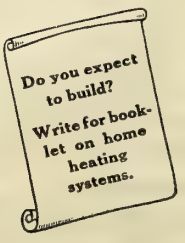
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Western North Carolina Conference

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FOURTH ROUND

August
Flat Rock-F., Skyland, 11 10
Elk Mt., Woodfin, night 10
Mills River, Mills River, 11 16-17
Chestnut St., night 17
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11....30-31
Weaverville, night 31

September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28

October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Pineville, Harrison, 11 10
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8....17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31

September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Randolph(Fairview, 11 & 3....9-10
Wesley Memorial, 11 10
Highland, night 10
Coleridge Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & nght..30-31

September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

August
Salem-Oakgrove, Oakgrove....9-10
Mt. Airy Ct., Imogene, 3 10
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31

September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

August
Forest City, Pleasant Grove, 11 10
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31

September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

August
Watauga, Henson Chapel 9-10
Boone, Boone, night 10

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5

FIFTH ROUND

Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Rock Springs, Camp Ground 10
Lincolnton, night 10
Lowesville, Salem, 11 16-17
Goodsonville, Pisgah, 3 17
Dallas, Dallas, night 17
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31

September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28

October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
Woodeaf, Woodleaf, 11 9
South Main, 11 10
North Main, night 10
Salisbury Ct., Bethel, 11 16
Concord, Central, 11 17
Epworth, night 17
Concord Ct., Rocky Ridgt, 11 23
Forest Hill, 11 24
Kerr St., night 24
New London, New London, 11 30
Salem, Salem, 11 31
Badin, night 31

September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28

October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Troutman, 11 10
Stony Point, 11 17
Statesville, Race St., 8 17
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

August
Sylva Ct., Sylva, 11 10
Cullowhee Station, night....10
Canton Station, 11 17
Junaluska Ct., Clyde, night 17
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31

September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28

October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August
Denton, Jackson Hill, 11 9-10
Linwood, Macedonia, 3 9-10
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night. 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
Cedar Grove Ct., Prospect 9-10
Lakewood, night 10
Calvary, night 11
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31

September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

August
First Church, 11 17
Pasquotank, Hall's Creek, 3:30 17
Pasquotank, Epworth, 8 17
Roanoke Island, Monteo, 8 18
Dare, Mashoes, 8 19
Kitty Hawk, Callington, 11 20
Hatteras, Buxton, 3:30 & 8 21
Kennekeet, Anon, 8 22
Kennekeet, Salvo, 8 23
Kennekeet, Rodonthey, 11 & 8 24

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

August
Haw River, Ebenezer 9-10
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31

September
Goldston, Meronie ....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

August
Mt. Olive and Calypso, Calypso, a.m... 9
Dover, Asbury, a.m. 10
St. Paul, p.m. 16
Straits, Williston, p.m. 12
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
THIRD ROUND

August
Mt. Gilead Ct., Zion 9-10
Mt. Gilead 10-11
St. Paul, St. Paul 16-17
Lumberton 17-18

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Tar River, Ebenezer 9-10
Louisburg, 8 10
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31

September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August
Wilson, Calvary, Sims, 11 10
Elm City, night 10
Rocky Mount, First Church, night....11
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

WELDON DISTRICT
S. E. Mercer, P. E.
THIRD ROUND

August
Rosemary, New Hope, 11 10
Roanoke Rapids, night 10

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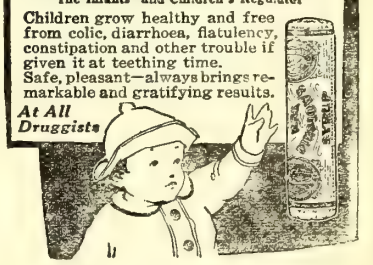
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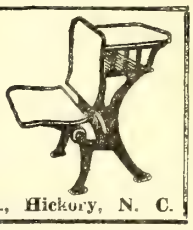
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In Memoriam

HOVIS—On Saturday night, July 5, 1924, the death angel quietly entered the home of Mr. and Mrs. W. M. Hovis and closed the lovely brown eyes of little Wiley. He died just two days before his second birthday. He was a loveable child and will be greatly missed by his loved ones. Burial took place at Concord church the following day. The heavens seemed to weep with us. Just as the little white casket was placed in the cold earth rain fell in torrents. May God add His blessings in abundance to the bereaved ones. Aunt.

GIBBS—On June 11, 1924, the guarding angel escorted the soul of Lambert Closs Gibbs from the home of his father and mother, Brother and Sister Closs Gibbs of Englehard, N. C., to his final resting place of ternal life. Lambert was born February 24, 1912, and died June 11, 1924.

For all his stay was short in this world, he fought a good fight and kept the faith to the end, and "to die is gain." He fell in a sleeted floor when five years of age, thence for seven years (to death) he was an invalid, stricken with tuberculosis of the hip. He was a patient little sufferer, never complaining of the torture of affliction or discouragements, but content to lie on his couch and teach lessons of meekness to his surroundings. He was of pleasing personality and one that loved and contributed to the church and its benevolent causes of his own earnings which were received for such as stamping goods and other work that could be done while on his couch. He was a sweet, affectionate little child and won many friends, and all his neighbors and acquaintances loved him. He has gone to the reward of his Father's blessed keeping.

E. J. Midgett.

BOATWRIGHT—On Sunday, July 15, 1924, J. R. Boatwright, one of Erlanger's best Christian men, was called by His Majesty's will to his eternal reward, death overtaking him while a patient at High Point hospital.

Mr. Boatwright was 53 years of age, being a former resident of Georgia, moving to our village several years ago, where the people soon learned to love and respect him.

The deceased was a member of the Erlanger Methodist church, having placed his membership here soon after becoming a resident of our town. He was a good Christian man, a substantial citizen, a devoted husband and father, very much interested in church and welfare work.

The news of his death is a great sorrow to his many friends, and the human language holds no words that will express our sorrow. May God comfort his heart-broken wife and family.

Dwight Johnson.

HOKE—The subject of this sketch, J. E. Hoke, was born in Canton, N. C., July 1, 1899, and died in Wilmington July 6, 1924. He was the son of Brother and Sister R. L. Hoke, both of whom survive him; also two brothers, R. L. Hoke of Hopewell, Va., and Howard Hoke of Winter Park, Wilmington, N. C., and two sisters, Mrs. A. T. Randall of Pittsburgh, Pa., and Mrs. A. C. Wicker of New Orleans; besides many relatives and a great host of friends who feel their sad and irreparable loss in the passing of this young life just as he entered manhood and was making friends as fast as he was forming acquaintances.

The peculiar sadness of his death was due to the fact that no one was with him when he received the injury that brought his untimely end. He was a victim of an automobile accident, which are daily increasing everywhere. Joe, as he was familiarly known, was returning from Wilmington on Sunday night about ten o'clock, when the car hit a tree on the side of the road, breaking the windshield which severed his windpipe, cutting his throat clear across. He was taken to the hospital and all was done that was possible, but his wound was beyond the skill of man and he died about five o'clock the following morning. Joe was a great favorite among his friends because of his personal attraction, by his many fine qualities of manhood which he possessed. He was a kind and dutiful son to his parents, as well as a loving and devoted brother to his sisters and brothers. He was a member of Wesley Memorial Methodist church, a member of the American Legion, also a member of the K. K. K., both organizations taking part in the funeral services at the grave.

The funeral services were conducted by the pastor, Rev. C. N. Phillips at Wesley Memorial Methodist church, assisted by Rev. A. D. Wilcox of Grace church and Rev. E. F. Keever of the Lutheran church, also chaplain of the loca lpost of the American Legion. At the grave full military honors were given; the K. K. K. performed their very impressive ritualistic service. There were many beautiful floral designs, which entirely covered the grave. C. N. Phillips.

IN MEMORIAM

The passing of Mrs. Adelaide Moore Gaston on March 12, 1924, when the sudden summons came from her heavenly Father to come up higher and occupy the mansion prepared for her, where she might serve Him more perfectly, took from the Woman's Missionary Society of the Franklin Methodist church one of the few remaining charter members, and one whose faithfulness and loyalty made for herself a place hard to fill. Therefore, the undersigned committee wish to express in behalf of our society our deep regret over our loss, our submission to the will of Him who doeth all things well, our sympathy to the bereaved family and to pledge ourselves to a more loyal support of the cause she loved that we may, as near as possible, fill the vacancy made by her absence.

Mrs. G. A. Jones,
Mrs. W. M. Smith,
Mrs. F. T. Smith.

RESOLUTIONS OF RESPECT

Mrs. Roda Washburn Crowder, wife of James A. Crowder, fell asleep Friday evening, June 13, 1924.

We, the members of the Woman's Sunday School class of Polkville church, Polkville, N. C., wish to express our sorrow in the loss of one of our most beloved and faithful members. Sister Crowder was devoted to her church and all its work and never failed to be there on time; a faithful and true friend to her neighbors, always ready to visit the sick and cheer them both by kind words and good deeds. Not only will there be a vacant seat in the church, Sunday school, prayer meeting and her own home, but many of us will also feel that there is a vacant chair in our own homes. Therefore be it resolved:

That we realize our great loss and miss hersadly from her accustomed place.

That the true value of her life cannot be appraised.

That we may cherish her memory and try to follow in her footsteps.

That we extend to her family our most sincerest sympathy.

That we bow in humble submission to the will of God.

That these resolutions be spread upon the minutes of the Sunday school class, one copy sent to the family and one to the North Carolina Christian Advocate.

Mrs. Janie Bridges,
Mrs. R. Q. Whisnant,
Mrs. L. C. Palmer,

CRAVEN—Bladen county has lost one of her most useful and patriotic men in the death of Robert K. Craven, who died in James Walker Memorial Hospital at Wilmington May 19 at 6:20 p. m. His death followed months of suffering caused from an injury received the latter part of December.

His body was brought to the late residence in Clarkton Monday night and remained until 11 o'clock Wednesday morning, at which time it was taken to the Methodist church which he loved so much and as has been said was a monument to Mr. Craven. The funeral service was conducted by his pastor, the Rev. H. E. Lance, and the Revs. W. H. Goodman, J. E. Winecoff of Clarkton and Seabolt, and Smith of Lumberton, his former postar. Interment was made in the Clarkton cemetery by the side of his little daughter, Alice Gray.

No man who ever lived in this section was held in higher esteem. His life was a shining example of devotion to duty and fidelity to every trust, and the influence of that life (which was ever for good) will long be felt and remembered. He was a devoted husband, father, church worker and neighbor.

Mr. Craven was born in Guilford county December 23, 1872. He leaves his widow, Mrs. Laura Dell Craven, who is a daughter of Mrs. Alice Clark and the late Dr. G. L. Clark, and four small children, George Kindred, Margaret, Jean and [illegible] Louise; also his mother, M[illegible]nda Craven of Clio, Max [illegible]. D. J. Craven, Winston-S[illegible]nd two sisters, Mrs. Stella [illegible]son of Claremont, Fla., and Mrs. Mary Bell Brittain of Lexington.
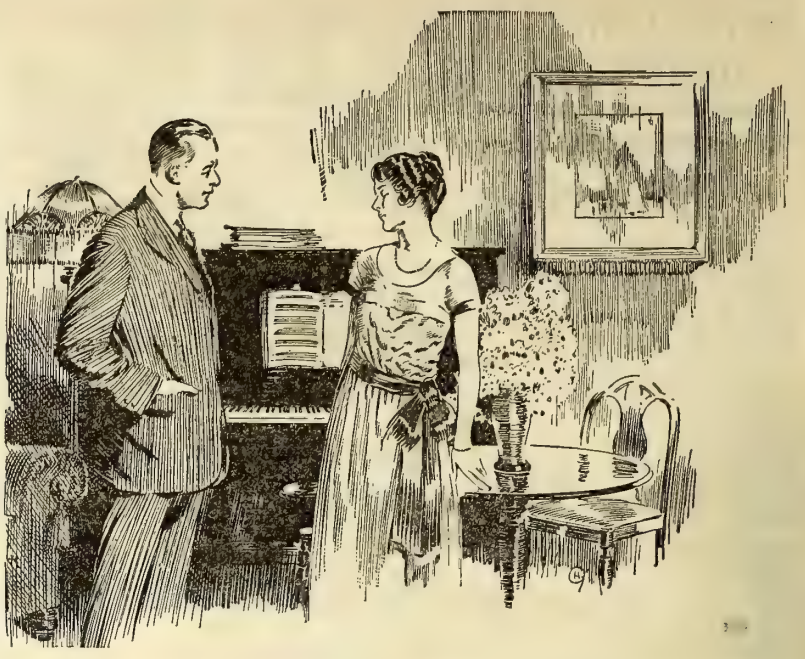
The active pallbearers were: Messrs. E. F. McCulloch, H. H. and James H. Clark of Elizabethtown, I. A. Singletary and C. S. Clark of Clarkton, J. C. Breden of Bennettsville, S. C.

Honorary: E. J. Cox, O. L. Clark, Sr., S. H. Rogers, Geo. H. Currie and G. Horn of Clarkton, H. B. McCauley of Acme, O. O. Dukes of Lumberton, and J. T. Lazar of Whiteville.

The floral designs were many and beautiful. The Woman's Club made and gave a blanket of roses which was very fitting, for we have heard him say that roses were his favorite flower. The designs sent by the state, county co-workers and fraternal orders attest grief in the loss of so useful a citizen.

Among those out-of-town and county who attended the funeral were Mr. and Mrs. D. G. Craven, Winston-Salem; Mrs. Mary B. Brittain, Lexington; Mrs. Mary Sizer and Miss Alma Lackey, Winston-Salem; Mrs. J. M. Russ, Wilmington; S. J. Kirby, Raleigh; W. E. Gaither, Wilmington; Dr. and Mrs. D. D. King, Lumberton; Mrs. L. R. Pertlow, Union, S. C.; Mrs. E. W. Caroman, Maxton; Mrs. Dennis Biggs, Misses Andrews and Jeffries and Mr. O. O. Duke, Lumberton; Mrs. M. C. Stegall, Marshville; Mr. and Mrs. M. B. McCauley, Acme; County Agent Herring of New Hanover county, and Agent Evans of Duplin.

A large number of people from all sections of Bladen county attended the funeral. Mary Bridges.



"Why didn't you play when he asked you to?"

"I think your boss is a peach—I'm mighty glad you invited him out here. He seemed to have a good time, didn't he?"

"Yes. But why didn't you play the piano when he asked you to?"

"It's this way, Jack. Everything had impressed him favorably. You wouldn't have had me spoil it by playing on our jangling piano, would you? Why, he'd have remembered that and forgotten everything else."

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, AUGUST 14, 1924 No. 33

It is World Peace or World Suicide

If the Church does not end war, war will end the Church; If civilization does not end war, war will end Civilization; If mankind does not end war, war will snuff out the highest branches of the human race

Sermon by Dr. CHARLES E. JEFFERSON, New York City

"Blessed are the peacemakers: for they shall be called sons of God."
Matthew 5:9.

I STRESS the word "makers" in order that you may not think that it is a passive virtue which our Lord is here extolling. It is often assumed that the persons referred to are the peaceable—the inoffensive, the peace-loving, but Jesus does not have these people just now in mind. Such persons deserve a beautitude, but this beatitude is not for them.

Jesus is thinking of an active virtue—a virtue which is aggressive and energetic, and which achieves. He says—"Blessed are the peacemakers—the men who create peace, work for peace, establish peace."

He challenges a popular beatitude of his day—"Blessed are the warmakers, for they are sons of God." Nearly everybody believed that. The only men who were permitted to ride under triumphal arches were men who made war successfully.

Jesus strikes at that beautitude by saying—"Blessed are the men who make peace successfully, for they shall be recognized to be sons of God."

Jesus of Nazareth has many titles, but the proudest of them all is "Prince of Peace." A Christian who follows Jesus in sincerity and truth is by virtue of his calling a peacemaker. What is the Christian church but an organization of men and women dedicated to the cause of peace?

* * * *

Let us think this morning about the problem of world peace. It is the most important problem about which any man or woman in our generation can think. It is the most urgent of all our problems—the most imperative, the most critical, the most momentous.

It is the problem of problems, and yet many people do not think about it at all. It seems sometimes as though most people give it scant attention.

There are circles of society in which the problem is continuously ignored. Why is this? It is because people have something else to think about.

Rent, for instance, is a more pressing problem. Thousands of people think more about their rent than about any other subject. A man who is being dunned for his rent is not in the humor to think about international problems.

Multitudes are absorbed in their work. Their work takes all their time and strength. All those who succeed today are prodigious workers. Work is a sort of leech which sucks out the blood, and leaves a man fagged at the end of the day, with no energy to grapple with difficult and baffling international affairs.

If we have any disposition to deal with problems, we take hold of the problems which are local. What are we going to do with our street traffic? How can we manage our automobiles? Things surely cannot go on much longer as they have been going. What are we going to do with our bandits? How can we make New York a safe place to live in? These problems form a circle around us, and it is difficult to look over the heads of them. The international problem seems vague and far away. It is so far off it does not grip the imagination.

But it still remains true that the international problem is the problem of problems for all men and women who care to think deeply. It is the most urgent of all—the most imperative, the most critical, and the most momentous.

Let us start with three propositions: First, if the church does not end war, war will end the church. Second, if civilization does not end war, war will end civilization. Third, if mankind does not end war, war will snuff out the highest branches of the human race.

Those seem extreme statements, extravagant and incredible. Many of you no doubt find it impossible to accept them. They do not seem to you to be true.

You are probably saying to yourself—"there has always been war, and yet the church has gotten on. Men have always fought, but civilization has advanced. Nations have always soaked the earth with human blood, but humanity has multiplied and prospered. Why, then, deal in such extravagant assertions?"

It will be necessary, therefore, for us to examine carefully these three propositions, and ascertain whether or not they are true.

* * * *

They have never been true before. A sensible man could not have uttered these statements fifty years ago before an audience of intelligent people. They have never been true until our own day. They have become true within the last few years.

While we go on talking about war, we must not forget that war is not today what it was. We use the old word but we designate a new thing.

War has become scientific. A new dimension has been added to it. Up to our day it had only length and breadth. Now it has height and depth. The aeroplane and the submarine have changed the entire character of war. Two new empires have been added to the dominion of the human spirit—the empire of the air and the empire of the caverns of the sea.

When Napoleon, the prince of generals, led his armies to Moscow, he moved at the rate of four miles a day. When Nelson, the prince of British admirals, sailed in search of the French fleet, he moved at the rate of five miles an hour. Our slow-moving airplanes go one hundred miles an hour. Our fast ones go two hundred miles an hour. Space has been practically annihilated. London and New York are only thirty hours apart. Tokio and San Francisco are only forty-eight hours distant from each other. War has become a new thing.

A new science has been harnessed to the chariot of Mars—chemistry. For thousands of years men have fought with solids—now and then with liquid fire, but hereafter they are going to fight largely with gasses.

Poison gas has taken its place on the battlefield, and there it will remain. We have already learned how to make gases that can blot out an entire city in a night.

* * * *

Moreover, war is becoming more scientific all the time. A wider application is being made of the scientific principles already discovered. The instruments of destruction made use of in the great war were only playthings compared with the instruments which we now possess.

The progress in the destructiveness of the weapons of war has increased within the last six years tenfold. The experts declare that should another war come, the desolation would be tenfold the desolation caused by the last war. If we killed ten million men in the last war, we are likely to kill one hundred million in the next war. The submarine was a terrible weapon in the last war, but it was comparatively feeble. It had to hug the shore. The cruising radius has been indefinitely extended, and the U-boat can now go everywhere.

In the great war the aeroplane was only in its infancy. It could not lift much. It can now lift 120,000 pounds. In the last war it could fly fast, but it can fly much faster now. In the last war aviators could drop bombs weighing 400 pounds each, they can now drop bombs weighing 4,000 pounds each.

Mr. D. B. Bradner, chief of the research and development section of the United States chemical warfare service, says that we now possess a liquid, two tons of which can be carried in one of our aeroplanes, and that two tons of this liquid are sufficient to blot out the life of every man, woman and child in a strip of territory one hundred feet wide and seven miles long.

* * * *

Mr. Thomas Edison says—"There exists no means of preventing a flotilla of aeroplanes from flying over London tomorrow, and spreading a gas that would poison its millions in three hours."

Moreover, a new science is being hitched to the war chariot—the science of bacteriology. General Swinton of the British Army says that "we have developed germs which can be dropped upon armies and cities, so that it is now possible to blot out a nation in a day."

These germs will be dropped into the water supply, so that the whole population will become infected. He declares that the great instrument of warfare in the future will be deadly germs. It is because of science that we are now able to say—if civilization does not end war, war will end civilization. That is not rhetoric. It is calm, clear, incontrovertible, scientific fact.

* * * *

This, then, is something which we must not allow ourself to forget, that war has become a thing entirely different from what it has ever been before. We have a habit of saying—"there are some things worse than war."

We cannot say that any longer. There is nothing worse than war. If there is, what is it?

Some of us have always hesitated to denounce war with full-throated condemnation because at the back of our mind there lurked the idea that war after all is not in every case altogether a bad thing.

We could not help thinking of the War of the Revolution, and of the fact that in that war we attained our independence. We thought

(Continued on page four.)

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THE RAMBLING STORY OF A JAUNT

After the Advocate was ready for the press last week, I took my little family into the Buick and headed for Lake Junaluska by way of Charlotte, Chimney Rock, Hendersonville and Asheville. The first 150 miles to Shelby is like a city street. But the superb, hard-surfaced road is only an incident of this section which for industry is like the proverbial beehive.

At Greensboro, our starting point, we left behind among its textile industries, the largest denim mill in the world, while just ahead at High Point, 17 miles away, is the city that leads the South in the manufacture of furniture, and at the same time is rapidly becoming a textile center. Only six miles from High Point is Thomasville, the "Chairtown," and 10 or 11 miles further on is Lexington which points with pride to the headquarters of the B. V. D. industry among its textile plants.

By the time my Buick had got going its best after a two hours run we were at Kannapolis, the largest unincorporated town on the American continent, and that among the output of its mills turns out more towels than any other mill in all the world.

Concord is the mother of the textile industry in Piedmont Carolina and this busy matron with her ever enlarging activities has a right to be proud of her children.

North Carolina has been one of the few states without any large cities. But this in some respects an advantage and in others a disadvantage will soon be a thing of the past. The world is going to wake up in a little while to find Charlotte a big city even as cities go in America.

Center of the Textile Industry.

But the autoist who has not been out of sight of cotton fields and cotton mills for miles has not yet reached the center of the textile industry. When his car rolls across the great concrete bridge that spans the Catawba river—whose waters turn more spindles than any other water course on the planet—he passes from Mecklenburg into Gaston county, which with more than 100 cotton mills leads all the counties not only of the United States but of the world in the number of its mills.

Some one said that London was a wilderness of houses. If so Gaston is a wilderness of cotton mill villages.

But let's stop talking about cotton mills. What about the churches? They are plentiful, but in most instances there is no name on them and unless one already knows, he is unable to tell whether they are Methodist, Baptist, Presbyterian or Mormon churches.

But at Shelby I happened to know where the new church is located and also where the parsonage is. That parsonage looks more like a millionaire's than a Methodist preacher's home. It is palatial in appearance.

Rev. A. L. Stanford and the Shelby Methodists have reason to be proud of their new church. Standing as it does on the corner by the postoffice and facing the beautiful court square, this elegant and imposing structure will not fail to atract the attention of all who pass that way. Rev. A. L.Stanford has led in a great piece of constructive work in building that church and parsonage in Shelby.

Chimney Rock.

Back in the days when the stage coaches lumbered up Broad river by Chimney Rock and through the Hickorynut Gap, and even after the days of the stage coach, that road, which was the choice route across the Blue Ridge for people down state, was widely known as the "scenic route." Those who were privileged to pass that way delighted to tell the less fortunate of its wonders. And there were many things of interest. The rock that like a huge chimney erected by unseen hands stood upon the top of the mountain where the river had broken through in past geological ages; the Bat Cave that was said to contain more bats than man could number; the great rent in Ball Mountain which seemed to have been made by the foundations of the mount giving way and other wonders are in that interesting section. But why write of them now, or even speak of having passed that way? For with the automobile and the present well graded road, everybody travels that way sooner or later. After a little a man or woman who has not gone by Chimney Rock and Bat Cave will be a curiosity. Great numbers of people go there to camp.

Lake Junaluska.

Gentle reader, take no alarm! I am not going to write of the lake and mountains. Nor of the big fish that are being caught, nor of the good Methodist brother from Laurinburg, the Isaac Walton, who fished daily, but could not fish Sunday because his pastor, Rev. W. R. Royal, arrived Saturday evening. But he did get up Sunday morning while his pastor was still in bed and watched the fishes play below the dam.

Hon. W. R. Odell.

This member of the Book Committee was at the lake and he was good to have about. Let me tell you why. He took Drs. J. F. Kirk, J. H. Barnhardt, R. S. Howie, Z. E. Barnhardt and this writer in his big Packard to Sylvia, then stopped at Balsam for dinner and put us back safely early in the afternoon. Our hats are off to W. R. Odell.

Sunday in Asheville.

I spent Sunday in Asheville, heard Dr. O. J. Chandler preach an excellent sermon to an immense congregation in the Plaza theatre, where the Central congregation is now worshipping, and after church had the unspeakable joy of several hours in the home of Mr. L. B. Rogers. Miss Margaret, a senior at Randolph Macon College, is president of the students' council and one of his sons will in September enter Trinity.

Dr. Ashley Chappell was out of town, having gone to attend the funeral of a brother of his who had been killed in an auto wreck in Nashville, Tenn.

Monday morning an hour before the linotype machines began to click in the composing room I was back at the desk with a stack of accumulated mail which awaited my attention.

A. W. P.

THE NEW CENTRAL CHURCH, ASHEVILLE

The contractors are pushing the work on this new building enterprise and the officers of the church expect the new Central to be ready for the meeting of the Western North Carolina conference in 1925. It is going to be when completed one of the great church buildings of this country.

The building plan as adopted provides for the enlargement of the church auditorium, the remodeling of the present Sunday school rooms, and the construction of a new unit. This arrangement leaves intact the exterior of the church, and carries out the same general plan of architecture and materials in the new unit.

Ground Floor Plan.

On the ground floor, with a direct and very attractive entrance from Church street, is a hall which will accommodate 600 people. This will be used for prayer meetings, as the assembly room for the adult department of the Sunday school, and meeting place for the men's Bible class, and as a social hall to be used during the week by any group needing a large assembly room. The hall is fitted up with a stage, providing a place where the young people may give their pageants and other entertainments. A roomy, well arranged kitchen is just at the rear.

It is tentatively planned to excavate under the church auditorium—which would give a room 60 by 53 feet, to be used for the indoor activities of the Boy Scouts, and as a general playroom for our younger groups during the week.

The young people's department has its headquarters on this floor, with an Epworth League room which can be used as assembly room for the department. In connection with this room are the class rooms, a library, and a kitchenette, where most of the suppers and luncheons for this group can be handled.

First Floor Plan.

The church auditorium, when completed, will measure 60 by 90 feet, and the beauty of its architectural design will not be impaired, nor radically changed.

This auditorium is connected with every department of the Sunday school building by broad hallways—special emphasis having been laid on this plan of circulation, to assure unity of the church and Sunday school.

On the first floor are quarters for the littlest members. A big, well-ventilated room for the primaries, 50 by 55 feet, in which class rooms may be set off by moveable partitions; a sunny corner room for the beginners that will take care of a hundred little tots if necessary; and the cradle roll room, with mothers' room in connection.

This floor also has the class rooms for the women's classes of the adult department. Connected with these rooms is the church parlor, which will be open during the week as well as on Sunday.

Here, too, are the executive offices of the church and Sunday school.

Second Floor Plan.

One of the most attractive features of the church auditorium is the balcony that encircles it on three sides, and is made a part of it by the stairs that lead down from the front to the altar rail. It also adds materially to the seating capacity.

The second floor houses the junior, intermediate and senior departments, each of these departments being furnished with an assembly room, and a sufficient number of well lighted class rooms.

In all these departments is made ample allowance for the liberally estimated growth of years to come.

THE WAYNESVILLE CHURCH

The new Methodist church in Waynesville, in architecture, is pure Grecian replete with lines of beauty. From any angle it is a thing of beauty, and let us expect, will be a joy forever.

The auditorium, rectangular, well-proportioned, with balcony in the rear, broad spaces about the pulpit and beautiful windows, is one of the most desirable and attractive church auditoriums that we have seen anywhere.

Every provision has been made for a modern church, up to date in every particular. Departments for the Sunday schools, spacious dining room, kitchen, and all the rest that goes with a well appointed church of the present day.

And this beautiful church has been completed with a debt of only $10,000. Great credit is due Drs. Geo. D. Herman, the former pastor, and J. T. Mangum, the present pastor, for the services rendered in piloting this enterprise to such a happy consummation.

Brother Mangum is immensely popular with his people. They regard him as one of the great preachers of the church, and nobody controverts that point with them.

If you are in Waynesville, do not fail to see the new Methodist church. It is attractive in every particular, and will meet every need for generations to come.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Rev. R. F. Taylor and family are happily situated in their new parsonage at Roper. It is a beauty.

Rev. C. B. Culbreth was recently in a week's revival meeting in Sunbury with Rev. R. F. Maness, the pastor.

Rev. J. M. Jolliffe closed a great meeting at Hatteras a few days ago with sixty-five additions on profession of faith.

An unusual meeting at Old Trap closed last week with 52 additions to the church. Rev. S. Salyer is the pastor.

People at Sharon of the South Mills church say they have had the best meeting in many years. The pastor, Rev. A. B. Crumpler, did the preaching. There were 20 additions.

Two good meetings have been held on the Olin charge at Macedonia and Mt. Bethel. Rev. Paul R. Rayle did the preaching. Rayle is a fine young preacher. The people at these two churches enjoyed his messages.

"Home coming day and protracted meeting at Mann's Chapel on Haw River circuit the fifth Sunday in August. All former pastors and friends of Mann's Chapel are cordially invited to be present." —C. H. Caviness, P. C.

Rev. H. W. Price had Rev. C. T. Thrift of Moyock with him in a meeting at Manteo, and Rev. J. O. Long on North Gates at Wanchese. The meetings resulted in twenty additions on profession of faith.

"Rev. S. F. Nicks is rapidly recovering in a Danville hospital from a somewhat serious automobile accident. He hopes to return to his home in a few days. This will be good news to his parishioners on the Hillsboro circuit and to his host of friends in the North Carolina conference."—M Bradshaw.

Rev. C. M. Pickens has been chosen to deliver the annual address for the Historical Society of the Western North Carolina conference. This address will be in West Market Street church Tuesday evening, October 14. The subject will be announced later. Brother Pickens was chosen at the last session of the Western North Carolina conference to represent that conference at the centennial celebration of the Holston conference in Knoxville, Tenn.

Rev. E. P. Billups, pastor at Seversville, Charlotte, sends the Advocate the following interesting account of his revival at Duckworth Memorial: "I had with me for two weeks Rev. and Mrs. R. T. Houts of New Market, Tenn. Brother Houts is a classmate of mine and has just recently entered evangelistic work. Mr. Houts is a very able preacher and knows how to reach folks without resorting to the 'tricks of the trade.' Mrs. Houts is an excellent musician, and also does splendid work among the women and children. Together they bring a program that reaches every department of church activity. Our church was greatly revived and 12 have already joined with more to follow. There were some who joined other churches in the community. I heartily recommend Brother and Mrs. Houts to any pastor who wants to put on an evangelistic program that is aggressive and educational."

Thurston B. Price and helper, W. G. Waltermire, have just closed a very fruitful union tent meeting with the churches of Leeds, Alabama. Over one hundred and fifty persons were at the altar in response to the first definite call that was made. They are opening a union tent meeting with all the churches united at Evergreen, Alabama, on August 17th that will close September 7th. By a change made this week, moving the date that was to follow Evergreen on September 8th to October 20th, following the meeting at Decatur, October 5th to 19th, these men have an open date—time enough for a two weeks' church meeting—beginning September 8th and closing September 21st. This is the only opening they have until after the fall conferences in November, and any pastor who might be interested in a two weeks' meeting for his church in September might wire Mr. Price at Lake Junaluska, N. C., between August 10th and 17th, or at Evergreen, Ala., after that date.

Rev. and Mrs. T. J. Houck left Waxhaw last Monday for a stay in the mountains of Ashe county. They will be gone two or three weeks.

Sixty per cent of the guests of the Clifton Hotel at Niagara Falls are honeymooners. The general manager says they don't eat much of anything and those who do eat don't care what they eat. They are the easiest people to please. All they want is to be let alone.—Dearborn Independent.

Mr. W. M. Coble, of Kinston, called at the Advocate office Tuesday morning on his way to Coble's church, Guilford county, to attend the reunion of his family which was held Wednesday. This is one of the largest family connections in the state. Brother Coble has been a subscriber to the N. C. Christian Advocate for 44 years and has never been behind with his subscription.

Friends here will be interested to learn that Mrs. R. B. John, of Fayetteville, is attending a summer course at Lake Chautauqua, New York. Mrs. John formerly taught English in the high school here and has been elected to a similar position in Fayetteville schools. A letter from Mrs. John appeared in a recent issue of the Fayetteville Observer telling something of Lake Chautauqua where the Chautauqua movement which is now all over the country, originated.—Smithfield Herald.

"We closed a good meeting at Eden church last Tuesday night. There were a number of conversions and reclamations with three joining the church. Bro. J. P. Morris did the preaching and did it well. The people enjoyed his preaching and presence among them. We begin here at Stokesdale Sunday morning under a brush arbor. Brother M. E. Cotton of Red Springs is to do the preaching. We are expecting a good meeting. Pray for us."—H. M. Wellman.

There was an all day program at Newland Methodist church Saturday, August 2. The following program was successfully rendered: At 10 o'clock, devotional services by the pastor, Rev. A. B. Crumpler; at 10:20, address by Rev. Daniel Lane on the Boys' Work; at 10:40, The Primary-Beginners, by Mrs. C. B. Culbreth; at 11, sermon by Rev. C. B. Culbeth; at 12-1:30, lunch on the grounds; at 1:30-2:00, address by Hon P. H. Williams on the Organized Men's Bible Class; at 2:00, round table discussion of the Sunday school work, led by C. B. Culbreth.

CENTENNIAL CELEBRATION OF HOLSTON CONFERENCE

The Holston conference is making great preparation for the centennial celebration of that conference on Friday, October 3. The Holston conference was organized in Knoxville 1824 and the conference now returns to that city for the celebration.

"One Hundred Years on the Saddle-bag Trail" is the name of a pageant written by Maud Mooney Turpin. This pageant will be given on Friday night. In the afternoon there will be a monster historic parade that will be participated in by hundreds and is expected to make a great impression upon the city. Addresses will be delivered Friday morning. Among these speakers will be Rev. C. M. Pickens, who will tell the story of the territory which was in Holston but is now within the bounds of the Western North Carolina conference.

This celebration is being looked forward to as one of the great events in the history of Holston Methodism and of East Tennessee. Preparations are being made already to care for hundreds of visitors who are expected to be in Knoxville at that time.

FOURTEEN POINTS

Fourteen points of the Bible's support of foreign missions are enumerated by Dr. William Adams Brown. They are worthy of study and emphasis. If the Bible is so saturated with the spirit of missions, how shall those who profess to take the Bible as the guide of their action hold aloof when the World Service pledge-card is placed before them?

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journals of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting Gospel.

14. According to the apostles the missionary is the highest expression of the Christian life.

—New York Christian Advocate.

THE RETIRED VETERAN

The retired veterans do not get a square deal when they are turned out to scrimp, and gnaw the bone. They do not complain. It would do little good if they did. But is it fair? Is it just? Look at them. Look at what they lack. The veteran's very life has been an investment of the church. His education is an asset to the church. But why go on?

Lately the Central had this: Bishop Cooke writes thus: "If I wanted to undermine religion, I would not waste time attacking the Bible; I would starve the preachers." Bishop McDowell adds this word: "The church that fails to take care of the men who have worn out their lives in service will soon not have anybody wearing out their lives." Bishop Matt S. Hughes said he was perfectly willing to share the hardships of his people: but why not also share a trifle of their prosperity? At any rate, in their prosperity the servant of the Lord should not starve.

The Conference Claimants Fund now critically before several conferences ought to be the very first care of the church. It offers the laity who possess means the chance to pay their back debts to God's ministers by endowing a fund that helps keep the wolf from the door—a fund that will help shelter them when the rainy day comes.

The brave Northwest Kansas conference is now out for $500,000. It is a surprise that certain other conferences lag along leisurely or, what is a strange spectacle, expect the pastors out of their own little savings to be the chief givers to this fund. To the laymen who sit back and allow that to be done we command a kindly re-reading of this autobiograhical bit of Dr. Larkin's memory. Is it not worth while?

Let's play all life according to the Golden Rule. Let's have a heart.—Central Christian Advocate.

PROPHETS AS LEADERS

The world follows its prophets, and not its demagogues. It stones its prophets today, but tomorrow it honors them, and the day following it despises the generation which was too blind of soul to see the way of life to which they pointed, too deaf to hear the truth they preached. Popular movements are seldom the most influential. The church of the first century was not popular, yet its influence was greater than all the might of Rome. Methodism was not popular in eighteenth-century England, yet of the formative influences in the life of that century none was greater than Methodism. When the Inquisition condemned Galileo; when his judges gave Socrates the hemlock; when Pilate delivered up Jesus to be crucified, they expressed the popular verdict. Time vindicates the right and not the popular, and Galileo and Socrates and Jesus condemn their judges today. There is a seed of the eternal in the good and the true, which makes them indestructible, and some germ of decay at the heart of every false and evil thing which makes its popularity as the flower of grass.—William J. May.

REV. HOWARD T. POWELL PASTOR AT SPRAY

Rev. J. H. West, presiding elder of the Mt. Airy district, wires us that Rev. H. T. Powell has been appointed pastor at Spray to succeed Rev. C. W. Bowling, who surrendered his work a week or two ago. Dr. West's message reads: "Rev. Howard T. Powell has been appointed pastor of Spray station."

IT IS WORLD PEACE OR WORLD SUICIDE

(Continued from page one.)

also of the Civil War, and remembered that the shackles of the slave melted in the heat of that fiery struggle; and therefore we have always felt that however horrible war may be, nevertheless it might sometimes be an angel in disguise.

But now there is nothing too harsh to say of war. We now know what it is in its new stature and endowed with its fresh powers. If you cannot denounce it now, you do not have a human heart.

* * * *

War is something new. There are no rules for war any more. That was demonstrated in the Great War. No regulations can be formulated by which nations in time of war will consent to be bound.

In the olden times, war was looked upon as a game. In every game there are rules which must be obeyed. No one can play unless he is willing to obey the rules. When men play cricket or polo or lawn tennis or baseball, they obey the rules, otherwise they do not play at all. War was a game, and admirals and generals took great delight in formulating the rules of the game.

When the Czar of Russia twenty-five years ago called the first Hague Conference to consider the subject of disarmament there were so many admirals and generals in the conference that they forgot the object of their meeting, and spent the most of their time laying down regulations for the next war. What happened at the first Hague Conference happened also at the second, but the labor was all thrown away.

War is not a game. War is a life and death struggle. A nation that goes into war now fights to save itself from extermination. No nation will consent to be bound when its life is at stake.

The nation which is the hardest pressed will set the pace in the use of desperate measures, and the other combatants will be obliged to follow suit. We saw that in the great war. Germany in that war was the hardest pressed of all the nations. She had only Austria at first to lean upon, and Austria was always a bruised reed.

Germany had on her east the Russian Empire with its hundred and eighty million people, and on her west she had the mightiest of all the empires—the Empire of Great Britain, and on her south she had an energetic republic with bitter memories in her soul, and a desire to drive a dagger into Germany's heart, and because Germany was thus surrounded, her leaders adopted desperate and atrocious measures.

The German mind is as enlightened as any mind. The German conscience is as sensitive as any conscience. The German heart is as gentle as any heart, but in the Great War Germany adopted measures which were so cruel they seemed diabolical.

She made a savage use of the submarine. She felt compelled thus to use the submarine because her people were being starved to death. The allies had blockaded her, and old men and women and little children were starving by the tens of thousands. The submarine was her only effective weapon. Lord Fisher of the British navy wrote to Admiral Von Tirpitz saying—"I don't blame you for the submarine business, I would have done it myself."

The allies never matched the Germans in their cruel use of the U-boat, for the reason that it was not found necessary. But in the use of poison gas they imitated the Germans, and went beyond them.

How can one nation refuse to use poison gas when another nation is using it? When one nation is mowing down soldiers by the tens of thousands by the use of poison gas, the other nation cannot go quietly on using bullets. And so the allies began at once to manufacture poison gas, and their aim was to make a still deadlier kind.

* * * *

Our American people are a humane people. We are not savages. We have tender hearts, but at the end of the war we were manufacturing in great quantities the deadliest gas then known, and we were storing it up for a purpose. We were going to use it for asphyxiating German cities one after the other. We would not have hesitated to blot out the whole population of Berlin. That is war.

There will never be any rules made for war hereafter worth the paper they are written on. Scientific war has carried us back to the jungle. In the Middle Ages war was oftentimes a spectacular game. The knights who rode out on their prancing horses, with their shining armor and their glittering spears, made quite a pretty picture, but war is not that any longer. War is a frenzied and bloody struggle to escape annihilation.

In the jungle tigers act on one impulse only—the impulse of self-preservation. It is idle to try to bind them by precepts taken from a copy book. War lets loose the tiger in the human heart, and from now on all nations engaged in war will fight like tigers. It is stupid to try to bind them by the cords of reason, or by the precepts of the Christian religion.

* * * *

All the old distinctions have been blotted out by aeroplanes and high explosives and poison gas.

There was once a distinction made between civilians and soldiers. It was legal to kill soldiers, but not civilians. And now civilians and soldiers stand on the same footing. As soon as long distance guns were manufactured, the old distinction between soldiers and civilians disappeared. A gun firing twenty miles away can make no distinction.

There was once a distinction made between men and women. It was considered barbaric to kill women. Women have now taken their place with men on the firing line. In the next war women will be slaughtered by the tens of thousands along with the men. When explosives are dropped from aeroplanes a mile high in the air, there can be no distinction between women and men, all alike are torn to shreds. The aeroplane makes no sex distinction.

We have always made a distinction between children and adults. We looked with horror on the Indians because they made it a practice to kill babies. They killed babies because they knew that babies would grow up to be warriors, and why not kill them at the start? We have come around to the position of savages—we kill babies. We must kill them, for there is no other way in which to conduct a scientific war. In a blockade babies are the first to be starved to death, and in air raids the babies along with their mothers are blown to atoms. That is the meaning of scientific war.

Let me repeat, therefore, my first proposition: If the church does not end war, then war will end the church.

It is foolishness to go on talking about Jesus of Nazareth being the Saviour of the world, if he cannot save the world from war. What is the use of being saved from anything if we cannot be saved from war? If Jesus Christ cannot save us from war, then humanity cannot be saved at all. There is no Saviour. All talk about a World's Redeemer is nonsense. If humanity cannot be saved from war, then there is no salvation. We are headed for destruction, and not one can save us.

It behooves the church, therefore, to do its utmost to prevent the coming of another war. The last war inflicted a wound upon the Church of Christ, from which it will not recover in a hundred years. Another war would compel the church to close its doors and go out of business.

* * * *

If civilization does not end war, then war will end civilization. In the last war it was difficult to protect hospitals and libraries and art galleries. In the next war it will be utterly impossible to save any of them. The military experts are agreed that with the present instruments of destruction, it will be easily possible to hurl the world back into the dark ages again.

If mankind does not put an end to war, then war is going to extinguish the most highly cultivated sections of the human race. In the next war it will not be the undeveloped peoples of Central Africa who will be annihilated, it will be the men and the women who belong to the races which have cultivated the arts of life most successfully, and have built up a culture which gave promise of a glorious future.

* * * *

I have carried in my mind ever since I began this sermon a saying of Viscount Bryce—"Either we will end war or war will end us."

Viscount Bryce was one of the wisest men of our generation. He was a great scholar, knowing human history from the beginning until now. He was a man of keen insight and mature judgment, never allowing himself to play with words. He always spoke and wrote with restraint, carefully weighing his syllables, and saying only the thing which he believed to be true.

When he said—"Either we will end war, or war will end us," he was not a young man, he was over eighty years of age. He knew the world as few men have ever known it. He had carefully measured the forces which are now working in society. He had acquainted himself with the advances which have been made in military and naval science, and this was his deliberate judgment. He expressed it just before he passed into the other world. I ask you to take it home with you, and to think about it—"Either we will end war, or war will end us."

All other problems shrivel into comparative insignificance when we look at them in the presence of this problem of problems—How to abolish war. What difference does it make whether the automobiles kill a few people in the streets, if we are going to have another world war? What difference does it make how badly crowded we are in the subways? What is the use of trying to work out our educational problems if in a few years we are to be overwhelmed with a world war?

* * * *

And now I am ready to make another startling announcement! We are getting ready for the next war! It seems incredible, but it is an indisputable fact. Europe is getting ready for the next war, and so are we.

It seems strange that we should be doing this, for it was only a short time ago that we heard speakers on every hand declaring joyfully that we were in a war to end war. "This is the last war!" Did we not hear it all through 1917 and 1918?

"Never again!" That was the slogan which rang all over Great Britain, and all over the United States. Mothers said it to themselves in order to brace their hearts to say "goodbye" to their sons. Young men pondered it as they marched bravely toward the fields of blood. It lifted the whole war to a sacred level—this declared purpose to make it the last war that should ever disgrace or devastate the world.

And now in less than six years we are preparing for another war. It reminds one of a sad sentence which the great philosopher Hegel wrote—"One thing we learn from history—that mankind does not learn anything from history."

That is a tragic statement, all the more tragic because it is true. Mr. Lloyd George has repeatedly said within the last few years that—"The world has not learned one syllable from the war." That is an awful fact, and it cannot be successfully contradicted. Herbert Spencer, when an old man, said that when he was young, he started out with the assumption that man is a rational creature, but he had come to see that he was mistaken.

There is a letter in the biography of Walter Hines Page which ought to be burned into the mind and heart of every man now alive. It is his letter to Colonel House in which he says—"Militarism has no judgment. . . . No power on earth could have prevented it (the war). We have got to see to it that this system does not grow up again. That's all!"

The words are significant, because Mr. Page had stood at a post where it was possible for him to see distinctly how impossible it was to escape the last war because of the huge military and naval machines. To him, there was only one thing which men must now do. They must see to it that this system does not grow up again.

It is growing up under our very eyes! If you do not see that it is growing up, then you are blind. We have evidence of its growth day after day.

Only a few Sundays ago, were not our aviators making smoke tests here in the sky above our heads? They covered us with a blanket of smoke trying to protect us from an imaginary invading flotilla of hostile airships from Europe.

Our Army and Navy aviators are getting ready for the next war. Early last January the United States government sent 40,000 men on naval ships into Caribbean waters to engage in a great war game, which was continued through sixty days. They were getting ready for the next war.

Some of you have kept track of the bombing which has been carried on off Cape Hatteras. Two United States naval vessels were anchored to serve as targets of aviators. Airships dropped bombs from different heights, and at last the two naval vessels were sunk. They cost millions of dollars each. That is counted nothing in the navy—to use a target which has cost the government millions of dollars.

* * * *

Our army and navy chemists and inventors are constantly at work, and every few weeks the papers

announce some new and still more wonderful discovery or invention.

It was only a little while ago we were told that the United States possesses the largest bombing type of airship, and a picture of it was given in the papers throughout the country.

Last December we were informed of our latest gun, the most powerful in existence—a gun that will hurl a 1,500 pound projectile through a distance of twenty-three miles. The total weight of the gun and carriage is 700,000 pounds, and the papers stated that army officials have already opened communication with the railroad companies in an effort to secure stronger bridges. We must get our bridges ready for the next war.

We have been informed by our leading chemical expert that we have now the deadliest gas that has ever been manufactured. We are surely getting ready for the next war. It is counted glory to be able to say to all the world that we have the biggest bombing airship, the most powerful gun ever made, and the deadliest gas ever manufactured!

* * * *

As many of you know, an industrial mobilization is now going on. It is stated that there are 700,000 different items used in war, and our government is finding out just where all these items can be secured.

The country has been organized into fourteen districts. Six thousand factories have already been allocated, and plans for turning out army and navy supplies are well under way.

In this manner we are getting ready for the next war. It is coming, and the only thing to do is to be prepared for it! The men engaged in this great undertaking are very careful to announce from time to time that this industrial mobilization is not in any sense a preparation for war, but is planned as an insurance against war.

There is also to be a military mobilization. The date is set for September 12. On the day the bugle is to sound in every city, village and hamlet throughout the country. The regulars, militia and the reserves are to come together in order to work out more fully the plan of preparing for the next war. Thousands of officers are being trained.

At a meeting held last night in this city a telegram was received from one of our New York senators, stating that he had succeeded in getting through the United States Senate an appropriation for the training of 18,000 officers this coming summer. That was considered a great feat, as only 6,000 officers could be trained a year ago. We are certainly getting ready for the next war.

* * * *

It was supposed by many innocent people after the Washington conference that our navy for at least ten years would not be clamoring for increased appropriations. Admiral Countz, however, has discovered that our present navy is totally inadequate as a means of defense.

His report makes interesting reading. It is surprising how many things he lacks. He has not fuel enough. He has not men enough—only 86,000, and what can an admiral do with such a handful as that!

The navy is short in cruisers and must have eight more at least. The navy is short in submarines. Most of them are altogether too slow. Four of the battleships have bad boilers. The elevation of the turret guns is not at all right, and must be immediately corrected. There is an alarming shortage in aeroplanes. Other squadrons must be added. There must be a process of thorough modernization which will take several years to complete. The decks of the ships are not properly protected.

That is the way in which admirals always write. They never have enough of anything. Taxes are high, but we must spend millions of dollars in getting our navy ready for the next war. The committee on naval affairs has just recommended an appropriation of$88,800,000 for eight new cruisers, each of them costing $11,100,000; $32,000,000 will be asked for later on for equipment, $18,000,000 is recommended for modernization, $4,300,000 for gunboats, or a total of $143,000,000.

This, however, is a mere bagatelle, for naval vessels now become obsolete in five years, so that before one building program can be carried out, the ships that were authorized by Congress are of little use when completed.

The army and navy are playing the same old game which they played before the Great War. They are getting ready for the next war, and the newspapers are doing what they have always done, they have been mobilized and are backing up the army and navy in their purposes and plans. Keep your eyes on the New York papers and see how enthusiastically and faithfully they sanction every move for preparedness for the next war.

The broadcasting stations are also being mobilized. Look at your radio programs and see how many military and naval officers are beginning to talk. The whole nation is to be educated through the press and the radio of the necessity of making ample appropriations for the next war.

The same old methods are still employed. The same old sophistries and fallacies, the same old maxims and arguments. The same old flings at international brotherhood. The same old sneers and scoffs at idealism. The same old campaign of slander against all who think there is a better business for the nations of the earth to be engaged in than the business of preparing for the next war. Almost every day one reads or hears references to the "pusillanimous pacifists" who are classed among the bolshevists and anarchists!

* * * *

The present outlook, therefore, is not bright. Viscount Grey says that "Europe is sliding toward the abyss."

There is no man alive who is better fitted to pass judgment on the present situation. He knows what it is to be sliding toward the abyss. He saw Europe sliding into the abyss in 1914. He did his best to prevent it. He knows just how impotent men are to keep the world from sliding after it has once begun to slide. He looks, therefore, with consternation upon the present situation. He warns his countrymen and all the world that Europe is sliding toward the abyss.

Mr. G. Lowes Dickinson, one of the acutest thinkers of Great Britain, also believes that Europe is sliding again toward the abyss. This is the conviction of scores of the keenest eyed observers of present day tendencies. The world seems to be caught in the grip of mighty forces, the power of which it is unable to break. There are more men under arms in Europe today than were under arms before the Great War. The same type of mind is dominant today which was dominant in the years before 1914.

Men and women were eating and drinking, buying and selling, marrying and giving in marriage until the flood came and swept millions away, and so now are the multitudes eating and drinking, buying and selling, marrying and giving in marriage, paying not the slightest attention to the growing up of the same system by which civilization was well-nigh wrecked.

* * * *

What are we going to do about it? Is there any way to world peace? Is it possible to abolish war? Is humanity doomed? Must we go on living in suspicion and fear, squandering our treasures on the implements of slaughter? Is there a way out?

I am sure there is. The only way out is by the organization of our international life. Today war is the only legal arbiter of international disputes. Another arbiter must be put in its place. We must have a world legislature and a world court. There must be a parliament of man, a federation of the world.

Isolated disarmament is impossible. No nation is going to lay down its arms until all nations do the same. They cannot act without international agreement. The nations must come together and decide that they will go no further in this stupid and fatal business of preparing for the next war.

A British general has stated the case admirably when he says—"The choice is between disarmament and annihilation."

On last Thursday evening, in one of the hotels of our city, Secretary Hughes gave an address in which he said things which our American people ought to ponder. Among other things he said: "So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power or possible combination of powers lies any menace to our security. . . . There is no occasion to vindicate our authority for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves, for no one doubts it. . . . There is only one avenue to peace. That is the settlement of actual differences and the removal of ill will. How are existing differences to be settled? One way is by institutions of justice."

His plea was an eloquent plea for a world court. It is only by a world court and a world parliament that the nations can find peace. That is one thing we all can work for. We can use our voice and our pen in creating a public opinion which will compel our government to go into the world court.

Our government officials have played with us already too long. We must pull them out of office one after another, and replace them by men whose eyes are open to the gravity of the world situation, and who are determined that America shall play its part in the life of the world.

We can work in season and out of season for the creation of the spirit of good will. We can do what lies in our power to foster a better understanding between our nation and all others. We can work with enthusiasm, and hope for the creation of an atmosphere in which the finest feelings of the heart come to expression, and the noblest ideals of the soul become incarnated in the political life of mankind.—Northwestern Christian Advocate.

THE PLASTIC AGE

By M. B. Andrews.

Youth is the plastic age. And now that thousands of high school graduates throughout North Carolina are finishing all their plans to enter college this fall, it may be worth while to call attention to a book, a novel, that deserves careful reading on the part of parents, teachers and ministers. This is true particularly of those who are interested in the men and women who are to be the leaders of the next generation. Leadership always comes from the people who are trained; in a measure, this has been true in the past, and it is destined to be even more true in the future.

"The Plastic Age," by Percy Marks, is a novel of college life. The story takes Hugh Carver from his country home, carries him through Sandford College and leads him out into the wide world. The boy is green, clean and ambitious when he leaves home; when he graduates four years later, he is somewhat polished, rather wise in the wisdom of the world, and considerably discouraged.

The Reverend Gaston Cashwell, once a Holiness preacher of the esatern part of the state, used to say that, when a chap goes off to college, the imps of hell, like hounds after a fox, chase the student until he either leaves the institution or goes into sin. This novel rather confirms the preacher's statement; and the novel is sufficiently true to the facts to enable the average college man to recognize what the author is saying.

According to the story, athletic sports occupy a larger place in the life of the students at Sandford than American history, government, and current politics; the social evil takes up more time and demands more attention than sociology, science, languages, and literature; drink demands more of the students than philosophy, psychology, and poetry; and fraternities are more important than churches, Sunday schools and religion. The students spend more time in what they call bull-sessions than they do in both preparation and recitation work. The single athletic coach has a greater influence upon the students than all the faculty and the entire administrative organization.

Of course, the picture is overdrawn. Thousands of students in North Carolina come out of college as clean as Hugh Carver was when he entered Sandford College. The bulk of the college professors of this state give the very best of themselves to their students. The graduates of the higher educational institutions in this state go to work at once, upon leaving college, to help the old commonwealth along—witness the teachers, the preachers, the lawyers, the doctors, the farmers, the bankers, and the merchants who are rendering excellent service and who are gradu ates of these institutions.

Still, there is enough truth in what Percy Marks says to make "The Plastic Age," the Century Company, New York, well worth reading.

"To the Memory of Woodrow Wilson, President of the United States, Founder of the League of Nations. The City of Geneva." A tablet bearing this inscription has been placed on the wall of the garden about the palace of the League. A public tribute was paid at the time of the unveiling. All the foreign consulates displayed their flags in commemoration of the event.—Western Christian Advocate.

FACTS YOU NEED TO KNOW ABOUT ROCKINGHAM DISTRICT STANDARD TRAINING SCHOOL

Carolina College, Maxton, Aug. 25-30.

By L. L. Gobbel, Director.

Pastors, superintendents, teachers, missionary society workers, and others of the Rockingham district have their faces turned toward Carolina College, Maxton, where during the week of August 25-30 the third annual session of the Rockingham District Standard Training School will be held, and indications are that the most successful session of all is in prospect.

A program brim-full of good things has been prepared. Outstanding instructors in the field of religious education, consisting of college professors, conference Sunday school workers, and other specialists have been secured, and six courses dealing with vital phases of our Sunday school and church work will be offered.

In addition to the class work, which will come in the mornings, there will be a series of addresses by Rev. Euclid McWhorter, of Aberdeen, special music under the direction of the music committee headed by Rev. J. H. Frizelle of Raeford, a splendid program of recreation and play under the direction of the recreation committee headed by Rev. T. McM. Grant of Lumberton, special institute features emphasizing promotion features of the Sunday school and Epworth League, under the direction of district officers, and other features worthwhile.

Every hour from nine o'clock Monday morning, August 25, when the school opens, until noon, Saturday, when the school will close, has been carefully planned for. There will be no lost motion, no lagging, no dull moments, but a week brim-full of instruction, inspiration, and good fellowship.

The school begins Monday morning, and the period from nine to ten-thirty is set aside for enrollment, classification, announcements, and other important details. Class work will begin at eleven o'clock, and all persons who expect to take any one of the courses are expected to be on hand at the beginning.

After Monday morning the school will run on the following schedule:

7:30—Rising.
8:00—Breakfast.
9:00—First Class Period.
10:00—Address, Rev. Euclid McWhorter.
11:00—Second Class Period.
1:00—Dinner.
1:30 to 3:30—Study Period.
3:30 to 6:30—Recreation.
6:30—Supper.
8:00—Lectures and Events.

Certificates of credit on the Standard Training Course will be awarded to those attending regularly and doing satisfactorily the work assigned by the instructors. Pupils expecting credit must attend every class session, provided that in case of illness or equally providential cause the faculty may, by unanimous vote, upon the reception of a written statement from the pupil giving specific reason for absence, excuse, absence from two class periods; provided further that no excuse shall be granted for absence on the last day of the school. No one under seventeen years of age, unless a graduate of a high school, is eligible for credit.



Carolina College, where the Teacher Training School for the Rockingham District is to be held.

There will be no charge for tuition. To those living close enough to make the trip daily, the only expense will be the small cost of a textbook. To those living some distance the only cost of a textbook, plus railroad fare and one dollar a day for board. Rooms will be furnished free by the college and the people of Maxton. Books will be on sale at cost. Those rooming in the college dormitories are expected to bring with them sheets, pillow cases, towels, and soap.

This school is intended not only for pastors, superintendents, teachers, and other Sunday school workers, but is open also for prospective officers and teachers, young people interested in any form of Christian service, missionary society workers, and others desiring to become more effective workers in the church.

Courses to meet the needs of all these prospective students have been provided. Below we list the courses. Special attention is called to the course on "Sunday School Organization," and we are hoping that all pastors and superintendents who have not already taken his course will take it this year. It is open also to others. Especial attention is called also to the course on "The Missionary Message of the Bible," a course invaluable as a personal enrichment course, and also one that many who take it may want to teach as a study course back home. The women of the missionary societies will be especially interested in this course.



Prof. E. P. Green, President of Carolina College.

Another course of particular interest to young people and to workers with young people between the ages of approximately eighteen to twenty-four is "Young People's Agencies." It is a study of all important agencies within the church and community affecting the lives of our young people, either for good or for evil.

The courses in "Pupil Study," "Junior Lesson Materials and Teaching," and "Primary Worship" are, of course, of vital importance also, and many will want to take one of these courses. The list of courses and instructors follows:



Dr. W. J. Young, Professor in Candler School of Theology, Atlanta, Ga.

1. "Sunday School Orgaization and Administration," Prof. J. M. Ormond, of Trinity College, instructor. For all officers of the Sunday school, including pastors, superintendents, secretaries, organists, and others. Text: Cuninggim and North's "The Organization and Administration of the Sunday School."

2. "Pupil Study," Rev. W. W. Peele, of Durham, instructor. For teachers and prospective teachers. Offered in this school especially for teachers and prospective teachers of Beginner, Intermediate-Senior, and Adult classes. Text: Barclay, "The Pupil."

3. "Missionary Message of the Bible," Dr. W. J. Young of Emory University, instructor. A study of what the Bible teaches concerning missions. A splendid course for all Christian workers. Text: Cook, "Missionary Message of the Bible."

4. "Young People's Agencies," Mr. L. L. Gobbel, conference superintendent, instructor. A specialization course for workers with young people, approximately 18 to 24 years of age, and for young people themselves. Text: Thompson, "Handbook for Workers with Young People."

5. "Junior Lesson Materials and Teaching," Miss Bruce McDonald, of Columbia, South Carolina, instructor. For workers with boys and girls nine to twelve years of age. Text: Powell, "Junior Methods in the Church School."

6. "Primary Worship," Miss Georgia Keene, conference elementary superintendent, instructor. For officers and teachers of children six, seven, and eight years of age. Workers with younger or older children will take one of the other courses. Text: Kennedy and Meyer, "The Training of the Devotional Life."

This school is a district-wide affair, and is backed and promoted by a local board of managers and various committees, as follows:

Board of Managers—Rev. J. H. Shore, chairman; J. C. Lentz, secretary; Prof. E. J. Green, treasurer; L. E. Reaves, D. A. Pierce, Rev. J. H. Frizelle, Rev. J. L. Rumley, Rev. J. A. Martin, Rev. Thomas McM. Grant, Rev. W. R. Royal and L. L. Gobbel, ex-officio.

Entertainment Committee — Prof. Ernest J. Green, Rev. J. L. Rumley and D. A. Pierce.

Publicity—Rev. W. C. Martin, Rev. Thomas McM. Grant and Rev. J. A. Martin.

Finance—J. C. Lentz, Prof. Ernest J. Green, L. E. Reaves and L. E. Blanchard.

Recreation—Rev. Thomas McM. Grant, Rev. W. C. Martin, Rev. J. C. Martin and Miss Katie Lee McKinnon.

Music—Rev. J. H. Frizelle, Rev. A. J. Parker and P. R. Lowry.

Executive Committee—Rev. J. H. Shore, Prof. Ernest J. Green, J. C. Lentz, Rev. J. H. Frizelle, L. L. Gobbel, Rev. W. C. Martin and Rev. Thos. McM. Grant.

Those expecting to attend the training school should write to Prof. Ernest J. Green, Maxton, N. C., for reservations. Carolina College and the people of Maxton are planning to accommodate 300 guests. Co-operate with them and notify Professor Green in advance of your purpose to attend; and immediately upon arrival in Maxton go to the registration office, register for your course, secure your room, and be ready for the first class period at 11 o'clock.

SOME PRACTICAL SUGGESTIONS

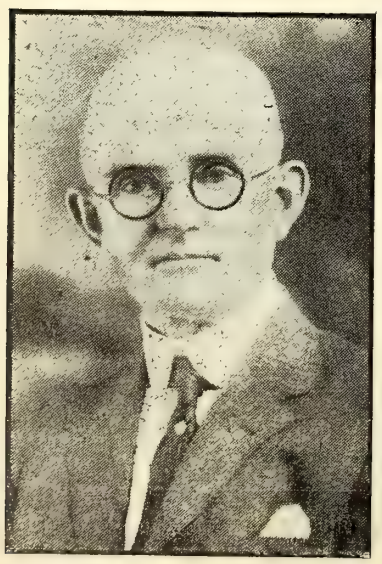
By J. H. Shore, P. E.

In order that the third annual session of the Rockingham District Standard Training School to be held at Carolina College, August 25-30, shall excell, in an increased attendance and in the work done for the better training of pastors, superintendents, teachers, and prospective teachers in our Sunday schools, the two previous sessions, which have been very successful from every standpoint. I want to offer a few suggestions.

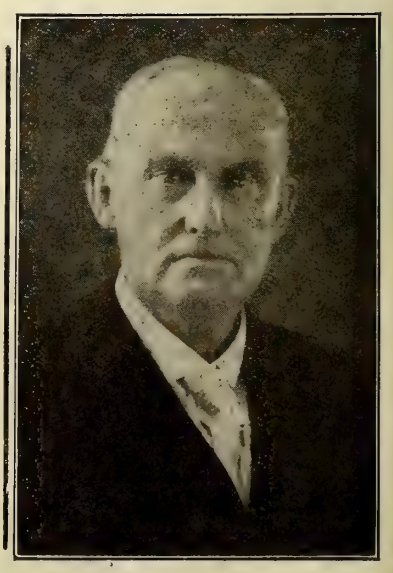
In the first place let every pastor so arrange his work that he may be able to spend the entire week in the study of the best modern methods in the organization of every phase of the Sunday school work.

Begin now to talk, personally, with your superintendents and Sunday school workers concerning the time and place of this training school, and do your utmost in creating a spirit of "team work" among your people in getting as many as possible from each Sunday school on your charge to attend and enroll in one of the courses to be given in the training school.

Continued on page fourteen)



Prof. J. M. Ormond of Trinity College.



Rev. J. H. Shore, Presiding Elder of the Rockingham District.

A FEW LINES FROM THE NEWTON GROVE CHARGE

The past month has been a history-making month for the Newton Grove charge. A new parsonage with eight rooms has been completed, with each window and door screened, by our contractors, the Roseboro Milling Co., for the sum of $2650, and I dare say that it is as nice as you will find anywhere for the money spent.

We have just closed our first revival on the charge at Hopewell church, Bro. M. F. Hodges doing the preaching. He is from the Aulander charge. The messages were all great and the congregations large. I never saw better day attendance or better church behaviour in all my ministry. The results were gratifying. Thirteen additions to the church, ten on profession of faith. We baptized ten babies, too. During the revival we visited fifty-eight homes, five the second time, making sixty-three calls. During the last month I have made seventy-five pastoral calls on the cherge.

The Newton Grove people are a great folk, easy to work with, for they work.

Our next revival begins at Maple Grove Friday night, August 15th. Bro. Tharpe will be with us there. Pray for us that we may add one hundred saved ones to tne church this year, for this is our desire.

We wish to invite all the old pastors back to the Newton Grove charge to see the people and to rejoice with us over the nice new preacher's home they have built.

The building committee was composed of one member from each church. Antioch, R. E. Lee; Ebenezer, George W. Edwards; Hopewell, R. D. Vann; Maple Grove, Bert Blackman; Mt. Moriah, Rufus Honeycutt; Newton Grove, J. F. Westbrook, who was chaiman of the committee; Wesley's Chapel, E. A. Williams. Bro. T. S. Williams was the secretary, and we cannot tell just when he will get through working, he is so anxious to see that the garage and all outbuildings are finished, too.

Pray for us that we may do as much for the charge as it is trying to do for us. We would be so glad for all our people to know Christ is a personal Saviour. W. J. Underwood.

NOTES ON ROCKINGHAM DISTRICT CONFERENCE

The session of the Rockingham district conference for the year 1924 met with the good people of St. Paul M. E. Church, South, St. Paul, N. C. The good natured and capable presiding elder kept the conference in fine humor and led it into some real work.

Brother Shore opened the conference by delivering a thought provoking and soul awakening message. This message of the presiding elder gave the conference an atmosphere of devotion and work from the beginning.

The men selected to do the preaching for the conference were W. R. Royall, L. S. Massey and P. D. Woodall. The presiding elder chose men who accepted their responsibilities with serious thought and spiritual desire to help men know God. Each sermon was a message of power.

Rev. J. H. McCracken had one of the heavy responsibilities of the conference in having to speak on evangelism. He carried the burden with ease and grace and to the delight of a large congregation.

One of the happy features of the conference was the adoption of a resolution introduced by Rev. E. H. McWhorter, showing appreciation of the work rendered by Brother Shore during his four years on the Rockingham district. The members of the conference felt that the intelligent and spiritual leadership of Brother Shore had meant much to the district and they desired to express their appreciation for it. By a unanimous vote the resolution was passed.

Our connectional brothers were with us, but they were most thoughtful and considerate. They presented the several causes of the church and did it in a way so that the time of the conference was duly conserved.

The laymen may be neglected in some places, but the Rockingham district can not be placed among the number of that kind. The laymen had one full afternoon and gave splendid account of their time. The district lay leader, Brother Gibbons, presided and kept things moving in order and to the glory of the kingdom. The special superannuate effort was presented in a most able manner by Hon. H. E. Stacy as part of the program of laymen's afternoon. Incidentally, we might say that Mr. Stacy is rendering great service to the church in the special effort for the superannuates.

At the 1923 session of the conference a resolution was passed for the district to assume the obligation of erecting a building on the campus of the Methodist Orphanage at Raleigh at a cost of $25,000, to be known as the Rockingham District Building. This conference, after an address by Hon. R. N. Page, voted to take immediate steps for raising the neces.ary funds to erect the building.

At the opening session the presiding elder appointed several committees to deal with the different phases of our work. All these committees presented able reports which will become a part of the permanent record of the conference.

One of the big features in the life of the Rockingham district is the annual training for Sunday school leaders held at Carolina College. Mr. L. L. Gobbel, conference Sunday school superintendent, in representing the Sunday school in general gave particular attention to this school.

We would be very derelict in our duty if we did not mention the gracious hospitality of the good people of St. Paul. The pastor of St. Paul church, Rev. I. T. Poole, together with his splendid people proved most gracious hosts. T. M. G., Sec.

A PLEASANT TRIP

Thirty-four years ago the 6th of July I preached to an attentive congregation in a little school house at Lemon Springs. It was an afternoon service and the weather was uncomfortably warm, bu the congregation seemed to enjoy it, and I was urged to make another appointment at that place. At that time I was serving the Carthage circuit, and I was kept busy with the duties of that charge. But about the middle of October, 1890, I conducted a series of meetings in that little school house, the Lord greatly blessed our efforts, and at the close of the special efforts we organized a church with twenty-four members. The members of the newly organized church wished to name it "Hornaday's Chapel," but to this I objected, and at my suggestion it was named "Midway." A few years later they changed the name to Lemon Springs, which name it still bears. At the close of 1890 the new organization was turned over to the Jonesboro circuit, and during 1891 a nice little church building was erected. Toward the close of July, 1892, I assisted Rev. J. E. Thompson in a series of meetings and the Lord greatly blessed our efforts. Some years later this church was taken from the Jonesboro circuit and placed on the Sanford circuit. Later still it was taken from Sanford and placed on the Vass circuit. At our last conference it was taken from the Vass circuit and placed back on the Jonesboro circuit, where it began its career as a fully organized church. Rev. B. E. Stanfield is now the pastor of this church, and of course about the first thing he did when this church was placed on his charge was to build a new church. And now the building is nearing completion, built of brick, very conveniently arranged, and a very pretty building. Friday, August 1, was the occasion of the laying of the corner stone, also of the third quarterly conference, and a big picnic. As I was the original organizer of the church at that place, Brother Stanfield invited me to be present at the laying of the corner stone and preach the first sermon in the new church. Knowing as he did that superannuate preachers have no monthly pay-days he enclosed a check sufficiently large to buy tickets for wife and myself to make the trip. Under the circumstances there was nothing to do but to go. Friday morning wife and I left our home in Maxton on the 7:15 S. A. L. train for Hamlet. Reaching Hamlet on schedule time we changed to a train for Raleigh. After having taken our seats and making ourselves comfortable Captain Lassiter called for our tickets, and then we learned that we were on a train that made few stops, and that did not stop at Lemon Springs. But I was to preach at 11 o'clock in the new brick church at Lemon Springs, and I just had to make the trip on that train. Fortunately I was acquainted with Captain Lassiter, the conductor, having preached to him many times while I was stationed in Weldon, and he smilingly agreed to stop his train at Lemon Springs for us to get off.

We reached Lemon Springs a little after ten o'clock in the morning and found a multitude of people already on the grounds. We had not been on the grounds of that church since the meetings in which I assisted in 1892, and we saw only strangers. Of course we saw many people we had known while we were serving the Carthage circuit, but almost without exception they had grown out of our knowledge until our acquaintance was renewed.

At 11 o'clock I preached the first sermon that had been delivered from the pulpit of that building. Every seat was occupied, and many had to stand about the doors. After the sermon the pastor made a statement concerning the church, after which Presiding Elder Willis took charge and the corner stone was laid according to the ritual of our church.

At the conclusion of these ceremonies the people were invited to a regular picnic dinner, served on the church grounds.

But the wife and I did not take dinner on the church grounds, but we went to the splendid home of our old friend, D. McN. Kimball, only a few steps from the church, where we could sit in a comfortable chair and take our dinner from a table that was loaded with good things.

The third quarterly conference was held in the afternoon and the best reports we have heard in many days were submitted. All claims against the charge were reported as paid in full to date. But that is Stanfield's way of doing. J. A. Hornaday.

POINTS AN OLD MORAL

(W. S. Surratt.)

"I was taught conscience until I was eight years old," said young Leopold, the confessed Chicago killer. "But after that I drilled concience out of myself."

He succeeded in drilling, for he committed a crime so brutal and inexcusable as to shock, not a community, but a nation. Think of the man without a conscience. He is sent adrift on the sea of wrong that edges the land of right, without rudder or sail, or even a guiding star, floating into crime willingly, even gleefully.

There is nothing redeeming or good about Leopold, but he has emphasized an old moral to adorn a miserable tale. It isn't the fruit of books, the written law, or the culture offered by refined surroundings that lift men above the lowest and vilest of earth's population. It is the little guardian angel, conscience, inside the individual person that directs his mind and stays his hand. Without it he is not civilized and the world is worse for his having lived. Leopold is a horrible example.

BISHOP CANNON'S EUROPEAN ITINERARY

At the request of Bishop Anton Bast, the World League Against Alcoholism has requested Bishop James Cannon, Jr., chairman of the executive committee of that organization, and chairman of our own Temperance and Social Service Commission, to deliver addresses in Norway, Sweden, Finland, Latvia and Denmark, and Bishop Cannon sailed on the Acquitnia on August 6th.

Following this engagement Bishop Cannon will represent the Near East advisory committee of our church at the International Golden Rule Conference in Geneva. From there he will go to the Murren conference, which is held yearly at Murren, one of the most beautiful places in Switzerland, where a company of about eighty American European leaders meet in an annual conference to confer on social and evangelical questions. The entire conference is entertained for ten days by Sir Henry Lunn, a prominent Wesleyan Methodist.

From Murren, Bishop Cannon goes to attend the conference of the African missions to be held for one week in London the early part of September. From there he returns to Geneva to attend the hearings of the Humanitarian Commissions of the League of Nations on the white slave traffic, the liquor traffic in mandated arears, refugee work and world peace. He expects to reach home October 1st.

Bishop Cannon's address is 69 Fleet Street, London.

Just before sailing, Bishop Cannon received a letter from Hon. John W. Davis in reply to a letter written him by Bishop Cannon on July 9th. Mr. Davis' letter is as follows:

"My Dear Bishop Cannon:

Please let me thank you for your very kind letter of July 9th, which has just come to my attention. I have no hesitation in assuring you that it will be my studious effort to enforce not part of the law, but all of the law including the Eighteenth Amendment, and any statutes passed in furtherance of the same. Believe me,

Very sincerely yours,

John W. Davis."

This letter is a positive statement of Mr. Davis' position.

GREAT MEETING AT BETHLEHEM

The first protracted meeting for the Prospect charge was held at Bethlehem, commencing the fourth Sunday in July and closing August 6th.

I had Rev. J. F. Moser with me for nine days, and he did all the preaching while he was with us. Brother Moser preached good, plain gospel sermons, but with power and demonstration of the Spirit, and we had a great meeting. About one hundred were converted or reclaimed during the meeting and fifty gave their names to be received on profession of faith and four will join by certificate. God's presence was with us in every service and it was one of the best meetings I was ever in. I have four other meetings to hold on this charge and I hope to have a good meeting at every church on this charge. Pray for us.

W. S. Cherry.

NORFOLK SOUTHERN RAILROAD

Passenger schedule effective January 28, 1924, Raleigh, North Carolina.

Leave for:		Arrive from:
615 a.m.	Norfolk	8:10 p.m.
*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

*Daily except Sunday.

a—Connect at Varina for Fayetteville.

b—Via Pinetown.

e—Sleeping cars between Raleigh and Norfolk.

For tickets, Pullman reservations and information, address or apply to

S. C. High, C. T. A.

J. E. Singleton, D. P. A.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WHY NOT?

Mrs. N. H. D. Wilson.

If you have no junior missionary society in your church, you are doing a great injury both to your church and to the children of your church. Bishop Lambuth said: "Our missionary work must go forward on the feet of little children." Our women have built up a wonderful system of work. We start with the baby division, promote to the junior division, then to the young people's society, and on to the adult auxiliary. They are to be taught from the beginning along "council" lines, so that when they reach the adult auxiliary they will be prepared to carry on the work in a most efficient way.

Jesus said to Simon Peter: "Simon, son of Jonas, lovest thou me? Feed my lambs." Can you look up to Him and say, "Yea, Lord, thou knowest that I love thee," when you are neglecting the training of these little ones in the work which is to hasten the coming of the kingdom? If you will read the constitution and by-laws of the children's auxiliary, you will read: "The object of the auxiliary shall be to hasten the coming of the kingdom of God throughout the world by giving the children of the church missionary education, training them for Christian service and by cultivating in them habits of liberal and systematic giving and of daily Bible study and prayer." What a great thing it will be if we can just do this wonderful work with our children. Those who are getting this training today will be those who, in a few years, will be giving liberally for the cause of Christ, upholding His cause by earnest daily prayer, and whose pure and beautiful lives will be given for service wherever He calls them to serve, whether at home or in the distant lands of heathenism. Train our children to pray, to give, to work, that when the call, "Go ye," comes they will be ready to give study, prayer, money and self.

We should have a junior missionary society (Bright Jewel Band) in every church in our conference. We are calling on our pastors and our good women to help us in this great work. Will you not come to our help? I will gladly send literature for organization of children's auxiliaries and aid in any way that I can. Please write to me and help me to spread these children's missionary auxiliaries until every church shall be blest with one.

"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I shall ever stand
Among the wise, the worthy, or the great.
I only ask that safely, hand in hand,
A child and I may enter at thy gate."

JACKSON YOUNG PEOPLE

The young people of the M. E. church of Jackson held their regular missionary meeting on Tuesday night, July 22. A very interesting program was rendered. The choir first entertained by several selections of special music. Then Miss Nellie Deloatche quoted the scripture lesson, after which Rev. B. P. Robinson made a beautiful prayer. Emily Grant told us the story of Reuben from boyhood through manhood and Nellie Deloatche made a very interesting talk on the brotherhood of man. A very interesting topic, "Common Sense," was read and discussed by Jack Grant, president of the society. The last topic and a very important one, "When a Man Is a Christian," was told by Allison Ehrhart. After the regular program was finished Rev. B. P. Robinson made us a very interesting talk on "First Things First; Seek Ye First the Kingdom of God." After the singing of another hymn we were dismissed by our usual benediction. We went to our homes with a joy and inspiration in our hearts, resolving to make the best of our little meeting.

Frances Robinson, Cor. Sec.

MISS LOCKIE RANKIN

In the autumn of 1878, the first missionary representing the woman's work of the Southern Methodist church sailed for China. Many leaders of the church at home expressed grave doubts that "the women could support a missionary on the foreign field."

She still lives and works in China. It is not necessary to call her name, for this life of one of our noblest saints is known and revered by our entire church. Her consecration has reflected the Christ-like character before the Chinese people she has dwelt among, and who would try to estimate the number of lives who have come under the influence of her example, or who could count the transformed lives of those that have known Jesus through her?

During these nearly 46 years of her life hidden in Christ has known nothing else but to help save China for Christ.

Miss Lockie Rankin, whose address in the U. S. A. is Milan, Tenn., has her home address in Huchow. She is in the midst of her activities in the Memphis Community Center. To know of all of her duties there we would have to spend at least one entire day or better many days, if we would see all of the study classes for Bible women, Sunday school training classes and know something of her leadership in relief work for the poor and suffering.

Small in stature, gray-haired, energetic, far beyond what one could expect from her years, timid and reserved to a marked degree, is a description of this sweet-faced, big-hearted woman.

It would be quite a difficult undertaking for the home church to make her listen to any praise of herself or to make her fully realize how we value her work in China. To quote one of her co-workers, "Miss Rankin has been dodging the public eye for over 40 years."

Such marvelous changes China has known during Miss Rankin's 46 years there! Such far-reaching changes that she even can not tell of them all, but as she expressed it in speaking before the Council which met in Richmond, Va., 1921, "When I went to China the Chinese people said, 'Come work for us,' now the say, 'Come work with us.'"

To live to see such a growth in the coming of God's kingdom in one heathen country has made her such a happy woman in her splendid service.

Her life as we think of it and study it should inspire each one of us to a higher endeavor to render also our best for His sake and in His name.

Western North Carolina Conference

Two hundred and seven million bound by caste—Hinduism.

One hunared and forty-seven million permeated with atheism—Buddhism.

Two hundred and fifty-six million chained to a dead past—Confucianism.

Eight hundred million sitting in darkness—Paganism.

—Missionary Voice.

NEW JUNIOR MISSIONARY SOCIETY

Mount Airy district reports a new junior missionary society organized recently at Summerfield. Thirty-four little folks make up the membership of this organization which we welcome most cordially into our conference, and hope that it will grow and enlarge until all the children in the church may be enlisted. The officers are: President, Eva Smith; vice president, Elizabeth Gamble; secretary, Martha Linville; treasurer, Fred Crews; Supt. social service, Mrs. R. B. Byrd; Supt. mission study, Mrs. G. S. Miles; Supt. children's work, Miss Folsom Smith; Little Worker agent, Ruth Gamble; organist, Nadine Harris.

GROUP MEETINGS ON THE CHARLOTTE DISTRICT

Several of our district secretaries have held most enjoyable and most profitable group meetings on their districts this year, thus giving to each part of the district an opportunity to attend a meeting where the work of each department is discussed and explained, not only by the district secretary or perhaps some conference officer, but also by the women who are leading in the work of the local societies. Two such meetings have been held recently on the Charlotte district, and judging from the reports that we have had, they were most successful. The first of these was at Pineville and the secretary, Mrs. Grace Edwards, writes that "it was attended by a large number of officers and members, with a few of 'the brethren' present. Mrs. L. N. Presson, district secretary, called the meeting to order and the opening devotional was conducted by Mrs. Charles C. Weaver, conference superintendent of Y. P. work. Nearly every society within the territory had a representative present and the reports were most encouraging. A picnic dinner served by the ladies of the Pineville church was followed by an afternoon session at which two splendid missionary talks were given by Mrs. Presson and Mrs. Weaver. A question period proved of exceptional interest and benefit. The next meeting for that part of the district will be held at Harrison church."

Mrs. J. L. Little of Morven, who acted in the capacity of secretary for the second group meeting for the lower end of the district, tells us that it was held at Bethel church, Anson county, July 17th, with Mrs. Presson in the chair. Mrs. Weaver was again on hand and again conducted the devotional service, after which the work of the young people was taken up through a forum conducted by Mrs. Weaver. After a bountiful dinner served by the ladies of the church, and to which the delegates did full justice, Mrs. Presson called to order for the afternoon service. After conducting a devotional service, she called for a general discussion of the work, and the reports of the various societies, most of which were most gratifying. Altogether the meeting was most helpful and instructive. Under the untiring and efficient leadership of Mrs. Presson, the Charlotte district is doing a fine work and each year shows an increase along all lines.

The following is taken from the Charlotte Observer of recent date: "Mrs. W. W. Hagood returned home Wednesday night from Lake Junaluska, where she spent two weeks attending the Sunday school teachers' training school. Mrs. Hagood says there were 190 pupils in the class for the first term." Mrs. Hagood, familiarly known as "Miss Sallie," is one of "the faithfuls" in our conference and holds the important position of vice president. She is one of the charter members of the conference, having been one of the twenty-four present at the organization meeting in Salisbury in 1890. Others present at that meeting thirty-four years ago now living are Mrs. Lucy H. Robertson, Mrs. C. C. Kennedy, Miss Belle Hall, Mrs. Frye (nee Miss Lillie Rowe) and perhaps one or two others. It was then that Mrs. Robertson was chosen to lead and direct the work as president, a position which she has held continuously since 1890, giving unstintingly of her time and faithful, loving service for its promotion and advancement. Friends of Mrs. C. C. Kennedy, who for twenty-five years has served as treasurer of the Tryon Street auxiliary, will regret to know that she has recently sustained a fracture of her hip which necessitated a long stay in the hospital. We are glad to know that she is now at home, though still unable to walk without the aid of crutches. We wish for her a most speedy recovery.

A few years ago "Some reminiscences" of that organization meeting in 1890 were given by Mrs. Hagood, which were of great interest and we hope at an early date to give it through our columns that our women interested in the missionary work of our conference may know what the years have brought forth—what a wonderful growth we have attained and how God has blessed His work that He has committed into our hands.

DAILY VACATION BIBLE SCHOOL

Realizing that the church is doing very little in the field of effective religious education as compared with that which the state is doing in the field of secular training, and in an attempt to supplement the work of the Sunday schools, and Bible schools, the daily vacation Bible school has been adopted as an educational agency by many churches, particularly in the East.

What is the daily vacation Bible school? some one asks. Rev. Henry Wade Dubose, D.D., says, "It is an idea sent from God to prepare the way for a new era in religious education." The schools meet daily except Saturday and Sunday for a period of from four to six weeks during the summer vacation, the chief purpose being to teach the Bible, develop Christian character and conduct and train the devotional life. The curriculum is a combination of worship, Bible and other stories, directed play, and handwork. The school is adapted to the needs of children under fourteen years of age, though high school boys and girls attend regularly and do the required work.

In these schools the child learns as much of the Bible message as he would get in a whole year from regular attendance at Sunday school. The first daily vacation Bible school was held in New York over twenty years ago, and began as a missionary endeavor to enlist unchurched children, and without losing any of its missionary appeal has become an educational movement. The plan has touched every state in the Union and not stopping here has spread until it is now world-wide. Last year nearly 7000 of these schools were conducted in the United States, Canada and mission fields. Last year the Presbyterian church conducted, individually, and in co-operation with other denominations, fifty-four such schools. The Presbyterian Survey for June, 1924, gives six reasons for the value and attractiveness of the daily vacation Bible school:

"It makes friends for the church and widens its range of influence in the community; it awakens interest among church leaders and finds for some of them a definite and happy service; it arouses interest and the spirit of co-operation on the part of the parents of the church and community; it furnishes an effective agency for religious teaching and training under favorable conditions; it furnishes helpful supervision for religious influence, having the children a good part of the vacation season; it makes for them better methods of religious education and reacts favorably on the Sunday school and other teaching agencies of the church."

A famous New York beauty has disappeared. Perhaps she washed it off. —Rochester Herald.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

SIXTY DAYS

The time for the meeting of the thirty-fifth session of the Western North Carolina annual conference is just about sixty days off. Five-sixths of another conference year is past. Much remains to be done during the one-sixth yet to come. Much of the time past has been spent in sowing. The reaping time is now here. Let us all work together for a bountiful harvest.

HONOR ROLL

We wish to join Treasurer H. A. Dunham, Asheville, N. C., in hearty thanks to the following Sunday schools who have observed Sunday School Day and forwarded their offering to help us along in our work:

Union, Uwharrie Ct.	$1.00
Oak Grove, Uwharrie Ct.	1.25
Greenwood, Helton Ct.	6.90
Rutherford College	4.29
St. Paul, Randleman	7.50
Fair Grove, Thomasville Ct.	8.08
Franklin Avenue, Gastonia	5.55
Park Avenue, Salisbury	15.00

GREETINGS

We are happy to introduce to the Sunday school workers of our conference the following Wesley Bible classes who have joined our Conference Federation since last report:

Appalachian Wesley, Boone. James D. Rankin, teacher; Clarence Dixon, president.

Mary and Martha Wesley, Dilworth, Charlotte. Mrs. S. A. Hunter, teacher; Mrs. L. G. Baucom, president.

True Blue Wesley, Whitnel. Miss Maggie Prestwood, teacher; Fred Prestwood, president.

Wesley Philathea, Trinity. Mrs. Bruce Craven, teacher; Miss Lulu Younts, president.

"Over the Top" Wesley, Mooresville. W. H. McGraw, teacher; Jay Ballard, president.

Service Wesley, Weaverville. Mrs. W. M. Seeger, teacher; Miss Maud Burrus, president.

Daughters of Wesley, Cold Springs, Mt. Pleasant circuit. Miss Josephine Barnhardt, teacher; Miss Mamie Clayton, president.

The Junior Wesley, Lincolton. Mrs. Lee Motz Lea, teacher; Miss Margaret Sigmon, president.

PINEVILLE CIRCUIT

Friday, August 1, was a red letter day for Miss Jenkins and the writer as we assembled with the workers of the Pineville circuit for an all-day circuit Sunday school institute at the historic Harrison church, fifteen miles south of Charlotte. Each of the three churches on the charge was represented in a congregation that comfortably filled the auditorium of the commodious Harrison church, the workers from Pineville and Harrison largely predominating. Rev. T. J. Houck, the pastor, and Supts. W. Fred Patterson of Harrison, and W. L. Patterson of Pineville, assisted by their efficient co-laborers, had left nothing undone towards making the day successful. Our discussions were so animated that at times more than one wanted to talk at once and when the meeting had run an hour over time not a single person had left the church. The bountiful and appetizing dinner accompanied by big tubs of iced water and iced tea, served in iddividual recepticles, added to the day's enjoyment. Brother Houck is completing his fifth year on the Pineville charge, which service has been featured by steady and consistent growth. He serves some of the best workers I have ever seen.

PROSPECT CIRCUIT

Saturday, August 2, was a big day for the Prospect circuit. Rev. W. S. Cherry, true to a custom of years' standing, was leading his circuit workers in a charge Sunday school booster meeting. The program rendered by the various Sunday schools of the charge was well prepared and delivered. This program was followed by discussions and decisions. A definite circuit organization was set up, headed by Supt. J. S. Broome of Bethlehem as president and Miss May Belk of Trinity as secretary. The five superintendents of the charge with the pastor will constitute an executive committee. Brother Cherry is to be congratulated on the good work he is doing along this line. The day made me remember most cordially his splendid daughter, Miss Mabel Cherry, now a missionary in Korea, who worked for a number of years in this kind of work. Her talented sister, Miss Estelle Cherry, is now taking her place. Dr. C. C. Weaver, a member of the General Sunday School Board of our Conference Sunday School Board, was with us and added to the satisfaction of the day.

BURNSVILLE

After a long journey across the mountains the three conference workers arrived at Burnsville for the Upper Marion district Sunday school conference which was held in the spacious Methodist church in the county seat of Yancey. Brother J. B. Tabor and the splendid ladies of his congregation had amply provided for the convenience of the splendid delegation in attendance. In addition to the pastors of the upper end of the district our meeting was featured by the attendance of Presiding Elder Paris, Rev. W. E. Poovey of Marion, and Rev. Carlock Hawk of Asheville. It was our first visit to our Burnsville congregation, but ere long we shall want to make another. Brother Tabor is closing his second year on the charge and reports conditions to be satisfactory.

BOONE

Leaving Burnsville Monday, August 4, our party traveled over sixty-five miles of mountain roads to Boone, where on the following day a subdistrict conference was held for Watauga county in the North Wilkesboro district. Rev. M. B. Woosley, the pastor, and the fine ladies of his congregation had everything fixed in fine fashion. The luncheon served on the first floor of the church was not only one of the prettiest but one of the best ever seen. The pastor, J. B. Steele, the superintendent, and practically all of the local workers, joined by Rev. P. H. Brittain of the Watauga circuit, made the day very much worth while. Our work at Boone is growing. The Sunday school has doubled in attendance and the church services are well patronized. There is no more stragetic position in the mountains than at Boone where the rapidly growing Appalachian training school holds forth. One has to go to Boone periodically in order to keep up with its steady growth. Our church is one of the most imposing buildings of the thriving little city.

GOOD NEWS

"Since Brother Evans was with us we have more than doubled our Sunday school attendance. Our house is not large enough and I think you could be of great help to us if you would soon come over and assist us in planning new Sunday school rooms."

So writes our hustling young pastor, Brother H. C. Freeman, on the Mill Spring charge. That man, Freeman, is doing business.

NEVER STOPS

Rev. W. H. Willis, pastor of our fine congregation at Asheboro, never stops working. I am just in receipt of a message from him stating that he is in the High Point hospital for an operation and that as soon as he begins to convalesce he will use the time passing off a unit of credit in the standard training course. Can you beat that?

VACATION

Miss Mabel Grimes, our efficient office secretary, keeps our office running while our work keeps the rest of us running. Day in and day out she stays by our office except during two weeks in the year when she is clearly entitled to a vacation. She will spend it this year on a sojourn into Canada. We are glad for Miss Grimes to have this outing.

North Carolina Conference

ALL READY AT ROXBORO

Plans have been completed for the Person County Standard Training School to be held at Roxboro the week of August 31-September 5. Five courses will be offered, as follows:

1. "Sunday School Organization and Administration," Prof. R. N. Wilson, Trinity College, instructor.

2. "Pupil Study," Prof. J. M. Ormond, Trinity College, instructor.

3. "Primary Organization and Administration," Miss Georgia Keene, conference elementary superintendent, instructor.

4. "Junior Organization and Administration," Miss Bruce McDonald, Columbia, S. C., instructor.

A local board of managers composed of Rev. F. M. Shamburger, chairman, Rev. B. T. Hurley, secretary, Rev. B. C. Thompson, treasurer, Rev. W. L. Clegg, Rev. B. O. Merritt, and Rev. E. R. Clegg, has in charge the local arrangements and publicity, and are working in an effort to acquaint all the Sunday school workers of the county with the opportunity which the standard training school brings them. They have been at work for some time, and we are expecting a good enrollment.

This is the first standard training school to be held in Person county. A non-standard school was held last year. The school this year, however, will be conducted according to the standards of the General Sunday School Board, and will issue certificates of credit on the standard training course to all who attend regularly and otherwise meet the requirements for credit.

ELIZABETH CITY LINE-UP

A splendid line-up of courses and instructors has been secured for our Elizabeth City Standard Training School to be held in First church, Elizabeth City, September 7-12 for the Sunday schools of the Elizabeth City district. The following are the courses and instructors:

1. "Sunday School Organization and Administration," L. L. Gobbel, conference superintendent, instructor.

2. "Principles of Religious Teaching," Prof. R. N. Wilson, Trinity College, instructor.

3. "Beginner Organization and Administration," Mrs. C. B. Culbreth, Elizabeth City, instructor.

4. "Primary Lesson Materials and Teaching," Miss Georgia Keene, conference elementary superintendent, instructor.

5. "Junior Lesson Materials and Teaching," Miss Bruce McDonald, Columbia, S. C., instructor.

The board of managers is composed of the following: Rev. C. B. Culbreth, chairman, Mrs. G. R. Barrow, secretary, W. C. Sawyer, treasurer, Dr. N. H. D. Wilson, W. S. Overman, J. A. Hooper, G. F. Seyffert, and Rev. Daniel Lane. The board of managers has named various committees working to make this a training school that will touch in a vital way the Sunday schools of the district.

This training school is intended to serve not only the charges in the immediate vicinity of Elizabeth City, but also even the more remote charges of the district. It is known that Stumpy Point, Roper and other charges quite a distance from Elizabeth City are planning to send workers to the training school, some of whom will spend the week in Elizabeth City. Persons desiring to spend the week in Elizabeth City should communicate with Mr. G. F. Seyffert, Elizabeth City, who is chairman of the entertainment committee.

GOOD PROGRAM AT NEWLAND

In the interest of greater efficiency in the Sunday schools of the South Mills charge an all day program was given at Newland Saturday, August 2, with sermons and addresses by Rev. C. B. Culbreth, the presiding elder, Hon. P. H. Williams, of Elizabeth City, Rev. Daniel Lane, of City Roads, and Mrs. C. B. Culbreth, district elementary superintendent. Rev. A. B. Crumpler, the pastor, conducted the opening devotional service. Following the addresses in the afternoon there was an interesting round table discussion of Sunday school work, led by the presiding elder.

The program at Newland is just one of a number which the presiding elder of the Elizabeth City district has held this summer, and he is planning still others for the coming months. In these institutes some very helpful instruction and inspiration is given, and workers are stimulated to pursue further study. We are expecting a number of those who have been attending these institutes to attend the standard training school at Elizabeth City, September 7-12.

BIG DOINGS AT MAXTON

It's going to be a full week at Carolina College, Maxton, during the standard training school there, August 25-30. Classes, inspirational addresses, special music, and recreational features will be a part of each day's program. In addition to this, there will be special features, including a district-wide Sunday school institute Thursday afternoon and evening, and it is the purpose to get every superintendent and other officer and teacher who cannot attend for the full week to make a special effort to be at Carolina College Thursday afternoon and evening. Prof. E. J. Green, president of Carolina College and district Sunday school secretary, and Mrs. E. B. Ward, of Rowland, district elementary superintendent, will be in charge of the program, which will feature practical problems and policies of local Sunday schools.

"HEARTILY IN SYMPATHY"

Concerning the plans for the special Sunday school features for Thursday, August 28, in connection with the standard training school at Maxton the week of August 25-30, a number of preachers composing the executive committee of the training school, were consulted, and eevry one of them is heartily in sympathy with these plans.

"I am heartily in sympathy with the suggestions made," writes Rev. Thos. McM. Grant, of Lumberton. "It is surprising to know how few people are acquainted with the general program of the Sunday School Board. I fully understand, in planning for the time to be devoted to institute work, that you are in no way going to interfere with the regular work of the school."

"By all means let us try to put into effect the suggestions you make in your letter, for every one of your suggestions will give a greater emphasis to a more intelligent conception of the place of the Sunday school as an educational institution in the life of the church," writes Rev. J. H. Shore, the presiding elder.

Rev. J. H. Frizzelle of Raeford, J. C. Lentz of St. Pauls, and Rev. W. C. Martin of Hamlet were equally enthusiastic about this feature of the work at Maxton.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

CENTER HILL LEAGUE

Some time has passed since we were heard from, but if small we have some of the salt of the earth. We sent two promising girls to conference. When they returned they had reconsecrated themselves and pledged or renewed their vows and are now trying their best with co-operation to make this a banner year of leaguedom.

'Tis a true saying that a league is one great resource of our church—a Christian training school, for we have many boys and girls who respond Master's service. It makes us much stronger to begin working for our blessed Master in youth, for it's the little things that count. Our much beloved pastor, Rev. M. R. Chambers, held a special installation service which was very impressive. We are praying for greater results. Our new officers are as follows:

President—Mrs. H. E. Lane.
Vice President—Joseph White.
First Dept. Supt.—Elizabeth White.
Second Dept.—Callie Goodwin.
Third Dept.—Mrs. M. R. Chambers.
Fourth Supt.—Stockton Turner.
Secretary—Mrs. A. J. Bunch.
Treasurer—Mrs. L. J. Lane.
Era Agent—Ethel Turner.
Cor. Sec.—Mrs. Bertha Gray White.

POLICY BECKWITH LEAGUE OF SMITHFIELD, 1924

It is the aim of this chapter:

1. To conduct weekly devotional meetings, and to strive to promote a spirit of reverence; also to see that a good attendance is secured.
2. It is our aim to do more social work this year.
3. To conduct a literary program each month. Have a social every two months.
4. To conduct one missionary meeting each month and to create more interest in the mission special, and to pay our specials in quarterly payments.
5. The president to hold council meeting Wednesday night before business meeting.
6. To observe the regular league calendar throughout the year.
7. To get the Epworth Era in each home.

Mary Louise Turner.
Secretary.

MURFREESBORO JUNIOR LEAGUE

On Sunday afternoon, July 27, we organized a Junior Epworth League in Murfreesboro. The following officers were elected: Miss Virginia Ferguson, junior superintendent; Mollie Wimborn, president; Stanley Wimborn, vice president; Amy Edwards, secretary and treasurer.

We have twelve members, but hope to have a larger membership in the future. We are going to meet each Friday night, and we are hoping to accomplish great work in the future for God.

Amy Edwards, Sec.

"THIEF"

My leaguers, here is a game that I call "Thief," which I want you to play in your league and see how you like it. Please remember in these days no games are original, as they all have similarities. This game could be called also the quilt game, as it is scraps of other games and is played as follows:

Pick out your thief, and after doin so make a circle and join hands. Every person in the circle is given a number beginning with one. Every person in the circle is a cop. The thief plays on the outside of the circle. The game begins by the circle revolving and at the same time all sing, "There ain't no thieves out tonight, I believe I'll go to league tonight," and continue the singing. In the meantime the thief attacks somebody in the circle who yells up to the top of their voice, "Help police." Number two or three, for example, and immediately the circle stops revolving and the singing ceases and the police whose number is yelled starts in pursuit of the thief while the thief tries to get in the place left by the cop in the ring without being captured. If the thief succeeds in doing so, then the cop becomes the thief and then the game starts anew.

Harry Daniels.

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

The Junior Epworth League of Centenary church met in the hut Thursday afternoon for the regular monthly business meeting and social.

The meeting was opened by singing song 181, "Jesus is all the world to me," followed by prayer.

Miss Hobson, our superintendent, told us that we must live up to the golden rule—visit the sick, carry flowers and read to old people weer some of the things we could do.

The work of each department was explained to us. The second department superintendent told us some of the good work they had been doing for the sick. We all decided to go to teh homes of the sick members of our church and have song services for them on Sunday evenings while our pastor is away on his vacation.

We all enjoy our work in the league and hope we may be of some service to some one.

James Paschal,
Centenary Junior League.

SHELBY DISTRICT MET AND IS FULL OF PEP

As the sun was sinking behind the South mountains there was a great stir in the little village of Polkville. I wonder why! It was Friday evening, August 1. Cars filled with leaguers come from all directions on the Shelby district to attend the third district meeting. Yes, they were theere and lots of them, but should have been more.

We were somewhat disappointed because Rev. J. W. Ingle could not be with us, but were very fortunate indeed to have our presiding elder, Rev. C. S. Kirkpatrick, to speak to us. Subject, "Faith and Loyalty to Church and League." In this he stressed the missionary call, especially Africa, the most needy. Oh, it was a wonderful message that Brother Kirkpatrick brought to us. Every fourth department superintendent should have been present. It was a message filled with power and inspiration for all.

Listen, leaguers, the next district meeting will be held at Park Street church, Belmont, October 3rd. May your church be well represented.

Well, after the program came social hour. The refreshments were served to us in the beautiful grove near the church. Oh, the apple cider, sandwiches. lemonade, cake and apples were fine. What a jolly time we had. Some of us might have been strangers at first, but when it came time to go we were not strangers but friends.

I want to say right here that we have a presiding elder to be proud of. He is a leaguer from the heart and will stand by us. So come, leaguers, let's go. Stand by our officers and attend the district meetings.

The Broad Street League of Mooresville, through the leadership of the first department, is conducting cottage prayer services. We have found them very helpful, and by passing the idea on we hope to benefit other leagues. We have so much love in our league and communication with one another that the fact is that two bright leaguers not long ago got married.

Herbert Harwell, Cor. Sec.

The policy for the Troutman Epworth League for the year 1924-25 is as follows:

1. To conduct fifty-two interesting and helpful devotional meetings during the year.
2. To hold quarterly business meetings with written reports of officers correctly recorded by the secretary.
3. To hold council meetings monthly.
4. To institute a system of dues, ten cents per month for each leaguer.
5. Adoption of budget plan.
6. One subscriber to the Epworth Era for every four members of the chapter.
7. To maintain the Quiet Hour Covenant.

Our leaguers are very enthusiastic and we have prospect for some very efficient work done by them during the year.

Treva Lackey, Cor. Sec.

MORAVIAN FALLS ORGANIZES

Sunday evening, July 27, Rev. R. K. Brady, pastor, organized a live Epworth League at Moravian Falls. On account of sickness it was impossible for the writer to assist in the organization. However, I visited them yesterday evening and tried to tell them something about the Epworth League. They said they knew absolutely nothing about the work, but every one seemed eager to learn.

Moravian Falls has a fine bunch of Methodist young folks. Forty joined when they organized and two new ones gave their names for membership last night. They are very enthusiastic over their new undertaking and we are glad to add them to our number in North Wilkesboro district and the Western North Carolina conference.

Following is the list of officers:
President—Janna Hicks.
Vice President—Miss Treva Pennell.
Sec.-Treas.—Miss Lucy Hubbard.
Cor. Sec.—Miss Breta Poe Scroggs.
First Dept. Supt.—Miss Thelma Laws.
Second Dept. Supt.—Miss Ruth Hubbard.
Third Dept. Supt.—Bruce Pearson.
Fourth Dept. Supt.—Vaughn Pennell.
Era Agent—Miss Louise Hicks.

Ruth Colvard, Dis. Sec.

LIFE'S PILOT

From the cradle to the grave,
This life is but a pilgrimage
And it takes a hardy traveler
Its many dangers to brave.

life, itself, has its uphill struggles
And its downhill easy glides,
But the ones who journey the smoothest
Have the Savior for their Guide.

Each daily lap of the journey,
Whether the skies be gray or blue,
I fall on my knees and ask Him
To pilot me safely through.

Then through the storm clouds surround me,
And I can't see the curves ahead,
I know that the Man at the throttle
All the signals has carefully read.

I know that He will gently guide me
O'er the hills of Pain and Sorrow,
And that we'll enter the yards of Heaven
Safely on same happy Tomorrow.

—Luther Cecil McRae.
Trinity College, Durham, N. C.

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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Pastors—I want to urge my brethren of the ministry to send me a part or all of their orphanage assessment within the next few weeks. Our funds are exhausted and we shall be forced to borrow money at once unless the brethren send their orphanage assessment right away. A response from all of our pastors will help us tide over an embarrassing situation which needs prompt attention.

* * * *

Sunday School Picnic—The Methodist campus is rapidly becoming the popular place for Sunday school picnics. A large number of the members of Four Oaks Sunday school came over on July 31st and enjoyed the day with us. They had lots of good "eats" and did their best to increase the weight of the superintendent, but that is a hopeless job. We trust they will come again next year for their presence with us is a benediction to the entire orphanage family.

* * * *

Dear Readers:

As the time is approaching for me to leave, I must pause and think of the many things that have been done for me during the past years and try to express how much I appreciate what has been done for me.

Miss Mattie has been as a mother to me and I shall never forget her gentle guidance. Mr. Barnes has in every way been a father to me and I hope in some way to show the world that the workers of the Methodist Orphanage are the best you can find anywhere. I shall never forget Miss Laura Breeze for being so patient with me during my sickness last summer and I hope that in the future I can do something for her to show my appreciation.

I wish to thank every member of the North Carolina conference for this home. Last but not lease I wish to thank the people of Edenton Street church for sending me such lovely clothes twice each year.

Yours very truly,
Sallie Ballence.

* * * *

Dear Friends:

I have many things to thank you and the officers of the dear old M. E. O. for during my stay at the Orphanage. I have received blessings from Mr. Barnes and Miss Mattie, who have been as a father and mother to me. I want to thank every officer who has taken any interest in me. Each one has been so kind trying to show me the right way to live and the right things to do and say. I want to thank the ladies of Edenton Street church for making Christmas Day the happiest day of all the year for each child.

In order to show my appreciation to the many, many friends who have made this home possible I want to live a life of service, serving Him by serving others.

I want to thank the ladies of Epworth church for sending me such beautiful clothes twice each year.. I'll never forget this and I only want to do my best and show my appreciation to them. Again thanking our many good friends for what they have done and are doing, I am,

Sincerely yours,
Mozelle Thomas.

* * * *

Dear Friends:

The seven short but happy years spent at our beautiful home, the M. E. O., are just drawing to a close, and in the busy whirl of life I wish to pause a moment to thank the kind-hearted friends of the North Carolina conference for making this home possible.

I have gradually come to the realization of what this beloved home has done for me. It gives a moral training which cannot be excelled anywhere. We are allowed to finish high school, which is a great asset in life's upward struggle.

The trust which Miss Gray, the school principal, has in the students gives us courage to forge ahead and make us wish to finish the high school.

Led by Mr. Barnes and Miss Mattie all the officers of the home have done everything in their power to make this a more home like place, and they have succeeded in every respect.

I also wish to thank the missionary society of Jarvis Memorial church of Greenville, who have sent me such beautiful clothes. I can show my appreciation only by living up to their expectations of me.

Having the fine high school course given here, I feel I am able to cope with the great temptaions of life. I hope to continue my education at East Carolina Teachers' College next year.

Mae Midgett.

* * * *

Dear Readers:

As I am about to depart from the dear old Methodist Orphanage that has been so faithful in sheltering me for the past eleven years, I am going to take the opportunity of expressing my appreciation to every one who has taken a part in providing for me and making this home possible for those who are in great need.

I must say that I don't believe there could be found anywhere two people who are more capable and worthy of taking our mothers' and fathers' place than "Daddy Barnes" and "Mother Jenkins." I will try never to stray from the paths in which they have so faithfully guided me.

I wish to thank Miss Mary Feree and Miss Katharine Foster, who have been my big sisters all through the years, helping in every way to make me happy. I will never forget Misses Olivia and Laura Breeze for their tender care and the patience they had with me. Miss Laura has never failed to be with me and comfort me during the hours when I was sick, and Miss Olivia has always been willing to teach me how to sew. Although it was very hard sometimes for me to grasp the things she was trying to teach me she never became impatient, and I can say in behalf of all that their benevolence, tactfulness, interest and love will always be remembered by the orphanage family.

I appreciate the interest all have taken in me during my stay here, but I can't omit the Ladies' Aid Society of Princeton, N. C. My heart is too full of gratitude to express my greatest appreciation to them for their faithfulness in sending me twice each year such beautiful boxes of clothes for the past eleevn years.

I realize that I am venturing out into a world full of trials and temptations, but the most beautiful thought that comes to me is that amidst all way to conquer them is to take Christ these temptations and trials the only as my guide, and I ask the prayers of each of you that as I go out to fight the battles and deal with the problems of this world that I may be strong enough to resist all of them, always remembering that I have a host of friends who are expecting great accomplishments of me.

My prayer is that I may never forget to live up to the teachings of the dear old home and my motto will always be "Excelsion."

Sincerely,
Minnie Grimsley.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

DON'T PUT OFF AND PILE UNDER THE THING THAT YOU SHOULD PUT ON AND PUT OVER

To put off raising your Special Effort quota, dulls your tools for doing the job as it ought to be done. To pile this obligation under a heap of postponed duties, invites disaster for it. This movement is of such a nature that it dies an easy death unless it is promptly put on and put over.

The proof of real interest in the cause of the superannuates is the check sent to the Board of Finance for credit to the charge's quota. Hundreds of charges are proving their interest in this practical way. The following have paid one-fifth or more of their total assumed quotas:

This System Will Do the Business

Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota $11,100; amount remitted $2,500.
Maryville, Holston—Cleveland, Rev. French Wampler, pastor. Total assumed quota $2,333; amount remitted $466.66.
Mt. Sterling, Kentucky—Lexington, Rev. J. W. Crates, pastor. Total assumed quota $2,500; amount remitted $1,325.
Lebanon, Louisville—Elizabethtown, Rev. J. B. Galloway, pastor. Total assumed quota $830; amount remitted $206.50.
Cloverport, Louisville—Owensboro, Rev. B. F. Wilson, pastor. Total assumed quota $1,267; amount remitted $656.18.
La Grange, Kentucky—Shelbyville, Rev. J. D. Redd, pastor. Total assumed quota $2,500; amount remitted $500.
Pierce, Louisville—Columbia, Rev. Claude Squires, pastor. Total assumed quota $700; amount remitted $140.
East Gadsden, North Alabama—Gadsden, Rev. J. P. Gilbreath, pastor. Total assumed quota $700; amount remitted $140.
First Church (Dallas), North Texas—Dallas, Rev. Carl C. Gregory, pastor. Total assumed quota $10,000; amount remitted $2,005.
Gordonsville, Tennessee—Lebanon, Rev. S. M. Keathley, pastor. Total assumed quota $1,255; amount remitted $316.75.
Central Albemarle, Western North Carolina—Salisbury, Rev. C. M. Pickens, pastor. Total assumed quota $3,574; amount remitted $717.70.
Princeton, Holston—Radford, Rev. E. H. Cassidy, pastor. Total assumed quota $4,200; amount remitted $982.54.
Memorial (Durham), North Carolina—Durham, Rev. H. E. Myers, pastor. Total assumed quota $4,000; amount remitted $1,150.35.
West End (Lynchburg), Virginia—Lynchburg, Rev. J. L. Finch, pastor. Total assumed quota $3,000; amount remitted $600.
Martindale, West Texas—San Marcos, Rev. S. R. Norwood, pastor. Total assumed quota $1,099.50; amount remitted $332.
Abingdon Station, Holston—Abingdon, Rev. J. R. Brown, pastor. Total assumed quota $2,575; amount remitted $515.
Williamstown, Kentucky—Covington, Rev. F. K. Struve, pastor. Total assumed quota $1,625; amount remitted $956.52.
Buntyn Station, Memphis—Memphis, Rev. F. H. Peeples, pastor. Total assumed quota $5,000; amount remitted $1,719.
Ozark, North Arkansas—Fort Smith, Rev. J. B. Stevenson, pastor. Total assumed quota $2,000; amount remitted $400.
Bandon, Northwest—Portland, Rev. J. B. Penhall, pastor. Total assumed quota $171; amount remitted $34.50.
Central Huntington, Western Virginia—Huntington, Rev. I. N. Fannin, pastor. Total assumed quota $2.300; amount remitted $460.
Taylor Street (Newport), Kentucky—Covington, Rev. H. M. Massie, pastor. Total assumed quota $1,200; amount remitted $240.
Winchester, Tennessee—Fayetteville, Rev. B. L. Lyle, pastor. Total assumed quota $2,500; amount remitted $500.
Arcadia, St. Louis—Farmington, Rev. N. B. Henry, pastor. Total assumed quota $665; amount remitted $141.
South Pittsburgh, Holston—Chattanooga, Rev. R. L. Wright, pastor. Total assumed quota $1,325; amount remitted $274.75.
Winfield, Little Rock—Little Rock, Rev. C. M. Reves, pastor. Total assumed quota $6,000; amount remitted $1,200.
Union Avenue, (Memphis), Memphis—Memphis, Rev. R. A. Clark, pastor. Total assumed quota $1,000; amount remitted $250.
Oakland & Ocoee, Florida—Orlando, Rev. W. J. Churchwell, pastor. Total assumed quota $1,370; amount remitted $749.25.
Court Street (Lynchburg), Virginia—Lynchburg, Rev. E. L, Bain, pastor. Total assumed quota $16,270; amount remitted $4,800.

Several Things Worth Reading

(1) Several additional presiding elders now have the right to a place on the honor list of those whose districts are 100 per cent on the Pink Leaf report as follows:

226. North Arkansas—Paragould, Rev. Jas. A. Anderson, P. E.
227. Louisiana—Alexandria, Rev. C. C. Weir, P. E.
228. North Texas—Dallas, Rev. H. D. Knickerbock, P. E.
229. Baltimore—Lewisburg, Rev. W. O. Talbert, P. E.
230. North Arkansas—Fayetteville, Rev. J. A. Womack, P. E.
231. North Georgia—Rome, Rev. W. T. Irvine, P. E.

(2) All remittances on quotas must be made direct to the Board of Finance, Security Building, St. Louis, Mo. When making remittances, be sure to use the book of Treasurer's Remittance Forms which the Board sent to the charge in care of the pastor. If you have failed to receive this book, notify the Board and another will be sent to you.

(3) If you want your charge credited in your annual conference minutes for the amount raised on its quota the first year, the money should reach the Board of Finance before the meeting of your annual conference. But do not hold the money now in hand until then, send it forward at once and make final remittance for the year just before conference.

When One Pastor Fails All The Pastors are Hurt

The preachers of the Methodist Episcopal Church, South, are so related to the Special Effort for Superannuate Endowment that not a single preacher can fail to have his charge do its part of the work without hurting the entire 6,500 preachers of the church.

When the smallest charge fails to put on the program and raise its quota, the lack of its quota in the Endowment Fund will be a deficit in income going to the superannuated preachers of our church in all the generations. I do not see how a preacher can understand this fact clearly and not be desperately in earnest to have his charge do its part.

A number of letters have come to me stating that certain preachers do not appear to be interested in the Special Effort; that they are leaving the matter with indifferent committees, or else have not even appointed committees; and that they seem to think it is not specially important whether they succeed. Those of us who feel the urge of this cause should be diligent in making such preachers understand the drift of their negligence.

Let us keep our eyes and ears wide open at the meetings of the annual conferences, to discover if the Special Effort is dragging in any place. If we find that any charges are not doing their part, let those nearby these places who are deeply interested find a way and means to help them with the program. One wide-awake preacher could voluntarily get under the burden in two or three such places and if a dozen or two live wires on the subject would show a similar passion, I am sure that every "wheel stuck in the mud" could soon be pried out and sent rolling merrily on the way to success.

Let us not lose the vision that comes when the subject is fresh on the mind. Let us not defer doing our best when that best means a solution of the problem. Let not fleeting inspiration wiggle its tail through our fingers—squeeze it, and hold on tight! "Are you in earnest, seize this very minute; what you can do, or think you can, begin it." I believe Josh Billings was entirely right when he said: "The man who thinks he can't do it is always more than half right." Furthermore, it is not the fact that a man is a failure—it is how did he fight, and is he willing and ready to fight some more?

OUR LITTLE FOLKS

JACK'S DAY OFF

"Thank goodness, school is over for this year!" said Jack Graham, tossing his books down on the piazza floor. "I'm tired of studying. I only wish I hadn't a blessed thing to do all vacation but just have a good time."

"You have never seemed particularly overworked to me," said Uncle Jack dryly.

"Probably you folks do not think I do anything," replied Jack impatiently, "but somebody is usually wanting something every other minute. Dad wants me to mow the lawn, I have to go after the milk and do a hundred other errands for mother and Sue. The garden has to be hoed every few days. Oh, there are a million things I have to do!"

"You certainly are badly treated, but how about yourself, don't you ever call upon the family to help you in return?"

"Why, no—that is, only once in a dog's age for some little thing," answered Jack complacently.

Mother looked up from her sewing.

"Jack," she said quietly, "if I promise you that not one of the family shall call upon you for anything, will you agree in return not to expect or ask any favor of any of us?"

"Do you mean I wouldn't have to mow the lawn, or do errands, or—anything?" asked Jack eagerly.

"We will not call upon you for a single thing; only remember you are not to ask for anything to be done for you either."

"It's a bargain," shouted Jack. "Glory be, but won't I have one gorgeous time of it! When do we begin? And how long does it last?"

"We will start tomorrow morning, and I will leave it to you to say how long we will keep it up."

Accordingly, the next morning when Jack heard the rest of the family getting up, he smiled and turned over for another nap.

About ten o'clock he walked leisurely down to the dining-room to find all signs of breakfast removed. "Make me some toast and cook me an egg, will you please, Nora?" he asked, going to the kitchen door.

"You forget your agreement, don't you Jack?" asked mother, who was passing through the hall. "I guess you will have to forage for yourself."

Jack foraged, but the result was not quite satisfactory. "Guess I'll go over to Dick's and play tennis awhile," was his next thought. "My, but isn't it glorious not to have anything to do! Oh, Sue," he called from the head of the stairs a minute later, "sew a rip in my sweater up for me, will you please?"

"I would, only mother said we were not to ask anything of you, nor you of us," was Sue's reply.

"Oh, say, mother," said Jack as he finished his dinner, "put me up one of your nifty little lunches, will you? Some of us are going over to Shaker Pond this afternoon, and we will be sure to want to eat."

"I am sorry to refuse, Jack, but you know we have agreed not"—

Jack did not wait for her to finish, but rushed off, slamming the screen door after him, and was not seen again until tea-time.

In the evening some of the young folks gathered on the lawn, and presently Jack came rushing up to Uncle Jack.

"May we use your radio, please? There's a concert over to the Country Club and we want to listen in."

"Sorry, old man, but you know we have agreed to go it alone—for the present."

Jack's face crimsoned. "Nothing doing," he said briefly to his friends.

Jack was the first one up the next morning and had the lawn mowed before breakfast.

"Any errands you want done after I get the milk?" he asked. "And, by the way, yesterday was not exactly a howling success—as far as I was concerned, anyway. So, if you don't mind, we will call that agreement off, and you can all call on me when you like. I'll be no end glad to have you."

"Thank you, Jack," said his mother with a loving smile, "and remember we shall all be glad to have you call on us freely."—Kate S. Gates, in Zion's Herald.

BABY BEAR'S PARTY

Baby Bear loved the birds, and so Mother Bear was not much surprised when Baby Bear dropped his wee porridge spoon at the breakfast table, and said in a shrill voice:

"Let's invite all the birds to a party!"

"We will give the party tomorrow," said Mother Bear. "But what shall we offer the birds to eat?"

"Blacberries and honey," replied Father Bear.

"Once I saw a robin eat a wiggly worm!" said Baby Bear.

"I'll tell you what we better do, Father Bear," said Mother Bear. "You take a walk around the edge of the woods and find out what the birds like best to eat."

Father Bear set out gaily enough, but he came back looking sad and discouraged.

"We can't have the party!" he said. "I have been asking questions and what do you suppose I have learned? The robbins eat worms, and they eat so many that we couldn't dig enough to satisfy one robin!"

"Then suppose we give a little party, and invite only catbirds?" said Mother Bear.

"Catbirds!" exclaimed Father Bear, in a big, gruff voice. "Catbirds eat grasshoppers—thirty grasshoppers at a time! You can't buy jumping grasshoppers by the quart."

"How about the handsome kingbirds?" asked Mother Bear.

"Kingbirds must have gadflies," grumbled Father Bear; "gadflies by the peck!"

"How about the swallows?" questioned Mother Bear. She had noticed that Baby Bear was winking hard to keep back the tears.

"Swallows must have flies!" roared Father Bear, for he was all out of patience. "And spotted squash beetles! I'd look well stooping over in our garden five or six hours trying to catch squash beetles for company!"

"We might ask chickadees," ventured Mother Bear. She saw two big tears rolling down Baby Bear's cheeks and that is why she mentioned chickadees. "They like crumbs."

"One chickadee," said Father Bear, in gentler tones, "would much prefer five thousand five hundred and fifty canker-worm eggs in a day. I think we'll not invite chickadees."

"Cedar-birds?" murmured Mother Bear.

"Cedar-birds dine on catterpillars. We could fill the washtubs, I suppose, and pass them around!"

"Blackbirds spend half their lives chasing insects and eating weed seeds. Our old friend phoebe-bird works for the farmers. She eats weevils that spoil wheat and peas and beans. The wood pewees eat house flies. Woodpeckers and meadow-larks, hawks and all owls have strang appetites!"

Baby Bear covered his face and wailed.

This would be a sad story if it ended here, but it does not.

The birds loved Baby Bear, and when they found out why he cried so loud, they came in flocks to comfort him.

After that, when Baby Bear awoke, he always saw hundreds of birds in the garden searching for bugs, worms and grasshoppers.

And that is the reason why the Three Bears have such a wonderful garden.—Frances Margaret, in Zion's Herald.

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FACTS YOU NEED TO KNOW

(Continued from page six)

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We are exceedingly fortunate in having Carolina College in which to hold the training school. We have every equipment necessary in the rooms of the college to do the very best work and for the entertainment of all who attend we have the dormitories of the college. There will be no charge for the rooms, and the board is only one dollar a day, which is putting it at cost.

Now if we mean what we say when we lament the great lack of efficient teachers in our Sunday schools, we will take advantage of this great opportunity to supply this lack of leadership in our Sunday schools. We can easily have 250 or 300 present in this training school, and just think what this would mean throughout the district in the greatly needed educational work of the church through the Sunday school.

"Let us shake hands at Carolina College Monday morning, August 25-30, and spend the week in sharpening our tools for better service in the kingdom of God."

TO OUR MISSIONARY WOMEN

By Mrs. J. LeGrand Everett.

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Earnestly I urge you to attend this splendid training school, study this missions course provided for you this session, and receive in full measure the inspiration that comes with information, that you may be "Workmen that needeth not to be ashamed" of either quality or quantity of your work for Him.

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By Mrs. E. B. Ward.

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MAKES PASTOR'S WORK EASIER

By Frank Culbreth.

The training school to be held at Carolina College in August is for the pastors and other church and Sunday school workers of the Rockingham district. I think this school has some advantages and merit over most other schools in that it practically comes to the local church. It begins at the bottom rather than at the top, and undertakes to do with thoroughness a very practical kind of work—a work that is possible.

Why should the pastor of the district attend this school? I think the school exists for the pastors, and it offers instruction covering every phase of their work. It not only helps them but in training their helpers it does a part of their work. At least it makes their work easier for them. The more a preacher studies and the more he learns, the more he feels that he is very poorly equipped for his task. There will not be much life in the pulpit nor fires on the altar of the church whose pastor is too busy to be a student. When a Methodist preacher ceases to study, he should superannuate.

A training school should be, and I think this is, a kind of mental, social, and spiritual reservoir. Pastors need to feed and develop their mind, heart and social nature; otherwise how can they feed their flock? The social line is a dangerous line, but the pastor who neglects it can not get full joy out of his work nor can he render a full service to his people.

In our church the pastor is the key man. He is the leader, and in this school work, as well as in all things else, he can best lead by example. In most things it is rather difficult for the pastor to send his people. The church will not always keep close up with him marching behind, and it certainly will not march in front of him. The attitude of the pastor will generally determine that of the congregation in most things, and especially of this kind.

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Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

August
Mills River, Mills River, 11 16-17
Chestnut St., night 17
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11...30-31
Weaverville, night 31
September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Rural Trinity, 11 17
North Monroe, N. Monroe, 5 & 8.....17
Waxhaw, Pleasant Grove, 1 18
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31
September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Coleridge, Concord, 3 16-17
Ramseur-Franklinville, Franklinville, 11 17
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31
September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

August
Dobson, Rockford 16-17
Rural Hall, Rural Hall 17-18
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

August
Marion Mills, Clinchfield, 11 17
Cross Mills, 8 17
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31
September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Lowesville, Salem, 11 16-17
Goodsonville, Pisgah, 3 17
Dallas, Dallas, night 17
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31
September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
Salisbury Ct., Bethel, 11 16
Concord, Central, 11 17
Epworth, night 17
Concord Ct., Rocky Ridgt, 11 23
Forest Hill, 11 24
Kerr St., night 24
New London, New London, 11.....30
Salem, Salem, 11 31
Badin, night 31
September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Stony Point, 11 17
Statesville, Race St., 8 17
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
FOURTH ROUND

August
Canton Station, 11 17
Junaluska Ct., Clyde, night 17
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31
September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11.....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August
Hanes-Clemmons, Bethel, 11 16-17
Kernersville, Kernersville, night 17
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
Chapel Hill, night 22
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

August
First Church, 11 17
Pasquotank, Hall's Creek, 3:30 17
Pasquotank, Epworth, 8 17
Roanoke Island, Monteo, 8 18
Dare, Mashoes, 8 19
Kitty Hawk, Callington, 11 20
Hatteras, Buxton, 3:30 & 8 21
Kennekeet, Anon, 8 22
Kennekeet, Salvo, 8 23
Kennekeet, Rodonthey, 11 & 8 24
Plymouth, Plymouth, 11 31
Roper, Roper, 8 31
September
Moyock, Moyock 6-7
Currituck, Ebenezer 13-14
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28
October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
THIRD ROUND

August
Hemp, Tyre 16-17
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie .....6-.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

August
Grifton, Edwards, a.m. 16
Hookerton, Ormonds, a.m. 17
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

August
St. Paul, St. Paul 16-17
Lumberton 17-18
Richmond, Zion 24
Piedmont, Trinity 24
Hamlet 30-31
Rockingham 30-31
September
Ellerbe, Mt. Pleasant 5
Roberdel, Ledbetter, S 6-7
Robeson, McKendree 12
Lumberton Ct., E. Lumberton 13-14
Lumberton, Chestnut St. 14
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29
October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27
November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Garner, Hollands 16-17
Edenton Street, 8 17
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August
Vanceboro, 11 16-17
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

Thro' silence and the trembling stars
Comes faith from tracks no feet have trod! —Tennyson.

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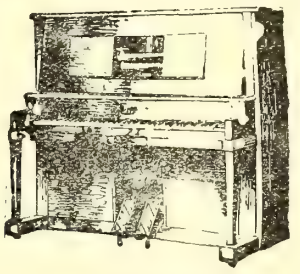
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"Just closed a great meeting at Hutsonville. We begin Sunday morning at Noble, Oklahoma, where we are expecting a great work with Brother Hughen. I have a date for a September meeting before going back to Yale that I can give some brother. Can be reached at Noble, Oklahoma."—Sam Maxwell.

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Glen Spring Lodge, Lake Junaluska, close to Lake Shore Drive and beautiful Epworth Spring. Spacious porches, 13 bed rooms, with stationary washstands, running water, two bath rooms. $6250 for cash, or $6500, one-third cash and balance within two years. Address A. B., Box 605, Richmond, Va.

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Having purchased the Piedmont Hardware Company's stock of goods we desire to close out that stock of Ready Mixed Paint. First quality grade at a bargain, third grade at $2.00 per gallon, which is less than cost. This price only as long as stock lasts. We recommend the goods as strictly first class.

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Applicants should apply to Miss Florence Brown, R. N., Supt. of Nurses, Box 888, Greensboro, N. C.

In Memoriam

COLE—Mrs. S. N. Cole was born December 22, 1840, and departed this life May 5, 1924. On December 20, 1866, she was happily married to Mr. Levi Cole. In her girlhood days she gave her heart to the Lord and hers, was a beautiful walk with her Master to the end of her earthly journey.

Her devotion to her church was ideal. Her fidelity to her Lord was abiding. Cary Methodist church has had no more beautiful character among her long and faithful membership than that of Sister Cole. Her countenance bespoke a cleansed soul. She is not dead, just translated.

D. N. Caviness.

ROGERS—The death angel came into our home in the early morning of June 22, 1924, and silently slipped away with the soul of our dear father, leaving a void in our lives and a vacancy in our home which can never be filled.

This father, J. H. Rogers, was born June 16, 1852, died June 22, 1924, being a few days over 73 years old. He was married to Miss Lou Noland on September 9, 1873. To this happy union eleven children were born. Two preceded their father to heaven.

J. H., Jr., D. L., T. W. and E. R. Rogers, Mrs. I. P. Rathbone and Mrs. H. F. McElroy of Fines Creek, N. C., Mrs. E. L. Payne of Kelso, Wash., Mrs. D. L. Wright of Lockhart, S. C., and Mr. French Rogers of Bryson City, N. C., together with the wife survive him. All of these except the last three children mentioned were at the bedside when he sweetly fell asleep.

Funeral services were held Monday, June 23, at two o'clock at Fines Creek Methodist church, conducted by Rev. Mr. Summers, pastor. Interment followed at the nearby cemetery.

Father professed faith in his eighteenth year and lived a true Christian and member of the M. E. Church, South, till death.

We are thankful for his life. It has been and will continue to be a guiding star, whose shining rays will constantly be drawing us aw ay from the temptations of earth on to the portals of glory, where we hope and expect to meet him again.

Goodbye, dear and loving father,
How we miss you none can tell,
But to know you're safe with Jesus
Makes our hearts with gladness swell.
Yes, we know you are sweetly resting
On the happy, golden shore,
And on that sweet eternal morrow
We shall meet to part no more.

His Children.

WHITLOCK — Mrs. Annie Jane Whitlock, daughter of Mr. and Mrs. James Hamer, was born in Marlboro county, S. C., August 1, 1855, and departed this life at her home in Maxton, N. C., July 18, 1924, lacking only two weeks of being 69 years of age.

In 1879 Mr. Hamer, father of deceased, moved with his large family from Marlboro county, S. C., to Robeson county, N. C., having purchased a large body of land eight or ten miles south of Maxton, and there he opened up one of the most valuable farms in the county, and established a comfortable home.

At this time there were seven children in the home, two or three having died in infancy prior to this. Of the seven living children Annie Jane was the oldest. William C. came next, and he still lives near the old home of his parents. Sallie Lou, who married a Mr. McRae, and who has been dead several years, was the next in age. Robert D., who established a splendid home just across the road from the old home, and reared a family of very fine girls, still lives and is a prosperous farmer. James Curtis, who also reared a family of splendid children, died several years ago. Mary Wall, the sixth of the children, became the wife of E. Bullock, and the mother of four children. Mrs. Bullock is dead, but her children are all living. The youngest of the family was Kate, who became the wife of Joe McEachern, and lives in Dillon, S. C.

Mrs. Whitlock surrendered her life to Christ when she was quite young and united with the Methodist Episcopal Church, South, at old Beautyspot, near her home in Marlboro county, S. C. When the family moved to Robeson county, N. C., she transferred her church membership to what afterward became Oak Grove church, eight or ten miles south of Maxton. In 1884 I became her pastor and served in that capacity at that time for a period of four years. During these years I found her a willing and intelligent helper in every good work.

October 20, 1881, she was united in marriage with Mr. Isaac G. Whitlock, who was a successful farmer, an official member of Smyrna Presbyterian church, and in every way a most excellent man. One child, a son, Clarence Hamer Whitlock, was born to this union. Mr. Isaac G. Whitlock died January 1, 1915, and from that time on to the close of Mrs. Whitlock's life in the world the mother and the son were beautifully devoted to each other. Mr. Whitlock had two sons by a former marriage, James Benson and George E. Whitlock. James Benson died a few years ago, but George E. is still living. Mrs. Whitlock was devoted to these stepsons and they loved her as if she had been their own mother.

In 1908 Mrs. Whitlock moved from the old Whitlock home near Oak Grove church to Maxton, and transferred her church membership from Oak Grove to St. Paul's church in Maxton, in which church she very soon became a most useful and beloved member. There was no interest of the church that was not dear to her heart, and she could always be depended upon to co-operate in every worthy cause.

When I became pastor of St. Paul's church in Maxton, December, 1919, I was delighted to find that Mrs. Annie Whitlock was a member of it. Having served as her pastor at Oak Grove, which was connected with the charge I served from 1884 to 1887, I knew what to expect of her, and she did not in the least degree disappoint me as a co-worker in the Master's cause.

For some months prior to her death she did not enjoy her usual health, but she made very little complaint, and moved around in her home and community with such energy that no one suspected that her life in this world was fast drawing to a close. She was especially regular in attendance on the services of her church, including the Sunday school and midweek prayer services.

The last day she spent on earth she spent with her step-son, George E. Whitlock, out in the country, returning to her home in Maxton about six o'clock in the evening, and only a little more than an hour later she was in eternity. Her sudden death shocked the entire community as it has rarely ever been shocked.

The funeral services were held from St. Paul's church Saturday afternoon at four o'clock, conducted by her pastor, Rev. J. L. Rumley, assisted by Rev. Neil McInnis, pastor of Selma Presbyterian church, and the writer. At the conclusion of the services at the church the casket was borne to East Side cemetery and gently laid by the side of her husband to rest until called forth in the last day. The floral offerings were abundant and very beautiful.

May the bereaved ones be guided by the same good hand and supported by the same mighty arm that guided and supported her. J. A. Hornaday.

WHITLEY—George T. Whitley was born October 20, 1850, and died February 9, 1924. For a few years he had suffered with high blood pressure and had to give up his work. Even though the condition of his health was such that the doctors prescribed quiet for him, he was not content unless he was trying to do something.

He was the son of Kedar B. and Martha C. Whitley, one of the oldest Methodist families in Johnston county. At the age of fourteen he professed religion and joined the Methodist church in Princeton. He was loyal to his church, having served as steward for a number of years, and was secretary of the Sunday school for nearly forty years—holding a record as secretary of a Sunday school not excelled by many in the North Carolina conference.

Brother Whitley was never happier than when doing something for suffering humanity. During the great influenza epidemic he was busy in helping to care for the sick. His preacher and family were all sick with this dreadful disease, and not a day passed that Brother Whitley did not carry something to their relief. He was the preacher's friend.

On February 5, 1874, he took Miss Zelphia Jane Joyner as his bride, who survives him. There were no children and his wife is left lonely.

He lived all his life in and near Princeton, N. C. In his death Johnston county lost a worthy citizen and his church a loyal member.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thou thy Master's Joy."

W. G. Farrar,
Former Pastor.

RESOLUTIONS OF RESPECT

We, the teacher and pupils of the Junior class of Mt. Zion Sunday school aredeeply grived over the passing of one of our class members, Gaye Cook.

Taken so unexpectedly to us all; on Thursday, May 1, 1924, our Saviour took her home. She has entered into those mansions prepared for all who love and serve him.

We realize that a link in the chain that bound us has been severed and a place in our class is vacant, but He who doeth all things well knows what is best.

Gaye will not meet us again in this life, but we will think of her in the great beyond where all is happiness. Therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father.

Second, Thaf as a class we extend to the bereaved family our most sincere sympathy.

Third, That a copy of these resolutions be sent to the family and one to the North Carolina Christian Advocate for publication.

Minnie Lowrance,
Louise Atwell.

SWAIM—Once more the death angel has taken from our midst a very dear friend and neighbor. When at the home of her daughter, Mrs. Moose, 1005 second street, June 18th, death claimed Mrs. J. M. Swaim.

We shall all miss her, for she was indeed a light to the community in which she lived. One year ago the community was grieved because ill health compelled her to make her home with her daughters. But then we had that consolation of knowing she was a light in another. Now we are grieved because we can no longer see her or hear her kind words of comfort. Since childhood I have known and been a near neighbor to her, and it can truthfully be said, to know her was to love her. The better the acquaintance the more beautiful her character seemed. She was a mothe rto those who needed one, a help to the helpless, a comforter to the weary and lonely. Her children, her grandchildren and relatives when discouraged and in need of help, it was to "Ma Swaim" (as they always called her) they came. She always had a comforting word for a neighbor. She was a patient sufferer, enduring pain without a murmur, as only a Christian can do. I remember at times visiting her while she suffered so intensely. Through her pain she would force a smile and say, "Thank you for the flowers, they are beautiful." Then she would ask about mother, proving that strong character of always thinking of others first.

We sympathize with the dear husband, who will miss her more than any other ,also the children and grandchildren. May every blessing rest upon them and the reflection of her life continue to shine through them. With the poet we can say—

She fought the tempter long and hard,
Enduring sorrow, loss and pain;
But passing over death's dark wave,
Our loss was her eternal gain.

Jessie Bunting.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, whose we are and in whom we trust, has removed from earth to heaven our beloved Mrs. T. W. Corbin, a member of the Woman's Missionary Society of the Fremont Methodist church, a staunch church member and a woman more than ordinarily interested in all that pertained to the perfection of community life, generous with her means and physical strength, as well as ever ready to aid those in distress; we, the remaining members of our society bow in submission to Him who "doeth all things well." Therefore be it resolved:

First, That our friend will be sadly missed as one whose place it will be mist difficult to fill, and that we cherish her memory.

Second, That we extend to her husband and children our sympathy, deep and sincere.

Third, That a copy of these resolutions be sent the stricken family, the Fremont Messenger, the North Carolina Christian Advocate, and a copy be spread upon the minutes of our society.

Mrs. J. B. Exum,
Mrs. C. M. Pippin,



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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, AUGUST 21, 1924 No. 34

EDITORIAL — PARAGRAPHS

¶ We heard a great sermon from that prince of pulpiteers, Bishop Candler, in Fayettevile, Ark., a few Sundays ago. His general theme was the "Loss of God out of our lives." When the bishop had finished his sermon, he led in singing that old hymn of the church, "How tedious and tasteless the hours when Jesus no longer I see," etc. The congregation joined heartily in the singing, and it was a spiritual uplift to look into the face of our senior bishop as it seemed to be lit up with the presence of Him who is unseen, and that spirit filled the entire house of worship. There is nothing so inspiring as the old hymns of the church.

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¶ Senator Johnson, of Duplin county, has introduced in the Senate of North Carolina a "Road Hog" bill which should be passed by a unanimous vote and then some effective means put into practice for its enforcement. It is positively dangerous to drive over our highways because of the road hog. He assumes that the whole road belongs to him. This is especially true of negro drivers, and also quite a number of whites, and a law that has teeth in it should be passed and officers who curry neither fear nor favor should be put on duty to see that Mr. Road Hog gets what is coming to him. Senator Johnson deserves a vote of thanks.

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¶ "Life is too short to fuss with neighbors about a little piece of rocky land," declared Judge Stack, of the superior court, who was presiding over a civil term of Iredell court in Statesville, a few days ago. One neighbor was suing another for five acres of land that was worth $125. The presiding judge ordered the jury from the court room and delivered some good and wholesome advice to the litigants. It is a great pity that we do not have more judges who are willing to make peace with neighbors rather than allow them to air their grievances in court. We need lawyers who would be willing to forfeit a fee for the sake of seeing neighbors live together in brotherly love, and if they would do so they could prevent many law suits and consequently neighborhood feuds. "A good name is rather to be chosen than great riches."

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¶ That was a pitiful story that was carried by the secular press a few days ago from Mebane, which told of a mother's suicide because she was unable to provide the necessaries of life for her eight children. It reveals the mother love and the great mistakes that are made in the hour of despondency. Had she only known that the state of North Carolina has made provision for just such cases she doubtless would be living today and happy with her children. But, even had there been no state provision made for her, there are many good men and women who would have been delighted to have gone to her rescue and rendered help in her case. The only solace, however, that one can get in such a time is the religion of Jesus Christ. If this poor woman could only have trusted Him. He sent the ravens to feed His servant of old, and He will still send them in time of need.

¶ Medical science has done wonders for the alleviation of suffering humanity, and a great many diseases have practically been conquered. The Great White Plague, which a few years ago was considered an incurable disease, is no longer a nightmare to the medical world. The one disease which has so far baffled science is cancer, and this is possibly working more havoc today than any other one disease. A physician and surgeon of national fame recently made the statement to us that one person died from cancer every six minutes in the day. There is no doubt but that in a few more years this terrible disease will be defeated.

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¶ August will soon be over and the first oyster month is just around the corner. Most of our pastors have had their summer vacation and are back for the last pull before the meeting of conference, and a number of them will have a large part of their work to do during the next two months. Especially is this true of the finances. By some means there are a great many of our charges which put off till the last few days before conference what should have been done in the early part of the year. There is no reason why the budget should be crowded into one or two months in the year. It should be spread over the entire twelve months. This would make it much better for the charge, the preacher and the interest represented. Two months from today the Western North Carolina Conference will be just about through with its 1924 session. Three weeks later the North Carolina Conference will open its eighty eighth annual gathering in Wilmington. Of course, the church membership will co-operate with the pastors and official boards to make one hundred per cent reports.

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¶ "Big League Scouts" are going through the country visiting the various leagues, and they are paying fancy prices for youngsters who the scouts think will be able to deliver the goods. We presume that if baseball is a legitimate business it is all right to buy and sell players. But some of our institutions for higher education are sending out their scouts to find among the high school graduates fine athletic material, and are making flattering offers to them to attend certain institutions which institutions have entered into a solemn compact not to do. Some of the more promising youngsters are being offered all expenses as an inducement to go to certain places. Some of these have already signed up for other schools, but those who are so anxious to make a great show on the gridiron or diamond will not hesitate to undertake to persuade them to change their mind, and go elsewhere. It may be that the institution itself does not make the offer, but their representatives, or those who claim to represent them, do make it. Is it fair? Is it honorable? If these institutions are to hold before the student an ideal to achieve, it seems to us that they should be models of honesty. In some instances athletic victory seems to be the goal rather than mental training.

WESTERN METHODIST ASSEMBLY

Four years ago twelve annual conferences west of the Mississippi river appointed a committee to look into the advisability of establishing an assembly for Methodists in the middle west. It was considered too far to go to Junaluska, and the expense of such a long trip prohibited a large number from attending. The committee looked over many sites that were accessible, but finally decided that the offer made by the city of Fayetteville, Ark., was the most desirable, hence recommended to the patronizing conferences the selection of East Mountain just on the outskirts of that city. Fayetteville is "beautiful for situation." It nestles in a beautiful valley surrounded by the Ozark Mountains, has beautiful homes, nice business houses, excellent public buildings, wide paved streets and wide stretching green lawns. Fayetteville offered the committee four hundred acres of land, which included the summit of East Mountain, and $35,000 in cash. A hard road was built to the top of the mountain, water, sewer and electric lines were extended from the city and a large water tank erected for the purpose of furnishing the assembly with all city conveniences.

The Name Itself.

The matter of a name for the new assembly gave a great deal of concern to the committee. A prize of $5 in gold was offered for a name. Out of thirty-five suggested Mount Sequoyah was selected. This name was suggested by Mrs. A. C. Millar, wife of the editor of the Arkansas Methodist and who is president of the assembly. Sequoyah was chief of the Cherokee Indians, which tribe, tradition tells us, camped near the place now occupied by the Methodists as their western assembly. Chief Sequoyah invented the alphabet of his tribe, which consisted of 86 letters or characters. It is said that he was exceedingly popular with the white people as well as Indians. He knew no language whatever until he invented that of his tribe.

Ideal Location.

The place selected for our people to gather for conferences and recreation seems to us to be ideal. It is situated in the center of Methodism in that section of the country. Within a radius of 300 miles from Mount Sequoyah there is St. Louis, Kansas City, Little Rock, Tulsa, Dallas, Forth Worth, New Orleans and many smaller places, and from these the assembly will draw its population during the summer. The Frisco railroad system furnishes an outlet in every direction.

The Cottage Plan.

Instead of erecting hotels at the beginning those in authority decided to erect cottages varying from two rooms to four and having a central eating place. About 250 cottages have been erected around the rim of the mountain. Rooms in these cottages are rented to guests at the rate of fifty cents per day with two in a bed or seventy-five cents with one to the bed. A shower bath just outside is furnished to a group of cottages. All of them are well lighted and well kept. To our mind the cottage plan is better than the hotel system. It makes the assembly more democratic. No classes are found there. It is one big family that gathers at Mt. Sequoyah. All join in play, recreation of all kinds and the services which are held from time to time.

Other Buildings.

In addition to the cottages our publishing house has erected a building for its use in displaying books on sale there during the summer, and this is used for a social gathering place. The outstanding building at the present time is the Epworth League building which is nearing completion. This consists of three stories and is equipped for the work of the Epworth League during its conferences. Native stone was used in the erection of this building. It is expected that before another season opens several more buildings will be ready for use. There is also an office building, drug store, auditorium and an art building.

Texans in Majority.

Texas was represented by a larger delegation than any other state while we were in attendance. We are sure that there were at least three from the Lone Star State to every one from all others.

The Manager.

Mr. J. L. Bond, who was for a number of years superintendent of public instruction for the state of Arkansas, is the superintendent of the assembly. It would have been difficult for the committee to have found a more suitable man for the place. He is kind and courteous to every one and gives special attention to all activities on the mountain. Mrs. Bond is in charge of the caffeteria which is conducted by the assembly. Good and wholesome food is furnished at a minimum price.

Social Service Conference.

The occasion of our visit to Mount Sequoyah was to attend the Temperance and Social Service Conference and the Methodist Press Association, both of which met there. Bishop James Cannon, Jr., was in charge of the former and had experts from many sections of the country delivering addresses and conducting round table discussions. It would be difficult for a person to digest all that was being said. The fact is, our experience teaches us that theory and practice are two different propositions. Experts present a theory, but they have, in only a few instances, seen it at work. But these conferences do a great deal of good and are helpful in solving many of the racial and social problems that confront us today. Mrs. W. A. Newell was one of the leaders in this conference. Bishop Cannon has a vision and is working hard to realize the best of things. In the midst of the conference he received a cablegram to go to Norway to make some prohbition addresses. He left at once for New York, from which place he sailed on the Acquitania on August 6th for Europe.

Methodist Press Association.

The Methodist Press Association met on Wednesday, August 6th. Dr. R. S. Satterfield, a North Carolinian, and at present associate editor of the Christian Advocate, Nashville, Tenn., is the president and presided at the sessions of the association. Many matters pertaining to work of the religious press were discussed and plans looking to the increase of its usefulness adopted. The old officers, consisting of Dr. Satterfield, president, Rev. A. W. Plyler, vice president, and Rev. J. M. Rowland, secretary-treasurer, were elected for the ensuing year. The Chamber of Commerce of Fayetteville put the association under obligations to it by giving two automobile rides to the editors. The first one was on Thursday afternoon, when the quill-pushers were shown round the city and feasted on some real Arkansas barbecue. On Friday they were given a trip of more than one hundred miles to Eureka Springs, which is a noted summer resort, and back by Siloam Springs and other interesting points in western Arkansas.

Corn and Hay.

On the way to and from Mount Sequoyah we passed through some of the great corn and hay fields of the middle west. In places the fields of corn just blooming stretched out for miles in every direction. We had never seen so much corn before. We also saw cattle on a thousand hills, and horses and mules grazing everywhere. The Welch Grape Juice Company has established a branch plant at Rogers, Ark., which is only nine miles from Fayetteville. This has brought grape culture to the front, and thousands of acres have been planted in grapevines, and is proving a very lucrative business for the farmers in that section.

We are under obligation to the Frisco railroad and the assembly for our trip. The former furnished us transportation over its system and our entertainment was furnished by the latter. T. A. S.

WHEN MEN SIN

The Western Christian Advocate believes that in some respects the human race at the present time is suffering more from the effects of sin than at any time in the history of man. The following timely editorial appeared in the issue of that paper of August 14:

"The present-day individual may not have an acute sense of sin, but he is suffering from a consciousness of many wrongs in modern society. Indeed, in this respect this age is suffering from a sense of sin more keenly than ever in the history of humanity. Social sins have made us sensitive, so much so that we do not think of individual responsibility for wrongdoing in the light of the impact that society makes upon the individual, which results in sinful expressions and courses of action that are considered iniquitous.

"Many men as individuals today remain in their sins without any perceptible suffering therefrom. If you accost them on the matter you will find that they blame society and their fellowmen, who create social and industrial conditions over which they have no control and in which they are compelled to live on a low level of existence, where sin and wickedness abound.

"Someone was asked recently, 'What are the seven deadly sins?' He answered, 'The public dance hall, the narcotic-drug habit, the hip-pocket flask, the automobile brothel, divorce, race suicide, and irreverence.'

"These seven curses may be studied in the light of any kind of social research and reveal themselves in their clear outlines. Especially should our pastors bring them to the attention of their churches. They root themselves in every community. Their victims are to be found along the pathway of life, and from whom comes that wail of bitterness and discontent which challenges the Christian civilization of which we are so justly proud."

The seven sins of which the editor speaks are not confined to any one locality, but are general all over the country. Our pastors should not only "call attention" to these matters, but should cry alloud against them. Our parents ought to throw all the power of their influence against such hurtful diversions. If they could but realize fully the situation as it really is and see the dangers to which our young people are exposed we are confident that a check would be placed upon their attendance upon the public dance, the midnight automobile rides would be tabooed and reverence would be emphasized for the better things of life.

TWO LETTERS RECEIVED THIS WEEK

In nearly every mail there are letters which stir the very depths of our soul. The only regret that we have is that the Advocate is not able to make a weekly visit to all these dear people without it costing anybody one cent, but this is impossible. We have on our free list many hundred at the present time, all of which were placed there without the authority or consent of our board, but we have not found it in our heart to deny these good people a pleasure which they so much appreciate. We could use several hundred dollars every year to good advantage in sending the Advocate to invalids, shut-ins, old people, etc., and it would be appreciated as much as anything that we know anything about. But there is no fund, hence we are very much limited in the number of papers that we can send gratis. We take the liberty of printing parts of two letters received this week:

"Please stop my paper. I am getting old and not able to work—will soon be 78 years old and have been taking the Advocate 53 years."

"I am not able to pay for the paper. I have been sick for two years, and do not think I ever will be well again in this world. So you will have to cut off my name."

Is the great Methodist church in North Carolina going to allow these dear people who have been almost life long subscribers to their church paper to be denied the pleasure of reading it during the last years in this world. We do not believe the church will allow anything of the kind. Who will send us a little offering to help in this good work?

Our estates are not all beyond the river we call death. That is where we make an impoverishing mistake. We are heirs not only of "great expectations" but of great possessions. Superlatively high are our expectations, but we have more than a competency by the way.—J. H. Jowett.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Mrs. A. D. Alston, a good woman of Lincolnton, died last week. She was a sister of Rev. E. D. Ballard, of Marion.

Rev. and Mrs. A. W. Plyler and little daughter, Helen, are spending several days at Lake Junaluska.

Rev. D. A. Petty, of the Piedmont charge, is assisting Rev. J. J. Boone in a meeting at Mt. Zion this week. They report a good meeting.

Master Guy Hemphill Wilkinson, weighing seven pounds, arrived in the home of Rev. and Mrs. G. L. Wilkinson on August 13th.

Rev. A. L. Lucas, pastor of the Methodist church at Liberty, is assisting Rev. N. F. Ashburn in a meeting at Shiloh M. P. church. Mr. Lucas is doing fine preaching and a great meeting is in progress.

Miss Lena May Johnson and Mr. J. N. Good, of Asheboro, were married at the O. Henry hotel, this city, August 14. Rev. A. C. Gibbs, former pastor of the young couple, performed the ceremony.

Rev. L. B. Hayes, pastor of Park Place, this city, returned Monday from Norwood, where he had been assisting Rev. F. O. Dryman in a series of meetings. He reports that large audiences attended the meeting and much interest was manifested.

Dr. V. E. Edwards, one of Stokesdale's prominent young physicians and a Methodist without frills, is taking a post graduate course at Johns Hopkins, Baltimore, Md.

Rev. W. A. Lambeth and family, of Washington, D. C., have been visiting relatives and friends in Thomasville and Winston for the past several days. The doors to North Carolina are always wide open to these former residents.

Rev. J. H. Barnhardt, pastor of West Market church, Greensboro, and son, Max, are enjoying the ocean breezes at Morehead City this week. We hope to see evidences that these gentlemen are real fishermen.

Rev. W .E. Hocutt, of the Magnolia charge, is drinking in the exhilerating ozone in and around Brevard this week. Brother Hocutt has not been well for some time and he is hoping that the mountain air and water and good eats will be beneficial.

Rev. J. A. Snow, pastor at Epworth, Wilmington, delivered two strong sermons recently in his church, one on the "Psychology of Sin" and the other the "Unpardonable Sin." The Wilmington Star carried good reports of both sermons.

At high noon Saturday, August 9, 1924, in the Pinetops Methodist church, Rev. I. S. Richmond of Kermit, W. Va., and Miss Nannie Mack Brown of Pinetops, N. C., were united in marriage, Rev. J. Herbert Miller officiating.

Revs. M. Bradshaw, presiding elder of the Durham district, and Rev. H. E. Myers, of Memorial church, Durham, are spending their vacation watching the waves come in at Morehead City. We imagine that all the fish left when these two Nimrods appeared on the scene.

Rev. R. Dwight Ware, son of Rev. and Mrs. W. R. Ware, of Morganton, has been supplying St. Luke's church, Oklahoma City, during the summer. Brother Ware received the degree of Bachelor of Divinity at Vanderbilt last spring. He will enter a university in Scotland this fall and will work for the degree of Ph. D.

Rev. J. E. Thompson, the six-year-old pastor of Main Street, Belmont, made us happy on Monday by calling at the Advocate office. Some men may grow old and cease from study and toil, but not so with Brother Thompson. He is expecting to begin a series of services in his church the first Sunday in September. Rev. J. H. Armbrust, of Spencer Memorial, Charlotte, will assist in the meeting.

Rev. A. C. Gibbs, pastor at Thomasville, has recently returned from New York, where he attended the summer conference for preachers at Union Theological Seminary. Brother Gibbs extended his trip to Niagara Falls and returned by way of Cincinnati. He reports a very profitable and pleasant trip. This preacher is taking certain books of the Bible for his prayer meeting subjects, and much interest is being manifested in the old Book. Many chapters are being read each week and large crowds are attending the mid-week service.

Mr. J. R. Aiken, one of the leading men of Memorial church, Durham, called at the Advocate office Tuesday afternoon. Sorry we were out.

Rev. R. G. Tuttle and family are spending their vacation at the old Tuttle home place in Caldwell county.

Rev. R. F. Bumpas, D. D., the alert pastor of Epworth, Raleigh, and one of the youngest men in spirit in North Carolina, was a delightful visitor in Greensboro this week. We have something against this good pastor. He did not call to see us.

Rev. T. V. Crouse assisted Rev. W. L. Dawson in a meeting at Lee's Chapel last week. There were a large number of conversions, and quite a few have given their names for church membership. This was the third meeting in which Brother Crouse assisted the pastor on the Summerfield charge.

Plans are being made for the second annual Sunday school training school at Davenport College, Lenoir, October 4-9. Last year the college and the town had a most effective and successful training course for Caldwell and surrounding counties and this year a larger and better session is expected.

Rev. J. M. Daniel, the jovial and hard working presiding elder of the Wilmington district, and family were Greensboro visitors during the week. Brother Daniels is completing his fourth year on the Wilmington and reports everything in good shape. Brother Daniels has done four years of hard work and is seeing results of earnest endeavor for the kingdom of God.

Rev. M. E. Cotton, of Red Springs, is assisting Rev. H. M. Wellman in a series of meetings at Stokesdale this week. Brother Cotton is a gospel preacher of superior ability and a successful evangelist. Any brother who may be in need of ministerial help during September would do well to correspond with him.

The board of stewards of Franklinton have granted their pastor, Rev. E. H. Davis, a vacation of several weeks. Brother and Sister Davis are visiting in Greensboro, High Point and other places in Western North Carolina. This preacher serves some of the salt of the earth and is happy in his work. He made us a pop call on Monday.

Rev. and Mrs. N. H. D. Wilson, of Elizabeth City, were visitors in Greensboro the first of the week. They were returning from a visit to relatives at Franklin. Brother Wilson called at the Advocate office and left a smile and a lot of sunshine. He reports that church work in the Albemarle country is on the up-grade.

The many friends throughout the church of Mr. S. B. Underwood, a member of the faculty of Training College, Greenville, will be interested in knowing that he is now able to sit up in a rolling chair, and to be wheeled around in the hospital. He hopes to return home in a short while. No doubt many prayers are being offered for the restoration of this good man to health and that he will be permitted to take his place in the busy world in the near future.

Among the new members of the faculty at Davenport College for the coming year is Miss Mary Fletcher Stackhouse of Columbia, S. C., the daughter of a Methodist minister now editor of the Southern Christian Advocate. Miss Stackhouse is a graduate of the University of South Carolina, from which institution she also received the Master's degree. Last year she was head of the English department at Marvin College, Fredericktown, W. Va.

Rev. J. R. Walker, of the Western North Carolina conference, and who served so very acceptably Westview charge for several years, will get his Master's degree from Emory University next year. He is majoring in Religious Education. Brother Walker has been elected to teach Bible and Religious Education in Lambuth College, Jackson, Tenn. This is the A grade college of the Memphis conference.

Plank Chapel, Tar River circuit, Raleigh district, is one of the oldest Methodist churches in the state. Its organization dates back nearly 150 years. During this long period of time that church has been active and, at times, very aggressive. It is today one of the strong rural churches of North Carolina Methodism. It has been served by some of the leading men of the North Carolina conference, and has a history back of it that is worthy of keeping sacred. On Sunday, August 31st, a pageant covering a period of 140 years of the history of this old church will be given. All former pastors, presiding elders and others who may be interested are most cordially invited to be present. It is expected that this will be one of the greatest days in the history of Plank Chapel.

COMPLIMENTARY TO DWIGHT WARE

The following is clipped from the Oklahoma City Times of Friday, August 15:

"Have you heard that kid minister over at St. Luke's yet? Well, you'd better. You'll get a lot out of it, and he certainly is unusual."

Any member of St. Luke's Methodist church might be speaking. For the "boy minister," who has filled so successfully the shoes of one of the state's ablest and most popular veteran preachers, has become the principal topic of discussion in city church circles.

He is Rev. Robert Dwight Ware, and the place he is filling is that of Rev. Forney Hutchinson. Every morning service has been filled to capacity since Mr. Ware took charge of the church June 15.

He has added more than twenty-five new members to the church in six weeks' time, and has revived interest in the Wednesday night prayer meeting to such an extent that the service had to be moved to the main church auditorium.

A WONDERFUL RECORD

The Texas Christian Advocate doubtless holds the record of new subscriptions received in three-fourths of a year. In all probability never in the history of conference organs have such results been achieved in eight months time, for during that period Brothers Slover and Riley added 11,000 bona fide subscribers to the mailing list of the old Texas. How was it done? The pastors co-operated heartily in the work, and made appeals, and put forth special efforts. When this is done the job is easy. If the preachers of North Carolina would make a special effort during the remaining months before conference the subscription list of the North Carolina Christian Advocate would be increased by several thousands.

WHAT ABOUT YOUR SUBSCRIPTION?

As is our custom each summer, we have been sending out subscription statements during the past several weeks. A goodly number have responded, but a great many have not been heard from as yet. It is by exercising the closest economy that we are enabled to pull through these summer months without going in debt. We have thousands of subscribers who are due as much as $2.00. It would be an easy matter for nearly all of them to pay up in full. If they could do so it would indeed be a great help to us at this time, and put everybody in a good humor. We are not sending out "duns," but appeals for help. Won't you please respond as soon as you receive your statement? Thank you.

DEATH OF PROMISING YOUNG MINISTER

Rev. A. R. Gilgore, pastor of Erlanger Methodist church, Winston-Salem district, died Sunday night in a hospital at Lexington, where he had been confined for four weeks with typhoid fever. The body was sent to Chester, S. C., his former home, where it was buried Tuesday.

Brother Kilgore succeeded Rev. Raymond Smith as pastor at Erlanger a short while after conference last fall, and had grown into popularity as preacher and pastor. He came from Emory University to the work at Erlanger, where he was finishing his education in preparation for his life's work. At the time of his death Brother Kilgore was less than 24 years old, and a young man of fine physical build and an athlete who took part in many sports. A memoir will appear later.

MR. S. M. CALL DEAD

Mr. S. M. Call, a leading citizen of Mocksville and a pillar in the Methodist church in that town for many years, died Sunday afternoon, August 18. Brother Call was 77 years of age, had been recording steward for his church 50 years, and had been a regular subscriber and reader of the N. C. Christian Advocate 53 years. He was an humble, consecrated and faithful Christian, and had the confidence of his neighbors and those associated with him in business and the work of his church. Sister Sprinkle, wife of Rev. H. C. Sprinkle, is a daughter of Brother Call. His pastor will doubtless furnish an appreciation of the life of this good man for publication.

In none of our missions has the Centenary won greater triumphs than Korea.

AMERICA THE IDEAL OF THE ORIENT

H. W. Jenkins.

(Prof. H. W. Jenkins is in charge of the work of the Methodist Institute in Harbin, China, one of the most promising Centenary ventures in Oriental fields. This institution is not yet a year old, but their present enrollment numbers over four hundred paid students. With an adequate building Prof. Jenkins says he could easily increase this number to 750.—Editor's note.)

One afternoon some one knocked at my door, and, to my pleasant surpirse, it was my Korean friend Fritz Bien. I made his acquaintance during one month's study of the Korean language and have not seen him since. He is about twenty-five years of age, well educated, speaks fluently, besides his own language, Chinese, English, German, and Russian. For some time he has been employed by the Chinese-American Banking Corporation. The manager of this bank told me that on account of his unusual ambition and energy he was destined to have a great future.

After we were seated Fritz enthusiastically began to talk. "O, I am so happy because it is Christmas! We had a bank holiday today, so I wanted to come over and see you. Just to think what Christmas means to the world since Christ, and very few have come so humbly or so poor as Christ; but their birthdays are known only to their immediate families, while Christ's is a world event. He came to save the world. The poorest people as well as the rich can rejoice, feel glad, and celebrate Christmas. The very thought of Christmas makes me feel happy and glad."

We talked about our cosmopolitan city. All the important languages of the world are spoken here in banks, business houses, churches and on the streets.

He told me of the exercises they had in the church the night before, in the play the four races of mankind—the white, the yellow, the black, and the red—were represented. The red race was almost extinct and had no record of performing any great work because they had not been Christians. To their desecndants they would leave no great Christian heritage. What a shame! The white race's great world progress was represented as due to their acceptance of Christ and the Christian religion. The yellow and black races, still for the most part heathen, had come to the parting of the ways. They had the option to choose the course of the red race—a useless life and finally extinction—or the course of the white race—world progress and everlasting life.

They of course, could speak only for the yellow race. The old man representing the yellow race, dressed in his Oriental costume, stood and listened to the Christian doctrine. He was told how the Christian religion stood for the brotherhood of mankind on earth and immortal life after this existence. The only requirement was to accept Jesus Christ as Saviour and abstain from evil doing, then they could become Christians. Finally the yellow man began to take off the outer garment and stood before the audience dressed as the white man and said: "The yellow race accepts Christ as its personal Saviour and will henceforth be fellow workers with the white race in bringing in His kingdom."

Of course a representation of this kind cannot be absolutely true to facts, as there cannot be a racial Christian and non-Christian line of demarcation drawn, as this represents, but it brings out the fact that the only satisfactory life here and hereafter is the Christian life.

This method of appealing to their countrymen is representative of the spirit of the yellow people—Chinese, Koreans, and Japanese. When they are converted to the Christian faith, they become enthusiastic and energetic workers for the evangelization of their race. Although this young man is very busily engaged in his profession and could selfishly use his time and talent in other directions, he prefers to teach his people at night in their adult schools.

America today is heralded abroad as a great Christian nation. She is the ideal which the Oriental nations hope to attain. The American people enjoy the privilege of Christian homes, communities, and a Christian government. The responsibility of carrying the gospel to the heathen nations is very great and grave. Let us pray that the Christian people of America will not be recreant to their sacred trust.

TRUE CULTURE LIFE'S FAIREST DREAM

Wm. Thornton Whitsett.

True culture must always be considered in terms of an entire lifetime. It has its beginnings, its growth and development, but an entire life is all too short for it to come to its entire fruition. To those who live a long life it may be given to attain to much, but there will still be much that can never be reached. We must early rid our minds of any idea of completion, or perfection, and learn on the contrary that "knowledge comes, but wisdom lingers," and that becoming a cultured man or woman, is after all, a relative term.

Consider for a moment the child's idea of an education. He thinks that the completion of a given school course of study will always result in securing an education. He feels sure that the college diploma carries with it the idea of a financial course, and the attainment of a certain definite collection of facts, and theories, and stores of information, will mark the completion of an education.

This child has the wrong idea. All that the best school or college can do is to merely set one's feet on proper paths; point out certain lands that lie far beyond that a lifetime will not fully explore; give courage and inspiration for undertaking tasks so large and wide in their scope that the allotted three score and ten years will even fall short of seeing full and entire accomplishment.

When we first begin to realize that with all our years and all our best efforts we will never be able to carry all our dreams to completion, there sometimes will come a feeling that asks, "Why, after all, make any effort, if we are not to be allowed to reach the finished product and attain to the desired end?" Some fail to reason this thought to a just conclusion, and drop out of the race. Just here lies the greatest possible reason for the larger undertakings of life. Who wishes to spend his time and his talents on anything that even the best human effort can see brought to its highest perfection? Rather let him feel that the more stupendous the undertaking, the greater reason for a man's finest effort, because of the limitless scope for all the strength and talent that may be summoned to the work. "True knowledge is the knowing that we cannot know." As was well said by Confucius, "There is the love of knowing without the love of learning; the beclouding here leads to dissipation of mind." Young in his Night Thoughts exclaims:

"Were man to live coeval with the sun,
The patriarch-pupil would be learning still."

Knowledge, then, is so vast, and the fields of culture so rich and wide, that all the days and years of life will never enable one to gather all the riches. The more the reason for the daily effort to harvest all that we possibly can. It is a task worthy of man's noblest energies. Who wishes to spend his time upon a task easily finished, and readily done with but little effort?

In spiritual matters the same thing holds true. We may do much to shape our life to God-like forms, but the true child of a proper spiritual ideal finds that with all his getting of spiritual riches he grows the humbler in the face of the larger things that still lie beyond him. As he grows "in grace and in the knowledge of spiritual things" he finds himself lured to finer effort by the heights that rise and ever beckoned beyond all that he has yet reached.

Let then continued culture be our aim and dream. Constant acquisition of new stores of knowledge; the exploration of wider fields and the sounding of deeper depths; day by day lifting one's self to fairer visions, with still greater exercise of the God-like power to dare the hitherto impossible, and to subjugate fields yet unconquered. Herein lies the highest possibility for all the days of time, and the beginning of an eternity of unending delight when we shall "know even as we are known." A life so spent leads one to become the "sovereign of an undisputed throne" when humanity is merged into divinity.

The first $1,000,000 toward that Methodist skyscraper in New York City has been underwritten. The project is to cost $4,000,000. Most of the building will be in apartments and rooms for young men. Surmounting a twenty-four-story tower will be an electric cross, which will exceed the altitude building mark set now by the Woolworth Building tower.—Methodist Advocate.

A MINISTER ON HIS VACATION

W. H. Willis

Having planned for some time to spend my vacation this year in the famous Piedmont town of High Point, on August 4 I turned my Ford that way and parked it in the back yard of Hotel Burrus. Ladies in waiting assigned me to room 10, second floor. The room has double windows that look out upon well-kept lawns where in the late evening children frolic, and upon green trees wherein the early morning birds enter into a great riot of song. Quite a pleasing vacation headquarters, you'll admit. My simple belongings having been placed in wardrobe and bureau drawers, I entered at once upon my vacation experiences.

Since vacations should be helpful and well as pleasureful, I begin reading "The Organization and Administration of the Sunday School," with a view to taking the examination for credit. While I read, certain girls—the kind with white bonnets and aprons—drop in by twos and threes, tell me their names and by their pleasant ways establish relations that are mutually friendly right at the beginning. I am to see much of them in the days to follow. One belongs to my own flock at Asheboro. One has requested my service at her wedding—and all, so it is whispered, have classed me as an agreeable guest.

Soon one comes in, rather more mature than her comrades, and asks for my hand. Now when a good looking lady asks for a man's hand she is likely to get it. I noticed that she brought with her a tray filled with vials, tubes and other apparatus. She thrust a cruel needle into the end of my middle finger and proceeded to force out into these various tubes my good red blood. She seemed to know what she was up to; I didn't.

Tuesday came. No invitation came to me for breakfast, and I had had only a glass of milk for supper. At 9:45 I took an elevator ride to and from a well-lighted room that had no doubt witnessed many bloody scenes. Here were men and women in white garments, their faces partially covered with gas masks. No, they were not Ku Klux. In an hour, without the noise of saw or hammer, these genial carpenters had made extensive repairs on this earthly house of mine and I was back between the white sheets in No. 10.

Was I conscious? Yes, for every minute. Was there any pain? Yes, about what one would have during an hour at a dental office.

Beautiful flowers of Asheboro's procuring began to appear about the wall. Anxious faces appeared soon at the door for a minute. Not very long and long distance began to ring in the office below. Quite soon the postman began leaving messages from absent friends.

The next two days—I'll be fair with you—were not days of pleasure unalloyed. I do not recall for tha period that I whistled any or told any jokes.

The menu for that period, as far as my observation went, was quite simple—just plain spigot water. The third day I had a cup of coffee and a cup of tea. Later came a glass of buttermilk or a bowl of soup. But now for some time the trays have been coming well filled and have been going back empty. No, they do not keep a flock of banties to provide their eggs.

Are the days long and lonely? No; vacation days are never long, and there is no need to be lonely, for I have the companionship of books and papers. If I wish it my "Christian Century" gives me the modern thought on the subject of religion. "The Outlook" gives expert opinion on passing events. "The Nashville" tells of the larger things of our beloved Zion. Our own Advocate brings its pleasant hour, and the Daily News spreads before me each morning a map of the world's happenings. If I crave a stronger meat, I turn to books. Hugh Black, at my elbow, discourses to me about friendship; Papini, Italian man of letters, startles me with his unusual sayings about my Christ; while old poets are ready to sing to me some of the world's best songs.

I start the second week of this vacation with fresh flowers in the vases. My brethren of the ministry are blessing me daily with their fellowship and my friends are sitting up at night thinking up new ways to be kind.

No, a vacation spent at a hospital is not half bad!

Brainstorms, like personal prayer, should occur in the closet, with the door shut to, with none to see or hear but the Lord.

REV. DAVID HENRY COMANN

Rev. I. P. Martin, D. D.

David Henry Comann was born at Abingdon, Va., March 7, 1856. He descended from worthy and devout parents. His great grandfather, Rev. John Comyn, was a resident minister of the Presbyterian church in Edinburg, Scotland, before he came to the state of North Carolina as pastor of a Scotch colony. William H. Comyn, the grandfather of David H. Comann, as a Methodist Episcopal preacher, and became a charter member of the Methodist Protestant church at its organization in 1830. The father of David Henry Comann, Julius C. Comann, was born at Comann's Well, Sussex county, Va. His mother, Lucy Ann Wilkins, was reared at Lynchburg, Va. Tradition attributes to the mother great devotion and fervor of christian life.

David went to Baltimore at an early age and there found employment in a wholesale clothing store. While working in Bltimore he was converted during Dwight L. Moody's campaign in that city. Together with Eugene Blake he came to Russell County, Va., where he entered the Abingdon District High School, at Hansonville, Va. He was licensed to preach while at school. His first sermon was preached at Willis' chapel. He was recommended for admission on trial into the traveling connection by the quarterly conference of the Lebanon circuit and was admitted on trial by the Holston conference at Bristol, Va., on October 21, 1876, Bishop Wightman presiding. Two years later (in 1878) he was received into full connection and ordained deacon by Bishop Kavanaugh at Church St., Knoxville. He was ordained elder in 1880 by Bishop McTyeire, at Morristown. He served Spencer mission, junior preacher, Lebanon circuit, Swannanoa Ct., Mendota Ct., Gladeville Ct., Bristol Mission, Andersonville and Strawberry Plains. In 1888 he was transferred to the Columbia Conference and served Albany station one year. Upon his return to Holston conference he located in North Carolina and when that territory was separated from Holston by the general conference he went to the newly organized Western North Carolina Conference, where he did faithful and efficient work as pastor and evangelist. A few years ago he entered the ministry of the Presbyterian church and served one or more churches in that denomination. But in 1921 he returned to the church in which the strength of his life had been spent. He was appointed to Colliertown in the Baltimore conference in 1921 and in 1923 was sent to Glen Wilton. While serving this charge he became suddenly ill on Tuesday, July 1. He was hurried to the hospital at Clifton Forge, Va., for a surgical operation. He did not rally from the operation and died on July 4. He was buried at Norton, Va., on July 7, by Dr. I. P. Martin.

Brother Comann acquired knowledge readily and held in a peculiarly retentive memory whatever knowledge he acquired. He was able to quote readily from almost any part of the scriptures. His preaching was topical and expository. It was instructive and inspiring at all times and was sometimes very powerful. He had peculiar success in leading seekers into the knowledge of the Lord. In the pulpit or out he was always ablaze with passion for the salvation of men. He held ardently to the pre-millenial views of the coming of the Lord; and was always ready to proclaim his convictions. Those who were well acquainted with Brother Comann were perhaps most impressed by his habits of prayer. Bishop Waterhouse often said to the writer that Brother Comann was the most prayerful man he had ever known. Wherever he lived, in the varied years of his career, people loved and honored him for his fervent devotion to our Lord Jesus Christ.

Two brothers and one sister survive him—Thos. W. and Martin L. Coman and Mrs. Lucy Honaker. His first wife was Gertrude Gibson who was the mother of three children, all of whom are living. They are Mrs. Virginia Marion, Mt. Airy, N. C.; Mrs. Mamie Kate Hoover, Denver, Col.; Mrs. Gertrude Cousins, Norton, Va.

He was married the second time to Miss Alice Frazier of Knoxville, Tenn. This faithful wife, the mother of eight children, survives her husband. One child died in infancy; seven are living—Mrs. E. H. Hall, Lenoir, N. C.; Mrs. R. W. Sherrill, Alexandria, Va.; Mrs. Jack Wier, Athens, Ga.; Trent, Brooklyn, N. Y.; Paul, Glen Wilton, Va.; James, Cristobal, P. C. Z.; Akers, Granby, Colo.

Widely separated, several of the family were not able to be present at the funeral. But although "sundered far, by faith they meet around one common mercy seat."

The hearts of many to whom this man of God ministered during forty-eight years will turn in tender sympathy to the sorrowing wife and children.

MAKE RELIGION SIMPLE AS POSSIBLE

Now that many voices are talking of religion, I have decided to send you a few paragraphs I ran off a few weeks ago. I am not prepared to claim that these few sentences contain the sum and substance of what I believe; in fact, were I to write the idea over again, I can already see a number of changes I would make. But that does not matter; my point is this:

Let's see how simple, brief, and loyal to Christ we can be in formulating the fundamentals of Christianity; in other words, let's put Christ first, righteousness second, and close for the present with neighborliness. It may be that these are the fundamentals of Christianity. I so, why add a dozen other things that may be important but not essential?

God knows it is hard enough for the prodigal to come to himself, turn from the filth and chaff of life, and go home to his father, even when all his well-wishers cooperate. This being true, who is to lead the prodigal home when professing christians wrangle among themselves and set up standards that Christ never even so much as mentioned?

A Personal Word About Religion

Religion, to me, is spirituality; it has no relation to the facts of science or history; it has nothing to do with theology, philosophy, or ethics. As I go about the work of the day, I am conscious of a spiritual presence—an unseen Friend, who guides, inspires, and understands. My relation to this Friend is religion.

"What must I do to be saved?" My answer is. accept Christ—the unseen Friend, to whom I referred above. I do not ask one to accep any creed, any theory, and dispted statements from history, fancied or real; I do not even ask one to accept the teachings of Christ as recorded in the New Testament—because the teachings there recorded seem neither complete nor consistent in all the details.

To my way of thinking, this is the fundamental suggestion that leads directly to a satisfactory religious experience: "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you." The doctrine of the Trinity, for example, is nothing but a method of thought expression, which is, in no sense of the word, a fundamental doctrine. The same is true of the other doctrines that may regard as essential to Christianity.

I set up for no man a higher standard than Christ set up; my only standard is: Accept Christ. This do, and you will have done all that is necessary. The following poem, taken from "The Digest" for May 17, is about the best thing I have recently on this subject.

The Prison

By Louis Dodge

A prison, strangely fashioned
They built and locked me in;
I heard their cries impassioned:
"You shall be saved from sin!"

And though my hands kept beating
And through the night I cried,
They turned from my entreating
And all my prayers denied.

"Our God is yours," they told me,
"To answer every need;"
And bars remained to hold me—
The prison called a creed.

But oh, at last I found me
Outside their prison bars,
The boundless world around me,
Above, the steadfast stars.
And now a ceaseless singing
Stirs in the heart of me,
And gifts my hands are bringing
To God, who set me free.

While I was in college, I wrote a few lines of verse myself on this same subject. I pictured an old man, rich in experience and religion, who looked toward the sunset of life with confidence and satisfaction. I cannot improve upon them now. Four of the lines are:

"Has no theories to prove,
Has no doubts to show;
Happy-hearted, full of love,
Locks as white as snow."

REMOVE CAUSE OF WAR

W. S. Surratt

"Stop wars!" The Federal Council of Churches has just sent out this message to 150,000 Protestant congregations the world over.

"The war system of the nations," says the council, "is the outstanding evil of present-day civilization. It is the most ominous anti-christian phase of modern life. The nations are constructing more and more effective devices of wholesale destruction. Should another world war overtake us, helpless men, women and children by the millions in cities great and small would be suffocated, poisoned, burned to death."

But, warns the distinguished churchman, wars cannot be stopped "merely by picturing the horrors, the evils and sins of war. To succeed, the churches must grapple with the task in ways that are practical, concrete, systematic and constructive," which, of course, it dead right.

A lot of well-meaning people everywhere are meeting and passing ringing resolutions condemning war, demanding demobilization of troops and otherwise wasting precious time.

The only way to abolish armies is to remove the danger of war. No nation is going to demobilize as long as it fears being attacked, no matter how peace-loving it may be otherwise. Nor, to be perfectly frank, should it.

Yellow fever was not put down by telling the world how dreadful it was, how many people it killed, or how fine it would be if it could be stamped out. Nor yet was it abolished by burning sulphur around the house to keep the mosquitoes away. It was done away with by draining off the marshes and spreading crude petroleum on the surface of the mosquito-breeding pools—sanitation—by getting at the wiggle-tails which produced the mosquito, which in turn produced the yellow fever.

INCREASE SUNDAY SCHOOL ATTENDANCE

We have learned with pleasure of the plans of the General Sunday School Board, the annual conferences cooperating, to launch a special effort for the permanent enrollment of not less than 250,000 additional Sunday school members during the months of September, October, November and December, 1924. In view of the great unreached number of people in our territory, and furthermore in view of the special efforts which the Board is making to train a leadership capable of caring for additional members, and because of the enlarged opportunities for the evangelization of our people which will come with the reaching of a larger constituency, we believe this effort is altogether opportune and will be in the interest of the kingdom of our Lord and Savior Jesus Christ.

(Signed)
John M. Moore,
U. V. W. Darlington,
W. B. Beauchamp.

Adopted by the College of Bishops, May 20, 1924.

Park Avenue Baptist church, New York City, that magnificent edifice that has succeeded the former Fifth Avenue church, has just placed in its chancel a window once in a Belgian cathedral that is said to be 400 years old. Two new silver lamps are to swing in the same chancel. The front of the baptistry, which also serves as the communion table, is being carved in Europe by the best craftsmen of Oberammergau. There will be twelve Gothic panels, with the figures of the apostles in the panels. The tower of the church is now being reinforced to support the carillon of 53 bells which is shortly to be installed. It has required two years to cast these bells. The largest weighs 20,630 pounds. Dr. Cornelius Woelfkin is just closing the twelfth year of his ministry in this church, and the fortieth year of his pastoral career. The church rejoices that it overpaid its subscription of $1,000,000 to the Baptist New World Movement by $40,000. Yes, this is the Rockefeller church.—The Christian Century.

VANCEBORO CIRCUIT

My name was read out for the Vanceboro circuit last November and I was glad to be sent to such a considerate people.

They have been pounding me ever since I came to them with many things to eat and kind favors. The stork came to our home on the twenty-third day of July and brought a fine boy, which we named James Edwin, and the ladies came over the other night with many nice things for his comfort and some money for Mrs. Dimmette. The ladies believe in giving the newcomers a warm reception, which in this case was greatly appreciated. Then they were not unmindful of the preacher's comfort. They came with many things to eat and loaded the dining room table, the sideboard, the safe and piled many things on the floor. It was one of the heaviest poundings this pastor has ever received. Those coming were Presbyterians, Episcopalians, Baptist, Free Will Baptist, Disciples, Methodists, and others. May God bless every one who contributed.

A revival was held in June and eight members were received into the Vanceboro church. I am expecting to begin a revival in September at another church. We ask your prayers for this and other revivals to be held.

J. W. Dimmettee, Pastor.

RED SPRINGS CHARGE

For three weeks we have been in revival work on the Red Springs charge. Beginning July 20th we continued for two weeks at the Red Springs church. The Stewart-Goodchild evangelistic party was in charge of this meeting. It gives me pleasure to say that Brother Stewart is a strong gospel preacher. He emphasizes the reality and sinfulness of sin, and leaves no doubt about the fact that he believes in a real hell for those who will not accept Christ. He does not throw down the bars for easy professions in order to count numbers and has no objectional methods of work. Brother Goodchild preaches the gospel in song, and his mind seems to center on the spiritual significance of the song as he sings. I do not know that I have ever heard a better interpreter of the spiritual significance of a song, and he is a splendid leader for choir and congregational singing. Our people were delighted with them.

On the same day we closed at Red Springs we began another meeting at Centenary. Brother Rumley, of Maxton, came to my help on Monday and stayed through the following Sunday. Many of your readers know the high quality of his preaching without my telling it; but if you have not heard him through a series of sermons, you probably have not come to appreciate him at his real worth. In the full week he did not make a single statement that was justly open to adverse criticism, either in its quality or truthfulness. We greatly enjoyed his stay with us, and he made a most favorable impression upon the community.

Both these meetings were successful, but the largest work was done inside the church. So far there have been nine additions to the church, and some others will probably join later.

L. S. Massey.

BROAD RIVER CHARGE

Our Sunday school rally, which was held in our new church, Wesley's Chapel at Harris, August 9, by Mr. Paul F. Evans, was quite a success. Each of the four churches on the charge was represented. The music was good and encouraging reports were given by the superintendents.

Mr. Evans very forcefully and effectively presented the vairous phases of Sunday school work. We believe that the Sunday school cause on this charge will take a forward step as a result. Mr. Evans, though only three months old in his work as rural superintendent of the Conference Sunday School Board, conducted the day's program as easily and ably as though he had been at it a long time.

Rev. J. P. Hornbuckle was with us in the revival services at Tanner's Grove church. His sermons showed ability and careful preparation and were delivered in an effective manner that brought results. We had twenty conversions and twelve accessions to the church.

Rev. J. A. Frye did some strong preaching for us in conducting the revival at Kistler's Chapel. Our people appreciated the able work done among them. We had two conversions and four accessions to the church there.

Our members at Tanner's Grove have improved their good church recently by painting it on the inside.

We will have our new church at Harris completed soon. Brother Will Harris stated at the rally that the members were discouraged after the burning of the old church something over a year ago, but that it is a great source of satisfaction to have this nice new building nearly finished now. It will be dedicated Sunday, September 7. Dr. Paris, our esteemed presiding elder, will preach the sermon and have charge of the dedication services at 11 a. m. All ex-pastors and neighboring ministers or others are very cordially invited to be with us.

Many people are saying that the work on this charge is in better condition than it has ever been before in its history. It has been a pleasure to serve this charge. We feel that this has been a good year.

Elmer Simpson.

MEETINGS ON SUMMERFIELD

We have just closed the sixth meeting on the Summerfield charge with one more to hold. Rev. J. P. Morris assisted us at Battle Ground and Gethsemane. We had faithful services rendered by Brother Morris and some good results we trust. Rev. G. A. Stamper assisted us at Summerfield and did some faithful preaching. There were some good results in this meeting. Rev. T. V. Crouse assisted us at Morehead's Chapel, Center and Lee's Chapel, and did some faithful preaching at each place. There were several professions and accessions to the church as a result of these meetings. All three of these brethren are fine fellows and very greatly endeared themselves to the people. We begin our meeting at Pisgah the fifth Sunday in August. Rev. T. A. Sikes will assist us there. W. L. Dawson.

TO THE S. S. WORKERS OF THE ALBEMARLE COUNTRY

On Sunday night, September 7th, at 7:30 a great host of pastors and Sunday school workers from the Elizabeth City district will gather at the first Methodist church for the first meeting of the standard training school for Sunday school workers

Five courses will be ffered in the school. Each student will select the course in which he is most interested. A splendid company of teachers has been selected. They are persons who themselves have been successful in Sunday school work.

Who should attend this school? First, every pastor who can possibly be here is expected to come. He can't very successfully send his teachers if he can't come himself. They look to him to lead them.

Secondly, all the superintendents should arrange to come and take one of the courses. Nearly everywhere I go the superintendents are complaining about the problem of the teaching force. You do not know how many teachers have it in their hearts to do something really worth while in the Sunday school, feeling that they need better leadership in the superintendents.

Thirdly, the teachers themselves are discovering that they need better equipment for teaching. And all over the church thousands of them are taking every opportunity offered to fit themselves better to teach.

Fourthly, all others who are interested in Sunday school work. There are a number of young men and young women who are not teachers now, but who realize the splendid opportunity these schools offer for fitting them not only for work in the Sunday school but for life's work generally who are taking advantage of these schools.

It will be an inspiration which will not soon disappear to be associated for a week with a company of people who are interested in the same things in which you are interested.

C. B. Culbreth.

BETHEL-NEW HOPE

Just a word from Bethel-New Hope circuit. Our two Epworth leagues and two missionary and ladies' aid societies are all doing good work, of which their pastor is proud. The county Sunday school convention was held at Bethel church the first Saturday and Sunday of this month. All our people had the privilege of hearing many lectures from Mr. Sims and Miss McGhee, two well known state Sunday school workers. Miss Davis, state worker, and our Mr. Woosley have both lectured in this same church this year. We have also had the benefit of a county training school for Sunday school workers, so we consider ourselves quite fortunate. One Sunday school has been reorganized and we hope to have the graded literature in school in full force some day. Last Wednesday we closed an eight day meeting at Bethel church. The pastor did all the preaching, directed the choir, as well as a good part of the praying and other necessary work. We believe the church has been much revived. Some of the visible results were: Quite a number testified in testimonial meeting who had never done so before, a goodly number prayed in public for the first time, and the closing night we received a class of 13 by vows and three or four by letter. There may be others to join the church. Brother W. L. Dawson will be with me at New Hope next week and possibly will be with me the following week at Long Pine. Pray for us. J. C. Umberger.

REVIVALS ON CEDAR GROVE CHARGE

At Cedar Grove and Walnut Grove churches we have just had two splendid revivals. Services were held at each church for about ten days. The congregations were large and the results very good. Ten were received into the church at Cedar Grove at the close of the meeting, and at Walnut Grove the converts will be received into the church the first Sunday in September.

Bro. D. E. Earnhardt, of Calvary church, Durham, did the preaching in both these meetings. I can truthfully say that it is the opinion of all who heard him that we could have found no better help anywhere. He is a man of God—a man who forgets self, preaches Christ, honors the Spirit of God, condemns sin in its every form, and makes the truth plain to the hearers. We want him again. May God ever guide him. God bless him.

E. C. Durham, Pastor.

FROM SOUTH MILLS CIRCUIT

We are getting on fine down here on the Dismal Swamp canal. Our third quarterly conference held on August 2 with an all-day program was a great occasion—full of enthusiasm and encouragement.

We have had splendid revivals in three of our churches with thirty-five accessions to the church on profession of faith—most of these heads of families and some fine young folks.

We are to begin a two weeks' meeting tomorrow (Sunday, 17th,) at Newland, which is the strongest church on the circuit. We are confidently expecting a good time.

We have promised three of our neighbor pastors to aid them in revivals before conference. We aided the pastor in a meeting at Mann's Harbor in July; had a fine revival and sixteen additions to the church on profession of faith. More the next time. A. B. Crumpler, P. C.

THE PARABLE OF CONDITIONS OF MEMBERSHIP

The daughter of Keturah called upon the telephone and inquired of Keturah, saying: May I send my elder daughter and her little friend to spend the night with thee? For she is entertaining another little girl, and behold, there is company come to visit me, and I need her room.

And Keturah said: Send them over, for we shall be glad of them.

So they came, the two little girls, and they thought it a great adventure. For the other little girl had come to visit the daughter of the daughter of Keturah and spend Friday night and a part of Saturday with her, and this was an added incident of pleasant possibility.

So they slept that night in the guest room. And they wakened early in the morning, and spake together concerning the wild adventures that were before them on that day.

And the daughter of the daughter of Keturah said, We must first take our bath, and comb our hair, and brush our teeth, brushing them this way not this way, and dress ourselves.

And the other little girl considered these rather long and tedious preliminaries. And she inquired, saying,

Might we not skip our bath this morning?

And the daughter of the daughter of Keturah said, We may not skip our bath any morning.

And the other little girl said, We also bathe at our house, but on this day we might omit it.

And the daughter of the daughter of Keturah said in oracular utterance:

Every member of this family takes a bath every morning; you have to, to belong.

Now I and Keturah overheard and were interested in this conversation, and we smiled at this declaration of the conditions of membership in our family.

And I considered this matter, for out of the mouth of babes and young children have I gained great wisdom.

And I could wish that every man who hath been born of respectable parentage and hath inherited a worthy name might consider what conditions are imposed upon him in honor that he might thus belong.

Yea, I could wish that every member of the Family of God would say unto himself each morning, This day I must be Honest, Charitable, and Clean, for I am of the Family of God; and I have to, to belong.—The Christian Index.

SOME INFORMATION

On June 1st Rev. J. Marvin Culbreth assumed the duties of the Department of Religious Education in the Board of Education. The specific matters to which he will give attention are:

1. Applications for help in finding and supporting pastors' assistants in state school centers.

2. Visits to schools and colleges, both church and state, in the interest of the Christian life.

3. To aid in the development of courses in Religious Education both in church and state schools.

4. Attendance upon conferences, institutes, and other assemblies for the development of leadership among the youth of the church.

Correspondence relating to these subjects sholud be adderssed to Rev. J. Marvin Culbreth, 810 Broadway, Nashville, Tenn.

Stonewall Anderson,
General Secretary.

GREAT MEETING AT ENGELHARD

We have just closed the most gracious revival ever known in the history of Englehard church. Judging not from the additions, but by the great spiritual awakening of those already members, but had grown cold, careless and indifferent toward God and His righteousness. One of the most significant things growing out of this revival is the business men's nine o'clock prayer meeting. Men who had never been known to testify or lead in prayer will now do both and are conducting these prayer meetings. W. H. J. Winstead of Wilson directed and led the singing. He gave much time to the training of the young people in the service of song and prayer, which will remain to bless them through the years. He did the preaching, too, and did it well, though a young man not yet out of college. He is a consecrated, tireless worker with the love of God shed abroad in his heart by the Holy Ghost given, enabling him to conduct three and sometimes four services a day. He fights sin and honors the Son of God, holding up the shed blood of Christ as the only cure for sin and the only means of salvation.

There were six to join the church and others will a little later.

"Brother Bill," as he calls himself to the young people, has endeared himself to the people of Englehard, both old and young.

Praise God for these "showers of blessings."

THE MAN WHOSE EYES WERE LEFT OUT

In the city of Brindaban, India, on the banks of the sacred Jumna river, there is a beautiful marble temple. It was built about seventy-five years ago. There are many other temples in Brindaban more costly and more ancient than Shah-ji's temple, and each has an interesting story. But none of these stories is quite so interesting as that of the temple with the twisted marble pillars.

Shah-ji's temple was built by a wealthy family who wanted to do something to gain merit in this sacred city of the Hindus. According to tradition, Krishna, one of the greatest of Hindu deities, was born in Muttra but spent most of his youth in Brindaban. The whole city abounds in fables and legends of the exploits and glory of this popular god. Hence, for Hindus it is most sacred.

Shah-ji's family were not unanimous regarding the wisdom of spending so much money on a temple. One of the young men of the family argued that it was a waste of the family wealth to bury it in marble and stone. What profit could come to the family? Why take so much money, which could be lent out at high interest and doubled in a couple of years, simply to build a temple? Better even to take such money and feed the poor and thus gain merit.

His brothers had a different thought, however. They said: "Let us build a beautiful temple in this city of Krishna, where thousands of pilgrims come every year in search of the true light. Let us beautify it, let us fill it with wonderful inlaid work of precious stones. Let us build into its walls, with cornelian and jade and lapis lazuli, the story of our beloved Krishna. Let us surround it with flowers, a garden, and trees so that the weary traveler may rest in its shadow and find peace."

The obdurate one would not yield. Of what real value are beautiful temples and art and pictures and gardens and trees when it is a matter of many thousands of rupees? "Invest your money where it will earn more money," he argued. "Let the traveler worship at his shrine under the sacred tree. He will not appreciate your expensive temples and pictures and gardens. Let him bathe in the sacred waters of Jumna and Ganges and he'll find rest unto his soul."

But the family decision to build the temple prevailed, and so the vision of beauty and art so well conceived began to find expression in marble. Stone-masons and artisans, coolies and artists all united to bring into being that lovely thing called "Shah-ji's Temple." The weeks hurried on into months and the months into years. Temples, like cities, are not built in a day. The ruling family of the native state of Jaipur has been building a large temple for the past forty years, and it is not yet completed.

Finally Shah-ji's temple was nearing completion. One thing remained, and that was the veranda and approach to the doorway. Builders of temples announce their good deeds somehow, else the gods might overlook them and fail to register their worthy deeds. So this family conceived the idea of having their portraits inlaid in black marble in the floor of the veranda just outside the main door of the temple. "Now," they said, "none but the blind will be able to enter here without seeing us, and the feet of the faithful will pass over us as long as this temple stands."

But what should they do with the portrait of him who opposed the temple? His picture must also appear, for he was a member of the family and shared in its wealth. So his picture was also inlaid in the marble floor, but not with the family group. Away off to one side and not in front of the door they placed him. And they left out his eyes. They said he had no vision; his spiritual eyes were blind. He could not foresee the glory and greatness of this temple. He could not see into the future. He had no eyes for the beautiful, the artistic, and for the things that endure. "So, we'll picture him as he was—without eyes."

There he is after seventy-five years, without eyes, a constant reminder of the man who will not see. As long as that marble floor abides, so also will abide the portrait of the man who had eyes but who saw not. And because he saw not, his eyes were left out.

Muttra, India.

THE SONGDO WOMEN'S EVANGELISTIC CENTER

By Miss Ellasue Wagner

Come, let us walk together down the long street which is the main artery of the life of Songdo. It is a quaint old street, narrow and unpaved, having no sidewalk for pedestrians. As we join in the general mix-up of carts and jinrickshas, men, women, and children we meet the bullocks heavily laden with brushwood for firing, or piled high on the shoulders of men and other beasts of burden are loads of straw for the spring covering of hundreds of straw-thatched houses in the town. The harsh "Honk, honk!" of a motor car mingles with the discordant notes of the thoroughfare and we scramble to the side of the road to avoid collision with this modern Juggernaut driven at what seems a wild and reckless speed.

"How incongruous!" you say. "The idea of an automobile in this picture of antiquity does not seem to fit, somehow!"

Indeed, it is strangely out of place, for this old street itself and the queer arched roofs that line the way and the odd customs of the people are doubtless very much the same as they were that day when the Songdo dynasty fell and the new monarch founded his new palace in Seoul. That seems but yesterday as we look out over the picturesque relics of this ancient capital until we recall that those historical events occurred one hundred years before Columbus sailed over the seas to find the new land of the west.

Yet motor cars are no more strange than that new building yonder. A little farther down we can see the old arched roof of the great South Gate, but here this beautiful three-story building of gray granite lifts itself high above the tile roofs that cluster about it. This is none other than the Women's Evangelistic Center, or, as its Korean name means, "The House of High Aims."

This building, electric lighted, steam heated, and completed nearly two years ago, was opened in May, 1922. During its erection the Center was much talked about throughout the city. Many refused to believe that such a building was being put up for women, though in the hearts of many was born the hope that they might find a part in the work thus nobly planned for the women of Songdo. But finally when the slab of stone over the main entrance was carved in large Chinese characters unbelief gave place to joy (it was really for women, after all), and half awakened hope in many hearts turned to radiant plans to take active part in whatever was offered at the "Ko Rya Ya Ja Kwan."

You must come with me for a "sightsee"; for since this is Tuesday, you will find Miss Lowder, superintendent of nurses from Ivey Hospital, already here with a Korean nurse and hard at work in the baby clinic, which we consider to be one of the most interesting phases of the undertaking.

This pretty, bright room to the right of the entrance is the kindergarten. We had to limit the number of children to fifty, though we could easily have twice that number had we room. If we had time to stop and listen to them, they would be delighted to give some of their little songs and plays for us. You will notice that these children are well dressed and clean; many of them are from wealthy, aristocratic homes in the neighborhood.

To the left of the entrance is the reception room. The bright cushions, pretty curtains, and wicker furniture give it a homelike look of comfort, and the smaller social functions and the missionary societies take pleasure in using this cozy room.

Just beyond the reception room down this corridor is the dispensary. These six rooms on the first floor are used by an efficient force of medical workers from the Ivey Hospital from 10 a. m. to 5 p. m. on six days of the week, and many come here for necessary treatment who probably would not go to the hospital. Last month 456 cases were treated here.

But there, we must not talk, for Miss Lowder is just making her speech to the mothers. As I told you, this is baby day, and all that crowd of mothers have come to hear about the care and training of children. At present 188 babies are enrolled from one year of age to six. They are divided into four classes according to age, and each baby is supposed to be brought to the clinic once each month on the Tuesday set apart for his special division. How interested those mothers are as the nurse tells them about the clothing, feeding, and general care of their children! Each will watch very anxiously to see if her baby is gaining properly in weight and whether or not he behaves properly under inspection. They are beginning to realize the importance of their part in keeping the babies well and strong, and the improvement in many of them during the four months since the clinic has been established is remarkable.

This, the second floor, is taken up largely with classrooms, and here also are the offices and the library. These classrooms serve a variety of purposes. During the morning hours they are used by a class of girls. This is not a school, but the content of the first and second grades is taught to girls over the ten-year-age limit who without this would not be admitted into the ordinary schools. The afternoons do not find these rooms vacant, for with Bible classes, English classes, and special institutes for the women of the city and country churches there is nearly always something going on. The night school from 7 to 9:30 four nights each week is for young married women who have had no other opportunity for study. They are not allowed to attend school during the daytime but can come for these few hours after the day's work is done. The majority of them are from non-christian homes; they have had few or no interests outside of their homes; and the privileges they enjoy here mean much to them.

Do you ask what all this noise means? It is the whir of sewing machines from that room, where six machines join their voices with the pianos and organs from the music rooms. Meet our sewing teachers, Mrs. Anderson and Mrs. Deal. They have taken great pride and pleasure in teaching classes foreign sewing. Mrs. Anderson has been busy the past few months showing them how to make complete outfits for babies. You see, they are adding the finishing touches to the little cashmere caps which are very dainty and pretty. The women in this class all pay for tuition and bring the material to make things for their own children, but there are several other classes in which the young women take orders and support themselves by the work they are able to do. If at any time you wish to buy silk underwear, remember our sewing department, for that is a specialty with Miss Mauk, who is in charge of this phase of the sewing. They also make shirts and children's dresses from the famous Songdo Mission cloth. In that glass case over there you will find some samples of their handiwork.

Miss Mauk is in the auditorium just now giving a piano lesson. You must meet her and let her tell you herself of her piano and organ pupils, of her music club, or of the elevating influence of this department on the educated young women of the city. This is the only place where musical instruction can be obtained by women or girls who are not in school. The first piano to be put in a Korean home in Songdo was bought by one of Miss Mauk's students soon after beginning work with her.

The music club is one of the livest organizations among our young people. Last fall they gave a recital for the purpose of raising money to buy orchestral instruments, and you may be sure it was a success both musically and financially.

If this were only Friday, the day for Mrs. Snyder's cooking lesson, we might be able to give you some tea and cake. The kitchen is equipped with range, sink, and tables to make the work easy and pleasant for the women. They enjoy this department very much, and it is considered a special treat to have the cooking class prepare the refreshments for the many social occasions that the different churches and organizations hold at the Center.

Indeed, there is something going on almost every minute from Monday morning until Saturday evening, yes, and on Sunday, too, for the Central Church has been having its regular services in our auditorium while their new building is being erected across the way. The afternoon Sunday school, the junior congregation, has over two hundred boys and girls in attendance.

Since our House of High Aims was opened it has in truth become the center of social and religious activities for the christian women of Songdo, and special efforts have been made constantly to reach the women and girls of every class and win them for Christ. Between six and seven hundred women and girls have enrolled in the different classes and activities, and it is coming to mean more and more in the lives of those whom it serves. As we look back at the past we wonder how we ever managed to get along at all without the Women's Evangelistic Center.

For Sale—Fine oak pews, formerly used in Central Methodist church, Asheville, North Carolina. Can be had at a bargain. Apply to Olin Auld, Financial Secretary, Box 285, Asheville, North Carolina.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

WEEK OF PRAYER

Announcement is made in the Bulletin of Missionary News for August that November 2-8 will be observed as the Week of Prayer in our Woman's Missionary Societies. We are urged to begin now to plan for a successful observance of this week, and it is earnestly desired that the auxiliaries meet together for at least a short time on each of the five days for a period of thanksgiving and intercession. The programs for the first, second and fourth days have been planned especially for the adults, while those of the third and fifth days will be devoted to the young people and children. A special committee should be appointed one month in advance to arrange for the week's observance, and it is suggested that two members of this committee should be the leaders of the young people's and children's work. The offerings for the week of prayer this year are to be directed as follows: Home Field—To the coal fields of West Virginia. Foreign Field—To the purchase of land and building for "Colegio Progreso," Parral, Mexico. Let us begin now to plan for the week of prayer and self-denial.

CHINESE PAGEANT

It was the pleasure of your editor to attend, on Monday evening, August 11th, the Chinese Pageant which was presented in Asheville by the five Chinese students from Vanderbilt University and Peabody School, who make up the Chinese Students' Dramatic Club. Their presentation was most impressive as it showed the rise of China from the old form of government during the past twelve years into a republic. The pageant was presented in three acts, the first of which pictured China of the past and which was given a background of a Buddhist temple, the action being laid to show the superstitition, social inequality, injustice of the rulers, and the costumes of that period. The second act portrayed revolutionary China, showing the planning and success of the revolution under the leadership of Dr. Sun, and the overthrow of the emperor and the formation of the constitution of the new republic. "China of Today" was the last act and was arranged to show the social usages of today in the republic. A romance begun in the class room of Soochow University was brought to a close in the garden of the Chinese family. The program concluded with a short musical program in which Chinese musical instruments were used. The costumes were elaborate and beautiful and the students gave evidence of splendid dramatic ability. This party of students is spending sixty days in the Southern States, presenting this pageant with the one purpose of making Southerners better acquainted with China and things Chinese. A splendid talk on "China, America and World Peace" featured Friday evening's program and was given by J. L. Huang, a member of the club and a student of Vanderbilt University. In this address he declared that China was the door to world peace and that America held the key, and that whether the door would open to war and devastation or to peace and friendliness depended upon America. Those composing the cast of players were: J. L. Huang, who will enter Columbia University in the fall to study Political Science; C. M. Bau, M. E. Tsing and T. F. Wu, all graduates of Soochow University, and H. C. Hou, a Peabody student whose expenses are being borne by his home province, Honan, China.

I'M THIRD

Have you ever seen these three two words printed in red on a yellow card hanging on the wall in the room of a friend, and have you been curious to know what they meant? The Missionary Voice in the July issue explains the meaning, quoting from the Minneapolis Men. This motto has been adopted by many Y. M. C. A. men and its origin is explained in this way:

"A college freshman hung above his desk a card on which he had written in large letters the words "I'm Third." Asked by his friends what they meant he promised to explain on his graduation day. As the months and years went by he became one of the best loved boys in school, president of his class and president of the Y. M. C. A. After he had received his diploma he was asked to reveal the meaning of the cryptic words, "I'm Third," and he made the following explanation: 'That card was to make me remember that I must keep God first in my life, the other fellow second and myself third. All the time I've been here I've tried hard to live up to it.' Others caught the idea and now many are using these words as a daily reminder."

OFF FOR SOUTH AMERICA

We are sure the prayers and good wishes of a host of friends in Southern Methodism are with Mrs. F. F. Stephens, Council president; Miss Esther Case, secretary of Latin-American work, and Miss Estelle Haskin, secretary in charge of literature, as they make their trip to Brazil. They sailed from New York August 2nd on the steamship "American Legion" of the Munson Line. On account of important administrative matters in connection with her work, chief of which is the new building of Bennett College, Miss Case found it necessary to make the trip at this time. Finding that the date of the Congress of Christian Missions which meets in Montevideo in April, 1925, and to which Mrs. Stephens is a delegate, conflicts with the meeting of the Council, she decided to go with Miss Case now and visit the various fields of work; and Miss Haskin, the third member of the party, has been authorized both by the executive committees of the Board of Missions and Woman's Missionary Council to visit the Brazilian field. We trust that their trip may be a most pleasant and enjoyable one.

Almost before we are aware of it our 1924 missionary year will have come to a close. Only four more months remain in which to complete the year's work. Are we planning for a record worthy of our great organization for this year? Are we going to meet our obligations in full? Our aims for this year are the largest and greatest ever but are founded upon the faith of our leaders in the loyalty and cooperation of the women of our conference. Let every society president see that her auxiliary does its full duty and when the report for the year is made we will have had the best year in our history.

Another group meeting has been held on the Charlotte District and judging from the report of it that we gather from the newspaper, another profitable and enjoyable day was spent by the women of the district who live in the community of rural Trinity church, seven miles from Charlotte. A number of delegates and visitors were in attendance. Mrs. L. N. Presson, district secretary, was on hand and presided over the meeting, and Mrs. J. J. Akers served as secretary for the day. Mrs. C. C. Weaver, conference superintendent of young people's work, and Mrs. Pierce Wyche, conference superintendent of social service, contributed to the day's program. Mrs. Harriet Carr, a member of rural Trinity church for sixty-five years, made the address of welcome which was responded to by Mrs. L. N. Presson. The opening devotional was led by Mrs. Weaver and as the roll was called by the district secretary a number of representatives responded.

The young people of the church, under the direction of Mrs. J. H. Lamb, gave a most interesting pageant and sang several selections. At 12:30 dinner was served picnic fashion in the grove.

At the afternoon session Mrs. Presson gave a report of the work and brought out plans for its growth during this year. Mrs. Pierce Wyche, discussed the work of the social service department, impressing upon the auxiliaries the need for live, active work along the lines of missionary effort suggested by this department. An outline of the young people's work was given by Mrs. Weaver, who urged to greater effort in her department. More organizations, more members and more young people interested, were some of the needs brought out.

North Carolina Conference

BULLETINS! BULLETINS!

Bulletins are plentiful. There are enough to go around to every auxiliary in the conference. If you don't receive one there is only one reason why—your name is not on my list. Now, I can't wish it on there. You must take a post card, write the name of your auxiliary and your name (publicity superintendent) and address and mail it to my address. By doing this you will be properly entered on my mailing list and receive the bulletin the first of every month unless Uncle Sam fails on his job.

THE GATES COUNTY INSTITUTE

The Gates County Institute draws within its circle all of the Methodist missionary activities of the county, such as the baby division, Bright Jewels, Epworth League, and the Woman's Missionary Society.

The institute meets annually at the church to which it is invited. The greatest work of the institute is that it supports a Bible woman in Korea. This work is known as the Malene Harrell Grant Fund, so called because of the fact that Mrs. Malene Grant, former wife of Rev. T. M. Grant, at the time of her death was president of the Gates County Institute. To cherish in memory the life of this sweet woman, the institute called this work the Malene Harrell Grant Fund.

The Gates County Missionary Institute held its twelfth annual session at Parkers M. E. Church, Corapeake, N. C., August 7, 1924. The devotional exercises were conducted by Rev. J. O. Long. He made a short talk in Prayer, emphasizing the fact that we need to pray and that to keep in a prayerful spirit we must have a place to pray and a time to pray.

The address of welcome was given by Mrs. Earl Barnes.

Mrs. L. Woolford very sweetly responded to the welcome address, after which Mr. Eugene Riddick sang "Is It the Crowning Day?"

The institute was presided over by Mrs. R. T. Savage, president.

Reports from the Bright Jewels and Epworth Leagues of the different churches were read, also a short program was rendered by the Bright Jewels from most of the churches.

"In the Garden" was sung very sweetly by Miss Annie Corbell.

The institute had for its speaker in the morning Mrs. Lee Britt of Suffolk, Va., president of the Virginia conference, also a member of the Council. Her subject was "Evangelizing the World Through Educational and Evangelistic Centers and Missions."

The institute adjourned for dinner.

The devotional for the afternoon session was conducted by Mrs. C| M. Early.

The minutes of the morning session were read and approved, after which Mrs. W. O. Crump sang "The Land Mine Eyes Have Not Seen."

The speaker for the afternoon session was Mrs. C. M. Early, president of the N. C. Conference society, also a member of the Council, and a resident of Gates county. She spoke on "The Carrying-on Fund.

Mrs. E. F. Corbell then read a paper on "America's Greatest Asset—the Child of Today."

Subjects of minor importance were then discussed by the institute.

"The Master Is Coming" was recited by a representative of the young people's society.

Mrs. T. W. Costen then discussed the need of a superintendent of social welfare of the county—someone to look after those who are physically disabled, such as infantile paralysis or anyone who is physically deformed in the county, and see that these people are carried to some sanatorium, and the institute to bear the expense provided the people of the diseased are unable.

There being no further business the institute was dismissed by Mrs. Lee Britt.

The institute held a special prayer for its Bible woman in Korea, who had the misfortune to break a limb and is now convaslescing in a hospital.

The next institute will meet at Philadelphia church in October, 1925.

Even so it is not the will of your Father which is in heaven that one of these little ones should perish.—Matt. 18:14.

A PHYSICIAN'S DESCRIPTION

A typical Lunda man is of medium height, underweight, young in years (mighty few gray-haired people in the Congo—they die too young), possibly married, possessing one or two children (no big families in the Congo), wearing a small cloth in front and in back suspended from a string around the waist. He holds in his hands his only tools—a hoe worn to a small piece, a knife, or a tiny ax. He and his family live in a small hut eight feet square; he has a small garden which furnishes hdoios several months each year; at other times he eats what he can find of Nature's store, or goes hungry; he has malarial parasites in his blood, a painful ulcer on his leg, jiggers in his toes, and worms in his intestines, a fairly jovial disposition, but really not happy, as his life is empty of everything that makes for happiness, and he is coming to see that fact.—Dr. A. L. Piper.

THE SASSY-WOOD TEST

Among the heathen no death is considered as natural in Loanda or vicinity. Many are believed to be caused by human machinations, and the person who is blamed for the death of another is labeled a "feiticerie." That the one thus blamed may prove his innocence before the people, trial by poisoning is submitted to. The accused submits his case to a nganga ndua (priest of the poison drink). He is the owner of sassy-wood trees or their bark, from which the drink is made. He makes the drink and administers it, and there are tricks in his trade. If the accused vomits the poison, he is not guilty of the charge against him; but if he retains the drink, death ensues, which proves that he is guilty. As this nganga ndua makes his living by this devilish art, he who bribes him well receives a dose he will vomit. Hundreds have been the victims of this treacherous ordeal, and hundreds still rush to their death.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

"FINALLY, BRETHREN"

This final word before the opening of our Rockingham District Standard Training School at Carolina College, Maxton, next Monday morning: Don't forget that this is going to be the biggest training school, from every standpoint, that we've ever undertaken. Leastwise, such extensive and thorough preparations have been made, and reports from the field are such that we feel fully justified venturing this prediction. Six courses will be offered in the school. In addition to the class work, which will occupy most of the mornings, there will be a series of addresses by Rev. Euclid McWorther, of Aberdeen. Besides all this, there will be special programs each evening, including institute features, dealing with the Sunday School and Epworth League, special music, and lighter features of a recreational nature.

We would call special attention to the program for Thursday. In addition to the regular class work for this day, there will be held a district-wide Sunday School Institute, and every person in the district interested in the Sunday School who cannot attend the training school for the full week is asked to make a special effort to be present this day.

ROXBORO SCHOOL, AUGUST 31

Immediately following our Rockingham District School, that is, August 31-September 5, we will hold our Person County Standard Training School, at Roxboro. Four standard courses will be offered, and teaching in this school will be Prof. J. M. Ormond and Prof. R. N. Wilson of the Trinity College faculty, Miss Bruce McDonald of Columbia, S. C., and Miss Georgia Keene, our Conference Elementary Superintendent. Pastors, superintendents, and committees are at work, and we are expecting a large enrollment.

THEN ELIZABETH CITY

Immediately following our Roxboro school will be held our Elizabeth City Standard Training School, which will be the week of September 7-12. Five courses will be offered, the faculty being composed of Professor R. N. Wilson, of Trinity College, Mrs. C. B. Culbreth, of Elizabeth City, Miss Bruce McDonald, of Columbia, S. C., Miss Georgia Keene, Conference Elementary Superintendent, and L. L. Gobbel, Conference Superintendent.

OUR PROGRAM OF WORK

1. Has your school secured the Program of Work wall chart?
2. Has it been brought to the attention of the officers and teachers of your school?
3. Have they decided definitely upon certain lines of procedure?
4. Has your school been officially checked?
5. Has your school received any seals of recognition?
6. Do you know that it is the plan to check your school in October?

The Program of Work is the official standard for Methodist Sunday schools and according to paragraph 393 of the Discipline all Methodist schools should endeavor to work by this program which is a guide to greater efficiency.

Let's give attention to this matter and seek to make the whole program operative in our schools as rapidly as possible.

WANTED—MORE MEMBERS

Lest we forget, let it be stated that one of the goals of the North Carolina Conference is to build up its Sunday school enrollment to the point where it at least equals the church membership. How does your school stand? Is its membership as large as your church membership? Investigate. Look about you and see who is not in your Sunday school that ought to be there. Then make a definite effort to enroll new members and to hold them. It will soon be time to make another report to the annual conference. The standing of your school, of your district, of your annual conference, and of the entire church is affected by the report which yoour school makes. Let's be up and doing.

BELL BENNETT MEMORIAL

"Bell Bennet Memorial" is the name of a Senior Wesley Class just recently organized in Grace Sunday School, Wilmington. Miss Annie Lee Powell is the president, and Mrs. George Pritchard, teacher.

MAKES EXCELLENT REPORT

Murfreesboro Sunday School, Weldon district, one of the two schools in the entire conference to be awarded recognition for attaining the "Standard" rank under Program of Work "C", is made up of classes alive and active, and one of the livest classes is the "Lend a Hand," Wesley class, made up of nine Intermediate-Senior boys and girls and taught by Mrs. L. C. Larkin, wife of the pastor. From its annual report, recently made to the Intermediate-Senior Department of the General Sunday School Board, Nashville, Tennessee, we learn that it studies Graded Lessons, keeps accurate records, looks after absentees, if any (but the class has a 100 per cent attendance most of the time), reads the "Haversack" and "Torchbearer"; its teacher attends the Workers Council regularly and is studying units of the Standard Training Course. Miss Bessie Ferguson is president of the class and Miss Frances Eaves, Secretary.

"WHICH REMINDS ME!"

Has your class made its annual report to the Department in Nashville? All Wesley classes are expected to make an annual report and to renew their certificates of registration. If yours has not, write to L. L. Gobbel, Durham, N. C., for a report blank.

Western North Carolina Conference

HONOR ROLL

The Sunday School Day honor roll keeps growing. These continued returns will keep our Western North Carolina conference Sunday school work growing. Kindly note the contributing schools as reported this week by Treasurer H .A. Dunham, Asheville, N. C.:

Bryson City	$10.57
Doubs, Lewisville Ct.	3.50
Hiddenite, Hiddenite Ct.	4.54
Center, Hiddenite Ct.	3.46
South River, Woodleaf Ct.	9.49
Hopewell, Bostic Ct.	2.85
Burkhead, Winston-Salem	15.00
Denver, Rock Springs Ct.	4.50
Franklinville	4.10
Mt. Pleasant, Southfork Ct.	3.60
Duncan Memorial, Charlotte	3.00
Jackson Hill, Denton Ct.	6.00
Boonville, Yadkinville Ct.	5.25

CREDITS

We have a growing number of our pastors and Sunday school workers who are studying individually to show themselves approved in their work. This is attested by reports that come each month from the office of Leadership Training at Nashville, Tenn. Kindly note the willing workers for July:

Mrs. Robert Morrow, High Point.
Mrs. R. C. Stuckey, High Point.
Mrs. Fred Ingram, High Point.
Miss Elzora Stroupe, High Point.
Mrs. J. A. Eshelman, High Point.
Mrs. J. W. Austin, High Point.
Mrs. F. H. Price, Mooresville.
Dr. T. F. Marr, Salisbury.
Rev. O. P. Routh, Randleman.
Mrs. P. W. Flagge, High Point.
Rev. P. H. Brittain, Amantha.
Rev. S. T. Barber, Denton.
Mrs. E. W. Mathes, Asheville.
Mrs. J. A. Cooke, Spencer.
Rev. C. O. Kennerly, Cramerton.
Rev. M. W. Mann, Charlotte.
Rev. O. J. Jones, Sylva.
Mrs. J. W. Pike, Concord.
Mrs. Geo. P. Philliaps, Greensboro.
Miss Ethel Davis, Waxhaw.
Miss Mary Faison, Cramerton.

BROAD RIVER CIRCUIT

At Wesley's Chapel a nice new church at Harris, a small station on the C. C. & O. Railway in Rutherford county, the Broad River circuit came together Saturday, August 9, for an all day Sunday school institute. Rev. Elmer Simpson, the pastor, and every superintendent of the charge were present and joined in with Mr. P. F. Evans, our rural worker, in making the day successful and eventful. Mr. Evans was, on his return from the work, very enthusiastic relative to the good impressions of the day. He reports church building, new additions, painting and general advancement the order of the year's work. Evans thinks that if he could continue with such people he will thoroughly enjoy his work. Simpson & Co. have our congratulations.

FOREST CITY

We are this week conducting in the high school building at Forest City Rutherford county's first standard training school. Five courses are being offered and much good work is being done. The attendance for the first session of the school registered 111, among the number being five pastors, eight superintendents and six other general officers. At this writing the school is two-thirds over and the attendance has held up mighty well. The interest has increased. All but about ten of those enrolled have to drive in to the school. Sections represented are Cliffside, Avondale, Henrietta, Caroleen, Ellenboro, Alexander, Spindale, Rutherfordton, Pleasant Grove, Tanner's Grove, New Hope and Forest City. A splendid list of credits will be presented to you next week.

NORTH WILKESBORO

Beginning next Sunday afternoon at three o'clock in the Methodist church at North Wilkesboro the first Wilkes county standard training school will begin. Four courses will be offered and Rev. M. T. Smathers, the president of the board of managers, reports that the advanced enrollment has already reached seventy-five or more. We shall be delighted to mingle with our loyal workers in the "State of Wilkes."

MARION

Following the North Wilkesboro school comes the second school for Marion for McDowell county. Last year our fine workers at Marion gave us good support and we are looking for increased interest this year. Rev. W. E. Poovey, pastor at First church, tells me that all our fine pastors in that section are willing and ready to deliver their best to the school. It may surprise you to note how many pastors we have in reach of Marion. The school will be held in the beautiful new high school building and will offer five courses.

A BOOSTER

Rev. Z. Paris, the genial presiding elder of the Marion district, is a great Sunday school booster. He talks for it, works for it and attends it. He even attends our training schools and works for credits. All through this year Brother Paris has kept our work closely on the minds and hearts of his people and as a result there is hardly a section of his district that has not demanded and got some service from our workers. Brother Paris told the people at Forest City last Sunday night that he thought your humble servant came nearer earning his salary than most church workers, a rather doubtful compliment. But anyway I am for Rev. Z. Paris, the big elder who keeps young and energetic. Every one loves a booster.

ONCE UPON A TIME

Once upon a time I heard two pastors make their reports to the conference of which they were a part. One arose and stated that his church roll would show a substantial loss in membership, the number going into three figures. Following this alarming statement a general criticism of several programs of the church prevailed. Following this report another was made showing a growth of things in general, particularly an increased church membership going into three figures. This fellow made no sweeping criticisms of the program of the church. Both pastors work in rapidly growing communities.

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than to avoid or to escape something. . . . The best form of defense lies in spiritual attack. If we walk in the grip of some splendid, far-reaching purpose, we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack.—Charles R. Brown.

God is not far away, the Infinite Goodness is not far off, but near us: . . . the evening shade, the guarded sleep, the morning resurrection, every bounty that falls from heaven, every bounty that springs from the earth, every loving heart that blesses us, every sacred example that wins us, all these are the revelation, the manifested love of the One, all holy, all-perfect, whom to know is life.—Dr. Dewey.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 4H, Shelton, S. C.
Gentlemen:

I accept your offer and e close herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

THE NEW FAYETTEVILLE DISTRICT SECRETARY

All ye Fayetteville district leaguers take very special note! If you don't already know it, know it by this statement. You have a new district secretary in the person of Mr. R. Neil Hanner, of Sanford, N. C. This is the first public and official statement, although it is a little late.

Mr. Hanner has already taken hold and gone to work. Neil, as he is known, is and has been a very efficient worker in his league, Steele Street M. E. church, at Sanford. Now he is going to spread his good works throughout the Fayetteville district. Mr. Hanner succeeds Mr. Henry Herring, of Roseboro, as appointed by the conference president, Rev. Thomas McM. Grant.

Mr. Hanner is a graduate of Trinity College and is now in business with his father in the Hanner Motor Company, Sanford, N. C.

Forward, Fayettevile district!

ANOTHER LEAGUE AT WENDELL

Sunday, August 10, Edenton Street Intermediate Epworth Leaguers, together with the Raleigh district secretary, went to Wendell to visit the senior league there. Miss Thelma Partin, Miss Dorothy Evans, William Newbold and Raymond Paris, all intermediate leaguers of Edenton Street church, gave talks on the workings of the four departments. Miss Blanche Barringer, superintendent of this league, also gave a talk.

At the close of this service the district secretary organized the Wendell Intermediate League with the following officers elected:

Superintendent—Mrs. P. C. Stott.
President—Miss Cora McLean.
Vice President—Miss Sallie Stott.
Secretary—Miss Beatrice Biggs.
Treasurer—Miss Lois Griswold.
First Supt.—Miss Robena McLean.
Second Supt.—Miss Lucille Stott.
Third Supt.—Lloyd Cozart.
Fourth Supt.—Miss Hazel Taylor.
Pianist—Miss Mildred Stott.
Epworthian Agent—Miss Elizabeth Holder.

Reporter.

GEHRMAN COBB AT JUNALUSKA

Mr. C. Gehrman Cobb, Goldsboro, our conference treasurer, is attending the Epworth League Assembly at Lake Junaluska as a representative of the N. C. Epworth League conference. This provision was made in the policy for the year at the assembly at Morehead City in June.

Gehrman was appointed by the president in his inability to attend.

FUN FOR RALEIGH DISTRICT LEAGUERS

Friday afternoon some of Edenton Street leaguers joined the district secretary, Philip Schwartz, and his family in a trip to Holt's Lake, near Smithfield, for a swim and a picnic.

Lee Davis reached town just in time to fill his Ford and take some to the lake. On arriving at the desination the Raleigh leaguers were happily surprised to meet there also groups of leaguers from both Smithfield and Four Oaks.

After a good swim the tables were spread by all three groups. There were quantity and quality of eats. Miss Blanche Barringer, superintendent of the younger folks, was present also and joined heartily with each group.

Songs and jokes ended the evening's program and the leaguers returned to Four Oaks, Smithfield and Raleigh full and happy.

WAYNE COUNTY UNION MEETS

Ye ole editor was very sorry not to be able to attend the business and social meeting of the Wayne County League Union at Stephens' Mill last Thursday evening.

This union has the distinction of being the only county union in the conference, and they are doing some splendid work.

We understand Rev. W. C. Ormond, that live and efficient New Bern district secretary, was present last Thursday.

We are looking for a report of that meeting.

Western North Carolina Conference

Rev. W. A. Barber, Greensboro, N. C.

Sunday, August 10, 5:30 p. m., thirty Epworth Leaguers of Park Avenue Methodist church, Salisbury, met at the church and motored out to the county home, three miles from the city There under the beautiful shade trees in the grove in front of the home for the aged, the leaguers held their nature service while the inmates of the home were seated on the lawn.

Our Sunday school superintendent made the devotional talk, while special music was rendered by members of the choir and several talks were made by members of the league. Several poems were also recited by members of the league. After a thirty minute devotional service the members of the league departed, leaving behind seven large juicy mellons for the inmates of the home to feast upon.

Every member of the league as well as the others present seemed to enjoy the meeting, and I am sure every one was benefited by the service.

S. G. Camp.

NORWOOD'S STEADY PACE

The Norwood chapter is moving along at a steady gait. Our weekly devotional services are well attended and much enjoyed. Our social service department is on the job. Miss Edith Ivey, the department superintendent, carried the social service department to the county home Sunday afternoon, August 3, and gave a very effective service. The recreation and culture department is meeting the needs of our young people along this line. We had a very lively social Tuesday evening, August 5, in the form of a "kids' party," planned by our college girls. The last week in July was Bible study week, during which time we made a thorough study of the Acts of the Apostles. In a short while classes will resume for mission study. Our leaguers are taking an active part in our revival which is running this week. The following is our policy for this year:

It shall be the policy of the Norwood Senior Epworth League this conference year to maintain the following:

First, a council the first Monday in each month.

Second, a business meeting the second Sunday evening each month, and that each officer shall be required to present a written report from his department of work to this meeting, and that these reports shall be correctly and permanently recorded.

Third, a quarterly report shall be sent to our district secretary on time, and that shall be furnished with a correct list of all our officers.

Fourth, a one hundred per cent attendance on all devotional and business meetings be maintained as far as possible.

Fifth, an Epworth Era in the home of every member of our chapter.

Sixth, a study class in accordance with the Standard of Efficiency be maintained during the year.

Seventh, a budget be adopted as our plan for raising all missionary specials and current expenses.

Sighth, the three Epworth League covenants—the quiet hour, the fellow workers, and the stewardship be maintained.

Ninth, the organizing of a class of not less than five per cent of our active membership for the study for Christian culture.

Tenth, a definite and regular program for recreational and social service activities be adopted.

Eleventh, the putting on of fifty-two live devotional programs.

Twelfth, an earnest and constant effort on part of all our members to assist in work of our church in all its departments.

Thirteenth, the placing of every active members in one of the departments of work.

Virginia Colson, Cor. Sec.

BROAD STREET, MOORESVILLE

A large crowd of leaguers from Broad Street, Mooresville, enjoyed a picnic at Sulphur Springs last Friday. The day was enjoyed and will long be remembered by those who attended. After the picnickers came back the young men's Bible class entertained us with an ice cream supper. All had a good time.

Herbert Harwell, Cor. Sec.

WOODLEAF'S FIRST DEED DONE

Since we are a newly organized league, only about four months ald, this has been our first chance to show our liberality in caring for the sick.

Our president, Miss Amy Benson, requested every member and all others who were interested to meet at her home at eight o'clock on the night of July 25th to make a contribution of anything which might be serviceable in a sick and needy family. There are a father, mother and two children in this family. The father has tuberculosis and has been confined for months.

An appropriate program of games was rendered and everything went along nicely. We hope this family will appreciate our effort. We returned to our homes thanking God for this privilege given our Epworth League, when we remembered that Jesus speaking to His disciples said, "When I was hungry ye fed me, when I was thirsty ye gave me drink, when I was naked ye clothed me."

Lizzie Plummer, Cor. Sec.

CANTON LEAGUE PRESENTS "THE CALL OF ASIA"

Canton Epworth League gave a wonderful program last Sunday, August 10th. They secured the service of Dr. Albert Osborne to direct a missionary pageant, "The Call of Asia," which was a very beautiful and impressive program. One could not help feeling that he wanted to do something for those who are less fortunate and without Christ. Dr. Osborne also occupied the pulpit at the morning service, and gave one of the most inspiring addresses on the subject of missions we have had the privilege of hearing. If any of the leagues have the opportunity of securing Dr. Osborne they will do well. He trains the characters in four days and costumes the same. He left Canton for Coeburn, Va., where he has three dates. Some of the pageants given by Dr. Osborne are:

"The Uncrowned Queen of India."
"The Ring of Rama Krishniah" (stewardship).
"Search for the Light."
"Faith of Our Fathers" (given at the Holston E. L. Conference).
"A Night in India."
"The Triumph of the Cross" (Japanest).
"Followers of the Star" (Christmas).
"Adoration of Shepherds and Kings" (Christmas).
"Send Out the Light" (all Asia included).

On Thursday, August 7, twenty-five leaguers of Centenary church met at the church annex to have their regular monthly business and social meeting.

During the business session Miss Paschal mentioned that we go to see the shut-ins of our church after our Sunday night program; that is, while our pastor is away on his vacation. Every leaguer there was in favor of going, and Mr. Yost was appointed to have charge of the program.

After the business was disposed of a social hour was enjoyed, and under the direction of Mr. Yost several games were enjoyed. Later ice cream was served.

Margie Paschal, Cor. Sec.

There is no work that the young people enjoy doing more than working for the Master.

Recently our young people held a prayer and song service for a family that is not able to get out to church services. Every one seemed to enjoy the meeting and were glad they went.

Other meetings have been planned for several families that are not able to attend church. In addition to this some of our young people have been caring for some that were sick and doing personal work in different ways. There is a personal work for each one of us to do. Jesus' work would have failed if He had not done personal work and taught others to carry out that work. There is no better place to do this work than in our Epworth Leagues, and I trust there will be many who will realize this and get the vision that "The harvest truly is plenteous, but the laborers are few, and pray the heavenly Father to send forth laborers into His harvest."

Frances Paschal,
Centenary League.

A DIFFERENCE IN DEGREE

A former judge who had become cashier in a western bank once declined to honor a check that a stranger had presented. "The check is all right," he said, "but the evidence you offer in identifying yourself as the person to whose order it is drawn is scarcely sufficient."

"I have known you to hang a man on less evidence, judge," was the stranger's response.

"Quite likely," replied the ex-judge, "but when we're giving up cold cash we have to be careful."—The Lawyer and Banker.

Did you ever hear of a water wagon catching on fire? Just such an unusual thing happened in Chicago recently. This water wagon carried a pressure-pump and the wires that connected this with the gasoline engine got out of order, thus starting a blaze. A fire company had to dash out and save the wagon—and the water!

Over in Albania, a small country in southern Europe, which for hundreds of years was under the rule of Turkey, American children are supporting several schools. This is Junior Red Cross work, in which many of our boys and girls are active. From one of these schools comes this letter: "When two boys last year were sent from our town to this school, I was chosen to come; but afterwards I walked three days on foot to come to this school. I thought that the Americans would let me stay in the school. They took me in when I told them my story. I am now very happy and have always in mind the American childern who are showing such kind hearts." A boy who will walk three days to attend a school surely deserves to be admitted!

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Dear Readers:

As the time is so swiftly passing for me to leave my dear old home, I must pause awhile and look back over the many blessings that have come to me during my ten years' stay at the dearest place on earth to me, our Methodist Orphanage.

I wish to thank Miss Mattie, who has tried to be a mother to all of us, and also Mr. Barnes, who has in every way been a father to me. I wish to extend my sincere thanks to the class at Moncure for the boxes of beautiful clothes which were sent to me twice each year.

Again I wish to thank each of you and I am going to try to make my life a blessing to the home which has meant so much to me.

Sincerely yours,
Mabel Mason.

* * * *

Dear Friends:

As I have come to the close of my stay at the Methodist Orphanage, the dear old home which has cared for and helped me the ten years which I stayed here, I want to extend my thanks and appreciation for the many things that have made life a joy to me. Especially I want to thank Mr. Barnes, our dear superintendent, Mrs. Jenkins, our head matron, and Misses Laura and Olivia Breeze for their gentleness and kindness to me ever since I came here a little girl of eight years.

I want to thank the people of Whitakers for their thoughtfulness in sending me boxes of beautiful clothes each year. I also wish to express my appreciation to the people of Durham for their support.

Life to me seems only a dream when I think I have stayed here so long and now I am going out into the world of temptations and rough roads we all have to travel through life.

As I leave the home which we all love so well, I want to show my appreciation to the officers who have helped me since my mother died by making a success of my life's work.

Katie Lee Scoggins.

* * * *

Dear Friends:

As the time is quickly approaching for me to leave our beautiful Christian home, I wish to take advantage of the great opportunity that has been given to us to thank the North Carolina conference, and all our other good friends for the many blessings that have been bestowed upon us.

My heart is filled with sorrow as I think of leaving our dear "Mother Jenkins" and "Father Barnes," who have truly been in every sense of the word a father and mother to me during the ten happy years that I have spent here. I also wish to thank them and the officers of our home for the interest that they have taken in me.

We all feel greatly indebted to them and to the entire conference for the wonderful training that we have received. I can only repay them by living up to their high expectation of me.

As I leave this home I expect to watch with keen interest the growth and development of our home.

Again I want to thank those who have made it possible for me to spend ten of the most fruitful years of my life at such a Christian home.

I am, Yours respectfully,
Thelma Ray.

Dear Friends:

As the sun calls together its rays of sunshine and sends forth its golden rays on our large, lovely place situated on a beautiful hill where everything is fresh and lovely, bringing forth human nature and the love of God for His children. This place spoken of is Home, two hundred and fifty children happily playing and roaming among the beautiful trees and flowers, with clean thoughts and a great love for the place known as the Methodist Orphanage Home.

I am proud that I am one of the two hundred and fifty boys and girls, but before I take up life elsewhere I want to express my appreciation to Mr. Barnes, who has been for seven years nothing less than a loving father. His thoughts are always dwelling on the welfare of his sons and daughters. Often we took walks together among the beautiful trees and flowers, for then we could think best of our loving friends all over the state, who have been as our larger brothers and sisters.

Now let me tell you of another beautiful character, Miss Mattie, who has been a patient, loving mother guiding her daughters and showing them how to be happy and make others happy by doing little kind deeds each day. For seven years she has taken the place of mother as no other could.

Also to the teachers and matrons do I wish to extend my hearty appreciations for their kindness to me, and the tender care which they have shown. Last but not least, and cannot be left unsaid, the Methodist church of Aberdeen and the Welcome class have been so good to me—every once in awhile by some gift showing their love for me and the home. All this is highly appreciated by their little girl.

Now my friends if you want to visit a beautiful place, a home with a large family, loving each other and all that is good and beautiful, come to our home, the Methodist Orphanage.

Kathleen Noblin.

BORN IN AFRICA

In the part of the Belgian Congo, Africa, where we are placed, this will be the treatment of a newly born baby: The very day it is born, instead of being nursed by the mother, it is given gruel, made from corn flour or kasava flour (kasava is something like our sage). Not until the third or fourth day is the mother allowed to nurse it. Then baby gets his first bath and the sun dries him, or, if there is no sun, he is held close to the fire. These are the only towels used in Africa. The baby is handled by everybody, because any one coming along must see and hold the baby.—Miss Marie Jensen, Belgian Congo.

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—Charles H. Parkhurst.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from labor to rest Mrs. T. B. Creel, be it resolved:

First, That the Woman's Missionary Society of Page Memorial church, Aberdeen, N. C., has lost one of its most active and loyal members.

Second, That we will miss her from her accustomed place, and that we will ever remember her faithfulness to every interest of our church, and will strive to emulate her devotion.

Third, That these expressions of appreciation and sympathy be sent to her family, be spread on the minutes of our society and be sent to the North Carolina Advocate for publication.

Miss Mary E. Page,
Mrs. E. McWhorter,
Mrs. J. V. Ferree.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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THE CALL OF THE CONFERENCE CLAIMANTS

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510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

$550,000 PAID ON QUOTAS TO DATE—WHOOP IT UP BOYS!

The man who wins doing anything is the one who works at the task. Success never comes by merely wishing for it. You get what you want by going after it with a never-say-die spirit. Never give up, but keep plugging at the thing you want to accomplish. All obstacles finally get out of the way of a determined man. "Even a rat can drown a nation if it has the persistence to gnaw a hole through the dyke." If you want to succeed in the Special Effort for Superannuate Endowment, you will have to make a special effort.

When There's a Will There's a Way

When a preacher writes me that the Superannuate Endowment quota cannot be raised by his charge, I know he has given up the effort in the pinch. He does not seek a way when familiar roads seem closed against him. He knows how to detour when driving his fliver on a summer vacation, but this does not enter his head when seeking money to pay his quota on Superannuate Endowment. The easiest way is to say "It cannot be done," and let it end with that. If this man would work as hard to find a way to do it as he does to find an excuse for not doing it, he would surely find that it can be done.

The Preacher Should be the Last to Quit

When the aim is to raise money for the old-age benefit of preachers, it ill becomes preachers to lay down on the job. They should be at this thing early and late, seeking to inspire others with the confidence of victory. If a preacher excuses himself and his charge from this work by some flimsy reason, he will not deserve sympathy for deprivations he might suffer in his own superannuation. If I failed to do my dead level best for Superannuate Endowment, leaving others to carry on the movement to success, I could never receive help from the fund in my old age without feeling unworthy to have it. If I live long enough to receive a pension from my church as a superannuated preacher, I want to be able to say I helped to make the pension possible.

When a Feller Needs a Friend

The preacher who reports at conference "nothing paid on quota for Superannuate Endowment," will be as lonesome as a church mouse. Just think of him standing there, after his brother preachers have made glowing reports on this subject, saying "Bishop, we didn't raise anything for Superannuate Endowment. There was too much rain." Ugh! I'll never be caught in a box like that as long as I have my wits about me. No, siree, when every other preacher is doing something special for the Forgotten Man, I want to do something for him, too.

Checks to Claimants Returned Unclaimed

On July 1 the Board of Finance mailed to the claimants the distribution checks due them for 1924. Thirty-four letters containing as many checks have been returned to the board on account of incorrect addresses. If you can help to locate these claimants so that the checks may be sent to their correct addresses, the service will be appreciated by the board. The names of the claimants involved in this matter, together with the addresses from which the checks were returned and by annual conferences are as follows:

Central Texas: Mrs. S. C. Baird, 520 No. Fourth St., Waco, Texas; East Oklahoma: Mrs. M. B. McKinney, McAlister, Okla.; Florida: Mrs. M. H. Outland, Box 126, Fort White, Florida; Holston: Mrs. J. F. Wampler, South Pittsburg, Tenn.; Kentucky: Rev. E. J. Terrill, Brodhead, Kentucky; Mrs. T. B. Cooke, 64 South Idlewild St., Memphis, Tenn; Louisiana: Mrs. G. E. Green, Eastman, Georgia; Memphis: Mrs. R. E. Brasfield, 8305 Cahalan St., Detroit, Michigan; Mrs. J. L. Weber, Nashville, Tenn.; Mississippi: Mrs. J. A. Ellis, 1727 Napoleon Ave., New Orleans, La.; North Alabama: Mrs. G. Hamilton, Woodlawn, Birmingham, Ala.; Mrs. J. H. Leslie, Belle Mina, Ala.; North Arkansas: Mrs. S. F. Dykes, 600 West McCord St., Neosho, Missouri; North Georgia: Mrs. L. P. Neese, Fairburn, Ga.; Mrs. Henry J. Ellis, 45 Mansfield Ave., Atlanta, Ga.; Mrs. E. C. Marks, The Rock, Ga.: Mrs. R. T. Harrison, care Charles Stanard, Bedford Place, Atlanta, Ga.; North Mississippi: Mrs. T. G. Freeman, Charleston, Miss.: Mrs. A. J. See, 615 Main St., Memphis, Tenn.; North Texas: Mrs. E. S. Williams, Bonham, Texas; Rev. J. F. Holmes, Station A, Dallas, Texas; Rev. B. H. Webster, Station A, Dallas, Texas; Rev. Geo. H. Adams, Station A, Dallas, Texas; South Carolina: Rev. R. W. Barber, Cheraw, S. C.; South Georgia: Rev. K. Read, Columbus, Ga.: Southwest Missouri: Mrs. W. B. Bull, Maxwell, Iowa; Mrs. Luella F. Puckett, Corder, Missouri; Tennessee: Mrs. Thos. J. Baker, 401 East Eighth S., Chattanooga, Tenn.; Texas: Mrs. J. G. Mueller, Box 416-xx, Route 1, Houston, Texas; Mrs. G. S. Sandel, 6327 Columbia Ave., Dallas, Texas; Virginia: Mrs. R. M. Chandler, Norfolk, Va.: Mrs. J. H. Patterson, Box 842, Danville, Va.: Western North Carolina: Mrs. E. K. Hardin, care Columbia College, Columbia, South Carolina; West Texas: Mrs. R. A. Waltrip, 1602 Broadway, San Antonio, Texas.

Come Now and Join This Faithful Band

Each day the list of charges paying one-fifth or more on their quotas grows longer. Note what has happened this week and then "go thou and do likewise."

Colorado Springs, Denver—Denver,Durango, Rev. C. A. Waterfield, pastor. Total assumed quota $2,813; amount remitted $580.
Kissemmee, Florida—Orlando, Rev. J. F. Phillips, pastor. Total assumed quota $3,100; amount remitted $620.
Stanford, Kentucky—Danville, Rev. T. W. Watts, pastor. Total assumed quota $2,000; amount remitted $447.
Minden, Louisiana—Ruston, Rev. W. C. Childress, pastor. Total assumed quota $4,200; amount remitted $1,749.50.
Festus, St. Louis—Farmington, Rev. H. E. Ryan, pastor. Total assumed quota $2,500; amount remitted $500.
Pineville, Western North Carolina—Charlotte, Rev. T. J. Houck, pastor. Total assumed quota $1,643; amount remitted $418.50.
Groveland and Mascotte, Florida—Orlando, Rev. Howard Dutill, pastor. Total assumed quota $2,043; amount remitted $408.75.
Benson and Curry, Kentucky—Covington, Rev. J. E. Roberts, pastor. Total assumed quota $1,423; amount remitted $300.
Canton-Ball Ground, North Georgia—Marietta, Rev. E. C. Wilson, pastor. Total assumed quota $1,808; amount remitted $831.75.
Marietta, North Georgia—Marietta, Rev. R. C. Cleckler, pastor. Total assumed quota, $3,500; amount remitted $1,200.
Trinity (Atlanta), North Georgia—South Atlanta, Rev. S. R. Belk, pastor. Total assumed quota $4,020; amount remitted $1,350.05.
Albany, South Georgia—Tmomasville, Rev. J. N. Peacock, pastor. Total assumed quota $4,050; amount remitted $810.
South End (Nashville), Tennessee—Nashville, Rev. E. A. Kerley, pastor. Total assumed quota $2,500; amount remitted $506.26.
St. Albans, Western Virginia—Huntington, Rev. C. N. Coffman, paastor. Total assumed quota $1,500; amount remitted $1,235.
Reedy, Western Virginia—Parkersburg, Rev. C. G. Worrell, pastor. Total assumed quota $940; amount remitted $320.90
Dawson Springs, Louisville—Hopkinsville, Rev. W. C. Brandon, pastor. Total assumed quota $1,000; amount remitted $200.
Settle Memorial (Owensboro), Louisville—Owensboro, Rev. B. G. Hodge, pastor. Total assumed quota $8,000; amount remitted $1,600.
Carrollton, Missouri—Chillicothe, Rev. C. A. Bowles, pastor. Total assumed quota $2,042.50; amount remitted $577.50.
Mt. Washington, Louisville—Elizabethtown, Rev. E. D. Ryan, pastor. Total assumed quota $1,140; amount remitted $427.
Cockrell Hill, North Texas—Dallas, Rev. Hubert Allen, pastor. Total assumed quota $400; amount remitted $80.
First Church (Wichita Falls), North Texas—Wichita Falls, Rev. C. M. Simpson, pastor. Total assumed quota $10,000; remitted $4,783.10.
McMinnville, Tennessee—Cookeville, Rev. C. E. Hawkins, pastor. Total assumed quota $2,060; amount remitted $620.
Gary, Holston—Bluefield, Rev. W. H. Harrison, pastor. Total assumed quota $2,666.67; amount remitted $622.59.
Moss Point, Mississippi—Seashore, Rev. J. E. Gray, pastor. Total assumed quota $2,040; amount remitted $1,948.
Central (Webb City), Southwest Missouri—Nevada, Rev. S. G. Keys, pastor. Total assumed quota $1,776; amount remitted $1,655.
Williamsport, Tennessee—Mt. Pleasant, Rev. Wm. F. Springer, pastor. Total assumed quota $1,340; amount remitted $269.
Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $292.
First Church (Sulphur), West Oklahoma—Ardmore, Rev. S. G. Rogers, pastor. Total assumed quota $2,070; amount remitted $430.75.
Billingsley Memorial (Fairmont), Western Virginia—Fairmont, Rev. John S. Jenkins, pastor. Total assumed quota $3,240; remitted $700.
Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota $1,700; amount remitted $1,606.
Hay Street (Fayetteville), North Carolina—Fayetteville, Rev. H. A. Humble, pastor. Total assumed quota $5,000; amount remitted $1,030.
Oak Lawn, North Texas—Dallas, Rev. Geo. W. Davis, pastor. Total assumed quota $5,700; amount remitted $3,255.
Redlands, Pacific—Los Angeles, Rev. J. J. Woodson, pastor. Total assumed quota $832; amount remitted $174.31.
Wakefield, Virginia—Petersburg, Rev. J. W. Stiff, pastor. Total assumed quota $2,163; amount remitted $477.55.

OUR LITTLE FOLKS

NOTHING TO DO

I know a little girl
About as big as you
Who sighs ten times a day:
"I don't know what to do."

She has new toyes and games,
A baby brother too,
And yet she still complains:
"I don't know what to do."

The baby likes to romp,
And mother's busy too;
Now, can't you think of something
That this small girl could do?

—Rebecca Deming Moore.

THE TABLE, THE GOAT AND THE WHISTLE

There lived once on the outskirts of a tiny Russian village two brothers, Raskin and Fedor. Raskin, the older brother, was long and lanky and lazy. So he made poor little Fedor do all the work. There was a lot of it, too. The goats had to be milked and the sheep driven to pasture, and the pigeons fed and the garden planted. There were many tasks in the house, too.

"Plant lots of turnips for me," Raskin called to his brother one spring day.

So Fedor prepared the ground and planted rows and rows of turnips and locked the garden gate so that no one would steal them. Every day Raskin sent Fedor out to see how they were growing. And every day, too, Fedor saw that some of the turnips were stolen, from the time they were planted until they were nearly ripe. But he was afraid to tell his brother. When he asked "Are the turnips doing well?" the small boy would answer "Yes."

One day the lazy Raskin stretched himself and went out into the garden to see for himself. Nearly a whole row had been stolen by that time. He flew into a temper and raged around and beat poor Fedor.

"Go find out who has stolen them," he shouted, throwing the boy out of the gate. "Don't dare to come back here until you know."

So Fedor walked and walked and walked through the great woods beyond the village and was very hungry, because he had had nothing to eat that day. At last he came to a queer little hut. He knocked at the door. It was opened, but he saw no one. Yet he heard giggles and suppressed laughter. He threw open the door of the cupboard. There was a crowd of the Little People of the Woods and every one of them had a turnip in his hand.

"Oh, it's you who have stolen my turnips," he said pointing his finger at them. "And I get beaten for it."

"We'll pay for them," they shouted, pulling out a folding table. "Are you hungry?"

"Indeed I am. Why, I've had nothing at all to eat since I got up."

"Then put up the table." Fedor did. "Now knock on it and say, 'I want plenty to eat for us all.'" No sooner had he knocked and spoken, than the table was loaded down with a good meal—enough for all.

When they had all eaten the Little People said, "Knock and tell it to go." So Fedor trudged all the way home that afternoon with the table on his back. "I've found the thieves," he called to his brother from the gate, "and they paid me well." Then he showed off the magic table.

For a number of days everything went well in the brothers' cottage, until Raskin began thinking of his turnips again. When he went out to look at them two more rows had been stolen. In a rage, he beat poor Fedor again and hid the table.

"Go find the thieves and make them pay."

So Fedor walked and walked until he came to the hut of the Little People again. They all ran out to meet him, each one of them carrying one of the stolen turnips.

"We'll pay for them, Fedor," they called before he had a chance to speak at all. Then they brought out a funny little goat. "Tell it to sneeze, Fedor," they said.

So Fedor said, "Sneeze, goat." The goat sneezed and sneezed; and with every sneeze, it scattered around a handful of gold pieces.

"Now Raskin will never be angry with me any more," thought Fedor, and he proudly led the goat home and showed it off to his brother. With the gold they bought everything they wanted and all went well until Raskin got to thinking of his turnips again. When he looked at them again, five more rows had been stolen. In a rage greater than before, he beat Fedor and sent him to get payment for them.

A rollicking band of Little People of the Woods met him and before he said a word cried, "Here's your payment, Fedor." They gave him a reed whistle. "Blow," they shouted.

So he blew. Out came three whips and chased him and whipped him till his back stung. "Blow again and tell the whips to go in"—and Fedor did so very quickly.

When he reached home, Raskin met him and asked eagerly, "What did they give you?"

"A whistle, blow it!" said Fedor. He blew and cracked one lively whip and then another and then another. They chased him all around, lashing him all the while.

"Little brother," he cried, "Stop them! I will never scold or beat you again and I will do my share of all the work." He flew about and the whips chased and beat him all the while. Then Fedor told them to go back. From that day on, the two brothers lived happily together. The Table gave them plenty to eat, the Goat gave them gold pieces enough and the Whistle whipped anybody who tried to do them harm.—The Juvenile Magazine.

Little Mary Doughgob was attending a class in French, and the teacher had ordered that no English be spoken during the lesson. The next day, as Mary arrived, the teacher greeted her with:

"Bon jour."

Mary hestitated but an instant.

"Mah jongg," she gravely replied.—American Legion Weekly.

Rastus: "Ah is so tough Ah's afraid of mahself."

Rufus: "Nevah mind. Ah will relieve yo' worry."

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W. E. WEBB, Secretary
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WILLIAM McKENDREE

William McKendree was born in Virginia in 1757. He was of Scotch origin. His parents led a very religious life and their most marked characteristic was their family love.

In order to understand and fully apprecite a man we must know something about the time in which he lived.

The life of an average Virginia family was rather uneventful. The Indian wars with their excitement were things of the past. Pioneer conditions had largely passed away, and society had settled down to an easy and commonplace way of getting on. There were few towns and these were small and insignificant. Negro slavery was a fixed institution, but it had been taken on in a gentle form. There was much good social fellowship. All within a day's horseback ride were called "neighbors."

It was such a civilization as this that constituted the background of McKendree's life.

In his eighteenth year the Revolutionary War broke out and before the war ended he joined the army. We know nothing much of his life as a soldier, only that he retained his manhood and self-respect. He never referred to any battle in which he fought. However, we do know that he rose to the rank of adjutant, and was present in that capacity when Cornwallis surrendered at Yorktown. To the end of McKendree's life there was something of the soldier and commander in his character.

The state of religion in Virginia was exceedingly low during and immediately after the war. When the war began a great many of the clergy forsook their flocks and fled to England. People were fined, beaten, insulted and imprisoned because of their religion.

But there is another side to this dismal picture. The church was not wholly or irreclaimably bad. There were a great many faithful ministers and seven thousand laymen who did not bow the knee to Baal.

It was about this time that the Methodist movement came about. It throve wonderfully then, as it has continued to do till the present day. The McKendree family became included in that class, which was known as the "Old Methodists." William was touched, along with the rest of the family, but he was laughed at and disheartened by one of his old schoolmasters. We are told that he had no more impressions until later in life. He was converted at the age of thirty

After his conversion he felt that God had called him to preach, but he wanted to be sure. Nine months after his conversion a friend invited him to attend conference with him. The conference doors were closed to McKendree most of the time, but when the appointments were to be made he was invited in. He went as a visitor; it was a new experience for him. But at conference it was decided that here was a man who was needed. He was sent to Mecklenburg circuit as assistant preacher.

For eight years he was a circuit preacher. He was given much encouragement, but felt very unworthy at times. He was fully tested as a preacher and found competent and faithful. He was deemed worthy to be invested with the duties and responsibilities of presiding eldership.

It was no easy task William faced when he became presiding elder. The only way to travel was on horseback or on foot. There were no good roads, therefore traveling was very difficult. Their nominal salary was sixty-four dollars per annum, but it never actually reached over half that sum. But he never complained because of poverty. After five years he went out west with two bishops, where he remained for eight years. He made a wonderful success as presiding elder.

When time came for general conference William McKendree was appointed to preach at Light Street church. A few of the delegates had already arrived in the city and were present to hear the sermon. He made a poor beginning. His sentences were broken and his speech faltering. He was coarsely clad and his clothes did not fit. When he grew animated his red flannel shirt was distinctly visible between his trousers and his vest. As he progressed in his sermon he threw himself in it, so to speak, and the people were carried away with him. Bishop Asbury, who was present, remarked, "That sermon will make him a bishop." His prediction proved true. He became the first native American bishop, and he was everything you could wish a bishop to be. He lived to be an old man and to the end of his life he was a soldier for Christ. Let us keep the memory of William McKendree always fresh in our hearts and minds!

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THE CHRISTIAN HOME

The wholesome home life of our people, particularly in city and town, is in danger of disappearing. If it does disappear, the anchor chain will be broken and society will be adrift. American residences have never been so fine and expensive as they are now. They have more comforts and are more attractive than homes in any other land on earth. But a house in which people live is not always a home in the best sense. It may be ever so costly and beautiful in architecture and furnishings and yet be as cold as a tomb or as uncomfortable as a mad house. On the other hand, it may be inexpensive and inartistic and be so sweet that it makes one think of heaven. The character of the home is determined not by the style of the house, but by the people in the house, their manner of life, and their relation to each other and the world about them. It is heartening to know that there are yet many homes of the best type in America, some of them on avenues and some on lanes; but it is disheartening to know that the maintenance of such homes is constantly growing more difficult.

Modern life makes such demands upon the time of men and women that the maintenance of the home is increasingly difficult, and apparently legitimate excuses for its neglect are more and more insistent. Outside duties and pleasures have multiplied until more and more the family circle is giving way to the larger community circle. No community interest, no matter how worthy it is, should be permitted to break up the home circle or greatly reduce the number of hours the family spends under the home roof.

A homeless individual is in peril of losing his or her best. Not that the owner of a house is more secure than a non-owner, for owning a house is not the same as having a home. Abraham lived in a tent, but he had such a home that angels were its willing guests. Men who do their tasks these days do them under tremendous pressure. Life is a constant battle with them, and the home should be the first aid station standing hard by the firing line into which these may come to heal their scars. Men are tossed about on a storm-whipped sea and beaten by wind and wave. Unless home is a haven into which they may come for recuperation every succeeding day witnesses their increasing weakness and brings them nearer disaster. Then there are the children facing temptations their parents never knew. In the few years of childhood and youth they are laying the foundations for future success or failure in after life. The average child can learn to enjoy the crowd or show or street more than the home, but these make no contribution to his strength and ultimate happiness and success.

To be its best the home must be Christian—vitally Christian. Recognizing the lack of religious instruction and religious life in the average Christian household, church leaders have tried to work out a plan to supply as far as they can such instruction in the Sunday school and other institutions of the church. But all realize that it is not possible to conduct any institution that can take the place of the Christian home in supplying what is necessary in the formation of Christian character in our children and youth. The danger is that parents may convince themselves that these institutional methods and programs are quite sufficient. The altar of prayer ought to again become the central thing in the home life of our people. No institutional effort can take its place.—**Missionary Voice.**

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

August
Mars Hill, Beech Glen, 11 23-24
Marshall, Walnut, 3 & night 24
Weaverville Ct., Alex. Chapel, 11...30-31
Weaverville, night 31
September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Trinity, 11 24
Unionville, Grace, 11 30-31
Belmont Park, night 31
September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Spring Garden, 11 24
Gibsonville, Whitsett, 3 24
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31
September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

August
Stoneville-Mayodan, Dan Valley ...23-24
Madison, 11 24
Summerfield, Summerfield 30-31
September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

August
Micaville, Martin's Chapel, 11 23-24
Spruce Pine, 8 24
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31
September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Crouse, Laboratory, 11 23-24
Cherryville, First church, night 24
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31
September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
Concord Ct., Rocky Ridgt, 11 23
Forest Hill, 11 24
Kerr St., night 24
New London, New London, 11 30
Salem, Salem, 11 31
Badin, night 31
September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howle, P. E., Waynesville, N. C.
FOURTH ROUND

August
Highlands Ct., Highlands, 11 24
Glenville Ct., Cashiers, 3 24
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31
September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 W. Fourth St., Winston-Salem, N. C.
FOURTH ROUND

August
Walkertown, Walkertown, 11 24
Lewisville, Brookstown, 3 23-24
Ogburn Memorial, Oak Summit, night, 24
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
Durham Ct., Pleasant Garden 23-24
Carrboro Ct., Orange, 3 24
Gregson, night 24
Branson, night 25
Memorial, night 27
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

August
Hatteras, Buxton, 3:30 & 8 21
Kennekeet, Anon, 8 22
Kennekeet, Salvo, 8 23
Kennekeet, Rodonthey, 11 & 8 24
Plymouth, Plymouth, 11 31
Roper, Roper, 8 31
September
Moyock, Moyock 6-7
Currituck, Ebenezer 13-14
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28
October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

August
Pittsboro, Brown's Chapel 22
Glendon, Carbonton 23-24
Carthage, Center 30-31
September
Goldston, Meronie 6-
Bladen, Center 20-21
Person St. & Calvary, Calvary, ngt, 21
Mamers, Spring Hill 27-28
October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

August
Newport, a.m. 21
Ocracoke and Portsmouth, p.m. 24
Oriental, a.m. 23-24
Bridgeton, Reelsboro, p.m. 24
Centenary, p.m. 24

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

August
Richmond, Zion 24
Piedmont, Trinity 24
Hamlet 30-31
Rockingham 30-31
September
Ellerbe, Mt. Pleasant 5
Roberdel, Ledbetter, S 6-7
Robeson, McKendree 12
Lumberton Ct., E. Lumberton 13-14
Lumberton, Chestnut St. 14
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29
October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27
November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Princeton, Fellowship 23-24
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.
THIRD ROUND

August
Swan Quarter, 11 23-24
Mattamuskeet, Inglehard, night 24
Fairfield, night 25

RESOLUTIONS OF RESPECT

(By Woman's Missionary Society of M. E. Church, Caroleen, N. C.)

Whereas, our heavenly Father has seen fit to call from her earthly home Mrs. Emma Colby Stevenson, who during the six years she has worked in our society so endeared herself to us by the sweetness and beauty of her character that her memory will always be cherished in our hearts.

Resolved, That in this bereavement the community is deprived of a beautiful Christian character, one who was thoroughly imbued with the precepts and principles of the Christian faith.

That our Woman's Missionary Society is bereft of a wise counseler, a true friend and faithful president.

That bowing as we do in humble submission to the divine will, we mourn the loss of one whose life and example was always an inspiration to a higher life and more loyal service.

That we deeply and sincerely sympathize with the husband and son in their sorrow, and commend them to the care and keeping of Him who was himself a "Man of sorrow and acquainted with grief."

That a copy of this be sent to the family of Mrs. Stevenson and spread upon the records of this society, and to the North Carolina Christian Advocate. The Rutherfordton Sun and Charlotte Observer for publication.

Mrs. L. B. Harrill, Chm.
Mrs. J. P. Hornbuckle,
Mrs. J. H. Harris,
Committee.

God helps the man who helps himself. He can help no other. God's power is like an electric current, it requires a medium through which it can make itself effective. Dead wires, nonconnected wires and improperly insulated wires make negative electrical operations. Man detached from God in unbelieving isolation has no promise of help. Hook up with God and grace sufficient and all power in heaven and on earth are assured through the contacts of faith and love and the hope that wavers not through doubting fear and unbelief.—St. Louis Advocate.

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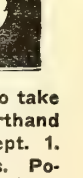
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*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

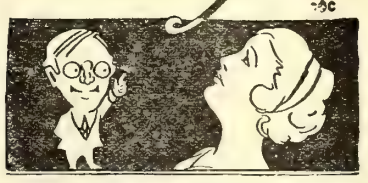
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In Memoriam

JORDAN—In the evening time of life, on the 18th day of July, 1924, Sister Lannie A. Jordan quietly slipped away from earthly sorrows and troubles to her home beyond the skies where sorrow and suffering are unknown.

Sister Jordan was born near Bailey, N. C., December 27, 1855. She joined the Methodist Episcopal Church, South, while young and remained a very faithful and devoted member until her death. This departed wife and mother leaves a husband, two daughters and one son to mourn their loss. May they ever strive to meet her in glory where the circle will remain unbroken. Her Pastor.

COPPEDGE—Mrs. Sallie Coppedge was married to Joseph Coppedge Aug. 1894. He preceded her to the glory land ten years. On August 1st, 1924, she fell on sleep after eighty odd years of life. Sister Coppedge had been a faithful member of the old Bethlehem Methodist Church, Spring Hope charge, for many years, and died with a triumphant faith. She was a mother to eight brothers and sisters, her own mother dying when she was small, and also to six step-children. All who knew her loved her. She was a good woman. She leaves one brother, R. C. Brown, of Castalia, N. C., and one sister, Emaria Brown, at the Masonic Home. W. E. Trotman.

FULP—John Walker Fulp, the son of George and Nancy Fulp, was born September 4, 1857, and died August 6, 1924, being sixty-six years, eleven months, and two days old. He was married to Miss Ida James, November 15, 1883. To this union thirteen children were born, nine of whom are now living. Brother Fulp is therefore survived by his widow, five sons, four daughters, two sisters, Mrs. S. A. Dillon and Mrs. S. A. Goolsby, besides a host of loved ones and friends to mourn his going.

Brother Fulp was a good husband, good father, good brother and good neighbor. He will be greatly missed in his home and community.

Funeral services were conducted by Rev. H. M. Wellman, Stokesdale, N. C. The Junior Order had charge of the services at the grave.

RIDDICK—On Sunday, June 15th, 1924, the death angel called at our home and claimed as his own little Earl Leslie Riddick, son of Mr. and Mrs. J. B. Riddick, aged two years, one month, and one day. After one week of intense illness he left this world peacefully and quietly for eternal peace and rest. Brief was his stay with us, but long enough to twine himself around our hearts.

He leaves a mother, father, three sisters and three brothers to mourn their loss. His remains were laid to rest under a flower-covered mound in the Gatesville cemetery Monday afternoon. As we turned from the mound this thought came to us: "He is 'Safe in the Arms of Jesus,' and there he awaits our coming."

All is sad within our dwelling.
Lonely are our hearts today.
For the one we loved so dearly
Has forever passed away.

Sister.

BLACKWELDER— Mrs. Margaret Blackwelder of Mt. Pleasant, N. C., was born February 1, 1877, and passed to her reward Saturday, July 19, 1924. She was married to Mr. G. R. Blackwelder February 6, 1896. To this union were born eight children, whose names are as follows: Harry, Mrs. Mae Kendall of Durham, Mrs. Lillian Bentley of Charlotte, Sidney, Emily, Ralph, Myrtle and Evelyn of Mt. Pleasant. She is survived by her husband and all her children except Harry, who died in infancy. Mrs. Blackwelder had been a member of the Methodist church for fifteen years. She had been a member of another church since childhood but united with her husband's church some fifteen years ago. She was an excellent neighbor, a loving mother, a devoted wife, a loyal church member and died as she had lived in full triumph of the Christian faith. She will be missed in the church and community where she lived. M. A. Osborne, P. C.

DAIL—George I. Dail passed to his reward on February 28, 1924, dying suddenly. He was born Mey 10, 1856. Brother Dail was twice married. First to Miss Lava Jewell. To this union were born Mrs. J. F. Ross and Mrs. Lottie Dail Ross. His second wife was Miss Sabra Styron. To this union were born Mrs. Mary C. Miller, Robert and George I., Jr., and Miss Lucille Dail. All the children and Mrs. Sabra Dail survive. This good man lived a quiet, unassuming life. He was faithful to his church. May the blessings of a kind Father rest upon the family. L. D. Hayman, Pastor.

PERRY—Ann Elizabeth Perry, a faithful member of Prospect M. E. Church, South, near East Bend, N. C., passed to her reward on July 29, being in her 74th year. Her husband and the children, three sons and two daughters, were at her bedside when the end came. She was afflicted for a great number of years, but she bore her affliction patiently. Many times she spoke of being ready to die and of a home in heaven. The funeral services were conducted by the writer, the pastor, assisted by Rev. S. N. Bumgarner and Rev. O. J. Martin.

R. E. Ward, P. C.

RESOLUTIONS OF RESPECT

Whereas, our loving heavenly Father has suffered the removal by death of our brother and co-laborer, A. C. Sedberry, therefore be it resolved:

First, That we deeply feel our loss in his untimely removal and pray that his devotion and loyalty to the cause may be an inspiration to us to labor on faithfully.

Second, That we extend the family our heartfelt sympathy in this their sad hour.

Third, That a copy of these resolutions be sent the family, a copy be spread on the record of our board and a copy be sent the North Carolina Christian Advocate for publication.

Board of Stewards of the Bethel-New Hope Circuit. L. E. Griggs, Sec.

RESOLUTIONS OF RESPECT

Just at the close of day, Friday, July 18, 1924, our friend and co-worker, Mrs. Annie J. Whitlock, was called to be with God. Therefore, as members of the Philathea class of St. Pauls M. E. Church, South, Maxton, N. C., we desire to put on record the following resolutions:

First, though we bow in submission to His holy will, we thank our Heavenly Father for the influence and example of her beautiful life, and while we shall miss her in every department of our church work, we rejoice in the hope that it is well with her.

Second, that we cherish her faithfulness to her church, and extend to her family, particularly her devoted son, the assurance of our love and sympathy.

Third, that a copy of these resolutions be recorded in our minutes, a copy sent to the family, and a copy sent to our N. C. Christian Advocate and to the local paper for publication.

Mrs. Eva F. Wright,
Mrs. J. J. Evans,
Mrs. B. C. Glass.

INGRAM — The subject of this sketch began her earthly life as Miss Bettie Hodges on August 7th, 1854. On May 7th, 1874, she married R. A. Ingram. Their lives were one in purpose. To build a home of love, they succeeded. To this union were born seven children, five girls and two boys. Together they made theirs the favorite home in the Newton Grove community. To visit her home was to more fully appreciate her christian life. She was loved by all her neighbors of every faith.

It is a pleasure to say that she was a faithful member of the Newton Grove Methodist Church, South. She gave the property for the old church and parsonage.

She celebrated her fiftieth anniversary just one month to the day before her death on the seventh of June, 1924.

She is survived by her husband and five of the children, four girls and one boy.

Notice the figure seven, also figure four. Born August 7th, 1854; married May 7th, 1874; died June 7th, 1924. Truly a christian wife and mother is gone. "For me to live is Christ; to die is gain." W. J. Underwood.

MAYO—Harry B. Mayo, faithful servant of God was born August 30, 1859, and after a lingering illness of nearly two years, passed to his reward June 26, 1924. He was a faithful member of the church and for many years was an official of First M. E. church here in Washington. He was married to Miss Lucy Ritch, who still survives. To this union three daughters—Mrs. Julia Davenport, Mrs. C. H. Fisher, Miss Adeline Mayo and one son, Edward L. Mayo, were born and all living. A good citizen, kind father and husband and faithful servant of the church is gone from us. He was laid to rest in Oakdale cemetery. God's blessings upon the bereaved family.

L. D. Hayman, Pastor.

EDGE—Mrs. Eliza J. Edge, widow of Miles O. Edge, who died about 15 years ago, passed away at Parkview hospital, Rocky Mount, Sunday, August —, 1924. She was in her 54th year and is survived by six children and many relatives and friends who will sadly miss her.

Sister Edge was a consistent member of the Methodist church, an excellent Christian woman, and the influence of her useful life will linger long with all who were intimately acquainted with her.

Her body was laid to rest in the cemetery at Center church, Bladen county, near her husband and two sons. Beautiful floral offerings and the large attendance at her funeral bore testimony of the high esteem in which she was held.

May God comfort the bereaved.

L. C. Sell.

FARMER—As the earthly ties on earth are broken and our friends join that innumerable host who surround the throne of God, heaven seems dearer and nearer to us.

On the 16th of July Brother W. D. Farmer of Bailey, but more familiarly known as "Tike" Farmer, suddenly fell on sleep and went home. He was a true Christian gentleman and one of the best friends I ever had. While I was his pastor in 1908-11 he was very kind to me and in 1908 did me a special kindness which I shall never forget. He then lived in the country near Mt. Pleasant church where he worshipped and held his membership.

In these latter years he built a comfortable home in Bailey and moved there, and had just completed all his plans and it seemed put everything in order before going away.

The funeral services were conducted by his pastor and the writer in the presence of a large circle of friends and relatives. The Masons had charge of the services at the grave for Brother Farmer had been a true Mason and master of his lodge a long time, thus it was proper for him to be buried with Masonic honors.

The widow and children have my deepest sympathy and prayer. May the Lord comfort them. Brother Farmer was 66 years old.

B. E. Stanfield.

GIBSON—Eliza Jane Gibson, widow of the late Nelson B. Gibson, was born in Scotland county April 6, 1836, and died at her old home on July 13, 1924, at the age of 88 years. Her last years were full of suffering, especially is this true of the last few months of her life. She bore it all patiently and kept sweet in spirit. She was converted and joined St. Johns church near Gibson, N. C., when she was 13 years old and was a faithful member for 75 years. There be few among men or women who can justly lay claim to such a record. St. Johns congregation at that time worshipped in a log house. She watched it grow from that humble beginning to one of the leading churches in the county. She loved her church, and as long as her health permitted she was regular in attendance. During all these years her faith was strong and her hope was bright.

On December 22, 185[illegible] married to Nelson B. [illegible] also of Scotland county, [illegible] 52 years they traveled life's pathway happily together. She leaves five sons and eight grandchildren to mourn their loss. The sons are: W. N. Gibson, Bennettsville, S. C.; John B., Daniel W., Jesse M. and L. P. Gibson, all of Scotland county. Her sons acted as pallbearers. She was laid to rest tenderly in the old Brown cemetery amid many of her loved ones who have gone on before. A. J. Parker.

Trinity College Library

ADAMS—Mrs. Emma Adams departed this life May 4, 1924, at the age of sixty-one. She was born February 4, 1863. She leaves a husband, Bro G. B. Adams, and one son, E. B. Adams, to mourn her going. There were seven children born to this union, but six of the number preceded the mother to the better land. She bore long affliction with much patience. Often she told the writer of her faith in God. Death released a tired spirit, and now she is with the greater number of her children. Heaven's blessings upon the bereaved. L. D. Hayman, Pastor.

HOLCOMBE—Mrs. Elnora Holcombe, wife of J. W. Holcombe, departed this life May 22, 1924. She lived near Purvis, N. C. Was a member of the Methodist church at Purvis and a woman of most excellent christian character. She had many friends. She was very good in helping the sick and distressed. Her sufferings were great, but were borne with Christian fortitude. Her spirit is in that land where there is no pain. She leaves behind her husband, several sons and daughters. Her body peacefully rests in the Purvis cemetery awaiting the resurrection morning. May God comfort the sorrowing.

P. D. Woodall.

RESOLUTIONS OF RESPECT

It is with inexpressible sadness that we, the members of the Ladies' Aid Society of Mt. Zion M. E. Church, South, record the death of our oldest and much loved member, Miss Frances Payner. She was born and lived in Currituck county, Poplar Branch, all the 82 years of her life.

"Aunt Frank" was a noble character, gracious in her personality, affable in her manner, unselfish in her nature, and consistent in her Christian profession. Behind she leaves influence that will abide through the years.

The church and community have lost a great and noble character. We, the members of the Aid Society, thank our heavenly Father for her cheerful life and patience through her illness; we are grateful that we have been associated with this kind, gentle Christian character.

Resolved, That a copy of these resolutions be spread on our minutes and a copy be sent to the Christian Advocate.

Mrs. J. J. Evans,
Gladys Evans,
Committee.

OLIVER—It has been said: "How blest the righteous when he dies." Never were these words more appropriate than concerning the life of Sister Janie Oliver, who quietly and peacefully fell on sleep at her home at Marietta, May 15, 1924. She was born at the "Old Ford Place," near Lakeview, S. C., August 13, 1852. Her father was Neil A. McDuffie and her mother Elizabeth Ford.

On December 8, 1875, she was very happily married to Dr. W. A. Oliver, who died September 24, 1897.

She was educated at Columbia Female College, Columbia, S. C. She was reared, educated and lived nearly all of her life in South Carolina, moving to this state in 1903.

In early life she became a christian and a faithful member of the Methodist church in Mullins and later at Marietta.

It was during my pastorate on the Robeson circuit, 1914-17, that I knew Sister Oliver. A more refined Christian lady I never knew. She was a quiet, gentle spirit of unblemished character and a devout, loyal christian and supporter of the church.

It was during these years that the church was built near her home and I never saw a more faithful, tireless worker than she was. Only eternity will reveal the sacrifices and self-denials that she and others put into that brick church.

I considered her my personal friend and will miss her.

There is one daughter, several sons and other relatives to mourn her departure, but we have every reason to believe that she is at rest and some day we hope to meet again.

Yes, mother is gone and the home is broken up, but our friend was ready and no doubt heard the welcome words, "Well done, good and faithful servant; enter into the joy of thy Lord. B. E. Stanfield.

NORTH CAROLINA
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EDITORIAL PARAGRAPHS

"A monkey is to be in a Montana pulpit next Sunday" is about the way the press dispatches puts it in reporting that a preacher is to take a monkey into the pulpit as an object lesson when he preaches a sermon on evolution. An individual of even average intelligence can see that there will be two monkeys in that particular pulpit on that occasion.

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"Emerson is a beautiful soul," said Father Taylor, "and he will have to go to heaven because the devil wouldn't know what to do with him. But it would take as many of Emerson's sermons to get a man converted as it would take quarts of skimmed milk to make him drunk." This is a rather interesting and extravagant statement about the great Ralph Waldo Emerson, but it's got a practical warning to preachers hid away in it. The gospel minister may be a beautiful character and a thinker of the first order and at the same time be wanting in that afflatus, or divine passion, which makes him an evangel and apostle of the grace of God. What the church needs in every age are heralds of a passion.

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To think clearly, to love sincerely, to act from high motives and to live a life of trust in God and the future are four great duties of men that Henry Van Dyke enjoins in the following lines to which we do well to give heed. If these ye do, your record will be written in the "Lamb's Book of Life":

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

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The New York Sun tells of the supreme optimist. The story is saturated with humor and at the same time serves as a first rate tonic toward the close of summer when the nerve is scant. Listen to the story of the optimist:

His horse dropped dead and his mule went lame,
And he lost three cows in a poker game;
Then a cyclone came on a summer's day
And carried the home where he lived away;
Then the tax collector he came around
And charged him up with a hole in the ground;
Then the village marshal he hove in view
And made him settle his street tax, too.
Did he grieve when his old friends failed to call?
When the cyclone came and swallowed all?
Did he moan, or sigh, did he weep or cry?
Did he curse the hurricane sweeping by?
No! No! Not he, but he climbed on the hill
Where standing room was left him still,
And taking his hat from his old bald head,
With poise sublime, he gently said:
"The last six months have been bad, you bet,
But, thank God, I haven't the smallpox yet."

If a boy begins to wash all his face instead of a part, combs all his hair instead of a little patch in front, and cultivates both night and day a pompadour of extensive proportions, that young chap is about to put away childish things. This is especially true if he becomes interested in books of etiquette. The signs are that he desires to appear well in the presence of the opposite sex. And if the mothers of the girls were wise they would not allow their young daughters to strut about in men's garments. The average boy will have more respect for a dainty gown than for a pair of breeches. With the highest charm of girlhood and womanhood go certain mysteries that are preserved by a becoming modesty that does not parade itself in men's garments.

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A constantly decreasing number of people insist upon the Bible's being a book of science, but who has at any time insisted that it gives instructions in table manners? Yet such is the case. Jesus himself instructed his disciples to eat and drink such things as were given them, and St. Paul evidently with the words of his Master in mind urged the Corinthian Christians to eat such things as were set before them for conscience sake. This seems to be the divine law of the table, to follow the lead of one's hostess. If there be knives, forks, spoons, picks and ladles by your plate beyond your knowledge of their uses keep an eye on your hostess. If God's humble poor are embarrassed on account of conscious limitations make them feel like kings and queens because you have shown yourself an obedient prince. Jesus could make himself an agreeable guest at the tables of rich Publicans or loving friends because he was never troublesome.

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In the amount of taxes paid the Federal government last year North Carolina led all the states except New York, Pennsylvania, Illinois and Michigan. The Tar Heel state stands near the top in the value of its agricultural products. In the growth and manufacture of tobacco it leads the world. Massachusetts alone excels in the textile industry, and this crown is soon to be transferred to the commonwealth which was at one time noted only for "tar, pitch and turpentine." We need not mention its roads and its schools. But amid all the material and industrial progress what are the churches doing? Are these agencies for the promotion of the kingdom of God keeping pace with the progress that is evident on every hand? In some instances we fear not. A little while ago, for example, in driving over one of our leading cities, we were amazed at its growth in the last ten years, and the progress of that city today is more marked than ever before. But the Methodist churches are practically where they were twenty years ago and only one of these churches seems to be set to the task and demands of the future. This appears to us to be a period in the history of North Carolina Methodism when presiding elders, pastors and leading laymen should plan big things for the church and dare to execute these plans. It is no time to be content to preach on Sunday, bring up the collections and then report "we have had a good year, bishop."

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

A GLIMPSE AT THE TRAGIC, PATHETIC AND SENTIMENTAL SIDE OF WAR

Five thousand packages which are the unclaimed belongings of American boys who died in service in the World War are tucked away in the lockers of the War Department at Washington. The contents of these packages were carried away to the field of battle by men who never returned. To the man or woman with a bit of imagination these rings, watches, lockets, pictures, keys, Bibles and other treasures about which cluster the finer things of the heart are freighted with messages of love and adventure.

Larry Boardman gives us a glimpse into some of these packages which are as broken boxes of spiknard, very precious:

"One contains only a great family Bible, bound with brass; its owner had no other earthly possessions. Another contains a quantity of nick-nacks, keys, small coins, studs, buttons—and the picture of a white-haired woman with sad, tired eyes. in another there is a locket; in the locket the picture of a blue-eyed baby girl.

There are rings—hundreds of them—and watches.

These are just a few samples. As to the stories:

A mother lost her son in the World War. All efforts to locate his body failed.

The mother had but one clew. The boy, she told Robins, the custodian of these packages at Washington, had worn a ring—a family ring of strange design. She described it in detail.

Four years passed. Then Robins received a consignment of rings, taken from the fingers of men killed at the front.

With the mother's written description in hand, he made a careful check—the ring worn by the boy who had 'gone west' was one of the number. The boy's body was traced to a nameless grave in France, brought back, reburied.

One day a sorority pin was brought to Robins' office—a pin found on the unidentified body of a young lieutenant, killed overseas.

With only the name of the sorority to work on, Robins started his search. Months later, by making inquiries of colleges throughout the country, he found the girl—waiting in vain for her dead soldier-lover. They had planned to be married when the war was over.

'Some of the articles are very valuable,' says Robins, 'costly diamonds, Liberty bonds, sums of money.

'Others are trinkets of no intrinsic value whatsoever.

'But in every case we do our best to find the nearest of kin. Some of the apparently worthless trinkets are priceless to the mothers, fathers, wives and children of those who gave their lives for their country.

'We traced one woman through four states and finally to Paris, to give her a military medal, awarded to her son, killed in aviation while serving with the Lafayette escadrille. She told us that to her it was worth a million dollars!

'A father said the same thing of an old, battered watch, carried by his son in the trenches.'"

A PASTOR IN TROUBLE

The following letter will show what one North Carolina pastor "is up against" and there may be others in the same fix. Let the churches ponder what this good, faithful brother writes:

"I don't know how long this charge has not been paying the conference collections. It does pay the elder and pastor, but appears to feel no obligation to pay anything else. This habit seems fixed. Neither the several churches nor the circuit as a whole has had any system. The want of administrative ability on the part of the pastors may partly explain the lack of system. But it doesn't explain it all. When I came here the churches were mostly run by the women. The leading stewards were women. The women were supposed to attend to the finances of the churches. There were two churches in which the men led. This has been changed to some extent. The men are now taking more interest. I have worked on them from the very first to induce them to put some system into the raising of the finances. And I have tried to assure the raising of the conference collections in full for this year. I have now exhausted all my resources in trying to get the collections raised, and I find that they now have no intention of raising them. The stewards say that they will begin at the beginning of the next year and will try to raise them then. But as for this year they say there will be no money in the county till cotton is sold, and that they see no chance to do more than pay the elder and pastor.

In my desperation I told them I would start out now and raise the benevolences myself. To this they say that there is no money on the charge now and that I can do nothing till cotton is marketed, since the potatoes did not bring any profit to speak of.

I made an every member canvass as completely as I could get it done in February, have written letters, held conferences with the stewards, preached and talked, and scolded just a little. That is, I tried to appeal to their pride. But the prospect for getting the collections appears doubtful."

Brethren, follow the lead of your pastor when he is faithfully and honestly trying to do the work of his Lord and Master and of his church. It is a deplorable situation when a pastor is left to struggle single handed and the membership of the church deliberately refuses to rally to his support. The plea of poverty is a groundless excuse when people have money to buy automobiles, gas, and new tires when the old tires are worn out running over the country mainly in "joy rides." It is not lack of money if men fail to pay their little church dues, it is the want of a will to do.

The condition of things in this brother's charge seems to be a field that the laymen of his annual conference should take in hand and institute such a campaign of education as would mark a new day. It might be well to call on the conference and district lay leaders to assist in the bettering of conditions in this and similar churches of which this pastor writes.

UNIFICATION AND CHURCH EXTENSION ACTIVITIES

Those pastors who make vain efforts to get money from the Board of Church Extension to aid in the erection of churches that they are struggling to build will do well to give careful attention to the following figures which Rev. W. M. Cook presented to the readers of the Nashville Christian Advocate in a recent issue of that paper. He says:

"The figures may be verified by reference to the Church Extension Handbook for 1924. This record covers a period of forty-two years, years of reconstruction of Southern fortunes, years of poverty and of struggle throughout that section swept by the ravages of war where the needs of churches were most distressing. These facts give to these figures double meaning.

For convenience in comparisons I separate the conference selected into groups of five, as follows:

Group No. 1. Five far Western conferences: Arizona, Denver, New Mexico, Northwest, and Pacific.

Group No. 2. Five border conferences: Baltimore, Kentucky, Louisville, Missouri, and East Oklahoma.

Group No. 3. Alabama, Memphis, North Alabama, North Carolina, and South Georgia conferences.

Group No. 4. Mississippi, North Georgia, North Mississippi, South Carolina, and Tennessee conferences.

In Group No. 1 there are 253 churches, and the net number aided by the Board of Church Extension has been 276, twenty-three more than now in existence, with a total donation of $602,161, not including loans.

In Group 2 there are 2,064 churches, and the net number aided has been 481, with donations amounting to $579,623, not including loans. Groups 1 and 2, as you will note, are in territory where both churches have been working side by side and where competition has been sharpest.

Now compare with the above the two following groups:

In Group 3 there are 2,522 churches, and only 298 have been aided by donations amounting to $170,322.

In Group 4 there are 2,953 churches, and only 241 have been aided by donations amounting to $99,098.

Combining 1 and 2, the Western and border conferences, into one group and 3 and 4, the ten Southern conferences selected east of the Mississippi River, into one group, we get the following summary: The Western and border conferences have received total donations of $1,181,784, and the Southern group, with nearly three times as many church buildings, has received only $269,421 in donations, making a difference in the two groups of $912,363 in favor of the territory where our churches have been in competition. If the two churches had been united during those forty-two years, we should not have spent $602,161 in the far West. Every section of our country, both North and South, East and West. would have received amounts proportionate to the needs. A propartionate distribution would have given to the Southern conferences in round numbers abount $800,000 in donations alone where we have received only $271,421. Add to that the great incentive that would have been created in the South for better church buildings, and the value of our churches would have been increased by millions of dollars, and our work would have increased proportionately. In the above figures I gave only what has been donated. Loans should be added to those items.

Shall we go on perpetrating this state of things upon the future. These are just the figures given in the Church Extension Handbook. The whole story is not given here. If I had access to the books of our Mission Board, I have no idea what they could reveal."

The preceding figures tell their own story. The question is, will those conferences east of the Mississippi river remain content to have their money expended in the far border territory and at the same time be unable to secure aid for the work at home, when with the adoption of the present plan of unification the whole matter can be adjusted and stop the expenditure of money where the churches are in competition and one church is making little headway, as is the case with our church in the Far West and with the Northern church in the South? That the Northern church should waste money in the South is not our affair, but it does become us to look after our own expenditures.

The average Methodist is not in sympathy with the present policy of the two churches, as is shown by the fact that more Northern people who come South join the Southern church than do the Northern, and more Southern people who go West where the Northern church is strong join that church than do the little struggling Southern churches. It seems to us that there should be a change of policy on the part of Episcopal Methodism.

WITH THE APPROACH OF AUTUMN

The city pastors and the people, too, are getting back from their vacations. The country congregations have many of them enjoyed the revival seasons and should be happy in the experience of fresh spiritual vigor and in addition to all this the annual conference draws near. The call, therefore, is for each and every one to gird himself for the tasks that are just ahead.

The congregations have been scattered, the Sunday school teachers in many instances have been absent from their classes, vacation has been the order of the day. But what is the value of a vacation if it does not qualify one for a finer service? The pastor ought to cause his people to say, "A vacation has done him good. He preaches better, has more 'pep' and has taken a fresh hold on things." The whole church should determine to do better than ever before. Put in practice such resolutions and everybody will be surprised to observe the improvement in every department of the church.

PEOPLE AND THINGS

Rev. Ebenezer Myers, Westford, Concord, has been assisting in some meetings in Alexander county for the past two weeks.

Rev. C. R. Allison with his family have returned to Kerr Street, Concord, after two weeks' visiting relatives in Henderson county.

Rev. Lee A. Falls has been absent from his church, Epworth, Concord, for the past two weeks assisting his son-in-law, Rev. G. G. Adams, in revival meetings on the Norwood circuit.

The Wilmington Morning Star reports that Rev. J. A. Snow preached a very strong sermon at Epworth last Sunday night. His subject was "All Things Possible With God."

Rev. Seymour Taylor, pastor of Concord circuit, conducted a good revival meeting in his church at Rocky Ridge last week. This completes Brother Taylor's evangelistic campaign for this year.

Rev. E. C. Sell, pastor of Stedman circuit, closed a good meeting at Tabor church last Monday. The interest was deep, the church was revived, and seven new members added to the church.

Rev. J. E. Campbell, pastor of Tatum charge, South Carolina conference, has been visiting his son, Mr. C. C. Campbell, in Leaksville, and for two Sundays has filled the Leaksville pulpit for Rev. W. L. Sherrill. The people enjoyed his preaching.

A called session of the Centenary Quarterly Conference, this city, will be held at the church Monday night, September 8, at 8:00 o'clock. Brother Womble requests all officials of that church to attend.

The annual camp meeting is in progress this week at Bethlehem, Guilford county. Rev. W. F. Womble, the presiding elder, is preaching each morning at 11 o'clock and Rev. J. W. Hoyle, Jr., the pastor, preaches at 3 o'clock in the afternoon and at night. The meeting is largely attended.

"Revival services closed at Ruffin M. E. church on Sunday evening. Six joined the church, others will join other churches. Rev. J. S. Gresham of Danville was with us from Sunday evening till Friday evening and did some good preaching. We were glad to have him with us. The attendance was good all through the meeting."—H. F. Starr.

"The Mamers charge is coming on fine. We have about finished the parsonage and are remodeling and painting Concord church which was transferred from the Jonesboro charge to the Mamers this year. We have completed the church at Mamers and will dedicate it on the second Sunday in September."—S. R. Gaines.

Remember August 31st. It will be the Fifth Sunday Orphans' Day. Remind your people of it, and urge them to do their very best. Scores and scores of children are begging for a place in the Home, and we are building room for a few of them. An increase in your offerings will hasten the work, and will spell growth to the Home.

Rev. W. L. Sherrill was in Greensboro Tuesday of this week, who with Revs. J. H. Barnhardt, pastor of West Market Street church, and W. F. Womble, presiding elder of the Greensboro district, arranged the program for the approaching annual conference. We expect to give Advocate readers the program in full next week.

The latest report from the central office shows that North Carolina conference has paid in a little over $28,000 on the Superannuate Endowment fund and the Western North Carolina conference has paid a bit over $14,000. Those figures should arouse the Western North Carolina conference to redouble its diligence in these collections.

Rev. J. Frank Armstrong and family of Forest Hill, Concord, have returned from a two weeks' vacation spent for the most port at Chimney Rock. Incidentally they visited friends in Forest City, King's Mountain, Bessemer City and Lucia in Gaston county. When they returned Saturday of last week they found that the paper hangers had torn off the old paper and greatly beautified the entire interior of the parsonage. It is understood that new furniture will be placed within the next few weeks. When this is done there will be but few better or more attractive parsonages in the Western North Carolina conference. Armstrong is reported to have told a large congregation Sunday night that if the church kept up such conduct a little longer the only way they would ever get rid of him would be to formally demand his removal!

Rev. G. T. Bond is this week in a meeting at Ramseur. The services began Wednesday and will continue ten days. Rev. W. L. Scott is the pastor.

The Western Christian Advocate announces that Dr. George R. Stuart will be the lecturer at the annual session of the Indiana conference this year and that the editor of that paper, Rev. E. C. Wareing, was one of the lecturers at Kavanaugh Cave meeting near Louisville and under the auspices of the Southern church. These are practical evidences of unification.

The corner stone of the Abernethy Memorial church will be laid at the opening of the fall term of Rutherford College Tuesday, September 2, at two o'clock. Rev. J. E. Abernethy of Trinity church, Charlotte, will make the principal address. No special invitation will be given but a hearty invitation is hereby extended and the close friends and relatives of Dr. R. L. Abernethy in whose memory the church is named are urged to be present.

A series of meetings closed at Bethlehem M. E. church last Sunday afternoon resulting in 50 or more professions and 25 additions to the church. The preaching was done by Rev. R. F. Mock of this place. A protracted meeting begun at St. Paul M. E. church las tMonday night; the preaching is being done by Rev. M. W. Dargan of East Flat Rock. Both these churches are in Rev. J. E. B. Houser's circuit.—Eagle.

"Dr. W. R. Ware conducted a revival service for us at Providence church, Broad River charge, last week. Our people were prepared for the work, and under his able leadership and fine preaching we had success from the start. The church was strengthened in the faith, sinners were converted, and those following Christ afar off came back to their duty. Twenty were added to the church by profession of faith."—Elmer Simpson.

Great crowds attended the annual camp meeting at Ball's Creek, Catawba county. The meeting began the middle of last week and continued into this week. Notwithstanding the intense heat the big tabernacle overflowed and scores stood in the sun to hear the preaching. A special children's service Saturday morning attracted more than 200 children, many of whom made a profession of conversion.

Rev. Frank Siler, pastor of our congregation at Hendersonville ,is convalescing from an operation for appendicitis which he recently underwent at Asheville. Brother Siler expects to be able to resume his usual avtivities within a reasonable time. The workmen on the elegant new church at Hendersonville are pushing matters along in satisfactory style to the very great delight of the pastor.

The United States now has seventy-nine municipalities with more than 100,000 inhabitants. The cities having more than 500,000 inhabitants are: New York, 6,015,504; Chicago, 2,939,605; Philadelphia, 1,951,076; Detroit, not estimated; Cleveland, 912,502; St. Louis, 812,698; Baltimore, 784,983; Boston, 776,783; Los Angeles, not estimated; Pittsburgh, 625,915; San Francisco, 548,284; Buffalo, 545,273."

"On the 6th of August we closed a ten days' meeting at Pinners, Rich Square circuit. Results, 25 additions on profession of faith and the church revived spiritually. Rev. J. A. Dailey of Fremont did the preaching and did it well."—Rufust Bradley.

"We are in the midst of a good revival at Hopewell church, Peachland circuit. Bro. L. D. Thompson is with us and is preaching some great sermons. At our service today twenty boys and girls dedicated their lives to Jesus Christ."—Reid Harris.

"We have been five days on the ocean and our trip so far has been wonderful with the exception of one rough storm. One day and night was terrible. The boat is extremely large, but she was tossed so much that all passengers were deathly seasick. Today the sea is fine and many interesting things are to be seen and done. We are going through Europe this summer and locate at Oxford University, England, in the fall. There I will be in school."—A. P. Brantley.

The editor preached last Sunday morning for Rev. J. W. Kennedy at Grace. This new church on McAdoo Heights is not yet three years old, but the building and lot are valued at $5,000 and all is paid for except $200, and plans are on foot to build three additional Sunday school rooms at the rear of the present structure. It is a wide-awake, growing congregation that had to build from the ground up. The people are rich in faith if not in the goods of this world. We enjoyed the day at Grace.

"I have just closed a good meeting at Price, one of my churches on the Stoneville-Mayodan charge, in which we had between twenty and twenty-five professions and nineteen accessions to the church. Some others will join our church later and some will join the Baptist church. Rev. E. I. Lewis, a young local preacher of Danville, Va., who was a student at Emory University, Atlanta, last year, was with me part of the time and preached, rendering very efficient service. I did the preaching the remainder of the time."—W. M. Wall.

NORTHERN METHODISTS AND MISSIONS

By Bishop W. F. McMurry.

In a recent article in the church press Bishop Warren A. Candler, speaking of the Methodist Episcopal Church and its invasion of the territory of the Methodist Episcopal Church, South, says: "Indeed since 'The Plan' was published, they ('its war expenses at home') have been increased as never before." It will be recalled that the Plan of Unification was first given to the church in the fall of 1923—less than one year ago. The bishop's complaint is that during the brief months since "The Plan" was published, funds for the "invasion" of the field of the Methodist Episcopal Church, South, by the Methodist Episcopal Church have been "increased as never before."

This is a very serious matter; so serious, in fact, that the one who makes it should, of course, be prepared to prove it. It would be appreciated by our people if Bishop Candler would set down in support of this general statement the facts upon which he bases his conclusion.

Personally, I hope the bishop is mistaken. It is difficult to believe that the Methodist Episcopal Church, following the publication of the Plan of Unification and in the light of the action of its General Conference last May, would "increase as never before" funds for the "invasion" of our territory. The charge made is true, or the bishop is mistaken. If true, the facts should be given to the public. All parties concerned are entitled to them. If unsupported by facts, the language should be withdrawn with acknowledgement of mistake.

In the same article the bishop gives evidence of very great concern over the fact that a member of our church in the foreign field has so far forgotten himself as to have an opinion upon the subject of the Unification of Methodism, and has presumed to publish his opinion. So far as I am concerned, I hold tha t every member and minister in our church has a right to his opinion, and the fact that he belongs to a mission conference should in no wise deprive him of the right to express his opinion. But, the bishop appears to think the brother has not behaved "with becoming modesty" and seems fully convinced of his "incompetency" to pass on such matters and his "unfitness" for offering any advice to the church at home.

I do not agree with the bishop in this. The brotb er complained of is a member of an annual confer ence and a duly accredited delegate to the General Conference. He had a right to speak as a member of that body and the right to vote. His responsibility as such is exactly that of every other delegate, and has been since 1808. Why should he be criticised for expressing his opinion on the subject of Unification in the church press?

The closing paragraph of the article referred to is as follows:

"Those who seek to use them (members in foreign fields) for such ill-advised purposes are not wise."

I find myself wondering who "used" this particular brother. The bishop does not raise the question as to whether or not he has been "used," but emphatically speaks of "those who seek to use them." Will the bishop be good enough to give us the names of "those who seek to use" this particular brother?

It would be interesting, if in the same connection, the bishop would set down his views as to the extent and method proper to be employed by one who desires to "use" his brother in the interest of his own view of Unification. If he will be good enough to do this, I promise in advance to make an honest effort to follow his example in conforming to them —provided, of course, that it does not involve too much in the way of letter writing, articles to the press, public addresses, etc.

It might be well also for him at the same time to tell us whether "those who seek to use them" should make a difference in dealing with members of foreign conferences and home conferences.

Presidential Candidates Formally Notified

Events at Clarksburg and Washington

By H. E. WOOLEVER

Editor The National Methodist Press, Washington, D. C.

More than two months have passed since the Republican national convention meeting in Cleveland named without conest Calvin Coolidge as its candidate for the Presidency; and but a slightly less period since John W. Davis was chosen standard bearer by the most prolonged and tumultuous gathering ever held by the Democratic party. However, it was only last week that these gentlemen were formally notified of the high honor which had been conferred upon them by their fellow partisans. There was no such period of waiting for "Fighting Bob" LaFollette, the veteran senator from Wisconsin. Since the moment of his acceptance of an independent nomination cast to his own pattern, he has been free to do and say what he pleased, as he was not waiting for a formal notification of what had happened. Realizing that the fight this fall, as far as the old parties are concerned, is largely one of the personalities and principles of the candidates, LaFollette has been anticipating their utterances upon the occasion of their notification. From now on the conflict will be lively, and not the least conspicuous in the fray will be the independent candidates who will attempt to riddle to shreds the statements of major party leaders.

Democrats Gathered at Clarksburg.

The Democratic candidate, John W. Davis, left his home at Locust Valley, Long Island, August 8, that he might receive the formal notification of his nomination at his native city of Clarksburg, W. Va., where he practiced law until fourteen years ago. In this beautiful city of about 30,000 inhabitants the Democratic nominee is known as "John" and held in high esteem both because of his own worth and of the noble record of his distinguished father. Here the Democratic host from far and near commenced to gather a day before the date, August 11, which was chosen for this significant event. They mingled with the thousands of West Virginians who regardless of partisan lines gathered to honor their own.

Early Monday morning delegations from neighboring towns appeared with their bands and by the hour for the principal program more than 50,000 people had gathered on the Goff Plaza, an open place about a mile from the center of the city. Here amid an enthusiastic crowd of friends, and the hills which brought many recollections of bygone days, Mr. Davis received his formal notification from the lips of Senator Thomas J. Walsh of Montana, permanent chairman of the Democratic national convention.

The formal address which was made in response showed Mr. Davis to possess both literary and forensic ability of a high type; his address was clothed with such charm of expression and carried such force of thought that it held a large crowd despite a terrific downpour of rain which drenched everybody except those on the speaker's covered platform. The style of the speaker reminded one of the late Woodrow Wilson.

From the outset Mr. Davis charged the Republican party with "Having exhibited deeper and more wide-spread corruption than any that this generation of Americans have been called upon to witness"; "Complacency in the face of that corruption and with ill will towards the efforts of honest men to expose it"; "Gross favoritism to the privileged and utter disregard of the unprivileged"; "Indifference to world peace and timidity in the conduct of foreign affairs"; "Disorganization, division and incoherence."

In the wide range covered by the Democratic candidate, he scored his strongest indictments under the heading of political corruption and lack of party unity. These two points will prove the most difficult for the Republicans adequately to counter.

As far as space permits a placing of a few of the more important points of the two addresses one against the other is made in concluding paragraphs. By these, it is readily seen what issues are paramount in the minds of these two presidential candidates.

President Coolidge Notified in Washington.

There was considerable contrast between the old home coming which characterized the Clarksburg ceremonies and the more formal features of the notification of the President, on August 14. At the beginning of plans for the later ceremonies it was suggested by some of the leaders that Mr. Coolidge should be notified on the south porico of the White House, overlooking the beautiful White House grounds with the Washington Monument and the Lincoln Memorial in the background. The plan included opening the grounds to the public so that the large company which gathered for the occasion might witness the ceremonies. The President, feeling that the notification was almost wholly a political matter, vetoed this idea, believing that matters of a partisan and campaign nature should not be associated any more closely with the office of the President than might be absolutely necessary.

The notification ceremonies usually take place at the home of the nominee, but President Coolidge has no other home at present than the White House. He might have retired to the farm of his father in the hills of Vermont, where he first received the word that made him President, but this did not seem feasible. President Roosevelt in 1904 was notified at his summer home, Sagamore Hill, in Oyster Bay, N. Y. President Wilson in 1916 was notified of his second nomination at Shadow Lawn, which he made the summer White House, near Long Branch, New Jersey.

Mr. Coolidge finally approved the plan to hold the ceremonies in Memorial Continental Hall belonging to the Daughters of the American Revolution and the scene of the Limitation of Armaments Conference. This building holding about 2,000 was crowded to capacity by the invited guests and the public which gathered early. A far larger company composed of out-of-town visitors and Washingtonians who were not able to enter the hall, gathered in the street and park within hearing of the large amplifiers which were placed about the building. In addition to those in Washington, it is estimated by the national chairman that 25,000,000 people heard the message over the radio.

The platform boxes and other reserved space were filled by the members of the Republican national committee, cabinet officers, governors, senators and other prominent party officials; and the representatives of the press. Mrs. Coolidge and her son occupied a box on the right side of the platform.

The Hon. Frank W. Mondell, permanent chairman of the Republican national committee, delivered the notification speech.

The Continental Hall with its seals and flags of every state and its historic significance furnished a most congenial atmosphere for the nominee's address. Especially was this true when he spoke of the Limitation of Armaments conference which held its sessions in this very room. Frequently during the delivery of the address, the speaker was interrupted by prolonged applause. The occasion was marked with solemnity and dignity.

The Nominees' Addresses.

The speech of acceptance made by Mr. Davis was largely one of attack upon the present administration and gave evidence of an inclination to follow Governor Alfred E. Smith's advice to "treat 'em rough." The opposition leaders evidently intend to discredit the Republican forces upon the ground of party corruption. Mr. Coolidge's address shows evidence of his having anticipated Mr. Davis's line of thought and to have dealt in careful detail with many of the subjects touched upon, showing how the present administration was doing the things the Democrats claim should be done.

To read one speech alone is to do one's self a mental injustice. Each draws diametrically opposite conclusions from the same general set of facts. Judgment can be formed only after one address is placed beside the other in careful comparison. Mr. Davis's is that of a polished public speaker and Mr. Coolidge's that of a more laborious and detailed writer. In brief some of the more important contrasts are found in the following lines.

Where Coolidge says that the government is sound and asserts that the people know the law will be enforced and the guilty punished, the Democratic nominee "indicts the Republican party in its organized capacity for having shaken public confidence to its very foundations" and declares that the revelations of corruption were not the result of any action taken by the executive. Where the Republican leader speaks staunchly for the protective tariff as fundamental to industrial prosperity and the American standard of wages and living, his opponent declares it steals from the pockets of the consumer. The President states that the foreign policy of America can best be described by the one word—peace, and points to forty-seven treaties which have been signed and the securing of billions in foreign debts. Mr. Davis accuses the administration of turning its foreign affairs into private hands. The Democratic condidate declares for the League of Nations, but conditions his activities upon a referendum as set forth by the party platform. The Republican candidate believes the people have already expressed their disapproval of the League and says we are to join the Permanent Court of International Justice and stand for sustaining the rule of reason among nations. He points to the Limitation of Armaments conference and the acceptance of the Dawes plan as evidence of what America is doing to restore world peace and prosperity.

Both believe the farmer must be given assistance but disagree as to methods. Mr. Davis believes the tariff injures the farmer and Mr. Coolidge states that the tariff barrier is the only means of protecting farmer and wage-earner from an influx of importations which would be disastrous to both. Each of the speakers made a bid for the support of organized labor. Economy in government and reduction of taxes are earnestly called for by Mr. Davis. And the President points to the economy and the budget he has introduced as saving the taxpayers $6,000,000 a day as compared with 1921, and states his reason for supporting the Mellon tax plan. In this connection he points to the paying of $7,000,000,000 short-time government obligations and reduction of $2,750,000,000 of public debt.

Law enforcement is upheld by both candidates but not in specific detail by either. They also agree in speaking for equal opportunity for all and favoriteism for neither individuals nor groups. In this connection Mr. Davis charges the Republicans with class legislation. Religious prejudice is condemned by both and at considerable length by Mr. Davis, but neither mention the Ku Klux Klan or the Knights of Columbus.

Both declare against the exploitation of child laborers. They do not stand together in their opposition to "the progressive party" which both oppose. Mr. Davis using Democratic idealism, says that all that goes to make better and happier and freer men and women is progress; all else is reaction, and declares that all progressives of this sort are Democrats. The President declares that the greatest asset is common sense and that not in brilliant conceptions and strokes of genius do we find the chief reliance of our country, but in the home, in the school, and in religion. He says the people want a government of common sense, and makes keynote words of economy and common sense in government.

Both candidates declared themselves free from all pledges to individuals or groups and against any campaign contribution which might even imply legislative or executive favoritism. These addresses are on a high moral level, each striving to gain the allegiance of the best people of this country.

Mr. Coolidge had the advantage in being able to point to definite achievements. His many years of public service show to his advantage, as he touched in a specific way the interests of more groups than did Mr. Davis. The latter, however, delivered a speech which has won many votes for his party and gives assurance of able leadership for the Democratic forces. He made an attack which will keep his opponents on the defensive respecting certain points throughout the campaign.

Senator Walsh Spills the Beans.

Both candidates followed very closely their prepared speeches which were completed some days before either of them was delivered. The notable exception was occasioned by the character of the notification speech made by Senator Walsh. He endeavored to justify Mr. Davis' connection as an attorney with the Steel Trust, Standard Oil and other Wall Street interests. This was a subject which many of the Democratic leaders desired to be left unmentioned. This is a target at which the independent candidates are sure to aim many of their most effective arrows. At such length did Mr. Walsh deal with this subject that the Democratic canddate had to make some response to it in his speech. It was recognized at once that a tactical error had been made.

Here is recorded a peculiar situation. Senators Walsh and Wheeler are both Democrats from Montana. The latter said he was unable to support Mr. Davis because of his Wall Street relations and became an opposition candidate for the vice-presidency on the LaFollette ticket. At the same time his colleagues makes an effort to justify the Wall Street relations of the Democratic candidate.

Each address of acceptance required over an hour in delivery and therefore has not been touched upon here but in briefest detail. Every voter, however, who desires to use his franchise in a manner which the importance of the coming election merits should read carefully each of these documents and follow their fuller amplification in subsequent addresses by the candidates. Every major daily paper carried the addresses in full. Those unable to secure the complete text of these documents will be assisted in obtaining the same, if a letter is sent to this office.

We join with all parties not only in an effort to have every possible voter at the polls in November, but to have everyone cast an intelligent ballot.

THE CASE OF THE ABSENTEE CHURCH MEMBER

By R. L. Russell, Sec'y Committee on Evangelism.

Recently the writer was asked to give an address on the above topic before a group representing the evangelistic committees of the thirty denominations co-operating in the Federal Council of Churches in America. This article is the substance of what was said, and was requested for publication in all of the church press of the denominations represented. With reluctance I consented to this request and send it forth with the hope that it may accomplish the purpose desired of these good brethren.

There are many facts which should encourage the Protestant churches in America to believe that a bright day is just ahead of them, and yet recent surveys of one denomination reveal some disheartening facts.

Out of 7,000 pastors in this particular denomination, and 19,000 churches, there were a few less than 300 pastors, representing possibly 1,000 churches, who did not report a single addition in membership on profession of faith. Some of these were churches with a membership of from 500 to 600.

The survey of some 800 village and rural churches in this same denomination revealed the fact that nearly 65 per cent of the membership of these churches was inactive, which accounts for the fact that many churches are reporting no increase in membership from year to year. It was further found that only about 20 per cent of these churches were making perceptible growth from year to year, while ten per cent of them were closed. The others were losing from year to year or standing still in their membership roll.

In one presiding elder's district a survey showed there were 63,000 white people above the age of ten years living within that district. There were 263 churches for the white people, 102 of them being Methodist churches. Estimated figures for the district will show that about 58,000 of the 63,000 absent themselves from the preaching services every Sunday in the year. There should be a campaign in every local church to reinterest the absentee member.

What is true of this denomination may be said to be true of practically every Protestant denomination in the country. It is manifestly true that the cause of our lack of more rapid progress in making Christians of the American people is the inactivity of so many of our members.

There is no burden greater to the average pastor than that burden which the absentee member leaves upon his heart. He is a weight to the progress of the church, a hindrance to its program, and should be dealt with in the early stages of his inactivity because of the above reasons, and for his own sake. It is well to consider his case in this conference.

The gospel of conservation is a very necessary gospel in spiritual as well as in physical things. We could well afford to preach and practice no other gospel for a considerable time, at least preach it until the inactive member becomes an active member, or until those who are asleep in the church are awake; or until the absentee is present. Then the unconverted man will more quickly believe and accept our gospel.

Why Is He Not in His Place?

Let us make a few inquiries as to why the absentee member has become an absentee. Who hindered him? Why is he not in his place in the church meetings?

1. The manner of reception into church membership at the hands of many pastors. No preparation is made for this great step, and the reception ceremony is often given in a very desultory and perfunctory way that makes no impression on the member coming into the church of the importance of the step he is taking. This reception into church membership should be so well prepared for, so impressive and thorough-going that it would be a day never to be forgotten. The wise pastor will make wise plans for it.

2. Neglect. Too often the new church member is simply presented to the congregation, his name enrolled along with the other members, and then forgotten. The pastor assigns him no particular work; the members of the church do not find their way to his home and fellowship, and he finds himself in an alien atmosphere, with no sympathy in the time of his heart hunger and temptation, so he seeks fellowship among those who show a friendly feeling toward him. It is to be feared that the church of the present day may be driving many of its members into the camp of the enemy through sheer neglect. Can we escape if we neglect the neglected?

3. The pull of the world slackens the grip of the church. "The call of the wild" drives out the call of the good, and at the very time the new convert and new member feels he needs the influence of his church brethren he does not have it. The world offers its hand of help and becomes an absent man from the house of God and place of worship.

4. Another reason why many people absent themselves from the church is the unattractiveness of much of our worship. The hungry heart finds no satisfaction for its hunger; the mourning spirit finds no joy for its grief; and the tempest tossed soul seldom finds a peace and calm in which it can launch its little bark with safety and security.

Perhaps we Protestant ministers preach to our people too much. Why not make the Sunday evening meetings largely of a social nature—allowing the people themselves a large part on the program—the pastor closing the service with a fifteen minutes evangelistic appeal. The Wednesday evening prayer meeting should, in most cases, be merged into a "church night" program. It is larger and better than the old plan.

These are some of the reasons why we have absentee church members. There may be some legitimate reasons—sickness, old age and other handicaps may prevent some pious persons from attending the services of worship. Poverty may be an excuse for others, and thus many really good souls are lost to the church and the kingdom through no fault of their own.

The Unworked Asset.

The great unworked asset of christendom is the local church. It should be the great bulwark of christendom. It should be the beehive of activity and the center of attraction; the source of supplies. Upon its ramparts the soldiers of Christ should stand, and through its organizations we should launch a campaign of world-wide evangelism that shall in our day bring the knowledge of Christ to the whole world.

We spend much time and care and money on conferences when the prophets of God may get together and discuss great and important questions, and not enough time on the individual church member down in the local congregation. He needs to be set to work if he is going to be saved. The gospel of salvation means more than to save a man's soul; it means to save his life! When one joins the church he has made but the first step toward the heavenly world. The rest of the journey may be a long one and fraught with many dangers. Temptations will lie along the path like lions to devour him. But he has joined the church not to be served but to serve. He has joined the church to save his soul by helping to save others. So, I raise the second important question—How can the absentee church member be handled? He is our great burden. Without him we fight against great odds and handicaps. We may handle him in two ways:

I. Induce him to return to the fold of the Good Shepherd.

He is the sheep who has heard the voice of the shepherd and known the safety and security of the Good Shepherd's fold, but he has absented himself so long from this security that he no longer feels the need of it. He might be induced to return by proper care and oversight. The pastor should know him and his needs, and should in every way undertake to cultivate him in the interest of the kingdom and for his own soul's sake.

(1). Through experience we have found it a good idea to connect the absentee member with some other member who is keenly alive to the importance of the church and the spiritual welfare of the people, who will take personal concern of the absentee brother and induce him to take up again the program of the church.

(2) It has been found well in modern pastorates to organize the parish of the preacher on the "unit plan." By the unit plan the parish is divided into certain sections with every member of the church in that section a member of this unit, and under the care of a unit committee. The absentee member should by no means be forgotten in this unit organization.

(3) The church should take any amount of time or go to any extra effort to save itself from the burden which the absentee member places upon it. Too often we have considered him as worthless and useless and have cut loose from him and given ourselves no concern in his behalf.

(4) The church should be ever watchful lest any of the weaker Christians should stumble and fall by the wayside. Opportunities should be sought or made to make it easy for such to return to the line of service and take upon themselves again the vows of an aggressive Christian life.

II. Or we may handle the absentee church member by letting him drift, disregarding any claims he may have upon us, cutting him loose from our influence and organizations, thereby losing our opportunity of making a valuable member and a great influence in the kingdom of God.

One of these ways is open to us. The wise pastor and active church member will choose the former way to make the absentee member the present and active member.

Shall He Remain on the Roll?

Shall he be continued on our rolls? If so, what shall we mean to him or he mean to us?

The non-resident member ought to be advised to remove his membership with him to his new home and encouraged to identify himself with the people of God in his new location. In fact, this advice should be given before he changes his residence. If not possible then, he should be counselled to do so by a friendly communication from the pastor or some good member of the church, and the pastor of the new church should be advised as to the time of his removal and his present location, with the hope that the new pastor may do something to get him to identify himself with the church in the new location.

The church is of little value to a non-resident member, even when the church keeps in close contact with him, and if this contact is lost, it is practically of no value. To save the average non-resident member to the kingdom of God he should become a resident member of the church in whose parish he lives.

Dropping a member's name from the roll should be the last thing for the individual by the local church. It is with great effort and time and a sacrifice of money that we win a man for the church and kingdom, and we should spend all the time, money and effort necessary to save him to the kingdom; but when he has made up his mind definitely to absent himself from the church, and has proven by his life that he no longer cares to be connected with the church, then after we have spent all efforts possible to save him to the church and cannot do it, then, and only then should we drop his name from the roll of the church. And no one should be dropped from the roll of membership of the church except by that body of the church authorized to do this. Most certainly no pastor should assume such authority.

SWIMMING POOL FOR THE METHODIST ORPHANAGE, RALEIGH

In memory of his wife, Capt. Edgar Lee Hart of Wilmington has presented the Methodist Orphanage at Raleigh a swimming pool one hundred feet long and twenty-five feet wide. It is built of cement and cost $5,000. The bronze tablet that rests in a niche provided for it bears the following inscription:

This Pool Presented in Loving Memory of
Addie McKinne Hart,
1882-1922,
a Devoted Friend of the Methodist Orphanage,
by Her Husband, Edgar Lee Hart.
Built and Dedicated A. D. 1924.

The presentation ceremonies took place last Sunday afternoon. The children of the orphanage sang. Rev. W. H. Brown, pastor of Jenkins Memorial church, offered prayer. Captain Hart made the speech of presentation. The gift was accepted in behalf of the board of trustees by Hon. Josephus Daniels. The benediction was by Rev. L. B. Pattishall. A great company of friends attended these exercises which were of unusual interest.

Mrs. Hart was a very gracious woman of beautiful character whose life was filled with good deeds. Her name in Wilmington stands for all that is beautiful and true and good. Her mission in life was to make people better and happier. And it is difficult to think of anything that would bring more happiness to the children of the Orphanage than the swimming pool that has been given as a memorial by her devoted husband.

TO THE LAYMAN OF THE WESTERN NORTH CAROLINA CONFERENCE

Brethren: Our annual conference session is approaching on rapid wing. The record of this year will have to be completed within the next two months. If full reports are to be made to conference it will be necessary for the preachers to have the active co-operation, sympathy and backing of the boards of lay activities in all of the churches.

I am, therefore, urging every layman in the Western North Carolina conference to give his active support to his preacher in collecting the amounts that have been pledged, and those members who have not pledged anything see that every one of them contributes something towards bringing up the finances of the church. With this constantly in view you can make a report to the conference of paid in full.

Won't you commence at this hour to work on your report so as to have it the best report you have ever made to our conference?

Then, too, now is the time to put on your program for next year. Call a meeting of your board, make out your budget of what you will need for next year and make your every-member canvass this season before conference. After this is done consult with your presiding elder and tell him what you are going to do for next year. In this way your elder will be able to go to conference and get you the very best results that you can hope for. Many persons complain that they cannot put on the every-member canvass in the beginning of the year on account of the weather. There is nothing to hinder any man from making the every-member canvass for next year.

Please do make this canvass and see that every member of your church contributes something towards the meeting of your budget for another year. Do this now so that you will know what to depend upon for next year. This is exceedingly important. In order that there may be no failures provide for at least ten per cent advance over your budget. That will take care of anything that is likely to come up as a change in the annual conference assessments. This is very important!

I hope to have a hearty response from all of our laymen. Very truly yours,

Chas. H. Ireland,
Conference Lay Leader.

AN INSPIRING SERVICE AT SPENCER MEMORIAL

One of the most remarkable and spirit-filled meetings it has ever been the writer's privilege to attend occurred in the Spencer Memorial M. E. church, North Charlotte, at the prayer meeting hour, Wednesday, August 20. It was in the nature of a farewell service for three of our young people who are to enter school to prepare for full time service. Mr. Ben W. Clendenin, Jr., and Mr. Walter Sargeant will enter Moody School in Chicago, and Miss Willie Young is returning to Brevard Institute for her second year. These young people had charge of the service. A large crowd of people filled the room. God's spirit was manifestly present. Nearly every one offered testimony. Near the close of the service the pastor requested the students to vacate the chairs they occupied.

The three chairs stood vacant. A call was given for any young persons present who would be willing to fill the chairs to do so. At once two young ladies and a young man responded and the chairs were again taken. At this juncture Jesus seemed to hover near. Strong men wept. Spontaneous hymns of praise burst forth. So far as that unit of people were concerned it was a propitious hour for the Lord's coming.

God is greatly blessing us in every department of the church. We have a gospel team which goes out three and four times each week to conduct services elsewhere. Our people are united and ready for any task laid upon them. It is a privilege to be pastor of such a people.

Jos. H. Armbrust, Pastor.

CAMP FREE INDEED

"Your bill? Oh, you are a preacher; your bill is nothing." So said the treasurer, Mr. Mason, at Camp Free. We had been there several days in the camp, and that sounded fine in these days of high prices. Of course you may give something, if your spirit is free to do so; but food and shelter are free —to the limit.

Here is a beauty spot where you may see and hear the most good things at all—free. The air is fine, cool and—free. The water has the chill of the hills, is healthful, and—free. The granduer and glory and beauty of the blue hills rise up to the blue heavens—free, too.

This is Camp Free indeed. Salvation's free here also, and the Gospel is free. Any offering you make to the cause must be free.

There are several good houses on the grounds belonging to the individuals who have bought lots. The camp has a kitchen and dining room that feeds all who attend and want meals; but these must be enlarged to meet the growing demands. Two wells of fine water on the grounds supply the people; but it is desired to increase these conveniences and make other improvements at once that will cost about $3,000, and this amount was nearly all raised during this camp meeting. Those who enjoyed the camp this season had a mind to give freely.

It is a puzzle how friend Green gets such remarkable men as he does to preach at the camp—Drs. H. C. Morrison, Chas. Gaudlet Trumbull, C. F. Wimberly, Clovis Chappell, and men of the highest type. Next year he has engaged Dr. Joseph H. Smith, member of the Michigan conference, who is one of the greatest Bible teachers and evangelists to be found, and "Bud" Robinson, one of earth's rarest characters and noblest men.

This season Rev. Raymond Browning gave several messages and his tirades against modern sins were terrific. Dr. C. F. Wimberly, pastor of a big church in Charleston and author of many popular works in theology, preached some grand sermons, leading to the salvation of sinners and the sanctification of believers. Dr. Clovis Chappell, six years pastor of our Representative church in Washington City, and now pastor of the leading church in Memphis, Tenn., one of the most gifted preachers in Southern Methodism, preached in his unique style and lifted the heart of his hearers into the heavenly places with him.

The music was charming, too. Rudd Newsom presided at the first piano and Miss Burgess at the second, following the lead of Rev. A. Burgess. Hubert Waters gave an extra thrill to the music with his Xylophone, and Newell Wimberly with his violin added great charm—both young men taking up their horns occasionally, giving variety and new melody to the music. At times I almost dreamed I was back in old Jerusalem, and that the happy, halcyon days of King David had come back again. The camp was visited two days by Buel Bingham and his sister, two of the most spirited, spiritual singers I ever heard; and when they sang "The Radio" the folks began to weep for joy and shout for glory. I never shouted in my life, but I felt moved to do the unusual as those fascinating singers with fervent spirits and flashing eyes sang in notes almost divine and scattered fire over that great audience. They are engaged to come again next year.

There were nearly 150 persons who came forward to the altar and prayed through to victory. Scores of lost souls turned from sin and returned to God. Many young preachers faced the question of an absolute surrender to God—the question as to whether they were really all on the altar, and they were taught to understand and know, according to God's Word, that the altar sanctifies the gift; they were taught to be true to their vows when they were admitted into full connection in the conference: "Are you going on to perfection? Do you expec to be made perfect in love in this life? Are you groaning after it?" As these young men laid their all definitely on the altar, they were taught to believe that the altar sanctifies the gift, as God's Word teaches us. Many devoted laymen joined the young preachers in this full consecration of life to God and claimed the blessing of sanctification. And thus many scores of souls entered into a richer experience of free grace and full salvation. Some doubted and remained in the dark; but many shouted as they believed and walked in the beautiful light of God. Great audiences gathered in the camp at the night services, and the community was blessed right good, if we may believe our eyes. God bless Brother Green in his good work here, and may He bless Camp Free indeed.

Going on to Lake Junaluska from Camp Free, we had another treat in store for us. We got the last of the missionary conference, and our hearts burned within us as we heard those consecrated young people going out into the heathen world, "All for Christ."

Then came the Epworth League conference at the Lake, and their preacher was Dr. Arthur J. Moore, pastor of the biggest church in Texas and in the South. An humble, poor boy, brought up by a railroad man, and entering the service himself young, he married a good Christian girl, got religion good, and went to preaching soon. Twelve years an evangelist he showed remarkable power as a preacher and was called to a big church. His messages on the Holy Spirit were exactly on the line that we had been hearing at Camp Free, only he used a different terminology. He started with the Prophetic Promise in Joel 2:28, took up its historic fullfilment on the day of Pentecost, and pressed home the post-Pentecostal command, "Be ye filled with the Spirit," as St. Paul bids us in Eph. 5:18. He is a Spirit-filled man with a red-hot message.

God bless him and the leaguers and leaders who bring such spiritual messengers to the Lake to teach our rising generation.

"Speaking the truth in love," O. P. Ader.

MRS. LUCY ROBERTSON HAS A BROKEN ARM

Mrs. Lucy Robertson, president emeritus of Greensboro College, fell last Thursday night, August 21, in her room at the college and broke both bones of her right arm just above the wrist. Mrs. Robertson is now in a private sanitarium on North Edgeworth street, Greensboro. Her arm is getting on well, but she will not be able to use it for quite a little while.

Mrs. Robertson's friends and former students throughout the state and elsewhere will regret to learn of this accident and wish for her a speedy recovery.

AN OASIS: PALM TREES AND ALL THE REST

It very often happens when we send out statements to delinquent subscribers to the Advocate that they get ugly about it and rail at us for not stopping the paper when the year was out. It has never been the custom of the Advocate to do so. We have been accustomed to continue the paper until notified to discontinue. There are a number of persons who take the paper out of the postoffice for one or two years and then as soon as they receive a statement fly off the handle and tell us what they think we are for sending the paper beyond the time paid for. All they had to do was to notify the postmaster that the Advocate was not wanted. That would have settled it. But in the midst of jarring voices that we hear comes the following lines in answer to a statement that we sent to a good subscriber. He enclosed his check for $4 to pay back dues and a year in advance.

"May heaven smile your heart to cheer,
And angels round you hover;
And guard you safe from every snare
Till this fitful life is over.

"And when at last the scene shall close—
The curtains drop forever—
O, may you find a sweet repose
In peace beyond the river."

THIS, THAT AND THE OTHER

It has been some time since my last letter to the Advocate and recently came a letter from a brother wanting to know if I am still alive. It gives me pleasure to report that I am still swinging the sickle in the whitening fields, that my health is good, and that I am rejoicing on the upward way.

Last spring it was my privilege to be in a meeting with Brother Woosley at Old Trinity. The Lord gave us a refreshing time and the good folks there treated me with wonderful generosity. Major Bruce Craven and other friends gave a tremendous lift on the return expenses and school debts of our Jananese friend, Brother Kimura, who is now pastor of the Methodist church in Seoul, Korea, and by this time, I suppose, happily married to the little sweetheart who promised to await his return. Just a day or two before Brother Kimura's departure another Japanese Methodist preacher arrived at my home with a letter from Brother Kugimiya directing me to put him through Emory University. His name is J. K. Ono and he speaks and writes the best English of any of these Jananese I have known lately. Recently I introduced him to tne congregation under our big tent at Lancaster, S. C., and said, "Children, you won't forget Brother ono's name, will you?" and a little boy said, "O no, we wont' forget it."

My chief object in writing this letter was to tell about our recent session at Camp Free near Connelly Springs. It was the best attended and the most fruitful camp meeting we have yet held and at the present rate of progress I believe that in a very short time it will rival in power and influence the famous Indian Springs camp meeting in Georgia. It was not possible for me to remain throughout the entire time, but when I left there had been seventy preachers in attendance on the services. Many of them brought their families and the fellowship which we enjoyed was something long to be remembered. All available accommodations were taxed, but plans are now on for enlarging and equipping the camp for next season.

Dr. C. F. Wimberly of Charleston, S. C., pastor of a leading Methodist church and author of many splendid religious books, did some clear and searching and beautiful preaching. This was to be expected of a man who could write such a book as "The Man and His Message," which is the life story of the princely and greatly beloved Dr. H .C. Morrison. Dr. Wimberly is a living demonstration of the fact that a man can be a successful pastor of a large city church and yet preach unflinchingly the beautiful doctrines of entire sanctification and the second coming of Christ. The same can also be said of Dr. Dinsdale T. Young of London, who preaches to the largest Methodist congregation in the world.

Dr. Clovis Chappell of the First Methodist church of Memphis, Tenn., was with us for three days, but was suddenly called away to attend the funeral of an older brother who was killed in an auto wreck. He is too well known to North Carolina for me to explain the quality of his preaching. He is a sweet, radiant, hopeful spirit, whom we all love and who is always inspiring either as preacher or writer. When one sits under the spell of his pleasing voice it is easy to understand how he so successfully handled the great church in Washington, D. C., for six years.

Jim Green is the mainspring of the entire camp. It is the child of his love and sacrifice and prayers. His hold on the common people is wonderful, and also there are men of large affairs from town and city drawn there by the influence of this gentle-fearless man of God. It was never my privilege to hear him preach until the first day of the camp. How anybody can say, as I have heard, "Jim Green is a good man but he is no preacher," is a mystery to me. That sermon was, in my humble opinion, a great sermon. It began quietly and gently, but it swept the congregation like a refreshing breath from heaven and filled the altar with weeping and praying penitents. There are sermons so often styled "great efforts" that dazzle like sheet lightning and yet they leave the eyes dry and the heart unmoved and the church altars empty. "By their fruits ye shall know them" is a pretty good standard for preaching as well as for living.

Because of a threat that was recently made as to having the legality of our camp meeting investigated at the coming annual conference, I want to say, as one of the trustees of Camp Free and also as one of its preachers, that this is openly and avowedly a holiness camp meeting. Other phases of Christian doctrine are not neglected, but without any subterfuge or even desire at concealment we are preaching the Methodist doctrine of Entire Sanctification as taught by John Wesley, Adam Clarke, John Fletcher, Bishop Asbury, William McKendree, Dr. Henry C. Morrison and other men who have been an honor and a glory to our great church. Not only is the doctrine clearly preached but believers are exhorted "to go on to perfection," and it gives me pleasure to tell the good news that many seekers, both preachers and laymen, received the baptism with the Holy Spirit and testified to the experience of entire sanctification. So far as I know we haven't a single preacher or active worker connected with Camp Free who doubts the Blood Atonement, the Virgin Birth, the Inspiration of the Holy Scriptures, the Deity of Jesus Christ, or any teaching of the Methodist church. Not one of them uses tobacco in any form and not one of them but is willing to suffer for his faith. If the higher critics and the evolutionsists and the modernists and the tobacco addicts are going to be offended because there are some of us who believe all the doctrines of the Methodist church and try to live them out they are to be pitied. Perhaps they have forgotten that these Methodist preachers declared before God and the assembled conference that they were "groaning after" perfection and that they expected "to be made perfect in love in this life."

During the present season I have held two great tent meetings lasting twenty-nine days each. One at Bennettsville, S. C., where it was my pleasure to conduct a tent meeting eleven years ago, and the other at Lancaster, S. C., where the people gave a thousand dollars on my new tent in addition to a very generous offering. They also gave me seats enough to seat more than two thousand people. Our tent is now pitched on the high school grounds in the beautiful town of Camden, S. C., where we are in the second week of a month's campaign. The Lord is giving us a great victory here. At the close of this revival we are going to Thomasville, N. C., for a month.

With every good wish for the Advocate family, I am, yours still camping on Romans eight-twenty-eight,

Raymond Browning.

MEETING AT MACKEY'S FERRY

The writer has just closed a meeting with the Rev. R. F. Taylor and his good people at Mackey's Ferry, which lasted for a period of ten days. It was a good meeting and will go a long ways toward helping the whole community. A large number professed faith in Christ and reconsecrated themselves to God. At the closing service twenty new members had been received into fellowship in the church and others will come later.

During the meeting Miss Frances Carter, daughter of Mrs. Taylor, had charge of the music and led the ong service. She did it well and reached the young folks of the community in a fine way. She does excellent work in an evangelistic meeting. Her work here will be lasting. Miss Carter was a student of Louisburg College and took the course in Gospel Singing. Her work speaks well for the course. Come on, Brother Mohn, and turn out some more from this course—with enthusiasm ,pep, energy, alertness and efficiency. We need them on the field right now, for there's a great demand for such work. Wish all our colleges had a course of this kind and that these courses would function.

J. Vincent Knight.

NOT OUT FOR HIS HEALTH

For one time you nave missed the mark. I note that you say in this week's Advocate that I have been up to Brevard recuperating my failing health in the mountain air. It is true that I passed through the mountains recently, but I was on the "Piedmont Special" and had more dust than "ozone" as we hurried through. The real facts are these: I went to Indian Springs camp meeting down in Georgia. This camp has the greatest religious meetings I have ever attended. People gather there from every quarter of this country for ten days and listen to some of the greaest preachers and singers I ever heard. This year the preaching was done by Dr. John Paul, president of Taylor University, Indiana, and Dr. Joe Smith of California, of whom three bishops nave said that he is the greatest expository preacher in America. I thoroughly believe it. Arthur Moore of Texas and Dunaway brought messages that stirred the crowds into a shout of of glory. The Mackey Sisters were there with the gospel in song. They sang until we felt that we were in the Celestial City. They sang until the Holy Grost fell on us as at the beginning. Dunaway, who is one of our general evangelists, received his Pentecost at this camp a few years ago, and now has three hundred men preaching the gospel who were converted under his ministry. Arthur Moore of Texas received his Pentecost here, and has had 2900 additions to his church in the past three years, and he was his own evangelist—"Ye shall receive power."

Now as to my health. I want to make this statement for the glory of God. A little over a year ago it looked like my health was gone. I went to a hospital for examination, and the doctor told me to quit all my work at once and gave me to understand that my time was short at best. Well, I had no other means of bread but my work, and I could not join the ranks of the "Forgotten Man," not being a member of the conference. The thing looked serious. I did not want to quit preaching, so I went to the Lord in prayer and was anointed and the Lord raised me up again, and I went out and held five revival meetings that resulted in the salvation of many. I am now closing my third revival since July, and God is wonderfully blessing my work, and I am to leave Monday to help Brother Tuttle in a meeting and then return home for three more on my charge, and am getting calls for meetings from Raleigh to Florida. I am doing my own preaching in meetings. I weigh 193 pounds, and really if I was in good health I would hit the devil between the eyes. No, beloved, I was not off recuperating my health, but I was drawing water from the wells of salvation. I never felt better in health in my life—in body and spirit. My congratulations fill my churches, and I don't even have to have a moving picture show to get the young people to come. God bless you all and all the rest.

W. E. Hocutt.

EAST ROXBORO-LONGHURST

A few words from the East Roxboro-Longhurst charge. The writer took up this work last spring when Bro. S. J. Starnes was transferred to another work. I found in East Roxboro and Longhurst congregations people willing to do something as well as to listen. Sunday school workers have been busy and we have two good Sunday schools. The parsonage at Longhurst is next to the church, so we use some of the rooms in the parsonage for Sunday school rooms. (You know one person doesn't need a big house all to himself and to use it for Sunday school rooms was the best I could do.)

Last month several of my "working men" went with me down to Baker's, a little mill village one mile from here in which there is no church and erected some seats out in the grove near the mill. We had a good revival out there in the open air. Six joined the church at Longhurst and we are now sending a truck to Baker's every Sunday to bring children and older folks to Sunday school. The truck does not make a return trip until after the preaching service.

Bro. I. L. Shaver, who has just returned from Japan, helped us in a revival meeting here at Longhurst. The love these people have for Brother shaver, a former pastor, coupled with his excellent, heartfelt sermons, resulted in a good meeting. There were a number of conversions and reclamations. Thirteen were added to the church on profession of faith.

Rev. D. E. Earnhardt, pastor of Calvery church, Durham, did the preaching in the revival that we have just closed at East Roxboro. Brother Earnhardt preaches the truths of God straight from the shoulder. Large congregations came out to hear Brother Earnhardt and God blessed us. We have a revival church in East Roxboro. Several who were converted during the meeting will be received in the church next Sunday.

The mills here have been running only half time for the last three months. This handicaps us some in certain phases of the work, but we remember that "David encouraged himself in the Lord his God." May you pray that the pastor and people of the East Roxboro-Longhurst charge will follow David's example.

W. L. Clegg.

HOYLE-HOYLE

Mrs. Olive L. Hoyle of Cornelius and Rev. J. W. Hoyle, Sr., of Abbeville, S. C., were quietly married at the home of the bride on the afternoon of August 20th at 3 o'clock. Only a number of immediate relatives of the bride and bridegroom were present.

Rev. J. W. Hoyle, Jr., of Pleasant Garden performed the ceremony, assisted by Rev. J. H. Bradley, pastor of Mt. Zion M. E. church, Cornelius.

At the appointed hour Miss Ruth Hoyle, maid of honor, daughter of the bride, entered from the stairway, dressed in white embroidered georgette, and carrying an arm bouquet of white asters and lace fern. Entering with her was the best man, Mr. Houston D. Smith, brother of the bride. Next came the ring bearer, little Martha Jane Draper, neice of the bride, who wore blue crepe de chine, and brought the ring in on a Japan lily. With her was Master David Wade Hoyle, young son of the bride, who presented the officiating minister with the ritual. The bride entered on the arm of the groom. She was dressed in a going-away gown of navy satin with tan accessories and carried a shower bouquet of Japan lilies, clematis and lace fern.

Rev. and Mrs. Hoyle left here immediately after the ceremony for a trip through the mountains of Western North Carolina. After September 5th they will be at home in Abbeville, S. C.

Out of town guests for the wedding were: Rev. and Mrs. J. W. Hoyle, Jr., Pleasant Garden; Miss Eunice Hoyle, Abbeville, S. C.; Mrs. E. T. Draper, Dunn, and her children, Marth, Jane and Jack, and Miss Magdalene, both of Dunn; Mr. Houston D. Smith, Greensboro; Mrs. D. S. Cardwell and Mrs. Ernest Shepherd of Troutman.

WOMAN'S PAGE

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W. N. C. CONFERENCE
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North Carolina Conference

ELLEN MORPHIS WOOD

For nearly a quarter of a century before Mrs. Kelly was able to effect an organization for missionary work among the women of Tennessee, or Julianna Hayes succeeded in organizing a small band of women in Trinity Church, Baltimore, for missionary endeavor there was a little orphan girl in North Carolina whose heart was yearning to carry the gospel message to China.

Although both parents had died before she had reached her tenth year and she was tossed from one abiding place to another, enduring hardship unthinkable to our generation that is so eager to give the best chance to those deprived of parental care, there seems to have been ever surging within her a mighty passion to carry Jesus into the lives of those nearest as well as those farthest distant. Oftentimes she would climb into the lap of a visiting minister and beg him to take her to China that she might tell the heathen of Jesus.

As she was just entering womanhood, she writes in her diary: "I am willing and anxious to be sent as a missionary to any benighted land. Oh, what happiness to be counted worthy to bear the glad tidings of the gospel to heathen shores."

This soul-hunger to do good was ever goading her on to obtain an increased proficiency through books, through nature and through prayer..

She obtained a scholarship in Greensboro Female College and graduated in 1856, though she had a heavy burden of debt for board and tuition. It would be interesting to follow her through her college life as recorded in her diary, but it is sufficient to say that her piety seemed to permeate the entire student body. The late Mrs. Turner M. Jones remarked to an intimate friend that she learned the mastery of her own spirit through close contact with Ellen Morphis. Others of her schoolmates have asserted that she had a marvelous influence in cultivating the religious life of the student body. Especially was her influence felt at the girls' prayer meeting held weekly in the college chapel; and it is hardly too much to say that the first great impulse among North Carolina Methodist women to work for missions was felt just a little later when the young women of Greensboro Female College (as it was at that time called) gathered together to make the wedding trouseau of Ellen Morphis, who was then a member of the college faculty and engaged to be married to Rev. Marcus L. Wood, missionary candidate for China.

The marriage took place at West Market Street church on September 19, 1859, and they sailed on December 17 of the same year, together with Rev. Young J. Allen, his wife and baby. This was a tedious journey around the Cape of Good Hope, lasting for seven months.

At this time, let it be remembered that the record of the whole cause of missions in North Carolina was inserted in the "appendix" of the conference minutes and the total amount raised was, in round numbers, $9,000—considerably less than is raised by the women of either of the conferences.

Ellen Morphis Wood had only a few years to live in China. Her body was laid to rest in China's soil.

The Civil War came and our church withdrew its support of our missionaries. Mr. Wood found it necessary to bring his two little boys back to America to be reared. And now one of these is Rev. Charles Wood, the superintendent of the Children's Home of the Western North Carolina conference at Winston-Salem.

But who can for a moment think that the fires that burned within the soul of Ellen Morphis Wood were extinguished with her departure from earth?

For four years she studied at Greensboro; there she found the opportunity for mental development and soul encouragement; she treasured these days. In her diary she writes: "Oh, I love to linger in thought upon the bright and happy seasons I spent last year within these walls with my own dear Julia. I was happy, for I felt that I had a friend in her to whom I could unburden my heart. And whenever I enter the chapel I miss her most; there where I often saw her and knelt with her in prayer."

After completing the course she became a member of the fculty of her beloved alma mater—and there her spirit has lingered for all these years. Somehow, there is some influence there that makes a woman want to dare to do the right thing for God. Consider the lives and influence of Mrs. L. M. Hendren, Mrs. Lucy A. Cunninggim, Mrs. R. A. Willis and many others who have followed in their train.

Truly we should cherish the memory of our first missionary to China.

SOME QUESTIONS AND ANSWERS ABOUT THE CARRY ON FUND

What is the carry on fund?

It is a fund which we hope to realize from the continued payment of a whole or a part of the amount formerly given to the Centenary on the part of women who have completed their Centenary payments.

Why is it asked?

In order to support the enlarged work and the missionaries which have been made possible by the Centenary as well as to meet the increased cost of operating.

Has there not been an increase in collections during the Centenary period?

Yes, but not sufficient for the full support of the work.

Will it be counted on our pledge made at Council?

Yes, it will make possible the payment and overpayment of all increases in pledges made at the last Council meeting. But it must not take the place of any funds which we have been paying before. It must be over and above all that we have been paying. If your conference is planning to take over Centenary missionaries or other Centenary specials the carry on fund can be applied to these objects. Any increase over last year made for the regular work as planned for in the appropriations can be met in this way.

Why name the fund?

In order that it may all be sent into the Council treasury and not retained for local or conference expenses.

Is this a reasonable appeal of the Council?

Yes, for the following reasons:

(a) In no other way can we support this enlarged work. Otherwise, we shall have to retrench.

(b) Our gifts to missions should never fall back to the pre-Centenary standard.

(c) Many women are able and will be glad to continue these gifts and would be surprised if we did not ask for them.

(d) While some may be able to continue to give only a part, they will exercise the same sacrifice for the ongoing of the work that they have exercised for the Centenary.

(e) The general work is calling upon the church as a whole for the continuation of these gifts, and should get a generous response; our woman's work ought to get at least the gifts of the missionary society women.

Western North Carolina Conference

Sometimes in life we wait too long
To say the word to help another on,
And weary, oft, and perhaps, sad at heart
We grope our way alone,
And know not that to others we have brought good cheer,
Or shed one beam to light a pathway drear.
So let me, while I live, each day
Aspire to brighten with a sunny ray
Some life, some heart, to someone bring a smile,
That they may know that I prized them all the while.

Mrs. E. M. Anderson.

RETURNS TO CHINA

Friends of Miss Leila Judson Tuttle, who has been spending a year in the States on a furlough, will learn with interest that she sailed on August 15th on the steamship Siberia for China, where she will again take up her work at the McTyeire School in Shanghai. We wish for her a pleasant and safe journey. Miss Tuttle is oe of our own Western North Carolina girls. She went to China in 1915 and since that time has been in the McTyeire School, a greater part of the time teacher of English and History. During the latter part of her visit to America she was the guest for several days of Mrs. W. C. Houston, former distributor of literature for the conference, at her summer home, "Camp Rough-It," near Black Mountain.

CANTON AUXILIARY NO. 2

Mrs. Charles Mease, corresponding secretary of the Canton Auxiliary No. 2, writes most encouragingly of the work of her auxiliary and is most enthusiastic as to its success. This auxiliary, which is composed of business girls and the younger married women of Canton, is live, wide-awake band. It is carrying on every department of the work in a most gratifying manner. Mrs. Mease says "the social service committee is one of the most active in the organization and each month records something special done and some definite work accomplished." The local department is active as well, the funds for the work of this department being raised by free will offerings, fancy work sales, etc. Bible study and mission study are a major part of the activities and the spirit of cooperation between the members is most praiseworthy. We congratulate this society and are glad to have had this report. We hope that others of our societes will tell us what they are doing.

FOREST HILL YOUNG PEOPLE

For a number of years, we believe ever since their organization, Mrs. James C. Fink has been leader of the Young People's Society of Forest Hill, which bears the name of the Houston Golden Links, named for Mrs. W. C. Houston who orgaized them. This organization of young people is most active and one that brings forth results, coming up each year with a most gratifying report. We quote from the Concord Times the following, relative to a most enjoyable evening these young folks have spent recently, and we know it must have been good to have been there. The Times says:

Honoring the Golden Links Missionary Society of Forest Hill Methodist church and its friends, Mrs. J. C. Fink delightfully entertained at a Japanese garden party Friday night. The gay lanterns, Japanese couvenirs and lovely flowers made an attractive setting, and the young ladies who assisted the hostess in receiving and enertaining her guests were attired in native costumes. An imaginary trip through Japan, stopping at Kobe and Hiroshima, the stations where Methodist missionaries are especially active was an interesting feature of the evening's entertainment. At the conclusion of the games and contests, Mrs. Fink served tempting refreshments."

GREENSBORO DISTRICT MEETING

We are indebted to Mrs. W. I. Maynard, recording secretary, for the following account of the recent district meeting of the Greensboro district:

The Woman's Missionary Societies of the Greensboro district met in Main Street church, Reidsville, July 29 and 30 for their twelfth annual meeting. Mrs. W. G. Ballard, district secretary, presided, and Mrs. Arch Wilkinson was in charge of the opening devotional service of the first afternoon, suggesting prayer as the keynote of the meeting.

After the business of the first session Miss Daisy Davies of Atlanta, Ga., gave a brief talk telling us of the wonderful joy that comes from service in the missionary work.

Mrs. C. C. Weaver, superintendent of young people's work, and Mrs. P. N. Peacock, conference treasurer, were also valued guests at the meeting. During the afternoon the juniors gave a reading and a solo.

The devotional service of the evening was conducted by Mrs. C. C. Weaver, who based her remarks on the scripture verse, "Blessed are the pure in heart, for they shall see God." The choir rendered inspiring music and Mrs. Henry Ware of Greensboro sang a beautiful solo, which was followed by a wonderful talk by Miss Davies. She held her audience spellbound for more than an hour as she told of the condition of Europe and of the world today. She closed with an appeal to the Christian people to stand by the missionary cause.

The morning session of July 31st was opened with a devotional led by Mrs. W. I. Maynard, who used Psalm 1:1-3, as the foundation for her remarks. Mrs. Weaver addressed the mothers of the young people on the subject, "Go Forward," concluding with the beautiful poem, "The Bridge Builder." Reports from the young people's societies were followed by a forum on Y. P. work, conducted by Mrs. Weaver. A large number of those present took part in the round table discussion led by Mrs. Richardson. Inter-conference membership contest was explained by Mrs. E. C. Watlington. The noontide consecration service was in charge of Miss Davies, and two young ladies of the district, Miss Olivia Goode and Miss Ollie Smith, presented themselves as volunteers, giving the reasons for their desire to enter the service.

A delightful and bountiful lunch was served in the dining room of the church, after which the afternoon session was convened. Mrs. J. I. Anderson led the devotional, using as her topic Love, Loyalty and Service. Mrs. Richard Wills discussed reasons for not succeeding in the missionary work and quoted in connection therewith a little poem, "The Lord Had a Job for Me."

Little Miss Grace Curtis gave a timely reading, "If We Only Had the Money," after which the pledges were taken by Mrs. P. N. Peacock and a substantial increase was noted in the pledges made. Miss Daisy Davies presented the Belle Bennett Memorial, and many present pledged individually and also for their auxiliaries.

This was one of the most interesting and helpful meetings the Greensboro district has ever had, due largely to the efforts of the efficient and capable secretary, Mrs. W. G. Ballard, who is untiring in her efforts to keep the work progressing."

WESLEY LONG HOSPITAL
TRAINING SCHOOL FOR NURSES

Affiliated with the North Carolina College for Women, where a part of the training is given. Training is both theoretical and practical. High school graduates preferred. Fall term begins September 1st.

Applicants should apply to Miss Florence Brown, R. N., Supt. of Nurses, Box 888, Greensboro, N. C.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

WE WANT MORE MEMBERS!

We want more members of our Sunday schools. We need them and, more than that, they need us! We need recruits, and recruits need training. Our commission, no less than the missionary's, is: "Go ye therefore and make disciples of all nations, ... teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." That everyone of us should have a keen sense of responsibility for the unreached boys and girls, youth and adults in our respective communities is a conviction coming from this utterance of our Lord that should send us out into the highways and hedges and compel them to come into our Sunday schools.

"Any zeal in good works that stops short of a ministry to the neglected ones near our own homes or leaps over this responsibility and concerns itself only with those in distant places," says Rev. J. Q. Schisler, "is minus the wholesome saneness of our Lord's passion for all humanity."

Will not all our pastors, superintendents, secretaries, membership committees, tachers, and others therefore, make an honest, earnest, systematic and persistent effort to reach, enroll, hold, teach and train the unreached everywhere?

To make our objective concrete and definite, the North Carolina conference has set as its goal a Sunday school enrollment at least equal to its church membership. Each charge is asked to accept this goal for itself and to work diligently for its attainment.

This is our task and our privilege. Let's accept it and thereby save others and save ourselves.

CHILDREN'S WEEK

Children's Week is to be observed throughout the Southern Methodist church again this year in October, and we hope that many Sunday schools in our conference will again join in this great observance. We should have at least fifty Sunday schools putting on the program this year.

Last year a number of Sunday schools in our conference put on the program with fine results. The children's work and the needs of childhood were brought before the people of the church, and they responded to the cause. A new interest has been shown in the elementary work in the Sunday schools that observed Children's Week last year in our conference, and throughout the Southern Methodist church. This year we want at least fifty churches in this conference to observe the week. The observance includes "Home Visitation," "Parents' Meeting," and "Forward Step." All materials needed will be furnished by the conference office.

Any week in October is the date; any Sunday school in the conference can put on the program. Write to your conference elementary superintendent, Miss Georgia Keene, College Station, Durham, N. C., for information about this great program.

OUR ROXBORO COMMITTEES

All Methodist pastors and superintendents of Person county are talking and working toward the success of the Person county standard training school to be held in Long Memorial church, Roxboro, August 31-September 5, and are confident that it is going to be well attended. In addition to these, various committees have been named to promote special phases of the school, as follows:

Publicity and Enrollment — Miss Ruth Newton, Miss Hazel Thompson, Miss Banna Garrett, Miss Pearl Crowder, Miss Mary Wagstaff, Miss Bessie Thompson, and Mrs. B. O. Merritt.

Entertainment—Mrs. W. T. Pass, Mrs. F. M. Shamburger, and W. R. Hambrick.

Finance—Mrs. B. C. Thompson, Mrs. R. J. Teague, and D. S. Brooks.

The officers of the board of managers are Rev. F. M. Shamburger, chairman; Rev. B. T. Hurley, secretary; and Rev. B. C. Thompson, treasurer.

PROMOTION AND TRAINING

Sunday, September 28, the last Sunday in the Sunday school year, is the time designated for Promotion Day. It is the commencement day of the Sunday school. At this time pupils are promoted to the higher class or department. It is an opportunity for keeping the school properly graded and for recognizing the work done by faithful pupils. Cards of recognition should be awarded to those who deserve to be advanced to the next group, and some special recognition, such as the awarding of a certificate of a more elaborate sort, should be given to those making an exceptionally good record for attendance, lesson study, regularity in offering, attendance upon the preaching services, and punctuality.

In connection with Promotion Day there should be some recognition of the officers, teachers, and others who have completed units in the Standard Training Course and an address, perhaps by the pastor superintendent, on the importance of trained workers.

You may make your own program or you may secure one of the two Promotion Day programs sold by our publishing house. If properly planned, the observance of this day can be made to mean much in the life of a school. It's time now to begin thinking, talking, and planning for this day. If you need help, write to your conference Sunday school office.

ELIZABETH CITY ALL SET

All's set for a great week at Elizabeth City September 7-12, the date of our standard training school. A faculty of five workers offering as many courses in various departments of Sunday school work has been secured, and the board of managers and committees, headed by Rev. C. B. Culbreth, the presiding elder, are working to the end that Sunday school workers from various sections of the district may take advantage of this big training opportunity.

In addition to the class work various institute features are being planned.

ROCKY MOUNT, SEPTEMBER 21

The third annual session of our Rocky Mount Standard Training School will be held at Rocky Mount, September 21-26 for the charges within a radius of 25 or 30 miles. Rev. H. M. North is chairman of the board of managers and will call the board together in a few days to name various committees and work out other details looking forward to the biggest and best session of all. In the meantime let all pastors, superintendents, and teachers take not of the date and begin to work up interest and a large delegation from their respective charges.

TRINITY'S RAPID PROGRESS

Trinity church, Durham, is making rapid progress in the construction of its Sunday school building. The exterior is already practically completed, and it is expected that the building will be ready for the Sunday school to move in in November. A committee is now busy studying the matter of finishing and furnishings with the purpose of equipping the building most completely.

Western North Carolina Conference

A GOOD SCHOOL

We expected a most satisfactory school at Forest City for our Rutherford county Sunday school leaders, but our expectations were surpassed. Not only was the attendance good, but the interest and study attendant to the school stimulated the whole situation. Opening Sunday afternoon, August 10, with 111 people present the school continually grew in favor. In addition to many visitors who came from time to time a bona fide enrollment of 107 was registered. One hundred and twelve were present the closing night.

Of those attending regularly the twelve class periods of the school 78 received certificates of credit for having done the required work. Eight additional students did all the work but could not be issued certificates of credit because of being under seventeen years of age. Four office credits will be issued. It is therefore to be noted that out of 107 attendants 90 persons studied diligently. This is perhaps the best record yet made for a first school.

CREDIT STUDENTS

The seventy-eight credit students of the Rutherford county school are hereby given. It will be noted that seven took the Primary course, seventeen the Junior course, thirteen the Intermediate-Senior course, twenty-three the Principles of Teaching course and eighteen the Administration course. The credit students came from the following congregations: Rutherfordton 16, Cliffside-Avondale 15, Pleasant Grove 10, Spindale 10, Forest City 9, Alexander 5, Henrietta-Caroleen 5, Tanner's Grove 3, Providence 2, New Hope 2, Oak Grove 1.

The credit students will be noted by courses as follows:

Sunday School Organization and Administration, O. V. Woosley, instructor—C. M. Butler, Ivy Cowan, Herbert Carroll, Miss Una Edwards, G. V. Frye, J. R. Frye, Rev. J. P. Hornbuckle, G. B. Howard, R. T. Hamrick, C. M. Harris, Rev. Parker Holmes, W. A. Johnson, Rev. J. C. Keever, F. C. Kinzie, R. C. Maultsby, Miss Williard Powers, L. M. Summey, Miss Evelyn Wadell.

Principles of Religious Teaching, Paul F. Evans, instructor—Mrs. V. M. Abernethy, H. J. Cherry, D. C. Cole, F. C. Dorsey, Rev. J. O. Erwin, Mrs. J. I. Groce, Miss Annie Groce, Mrs. C. F. Greer, Mrs. L. B. Harell, Mrs. T. O. Hendrix, H. G. Hallyburton, Miss Mattie Hyder, Miss Mary Jones, Mrs. J. C. Keever, Miss Anna Keever, Mrs. B. C. McDonald, Miss Hilda McDonald, Miss Kate Moore, Mrs. G. P. Reid, Mrs. J .S. Saunders, Miss Ida Smith, Mrs. Spurgeon Yelton, Dr. C. S. McCall.

Intermediate - Senior Organization and Administration, Miss Jane McDonald, instructor—Miss Ethel Blanton, Mrs. Myrtle Cayle, Mrs. Mary Lewis Elmore, Mrs. Dessie Groce, Miss Clayton Harris, Mrs. J. T. Harris, G. A. Hines, Mrs. Arthur McDaniel, J. G. Roach, Mrs. C. E. Shober, Mrs. T. Saunders, C. H. Swafford, H. M. Keever.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Dessie May Beam, Miss Hattie Baynard, Miss Reba Blanton, Miss Stella Blanton, Miss Viola Cowan, Miss Myrtle Doggett, Miss Virginia Edwards, Miss Selma DeBrule, Miss Ruth Edwards, Miss Rose Eaves, Mrs. T. R. Flack, Miss Louise Huckins, Mrs. W. O. Greer, Miss Lillie Pilgrim, Mrs. R. L. Smith, Mrs. Max Watson, Mrs. C. M. Butler.

Primary Organization and Administration, Mrs. M. J. McArdle, instructor—Mrs. D. C. Cole, Miss Lucile Frye, Miss Melrose Hawkins, Miss Stathe Long, Miss Addie Summey, Mrs. Hoyle Swafford, Miss Lottie Thompson.

HONOR ROLL

Our Sunday School Day honor roll for this week is weak. We are indeed grateful to those appearing on the roll for their splendid consideration, but th list is all too short. August is a lean month for Sunday schools. With the appearance of September we shall confidently look for increased receipts. Treasurer H. A. Durham, Asheville, sends the following record for last week:

Triplett, Mooresville Ct.	$5.10
Moore's Chapel, Thrift-Moores...	3.35
South River, Moodleaf Ct.	1.00
J. T. Jackson, Greensboro Dis...	4.00

NORTH WILKESBORO

We are this week conducting a four course standard training school at North Wilkesboro, the first of the kind in the district. Our attendance is not large but it is regular. Our congregations at North Wilkesboro and Wilkesboro are splendidly represented by their leaders in religious education. Several students have been coming in from Moravian Falls on the Wilkes circuit. But for the protracted meeting season a larger attendance from the outside would be present. Your humble servant is most pleasantly located in the Methodist parsonage with Rev. M. T. Smathers and his interesting family. A preacher's boy always feels at home in a preacher's home.

NINETEEN

There are yet to be held before the meeting of our annual conference standard training schools at Marion, Statesville and Lenoir. When these have been held a total of 19 standard schools will have been held during the year, a larger number than any conference has yet staged. We will have also obtained a larger number of school credits than any conference except the Virginia conference in which are so many large cities.

JUNIOR SCHOOLS

Only one junior school, a non-standard school, has yet been held. This school held at Pleasant Garden by Rev. J. W. Hoyle, Jr., for his entire charge was very successful. In early September the second school of this type will be held at Brevard under the leadership of Rev. E. R. Welch. A junior school is one that accommodates itself to a smaller number of courses than the standard school and one that does not require examinations or written work, though both may be obtained.

GOING SOME

The Western North Carolina conference embraces forty-four counties in the western part of our wonderful state. Half of these counties are either entirely or partially in the Appalachian mountain range, the highest and most inaccessible mountains east of the Rockies. During the summer your humble servant has been working in all but three of these counties. This has required a continual line of road trips. A fellow in this line of work has little need for a home. I used to think I would like to travel. Now I covet a chance to stay at home some.

LET'S BEAT IT!

There were last year reported in the Western North Carolina conference 851 Sunday schools, 8,081 officers and teachers, 127,882 scholars and 4,350 pupils joining the church. This is a very fine record but it can be beat. Let's beat it this year. Every school doing just a little bit better will do the trick.

ANNIVERSARY

True to our custom the first night of our annual conference will be given over to the consideration of the interests of our Sunday schools. Among others Dr. J. W. Shackford will address the conference. An added interest will be the presentment of special certificates of award to those pastors who during the year have taken one or more units of credit in the standard training course. Last year seventy pastors were thus honored, but this year a much larger number will receive certificates.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

A BOOMER IN ELIZABETH CITY DISTRICT

On Sunday afternoon, August 17, the young people of Parker's M. E. Church, South, Corapeake, Elizabeth City district, North Gates circuit, organized an Epworth League. Our pastor, Rev. J. O. Long, and Rev. T. M. Grant, who takes great interest in the league work, were present. Brother Grant gave us some good, sound advice on how to carry on the work and how to make our league successful. Our officers are as follows:

President—Miss Susie Benton.
Vice President—Kittrell Savage.
Secretary—Miss Lillian Eure.
Cor. Sec.—Shepard Riddick.
Treasurer—Ferrell Powell.
First Dept. Supt.—Miss Alene Savage.
Second Supt.—Eugene Riddick.
Third Supt.—Miss Evelyn Hobbs.
Fourth Supt.—Miss Mary V. Riddick.
Era Agent—Miss Margaret Powell.

We are starting out with a fine lot of members and hope to make a great success of this good work. I feel that this is our chance to do something for God.

E. Shepard Riddick,
Cor. Sec.

WENDELL LEAGUER GOES TO HONOLULU

J. Doane Stott, of Wendell, N. C., is on his way to Honolulu, Hawaii, where he will teach in the Mid-Pacific Institute.

Stott says in a note to the editor that he's having a wonderful trip on the U. S. S. President Lincoln; that there are seventy-two missionaries and their families on board.

Stott was graduated from Trinity College in 1923. He was a volunteer and ministerial student and a finer character is rarely found. Doane says, "Write a fellow." Leaguers, he'd be glad to hear from you.

SCOTLAND NECK LEAGUE

On visiting Scotland Neck the editor learns that the league there has just completed its mission study course. Marcus Lawrence of Trinity College, who has been assisting Brother Hillman, has been leading the mission study group.

The editor was very happy also to see several of the leaguers who attended the assembly at Morehead City, especially that charming young rival cheer leader of the Weldon district. They all still love their "pep."

HEY YOU, WAKE UP!

You, yes you, where's all the league news we ought to have on this page this week? You've been doing great. Let the good work go on.

I know you are doing something in your league. Why not tell us about it? Send N. C. conference news to Lee Davis, Raleigh, N. C., and W. N. C. conference news to Rev. W. A. Barber, Greensboro, N. C.

WELCOME HOME!

Edenton Street League is very glad to welcome back home Misses Elizabeth and Louise Wiggs, who have been at Lake Junaluska attending the Epworth League Assembly. You delegates to Morehead City Assembly last June will remember Elizabeth was also there.

This is not authentic or official, but we are sure the whole New Bern district welcomes Gehrman Cobb back home. We're glad to see you.

A GOOD STARTER AT MOUNT PLEASANT

Another league organized. Mount Pleasant church, Ellerbe circuit, had a league organized on Tuesday morning of this week. A revival was being held, but the young people wanted the league. We organized and elected these officers:

President—Miss Christine Price.
Vice President—Marvin Key.
Sec.-Treas.—Grady Mcachem.
First Dept. Supt.—Mrs. Lela Lisk.
Second Supt.—Edward Key.
Third Supt.—Will Chavis.
Fourth Supt.—Miss Susie Meachem.
Era agent to be elected later.

The first program is to be held Sunday at 7 p. m. The theme is "Mission Work in Our Community." Plans are made for a lively working league. They need a letter from you in regard to plans and helps. I told them I would write you for a letter to help and encouragement. They expect it.

M. C. Ellerbe.

DISTRICT SECRETARY AT FOUR OAKS

Last Sunday the Raleigh district secretary, none other than Philip Schwartz, met with and talked to the Four Oaks leaguers. We understand that there were present also visiting leaguers from the surrounding community.

We're sure Sunday was a big day for leaguers in Four Oaks.

RALEIGH INTERMEDIATES TO WENDELL

The Intermediate League of Edenton Street church, Raleigh, paid a visit to the Wendell young folks last Friday night. The occasion was a social evening together.

Reports are that a very jolly time was had. We have no written report yet. Miss Blanche Barringer is the leader of this young tribe.

WILLIAMSTON JUNIOR EPWORTH LEAGUE

On July 21 the Junior Epworth League of the Williamston Methodist church was organized by Mrs. L. C. Larkin, the junior superintendent. The following officers were elected: Miss Emma Robertson, superintendent; Miss Evelyn Harrison, assistant superintendent; Mary Carstarpen, president; Julia Ward, vice president; Margaret L. Rodgerson, secretary and treasurer; Hibble Livermon, corresponding secretary.

We had eight present for the first meeting, but now we have eighteen on roll. We meet every Monday afternoon and we are hoping to do some great work for the Master. Although we are small and haven't begun to do much we have the determination to make each member a loyal Epworth Leaguer.

Hibble Livermon,
Cor. Sec.

OXFORD LEAGUERS BELIEVE IN CO-OPERATION

Evidence whereof is borne out in the receipt of the following by the editor. We leaguers wish you the best.

"Mr. and Mrs. David Cameron Hunt request the honor of your presence at the marriage of their daughter, Kathryn Gilbert, to Mr. Thomas Benton Rose on Wednesday, the third of September, nineteen hundred and twenty-four, twelve o'clock a. m., Baptist church, Oxford, N. C."



Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Marion, Aug. 22.—A cabinet meeting of the Western North Carolina Epworth League Conference, which has been in session at First Methodist church here since yesterday afternoon, adjourned its morning session today after having transacted considerable business. This cabinet is composed of the elective officers of the conference, and the district secretary from each of the presiding elder's district together with the department superintendents, who were also invited. At last night's session, at which time Rev. L. A. Falls, life service superintendent, made an interesting talk in which he stated that near two hundred young people had already enlisted in his department as Life Service Volunteers, made a most impressive talk. He stated that 80 per cent of this number came through the Epworth League.

B. L. Lunsford president of the conference, made the announcement of the elective and the appointive officers for the conference and the district, which is as follows:

Miss Martha Rogers Brooks, who is now at Junaluska, as field secretary.

President—B. L. Lunsford, Marion.

Vice President—Rev. D. W. Brown, Gastonia.

Rec. Sec.—Miss Billie Webster, Greensboro.

Cor. Sec.—Miss Irene Franklin, Marion.

Treasurer—E. W. Reese of Charlotte, in place of H. Berryman Jones, resigned.

Epworth Era Agent—Mrs. P. M. Stafford, Hickory.

Advocate Page Editor—Rev. W. A. Barber, Greensboro.

Junior Supt.—Mrs. Jennie M. James, Charlotte.

Intermediate Supt.—Mrs. J. F. Armstrong, Concord.

Life Service Supt.—Rev. L. A. Falls, Concord.

First Dept. Supt.—Miss Willie Cherry, Charlotte.

Second Dept.—Miss Lula Betts, Lexington.

Third Dept.—Miss Cora Odum, Asheville.

Fourth Dept.—Mrs. V. R. Patterson, Asheville.

District Secretaries and Assistants.

Asheville—To be supplied; assistant, Miss Ruth Kaylor.

Charlotte—Mrs. C. V. Fite, Charlotte; assistant, Dowd Jerome, Charlotte.

Greensboro—Mrs. D. L. Webster, Greensboro; assistant, Moir Edwards, Guilford College.

Marion—J. S. Rogers, Morganton; assistant, Miss Brownie Giles, Marion.

Mt. Airy—W. B. Hale, Mt. Airy; assistant, Miss Elizabeth Merritt, Mt. Airy.

North Wilkesboro—Miss Ruth Colvard, North Wilkesboro; assistant, Miss Earnestine Webster, Wilkesboro.

Salisbury—George Jarvis, Salisbury; assistant, Mrs. Price, Hickory.

Shelby—Clyde Hagar, Gastonia; assistant, Miss Magaret Prettyman, Gastonia.

Winston—T. L. Matlock, Winston-Salem; assistant to be supplied.

Waynesville—Miss Edna Sronce, Andrews; assistant, Miss Mildred Hall, Canton.

Miss Dorothy Bates, having been district secretary in the Asheville district for the preceding year and only recently marrying the former conference treasurer, Mr. D. L. Webster of Greensboro, resigned her position in the Asheville only to be reappointed district secretary, in the Greensboro district, hence the vacancy at Asheville. H. Berryman Jones, who was elected treasurer at the Greensboro conference in June, tendered his resignation to the cabinet meeting, due to business connections which would prevent him from being able to fill the place, his resignation being accepted with very commendable resolutions relative to his past work as district secretary at Greensboro and other Epworth League interests. E. W. Reese of Charlotte was chosen by the cabinet to fill out the unexpired term.

District Map Contest.

Announcement was made that beginning at once the district secretaries are instructed to put on a contest in each district for a five dollar prize, which is offered for the best map made by an Epworth Leaguer of each presiding elder's district. The local chapters of each district contesting as to their own district. The winner will be a contestant for the grand prize in the eleven districts. The requirements are as follows:

1. Scale, four miles to the inch.
2. Must show outside and county lines with county sites.
3. All Methodist churches shown by cross. (If they have league chapters by a Maltease cross.)
4. Location of parsonage with postoffice of parsonage.
5. Railroads, highways, rivers, mountains.

The presiding elder of each district, the lay leader and the district secretary will decide the contest in each district. Only Epworth Leaguers may contest, but they may seek information from any source. The grand prize contest will be decided by Rev. A. W. Plyler, editor of the Advocate, Mrs. J. S. Gibbs, formerly Miss Grace Bradley, and Miss Cora Odum, formerly corresponding secretary, and now third department superintendent.

Billie Webster.

GRANITE QUARRY

The Junior Epworth League of Granite Quarry had a rollicking time at their picnic Tuesday afternoon, August 19. With about thirty children and ten grown-ups we left the church at four o'clock. The grounds were shady and cool and beside a small creek, where the children enjoyed the height of fun wading and boat riding. Lunch was spread at six o'clock, and after a blessing had been asked by our pastor, Rev. Mr. Thompson, all had a grand feast time. We returned home about seven o'clock and everybody reported a fine time.

The children are showing great interest in the league work, and the enrollment and attendance is increasing.

Mrs. Fannie Brown, Supt.

NORFOLK SOUTHERN RAILROAD

Passenger schedule effective January 28, 1924, Raleigh, North Carolina.

Leave for:		Arrive from:
615 a.m.	Norfolk	8:10 p.m.
*7:45 a.m. (a)	Charlotte	*2:30 p.m.
3:00 p.m. (b)	Belhaven	12:25 p.m.
9:45 p.m. (e)	Norfolk	7:05 a.m.

*Daily except Sunday.

a—Connect at Varina for Fayetteville.

b—Via Pinetown.

e—Sleeping cars between Raleigh and Norfolk.

For tickets, Pullman reservations and information, address or apply to

S. C. High, C. T. A.
J. E. Singleton, D. P. A.



666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

WANTED

1. New dining room furnished.
2. New cottage furnished.
3. Specials from every Sunday school.
4. Wesley classes to give us their united support.
5. Friends to write Methodist Orphanage in their wills.
6. Individuals to support children.

* * * *

Five Thousand Dollar Gift.—Mr. Mr. Frances Atwater of New Haven, Conn., has given Mrs. Mattie A. Jenkins five thousand dollars to be applied on the Atwater building. This large gift has greatly encouraged Mrs. Jenkins in her efforts to secure the necessary amount for the completion of this beautiful up-to-date building. All the relatives of Mrs. Jenkins and friends of the Orphanage will rejoice to learn of this noble gift of a cousin of Mrs. Jenkins. For the information of all who are interested in the erection of this building, I wish to say that the building will cost thirty-five thousand dollars. I wish to urge all friends who have subscribed to pay their subscription now, as Mrs. Jenkins has paid out all that she had in her possession. She needs at least twelve thousand dollars now to make final payment within the next few weeks. Let everybody rally to her support and put this across with great success.

* * * *

Three Hundred Thousand Dollars.—These are the figures that represent the money we are now spending in carrying out our building program. Such a large expenditure of money goes to show the love that our people have for children bereft of parents. Our church by this great outlay of money demonstrates to the world that she has the genuine spirit of Christianity which visits the fatherless in a real sense. Such a noble deed is applied Christianity and that is what counts in a world of need and suffering. We are working to double our capacity, declaring with a greater emphasis our purpose to follow in the steps of Him who went about doing good. That we shall have the glad, hearty co-operation of all our Methodist forces I confidently believe. Let's all stand together as one body of consecrated Christians who count it a sublime privilege to do something big and worthy of our great church which we love so ardently.

* * * *

Memorials.—Looking at things from my viewpoint it seems to me that more of our people would do something for our Orphanage in the way of memorials. The memory of loved ones ought to be perpetuated. Is there any place where a memorial could be more fittingly built or placed than at our own beloved Methodist Orphanage? It would serve a double purpose. It would keep green the memory of the departed one, and at the same time would render great service to the living—our orphan children. Thousands of friends visit the Methodist Orphanage every year and they would publish abroad the noble deed that some one had done for our Orphanage in memory of some precious loved one. These memorials could take the shape of a building, furnishing dormitories, some special room, giving some definite amount on the endowment, equipping some industrial department for vocational training, seating the chapel, furnishing the dining room with chairs and tables, furnishing office with necessary equipment, etc. I have several fine opportunities for those who are interested. They range from fifty thousand dollars down to one hundred dollars. Let me solicit correspondence in the interest of memorials. I can please any one who is interested and wants to keep fresh the memory of some one who meant much to them and the community.

* * * *

Conference.—It is just two and one-half months before conference. Owing to unusual circumstances we are going to need the entire orphanage assessment this year. In some communities it is going to be a little difficult to raise because the excessive rains have cut the crops short. But in spite of these circumstances I am going to depend on every pastor to do his utmost for our beloved Methodist Orphanage. Unless all rally to our support we are going to be seriously embarrassed in our work. We shall be forced to borrow several thousand dollars before the middle of November when our conference meets in Wilmington. I am hoping that many of our charges will more than raise their Orphanage assessment. I want all of our pastors and churches to know that we do not receive more than two-fifths of our current expenses from the regular assessment. From these figures it is clearly seen that we need our entire assessment in full and large specials to supplement the assessment. Up to this good hour our people have never failed to respond with a generous hand and a loving heart. This year will not prove an exception, though the prospects are not so bright at present. I have faith in the self-sacrificing spirit of our Methodist people and in the devotion of our hard-worked preachers. I shall await the results with an assurance that is born of a rich experience stretching over a decade.

CAMP MEETING

Has the day for the old camp meeting past? I do not think so, and I am sure you would agree with me if you had been with us at the Pleasant Grove camp meeting which closed a few days ago. Dr. S. R. Belk of Trinity church, Atlanta, and Mrs. C. L. Steidly of Gastonia were in charge. Dr. Belk preached twice daily while Mrs. Steidly preached once and led the singing. Dr. Belk is a wonderful preacher. He is familiar with the scripture and with his eloquence and ferver of spirit, he held his audiences spellbound.

Sister Steidly is a gifted speaker. Every one was delighted with her splendid talks. Here eyes sparkled, her face glowed and one could readily see that she had constant fellowship with her Lord. She is a fine choir leader. There was a large choir and we had fine singing.

Just how many professions I cannot say, or how many renewed their allegience to Christ, but quite a goodly number.

Thirty-one gave their names for membership. Indeed it was good to be there. Order was perfect, and every one seemed to have enjoyed the camp meeting.

Rev. H. C. Byrum of Rock Springs charge was a great help in making the camp meeting a success. He is such a fine sweet spirited helper. Miss May Winchester was at the organ every time, on time and all the time. She did fine and so did that large choir.

More people attended this year than ever before. The arbor was nearly full the first service. Lot's of the tent holders moved out there several days before the preaching was to begin. It looks as if the people are going to make it an assembly ground as well as an evangelistic meeting.

This camp ground is in Union county that has sent out more preachers than any county in the state.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

DON'T HOLD BACK FORGOTTEN MAN MONEY – SEND IT TO THE BOARD

Thousands of dollars have been collected by the charges on their quotas for Superannuate Endowment, but they have not been sent to the Board of Finance, Security Building, St. Louis, Mo. What a pity, and especially so as we are just a-begging for them. Let these dollars come forward at once. Endowment money not invested is money with all the **lift** taken out of it. Dont't get the **put-it-off-skie** habit, but clean up as you go along. Promptness invariably pays big dividends, but delay levies a heavy tax. A city may be known by its streets and a county by its roads, but a preacher reveals himself by the way he meets responsibility.

A Quarterly Conference Scene

It is the third quarterly conference of Lost-Motion charge. The presiding elder takes the chair and calls the meeting to order. He calls the usual questions and receives the usual answers. Then he says: "Now, brethren, here is a new question which the General Conference requires me to ask at every quarterly conference, 'What has been raised during the quarter for Superannuate Endowment, and has the amount been sent to the Board of Finance, Security Building, St. Louis, Mo.?' " The pastor, knowing that a considerable sum has been raised for this purpose, lifts his eyes in expectancy. The treasurer of the charge Special Effort committee announces a definite amount as having been raised for this purpose, "But," he says, "I have it in a local bank, waiting until more can be collected." The presiding elder, pleased that an amount has actually been raised but disappointed that it has not been sent to the Board, says, "Brother, don't you know that this is dead money so far as helping the superannuates is concerned, until it is sent to the Board at St. Louis and invested? Don't you realize that your failure to send it produces a lost motion in this wonderful program? Please let it go forward tomorrow."

The treasurer of the charge Special Effort committee promises faithfully to do his duty—but, alas, he belongs to Lost-Motion charge. He has the money in Lost-Motion bank. He breathes a lost-motion atmosphere and lives a lost-motion life. Therefore the money raised by his charge for Superannuate Endowment continues its lost motion.

Maybe you think the foregoing is overstated. The truth is, it is a very mild picture of what is actually going on this very day in hundreds of charges of the Methodist Episcopal Church, South. Whenever anything like this happens, somebody has to pay. In this case it is the superannuate preacher. The very charge, probably, that he served so faithfully in his years of active service, now makes him pay a severe premium on its lost-motion. Is it fair? Is there any justice in it? Is it in accordance with the gospel we preach? Nay, it shames us.

This quarterly conference of Lost-Motion charge could appropriately have adjourned its meeting by having the treasurer of the charge Special Effort committee sing as a solo the first verse of the grand old hymn that we all love so much, with the changes as indicated in the follow: ing: A charge to keep I have, A self to glorify, A never dying task to shirk, While crucial days go by.

Fight Against Failure—Work for Success

Hundreds of charges have determined to pay the first year one-fifth or more of their total quotas, and they are doing it. They refused to listen to the whining voice of failure, but inclined their ear to the inspiring music of success. And just see what has happened as a result:

Sutton-Flatwoods, Western Virginia—Fairmont, Rev. J. E. Brown, pastor. Total assumed quota $1,845; amount remitted $369.
First church (Decatur), North Georgia—North Atlanta, Rev. G. M. Eakes, pastor. Total assumed quota $3,975; amount remitted $2,167.15.
Maceo, Louisville—Owensboro, Rev. F. J. Sanders, pastor. Total assumed quota $1,111.11; amount remitted $244.
Epworth Church (Knoxville), Holston—Knoxville, Rev. Chas. Lee Cox, pastor. Total assumed quota $1,840; amount remitted $378.
Okeechobee, Florida—Orlando, Rev. F. L. Crowson, pastor. Total assumed quota $1,500; amount remitted $305.
Titusville, Florida—Palatka, Rev. R .A. Selby, pastor. Total assumed quota $1,325; amount remitted $372.50.
Hay Street (Fayetteville), North Carolina—Fayetteville, Rev. H. A. Humble, pastor. Total assumed quota $5,000; remitted $1,055.
Columbus, West Texas—Austin, Rev. A. I. Townsley, pastor. Total assumed quota $1,820; amount remitted $389.
Emory, Holston—Abingdon, Rev. J. C. Orr, pastor. Total assumed quota $1,500; amount remitted $500.
First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota $4,068; amount remitted $1,168.
Keywood, Holston—Abingdon, Rev. David M. Graybeal, pastor. Total assumed quota $1,268; amount remitted $368.90.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; remitted $3,300.
Franklin, Louisville—Bowling Green, Rev. C. G. Sledge, pastor. Total assumed quota $675; amount remitted $135.
Brownsville, West Texas—Beeville, Rev. O. C. Crow, pastor. Total assumed quota $2,000; amount remitted $400.
McKendree (Nashville), Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota $5,034; amount remitted $2,156.65.
Cambria, Illinois—Murphysboro, Rev. O. T. Rogers, pastor. Total assumed quota $1,000; amount remitted $238.59.
Lady Lake, Florida—Ocala, Rev. T. J. Nolan, pastor. Total assumed quota $950; amount remitted $213.75.
Kerrville, West Texas—Kerrville, Rev. F. A. White, pastor. Total assumed quota $1,881; amount remitted $378.82.
Norman, West Oklahoma—Oklahoma City, Rev. L. S. Barton, pastor. Total assumed quota $2,590; amount remitted $522.50.
East Helena, Northwest—Montana, Rev. T. B. Reagan, pastor. Total assumed quota $500; amount remitted $103.
First Church (Orlando), Florida—Orlando, Rev. I. C. Jenkins, pastor. Total assumed quota $7,500; amount remitted $2,100.
Institutional Church (Kansas City), Southwest Missiouri—Kansas City, Rev. I.T. Cameron, pastor. Total assumed quota $775;remitted $161.

The Preacher Can Who Thinks He Can

While writing the copy for this page the postman handed me a letter from the pastor of ———— charge and its contents are so heartening that I quote from the letter as follows: "My charge's quota for the first year is $392. I have $200 of it on time deposit, due September 1. I have $108 more in the bank now, making a total in cash secured of $308.16, or $83.84 short of the amount due the first year. I have several plans to secur ethis balance, such as 'chicken day gathering,' a 'musicale' and a 'black handkerchief party.' I confidently expect to hand you a $400 check at conference. My people have not taken to this thing. No one would serve on the committee and the preacher has had to carry the load. I had a fall festival which netted me $65, a bake sale which cleared $29, an Easter egg donation of $6 and a musical comedy which raised $30. one gift of $50, two gifts of $20 each, and the balance in dribbles. They cannot count me out until the last tick of the clock or until the gong of the last round of the scrap! I'll be there with a check for you, but I wanted to secure in cash the total amount for the firs tyear before sending any at all. This charge is like the old gray mare, 'She ain't what she uster was.' The standbys are dead or going fast and worst of all there is a terrible lack of spirituality. I have never quit on a job yet, so you will get the check at conference."

Gee, how I love a man who has such a fighting spirit! Of course he will raise the $400, for he thinks he can! I just want to hug him. The only mistake that he is making is holding the money he has in hand until he gets enough to pay the first year in full. If he would send the Board what he has as he has it, and keep on getting more and sending that as he gets it, he would be very close to perfection in the Special Effort for Superannuate Endowment. Certainly he should not wait to hand me the chock at the meeting of his annual conference. The check should be sent to the Board of Finance, Security Building, St. Louis, Mo., and in time to get his receipt for the amount to present to the statistical secretaries at his annual conference. I am not scolding this brother, but just calling his attention to these matters which are vitally important for the proper conductof this business. I am for him, because he is for the Forgotten Man.

I Will Print It Until You Do It!

What do I mean? Just this: All money raised on quotas for Superannuate Endowment must be sent direct to the Board of Finance, Security Building, St. Louis, Mo. When making remittances to the Board the book of Remittance Forms which was sent to every charge in care of the pastor should be used. If this book has not been received or has been misplaced, another can be secured on application to the Board. If you want credit for the amount raised the first year on your quota in Statistical Table No. 4 in your annual conference minutes, the amount must reach the Board of Finance in St. Louis by the time of the meetingof your annual conference. If you fail to get credit in the minutes for what you raise this conference year, do not blame the Board of Finance but blame yourself, for we will do our part if you do yours.

OUR LITTLE FOLKS

GOD IS EVERYWHERE

God is in the golden sunbeam,
He is in the budding tree,
He is in the sparkling dewdrop,
And He dwells in you and me.

God is in the grass and flowers
That are blooming at our feet;
He is in the soft cool breezes,
And each living thing we meet.

God is in the quiet evening,
He is in the solemn night,
He is in the dawn of morning,
And He's in the noonday bright.

God is in the lonely desert,
He is in the mountain peak,
And His beauty all about us
In a thousand tongues doth speak.

God is in the calm broad river,
He is in the stormy sea;
He is speaking in the brooklet
As it sings to you and me.

God is in the lofty forest,
He is in the open plain;
He is in the drouth of summer,
And He's in the gentle rain.

God is in the busy city,
He is in the jungles wild;
He is in the fiercest tempest,
And He's in the baby's smile.

God is is in the mellow rainbow,
And the swift winged butterfly;
He is in the gorgeous sunset,
He is in the azure sky.

God is in each grassy meadow,
And the song of every lark;
Each one adds a bit of glory,
Each one has its own glad part.

How our tongues should sing His praises
When His beauty we behold;
How our hearts should swell within us
As His love to us unfolds.

Alice Armfield Penry.
Winston-Salem, N. C.

HILDA-WHO-SLEPT-IN-THE KITCHEN

Hilda was a three-weeks-old kid, the cunningest little silky white goat you can imagine. She had long, shaky legs and tiny nubbins of horns, and her hair was as thick and warm as the fur of the little white neckpiece and muff which Margaret, Hilda's mistress, wore when the weather was cold.

Margaret was delighted with the baby kid, for her Uncle John had brought it to her, knowing how fond she was of pets.

"See, Margaret," he pointed out as he took her little animal from the back seat of his car when he first brought it, "see what a silly little face Hilda has. She looks as if she were smiling all the time to herself over nothing; but that is just her natural expression, and you mustn't think she is laughing at you.'

There was a great discussion where the baby goat was to live, and it was finally decided that for a little while at least she could reside in the empty dog kennel at the rear of the house.

Margaret was only four years old, and she liked to go inside the fence which kept Hilda from leaving the premises, and sometimes the little girl would chase her around and almost catch the kid. But just at that point Hilda was sure to give another jump, and Margaret's fingers would slip along the little kid's silky-soft back.

Margaret was especially interested in watching her pet get her meals. Hilda was so small that she had to take her milk outof a bottle which was furnished with a rubber nipple. Hilda's mother was a big brown goat that had been sold and taken to another place. Her purchaser did not want the little kid, so that was how Uncle John came to get her.

Margaret's mother took great care of Hilda, for Mrs. Aldrich didn't like to think of anything or anybody being uncomfortable, and of course Margaret thought it a great treat to see her mother go out, catch Hilda, sit down on a box in the little yard, take the kid up in her lap, and put her arms around the little kid so that it couldn't wiggle out; and then it always made Margaret chuckle with glee to see her mother take Hilda's chin in her left hand and with a finger and a thumb open the funny little mouth on each side and put the black nipple right into Hilda's mouth.

Hildo would chew and sputter and try to get away for a few minutes; but when she felt the nice, warm milk running down her throat and got a taste of it, she seemed to remember what she ought to do.

One day when Hilda had not been there very long Margaret and her mother took the bottle out for the kid's breakfast. The sun wasn't up very high, and Hilda's little shingled house stood in the shade where it was quite cool. Hilda was shivering, and she wouldn't eat. Margaret's mother said: "Dear me, I wonder if Hilda has the stomach ache just as you did the other night! We'll take her in by the fire and see how she feels then."

So Mrs. Aldrich picked Hilda up and wrapped her apron about her and took her into the warm kitchen. She had Margaret sit down on the floor and hold the kid while a bed was made for her.

So Margaret sat down and put her arms tight around the little white goat, and it seem to Margaret as if the smile was all gone and there was a pleading look in its place as if Hilda said: "Please help me."
wood box and put it on two chairs

Mrs. Aldrich brought in a nice, clean right by the kitchen stove. She laid an old blanket in the bottom of it. Then she and Margaret put Hilda into the box and covered her up with something warm. They even put a nice hot-water bottle right in beside her, and then Margaret's mother fixed up some soda and warm water and held Hilda's mouth open and made her swallow it.

Margaret and her mother had some things to attend to, for Margaret helped with the dusting and picked up the papers every morning. Every little while, however, Margaret would keep running back to the kitchen to look at Hilda. All of a sudden she called out: "Mother, mother! Come quick! Hilda's on the table!"

Sure enough, Hilda's warm, snug nap had cured her of the shivers, and, like all baby kids, she never lost a chance to jump upon something higher. There she was on the table looking around and smiling as if she were enjoying herself.

Margaret's mother exclaimed," Why, that'll never do!" and she made a quick grab and caught Hilda just before the little animal decided which way to jump.

" Ithink you are well enough now to go out into your own house, Miss Hilda," said Margaret's mother. "But I will take the box along, for maybe the ground floor in the bottom of the dog kennel is too damp for you."

So they took Hilda out and put her down on the ground, where she gave a funny little jump and went frisking around as if to say: "I'm all right now and ready for my breakfast, if you please."—The Christian Guardian.

——One morning while the children were eating breakfast, Milford put two heaping spoonfuls of sugar in his cocoa.

"I should think one spoonful would be enough," cried his sister.

"I should think so too," he replied, "but it ain't."—*Farm and Fireside*

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MT. HOPE CHURCH MEMORIAL AND HOME COMING DAY

A Memorial and Home Day celebration will be held at Mt. Hope Reformed church, located nine miles east of Greensboro on Sunday, September 7, 1924, and historical addresses will be delivered by Judge W. P. Bynum of Greensboro and Dr. W. T. Whitsett of of Whitsett. Both Judge Bynum and Dr. Whitsett are deep students of history and able speakers, well known throughout the state. The addresses on local history will be made by Rev. J. D. Andrew of Lexington, and Dr. C. B. McNairy of Kinston, both former residents of this community.

Many visitors will be present from various sections of the state, and preparations are going forward to make this day a notable one in every particular. It is expected that the largest crowd that has ever assembled on the church grounds will be present for the various exercises. A general invitation has been extended to the public to be present for the occasion. X.

GREAT REVIVAL AT OLD TRAP

Beginning July the 20th and ending the 30th, was what the people of Old Trap say was the greatest revivel that has visited this part of the state for many years.

We secured the able help of H. C. Caviness and his co-worker, Charles Yelton. These two men of God are doing a wonderful work for our common Lord and His cause wherever they are given a chance. And then there is Mr. Peck, who follows up their work with a week or ten days Bible teaching, which is also an invaluable service with the new converts. These three men are truly soul winners—their first, last, and in fact just about all of their conversation is Jesus and His love. A thing that wonderfully impresses me with these men is that they can deal with the individual anywhere at any time, with that same sweet spirit with which they deal with the audience. I have seen some men who are regarded as great men, and in fact can move an audience in a wonderful way, and yet seem to have absolutely no interest in the individual; but no so with these men.

Yes, we have had a wonderful revival indeed. Not only has there been a great ingathering of souls, but there has been a real revival in the church. We had three services daily. A sunrise service at six o'clock, often lasting until nine o'clock, most all of that time being spent on our knees. We seemed to be agreed at these early morning meetings; at any rate the fire often fell, souls were born again and others reclaimed.

The afternoon meetings were well attended and very interesting, the altar often being filled at these services. We have never seen anything that equaled the night meetings. The benediction was seldom ever pronounced before eleven o'clock, and from that to twelve-thirty, with the congregation nearly all staying to the last. Differences of old standing were settled at the altar. And saints who never lifted up their voices before now testify to a Saviour's love. Zion did travail and souls were born not a few. As near as we could count there were 125 professions. We baptized 52 the night the meeting closed, one since, reinstated one and received two by vows. All for which our Father shall have the praise. S. Salyer.

The world is tired of talk and is demanding performance. Perhaps that is in part an explanation of the few people hearing the political candidates and the small congregations in some of our churches. Less talk and more performance would better please the people and increase the number willing to hear the talk that they might learn the method and catch the spirit of the performance.—St. Louis Advocate.

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Franklinton, N. C.

MR. C. S. WALLACE
Morehead City, N. C.

REV. A. D. WILCOX
Wilmington, N. C.

REV. N. H. D. WILSON
Elizabeth City, N. C.

MR. R. H. WRIGHT
Durham, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

August
Weaverville Ct., Alex. Chapel, 11...30-31
Weaverville, night 31
September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

August
Unionville, Grace, 11 30-31
Belmont Park, night 31
September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Randleman, St. Paul, 3 & 11 30-31
Deep River, Central Falls, 4 & ngt..30-31
September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

August
Summerfield, Summerfield 30-31
September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

August
Mill Spring, Mannuss Chapel, 11 30
Cliffside, 11 31
Henrietta-Caroleen, Coraleen, 8 31
September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

August
Shelby Ct., Salem, 11 30-31
Lafayette St., night 31

September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

August
New London, New London, 11 30
Salem, Salem, 11 31
Badin, night 31
September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

August
Ball's Creek Camp Meeting 24
Granite Falls, 11 31

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

August
Judson Ct., Judson, 11 30
Robbinsville Ct., Robbinsville, 11 31
Andrews Sta., night 31
September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11.....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

August
Thomasville Ct., Unity, 3 30-31
Thomasville, Main St., night 31
September
Erlanger, Erlanger, 11 7
Lexington, Lexington, night 7
Welcome, Ebenezer, 11 13-14
Trinity, Bethel, night 14
Central Terrace, Cen. Ter., 11 21
Davidson, Good Hope, 3 20-21
Centenary, Centenary, night 21
Green Street, Green St., 11 28
Burkhead, Burkhead, night 28
West End, West End, night 29
Oak Ridge, Oak Ridge, night 30
October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
THIRD ROUND

August
Hillsboro Ct., Lebanon, 11 29
Leasburg Ct., Hebron 30-31
Rougemont Ct., Rougemont, 3 31
September
Trinity, night 3

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

August
Plymouth, Plymouth, 11 31
Roper, Roper, 8 31
September
Mayock, Mayock 6-7
Currituck, Ebenezer 13-14
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28
October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

August
Carthage, Center 30-31
September
Goldston, Meronie .....6-.
Bladen, Center 20-21
Person St. & Calvary, Calvary, ngt, 21
Mamers, Spring Hill 27-28
October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15

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ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

August
Richmond, Zion 24
Piedmont, Trinity 24
Hamlet 30-31
Rockingham 30-31
September
Ellerbe, Mt. Pleasant 5
Roberdel, Ledbetter, S 6-7
Robeson, McKendree 12
Lumberton Ct., E. Lumberton 13-14
Lumberton, Chestnut St. 14
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29
October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27
November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

August
Youngsville, Shiloh 30-31
September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

August
Springhope, 11 30-31
Nashville, night 31
September
Stantonsburg, Lebanon, 11 7
Fremont, night 7
McKendree, Pinetops, night & 11...14-15
Clark Street, 11 21
Aurora, 11 27-28
Washington, night 28
October
South Rocky Mount, night 1
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30
November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
E. C. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

August
Weldon, 11 31
September
Henderson, First Church, 11 7
Norlina (Union), 11 13-14
Warrenton, p.m. & 11 14-15
Scotland Neck, Hobgood, p.m. 19
Willimaston, Holly Springs, 11 21
Windsor, Mt. Gould, p.m. & 11 21-22
Ahoskie, Powellsville, 11 23
Murfreesboro, 11 24
Aulander, 11 28
October
Battleboro-Whitaker, McTyeirs, 11..... 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27
November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11.....2-3

Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

August
Wallace-Rose Hill, Wallace, a.m.....29
Magnolia, Turkey, a.m. 30-31
Wilmington, Fifth Ave., a.m. 31
September
Faison-Warsaw, Adams, a.m. 5
Kenansville, Kenansville, a. m. 6-7
Wilmington, Trinity, p.m. 7
Scott's Hill, Scott's Hill, a.m. 13-14
Jacksonville-Richlands, Jackssonville, a.m and p.m. 14-15
Burgaw, Jordans, a.m. 19
Ingold, Johnston's, a.m. 20-21
Clinton, Clinton, p.m. 21

AMERICAN BIBLE SOCIETY SENDS NEW TESTAMENTS TO FRANCE

The American Bible Society has recently sent to the Bible Society of France 5,000 French New Testaments of a special edition that it prepared during the wartime for the use of American soldiers going to France, and the officer in charge of the affairs of the Bible Society of France, who, by the way, was one of the most brilliant soldiers of the celebrated "Blue Devils" of the French Army, writes:

"You cannot but realize how useful these New Testaments are going to be to us. Since learning of the shipment of 5,000 New Testaments, we have already sent to certain of our friends some three or four hundred of the New Testaments we had left.

"One incident of special interest is the sending of some New Testaments for the occasion of the dedication of the Memorial church of Chatau Thierry.

"We are going to send a package for gospel work to a mining center at Firmeigny, near St. Etienne, Lyon. We will advise you regarding our distribution from time to time."

BOOK BARGAINS

"My Book and Heart" (Cora Harris), $2.50 each; "Outline of History" (Wells), $3.50 each; $10 Scofield Reference Bibles, $6.00 each. Few copies each. Brand new; sacrifice. Rev. L. P. Bogle, 2241 Waughtown St., Winston-Salem, N. C.

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In Memoriam

ABERNETHY — Mrs. Mary Ann Washington Abernethy was born in Charlotte, N. C., August 5, 1835, and died in Shelby, N. C., at the home of her son August 7, 1924, having thus passed her 89th birthday. She was educated in the private schools of Charlotte. At the age of 22 she was married to Columbus Washington Abernethy. From this union were born eight children, seven of whom survive. The oldest son, Charlie, dide about a year ago. Her husband died March 19, 1918. She and her husband lived together for 63 years without a death in the family. Her walk was with God. Each day she read her Bible and prayed for guidance. The funeral service was conducted in the Connelly Springs church by the writer, assisted by Rev. Jim Greene of Mocksville. Many pages might be written of her saintly, Christian character. E. J. Poe, Pastor.

CUTHBERTSON—In the death of Brother R. B. Cuthbertson the church loses one of its most faithful and loyal members. For twenty-eight years he had been Sunday school superintendent and was recording steward of Weddington charge for a period of twenty-five years.

He was conscious at times until near the end. After singing and praying most eloquently he exclaimed, "Oh, how glorious." Shortly after midnight August 7th he went to his eternal reward. We are poorer, but he is richer; we are sad, but he is happy. May the good Lord bless his companion and the bright little four-year-old boy who are left to mourn their loss.

T. J. Huggins, Pastor.

DAVIS—Mrs. Arthur C. Davis, who was formerly Miss Artie Hoffner, died July 27th, being a little more than 25 years of age. At an early age she accepted Christ as a personal Saviour and united with the Methodist church, where she remained a faithful member until her death. She made her impression upon a class of young girls in Sunday school that we are sure will perpetuate her kind disposition. She was loyal to the church in every way. On March 22 this year she married Arthur C. Davis. They lived happy together until her death. That she was loved by a host of friends is seen in the many wreaths of flowers, the many kind remarks made, and the scores that gathered for her funeral. She is survived by a father and mother, Mr. and Mrs. H. M. Hoffner; three brothers, Joshua, Grover and Council Hoffner; and three sisters, Mrs. H. A. Jacobs, Mrs. F. C. Loflin, and Margie, who is dead. We all miss her.

F. J. Stough, Pastor.

McGEE—Walter Scott McGee, son of Thomas and Emeline McGee, was born March 5, 1873, and died July 26, 1924, aged 51 years, four months and 21 days. Surviving the deceased is a wife and two sisters, Mrs. Ida Caldwell of Marion, and Mrs. Ellie Sharpe of Stony Point. He was a member of Catawba Methodist church.

A. C. Kennedy, P. C.

NULL—John Sigman Null was born February 22, 1844, died July 23, 1924, age 80 years, nine months and two days. He was a faithful member of the Methodist church, Concord.

A. C. Kennedy, P. C.

SHERRILL—Little Mary Kathryn Sherrill was born Feburay 26, 1922, died July 25, 1924, age two years, five months and one day. God loves little children, so He called little Kathryn to be with Him.

A. C. Kennedy, P. C.

RESOLUTIONS OF RESPECT

Our ranks have again been broken and we are to add to the roll of our absent ones the name of Mrs. B. B. Davenport. Desiring to give expression to our appreciation of this member and o four love and sympathy we, the members of the Elizabeth Hendren Missionary Society, do resolve:

First, That in this death the society sustains a real loss.

Second, That while we grieve at our loss it is her gain and we are submissive to the will of Him how is too wise to err.

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Third, That these resolutions be spread upon the records of our society, a copy be sent to the family, and the North Carolina Christian Advocate and to Our Missionary News.

Mrs. Julia Hill,
Mrs. J. T. Hollister,
Miss Myrtle Pope,
Committee.

MEEKINS—Mrs. Oliff Meekins was born May 11, 1944, and died April 30, 1924. A devoted husband and two children preceded her to the better world. She left to mourn her departure seven children, forty-three grandchildren, fifty-three great-grandchildren and a host of relatives and friends. Sister Meekins was a kind neighbor, devoted wife, affectionate mother and a good woman. Her life was a benediction to those who knew her. She always had a kind word for every one, and it has been said that she was never heard to speak evil or unkind of any one. At the age of thirteen she professed faith in Christ, joined the M. E. Church, South, at Avon, N. C., and remained a consistent member till God called her home. She loved her Bible and it was daily food to her soul. We do not think of her as being dead, but only gone to live with God.

BIRD—Mrs. Ada Bird was born May 10, 1859, died August 12, 1924, age 65 years, three months and two days. She united with Bethel M. E. Church, South, when just a girl, and remained a faithful member of the same until death.

She united in holy matrimony to Julius Lafayette Bird February 26, 1880. To this union were born six children, four boys and two girls, all of whom survive but one: V. W. Bird, Pasadena, Cal.; E. J. Bird, Bellingham, Washington, D. C.; Marvin Bird, Old Fort, N. C.; Mrs. G. L. Keever, Loneoak, Texas; Mrs. J. A. Burgin, Old Fort, N. C.

PEARCE—Curtis Worth Pearce, the 14-year-old son of Bro. Geo. F. Pearce, was drowned on July 14 while bathing in the Dismal Swamp canal.

Curtis was a member of McBride church and Sunday school and janitor of the church. He was a fine little boy and promised a bright future. He was a general favorite among those of his own age and loved by all who knew him.

His tragic death cast a pall of gloom over the entire community. He leaves a devoted father and mother and several brothers and sisters heart-broken, but they have borne their sorrow with unusual Christian fortitude. May the comfort of the everlasting gospel be theirs and many they all meet Curtis in that house not made with hands.

A. B. Crumpler, P. C.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has taken unto Himself our beloved mother in Israel, Mrs. S. C. Barber, of Reidsville, N. C., on January 18, 1924, at the age of 90 years, be it resolved:

First, That we, the members of the missionary society, cherish her memory, who by her daily walk among us has left behind an abiding example of deep religiousness, and who literally made the world better for having lived in it.

Second, Although our hearts are made sad because of the loss of our dear sister in Christ we bow in humble submission to the will of God.

Third, That we extend to the family our deepest sympathy in this time of great affliction, assuring them that we are partakers with them in their sorrow.

Fourth, That a copy of these resolutions be sent to each member of the family, a copy be sent to the North Carolina Christan Advocate for publication and a copy be spread upon the minutes of our society.

Mrs. W. R. French,
Mrs. W .W. McAlister.

EVANS—Celia Anna Evans, daughter of B. L. and Clarissa Evans, was born in Chowan county February 21, 1859, and died in Manteo, N. C., August 3, 1924.

She was married to Asa V. Evans August 12, 1885, and to this union were born ten children, four of whom with their father survive, as follows: John C. Evans, Miss Bonnybel Evans, Charlie R. Evans of Manteo, and Henry W. Evans of Washington, D. C.

Sister Evans gave her heart to God in early life and joined the Methodist church, of which she was a consecrated member until God called her away. She was one of the charter members of Mt. Olivet Methodist church in Manteo. She faithfully attended the services of the church as long as she was able to go, and after she became unable to attend at the church her one great desire was to know that the church prospered. And oh, how she did desire to see all the members take interest in the devotional work of the church. Before she died she wrote the text she wanted the pastor to read and comment on at her funeral—2nd Tim. 4:6-7. Also the hymns she desired to be sung, and everything by way of setting her house in order before her departure. Every one who knew her loved her, and we all do miss her so much. But, thank God, it is our privilege to follow her Christian example and meet her in heaven.

May the richest blessings rest upon the bereaved and sorrowing ones, and may they all so live as to meet their devoted mother, wife and friend in heaven.

A. W. Price.

TRIBUTE TO A GOOD [illegible]

In a recent issue of the Christian Advocate, Nashville, Tenn., appears the following notice: "Rev. W. P. Fincher, an active and useful local preacher for many years, died at Clyde, N. C., on July 2 at the age of sixty-eight."

An "active' 'and "useful" local preacher. How much the words mean! Always Brother Fincher was active for God. The young people in his home town loved him and from his Sunday school class will go out men and women who in future years will rise up and call him blessed. In their hearts he planted the seeds of growth for the kingdom of the Master. He loved the work with adults, but his special interest was in the training of the youth. He felt that when he reached a young man or a young woman, not only was a soul saved but a life was conserved whose influence would count for the Lord during a long future.

To those who came into the realm of his influence he taught that religion goes down to everyday practical affairs. He reinforced his teachings by example. In all his business relations he was true to the ideals of his Maker, and liberally did he give of his substance to the support of the departments of the church he loved.

To the end of the way his life was useful. A great number date their decision for the Christ from meetings Brother Fincher held. On down through the years many movements for right in his home town will trace their beginnings to his influence. His neighbors remember him as one who left a godly example. The pastors who served the Clyde church during the days of this unselfish follower of the lowly Nazarene think of Brother Fincher as a loyal local preacher who could always be depended upon to strengthen the influence of the shepherd of the flock and make his work more useful. A good man has gone.

Mark B. Clegg.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, SEPTEMBER 4, 1924 No. 36

EDITORIAL PARAGRAPHS

Religious bigotry is blind—blind as a bat. And like the bat, it rejoices in the night. It is a bird or animal, or neither, like the bat, that with the rising sun hies to its hole. The light of the Sun of Righteousness drives away all the bats of bigotry and instead welcomes the song birds of the morning and of the eventide.

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That Roman Catholicism, whenever opportunity offers, will show its hoofs and horns is verified by a good deal more than a thousand years of history. The story of a recent act of diabolism that is of especial interest to Methodists has been briefly and accurately summarized by the New York Christian Advocate:

"Southern Methodism, also, has its Monte Mario. After the war it opened a fruitful ministry in Poland, and two years ago established an orphanage and industrial school, Beauchamp Home in Pustomyty, on a fine property. Its troubles began when the Roman Catholic archbishop wrote on the margin of the deed that no loyal Polack or Roman Catholic would ever allow a Methodist institution to gain a foothold on property in that city. All sorts of scandalous reports were circulated against the character of the Methodist workers, the man who sold them the estate was vilified and hounded, the peasants were told that if the Methodists could be dispossessed their land would be divided among the peasants, and it was even proposed to seize the property and turn it into a home for aged priests. Finally the clerical influence in the government land office was powerful enough to secure an order that if the property were not sold within thirty days it should be seized by the state, as its title was not recognized. This had to be obeyed and the buildings and land were disposed of at a loss at a forced sale and the orphanage broken up."

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Marvellous has been the growth of the United States in 124 years. The total population according to the census of 1800 was 5,308,483; it is now approximately 115,000,000. New York 124 years ago numbered 60,000; the metropolis now has 6,015,504. Philadephia in 1800 had 70,000 inhabitants; that city now has 1,951,076. Baltimore at that time was a town of 26,000 and bigger than Boston. But now Baltimore has a population of 784,983 and Boston 776,783. In 1800 Chicago, Cleveland, St. Louis, San Francisco and other great cities beyond the Appalachian Mountains were not on the map. But in this good year of 1924 Chicago has a population of 2,939,605, Cleveland 912,502, St. Louis 812,698 and San Francisco 548,284. In 1800 the Potomac river divided the population about half and half. The people living north of that river just about equaled those who dwelt to the south. But at the present time some other line must be chosen to bisect the population and it must extend to the shores of the Pacific ocean. A century and a quarter ago, 95 per cent of the population was rural; at present a majority of the people live in towns and cities. In 1790 the total population of Tennessee, Kentucky and the great Northwest was 109,000. Ten years later it amounted to 377,000, an increase of nearly 270,000. The settlement of the continent is largely a story of the nineteenth century. What will be the record of the present century is a question of timely interest.

John and Charles Wesley were Oxford men, but it was to the poor that they preached the gospel. And the greatest orator of the Wesleyan movement and one of the greatest in Christian history was bred at the bar of an inn. It was not a movement, therefore, representative of a class. The high and the low, the rich and the poor were all within the scope of its endeavors. To spread Scriptural holiness over the earth regardless of race, class and clan, was its great objective. We should have a care never to depart from this Christ-like service.

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"Is not this the carpenter?" was the question recorded in the brief story of his life known as "The Gospels." "The eternal Son of God" is the familiar statement of theologians who have interpreted his divine character in its fullness. Are the two incompatible? The first of these gets its glory from the second and the second of these finds its interpretation in the first. God works at what man has been accustomed to regard the humbler tasks. Labor has been redeemed and glorified by the God-man!

"So when the Sabbath day was ended and once more
the week of toil began,
The shop lay waiting for Him. There He stood among
the shavings, tool in hand,
Shaping the door, the ploughshare, and the easy yoke,
making sometimes a cradle,
And sometimes—O heart, remember this! Sometimes
a bier."

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What a facination Georgia seemed to have for the early Methodists; particularly, those who afterward attained to eminence! Both John and Charles Wesley tried their apprenticed hands on Georgia. At the very time that the Wesleys returned to England, George Whitfield, twenty-two years of age, sailed to the American shores to try the powers of his matchless eloquence upon the inhabitants of that Southern colony. Lorenzo Dow, in this respect no exception to the rest, when he discarded circuit boundaries and decided to range the continent as an evangelist, made Georgia his first objective in that career which gave him eminence in early Methodist history. Evidently, Methodism got a better start in Georgia than in North Carolina, where the Scotch-Irish settlers were loyal Presbyterians, the Germans were Lutherans, except the settlement at Salem which was Moravian. The English of Central Carolina were Friends and those of the East Episcopalians. Not until 1838 was there organized a North Carolina conference. Hitherto, the territory had been divided mainly between the Virginia and South Carolina conferences. But notwithstanding its late and slow start, North Carolina Methodism is pushing close on the heels of its southern sister who enjoyed so many early advantages. The two Georgia conferences now have a total of 251,215 members and the two North Carolina conferences 237,686, which gives Georgia a lead of 13,528. One of these days this majority will be reversed, if we may judge the future by the past.

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

THE COMPASSION OF JESUS FOR THE MULTITUDE

His was a tender heart. The sympathies of the Master were broader than the race. For like his Father, Jesus had an interest in the fallen sparrow. With that accustomed brilliancy of his, has Newell Dwight Hills written of him who came "to preach the gospel to the poor." Listen to Dr. Hillis:

"Horace despised the poor. Even Plato could be contemptuous toward the workers. But Jesus knew the hidden story of heroism, the splendor of their defeat, the brightness that shone from their endurance, the glory of their fortitude. His great heart went out in compassion toward the multitude because he saw the poor were the neediest people in Palestine. That the poor made up the overwhelming majority of the nation; that out of the homes of the poor would come the leaders. Is it that poverty throws men on their own resources? Is trouble a well-digger, releasing the lost river that gushes up from the black depths? Is the poor boy, like the geode, rough without, but filled with flashing crystals within, whose beauty can be lifted up only when suffering lifts the hammer, and strikes the blow, and opens up the geode? Garfield comes by way of the canal path; Lincoln comes in from his cabin; Webster from the tiny farm; Luther from the coal miner's hut; Stephenson, unable to read or write at eighteen, brings the model of a locomotive in his hand; Arkwright, the starving barber, brings his loom; the giants are reared by God and widows. Men will not understand. Poor boys envy those living in rich men's palaces. Public teachers are blind of eye and deaf of ear, but what others could not see Jesus understood. Knowing the immeasurable wealth carried in the hands of the oppressed and the toiling multitudes, Jesus gave this as the crowning proof his ministry—"I am come to preach the gospel to the poor." Thinking the leaders born into the homes of peasants, he was moved with compassion."

"YOUTH IS ALWAYS RIGHT"

President E. D. Burton, who is now close to 70 years of age, says:

"A well known New York paper recently published an editorial with the above caption. Is it true? Not, of course, in the sense that every youth is always right and his parents always wrong when they disagree, nor even in the sense that in every generation the young are right and the old are wrong. Many a youth is sadly wrong, and progress is sometimes down hill. But in the broad sense that if we take the centuries together the world is advancing, it is true. This is a good world, and chiefly in this that it is getting better. And this means in turn that on the whole the new generation is likely to be ahead of the old; that we who are old in years must keep young in spirit by listening to what the young have to say; and that on those who are young rests the chief responsibility of getting ahead. When age will not longer listen to youth it has lost its right to leadership. When youth will not listen to experience, it is not yet ready for responsibility. Blessed are the youthful in spirit, for they shall inherit the earth."

Why then the disposition in certain circles to flout the opinions and aspirations of youth as if these men were doing God's service in discounting the young?

Methodist people above all others should have a due appreciation of the young. The Christmas conference of 1784 that organized the American church was composed of young men. Frances Asbury himself was only 39 years of age at that conference which elected him a bishop. Joshua Soul was only 27 when he wrote the Restrictive Rules which have become the undisputed part of the constitution of Episcopal Methodism. The early history of Methodism is a story of the youthful itinerant preacher.

THE HEIR TO THE ENGLISH THRONE ON AMERICAN SOIL

The Prince of Wales, heir to the English throne, is a visitor to this country. His mission is not diplomatic, nor primarily an expression of good will between the English and American people. He has come to play polo.

The English people delight to honor their King and the heir to the throne in their estimation stands next to the King. But at the same time these Britons are careful to see that the King remains shorn of his power. The King of England is only a decoration. The people rule and the King obeys. He does what he is told to do, but at the same time the Briton with manifest pleasure parades his loyalty to the crown. The American of course has no quarrel with him for that. He enjoys this perfectly harmless habit of his nation, and why should other people object?

The Prince one day last week visited the President, took luncheon with the Coolidge family, was greeted at a reception by members of the President's cabinet, all of which required less than two hours, then returned to Long Island for his polo.

Mr. Dooley gives a description of polo that will be of interest as we are face to face with the Prince:

"In th' first place to play it ye've got to get on a horse an' at that very pint I withdraw fr'm th' team. If iver I play polo 'twill be on fut. To set on a horse at all is an acccomplishment; to set on wan while 'tis in motion is a miracle; but to set on a ragin', tearin' wild animale, chargin' down th' field an' lanin' over his side an' swipin' at a ball, while wan young capitalist takes a wallop at ye'er head with a mallet an' another thries to climb on ye'er horse behint ye, is not th' death I picked out f'r mesilf. Wan iv siveral raisons why I niver become a millyonaire was that they might want me to play polo."

THE HOUR DRAWS NEAR

The program of the Western North Carolina conference that appears on another page of this paper very forcibly reminds one that the judgment day is at hand—not the judgment day that winds up all things and the accounts of the race are settled forever, but the judgment day for Methodists of said conference. And only a few weeks later, the North Carolina conference will be called to like account.

What is the record to be for the past year? Are we going to render a good account? What are you as pastor, steward, individual church member going to do to close up the year in a successful manner?

There are going to be some surprising revelations within the next few weeks. People who have bought barrels of gas and auto supplies quite a few without a word of complaint are going to discover that they are terribly poor just now. Some who have never said a word about the matter, hitherto, will, when the steward comes round, proclaim his dislike for the preacher. And some stewards will have no better gumption than to think that he is sincere when it is only an excuse to escape the payment of his church dues.

Let's put away all these flimsy subterfuges and be men and women who take a pleasure in meeting even the grim responsibilities of life. Meet every demand with a song. Rejoice in the privilege of serving in the kingdom of God. Dare to do better than you have ever done before. Be not as dumb driven cattle. But as a master with kingly spirit, show yourself worthy of your Lord.

The day will come when a man, rather than build a great house for the overflow of a mighty hospitality, will give himself in the personal labor of outgoing love, to build spiritual houses like St. Paul—a higher art than any of man's invention. O my brother, what were it not for thee to have a hand in making thy brother beautiful!—George MacDonald.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

The Road to Rome.

It was with a great deal of misgivings tha we left London on our way to the Continen These misgivings were founded on a dread o both the known and unknown. The known wa the famous English Channel, which is mo like a temperamental woman than anythin that I know about. Like the famous little gi that had the little curl, "When she is good, sh is very, very good and when she is bad she i horrid." I shall never forget crossing it on night about midnight. A fearful storm struc us just as we left the harbor and the water wa so rough that it took three hours to cross th narrowest part—a trip that is usually made i and hour and a half at most. The water wa churned to a fury and the boat had more mo tions than a bucking broncho at a Rodeo. Th rain drove all of us within or below and the en suing results are beyond description. Pans wer furnished the first hundred that got seasic and after that—bedlam. But the weathe elected to be pleasant this morning and th channel was as smooth as a mill pond. Need less to say that we were gratified beyond meas ure.

Another misgiving came about from the fac that we were leaving our own kind and tongu and going among foreign people. We did no know their speech or their customs. Neither o us had had occasion to speak a foreign lan guage in twelve years and while I have had oc casion to read German and French in my stu dies—well, there is very little relation betwee a spoken and written language in Europe. Th eye and the ear tell a different story. It is mar vellous, however, how well one can get alon with a minimum of words. When so few word are really necessary to get along with, I wonde what all of our talk is about. We stopped ove in Paris only long enough to buy a round tri ticket to Italy and Switzerland and then pur sued our journey through southern France The French railroads are fairly satisfactor and are clean and fast. The fast trains aver age about fifty miles an hour. In each com partment there is a large illustrated book giv ing a description of the journey, towns, dis tances, etc. In this way the traveler is enable to keep up with his journey very well. We wen by way of Marseilles to Italy, stopping over fo the night. Here we had our first glimpse o southern Europe with its strange customs Strange soldiers from Africa were in th streets. We climbed a tall hill and had a lovel view of the sea. Here I had my first experi ence with the short-changers. I had a chec cashed and did not know the exchange. I wa given 115 lire too little, amounting to five or si dollars. I reported the matter when I got t Rome and upon reaching Paris found m money refunded with due apologies and expla nations.

From Marseilles we went along the lovel French coast to Monte Carlo. Here is one o the most interesting places in the world. It i situated on the Mediterranean seacoast and ha a most lovely sea front. I have never seen lovelier sight than the gardens, the famou Casino, the smooth sea—all lit by a moon tha was covered by just a few flecks of cloud, jus enough to give variety to the soft glow. Nea by is Monaco, the seat of a famous prince These places are both located in the world' smallest principality, republic, or whatever is—that of San Marino. I think perhaps it re mains as a separate country so that France wil not be morally or legally responsible for Mont Carlo. Of course Monte Carlo is dull at thi season. Only foolish Americans keep it goin during the summer. But even so, it is very in teresting and far from tame. More money i lost at its gambling tables than at any othe place in the world. And even in this off seaso the tables are crowded. I have never seen mor feverish activity outside of our stock markets Before we blame Europe for its gambling hell it might be well for our reformers to clean u or clean out Wall Street. This is a differen sort of feverishness, however. Sitting aroun those tables are people of all races, nationali

(Continued on sixth page)

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Rev. E. R. Welch, pastor at Brevard, has been sick in bed for a week and more. We trust that he may soon be well again.

"Park Avenue Methodist church will be dedicated by Bishop Denny September 14 at 7:30 p. m. All former pastors are invited to be present."—H. H. Robbins.

Bro. H. L. Caison in a note to the Advocate says that the people will with great reluctance give up their pastor, Rev. Frank Culbreth, who is completing his quadrennium on the Caledonia charge.

Rev. J. J. Barker and family have just moved to Greensboro and intend to make this city their home. Brother Barker, who is a superannuate member of the North Carolina conference, has secured a home at 514 Fifth avenue.

Rev. W. A. Bivens of Fairfield spent several days this week in Greensboro. He has been teaching in Fairfield and also serving as pastor of the Methodist church. He is planning next year to give his entire time to the pastorate.

Mr. and Mrs. Henry C. Nixon announce the engagement and approaching marriage of their daughter, Sara Louise, to Mr. Megrar R. Medlin of Raleight, North Carolina. The wedding will take place September the sixth at Edenton, North Carolina.

Dr. R. F. Bumpas of Raleigh has been in Greensboro shaking hands with old friends and taking his vacation in this summer resort. He is looking better than we have seen him for years, and that is putting it pretty strong. This young minister who stands at the head of the chronological roll of his conference seems to be renewing his youth.

"At Center Arbor on Davie circuit, September 8, we begin a short camp meeting-like revival. The Bingham Singers, who sang twice at Camp Free, are engaged to sing for us in this meeting, September 8 to 13. Not ever in life have we heard such powerful singing. Readers, pray for this meeting and come if in reach."—Jim Green.

Rev. A. L. Lucas gave a lecture at East End church, High Point, last Wednesday evening. The reporter says: "The lecture on Egypt, Jaffa and Jerusalem by Rev. A. L. Lucas of Liberty last Thursday night was splendid. Mr. Lucas has been through the Bible lands recently and talks interestingly about them."

Rev. Ed. G. Caldwell is now in a successful meeting with Rev. E. W. Hurst, Jr., at Garlnd, N. C. Brother Caldwell has an open date beginning September 21. Any pastor who may wish to secure his services can write him either at Garland or at his home address, Dillon, S. C. Rev. Mr. Caldwell held a successful revival meeting about a year ago at Annapolis.

THE PLEASANT GARDEN CHARGE

"When the appointments were read last conference my name was read out in connection with this charge"—I believe that is the way to start a letter to the Advocate. I meant to write this letter pretty soon after conference along with the other preachers whose congregations were growing so fast each Sunday ,but before I could get to it my congregations had about dropped back to normal. Then the rounding business had been worked pretty hard, so there wasn't anything for me to write about that early in the year. I just had to wait for something to happen.

Well, the last week in February three things happened. We had a record snow for this section, followed by a heavy sleet, and a junior Sunday school training school. We mixed all three events beautifully. We had three courses recommended by our Sunday School Board ,and in the worst week of weather we have had there was an average attendance of one more than the total officer and teacher force of the whole charge. Such is indicative of the spirit that is making the Sunday school work go on in this charge.

In June and July, for the third consecutive year, the daily vacation Bible school was held at the Pleasant Garden church. One of our workers, Mrs. W. Kirkman, experienced in and trained for work with children, has found the vacation Bible school to be a very helpful and practicable thing for the small town and country as well as for the large city. I do not recall the figures for the enrollment, but at the time that I saw them I noted that the enrollment was rather larger in proportion to size of the Sunday school than that of any similar school that I know of in any of our cities. It is an established institution with us.

During parts of the months of July and August we held a six weeks' church school of missions. Our committee had to rely on suggestions from the mission board and their own original ideas to put it over. It lacked a whole lot of being as brilliant a success as we had dreamed it would be, but after our committee reviewed reports from other like schools and also some of the results already visible from our own effort, we are gratified and are laying plans for a more ideal school next year.

The three annual revivals have been held. In these the pastor was assisted by a loyal, working and praying people. The only ministerial help was at the camp meeting at Bethlehem. Our presiding elder, Rev. W. F. Womble, preached at one of the three services each day. The meetings at Rehobeth and Bethlehem were especially good meetings, reclamations, conversions and additions to the churches being in good numbers.

We are expecting to round out a good report in every way and with all things considered have "A good year, Bishop." The Pastor.

WESTERN NORTH CAROLINA CONFERENCE MEETS IN WEST MARKET STREET CHURCH, GREENSBORO, OCTOBER 15

The committee composed of Revs. J. H. Barnhardt, W. F. Womble, and W. L. Sherrill, conference host, presiding elder of the district and secretary of the conference, respectively, met last week and arranged the conference program as instructed by action of the conference at a former session.

The program which is of wide public interest is herewith published in full:

Annual Conference Program.

Tuesday: 7:30 p. m. Historical Society Meeting.
Wednesday: 9 a. m. Business Session.
3:30 p. m. Sermon by Rev. W. L. Hutchins, Lexington, N. C.
7:30 p. m. Sunday School Anniversary.
Thursday: 9 a. m. Business Session.
3:30 a. m. Sermon by Rev. A. C. Chappell, Asheville, N. C.
7:30 p. m. Missionary Anniversary.
Friday: 9 a. m. Business Session.
2:30 p. m. Conference Brotherhood Meeting.
3:00 p. m. Laymen's Meeting (Ireland Bible Class Room).
3:30 p. m. Sermon by Rev. F. J. Prettyman, Gastonia, N. C.
5:30 p. m. Trinity Banquet at Greensboro College.
7:30 p. m. Educational Anniversary.
Saturday: 9 a. m. Business Session.
2:30 p. m. Social Service Meeting.
4 p. m. Recreation-Entertainment (Perhaps Concert at Greensboro College).
7:30 p. m. Epworth League Anniversary.
Sunday: 9 a. m. Love Feast.
11 a. m. Sermon by Bishop Collins Denny, Richmond, Va. (Followed by Ordination Ceremonies).
3:30 p. m. Memorial Service in Honor of Deceased Preachers and Wives of Preachers.
7:30 p. m. Sermon by Rev. G. D. Hermon, Charlotte, N. C.

Sunday preaching services, other than in West Market Street church, to be arranged later by the Conference Committee on Public Worship.

W. F. Womble, W. L. Sherrill, J. H. Barnhardt,
Committee.

LOUISBURG COLLEGE OPENS SEPTEMBER 10

Louisburg will open its 123rd year Thursday, September 10th. Louisburg is the third oldest college in North Carolina, having been founded in 1802. The original frame building is still standing on the college campus.

The enrollment for the coming year is the largest in the history of the college. A new dormitory has just been completed which will accommodate 40 additional girls and even with this additional space the college is crowded again.

The main building has been rebuilt this summer, as far as the interiors are concerned, new floors, ceilings and walls having been substituted for the old. Because of this the entire equipment of Louisburg College will be new, although the beauty of line of the outdoor walls have been left untouched.

President Mohn has announced the faculty this year as follows: Miss Sallie P. Betts, Sanford, N. C., Dean; Mrs. H. P. Guffy, Concord, N. C., Matron; Rev. O. W. Dowd, Louisburg, Chaplain; Miss Lily Letton, London, Ky., English; Miss Dulcia Hayes, Cedar Falls, Iowa, Language; Miss Esther Guthrie, Snow Hill, N. C., History; Miss Mary Love Babington, Gastonia, N. C., Expression; Miss Alma Bizzell, Goldsboro, N. C., Mathematics; Miss Louise Woods, York, Pa., Latin; Miss Nell Woods, York, Pa., Home Economics; Miss Elva Sheek, Bigdon, Va., Art; Miss Rose Roseland, Oberlin, O., Piano; Miss Genevieve Peltz, Hagerstown, Md., Commercial; Mrs. A. W. Mohn, Head of Music Department; Mrs. Mary Honeker, New York, Instrumental Music; Miss Helen Aten, Parish, N. Y., Violin; Miss Gertrude Leonard, Sedalia, Ill., Music; E. L. Best, Louisburg, Education; Dr. S. P. Burt, College Physician; Miss Elizabeth Mills, Secretary.

"AN EXPLANATION"

Under the above caption on the "Woman's Page" of this week's issue of the Advocate appears the following:

"The Advocate force, like most print shops, exercises the privilege of lopping off, scrambling up or doing otherwise, and they don't forget the Woman's Page."

In behalf of the faithful and painstaking men who work in the shop we wish to say that they make mistakes, they would not be human if they did not, but they do not "exercise the privilege of lopping off, or scrambling up or doing otherwise." In the instance of the omission of the writer's name from the article entitled "The Gates County Institute," it will be in place to explain just here that the name did not appear in the "copy." We trust that this explanation will be satisfactory to all.

FIRST CHURCH, SALISBURY, TO BE DEDICATED SEPTEMBER 14

First Methodist church, Salisbury, is to be dedicated on Sunday, September 14th. The dedicatory sermon will be preached at the 11 o'clock hour by Bishop Collins Denny of Richmond. This announcement is possible at this time because Bishop Denny has just confirmed the date. The church debt was paid off several months ago, but the dedication has been held up until Bishop Denny could find a date to come.

All the former pastors of First church who are living are being invited to come to the service and it is expected that many former members of the congregation will also be present.

John F. Kirk, Pastor.

ANNOUNCEMENT

Yesterday evening about 9 o'clock Mr. Walter M. Pence, carrier of Route No. 9, Charlotte, and Miss Novella Cook of Charlotte, accompanied by a number of friends and relatives, came up to Concord and were married by me at the Westford parsonage. This is a fine couple. Brother Pence is a splendid layman in our church, a son of Bro. J. D. Pence of Hickory Grove church, and Miss Cook is a daughter of Mr. J. M. Cook of Charlotte, lately of Hickory Grove, of that type of Methodists that the pastor can always depend on.

These are two of my good friends and it gives me great pleasure to send them rejoicing on their way.

E. Meyers.

BISHOP AINSWORTH COMING

An interesting feature of the Northwest Iowa conference to be held in Rockwell City will be a series of afternoon lectures by Bishop W. N. Ainsworth of the Methodist Church, South. He will also give a popular lecture on "The Hand of God in American History." This will afford an opportunity to become acquainted with one of our new co-workers. His coming is anticipated with pleasure.—Northwestern Christian Advocate.

If you must talk, make two rules: Never say anything that would hurt you if repeated, and cultivate the habit of keeping disagreeable gossip to yourself.

Usually they that speak much, speak much amiss; and among many words there cannot but be many idle words, which they must shortly give an account of.

HOT SPRINGS NATIONAL PARK, UNCLE SAM'S FIRST RESERVATION

By C. W. Hunt.

Hot Springs (Ark.) National Park is not only the first national reservation, but is the only health resort owned and operated in part by Uncle Sam; in that the hot spring waters are applied externally and internally by rules laid down by the highest hygientic authorities; and the price is limited, and quacks taboed.

It is the only place known where human beings suffering with rheumatism, neuritis, skin and blood diseases can go with almost a guarantee of a cure, by the scientific application of waters heated by an unseen and an unknown power beneath the surface of the earth.

It is the cleanest place on the globe; you can go all day with hands unsoiled, thanks to street sprinklers and natural gas for heating and cooking, brought hither by pipes for more than 200 miles in Louisiana.

It is both a winter and summer and all the year resort. Western and Northern people come there in winter to dodge the cold, bathe and get a new lease on life. Southern people come there in summer to get out of the low lands and swamps and get the breezes that flow through the Ouachita (Wash-i-taw) mountains. The sick come at all times of the year. There, walking canes are both fashionable and necessary.

It is said to be more free of the pesky house fly than any city east of the Rocky mountains in summer; all in spite of the large number of horses in the city, and the innumerable number of public house kitchens.

There you see the family love and affection in all its forms. The wife rolling on a wheel-chair the husband; the husband rolling the wife; the mother rolling the daughter or son; the daughter or son rolling the father or the mother; but all with the same purpose—the helping of a loved one to health by means of that given by an unseen power.

Its Early History.

The lay mind could easily ascribe the heated waters to the power of an extinct volcano, and there is a rock protruding that looks like several varieties of stones melted together, but the geologists are silent as to volcanic origin, of which more will be said further along. There seems to be no positive record that DeSoto, the intrepid Spaniard, and his band of explorers stopped at Hot Springs National Park and named the springs the "fountain of perpetual youth," but there was found evidence in a dam built across Hot Springs creek that bore the marks of white men, rather than the Indian. It is not known when the Indians first knew of the springs, but it is known that they came there from all parts, and warring tribes respected it as neutral grounds, and the sick were brought for hundreds of miles over Indian trails to be cured of diseases of the primitive American by bathing in holes provided and filled with nature's heated waters. Besides the waters there was another attraction for the native Indian, the stone known to geology as Novaculite and to the mercantile world as the "Arkansas oil stone," the finest whetstone known. This the Indians used for making arrow heads, and must have been known also as the best; and further it must have been carried hundreds and hundreds of miles in all directions. It cannot be proven, of course, but this writer has picked up arrow heads in North Carolina that must have been made from this novaculite stone. This stone became a commercial commodity on the advent of the white man, and in the years that have passed has been quarried by the hundreds of tons, and is to be found in most places where very sharp edged tools are used.

The Indians are said to have held the hot springs in great reverence and sacredness. Why should they not? Here the Great Spirit had caused to issue from the earth waters heated by unseen power, in which their afflicted ones were bathed and went away well again. Nearby the Great Spirit had planted the best known material for making the necessary weapons of offense and defense; the stone from which they carved arrow heads and tomahawks, with which they fought enemies and killed animals for food. Here the hand of the Creator was shown in a way to be undisputed. The heated waters were flowing long before the discovery of America, and the same Almighty hand is still causing an undiminished flow, and a great and beneficent government has taken out of the hands of those who would take undue profit, and made it so the humblest can get it the same as the mighty.

Thomas Jefferson the World's Great Man.

Thomas Jefferson, this country's greatest man, though Washington and some other may loom above him in this far distance, was the first President of these United States that took note of Hot Springs. It was he that wrote the Declaration of Independence; it was he that caused to be made the Louisiana purchase (that great expanse west of the Mississippi); he gave us the decimal system of money, the easiest and simplest in all the world; he founded the public school system; was a planter of trees and a lover of nature; he was the architect that gave this country the Greek column effect in building and better known in the South as the "colonial home:" And it was he who said: "That people is governed best that is governed least." And that "The people that till the soil are the chosen people of God." His intuitive mind saw that early the possibilities of Hot Springs, and sent Hunter and Dunbar, officers of the army, hither in 1804, where they spent some time, gathered a number of interesting and valuable specimens of minerals and stones and Indian relics that still adorn a corner in the Smithsonian Museum at the capital. Jefferson saw the value of such a place as Hot Springs, and in 1818 the lands adjacent and the springs were ceded to this government by the Quapaw Indians, a tribe then in possession. Their name is perpetuated in a very handsome bath house bearing that name.

In 1934 H. M. Rector, then governor of the territory of Arkansas, took posession of Hot Springs, claimed the property as his own, made the first accurate survey of the property, sold lots and rented property. There was warm dispute as to the virtue of the different springs, and pools and crude shelters protected the bathers who paid those who claimed to own them and went away benefited. On the death of Governor Rector, there being no land records kept then, "squatter sovereignty" obtained, and for many years strife and confusion reigned as to who really owned Hot Springs. From a folio by the United States Geological Survey, entitled "Hot Springs, Ark.," the following in part is taken: "Wm. Dunbar and Dr. Hunter, attached to the Lewis and Clark expedition or exploring party, visited Hot Springs in 1804 (one hundred and twenty years ago) finding white people had already been there, using the waters for bathing." The lands were ceded to the government by the Quapaw Indians in 1818, and became a part of Arkansas. "The grounds about were located by several claimants." Congress reserved the grounds in 1832 and it became the first reservation and it remained in the hands of disputing claimants until 1877, when the United States Supreme Court decided in favor of the government, all claimants being removed by liberal payment; and by congressional acts of March 3, 1877, June 16, 1880, and March 4, 1921, all titles were perfected.

Originally There Were Seventy-One Springs.

"There were originally seventy-one springs coming out of the foot of North Mountain, but by combination and otherwise they were reduced to 49, five of which rose out of the bed of Hot Springs creek. (This creek is now arched over for the distance of nearly a mile and the paved street and street car lines run over it, the visitor seeing no sign of the creek).

From Whence the Heat and Healing?

"Weed claims the oxygen and nitrogen given off from the heated waters are derived from air, it being in same form as that from air. The springs issue from the base of Stanly shale (rock) and the top of Hot Springs sandstone (underlying a large territory). The Bigfork chirt (whatever that is) is the underground reservoir for hot waters, and their point of issue was determined by the altitude of the locality, by southward volcanic pitch." Branner suggests "that the heat is derived from masses of heated rocks, the cooled edges of which may or may not be exposed." "The fact that with one exception these are the only hot springs in the Ouachita (Wash-i-taw) area, though there are numbers of cold springs, gives the view great weight." "Kirk Bryan, who examined the waters in 1920, decided that 44 hot and two cold springs were radio active (radium gas). Nine had an activity of from one to eight and eight-tenths millimicrocuries per liter. A millimicrocurie is radio activity produced by one-millionth of a milogram of radium. The chief inorganic constituents are silica, calcium and bicarbonate, and except in very notable features of heat and gases are similar to the cold springs in the Ouachita (Wash-i-taw) mountains. The Ouachita area or mountains extend from Little Rock, Ark., to Atoka, Oklahoma, a distance of 200 miles long by 50 to 60 miles wide. running to a point at the places named."

Thus there is here given the best authority to be had on the history, cause and quality of the Hot Springs and the Hot Springs country. Some who read this will know whereof the writer writes. None who were there with curable diseases have had the heart to doubt there is virtue in the waters even when men and women bathed in improvised pools and holes in the ground, just so the water was drunk and the body soaked in its heated state; nor to doubt that its heat and virtue came from Nature's God (the God of all the universe).

Chicagoans Lead in Settlement.

There is no written historical record of the fact, but it is known by many that Chicago people were the first to make Hot Springs an active resort, but it is a matter of record that Chicago and Illinois send more people there each winter than any other state; nearly two to one, excepting Arkansas. It is further of record that once it was a "wide open town." Fast men and fast women and fast horses were there in numbers. Since "Uncle Sam" set his hand to the plow, the different secretaries of the Department of Interior have established and kept orderliness. None of the springs are left in their natural open state. All are walled up or arched over and the waters, about three-fourths of a million gallons per 24 hours, are piped into reservoirs for bathing or pass through the drinking fountains open to all alike, and where thousands take in the smoking hot draughts from daylight until midnight each day. Everybody carries a drinking cup as religiously as he or she wears clothes. The city of near 20,000 souls, citizens, is nearly all hotel or rooming houses. There are 43 hotels, listed as such, not to mention the innumerable rooming and housekeeping boarding houses, ranging in size from the great Eastman hotel with 1,000 rooms down to the humblest. One hundred and fifty thousand go there each year.

How the Baths Are Served.

Since the Interior Department has had control of the Hot Springs reservation, there has sprung up below the highest springs, and on the reservation a row of bath houses (nine) in a line, known as "Million Dollar Bath Row." There are seven others in hotels and off the reservaion, served in the same way for white people and several in the negro section for colored people. All are palaces and prepared to take care of thousands each day, in the highest known scientific way, based on years and years of observation and experience. Men found relief when bathing in holes in the ground, with attendant exposure, and one can draw his own conclusions as to how much more profitable it must be when he goes into a palatial place, registers, is assigned an attendant for the course, with dressing rooms, lockers for clothes and valuables. One goes first into a full tub of water as hot as comfortable for from 15 to 30 minutes, and is rubbed all over with a coarse fibre under the water; from there to the vapor bath for ten minutes, and to the pack room, where you lie wrapped in a sheet, on a metal couch, in a temperature of 110 degrees for ten minutes or longer according to strength and heart action. From here to bath room at a temperature of 95 degrees for a rest and cooling, then to the shower of hot turning to cold, and to the cooling room at 85 degrees, which feels like out of doors. Here you cool preparatory to dressing. In all one hour to one hour and thirty minutes is consumed, and you feel like you would like to go to bed and to sleep. To some they are weakening, and they lose weight. Others gain weight. One of the most peculiar things about the water is no soap is used on the ordinary patient after the first bath.

To be an attendant and bathe patients one must stand a physical and mental examination before government examiners, and pass an oral and written test before or under the tutorlege of the superintendent of the reservation who is a physician. There is or has been a certified list of 114 resident physicians to choose from if you need a doctor. If you come under one not having passed the government test you are not allowed to bathe. You do not have to have a physician, but most people do have one to direct the length and number of baths.

Each bath house is furnished the water alike, on a basis of a given figure for each tub in use, payable quarterly in advance. The nine houses on "Million Dollar Row," and which are on the reservation, are on a twenty year lease plan, with privilege of perpetual renewal on good behavior. Most of these get water by gravity. To the others it is pumped. Each certified doctor pays an annual fee sufficient

to make it interesting, as does each attendant, in the bath houses, who are paid by the houses on a basis of baths administered. The bath houses are required to charge patients according to cost and quality and equipment in use in the houses, ranging from $14 to $20 for 21 baths, the average being about $16.50.

Army and Navy General Hospital.

On the reservation stands a fine hospital plant, where soldiers and sailors of Uncle Sam are cared for, and where it is said 95 per cent of them are restored to health. For these the government has a large and well equipped bath house on the opposite side of the North mountain, where baths are administered free to all alike. The government patients live in the hospital buildings and are issued tickets for the baths free. You find veterans of the war between the states and all other wars since then at this healing fountain.

How and Why Does It Heal?

That is the greatest wonder of it all. Here flows from the ground a heated water as high as 147 degrees of heat; heated by an unseen and unknown power that has virtue; that cures ills that medicine and science has not mastered. To drink it is light and palatable, hot or cold. In a glass it is as clear as chrystal and tasteless. In a porcelean tub filled nearly full it has the appearance of sea water, a greenish blue or a blueish green. It cured human ills when they could only lie in the water and soak; to this has been added sanitation, the vapor bath and the sweating and shower processes. In spite of its tastelessness there is a cleansing and a healing power within itself. Daily baths keep the skin like velvet, without any soaps or softeners. In many cases a change is noted in three days; in others, where the poison is great, it seems to stir up all the bile and kindred sickness until the patient is nauseated, and has to rest; but persistence drives it out and you feel like new.

In spite of all the affliction and afflicted ones you see, there is no pessimistic note; all is optimism. And why not? A man or woman long afflicted, having suffered pain at every turn, begins a series of baths and day after day sees self growing betetr and better. There can be only hope and appreciation and trust.

THAT MINORITY REPORT

By Bishop W. F. McMurry.

The preachers of the episcopal district over which I have the honor to preside are receiving through the mails a pamphlet of forty pages entitled, "The Minority Report." It is natural to suppose that it is being sent throughout the church. This is the address read to the special session of the General Conference by Bishop Denny under the name of "A Minority Report," and which the conference received as a minority report on Unification. Concerning the performance of the bishop in presenting this document to the conference, Dr. George R. Stewart, of First church, Birmingham, spoke as follows:

"My brethren and sisters of the General Conference, we are asked this hour to adopt what was designated a minority report. I would not impugn any man's motive, and everything must stand on its own merits. I want to congratulate Bishop Denny on presenting to this body the cleverest and most unanswerable paper ever put before a body. It is clever in these respects: Bishop Denny evidently in the silent hours of the night took all the speeches and all the books in the history at his command and prepared the most masterful speech that he was capable of preparing, and brought it to this body under the semblance of a mere minority report. He brought it at the psychological moment, on the second day, between eleven and twelve o'clock, immediately after the report of the commission, and the commissioner did not open his mouth on his report. And he asked us to take a carefully prepared speech with all kinds of stuff in it—I mean all kinds of material in it—legal lore and history and everything else. And there is not a man here that would endorse the whole of it. I just thought while he was reading it with everything in it, what would be the result to the great Southern Methodist church if we were to adopt a thing like that and call it a report. Now listen. I say it is unanswerable. Why? Because it covers the argument made in the College of Bishops. And by common consent the bishops have not asked the floor. Therefore, his colleagues cannot answer that speech, and it goes down in our records without a carefully prepared document from the conference. In the next place, this small minority of the commissioners came before this conference in a long, prepared speech, and not a member of the commission, as a commissioner, has a right to this floor in reply. You all know I am right on this How could it be otherwise? The facts are before you. Now I do not impugn Bishop Denn's motive; but sometimes we get over-zealous and allow ourselves to be drawn into positions that make it exceedingly critical for a great church. I want to say that I would not undertake to take up these articles seriatim unless I had the manuscript, unless you would give me a week." (See Daily Advocate.)

Judge John S. Candler of Atlanta, Georgia, said, among other things, to the General Conference concerning this "Minority Report":

"I have listened along with you with very great interest to the wonderful preparation emanating from the most wonderful mind that I think has been known to the world from the creation of Adam through Methuselah and all the way down to Alf Smith. I doubt capitally whether there is any man anywhere in this creation from Greenland's icy mountain to India's coral strand that could have grouped in one paper as many different things to appeal, possibly not intentionally, but from the order of the mind and its peculiar arrangement, to every prejudice that may be found to exist in any mind anywhere in this country. We listened to the wonderful correlation of ancient history from 1784 down to the third day of July, 1294; and if anybody ever connected with the Methodist Episcopal Church has ever dotted an I or crossed a T, or ever said or done anything that might be offensive to the sensibilities of anybody south of Mason and Dixon's Line, your attention has been carefully called to it." (See Daily Advocate.)

I am very glad that the preachers of Missouri and Colorado have received this document. That it can only be called a minority report, by courtesy, I think most of our people will agree.

The pamphlet is accompanied by a special sheet, unsigned, printed in red ink, headed "Important," in large letters, and contains among other things the following: "If the annual conferences should adopt it, referring to the plan of Unification, our church would be speedily disintegrated and absorbed by the Northern church." This statement is unsigned and, of course, is intended to create the impression upon our people that their interests have not been cared for in the formation of the Plan of Unification. The General Conference which met in Chattanooga on July 2nd manifestly did not believe this statement represented the facts and I agree with the General Conference. We are given every protection and every right under the Plan that is given to the Methodist Episcopal Church, and stand upon an exactly equal platform with them. If with full authority to control our own affairs and without change in our present order or law, except as we agree to it, we cannot save ourselves from "disintegration and obsorption," then I do not hesitate to say that the time has come for us to be absorbed.

If, after reading the "Minority Report," any brother should need the need of diversion in the way of something fresh and up-to-date I suggest getting a copy of "Dust and Ashes of Empire," by Dr. W. A. Shelton, nôt long since published by our house at Nashville.

THE QUESTION OF BOARDS IN THE UNITED CHURCH

By Bishop W. N. Ainsworth.

It will be readily admitted that the connectional boards are about as important as the General Conference in shaping the affairs of the Methodist church. These boards are created by and are subject to the General Conference, which lays down certain broad lines within which their work must be conducted, but they are really more potent than the General Conference in determining the policies of the church. Millions of dollars are disbursed annually by the Mission, Church Extension, Education, Sunday School, and Finance boards and the entire program of the church is vitally affected by their administration. It becomes a question of primary importance, therefore, to determine how these boards shall be constituted in the united church, if unification should prevail.

This very important matter is one of the numerous unsettled questions in the pending plan of unification. Not a syllable has been written into the plan with reference to it. Some say that each jurisdiction will have its own boards, while others insist that the General Conference will provide consolidated boards to administer their interests in both jurisdictions. The former view will not likely prevail and, if it should, there would not be much union, with two boards administering in the same territory. A consolidation of boards has been constantly proclaimed by pro-unificationists as their chief reliance to prevent connectional aid to competitive enterprises and hence the most direct point of control and cure for overlapping. But how will these consolidated boards be made up? This is the crux of the matter and undoubtedly one of the most vital and far-reaching problems of unification.

The big boards are now composed in the two churches of one member from each annual conference in this country (together with certain ex-officio members), or of members selected in equitable proportion from every section or area of the church. Presumably the consolidated boards would be made up in this way, and two-thirds of every one of them would be from the Northern jurisdiction and with negroes from their negro conferences on each one. There is no provision for a "fifty-fifty" basis for these boards and it would not be reasonable to expect or right to demand such an arrangement. The Northern jurisdiction will have twice as many conferences and members, and will raise twice as much money as the Southern, and is entitled to a larger share in the administration of such funds. On the other hand, it will not appeal to our people in the South to have boards administering funds for two jurisdictions in the same territory, composed of two-thirds from the North, and some of them negroes, against one-third from the South.

UNIFICATION AND THE RIGHTS AND POWERS OF THE EPISCOPACY

By Stonewall Anderson.

The Plan of Unification protects the bishops of the church in the exercise of their constitutional rights and powers. The question of the constitutional rights of the bishops in Episcopal Methodism has been up for consideration frequently during the history of Methodism. It was a paramount question in the General Conference of 1808, and also of 1820, and again in 1844. In unifying the two churches the question should be given most careful attention. The constitutional rights of the bishops in both churches are guaranteed by the Restrictive Rule, which reads: "They (the General Conference) shall not change or alter any part or rule of our government so as to do away episcopacy, or destroy the plan of our itinerant general superintendency."

This charter of the bishops' rights was written into the Discipline by the last General Conference of unlimited power, which was held in 1808. It is now in the Discipline of both churches, and will remain in the constitution of the united church, as set forth in the Plan of Unification.

But who shall interpret this Restrictive Rule? Who shall determine whether any given act of the General Conference with respect to the episcopacy is within the limits prescribed by this rule? As matters now stand in our church, the bishops themselves interpret this rule. The bishops themselves determine whether a given act of the General Conference contravenes this or any other restrictive rule. Thus, the bishops, under the law, are obliged to guard and to protect their own rights and powers. Under the Plan of Unification this delicate and important task of interpreting the Restrictive Rule, guaranteeing to the bishops certain rights and powers, and relating therto the acts of the General Conference, is taken out of the hands of the bishops and is placed in the hands of a council of judicially minded men who shall be elected, one-half by Jurisdiction No. 1 and one-half by Jurisdiction No. 2. If the Judicial Council should decide an act of the General Conference to be in violation of the restrictive rule in question, the matter would then take the course prescribed for changing a restrictive rule. All the rights and powers now belonging to the bishops will remain to them under the Plan, and will remain forever, or until these rights and powers are abridged by a vote of three-fourths of the members of the annual conferences of our church. The only change contemplated is that the obligation to decide whether or not any given act of the General Conference encroaches upon the rights and powers of the bishops, is taken out of the hands of the bishops themselves and placed in the hands of a disinterested judicial body.

LOUISBURG COLLEGE—AN APPRECIATION

"If anybody has a good word to say for me, please say it now. If you have any flowers for me, let me enjoy them now." Since I have in my heart a feeling of appreciation, I desire to give expression to it now.

The Town of Louisburg and Franklin County.

It is here in this good old town in the atmosphere of culture and Christian refinement that we find Louisburg College, our junior college for girls.

For more than one hundred years Franklin county has been blessed through the ministry of this college. During this period this institution has sent out into this county alone more than six thousand college trained girls. Wherever they have gone, you see the touch of their hand—the home, the church, the school, and community life have felt their gracious influence. No small contribution to Franklin county in those things of great moral and spiritual value! And time would fail me to tell of all the skilled laborers for the Master this dear old school has sent out into the Old North State and into the southland.

Franklin county is rich in agricultural resources, and rich in her churches, in her fine schools, in her splendid citizenship, but her most valuable single asset is her Christian womanhood. Louisburg is a splendid town, blessed with paved streets, with wide-awake business and professional men, princely merchants, wise physicians, eloquent lawyers. and far-seeing educators, but the chief attraction is her excellent women. And it is Louisburg College which has left her mark upon most of these women who are leaders in our churches, in the social life, and in the welfare work of the community.

The Churches of Louisburg and Franklin County.

There are in Louisburg and in Franklin county about forty churches—Methodist, Baptist, Episcopaliar, Christian, and perhaps others I am not able to mention. That all these churches have been greatly blessed by Louisburg College I do not think any one doubts. It is a very common experience to hear representatives of these churches singing the praises of this college and calling her blessed. But three churches do not stop with a word of praise, for when the call came for pledges for Greater Louisburg College there was almost a spirit of good rivalry to see which could do the most. No! there was no denominational rivalry, no sectarian spirit; it was a college movement without a creed. The one thing that was very evident—there was a passion for Christian service as represented in this institution. All realized that this college had done much to make this section a good place in which to live. And the citizens desired to make this college a still greater factor for good.

Greater Louisburg College.

When the new improvements are completed and the contemplated building program is finished we shall have not only a greater Louisburg College, but the greatest junior college in the state if not in the South.

The old and the new students soon to come to Louisburg will be delighted with the transformation of the interior of the old building. They will be pleased with the new annex building. All these things are only prophetic of what will appear as the building program is carried on. Louisburg College will one day have the needed material equipment and the necessary endowment when our people raise the $500,000 called for.

Dr. A. W. Mohn, Our President, the Human Dynamo.

It do not know a better word to describe the spirit of this aggressive, progressive man. It was he who led the campaign forces, organized by Mr. Marts, that American genius for organization. The big quota for Franklin county was $150,000. What seemed impossible to others was only a welcome challenge to Mohn. His faith and never-failing enthusiasm inspired the big team and led them on to victory. The entire community appreciates his leadership in the college and community life.

We are proud of him as our college president. Mr. Mohn has in his good wife a tower of strength, one strong in intellect, rich in musical talent, and in all those fine cultural qualities that give her a commanding place in the community and college life.

"A man went down to Panama,
Where many a man had died,
To slit the sliding mountains,
And lift the eternal tides.
A man went down to Panama,
And the mountains stood aside."

So this man Mohn came to Louisburg College, and the mountains stood aside.

We are all looking forward to the year 1924-5 as the most remarkable year in the history of this college. We know it will be splendid in its leadership, efficient in its faculty, loyal in its support, worthy in its student body, and abundant in its service. And we believe North Carolina will not fail to meet the urgent call of this great and growing institution whose ambition is to serve. O. W. Dowd.

TRAVEL THOUGHTS OF A TAR HEEL

(Continued from page two)

ties, ages and even financial conditions. Of course the most of them lose. There is little chance to break the bank. Those who win usually lose before they stop. Faces are tense, veins stand out on the forehead, fingers are clenched. Sometimes a gambler will stake his last franc and lose—then go out and shoot himself. We saw nothing of that type. The greater number of those at the tables were tourists who were playing just for fun. They set aside a certain amount to lose, just for the experience. I think they got the experience.

From Monte Carlo we went to Genoa, which is of interest to Americans because of its associations with Christopher Columbus. We spent a night there trying to live through the feelings that must have filled his breast as he walked through the street and dreamed his great dreams.

Genoa has bad water. Even the natives hardly dare drink it. The same is true of Marseilles. Water is to be had from the restaurants, but it is Vichy or other imported water and is more expensive than beer or wine. I mention this at this point because these are the only two places in Europe where the water is bad so far as I know. I write this merely to explode the theory that drinking water is not good on the continent and that wine and beer must be used as a beverage. Those who drink wine and beer in Europe drink it because they prefer it to water. There can be no other reason. Never have I found better drinking water than in Rome and Florence, and throughout all Switzerland. Even here in Paris the water is good. But the Europeans drink wine and beer and the tourists do as Romans do when in Rome. From Genoa we passed to Pisa with its famous leaning tower and from thence to Rome. I know of no trip that is more trying on one's nerves except the trip across our own American deserts. Between Genoa and Spezia, a distance of 100 miles, we went through 99 tunnels—some of them two or three miles in length. On a hot day and with a smoking engine, this is a terrible trip. But all things come to an end at last just before night we sighted Rome.

The Eternal City.

"Go thou to Rome, at once the paradise,
The grave, the city, and the wilderness."

Thus Shelley characterized the "City of the Seven Hills" in his Adonais. The characterization is fairly accurate. Rome is the paradise of those who love history and art; the grave of the greatest ambitions of earth; a modern city of commerce and industry; a wilderness of human emotions. It is absolutely impossible to do justice to this great city or even to draw a pen sketch outlining its most salient features. I shall take it for granted that my readers are familiar with its history—its fabulous beginnings—and the rest. Of course there are those who doubt these stories and are skeptical about the story of Romulus and Remus and the wolf. But I have seen the grave of Romulus and there is a wolf in a cage near the Forum that is just like the one that suckled the boys. I believe that this wolf is a direct descendant of the original wolf just as much as I do that the present Pope is in line of apostolic succession. The city has perhaps the greatest history of any city ancient or modern—the Caesars, Mark Antony, Pompey, Horatius—who has not heard of these?

Perhaps the greatest interest in Rome to the tourist is its churches. Of course St. Peter's is the prince of all churches in size and magnificence. The porch leading to the church, or facade as it is called, is five hundred feet long. The church is more than 600 feet long and 145 high. The dome is 138 feet across and 400 feet high. Pages, even volumes, have been written on this great cathedral, but to appreciate it one must see it. It is more than a mile around this church as we found to our vexation when we tried to walk it in the hot sun. The body of St. Peter is supposed to rest beneath the great altar here. There are perhaps a hundred churches here worth seeing, but I shall mention only a few. Next to the great cathedral, St. Peter's in Chains is of most interest to me because it contains the famous statue of Moses by Michael Angelo. I think this is the greatest pieec of sculpture in Europe. Even the veins on the hands show, so life-like is the statue. St. John's in Lateran is usually visited because it is near there that one sees the Sacra Scala—the stairs down which Jesus came when he came from the Judgment Hall of Pilate. At the foot of the stairs are two statues: Judas betraying Christ and Pilate saying: "Behold the man." A notice is posted conspicuously that tells the visitor that several years of indulgence will be granted for each step that is climbed on one's knees, provided that a prayer is repeated at each step. Such piffle! Their whole religion is largely one of magic. It gives me the creeps to watch them crossing themselves and spraying with holy water. And their saying mass is a meaningless jabber. I am filled with a desire to scream when I see them go in those little confessional coops to tell a fat old priest about their deviltry. Magic! That's the only name that describes it. Only the little morals that creeps in their kind deeds lift it above pure paganism.

Incidentally I might say that we have had an opportunity to see all sides of their religious life. One night at Florence we heard a band playing weird music, and looking out of our window saw a torchlight procession coming slowly down the street. We thought it was some sort of a celebration and ran hastily down to see what it was. We soon saw that it was a Catholic funeral and followed it to the church. With only torches for a light they said their mass and then went their way to the cemetery. It was a most weird sight. We also stumbled in on a wedding. It was just at sunset and the church was beautiful with its candle lights. The priest said the vows, the groom perspired profusely, the girl opened her vanity case as she kneeled and powdered her nose. A fairly descriptive pantomime of the respective responsibilities of the three.

Rome is, of course, the city of churches. It is the Mecca of the Catholics because of its traditions and because the Vatican is here. There are hundreds of tons of rosaries and other emblems here. I suspect there are a few cart loads of bones of saints, wood from the cross, chains of St. Peter, etc. I shouldn't be surprised if they made them every year. Of course everyone is familiar with the story of the museum keeper that had two skulls of St. Peter—one when he was a little boy and one when he got grown. But even with all of a Protestant's prejudices I cannot deny that the Vatican is the greatest influence here. I cannot shut my eyes to the hold the church has upon these people. I must admit that the Apostles and not the Caesars are the most potent force in Rome today. As I walked along the road where St. Paul wearily went to his execution, as I saw the church where Peter saw his vision that sent him back to Rome to die, I was filled with a sense of the reality of that great drama of the long ago; and when I see the splendor connected with the names of the apostles in the magnificent church and the other glory I realize that the Master really and literally fulfilled his promise when he told them that they should have a hundred fold in this world for all that they had given up for Him and the Gospel. There is a gate in the great city wall called the Gate of St. Paul and just outside the gate there is a magnificent church erected to his memory that is a close rival to St. Peter's in splendor. And just a little way from this gate (by way of digression) lies the body of John Keats and the heart of Shelley. On the tombstone at Keats' grave are these words:

"Here lies one whose name was writ in water."

But was it? Rather is there truth in the quotation from Shakespeare that is engraved on Shelley's tombstone:

"Nothing of him that doth fade
But doth suffer some rich change."

And so with Paul and Peter and the other great souls of earth. For goodness there is no death. Greatness without goodness is eternal death. Witness the ignominy of Nero and the refusal of the world to remember names that are merely great. But this article has already reached its proper length and I must continue with Rome in my next.

REVIVAL ON THE ROPER CHARGE

The revival season began on the Roper charge at Roper the second Sunday in July, continuing for about ten days. Rev. J. A. Daily of the Fremont charge was with us and gave us some very fine gospel sermons.

Our congregations grew to the close of the meeting. Our people seemed to enjoy the preaching very much, and the church people, I think, were blessed. But there were a few outsiders who seemed not to manifest any great interest in their soul salvation.

We were more than delighted to entertain Brother Dailey in our home at the parsonage. He has such a happy, sweet-spirited and congenial disposition, it is a benediction to have such a Godly man in your home.

On the second Sunday in August we began our meeting at Mackeys church in our little town near the Albermarle Sound. At this place I was assisted by Rev. J. V. Knight of Edenton charge, and Miss Frances Carter, our daughter, who led the singing.

Brother Knight did some fine preaching for us all the way through the entire meeting. His sermons were plain, clear-ut, practical and easily understood. He succeeded in getting a grip on our people and the meeting, which brought forth results in the end.

For the first seven or eight days there was apparently but little interest manifested among our people, and but little concern about their soul salvation. But the last few days of the meeting the church people became aroused about the sad condition of the lost souls around them, when they began to work, talk and go after them and bring them in and souls were saved. At the last service on Thursday night the altar soon became crowded with souls seeking the way into the kingdom.

Twenty persons have already given their names for membership into the church. Almost the entire church was very much revived and reconsecrated their lives to a more faithful service to our Lord.

Miss Frances Carter with her solos and work among the young people added very much to the success of the meeting. Our people were very much delighted with her manner and style as a song leader in revival work. Any pastor needing her assistance in this work will address her at Roper, N. C.

R. F. Taylor, P. C.

WESTFORD CHURCH, CONCORD

I have been too busy to write much for the papers late. Have conducted three meetings away from my own charge besides the work at home, one meeting with Bro. J. C. Brown at Shiloh church, and one at Rocky Springs and one at Carson's Chapel for Bro. A. R. Bell on the Alexander circuit. I enjoyed all these meetings, had good fellowship with the pastors and their good people. Brother Brown is closing his fifth year on the Landis circuit, where he has done fine work all these years. Brother Bell is closing his third year where he seems happy in the work and expects to put in the fourth year; is doing good work.

Our work in the Westford church is moving along nicely, considering the financial difficulties brought about by the condition of the mills, but we have a loyal band and they are doing fine under the circumstances. We expect to raise all our money, and besides our regular work we are doing some very important extra work of which I may write later.

As to the work along spiritual lines, I am glad to say I have been much encouraged during the whole period of the year. Soon after I came here I began a revival which continued for two weeks, with not large results in professions and accessions, but I have continued the revival effort and tried to keep the revival spirit up and have had professions at many of the Sunday services. About seven or eight Sundays straight along we had an average of four to the Sunday. So we have had an almost constant revival and almost constant inflow of members—not many at a time like I have had at some places, but the better way of the constant increase. I want to have another meeting of about two weeks a little later. We have about forty people, among them many young men and young women who pray in public and take part in the cottage and regular prayer meetings. I am happy in my work with these good people. E. Myers.

NEWLAND REVIVAL

We closed on Wednesday night, August 27, our fourth and last revival on the South Mills circuit at Newland church.

We ran the meeting ten days, holding services at three and 7:30 p. m. daily. The congregations were large and very attentive to the preached word, and at times the large church was filled to overflowing.

There were quite a number reclaimed and converted. We baptized five babies during the meeting, and on the last night of the revival we received a class of 18 fine young people into the church on profession of faith and baptized 14 of them at the chancel of the church with water. (Matt. 3:11; Acts 11:15-16.)

We took the names of two condidates for the Baptist church.

Improved roads and good revivals have done a great deal for South Mills circuit this year and we are expecting to have a good report at conference by the help of the Lord.

I am to aid three of my neighbor pastors in revivals between now and conference. We request an interest in the prayers of the Advocate readers. A. B. Crumpler, P. C.

CAMP MEETINGS

On August 5th the camp meeting opened at Rock Springs. Rev. C. S. Kirkpatrick, Rev. W. B. West and Dr. Prettyman did the preaching. Mrs. C. L. Steidley directed the music. This was pronounced the best camp meeting held here in many years.

At a quarterly meeting held during the camp meeting Rev. W. L. C. Killian and J. B. Ivey were placed on the board of trustees.

The camp ground is nearing its centennial. Brother Killian says there will be a great celebration the one hundredth year. Order was good this year and the attendance large. There are more than two hundred tents on the ground and about all were occupied. The officials had arranged to have the water pumped up the hill and accessible to all tent holders, without crossing the main road or going down the steep hill and back up again.

On August 13 the camp meeting opened at Pleasant Grove in Union county. Dr. S. R. Belk of Atlanta, Ga., and Mrs. C. L. Steidley of Gastonia held the meeting. This is the third year for Dr. Belk to hold the meeting and he has been engaged for 1925. He is one of the outstanding preachers of the South today—at present is finishing his sixth year at Trinity church, Atlanta. The deed for the lovely spot of land was made March 26, 1830. Six more years and there will be a great celebration. The Wolfe-Winchester-Howe family held a reunion on the old camp ground this year and this will be an annual gathering hereafter, and befitting it is, for all three names appear on the first board of trustees.

The camp meeting was discontinued about twenty years ago. About five years ago a few families decided they would like to rebuild the camp, and now there are 56 well built tents and likely the number will reach one hundred by camping time 1925.

The name is significant—"Pleasant Grove." No finer grove of stately oaks can be found in the state than those on the old camp ground.

On August 22 I visited the camp at Ball's Creek. Here is where they have the finest spring of all. Rev. D. M. Litaker, the presiding elder, had a conference of his preachers and laymen. The following were present: Revs. Jordan, Kennedy, Erwin, Fink, Barber, Hayes, Pratt, Shinn, Tucker, Bennett, Williams, Fox, Lewis, Hipps and Smith. These boys were giving some glowing reports of their work. They almost convinced me that the success on my charge, lying along on the southern border, was due to the north winds coming and filtering through those prosperous charges, rising over Little Mountain and slipping down the sunny slope on me and my people and making us good, too, is all to their credit.

Rev. G. W. Fink delivered an old time Methodist sermon, denouncing sin and exhorting righteousness. I noticed that the arbor was furnished with sawdust. The other two had the old proverbial straw covering. It was one of these places in the long ago where the great old exhorter was calling for mourners and when the last available space on the straw was taken and more mourners coming, the earnest preacher cried out, "Bring on more straw; souls are going to hell for the want of straw." Ball's Creek has struck the sawdust trail, as it is popular in these last days.

There is some criticism to be offered on camp meetings. Some say they are 50 years out of date. Some say the majority go only for a frolic; others say the desecration of the Sabbath is fearful. There is an element of truth in each charge. There are many good, honest people who can and do spend a pleasant and profitable week on these old camp grounds. So far as I know these three are the only camp grounds east of the Blue Ridge. There is crystalized around these three places sentiment almost sublime.

In the judgment of the writer there can be and should be a great deal of good done in these meetings. There is no reason why the evil influences should control the camps.

It must be said to the credit of Rock Springs that great gains were made this year in controlling the Sunday selling. Nothing sold on Sunday but foodstuff; not ice cream and bottled waters.

The future of these camp meetings will largely be determined by the sanitary regulations and Sunday selling. We will wait and see what course is taken. H. C. Byrum.

THE HOLSTON CELEBRATION

The program for the centennial session is shaping up well. The speakers will be Bishop Edwin D. Mouzon, Rev. C. M. Pickens (the Western North Carolina representative), Rev. George R. Stuart, D.D., Rev. J. Tyler Frazier, and Judge Joseph L. Kelly. Bishop Mouzon will speak at eleven o'clock on Wednesday, the opening day, and Brother Pickens will speak at ten o'clock on Friday. Judge Kelly will speak on Wednesday evening, Brother Frazier on Thursday evening, and Dr. Stuart on Saturday evening. Those speeches ought to be and will be worth while. The exact subjects Dr. Martin is in process of securing from each of the brethren, and they will be published in a little folder which will be sent out to all old Holston men as an invitation to return for this session of the conference and will also appear in the papers.

Preparations for the parade on Friday afternoon are coming along fine. We know already that floats will be had by Emory and Henry College, Marthat Washington College, Hiwassee College, Centenary College, the Orphanage, the Boards of Missions, Church Extension, Epworth League, Sunday School, Finance, and by several individual churches. There will doubtless be other organizations which will come in with floats, besides an immense number of decorated automobiles, horsemen, etc. Mr. Guy Darst, of Bewley-Darst Coal Company, is the local chairman in charge, and a letter addressed to him at Knoxville, Tenn., will bring any information needed by any organization contemplating taking part.

The pageant is to be directed by Miss Mitchell, the teacher of dramatic art in Centenary College, who has had experience in such things. She, in connection with Brother Wingo, the chairman of that committee, is already hard at work on the preliminary steps. We met in Knoxville two weeks ago, went over the manuscript thoroughly, and selected chairmen for the various local committees, and these committees have been completed and are functioning now. The pageant has in it all sorts of possibilities, and we think in it all sorts of possibilities, and we think it is going to be a great demonstration of our development through these hundred years. It will be put on in Chilhowie Park on Friday evening, October 3, and we expect fifteen or twenty thousand visitors, besides the people of Knoxville, to see it. Going to be outdoors, of course, as we couldn't begin to find a building large enough.—J. S. French, in Methodist Advocate.

A SIN OF OMISSION

When the Advocate came in today I read with a great deal of interest the accounts of the meeting at Camp Free as written by Brothers Ader and Browning, and I am surprised to note that they each omitted to tell us of one very important personage who was at the aforesaid camp and who played an important role there. That person was one Mattie Perry, well known in McDowell county as the founder of a now defunct orphanage known as the Elhanan Home. The question with me is, why did these brethren fail to mention this person and her work at "Camp Free"? Was it a sin of omission? How could it have been an oversight? She is a wonder worker. She is a "divine healer." She was at Camp Free teaching and practicing her doctrine. She actually opened the eyes of a blind boy there. Why do they not tell us of it? Let them explain, please.

Yes, Mattie Perry is well known in many sections. She is pretty well known all over the Western North Carolina conference. Some folks know her down this way. She is known in Florida, Pennsylvania, New York, and perhaps other states. And she cured a boy there at the camp meeting who was blind in one eye and they do not tell us about it. When Jesus opened the eyes of the blind it was heralded widely. And the Holy Spirit had it put down in the Book and we read about it and preach about it today. Yes, these writers, telling us of the wonderful meeting at Camp Free, do not even mention this modern "miracle worker." What can be the reason for such omission?

Well, perhaps he did not have "faith enough" to be cured, and it was a failure, and for that reason they failed to tell us of it. I have been informed that the aforesaid "divine healer" proved that she had actually "healed" his blind eye by blind-folding his good eye and having some men pass before him that he might name them. Among those who were passed was his own daddy and the kid failed to recognize him. In that case I suppose the healer would have to administer the second dose, and so the brethren prefer to wait till the job is well done before giving it to the public. But please do not forget to tell us all about it when it is well done. W. F. Elliott.

The senses folding thick and dark
Above the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond;
We strike out blindly to a mark
Believed in, but not seen.

—E. B. Browning.

WOMAN'S PAGE

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1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NOTICE

The Elizabeth City district meeting will be held at Newbegun church on the Pasquotank circuit September 11 at 10 o'clock sharp. A delegate from each adult, young people and Bright Jewel society is expected to be there, and we earnestly hope that every church in the district will send one or more representatives. Lunch will be served on the grounds and they are expecting a big crowd, so don't let's disappoint them. If any delegates are going by train or boat and wish entertainment, please send their names at once to Mrs. W. T. Phipps, 29 Ehringhaus Street, Elizabeth City.

Mrs. Geo. Hawkins,
District Sec.

MISSION AND BIBLE STUDY FOR 1924-25

The subjects selected for classes in mission study for this "study year" 1924-25 are: Foreign, China; home, The Way of Christ in Race Relations. Graded literature has been prepared for use in study classes. As "China" is the subject for the fall classes, and I am very anxious that all classes should study the same subject at the same time that we may be better able gradually to standardize our work, I shall now give you the list of books on China only. Later on I will give you the list of the books on the home subject to be taken up after Christmas.

"China's Challenge to Christianity," by Prof. Lucius C. Porter; cloth 75 cents, paper 50 cents. This book is recommended for intensive study classes and discussion groups. It is "a general book on China, planned especially for advanced study groups, and undertaking to present the major issues before Christianity today in that country in the light of the outstanding movements in social, political, intellectual and religious life."

"Suggestions to Leaders," 15 cents.

"China's Real Revolution," by Paul Hutchison; cloth 75 cents, paper 50 cents. This book is recommended, as is also "Ming Kwong," for "classes desiring a shorter and more popular treatment of the theme. Mr. Hutchison presents in vivid style, with many stories and anecdotes of individuals, the characteristic features of the changing China of today. "Suggestions to Leaders," 15 cents. "Ming Kwong, the City of Morning Light," by Mary Ninde Gamewell; cloth 75 cents, paper 50 cents. "This volume presents a study of the life and work of a typical large mission station in China, where there are to be found many various forms of service that the modern Christian witness to China comprehends."

For the intermediate classes is "Young China," by Mabel Gardner Kerschner; price in paper 50 cents. "Lesson material and stories on home, play and work of boys and girls in China, and on Christian missions."

The juniors have two: "Chinese Lanterns," by Nina McEwen Meyer; cloth 75 cents, paper 50 cents. "Stories of the life and work of a mission in China." "Friendship Center in China," by Wilhelmina Stooker and Janet Hill, paper 50 cents, is a teacher's handbook containing material for worship, study, story-telling, dramatization, activity, and service."

All these books are to be ordered from Lamar and Barton, Nashville, Tenn., or Richmond, Va.

Supplementary material: Maps, pageants and picture sheets have been prepared, and will add greatly to the interest of the study books. This supplementary material must be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn.

In the list of Bible study books are several new ones: "Life as a Stewardship," by Guy L. Moville, in paper 25 cents; "Studies in Prophecy," by Mary De Bardeleben, in paper 25 cents; "What We Believe," by Franklin N. Parker, cloth 75 cents; "How We Got Our Bible," by J. Patterson Smythe, in cloth $1.00; "Story of the Old Testament," by Frank Seay, in cloth $1.00.

I wish to urge my superintendents wherever it is possible to have their classes "standard," and to work for conference honors.

Reports of individual and class standard work for conference credits and the study honor roll, and of classes making honorable mention, should be made at the close of the fourth quarter, for the whole year. I will make special arrangements for juniors to gain conference credits in order to encourage them to begin to study missions and the Bible while they are still quite young. Superintendents, please write me.

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

AN EXPLANATION

The article in last week's issue, entitled "The Gates County Institute," was contributed by Mrs. Earl Barnes of Corapeake, N. C., one of our most consecrated workers at Parker's church.

The Advocate force, like most print shops, exercises the privilege of lopping off, scrambling up or doing otherwise, and they don't forget the Woman's Page.

Western North Carolina Conference

"LISTEN IN"

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all.
When God shall come and say to you,
"Here is the thing that you must do,"
BE LISTENING!
—B. H. M. in Presbyterian Survey.

GOD'S SILENCE

Passing through the room in which you sit radio messages cross and recross and intermingle. Ether waves there convey human voices in speech and song, and the finest harmonies of musical instruments. All is silent, yet the very air about you is filled with volumes of sound waiting to make themselves known the moment a receiving set is attuned to their vibration.

God's Silences wait for you. Just as space is surcharged with radio messages that seek to find utterance, even more do messages from the great eternal heart of the Father permeate every human habitation longing to find voice and expression. What must that Great Heart be trying to say today to those in the vast missionary areas of the world, where the gospel is not being preached?—Presbyterian Survey.

Through the Greensboro correspondent of the Charlotte Observer of August 26th we learn with deep regret that Mrs. Lucy H. Robertson, our conference president, sustained a fall on August 25th, breaking her arm in two places, and is in one of the Greensboro hospitals. No further particulars were given. We are sure that all the women in our conference will hear of this unfortunate accident with deepest and most sincere regret, and that many prayers will be offered for her early recovery. For thirty-four years Mrs. Robertson has been at the head of our missionary work, and during that time has won the love and highest esteem of all her co-workers, not only as a leader but as a genuine friend—one possessing the many admirable and splendid qualities that have endeared her to us all. May she soon be entirely restored and able to return to her position as teacher of Bible in Greensboro College.

TEN REASONS WHY CHILDREN SHOULD BE INTERESTED IN MISSIONS

1. Many of the most noted missionaries became interested in the evangelization of the heathen early in life.

2. Before the age of twelve or fourteen a child commits easily and therefore stores away in his mind what shapes his beliefs and actions in after life. Have one corner of the mind filled with facts concerning missions.

3. After the age of twelve or fourteen school studies and social life make such demand upon children that their minds are turned away from church work, unless the heart is won before that time. Have the heart filled with love for Christ and missions.

4. Childhood is the best time to form the habit for systematic reading.

5. The boys and girls of today will soon control the pocketbooks of the church. Teach them now to open their hands and hearts toward God.

6. The boys of the church will soon hold the offices in the church and direct her finances. It is needful that they be filled with the mission spirit.

7. The work of missionaries is largely with the youth of every land.

8. Children who begin in earliest youth to send to the Christless God's precious truths will have to be converted to missions.

9. A missionary spirit in the child may lead into active service in the mission fields.

10. Because Christ's commandment is: "Feed my lambs."

We are glad to present to our readers the following communication from Mrs. J. T. Mangum, conference superintendet of supplies, and would urge a careful reading of the same, and the co-operation of all the auxiliaries in this work for our own Brevard Institute and Scarritt College:

"Brevard Institute, as we all know, is within our own borders, and should make an especial appeal to the women of Western North Carolina conference. The Council has suggested that this year our conference directs its gifts to this institution and to Scarritt College. We commend this recommendation most heartily, and are using the columns of the woman's page to bring the needs of Brevard Institute to the attention of our women, trusting that God will inspire them to respond promptly and liberally.

Please send boxes to Brevard Institute, Brevard, N. C., care O. H. Orr, Superintendent, and prepay express. Kindly notify me when box is sent and state value. Below is given a list of articles needed, and I am especially requesting every auxiliary to respond as early as possible.

Spreads for single beds; sheets for single beds; unbleached cloth for cup towels; Canton flannel for silence cloth; table cloths four and one-half yards long; table napkins.

Needs for new dormitory for girls: Money to buy draperies and sash curtains; electric irons, teaspoons, butter knives, sugar shells, soup spoons, a few small rugs, runners for library table, few centerpieces.

Mrs. J. T. Mangum,
Conf. Supt. Supplies."

EXCUSES

The following clipping from the Youth's Companion was sent us several weeks ago by Mrs. J. V. Wilson, a former editor of the woman's page, and we are sorry that lack of space has prevented its publication until this time. We thank Mrs. Wilson, and we feel that having been an editor herself, she knows the "ups and downs" to which we are subject, and the oftentimes worry that comes to us when there is no material for our "copy."

"It was an admirable saying of Margaret Fuller's that we need to know the excuses men make for themselves.

We are too ready to judge bare acts, and indeed it is necessary that we should so judge. In this remorseless world it is the act that counts, and no consideration or explanation can obviate the fatal sequence of disasters that follow from wrongdoing to the end of time.

Nevertheless, when we look, not at the act, but at the actor it repays us well to appreciate his attitude and to realize that in all cases he had some explanation, some theory of his conduct, some justification in his own eyes. If he took others' property, he had a right to it: the world owed him a living, and the world was slack to pay, and he was entitled to help himself where he could. If he treated others with cruelty, it was because they had treated him with cruelty. Men were indifferent, laws were partial, nature had given him the will and the power and had bidden him to right himself.

But those considerations have a double force when we come straight home to ourselves. Do you never do wrong? Do you not do wrong a dozen times a day, and do you do it without excuse to yourself? You do not rob or murder, but take the little meannesses, the little selfishnesses, the little neglects—are you not keenly conscious of them, and does not that consciousness show most in your ingenuity in finding excuses? If you shirked a duty, the excuse was that you were tired. If you neglected a friend, the excuse was that the friend had neglected you. If you spoke a harsh word, you were sure that you were excused by more than sufficient provocation.

So, most of all, the study of our own hearts teaches us that we should at least try to know the excuses that men make for themselves, not that we may overlook or forget the ill that they do, or ever for one moment cease our efforts to combat and overcome it, but that we may understand the doers and remember that, like ourselves, they are bits of frail, erring, stumbling, falling humanity, as inexhaustible in its effort to attain good as in its propensity to succumb to evil."

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

WHY DRUGS FAIL

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from drinking Shivar, America's best stomach, liver and kidney Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, kidney or liver disease, uric acid poisoning or other curable conditions due to impure blood do not hesitate to accept the Spring's liberal offer as printed below. Their records show that only two in a hundred, on the average, have reported "no benefit." This is a wonderful record from a truly wonderful Spring. Sign the following letter:

Shivar Springs,
Box 4H, Shelton, S. C.
Gentlemen:

I accept your offer and e close herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly.)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CREDIT STUDENTS

The first standard training school for North Wilkesboro enrolled forty-five students, thirty-five of whom did all of the required work and obtained credit. Twenty-five of these credit students were Methodists, the others being Presbyterians. The Methodist credit students are located as follows: North Wilkesboro 21, Wilkesboro 3, Moravian Falls 1. These students will be noted by courses as follows:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—P. J. Brame, R. M. Brame, J. R. Hix, Paul M. Hubbard, Rev. S. M. Needham, Rev. M. T. Smathers, Horace Sisk, Louis Ulrich, Mrs. W. S. Welborne, Mac Miller.

Principles of Teaching, C. T. Carr, instructor—K. M. Allen, W. R. Absher, Mrs. E. P. Albea, Mrs. J. E. Duncan, Mrs. A. W. Horton, Miss Ida West, Dr. F. C. Craven, T. E. Story.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Lizzie Hisle, Mrs. Clement Wrenn.

Primary Organization and Administration, Mrs. M. C. McArdle, instructor—Miss Ruth Colvard, Mrs. J. C. Henry, Mrs. I. E. Pearson, Miss Clyde Scroggs, Mrs. T. J. Tomlinson.

HONOR ROLL

The Sunday School Day Honor Roll is still with us, for which we are indeed very thankful. Treasurer Dunham sends the following recruits for the past week. It is hoped that the list will continue to grow.

Oak Grove, Davie Ct.	$ 6.50
Old Fort Ct.	6.75
Burnsville	3.00
Centenary, Winston-Salem	50.00
Unity, Thomasville Ct.	4.00
Old Fort	4.00
Fairview, Davidson-Fairview	4.54
Sharon, Lewisville Ct.	3.81
Smyre, Gastonia	12.00

RENEWALS

The following Wesley Bibles classes have recently sent in their formal reports and fees for the renewal of their charters. It will be remembered that each Young People's and Adult Wesley Bible class is asked to pay an annual fee of $1.00. Half of this money is spent within the bounds of our own conference, the other half going to the Wesley Bible class headquarters at Nashville. All funds received are spent in the interest of the Wesley Bible class movement. Our recent recruits are here given:

Yount's Bible Class, Holt's Chapel, East Greensboro circuit.

Moore's Wesley Bible Class, Moore's Chapel, Thrift-Moore's.

Woman's Wesley Class, Broad Street, Statesville.

The Wesley Bible Class, Burkhead, Winston-Salem.

Wesley Bible Class, First Church, Morganton.

Susanna Wesley Class, Avondale.

Daughters of Wesley, Pleasant Garden.

Men's Bible Class, Hawthorne Lane, Charlotte.

Susanna Wesley, Randleman.

Ireland Wesley Class, West Market Street, Greensboro.

The Wesley Workers, Hawthorne Lane, Charlotte.

Home Builders, Goodsonville.

The Wheeler Wesley Class, West Market Street, Greensboro.

The Adult Wesley Class, Rockford Street, Mount Airy.

Willing Workers, Rockford Street, Mount Airy.

Loyal Wesley Bible Class, Franklin Avenue, Gastonia.

Golden Rule Wesley Class, Central, Albemarle.

Truth Seekers, Mt. Vernon, Randolph circuit.

STATESVILLE

At a recent meeting held at Broad Street, Statesville, the first standard training school for Iredell county was set up. Five courses will be offered in the school, which will begin Sunday afternoon, September 28. The school will be held under the auspices of the Methodists and Presbyterians and will therefore be a co-operative one. The officers of the school are R. C. Bunch, chairman of the board of managers, W. B. Gibson and E. M. Smith, vice, R. M. Gray, secretary, and Clyde Welker, treasurer. J. A. Brady will head the splendid enrollment committee. Mrs. A. J. Salley will head a similar committee on entertainment. Rev. E. W. Fox will look after the publicity and A. J. Salley will have charge of the text books. Rev. D. M. Litaker, the presiding elder, Rev. J. W. Moore, pastor of Broad Street, Rev. E. W. Fox, pastor at Race Street, and all our surrounding pastors are very much interested in the success of the school. The list of courses and instructors will appear later.

CHILDREN'S WEEK

The fourth annual observance of Children's Week in the Western North Carolina conference is set for the week beginning September 28. It is hoped that an increased number of schools will observe this very important undertaking. Last year thirty-eight schools observeu the week by visiting 3,630 homes and holding parents' meetings to which came 5,270 people. At these parents' meetings various "forward steps" were formerly agreed upon.

THE AIM

The aim of the observance of Children's Week is to get the home and the Sunday school closer together in order that parents and Sunday school officers and teachers may consider together certain needs of childhood and then determine the best ways of meetings these needs.

HOW DONE

Children's Week presents three ways of meeting the needs of childhood. The first through a personal visitation on the part of officers and teachers to the homes of the children, thus getting acquainted with the child in his home and bearing a personal invitation to the parents to attend the meeting planned for them. The second is to hold at some convenient hour at the church a meeting of parents for the consideration of certain definite interests of their children. The third is the adoption of a definite purpose, called a "Forward Step," designed to aid in the religious development of the children of the church. Ample supplies will be furnished to any Sunday school desiring them. Miss Virginia Jenkins, our elementary superintendent, will have this work in hand.

ALREADY STARTED

"We are preparing for Children's Week September 28-October 5. Please have sent to us all literature, posters, etc., that we need. We want to make a big thing out of our Children's Week. C. C. Weaver."

North Carolina Conference

MAXTON SCHOOL BEST YET

Steady improvement in interest, attendance, work done, and certificates earned has characterized our Rockingham district standard training school since its organization three years ago. The first was good, the second was better, and the one this year best of all.

Our first Rockingham district school held in 1922 had 35 Sunday schools represented and issued 45 certificates of credit. In 1923 41 schools and 81 certificates of credit were issued. This year 45 schools were represented, and approximately 100 certificates of credit were earned.

Steady improvement in the quality of work done in the classes was evident. Those in attendance did their work consistently and well. In addition to the class room work, much was accomplished through the series of public addresses delivered by Rev. Euclid McWhorter of Aberdeen through the institute features and round table discussions, and through the fellowship one with another.

REACHES WIDE AREA

Every corner of the Rockingham district was touched by our third annual training school. Forty-five Sunday schools were represented, or a number equal to 61.2 per cent of the 73 schools in the district. And the pastors were there. Nineteen of the 26 preachers in the district, over 73 per cent, were in attendance, and all but one or two did credit work.

OUR DISTRICT INSTITUTE

A fine feature of the week was the district-wide Sunday school institute held on Thursday afternoon and evening of the training school, with Prof. E. J. Green, district Sunday school secretary, presiding. Quite a number from over the district who could not attend the training school for the whole week came into Maxton Thursday. In the afternoon there was a brief general session with devotional and an inspirational talk by Rev. J. H. Shore, the presiding elder, after which the assembly divided into two sections, the elementary workers in one and the administrative workers and teachers of the older groups in another.

In the absence of Mrs. E. B. Ward of Rowland, district elementary superintendent, who was kept at home on account of illness, Miss Georgia Keene, our conference elementary superintendent, directed the work of the elementary section, which discussed the elementary programs of work, or standards, and Children's Week.

The other section was presided over by Professor Green. Three main topics were discussed: "Reaching the Unreached," led by Professor Green; "Organized Classes, Why Wesley," led by Rev. J. H. Shore; and "Our Programs of Work," led by L. L. Gobbel. Round table discussions followed the presentation of each of these topics.

Thursday evening the institute assembled together in the school auditorium and heard addresses by Rev. J. H. Shore and Miss Georgia Keene, and a stereopticon lecture by L. L. Gobbel. Professor Green presided.

THE SERIES OF ADDRESSES

One of the outstanding features of the training school program was the series of four lectures delivered by Rev. Euclid McWhorter of Aberdeen. In a masterly manner he discussed in order, "The Power to Visualize," "Our Great Opportunity," "Teaching a Divine Art," and "Equipment for the Work." At the close of the last address Mr. McWhorter led a beautiful and inspiring consecration service.

OUR COMMITTEES WORKED

One of the secrets of the success of our Rockingham district standard training school is the splendid organization which has been perfected and the fine way it functions. Headed by Rev. J. H. Shore, that princely presiding elder, who is finishing his fourth year on the district and who under the law of our church will go to a new field next year, the board of managers does its work faithfully, and all of its committees function. Two committees made special contributions during the week of the school. The music committee, headed by Rev. J. H. Frizelle of Raeford, saw to it that we had excellent congregtional singing, and the recreation committee, headed by Rev. Thomas McM. Grant of Lumberton, gave us a well balanced recreational program. The spirit of the school was unexcelled, and we think that everybody had a good time, did excellent work, and went away prepared for more effective service in their respective Sunday schools.

OUR GRACIOUS HOSTS

Carolina College and the people of Maxton proved most gracious hosts to our training school. They left nothing undone to make our stay pleasant. Especially gracious was Professor Green, president of Carolina College, and his corps of assistants. The whole district is indebted to the college and to the people of Maxton, for without their co-operation the school could not have been a success.

OUR CORPS OF INSTRUCTORS

Good teaching in the classes is, of course, after all is said and done, the prime essential for a successful training school. A carefully chosen corps of instructors provided this. The instructors were Dr. W. J. Young of Emory University, Atlanta Ga., "The Missionary Message of the Bible"; Rev. W. W. Peele of Durham, "The Pupil"; Prof. J. M. Ormond of Trinity College, Durham, "The Organization and Administration of the Sunday School"; Miss Bruce McDonald of Columbia, S. C., "Junior Lesson Materials and Teaching"; Miss Georgia Keen, conference elementary superintendent, "Primary Worship"; L. L. Gobbel, conference superintendent, "Young People's Agencies."

LEAGUE ONE EVENING

The interests of the Epworth League were considered on Wednesday evening. Rev. W. C. Martin, district league secretary, was in charge of the program. Addresses were delivered by Prof. J. M. Ormond and Rev. Thomas McM. Grant.

RESOLUTIONS OF THANKS

The following resolutions were unanimously adopted at the close of the training school:

Resolved: That the sincere thanks of this Standard Training School are due and are hereby tendered to the faculty for their fiathful efforts in instruction in the classroom;

To Professor E. J. Green and Carolina College for the comforts and kind services rendered;

To Mr. Gobbel and Miss Keene, our faithful conference superitnendents of Sunday school work, for the planning and execution of the work of the school;

To Rev. Euclid McWhorter for the clear-cut, strong, inspirational messages;

To the newspapers which have so generously given publicity to this enterprise;

To the good people of Maxton who have opened their homes and invited us in, and have lost no opportunity to make our stay pleasant;

And to Rev. J. H. Shore, our efficient presiding elder in whose heart the school was born, and who has given it his untiring support and baptized it with his prayers;

And last, to all who have in any way contributed to the success of the school. (Signed)

T. McM. Grant,
A. J. Parker,
J. A. Martin.

A BIGGER ONE NEXT YEAR

The board of managers recommended and the school unanimously voted that a similar training school be held at Carolina College for the entire district next year, and already plans are on foot looking toward making the 1925 school bigger and better in every respect than the excellent one just concluded.

BUSY EPWORTH LEAGUERS

North Carolina Conference

Lee Davis, Raleigh, N. C.

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

JOINT SOCIAL EAST DURHAM AND ROXBORO AT ROUGEMONT

On Friday afternoon, August 22, about twenty members of Carr League, East Durham, piled in automobiles and left for Rougemont. There we met the Concord League of Roxboro. After the introduction of all our members we played ring games until dark. An old fashioned supper was then served on the church lawn. After everyone had filled up on fried chicken, sandwiches and cake, we sang league songs until 9:30 o'clock, after which we left, all declaring they had had a wonderful time. We enjoyed meeting the Concord folks and hope to have the pleasure again soon.

We also wish to inform the Wilmington League that they are mistaken about being the only 100 per cent league in the N. C. conference. Carr League, East Durham, and also the West Durham League received gold seals when at Morehead City. We hope, however, that this bit of news will not stop them from shouting.

Addie Maye Lea.

BURLINGTON LEAGUERS ON JOB

I have been interestedly reading the splendid reports of the work of other leagues, so I want to you to know of some of our work. We have a membership of fifty odd at Webb Avenue M. E. church and the majority of them are active members. We are at this time taking the responsibility of the Superannuate Endowment Fund and endeavoring to raise $220 in different ways. We had an ice cream supper lately and raised a right good sum; then part of the members are being responsible for the raising of $5 or $10 apiece. The first of next month we are going to have an apron social. In this way the members send these small aprons to their friends with a rhyme to put as many pennies in as they are inches around and come and bring them to the social. One can raise some on the fund and enjoy a social at the same time. So you see most of our interest at this time is centered on the Endowment Fund.

Our league has a contest on now for new members by dividing in two sides and thus we have gained numbers of leaguers.

We hope that some of our methods of raising money will help others.

Lillian Horne.

WELDON DISTRICT WORKS

"Weldon District Works," as you know, has been chosen as the slogan for the Weldon district.

Well, leaguers, I'm here to tell you that the Weldon district is living up to its slogan. We've been having good reports all along, but something absolutely new and original has happened in that district, whereof they must be justly proud.

Here's what they've done: They've gotten out an Epworth League bulletin of twenty pages giving some most valuable information to the leagues of the district. The bulletin contains, first, the names of the conference officers and the district officers; then the name and officers of every league chapter in the Weldon district, giving the number enrolled, number attending the assembly, number receiving credit, and the amount of the missionary pledge of each local chapter, and some remarks about each chapter. It also contains the Weldon song that won the prize in the song contest at the assembly. On the last page is a brief and encouraging message from the district secretary, Rev. L. C. Larkin.

The bulletin is not an expensive publication, but it is a very valuable booklet. The other districts would do well to follow the example so well set by Weldon district. They are to be very highly commended for the good work.

"Weldon District Works"—sure thing!

BACK HOME AGAIN

Are you back home again? Bet you've had a jolly vacation. Weren't the mountains wonderful? Or did you go to the beach? Well, how's the tan by this time? Or maybe you went down on the farm to visit some of the kin and fared on same of he eats we city folks don't know about. No, I haven't guessed it yet? Well, you must have taken in some of the sights of the big cities.

Anyway, you've had a great time and you've come back home feeling that this is a grand old world we live in. You're right, too. Then thank the Lord for all these blessings and this happiness. And let's all show our appreciation to Him as leaguers by starting in now with new vim to make this year as leaguers ought—All For Christ.

THREE GOLD SEAL LEAGUES

Three gold seal leagues in the N. C. conference. That a fine showing.

We knew that Wilmington district had a gold seal league. Now here's news that both East Durham and West Durham have gold seal leagues.

Read the article from East Durham on this page.

Do your work well, no matter how commonplace or lowly. The scrubwoman may become a sanitary expert and the street-cleaner a city health officer. Always do your best, make yourself like your work and wear a smile. There is a personal satisfaction in the approval of your own conscience for faithfulness in that which is least, and cheerfulness gives hope of promotion and the place of larger service.—St. Louis Advocate.

IS YOUR HEART AND MIND OPPRESSED?

By Harry Daniel.

Most sacred heart of Jesus,
Before thee I come, sinful and sorrowful;
And on bended knees I consecrate to thee,
Blessed Saviour, flee not from me.

Most sacred heart of Jesus,
Profusely thou didst bleed for me;
And now my soul has come to grieve,
Because I fell away from thee.

Most sacred heart of Jesus,
Knowingly I passed thee by;
But I have suffered for walking by thee,
And at last I return to thee.

Most sacred heart of Jesus,
Permit me not to separate from thee again,
As I long to live in heaven
And be happy with thee.

Most sacred heart of Jesus,
All bruised and bereaved by me,
Who art so worthy of all my love,
Henceforth I shall live for thee

Most sacred heart of Jesus,
Thy holy shelter I shall seek;
For if I do not I shall tarry
And become lost from thee.

Most sacred heart of Jesus,
May my love be never ceasing,
With faith and hope ever increasing,
Till in glory I am safe with thee.
door."

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The editor of this column is away on vacation this week. If any article which was sent him fails to appear in the paper this week or next, it will be run immediately upon his return.

PARAGRAPS

You can never win the heavyweight title doing the lightweight stunts.

Men who do things do not tell about them before or afterward.

The world is always willing to give a man a boost after he has climbed pretty close to the top.

One who frankly confesses himself to be in the wrong when he is, will be found mostly in the right.

On Sunday, August 24, eighty-two leaguers held their first city union meeting with South Point church, and it was a fine meeting indeed to see so much interest being taken. Nothing appeals to me so much as does these fine league workers uniting as though they were one. After our devotional part of the meeting, we then had our business session. Park Street church had the largest number present.

Mr. Nichols then gave us an invitationto an apron social to be held at Park Street Friday, night, August 29. This was very exalting and interesting to all of us and we hope every one present will go and bring some big people with them. Mr. Kennington made an interesting talk on efficiency. We could all do more for our league if we would spend a few hours of real work for it. So let's each and every one of us buckle right down and all work together—just show we can do some good to ourselves and for others, too. Jessie Hoffman, Sec.

On Sunday afternoon, August 17, a fine bunch of young people met with Main Street leaguers, Belmont, for the purpose of organizing a city union. Four churches are to belong to this union, including Providence, Park Street, South Point and Main Street.

Delegates from three churches were present and our officers were elected as follows:

President—Lacy Gaston.
Vice President—Rob Carson.
Secretary—Jessie Hoffman.
Treasurer—J .H. Nichols.
First Supt.—Edna Armstrong.
Second Supt.—Thelma Rhyne.
Third Supt.—Mabel Putman.
Fourth Supt.—Frances Armstrong.

President of the union then took charge and our first meeting will be held at South Point August 24. The cabinet will hold a meeting Tuesday night at 8 o'clock to plan for our district meeting, which will meet with Park Street and Main Street combined. Jessie Hoffman, Sec.

OUTLAWING WAR

What do we mean by outlawing war? In common parlance we mean to give war the same status in international law that murder has in our domestic law. We mean to place the settled and confirmed judgment of mankind over and against war as an institution for the adjustment of disputes between nations and to substitute in lieu thereof law and judicial tribunals. We mean to disown, renounce, and condemn force in the settlement of international controversies and substitute therefor reason and law.

If this cannot be done, then all discussion about leagues and courts may well be regarded as a fatuous display of intellectual gymnastics. What hope may we entertain of ending war if we stubbornly refuse to condemn war as a crime and to denounce it in our international codes?—Senator Borah, in The Northwestern Christian Advocate.


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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

WANTED

1. Legacies.
2. Memorials.
3. Annuities.
4. Individuals to support children.
5. Sunday school to support children.
6. Organized classes to support children.
7. New cottage furnished for thirty girls.
8. Missionary societies to support children.
9. Dining room furnished with tables and chairs.
10. Thanksgiving offerings from every church as specials.

* * * *

Swimming Pool.—Captain Edgar L. Hart of Wilmington has made our boys and girls perfectly happy over the gift of a swimming pool. This pool cost five thousand dollars, and is built of the best material. It is given as a memorial to his sainted wife, Addie McKinne Hart. Our children will receive much benefit from the use of it as well as great pleasure. The boys will have a certain time to use the pool ,and so will the girls. This pool will not be abused in any way, but will be used to the good of all in our big family. I am giving on this page an account of the dedicatory service which was held on Sunday p. m., August 24th. I am sure our friends will read with profit the account of the service.

* * * *

My Friends:

We are gathered here today to perform a sad but pleasant duty, sad in that it reminds us that our loved one is no more, pleasant in that it reminds us that we are but carrying out the desires and wishes of one who had this institution so much at heart.

Among the many noble friends of this institution there was no one who loved the institution more than Mrs. Addie McKinne Hart. Denied the privilege of motherhood, she would be a mother to the motherless. With her passing to her reward over a year and a half ago a friend indeed was taken from you.

Desiring as nearly as possibly to carry out her plans and desires, I conferred with Mr. Barnes, advising him that I desired to dedicate some gift which would be of use to this institution and perpetuate in some small way the offering which she in her life desired to make. Knowing that the Shrine, that great branch of Masonry, had recently completed a swimming pool at the Oxford Orphanage, and knowing that a similar pool at this institution would be of much pleasure and benefit to all at this institution, I requested Mr. Barnes in behalf of this institution to allow me the privilege of donating the pool which has just been completed.

I assure you, my friends, that it is one of the greatest pleasures of my life to present this to this institution, and I only hope that it will give you all as much pleasure in using it as it has given me to donate it.

In the memory of our sainted and departed loved one, Addie McKinne Hart, who always had the interest of this institution nearest her heart, it is my pleasure to present this pool to your institution. May the richest blessings of heaven attend this institution and may the example of her glorious life be an inspiration to all dwelling herein. Edgar L. Hart.

This swimming pool is presented today to the children of the Methodist Orphanage in memory of a woman whose first thought never seemed to be of herself, but of others. For three years I was her pastor, and never once, during the time I knew her, did she seem to fall below the high ideals of unselfishness or lose the impulse to obey the mandate of duty. She did not know how to compromise, or to take or to do a second best, in order to preserve or promote her own comfort. Quite literally she wore her strength away in the effort to fit herself for higher usefulness in the church and its work, and in the most unstinted labor for the comfort and happiness of others.

A voyage to Europe, Egypt, and the Holy Land, in the summer of 1922, during which she spent herself to the utmost that she might on her return give herself with still greater effectiveness to the work of God's kingdom, left her with health impaired, but with no abatement of zeal, and the last thing she ever did was to go about the streets of Wilmington, her home city, in the damp and chill December air, dispensing Red Cross seals for the tubercular veterans at Oteen.

From this work she went home immediately and summoned her physician, who told members of the family that she was seriously ill of influenza. By such labors as I have described, her vitality was so reduced that there was not sufficient strength left to fight with, and just after Christmas time, which she used to make happy for many, many people with gifts and words of kindly greeting, she went home to the land where there is strength for every task, and where diseases cease to do their devastating work.

There are a few true, old-fashioned values so well illustrated in her life that I wish to have you reminded of them today. First of all, she thought it worth while to be a Christian, and she thought that the best thing in the world. To her it did not mean the easy, inconstant life that so many of us lead, but steady, unflinching obedience to Him, whom having not seen she loved. Others made religion an off-and-on sort of business, or, holding it more or less steadily in an indifferent way, found their pleasure in such diversions as the world at the moment afforded. But with her religion was the main thing, and the joys of relaxation, as well as those of sterner effort, were derived from religious experience and exercise.

Then, in a day when many have found it possible to live what they claim is a satisfying life without much concern about religion, and certainly without much thought of the church, she found the church, the missionary society, the Sunday school, and other institutions of organized Christianity, to fit the needs of the human soul, and to furnish the motive force and command the activity which the world most needs. Other agencies she did not despise or ignore; but first above them all stood the church of God.

Reference has already been made to her ready unselfishness and to her high estimate of the place of service in human life. It only remains to point out that with her, in contrast to many, human and Christian service did not mean vast, general, indefinite dream of amelioration, but personal, direct application of the spirit of Jesus to the nearest and most real need. No one who heard her speak of her visit to Asia Minor will ever forget the fine intense sympathy with which she touched upon the work being done by the Christian people of America for the war orphans of the Near East; and those close to her know that to liberal gifts already planned to add other and larger ones, had not death put an end to her earthly work.

Not least among the interests of her life and the objects of her affection, but among the first, stood this Orphanage, and the children whose home it is. There was not one of them whose happiness she did not earnestly desire and plan for, nor one, for whom she did not covet, in the name of her church and her Lord, the highest and best success and usefulness, and words and impulse were seconded and made good by deeds, as those in authority know.

In tribute to such a woman as this, and for the recreation, health and happiness of the children who live here, this pool is presented by her loyal and affectionate husband; it is dedicated by our thought of her life and spirit, and by our prayers for him whose thoughtful devotion to her and to this great cause has led him to perpetuate her memory here; and it is consecrated by our prayers for these boys and girls, to the end that the name of their benefactress and the fine qualities of her soul may be enshrined in their hearts and lives forever. W. A. Stanbury.

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A RED LETTER DAY AT SANDY CROSS

I want to tell the readers of a red letter day for Sandy Cross. They are fine people there and many devout Christians.

On yesterday, the fifth Sunday, we began our revival meeting there. The Children's Day exercises were the first feature under the management of our live and efficient superintendent, E. R. Winstead, his good wife and Mrs. W. F. Ricks and others. The program was rendered with honor to all and delighted the vast audience. The choir never sang better. A bright and happy company are they. By ten o'clock the house was filled to overflowing and crowds continued to come.

Bro. J. C. Matthews of Spring Hope delivered a very good and helpful address on Sunday school work, followed by Mrs. Roy E. Wilder, also of Spring Hope, who charmed the audience with a timely and splendid address on the subject of "The Rural Sunday School, Its Needs and Help." The weather was warm and the hour late, or at least some thought so, as they sometimes looked toward the pile of dinner boxes, but the impressiveness with which Mrs. Wilder held her audience speaks for itself. No one seemed tired when she concluded, but interested to the last word. She is master of her subject.

At 1:15 a bountiful dinner was spread upon tables prepared beneath the beautiful oaks, at least as many as were left by a recent storm. This dinner was one after the manner of all Nash county public spreads. (Enough said.) Everyone knows what that means. Sandy Cross is known far and near for coming up to the standard of anything she attempts. After due time for clearing up the tables, getting water and social chat, we again entered the house for the purpose of preaching and beginning our meeting. A few minutes were given to the placing of the next convention of the Federated Sunday School Board. This was invited to hold its session with the Sandy Cross church. The invitation was accepted and will meet there on the 27-28 of this month. Several trained and experienced speakers will be present.

Then Bro. C. S. Burns was given a few minutes to speak to the laymen of his charge, he being our charge lay leader. He preached such a good sermon that we all felt satisfied and happy without any more. So we closed the day, everyone feeling happy and greatly blessed.

W. E. Trotman, P. C.

TIMELY TOPICS FOR PREACHERS AND LAY SPEAKERS

Dr. Edward Leigh Pell, author, lecturer and preacher, of Richmond, Va., who for some years has devoted his whole time to the task of helping church people of all denominations to get better acquainted with the real Jesus and what he actually taught, recently declared that if one will travel over America with his eyes open to actual moral and religious conditions, he will come back with the conviction that our present troubles are by no means beyond remedy. "After all," he said, "there is but one pressing need. If the teaching forces of the churches, from the pulpit down, would devote one whole year to the task of picturing the real Jesus and fixing the gaze of the people upon him and upon his actual teachings, every great heart-breaking moral and religious problem of our time would be solved."

Dr. Pell believes that such an effort is practicable, and he is urging it upon the churches. His idea is that the churches themselves shall undertake to do on a large scale, through a program covering a year, the kind of work which he is trying to do on a limited scale for individual churches and groups of churches of all denominations in his meetings of one or two weeks. (A Pell meeting is described as a development of the Bible conference idea devoted exclusively to Jesus and his teachings—really a campaign for Christ, designed so to present the Master and what he actually taught that people will be moved, by the aid of the Holy Spirit, to give him the supreme place in their lives, in their homes and in the life of the community.)

The following program recently used by Dr. Pell suggests the scope

Continued on page fourteen)

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

OVER $600,000 PAID TO DATE—DID YOUR CHARGE HELP TO PAY IT?

Each day pushes the total paid on quotas for Superannuate Endowment to a higher mark. Is your charge doing its bit in the big program? If not, you have no reason to rejoice except because of what other charges have done. You will not experience the real thrill of the thing until your charge does something to make the thrill possible. Do not be content to stand on the side lines and applaud the procession, but lock-step with the marchers and become a part of the procession.

What the Annual Conferences are Doing

It is interesting to know that the Special Effort is going in every section of the church. As an evidence of this fact, attention is called to the amount paid on quotas by each annual conference to August 1, 1924, as follows: Alabama, $11,495.31; Arizona, $624.20; Baltimore, $642.25; Central Texas, $9,850.85; Denver, $2,036.96; East Oklahoma, $5,158.57; Florida, $29,609.55; Holston, $21,450.05; Illinois, $2,200.21; Kentucky, $21,095.26; Little Rock, $9,782.45; Louisiana, $21,009.96; Louisville, $29,226.04; Memphis, $12,140.71; Mississippi $13,188.80; Missouri, $16,732.35; New Mexico, $1,453.42; North Alabama, $13,240.32; North Arkansas, $10,939.59; North Carolina, $28,344.41; North Georgia, $25,651.01; North Mississippi, $12,205.51; North Texas, $23,419.43; Northwest, Texas, $5,738.11; Pacific, $7,245.22; St. Louis, $18,021.07; South Carolina, $11,592.22; South Georgia, $10,159.78; Southwest Missouri, $22,702.74; Tennessee, $30,696.63; Texas, $6,014.63; Upper South Carolina, $15,064.21; Virginia, $31,258.44; West Oklahoma, $4,210.65; West Texas, $23,569.46; Western North Carolina, $14,677.10; Western Virginia, $18,313.10.

These Are Hitting on All Four

It is splendid to do a thing the way it ought to be done. Then you can smile when it is over. The Special Effort calls for at least one-fifth of the total quota to be paid the first year, and hundreds of charges have done it. The list of those doing it grows longer every week. In addition to those already published, note the following:

Crab Orchard and Grassy Cove, Tennessee—Cookesville, Rev. T. E. Marshall, pastor. Total assumed quota $450; amount remitted $169.60.

O'Fallon and Wentzville, Missouri—Mexico, Rev. E. W. Reynolds, pastor. Total assumed quota $908; amount remitted $307.75.

Carrollton Charge, Kentucky—Shelbyville, Rev. G. D. Prentiss, pastor. Total assumed quota $2,000; amount remitted $596.50.

Nallen Circuit, Western Virginia—Charleston, Rev. W. L. Dorsey, pastor. Total assumed quota $1,037; amount remitted $293.

Onancock, Virginia—Eastern Shore, Rev. H. W. Dunkley, pastor. Total assumed quota $2,720; amount remitted $599.21.

Southwest City, Southwest Missouri—Nevada, Rev. J. D. Fomby, pastor. Total assumed quota $666; amount remitted $138.90.

Norwalk, Pacific—Los Angeles, Rev. L. S. Jones, pastor. Total assumed quota $1,500; amount remitted $300.

First Church (Bonham), North Texas—Sherman, Rev. G. C. French, pastor. Total assumed quota $3,500; amount remitted $700.

Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota $4,020; amount remitted $1,478.92.

Natalbany, Louisiana—Baton Rouge, Rev. B. W. Waltman, pastor. Total assumed quota $1,277; amount remitted, $289.

Church Street (Knoxville), Holston—Knoxville, Rev. F. J. Prettyman, pastor. Total assumed quota $5,625; amount remitted $1,125.

Durango, Denver—Denver-Durango, Rev. C. W. Hardon, pastor. Total assumed quota $394; amount remitted $79.

Mountain City, Holston—Abingdon, Rev. Josephus Henby, pastor. Total assumed quota $900; amount remitted $199.

Elwood, Southwest Missouri—Springfield, Rev. C. H. Briggs, pastor. Total assumed quota $1,160; amount remitted $318.

Louisa, Western Virginia—Ashland, Rev. F. P. Jernigan, pastor. Total assumed quota $2,170; amount remitted $434.

Aztec, Denver—Denver-Durango, Rev. J. F. Michael, pastor. Total assumed quota $1,050; amount remitted $210.

Colorado Springs, Denver—Denver-Durango, Rev. C. A. Waterfield, pastor. Total assumed quota $2,813; amount remitted $625.

Fourth Street (Moberly), Missouri—Fayette, Rev. R. P. Basler, pastor. Total assumed quota $3,000; amount remitted $1,300.

Park Church (Hannibal), Missouri—Hannibal, Rev. F. R. Poage, pastor. Total assumed quota $3,300; amount remitted $693.21.

Mount Gilead Station, North Carolina—Rockingham, Rev. J. A. Martin, pastor. Total assumed quota $2,236; amount remitted $447.50.

Greenville and Trinity, North Georgia—La Grange, Rev. F. S. Hudson, pastor. Total assumed quota $1,783; amount remitted $361.25.

Kirkwood, St. Louis—St. Louis, Rev. H. H. Johnson, pastor. Total assumed quota $2,160; amount remitted $490.10.

Williamsport, Tennessee—Mt. Pleasant, Rev. W. F. Springer, pastor. Total assumed quota $1,340; amount remitted $389.

Park Place (Houston), Texas—Houston, Rev. George J. Evans, pastor. Total assumed quota $880; amount remitted $176.

Frederick Station, West Oklahoma—Lawton, Rev. C. C. Barnhardt, pastor. Total assumed quota $2,800; amount remitted $560.

Guyandotte (Huntington), Western Virginia—Huntington, Rev. C. D. Lear, pastor. Total assumed quota $1,950; amount remitted $390.

Court Street (Montgomery), Alabama—Montgomery, Rev. H. S. Spragins, pastor. Total assumed quota $5,700; amount remitted $1,188.31.

First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota $4,068; amount remitted $1,223.

Olmstead, Illinois—Murphysboro, Rev. C. F. Corzine, pastor. Total assumed quota $600; amount remitted $146.01.

State Street (Bowling Green), Louisville—Bowling Green, Rev. J. A. Chandler, pastor. Total assumed quota $3,375; remitted $700.

Bucklin Station, Missouri—Chillicothe, Rev. J. A. Medley, pastor. Total assumed quota $1,332; amount remitted $667.

Smith's Chapel and Shiloh, Southwest Missouri—Marshall, Rev. T. B. Harris, pastor. Total assumed quota $1,672; remitted $351.50.

Wewoka, East Oklahoma—Shawnee, Rev. G. W. Griner, pastor. Total assumed quota $1,866; amount remitted $375.

Chilhowie, Holston—Wytheville, Rev. J .V. Hall, pastor. Total assumed quota $1,750; amount remitted $443.50.

Highlands (Ft. Thomas), Kentucky—Covington, Rev. J. P. Strother, pastor. Total assumed quota $3,000; amount remitted $600.

Epworth Church (New Orleans), Louisiana—New Orleans, Rev. J. B. Grambling, pastor. Total assumed quota $1,750; remitted $425.

Central Church (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Total assumed quota $12,401; amount remitted $8,028.75.

Westport Church (Kansas City), Southwest Missouri—Kansas City, Rev. W. A. Tetley, pastor. Total assumed quota $3,620; remitted $732.

Booneville, Southwest Missouri—Marshall, Rev. O. M. Rickman, pastor. Total assumed quota $2,897; amount remitted $825.

Leander, West Texas—Lampasas, Rev. M. L. Derby, pastor. Total assumed quota $1,610; amount remitted $398.

Pruiton, North Alabama—Florence, Rev. W. Parkin, pastor. Total assumed quota $200; amount remitted $40.

Fumbles Lose Many Tight Games

"We would have won if Red had not fumbled the ball." So said a husky athlete when the struggle was over. Many pastors would win in the Special Effort, except for his "fumbles." To help you win, note the following:

1. That all payments on quotas must be sent direct to the Board of Finance, Security Building, St. Louis, Mo., and should be in the hands of the board by the time of the meeting of your annual conference. Otherwise credits for payments cannot be given in the official report of the board which will be published in the Minutes of the annual conference.

2. That the Treasurer's Book of Remittance Forms should be used in making payments on quotas. One of these books was sent to every charge in care of the pastor. If the book sent has been lost, another can be secured by application to the board.

OUR LITTLE FOLKS

A QUEER CALL

Ethel ran down the front steps and peeped under the piazza; she was looking for the thimble that her mother had dropped. There it was in plain sight. She stooped to get it, but she jumped up again with a little scream; she had nearly put her round nose into the middle of a great cobweb.

"Mother," she called, "I can't get it! There's a big spider's web in the way."

"Well," explained Ethel, "I do believe there's a big spider right near it somewhere."

Mrs. Spencer put her sewing aside and came down the steps.

"Good!" she said, gaily. "Let's call on him."

"Call on him!" echoed Ethel, who was much puzzled. "How can we? I don't even see him. And besides, if he sees us, he'll run away."

She had never salled on a spider and she could not imagine how she should act.

The web was one of the wonderful great wheels that certain kind of spiders spin new almost every morning. They are always alike, yet no one has ever found out how their owners learn to build them. The owner of this particular wheel was nowhere to be seen.

"He isn't very polite," said Ethel, thinking of the rhyme that begins:
"Won't you step into my parlor?"
said the spider to the fly.
"It's the prettiest little parlor that ever you did spy."

"He ought to come right down and ask us in."

"Perhaps he's in his own room," answered her mother. "Do you see the little thread that starts from the very middle of the web and runs up and backward to thee under side of the piazza?"

Ethel had not seen it before, because like other little girls and boys, she did not observe carefully. But there it was, and as she followed it up, she saw, at the very end, right under the piazza floor, Mr. Spider himself.

"Why, he's upside down, mother!" she cried. "Don't you suppose it makes his head ache? And he has kept his feet on th line that runs to the web, as if he were coming down." She shivered, and moved away a little.

"No," said Mrs. Spencer, "he's not coming down. He's waiting for his door-bell to ring."

"His door-bell!" echoed Ethel. "Mother, what do you mean?"

"Well, you see," explained Mrs. Spencer, "a big spider looks so terrifying to the little flies that he must stay out of sight if he wants to catch a dinner. So he spins that telegraph line from the middle of the web to his hiding-place, and keeps his foot on it. When a fly gets caught, it shakes the web and signals to Mr. Spider that his dinner has come. Then he runs down and makes sure of his meal by tying the poor fly all around with his strong, sticky web until he has his prisoner held safe.

"Now let's ring the bell," Mrs. Spencer continued. She picked up a very light stalk of grass, and gently touched one edge of the web; she took good care not to break it. The spider became alert at once; he felt of his telegraph line two or three times with his foot, as if to make sure of the message; and then down he rushed to the middle of his web, and out to the edge where the tip of grass was. He felt of it for a minute, and then, deciding that it was no good to eat, hurried back to his hiding-place to wait for a real meal to come along.

"Well," said Ethel, when she had picked up the thimble and was back on the piazza, "that was an interesting call."—Norman B. Cole, in The Youth's Companion.

STAR TAKES A JUMP

Betty thought that her pony Star was the best in town and even in the county and probably in the whole world. He had the best disposition, he never kicked a bit—except apples. He was a champion when it came to biting apples!

"Betty, you always give Star the biggest apple," said her brother Bobby as he leaned over the fence of the pasture one day. "Don't you think you ought to keep the biggest for us and give your horse just the ones that we can't eat? It doesn't make any difference to him how big it is so long as it is an apple."

Betty gave Bobby a look that plainly said, "You can pick up your heels and get right out of my field if you talk that way." But she really answered by polishing off the biggest apple that she could find and putting it up to Star's soft black muzzle.

"Sic him, Star!" said Betty, but Star only whinnied and wandered off and put his long neck down to nibble the juicy blades of grass.

"Let's play," said Bobby and he jumped over the fence. "Go get his saddle and see whether you can make him jump that little ditch." He pointed to a tiny sunken path that ran right across the meadow.

"I never jumped with him before," said Betty, "but of course he can do it."

She ran into the stable and came back trailing the saddle and bridle behind her.

"Here, come here!" she called and went racing off after Star. But he trotted away as if he were playing a game of tag with her.

"Star, come here, come to your mistress!" she called, and at last he came nearer and allowed her to slip on the bridle and buckle the saddle on his back. Betty knew how to saddle him very well because she had done it many times.

When he was ready she swung herself up on his back. "Get up, Star," she commanded.

He started forward straight toward the path, and Betty gathered the reins tight in her hand, ready to help him over the ditch. Bobby ran along beside them, and in his excitement he pulled out his big white handkerchief and waved it up and down. "Go it, Star! Jump it!" he shouted and jumped up and down himself.

The flash of the white cloth frightened Star. He swerved sharply to one side, tossed his head, kicked up his heels, and with his head low to the ground ran as fast as he could in the opposite direction straight out over the green pasture. Betty gripped his sides with her knees and leaned far over, pulling hard on the reins. "Whoa, whoa, Star!" she shrieked, but the wind must have been whistling by the pony's ears too fast to let him hear her. He did not stop.

Betty held on as tight as she could, but suddenly, just when she seemed to be bouncing the most, Star jerked up his feet and jumped. Up and down together went horse and rider, but the jump seemed to take the runaway spirit out of Star. The next minute he came to a quick standstill with Betty sitting tight on his back. She looked behind her and saw that they had gone over the brook—a little bubbling brook—that ran through the end of the meadow.

Two persons came running toward them, Bobby and mother; but Betty only laughed when they asked if she was hurt.

"I think my bones rattled," she said, "but I don't believe any of them broke."

"Whew! That certainly was a big jump," said Bobby, looking at the stream. He could not get across it except on stepping-stones.

"I told you Star always had to have the biggest of everything," said Betty. "Even the biggest runaway jump!"—Charlotte E. Wilder, in The Youth's Companion.

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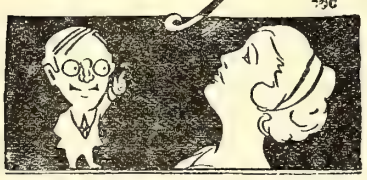
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TIMELY TOPICS FOR PREACHERS AND LAY SPEAKERS

(Continued from page eleven)

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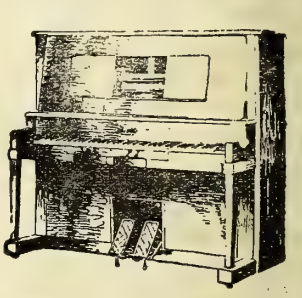
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ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

September
Leicester, Western Chapel, 11 6-7
Central, night 7
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28

October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

September
Bethel Station, 10 1
Weddington, 11 6
Thrift-Moores, Moores, 11 7
Duncan Memorial, night 7
West Charlotte, 3 8
Seversville, night 8
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September
Walnut St., 11 7
Bethel, Grace, night 7
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

September
Pilot Mountain, Pinnacle 6-7
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

September
Bostic, Hopewell, 11 5
Broad River, Wesley Chapel, 11 6-7
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FOURTH ROUND

September
Elk Park, Monezuma 6-7
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night...21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5
FIFTH ROUND
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September
Landis, Bethpage, 11 6
Kannapois, 11 7
China Grove, night 7
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28

October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
Belmont, Park St., 11 7
Belmont, Main St., night 7
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28

October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

September
Olin, Mt. Bethel, 11 6-7
Cool Springs, Providence, 3 6-7
Troutman, 8 7-8
Alexander, Carson, 2 & 11 13-14
Hiddenite, Center, 11 & 3 13-14
Newton, 8 14-15
Mooesville, Central, 11 & 8 21-22
Mooresville Ct., Williamson, 3 20-21
Shepherd, Vanderburg, 11 & 8 20-21
Maiden, 8 22
Hickory, First, 11 & 8 28-29
Westview, Bethel, 3 28
Rhodhiss, 8 28

October
Statesville, Race, 8 3
Elmwood, Elmwood, 3 3
Dudley Shoals, Rocky Mount, 11 4
Granite Falls, 8 4
Lenoir, First, 11 & 8 5-6
Lenoir Ct., Littlejohns, 3 5
Lenoir, South, 2 & 8 5
Hudson, 11 6
Ball Creek, St. Paul, 11 7
Catawba, Concord, 3 7
Stony Point, 8 7
Mooresville, Broad, 8 8
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

September
Franklin Ct., Bethel, 11 6
Franklin Sta., 11 7
Macon Ct., Union, 3 7
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11.....20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28

October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

September
Erlanger, Erlanger, 11 7
Lexington, Lexington, night 7
Welcome, Ebenezer, 11 13-14
Trinity, Bethel, night 14
Central Terrace, Cen. Ter., 11 21
Davidson, Good Hope, 3 20-21
Centenary, Centenary night 21
Green Street, Green St., 11 28
Burkhead, Burkhead, night 28
West End, West End, night 29
Oak Ridge, Oak Ridge, night 30

October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Burlington Ct., Bethel 6-7
Front Street, night 7
Mt. Tirzah Ct., New Bethel 13-14
Brooksdale Ct., Allenville 20-21
Long Memorial, night 21
Graham and Haw River 28
Webb Avenue, night 28

October
Person Ct., Concord 4-5
East Roxboro, Longhurst, night 5
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

September
Moyock, Moyock 6-7
Currituck, Ebenezer 13-14
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28

October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Goldston, Meronie ..... 6-.
Bladen, Center 20-21
Person St. & Calvary, Calvary, ngt, 21
Mamers, Spring Hill 27-28

October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

September
Elm Street, a.m. 14
St. John's, p.m. 14
Pink Hill, Webb's, a.m. 21
Jones Ct., Trenton, a.m. 27-28

October
Goldsboro Ct., Thompson's, a.m. 4-5
St. Paul, p.m. 5
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton Gum Swamp, a.m. 8
Centenary, p.m. 9

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

September
Ellerbe, Mt. Pleasant 5
Roberdel, Ledbetter, S 6-7
Robeson, McKendree 12
Lumberton Ct., E. Lumberton 13-14
Lumberton, Chestnut St. 14
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29

October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
THIRD ROUND

September
Bailey, Bailey 6-7
Zebulon, Wendell 7-8

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

September
Stantonsburg, Lebanon, 11 7
Fremont, night 7
McKendree, Pinetops, night & 11...14-15
Clark Street, 11 21
Aurora, 11 27-28
Washington, night 28

October
South Rocky Mount, night 1
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
E. C. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Henderson, First Church, 11 7
Norlina (Union), 11 13-14
Warrenton, p.m. & 11 14-15
Scotland Neck, Hobgood, p.m. 19
Willimaston, Holly Springs, 11 21
Windsor, Mt. Gould, p.m. & 11 21-22
Ahoskie, Powellsville, 11 23
Murfreesboro, 11 24
Aulander, 11 28

October
Battleboro-Whitaker, McTyeirs, 11..... 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11.....2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

September
Faison-Warsaw, Adams, a.m. 5
Kenansville, Kenansville, a.m. 6-7
Wilmington, Trinity, p.m. 7
Scott's Hill, Scott's Hill, a.m.....13-14
Jacksonville-Richlands, Jacksonville, p.m. and a.m. 14-15
Burgaw, Jordan's, a.m. 19
Ingold, Johnson's, a.m. 20-21
Clinton, Clinton, p.m. 21
Magnolia, Turkey, a.m. 22
Wilmington Ct., Wesley Mem'l, a.m...28
Wilmington, Epworth, p.m. 28

October
Southport, Southport, p.m.-a.m.....4-5
Wilmington, Grace, p.m. 5
Carver's Creek, Carver's Creek, a.m...10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ...19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

November
Town Creek, Town Creek, a.m. 1-2

A SLAP AT MODERNISTIC TEACHING

Professor Robert Dick Wilson of Princeton Theological Seminary, said before a large gathering of ministers at the Winona Lake Bible School of Theology that there were but two or three theological seminaries in the country but what had one or more destructive critics teaching thorough modernistic views of the word of God and the fundamentals of the faith it contains. He declared that the so-called "Assured results of modern scholarship" are indefensible and mustered an array of clearly attested facts to prove hs case. He scouted the idea of preachers, who in all their ministerial career never put in more than one solid month in New Testament introduction, and yet sat in judgment on a man like himself who has devoted a half century to the study of New Testament languages and history. The dean of the Winona Bible School, Rev. W. E. Biederwolf, assured Professor Wilson that Winona, as an institution, is standing for conservative theology, whereupon Professor Wilson replied that he was glad of it, and remarked that any institution that did not stand for the shedding of blood for the remission of sins did not deserve the support of evangelical Christians. Professor Wilson told his audience why he claimed to be an expert. In Berlin at twenty-five he made a plan for his life work; fifteen years for the study of Old Testament languages; fifteen years of study on the text and version of the Old Testament; and fifteen years in defense of the authenticity and reliability of the same, all of which he has been providentially able to carry out.

Many theological giants of the country, among them, Dr. Wilson, Dr. Geo. L. Robinson, Dr. J. Gresham Machen, Dr. M. G. Kyle and others are on the faculty of the Winona Lake Bible School of Theology and a tremendous piece of work is being done in defense of the old faith of our fathers.

M. A. Martin.

Dr. Dinsdale T. Young tells a good story concerning Benjamin Pawson, a well-known lay evangelist of a generation ago. "Some record of this powerful, rugged, lovable man ought to have been preserved. He was inimitable; racy, witty and abounding in salty proverbs, a real wit and humorist, and authentic stories of him have perished by the score in his unrecorded passing. Let me give one. Standing in York Cattle Market, where horses were being exhibited for sale, he was conversing with a farmer, whose horse suddenly gave a startling plunge towards Benjamin. He was nervous of horses, and jumped quickly away. The farmer said to him, "I thought thou wast ready for heaven?" Benjamin replied, "Yes, but I want to go in respectably. I don't want to be kicked in."—Central Advocate.

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In Memoriam

SMART—Ellis Smart was born in Haywood county in the year 1891, April 1. His father moved to Clay county when Ellis was a small boy. Here his mother was called to rest some years before. Ellis went out in the western states and stayed a few years, then he came back and made Clay county his home. He was always a good moral man, and never was known to say one word against any one. About two years ago he was elected sheriff of Clay county, and in a few months following was happily married to Miss Cordie Rogers, who was a trained nurse. They lived happy together and God gave them one child. He was a good sheriff; everyone loved him. On Saturday, August 2, he was hurt when his car turned over. He fought for life, but had to depart from this life August 7, after everything could be done by doctors and friends. He was always a good moral man, but in his last hours he said he was ready to go and told his people to meet him in glory. His body was laid to rest by the side of his mother in the Ledford's Chapel cemetery by Rev. F. L. Setzer, the Methodist pastor. The church house would not hold half the people, for it seemed all the county was grieved for the loss of its sheriff. May God bless his wife and child and all his people.

A Friend to the Family.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom and unfailing love has seen fit to call from labor to reward one of our oldest, best beloved and most faithful members, we, the members of the Woman's Missionary Society, Cary M. E. church, with sad hearts offer this last tribute of respect to the memory of our deceased sister and co-worker, Mrs. Sallie N. Cole, who departed this life May 5, 1924, at the age of 77 years. She was so sweet, so gentle, so uncomplaining, so thoughtful of others in the midst of her suffering, even to the last, till our heavenly Father said, "Enough, come up higher." Therefore be it resolved:

First, That we appreciate the worth of her sweet and useful life among us.

Second, That we shall cherish her memory and thank our heavenly Father for her patient, cheerful Christian life, which has been an inspiration to us.

Third, That we extend to her family and loved ones our heartfelt sympathy and pray God's blessings on them always.

Fourth, That a copy of these resolutions be sent to the family, a copy be kept in the minutes of our church and missionary society, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. N. G. Yarborough,
Mrs. J. M. Templeton,
Mrs. M. I. Ellis,
Committee.

RESOLUTIONS OF RESPECT

(Resolutions adopted by the adult department and the business men's Bible class of Centenary M. E. Sunday school of New Bern, N. C., on the death of and in respect to the memory of Brother C. Whit Gaskins.)

Near and dear to our hearts is the association of our friends; they come in contact with us and make our lives brighter and bring to us a joy that we could not have without them. They comfort us in our sorrows and share with us in our happiness.

The counsel of a good friend helps to smooth out the rough places, making our path easier to travel as we go through life. A good friend leads us up the steps and guides us down the hills, and helps to bring joy and comfort to us at the landing. Indeed a good friend is more to be desired than much riches. Who can estimate the value of a Christian friend's influence upon our lives. As we mingle and associate with him, his life works upon our lives in that mysterious way that it causes us to be better men and women. Such a friend was Whit Gaskins.

He worked with us in the church, he worked with us in the Sunday school and in this department he worked and labored with us in this, the business men's Bible class of Centenary M. E. Sunday school, and we loved him as a friend and as a co-worker. Much of what this class now is it owes to the influence of Whit Gaskins when he was among us. He was zealous in his love for the class, and labored hard to build the class up to be a powerful factor in the spreading of the "glad tidings" in New Bern that we might make New Bern a better place in which to live, and a factor towards the building of God's kingdom in this community. And our hearts were saddened indeed and in truth when we learned that the hand of disease had laid hold on him and struck him down so that he would have to seek another climate; even then we had hopes that in due time he would regain his health and return again to take his place with us as of old; but now,

Whereas, God in His infinite wisdom has seen that our brother's work on earth is finished, that He had a better place for him in His eternal kingdom beyond the sky, as mysterious as it may seem to us now, some day we will know; but not knowing now, we bow in humble submission to our Father's will, knowing that he doeth all things well. And in this hour we know that our friend has made an ineffaceable impression upon our minds and hearts. He loved humanity so profoundly that we must believe that he perfectly understood how God loves to forgive sin. That love of his for humanity was kindled by his own love for his Lord and Saviour. It was because he loved Christ so boundlessly and saw in Him the Supreme Ideal of Mankind that he was able to carry out a platform in his own life that was an inspiration to all those who associated with him.

And whereas, we are sorely grieved over his death and will miss his counsel and presence among us, we are therefore

Resolved, To preserve the memory and keep alive the spirit of Whit Gaskins in our department and in our class as an inspiring life to all who are now in, or who in the years to come may come into this class, knowing that his life stands as a noble type of the many who have labored to the same glorious ends. And in a way we feel that when we are honoring Whit Gaskins we are paying a homage to the Christ-like spirit so plainly evident in his life.

Resolved, That we as a department, as a class and as individuals will miss him, yet we will cherish his memory, remembering the good that was in his life and what he meant to us all when he was among us. That as best we cen we will love and serve the Christ whom he loved so devoutly, letting Whit's life be an ever living factor to guide us into higher and better service for the Master.

Resolved, That in this hour we extend to his goodly wife and beloved children our deepest heartfelt sympathy. Our loss is great, but her's and their's is greater; yet we can assure them that our loss is his gain. And we can with a blessed hope look to the future, out beyond the realms of the earthly and the physical into the heavenly and the spiritual where some day these sundered ties will be reunited.

Resolved, That a copy of these resolutions be sent to the bereaved family, a copy be preserved as a record in our minutes, and that they be published in the local papers ae well as in the Christian Advocate.

C. L. Abernethy,
D. W. Hanks,
Geo. C. Jones,
Committee.

RESOLUTIONS OF RESPECT

Whereas, God in His all-wise providence has removed from the Missionary Society of Manteo, N. C., our sister and faithful fellow worker, Mrs. A. V. Evans, therefore be it resolved:

First, That our society has lost a consecrated and faithful member who loved to do her Master's will.

Second, That we extend to her bereaved family our heartfelt sympathy, commending them to a loving Father who "doeth all things well."

Third, That a copy of these resolutions be sent to the family, a copy inserted in the minutes of our missionary society, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. W. S. Terrell,
Mrs. O. J. Jones,
Mrs. R. M. Jennette,
Committee.

CRAVEN—On December 22, 1872, in Guilford county, to Rev. Jeremiah Craven and Amanda (Gray) Craven was born Robert Kindred, who grew up in a parsonage home, traveled much with his father over mountain circuits of the Western North Carolina conference; was educated, taught school, later became a merchant in Abbottsburg; and gave the last several years of his life to the people of Bladen county as farm demonstrator.

He was one of nine children—Ed, Dr. Walter, Mrs. H. C. Britton of Lexington, Oscar, Robert, Arthur, Stella, Braxton, and Juanita. His aged mother still lives near Greensboro.

To Miss ——— Clark, daughter of Dr. Clark of Clarkton, he was happily married. To this union were born one boy, George, and three bright little girls.

Upon these the writer prays God's richest blessings.

The S. S. conference in April, of which Brother Craven would have been host, the new church, and his thriving little Sunday school were some of the last things that engaged his mind and heart.
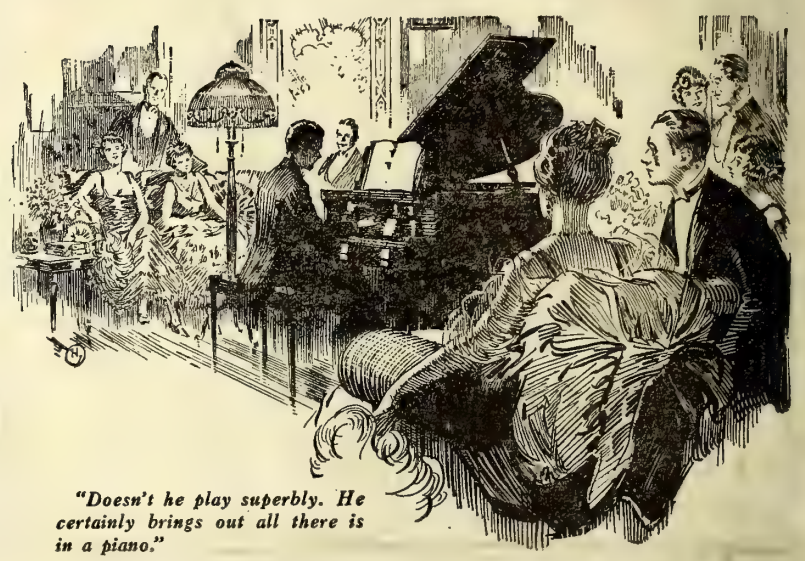
A more loyal Methodist and a better preacher's friend was hard to find.

His prayers were full of thanksgiving, and his talks always rang with notes of hopefulness and cheer.

In the Clarkton cemetery his coworkers of both county and state, and an unusually large number of sadhearted people gathered around his resting place to hear the last words of the service, conducted by a group of five preachers. The grimness of the red earth fled when a mantle of beautiful roses fell on the newly made mound; and a message of hope came to our hearts somehow as the great array of flowers began to say, "So shall the lofty ideals of Robert Kindred Craven be unfolded in beauty and in fruition." He still lives.

H. E. Lance.

Brother Erasmus Co'npone is of the opinion "dat the chicken am de most usefullest animal what is. You can eat him before he is bo'n, and after he is daid."



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NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

Music will not dig ditches. A steam shovel can do that. But a steam shovel would be out of place amid grand opera singers. Prayer will not quench the flames of a burning building. That is work for the fire engine. Yet there are more things wrought by prayer than are dreamed of in your philosophy. The idea is that everything is to be kept in its place. Do not assign to anything that which is beyond its province. The Bible, for instance, is an authority in religion and morals, but cannot be used as an almanac or a text book of science. The multiplication table is entirely trustworthy, but it is not in the Bible.

⚜ ⚜ ⚜

"Some are teethed on a silver spoon,
With the stars strung for a rattle;
I cut my teeth as the black raccoon,
For implements of battle."

So writes C. P. Cullen in the September Century Magazine and the stanza is strikingly suggestive. From stars and silver spoons to wooded swamps with their "law of the jungle" enables one to glimpse the wide range of human life. But victory is promised to him at the bottom who is prepared to win. Poverty hath its victories, crosses have their crowns.

⚜ ⚜ ⚜

"American fliers have circled the world and touched again the shores of their native continent. Another Ulysses and his band have come through storm of adventure and stress of wind and weather to approach the great journey's end. Modern Magellans of the sky have done the universal circle. The perilous Northern Passage, which so grudgingly yielded its seas to the early voyagers, has now yielded too its skies." So writes that eminent Georgian, John Temple Graves, who is now engaged in editorial work on the Hendersonville Times. We are not quite so enthusiastic as he upon the recent circling of the north pole, but what he writes sounds mighty pretty.

⚜ ⚜ ⚜

"These are extraordinary times." Did you ever hear that? The fact is that we do not hear much else. Some even say "the world is on fire." We sometimes think that this world inspection is being overdone. Anyhow, it is not new. A favorite couplet of forty years, and more, ago was, "We are living, we are dwelling in a grand and awful time." Is not every age an extraordinary time—"a grand and awful time" to the people of that particular generation? Each age has its problems. Ours, just now, are the problems that follow the social and financial demoralization of all wars, and in this instance, a world war with its universal disturbance of world conditions and world standards. And in their effort to adjust matters people resort to all sorts of social, political and religious vagaries. But all these "get rich quick" schemes are sure to end in failure and those who have been ensnared thereby will be counted foolish birds to have been caught in such nets.

What imaginative youth with sensitive spirit, who has heard the hymn of the thrush at eventide when the golden rays of the sunset lingered in the treetops, does not remember those holy hours that taught him a love of nature, of God, and, especially, of birds. Such experiences make a man feel like he was born with a bird in his heart. And would it not be more in accord with the sentiments of our finer selves to believe that we are descended from birds, rather than monkeys? Anyhow, man relates himself to them in manifold ways. The stork brings us into the world. The owl that like the President of the United States looks wise and says nothing is the symbol of wisdom. While the dove is an emblem of peace. You need not fear to trust the man who is a true lover of birds and of little children.

⚜ ⚜ ⚜

James Russell Lowell once declared through the mouth of his Parson Wilbur:

"He never heerd in his life
Thet th' Apostles rigged out in their swaller tailed coats,
An' marched round in front of a drum an' a fife
To git some on 'em office, an' some on 'em votes."

It is very true that the Apostles did not march to drum and fife in search of popularity and public office, but two of them through the good offices of their mother sought the right and left hand places, and the black sheep among the Twelve was cursed by an inordinate desire for money. We do well to keep in mind that while the church of the twentieth century is not without spot and wrinkle, that they of the first century were not all saints with wings and celestial robes, "spotless and pure."

⚜ ⚜ ⚜

To reach the scattered settlements by long, hard journeys over roads that were no roads, to be exposed to all sorts of weather, to endure the discomforts of dirty huts, and, when no hut with dirt or puncheon floor extended its hospitality, to lie down among the wild beasts of the wilderness, to say nothing of encounters with ruffians and painted savages, constituted a familiar and almost daily routine in the life of the early circuit riders of this country. "He was often forced," says the chronicler, "to subsist solely on cucumbers, or a piece of cold bread, without the luxury of a bowl of milk or a cup of coffee. His ordinary diet was fried bacon and corn bread, his bed clapboards laid on poles supported by rude forks driven into the earthen floor of a log cabin." And the experience of this one circuit rider became the experience of many. How different were the last decades of the eighteenth century with their stories of deprivation and hardships from these first years of the twentieth century when not only the comforts of life but its luxuries, too, are abundant on every hand. Pullman cars, Ford cars, elegant hotels and comfortable homes are commonplaces with the present day itinerant Methodist preacher.

North Carolina Christian Advocate

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THREE RESURRECTIONS IN HENDERSONVILLE

Dr. Frank Siler says that there have been three resurrections in Hendersonville since he became pastor three years ago. Resurrection number one occurred the first year of his pastorate when the sixty-five bodies that slept in their graves round about the old church were raised and removed to the city cemetery. The second resurrection took place a year later when the old parsonage put on a more glorious body, having first been lifted up from the earth where the sills and sleepers were the food of worms.

The pastor's home is now an attractive building with all the room any pastor and his family need desire and every modern comfort and convenience. It is not surprising that Dr. Siler has laid in a supply of coal for the winter and will go to conference to see the wheels go round without his being the least bit disturbed by these ecclesiastical wheels.

The third resurrection of which the pastor talks is now going on in the church building. The new church, and a commodious structure it will be when completed, is now up to the first floor. The basement is all ready and the joists in place for the main floor. The work is being pushed to a rapid completion. Up to this time everything has been paid as the enterprise progressed and all material needed in the structure has been bought and paid for.

The church will cost when finished considerably over $100,000. The rectangular auditorium which has a balcony in the rear and on the two sides will accommodate more than 1,000, and the Sunday school departments are roomy and arranged after the latest and most approved designs for modern Sunday school work. The lecture room, which will also be used for a dining hall, is unusually large and will meet every need upon any and all occasions. The Hendersonville Methodists are building for the future and they are wise in making large provisions for the years ahead, for the growth of this widely known summer resort is marvellous.

One of the very fine things about this whole church enterprise is that the superb structure will stand upon the choicest locations for a church in the good city of Hendersonville. Standing as it does upon an elevation that slopes gently in every direction the building will show to the best possible advantage and the location is central, which will make it easy of access to all.

It was the writer's privilege last Sunday morning to preach for Brother Siler, who is just out of the hospital following an operation for appendicitis. The services are now being held in the county courthouse, and it was rare good fortune for Dr. Siler and his people that they could secure this courthouse for use while building the new church. It appears that the Sunday school can find separate rooms for the classes in this big courthouse which has been thrown open to the work of the church.

I enjoyed being in Hendersonville again after an absence of almost twenty years, although the congregation has greatly changed in its personnel. And an hour, as guest of Mr. and Mrs. Siler, was delightful in every respect.

A. W. P.

THE WORN OUT PREACHER

Those men who have given their lives to the service of God and his church; who have gone where sent and like "good ministers of Jesus Christ," have toiled for the upbuilding of his kingdom. After giving their best for God and humanity, these devoted itinerants come down to old age without a home and without bread to eat.

When strong and able to work they had a parsonage in which to live. Now a younger man occupies it. They received a salary then, but now that has been cut off. "Is my servant a dog?" Is the old plough horse to be turned out where there is no grass, when the master's cribs and barns—cribs and barns that he helped to build—is full of corn and hay?

What are you going to do about the worn out preacher? You well to do laymen and lay women who claim to be loyal to your preacher, are you going to take care of these old servants of the church, or just show a few favors to the minister while he is able to serve you? What are you pastors who are now young and strong, but in a few years will go upon the shelf, doing as leaders to bring up this Superannuate Endowment fund in full on your charge? Will the annual conference see your charge paid up to date on this sacred fund?

We have set out to raise $10,000,000 in the Southern church to take care of these old men and their wives who shared their toils with them. But if this desired goal is reached every pastoral charge must do its whole duty in the matter. There must be no slackers.

It will be well for every pastor and board of stewards to remember that they cannot report everything paid in full unless this Superannuate Endowment fund is paid.

DREAMS OF THE IMPOSSIBLE

Dr. George Adam Smith has said, "All men who have shown our race how great things are possible, have had their inspiration in dreams of the impossible. Reformers, who at death were content to have lived for the moving forward but one inch of some of their fellow men, began by believing themselves able to lift the whole world at once."

To dream of the impossible is the idea. The lad who dreams of being President of the United States is dreaming of the impossible, particularly, if he be a Southern lad, but the dream is full of promise. The average boy who dreams of becoming a Phillips Brooks or a Charles Betts Galloway dreams of the impossible, for him, but without such dreams in youth he will not become a minister that is even mediocre.

"To hitch one's wagon to a star" does not imply that he is to travel any but an earthly highway, neither does it imply that his wagon is to be an automobile. The well known saying applies to the ideals, and to these alone. The sailor who expects to make port must take counsel with the stars. Likewise, everyone who does well in life must hold fellowship with the stars. He must dream of the impossible.

THE OLD FAMILIAR HYMNS

We like the familiar hymns. They are familiar because they are the best. That is, in them is the universal appeal. Furthermore, they are emphatically religious. The breath of God is upon them. "In the secret place of the Most High" these old hymns of the church are at home.

We agree with Elizabeth Clarke Hardy in the Northwestern:

My heart is singing all day long
The old familiar hymns, and though
I may not lift my voice in song
They comfort me, because I know
That when the way I cannot see,
With loving care "He leadeth me."

When wrong prevails on every hand,
When troubles come and friends depart,
When things I cannot understand
Perplex my soul and rend my heart,
Then perfect peace in Thee I know,
"O love, that wilt not let me go."

WALKING WITH GOD

Earth's jarring voices are on every hand. Some of these are the jargon of the streets. Others are controversies about questions that the world's philosophies cannot answer. The questions remain though the answers change. Still other voices are from the votaries of pleasure.

There is nothing new in all this. Yet many people think so, because our modern methods of transportation and quick communication have made the world dizzy. Everything is in a whirl. The people are like children on a "merry-go-round." There is no time to hear the sweet old nursery tales. But if the "merry-go-round" stops they cry to ride again.

Wouldn't it be well to stop long enough to listen to Frank L. Stanton in the following?

"I don't know 'bout the new faiths that are
risin' day by day;
I only know I'm walkin' in the sweet old-fashioned way!
The same old heavens above me—my title clear
I see;
In the valley of the Shadow He'll go along
with me.

I don't know 'bout new gospels—new worlds
that swim in light:
I know God sends the sunshine, an' lights the
lamps of Night;
An' if the darkness gathers, His smile my light
shall be;
In the valley of the Shadow He'll go along
with me.

How sweet that thought forever! when clouds
are in the skies,
To see the hills of heaven through the tears that
dim the eyes!
The heaven of sweet child-faith is all I want
to see
In the valley of the Shadow, where He goes
along with me."

DO SOMETHING

The Do-nothings are always dissatisfied. They are invariably loaded with a grouch. They wail because the world is out of joint, but they will not touch one of earth's burdens with a finger. Their's is the song of the sluggard and "The sluggard is wiser in his own conceit than seven men that can render a reason."

Be not as one of these. Learn the joy of service. Be able to join in the songs of conquest. Be able with our Master to say, "I have finished the work that thou gavest me to do." Then the cross is converted into a throne, and the pathway of toil becomes the highway of eternal joy. The highest hill in God's universe is the mount of the completed task.

PRESIDING ELDERS, BOARD OF MISSIONS AND DISTRICT LAY LEADERS MEET

Last Thursday afternoon the presiding elders, the board of missions and the district lay leaders of the Western North Carolina conference assembled at the Odell Club house, eight miles from Greensboro. All the presiding elders and practically all the members of the board and the lay leaders were present and guests of Mr. C. H. Ireland, conference lay leader.

The entire company spent the night at the club house and gave the time primarily to the work of the lay leaders and the board of missions. The lay leaders planned to assist the pastors and weak charges in bringing up full collections. The work of the board was to make ready for its busy days at the annual conference. That the elders kept silent on the problems of the appointments when all were together just before conference can hardly be imagined.

The gathering of these leaders at the Odell Club amid the Guilford forests was a delightful occasion socially and was regarded by those in attendance as of no little profit in laying plans for closing the year's work and for the approaching annual conference.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Rev. J. C. Gentry reports great revivals on the Morganton circuit and expects all claims to be paid in full by conference.

Rev. J. A. Snow, pastor of Epworth church, Wilmington, last Sunday gave both the morning and evening sermons to Faith, Hope, Love. The sermons were appreciated by his hearers.

Prof. A. C. Sherrill has been elected principal of the high school at Bald Creek, Catawba county. That is a fine community and Brother Sherrill will render splendid service.

Rev. Thurston B. Price is closing a great tent meeting at Evergreen, Alabama. The revival has been in progress since August 17. Dr. Price will begin a meeting in Raleigh, N. C., Sunday, September 21.

Weaver College has opened with what is reported to be the largest opening in its history. The teachers and students begin the new year brim full of enthusiasm. President C. H. Trowbridge is proving himself the very man for that important situation.

Bro. A. J. Fulcher of Frisco, N. C., writes of progress at their church which was established by his father, Rev. G. L. Fulcher, a faithful local preacher. He has kind words for his pastor, Rev. J. M. Joliff, whom the people love. This is Brother Joliff's third year and the people already regret the time for him to leave them.

"Mr. and Mrs. Caleb Augustus Clapp announce the marriage of their daughter, Lucy, to Mr. Oscar Norman White on Friday, September the fifth, nineteen hundred and twenty-four, Greensboro, North Carolina. Mr. and Mrs. Oscar Norman White will be at home after the twenty-first of September, Greensboro, North Carolina."

"Haywood County Day" this year at Lake Junaluska was a very great success. Rev. J. T. Mangum, Methodist pastor at Waynesville, at 11 o'clock preached an unusually fine sermon, if competent critics may be relied upon. At two o'clock Hon. Josephus Daniels delivered an excellent address upon the subject, "Can War Be Outlawed?" Between 4,000 and 5,000 people were present.

Rev. Raymond Browning will next Sunday begin a tent meeting in Thomasville. The board of stewards of Main Street church have announced that they will not on account of other pressing obligations just before conference be able to assist financially in this meeting. This action of the board of stewards is not intended to influence the action of interested individual members.

What do you think of a man who will take a paper out of the postoffice for four and one-half years, and receive a statement once each year during that time, and then refuse a copy and have the postmaster send it back to the publisher with one cent due on it? Is such a man a good Methodist? Is he worthy to retain his membership? Suppose he would do his grocer or clothier that way, would he be respected in the community? **Of course,** no one would do the Advocate that way. We are just asking questions. This would be good stuff for the preacher to read from the pulpit.

J Doane Scott, who graduated from Trinity College in 1923 writes: "I am here to teach mathematics in the Mid-Pacific Institute, a mission school for Orientals, which is under the auspices of the Hawaiian Board of Missions (Congregational), and I shall be here two or three years. This school is doing a splendid piece of work, and as a teacher here I do not only have an opportunity to get acquainted with Orientals, but a wonderful opportunity to be a real missionary along with my teaching. The student body of three hundred is made up mostly of Chinese, Japanese and Korean, and most of them come here almost totally ignorant of Christianity and its blessings for them. Of course most of them are natives of some of these islands, but the good part is that many of the Christian graduates take further training here in the University of Hawaii or in some college on the main land and then go back to the Orient as missionaries or Christian men in different lines of business. I feel very thankful for the opportunity I have for service and to live for my Master here."

Rev. G. T. Bond will begin a meeting at Spring Garden Street church next Sunday. Rev. A. Burgess will lead the singing.

Central church, Asheville, has purchased the home of Judge J. D. Murphy on Ravenscroft road for a parsonage. This is a desirable residence and only a few blocks from the church. Dr. Chappell, the pastor, will move in at an early date.

Revival services began last Sunday in the Methodist church at Smithfield. Rev. D. H. Tuttle, the pastor, will do the preaching and Miss Carolyn A. Horford of Conway, S. C., will have charge of the music. Miss Horford has the reputation of being an attractive and gifted leader of song.

Coker College, Hartville, S. C., will be able to accommodate fifty more new students upon the completion of the new South Dormitory. The contractor says that it will be ready for occupancy at the opening of the fall term, Tuesday, September 16th. The slate roof is practically completed. The large concrete porch is nearing completion. The six Doric columns which ornament the front will be stuccoed next week. This will be one of the handsomest and safest buildings on the campus.

The congregation of Zion Methodist church in the lower section of Rowan county is arranging for a big "Home Coming" event for Sunday, September 7th, and an immense gathering is expected. On that day an evangelistic campaign will be started by Rev. LeRoy Shaver, a Rowan boy and formerly employed at Spencer, who has returned from Japan, where he spent five years in the foreign mission field under the direction of the Southern Methodist Church. He is a son of Mr. and Mrs. I. C. Shaver, of near Richfield, and the coming revival will be among his old home folks and acquaintances.—Spencer News.

Randolph-Macon College at Lynchburg, Va., shows an enrollment at the present time of 806, 745 of whom are boarding students and 61 day students from Lynchburg. The largest enrollment of course comes from Virginia, which has 229 students. There is one girl from China, one from Japan and representatives from 28 states as follows: Alabama 59, Arkansas 13, Colorado 22, District of Columbia 2, Florida 15, Georgia 61, Illinois 2, Indiana 2, Kentucky 35, Louisiana 14, Maryland 8, Michigan 1, Massachusetts 1, Mississippi 19, Missouri 4, New Hampshire 1, New Jersey 4, New York 4, North Carolina 63, Ohio 13, Oklahoma 17, Pennsylvania 21, South Carolina 34, Tennessee 64, Texas 32, Virginia 229 and West Virginia 20.

THE OPENING AT GREENSBORO COLLEGE

The school year at Greensboro College opened under favorable auspices. The institution shows a healthy normal growth, and is registering a larger number of students than last year.

The reception to new students was held in the main building on Thursday evening. Officers and faculty members gathered to extend a welcome to the students old and new. The evening's program was under the general direction of Miss Mettie E. Ricketts, the dean of the college. To her untiring effort much of the success of the reception was due. Pleasing numbers were rendered by Miss Elba Henninger, director of the School of Expression, and by members of the music faculty.

The formal chapel opening occurred on Friday morning, when President Turrentine and Rev. J. H. Barnhardt welcomed the members of the college body. The music faculty again added much to the interest of the occasion by their timely co-operation. Mr. Carl Beutel, the new musical director, played classical selections on the piano, and along with Dr. Conrad Lahser and Professor Robert Roy appearing in a charming trio. Miss Ida Bridgman accompanied Mr. Gilman Alexander in his vocal selection, and Mr. Roy in a violin solo.

Mr. Beutel, the new musical director, comes to the work after a summer spent in Detroit. Miss Edna Shelton spent the summer in touring continental Europe. Mr. E. O. Watson was at Vanderbilt during the summer engaged in work for the doctorate in history. Dr. P. M. Ginnings was on the staff of the summer session of Centenary College in Louisiana.

Miss Mary Lyon studied at the Indiana Biological Station. Miss Linnie M. Ward was engaged in work at the University of North Carolina leading to a Ph. D. degree. Miss Geraldine Smith studied at Columbia. Mr. Gilman Alexander taught at Chautauqua. Dr. and Mrs. R. H. Vining traveled in England. Both students and faculty report an unusually wide variety of summer experiences. X.

ROCKINGHAM DISTRICT TRAINING SCHOOL

The standard training school recently held at Carolina College, Maxton, N. C., was indeed a great success. Forthy-five of the seventy-three schools of the district were represented, and approximately a hundred certificates were issued to those attending classes regularly and doing the required work. Of course there were many who attended the school during the week who did not do the required work. It would be safe to say the school reached a hundred and seventy-five Sunday school workers from every section of the district.

A little more than three years ago Rev. J. H. Shore, the popular presiding elder, discussed with several of his preachers and L. L. Gobbel, the matter of a training school for the district. The outcome of this talk resulted in holding the first district training school in Southern Methodism. From the beginning the school has grown in popularity. The first school had an attendance of a hundred, representing thirty-five schools and receiving forty-one certificates of credit. The second school issued eighty-one certificates to representatives from forty-one schools.

The board of managers at the recent school recommended and the school unanimously voted that a school be held next year. The growing interest and attendance as well as the steady improvement in the character of work done has given this institution a permanent place in this district.

One of the outstanding features of the school this year was a series of inspirational addresses delivered by Rev. Euclid McWhorter of Aberdeen. The last address was an appeal to the young people present to prepare themselves for service. The consecration service that followed was indeed inspiring. W. C. Martin.

ATTENTION, PASTORS AND PARENTS!

Pastors and parents who notified me last year of their people living in Baltimore or moving to that city and of their young people in hospital training or attending Johns Hopkins, Goucher or any other of our educational institutions greatly helped many of them and the cause of Southern Methodism.

I am earnestly making the same request this year, as all brought to our attention will be visited and helped in every way. The Alpheus W. Wilson Memorial church, opposite the Hopkins University, is specializing in student work and in looking after our people who come from the South, and our other churches are also eager to serve. For the sake of your young people and Southern Methodism please write me today. Carlton D. Harriss,

Pastor Alpheus W. Wilson Memorial,
309 E. University Parkway, Baltimore, Md.

IMPORTANT MT. AIRY DISTRICT NOTICE

Please announce in this week's issue that there will be a district wide conference of all the pastors, district lay leaders and charge lay leaders of the Mt. Airy district at Walnut Cove Wednesday of next week, the 17th, at 10:30.

Bro. A. D. Ivie, district lay leader, and the writer are addressing a letter to every pastor and lay leader urging a hundred per cent attendance to this meeting. Lunch will be served at the Methodist church for all who come.

The main purpose of this meeting is to deliver the strength of the district in the interest of full salaries and collections. C. H. Ireland, conference lay leader, will be present to help us. J. H. West.

UPPER SHELBY DISTRIST MEETING

The presiding elder, Rev. C. S. Kirkpatrick, requested me to call a meeting of the preachers of the Upper Shelby district to meet in Cherryville church September 18th at 2 p. m., and for every preacher to bring his charge lay leader with him. This is a very important meeting and it is necessary that every preacher be present and every charge lay leader, too. The purpose of this meeting is to discuss plans for closing out the year's work in this part of the Shelby district.

Robt. F. Mock, Sec. Preachers' Meeting.

Rutherford College opened September 3 with 150 students present and others are arriving daily. There are eight members of the faculty this year and all are hard at work and expecting a profitable year's work.

BISHOP A. W. WILSON'S ADDRESS TO JOINT COMMISSION

Enclosed is an address delivered by Bishop A. W. Wilson to the Joint Commission on Methodist Federation in Chattanooga, Tenn., in May 1911. A few copies of this address were printed for the use of the members of the Commission on Unification which met in Baltimore in December, 1916; but the address has never, to my knowledge, been published. The Chattanooga Suggestions, those to which Bishop Wilson referred, can be found in the 1914 Journal of our General Conference. Those Suggestions differed widely from the pending Plan of Unification in many points, especially in that all overlapping of the several regional conferences therein provided for was excluded, and also in that there were to be no negro bishops bearing definite relation to the work of white people.

A month after the death of Bishop Wilson, Bishop Hoss in the meeting of the commission in Baltimore, paid a tender tribute to Bishop Wilson. Bishop Cranston, chairman of the M. E. Commission, then said: "I am glad that Bishop Hoss has taken the time he has occupied in speaking. It reminds me of the day in Chattanooga when Bishop Wilson, overcome by his infirmities, was about to leave us. As he stood leaning on his cane he gave us as patriarchal an admonition and exhortation as I ever heard."

Our preachers and people will be glad to read this address. The words of that great and wise bishop are peculiarly appropriate and applicable at this time. I hope you will give this short letter and the enclosed address a place in your paper.

Collins Denny.

As I may not be able to attend all the meetings of this Joint Commission, I will state at this time my views upon the question before us. I am not much concerned about the mere question of authority to act on the matters coming before us at this meeting. There is not much to be done here for which great authority is required. We are merely to recommend and we do not need large authority for that. The final action in the case must depend not upon the general conferences only but upon the entire church. I am looking more to that than to anything else. We do not want to do anything that will threaten the integrity of the church on any side.

I am afraid of these experiments. I have always been. I have noted the history of them. I have no personal objection whatever to the plan here proposed. I believe myself, as I said in Baltimore, that the best thing for all of us would be to get rid of the vexations and local worryings and to remain as we are, and help each other instead of hindering one another.

I do not have difficulty in recognizing the Methodist Episcopal Church as my church. I preach for them as I preach for my own people. I advise with them whenever they come to see me. I have no hesitancy in doing the same thing for the Methodist Protestant Church. Their form of government and the way they go makes no more difference to me than the local differences in my own church. We ought to have religion enough to work with one another instead of hindering one another.

We have had a very sad history. I do not like to refer to it. In a part of it I was myself involved, but I have not changed my mind on the questions then at issue. We are not wedded to any church form in this world any more than to any national or municipal form. Change is bound to come and will continue till we reach the finality of all things. Whatever plan we adopt we shall see a great many changes within the next generation or two. I am not wedded to any particular forms. I prefer the Methodist Episcopal Church, South, not because of its splendid organization or methods of work, for they in the course of years must change, as they have changed even in the period of my episcopal service. But its history and success have justified the place it has taken in the brotherhood of churches, and whatever changes may take place in it should occur in the regular course of providential adjustment. There is nothing entire or permanent in any physical or earthly sanctuary. The Cosmic idea compels recognition of the fact that change is ever going on. If we are simple children of the faith we will think of God as working the changes and bringing to pass the best results out of them.

We can move in the lines proposed in this report without detriment to any church. I very gravely doubt whether it will be accepted by any of the three churches involved. It may be, but I shall not be sorry if it shall (not) be. Prejudice, as you call it, prevails to a large extent among the ordinary people. There are multitudes of people everywhere who do not know anything of the issues involved. When you talk of incorporating them with any other church, they feel very much as if they were being surrendered hand and foot to their enemies. You cannot get that feeling out of them. I have no doubt if you should adopt a plan of organic union such as is proposed here, there are five hundred thousand Methodists in the Methodist Episcopal Church, South, who would either go to other communions or organize an independent Methodist church. I do not want any such results. I do not want to lose our people. I want them to remain in perfect sympathy with us in all our work, and feel that what we have done has been done for their advantage and for the best interests of the kingdom of God. If anything can produce that sort of feeling among them it will save them from disaffection. There might possibly be a plan worked out of actual federation with four or five sections united in their general interests and bound together by a general council. I am not particular about names. We must look below the surface of things and prejudice and special church connections and separate organizations. We pride ourselves upon them. The Methodist Episcopal Church has done a momentous work. Our own church has done a work not surpassed in Protestant history. The Methodist Protestant Church deserves credit for its Methodist faith and practice. But after all, the main question lies beyond all this. What do the best interests of the kingdom of God require. Will any of them or all of them be made better by change? If not, we had better revert to the old situation and work along as best we can with all the difficulties incident to it. If we are going to improve the condition of things by the plan proposed, then all right, and we should thank God for the opportunity given us. I am very much of a conservative and progressive at the same time. I hold to the past with all the energy of my nature. I have talked with fathers and have known some of them personally that could go back to the days of Asbury. I cherish the memory of them and their great heritage. I glory in the past of the church. It has been a powerful, wonderful history. Methodism has had and continues to have a powerful influence upon the nations of the earth. At the same time I know that we cannot reproduce the race of the fathers. We cannot bring up a generation of that sort again. We may bring up men with a great grasp upon the various phases of the kingdom of God. We may bring up men more experienced in managing the material interests of the kingdom of God. We may bring up a class of men representing higher scholarship. But I say, and I do not say it unhappily, we cannot reproduce those old men with their solid faith in God and with their mighty determination and their great devotion to Christ and their ability to point out the way of conquest of the world. We can carry along their work and possibly upon higher lines.

Sometimes we are led to be boastful of our gains. Would to God that we were "a thousand times so many more as we are," and that our people were men and women of solid faith and true piety, and not people who have simply taken upon themselves the Methodist name and then dishonored it by an utter disregard of Christ and his gospel.

I am saying by way of personal allusion that it was a sore thing for me to break away from the old connections back in the sixties. The warmest friends I had were on your side of the line. Some of them were exceedingly bitter in their views and utterances. But I thank God the day came when the old affection was restored. I do not think a man of them was lost to me. They have been in my fellowship and affection in the course of a score of years. We consulted together as the evening shades came on and our hearts became tender to old-time friends, and it was delightful to enter into this old-time fellowship. It was hard for me to part with such friends. I believe that I did the only thing possible for the salvation of our Methodist church in the times and territory with which we had to do. By our action we have saved tens of thousands of Methodists to the kingdom of God who otherwise would have wandered away and been lost. In all that time I have never put a stone in the way of my brethren of the other church. I have not hindered them and have simply done the work I was forced to do by the conditions under which I was placed. I have done no proselyting. No member of your church has been won away by any solicitation of mine. The end of my journey is not far off. This whole thing when it goes through will be sung in requiem over my grave, but I shall have no part in the final result. I have no concern about that, but I am concerned about the churches. I do not want any failure on the part of either of them. It would be hard for me to know that any part of our Methodism had failed to spread Scriptural holiness through the lands of the earth.

We need not fear to consider this report. If we come to an agreement we can thank God for that much of unity among Methodists and can report to our general conferences, and they will not take final action in this matter without first presenting it to the church as a whole—laymen and lay women, our annual conferences. The whole business will have to be submitted to the judgment and conscience of every member of the church. Whenever this proposed union shall have been effected, whatever it shall be, and the concensus of opinion throughout the entire church shall be back of it, I predict it will be the best product of ecclesiastical statesmanship and of personal and denominational religion ever known. We have had bitter quarrels and bitter antagonisms and we have come out of them all, and we sit here together before God and exchange greetings and fellowship and nobody is hurt after all. But be cautious. Remember that you are to deal with people who do not know the situation and cannot know it. This matter must be put into such shape that all our people shall appreciate it nd come to work at it heartily. I pray God may guide you in all your deliberations and cause the work of this commission to add lory to his name and effectiveness to our beloved Methodism.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

This should have appeared before Prof. Spence's story in our last issue. But it was mailed in Paris and did not reach here till after his later communication was in print.—Ed.

It has been so long since I have written an article on my trip that I feel that both an introduction and an explanation are in order. Those who were reading my articles will remember that I attended the World Sunday School Convention at Glasgow and after that started out to visit England and the Continent. My last article dealt with some of the more striking things in London. In this article I shall deal with the environs of London.

The cause of my failure to turn in articles promptly will cast some light on the comparative efficiency of Europe and America, said cause being my inability to secure a typewriter. The typewriter is as common in America as the automobile. Every hotel has one or two. Even private homes find them a necessary evil. Typewriters are scarce in Europe. Practically no private homes possess one and few hotels. A few business firms use them, but even in business houses they are not as common as in the States. In all London there were only one or two places where a machine might be hired or rented. It is practically impossible to secure them in Rome or Florence. Even in Paris they are scarce and the few that are to be had have the French keyboard. It is really difficult to secure them at all. As I suggested, this is a fair indicator of the difference between American and European efficiency. This is the land of slow motion. The people talk fast, but there is little energy expended except with their talk, shrugs and motions. Tickets for the theatre are marked after the buyer appears on the scene. It takes at least five minutes per person to secure tickets. A crowded subway center will have one slow woman selling tickets for a whole station. Efficiency is not in Europe's vocabulary. But more anon.

Farewell Glimpses of London.

One of the most interesting experiences in London occurred on our last day there. We had visited the buildings in which Parliament holds its sessions, but had not opportunity of looking in upon English lawmakers actually at work. Our hostess in Glasgow secured for us a letter of introduction to one of the English lords, Sir Robert Horne, and armed with this we attempted to secure an entrance. We found hundreds of people ahead of us waiting their turn to get in the crowded gallery. With great misgivings we sent in our letter of introduction and to our surprise the stately nobleman himself came out and shook hands with us

cordially and attended personally to our getting tickets to the gallery. In five minutes we were seated where we could hear one of the most interesting debates of the year. The subject was England's attitude toward German reparation. The Conservative party took the Prime Minister to task that afternoon for his leniency and never have I heard more scathing rebukes. We heard the Prime Minister make his speech of defence and Messrs. Baldwin and Austen Chamberlain reply to him. But there was no mud-slinging. The Englishman is decent even in politics. Every word of reproach was carefully weighed. Every opportunity was given the opposition to reply. The English seem to want to do the right, not merely to carry a point.

The above-mentioned characteristic of the English appears even in their low courts. I do hope the American Bar learned something of how to conduct courts from them. The contrast between our ridiculous and unfair way of holding court and theirs is most striking. When a most horrible crime occurs in America there is quibbling, ridiculous research in the field of insanity, bull-dozing and brow-beating; the judge is a sort of umpire at a knock-down, drag-out prize fight. In England the judge helps cross-examine, give advice, points out fallacies; the lawyers seem to try to find out what is right, no matter which side they represent. Once the court has come to a decision, justice is meted out swiftly. We could learn much from them in that respect.

I suppose I had as well confess it, I am hopelessly Anglican in my sympathies. They are THE people so far as I am concerned. They have the finest ideals and the greatest moral force of any people that I know. So far as I am concerned they can rule the whole world except the part now controlled by my dear kinsman, Uncle Sam. But England is fast becoming degenerate. The change that has taken place there since I was here twelve years ago is rather alarming. The continental Sabbath is creeping in. The irresponsible are assuming control of politics. Their church worship is far inferior to what it was twelve years ago. Unemployment is a disturbing factor. Beggary is becoming common. And in the midst of all its troubles England is drinking and gambling to an alarming extent. Twelve years ago England had few beggars. Today the streets are full of them. A most interesting article might be made of just the beggars in London. Everywhere that a crowd assembles the beggars are there. Some of them play violins, accordions and other musical instruments; others stand on their heads and do other gymnastic stunts. One big negro entertained the crowd with Mark Antony's speech. The churches are dotted with placards asking for contributions to help repair the buildings. Beggary everywhere.

The Environments of London.

No visit to England would be complete without a trip to Hampton Court, Windsor Castle, the Kew Gardens and the Shakespeare country. Perhaps a few words about these famous places will be of interest to our readers. Hampton Court is the stately palace that was built by Cardinal Wolsey for himself and afterwards presented by him to the infamous Henry VIII. It is a magnificent palace containing about a thousand apartments, and was once the home of England's royalty. Here Henry VIII carried on his wicked schemings and voluptuous living. Here Anne Boleyn lived. One of the rooms is said to be haunted by a murdered favorite of the licentious king. The gardens are among the most beautiful in the British Isles.

Windsor Castle is another of the famous places near London which no tourist can fail to visit. It is the residence of the British sovereign and while the king is in London may be visited by sightseers. We were greatly impressed by the stateliness of its halls, the splendid pictures on the walls, but most of all by its lovely surroundings. A thing that struck me most forcibly was the playthings of Queen Victoria when a little child. There were little dolls, cook stoves, play houses, and the other little toys such as little girls delight to play with. Queen or peasant, civilized or savage—the whole world, when it is normal and unspoiled, plays. When will we learn that properly supervised play is the road to normality and to democracy and right living!

Perhaps the most memorable trip in England was that to the land of Shakespeare. This trip includes not only Stratford-on-Avon, but Warwick Castle, Anne Hathaway's home, and the ruins of Kenilworth Castle. I know of no combination that appeals more to a lover of English literature and history than that.

As I begin my comments on Kenilworth I feel like making a digression on European guides. Let me offer a word of advice to any of my readers who contemplate a trip to Europe: Go in training for it just as you would for a prize fight, football game, college education or any other rough or difficult thing. A physical preparation is absolutely necessary, for the journey is trying on the nerves and taxes the system heavily. But a mental preparation is far more necessary. If one visits the great places, galleries, monuments, etc., of Europe without knowing what it is all about before coming, he will return to America in the same condition. The journey is so rushed that there is little time to learn and absorb both. But I was speaking of guides and the connection is this: the average guide isn't worth hearing. I would gladly pay them their little tip to keep quiet. Their "line" is mechanical and superficial. They are a weariness to the flesh and a vexation to the spirit. One exception must be noted, however. The guide at Kenilworth Castle is that exception. The old gentleman is a worn-out actor, but his voice is still there and his imagination runs riot. Kenilworth is a magnificent ruin. It is the castle made familiar to us all by Scott's novel of that title. It was here that the Earl of Leicester imprisoned his young wife while he paid court to Elizabeth. Every foot of the ruin teems with romance. The walls are but ruins now, but they have inspired literature and art in unlimited measure. As the old guide poured out his soul in his description of the glory of the past, the walls seemed to rear themselves again. The great artificial lake filled with water. The broad halls resounded to music and the voice of carousal. It was here that Shakespeare got his wild pictures for Midsummer Night's Dream. The old guide said that the lakes actually had dolphins of gold on whose back fair ladies rode. On that fateful night Leicester proposed to Elizabeth only to be refused. And yet she loved him too well to let him live, the possible husband of another woman. Poor pitiful Elizabeth! She was so proud of being a queen that she did not have the courage to be a woman.

From Kenilworth we went to the great Warwick Castle with its beauty and romance, but there is not time or space for further writing about this trip except to give a brief comment on our impressions of Shakespeare's country. We visited the place of his birth, the home where he courted Anne Hathaway and the place of his burial. He lies beneath the floor of the beautiful church overlooking the river. A flat stone marks his last resting place. On it are inscribed these words:

"Good frend for Iesvs sake forbeare,
To digg the dvst enclosed heare.
Blest be ye man yt spares thes stones,
And cvrst be he yt moves my bones."

A rather insignificant epitaph on the grave of earth's greatest literary genius. But he needs no epitaph. His words were engraved upon the heart of the world. I love rather to think of his place and statue in Westminster Abbey, where with quizzical eyes and slightly wrinkled brow he looks out over time and eternity. On his monument there are inscribed these lines from his own pen:

"The clod-capt towers,
The gorgeous palaces,
The solemn temples,
The great globe itself,
Yea, all which it inherit,
Shall dissolve,
And, like the baseless fabric of a vision,
Leave not a rack behind."

His own immortality prove the falsity of his lines.

The hero fears not that if he withhold the avowal of a just and brave act it will go unwitnessed and unloved. One knows it—himself—and ispledged by it to sweetness of peace and to nobleness of aim, which will prove in the end a better proclamation of it than the relating of the incident.—Emerson.

Self-assertion is the death of all true influence; yet without self-assertion no establishment of the ideal is possible. The secret of the spiritual man is to know where to efface and where to express himself. All spritual heroes possessed this secret. —Mozoomdar.

A good critic of a book is one who can see its fine qualities as well as its poor ones. A good judge is one who can appreciate its beauties as well as its blemishes. If you are all the time looking for faults, after a while you will become unable to see anything else.

MENTAL TONIC

By M. B. Andrews.

If an honest confession is good for the soul, to examine a difficult topic is tonic for the mind. To become serious at once, is there an Evil Spirit in the world—a sure-enough personal devil?

The author of the first book of the Old Testament, in his wisdom, assumed the existence of God, without attempting to prove his assumption. Later Bible writers developed the idea that there is an Evil One, a Devil, or what you will. Even the Great Teacher Himself seems, according to the record, to have approved or accepted the idea that Satan really exists as an enemy to God and man. During the last generation or two, however, this idea or theory has been rejected by many people, on the ground that it is unreasonable.

What does modern science have to say on this subject? Nothing, in so many words; yet there is a new theory abroad in the world today, accepted by no less authority than Bertrand Russell, which, if true, tallies with the old Bible conception of a good God and a wicked Satan, though scientists, as such, have perhaps never thought of the parellel.

Now, in order to gain an understanding of the new scientific theory, it is necessary to go back just a little. Science has always assumed the existence of matter or substance. Until recently, all science books taught that the smallest particle of any substance that can exist is called the atom. The atom, it was claimed, could neither be created nor destroyed by man; it could not be separated into smaller or simpler parts, as a dollar can be changed into pennies, dimes, quarters, and so on; in other words, the atom was thought to be the basic unit of matter, composed of its own self and nothing else. This, in brief, is the substance of the old theory of matter, now completely discarded.

The new theory is but little more complicated than the old atomic theory; the new may be called the electron theory, as it postulates or claims that each atom is composed of from two to ninety-odd electrons. An illustration will help here. Everybody knows that an ordinary horse-shoe or bar magnet has two poles or two ends, a positive end and a negative end, and it is also known that the postive and the negative ends attract each other. Now, the new or electron theory of matter asserts that each atom is a little magnet, the heart of it being the positive portion of the magnet and the outside or hull being the negative. In other words, each atom is a sort of family, husband and wife, held together by magnetic attraction or electricity; but, unlike husband and wife, the twain never exactly meet, because the negative pole revolves around the positive pole so rapidly that they can not get together, regardless of the attraction between them!

According to this theory, then, all matter is composed of two kinds of substance or force, positive and negative. Neither, it would seem, can exist without the other. And herein lies the remarkable parellel between this prosaic theory of matter and the Bible theory of spiritual force in the universe—God, the good spirit or the positive pole; and Satan, the bad spirit or the negative pole.

At first blush, this may seem almost frivolous, but it is not. Students know that this has been one of the great questions of all the ages. One great modern church is built upon the idea of the unity of the universe and of the spirit; and, until recently, science hastened to support the idea of unity. But the popular electron theory of matter apparently destroys the unity theory forever.

And why not? Two hands, two feet, two eyes, two ears; two people, man and wife, joined together, become one flesh; day and night; hot and cold; good and bad; fair and unfair; pure and filthy; up and down; white and black; rich and poor; wet and dry; and so on for ever.

The best Man who ever lived was conscious of two great spiritual forces contending within Himself; the one He called the Father, and the other He called Satan. Every normal man is conscious of the pull of the same two forces. That there is an Evil Spirit in the world, then, seems to be supported by recent scientific theory, human reason, universal experience, and the testimony of Christ.

Therefore, as preachers say, the best thing for poor sinful man to do is to set his face toward the hills, and flee from the wrath to come!

Instruction ends in the schoolroom, but education ends only with life. And educatio nis to unfold nature, to strengthen good and conquer evil, to give self-help, to make a man.—Frederick W. Robertson.



The First Methodist church, Salisbury, N. C., which is to be dedicated next Sunday morning at eleven o'clock. Bishop Collins Denny will preach the sermon and conduct the dedication ceremonies. The church is one of the most beautiful in the state.

A SKETCH OF FIRST CHURCH, SALISBURY

The history of First church goes back to the days of the American revolution. A preaching appointment at Salisbury was maintained for some time prior to the organization of the church, but we find that at some date between 1780 and 1784 the church at this place was regularly organized. It has had a continuous history, therefore, of more than 140 years. We quote from a "Brief History of First Church" compiled by Leroy A. Smith, treasurer of our board of stewards, who is perhaps better versed in the history of local Methodism than any person in this section:

In 1783 the Salisbury circuit appears on the minutes of Methodism in America. Beverly Allen was pastor that year. He was followed the next year by Jesse Lee. Mr. Lee says he was greatly encouraged by meeting large congregations of anxious hearers at each appointment. Speaking of Salisbury he says: "Here I found a society of truly affectionate Christians." This society was organized between 1780 and 1784.

In 1786 and 1787 Bishop Asbury held annual conferences at Salisbury, but after that for a number of years there is no report of conferences being held here.

In 1845 Salisbury was made a station and since that time has an unbroken history as an independent charge.

In 1831 the present site was bought for a consideration of $100, and was deeded by Isaac Burns to John C. Palmer, William Chambers, Nathaniel B. Taylor, Ebenezer Dixon, Meshack Pinkston, Elkana Austan and Enoch Brock, trustees.

In 1832 Revs. Moses Brock and S. Milton Frost raised the money necessary to build a suitable wooden chapel. Later the old wooden church was taken down and a brick structure erected, this being completed under the ministry of Rev. Mr. Moran in 1857 and dedicated by Rev. Charles F. Deems.

During the pastorate of Dr. W. H. Leith (1890 to '93) the church was remodeled and enlarged.

A few years later while Dr. T. F. Marr was pastor (1894 to '97) the church was again enlarged and a tower and Sunday school room added.

Mr. Marr was sent back as pastor in the fall of 1915 and immediately plans were begun for the erection of a modern house of worship.

A special quarterly conference presided over by Dr. J. C. Rowe, presiding elder, was held February 24, 1916, and it authorized the building of a new church.

The second quarterly conference, held May 22, 1916, authorized the tearing away of the old church and the building of the new church on its site. The plans selected called for the expenditure of about $50,000 for the new building.

November 6, 1916, during a simple ceremony conducted by Dr. Marr, the first brick was laid for the new church, the first brick being placed by Miss Carrie Murphy who had been for years an enthusiast for a new church house.

The corner stone of the present structure was laid with appropriate services August 5, 1917, while Rev. W. A. Lambeth was pastor.

The first service in the new church was held March 9, 1919, and was conducted by the pastor, Rev. J. E. Abernethy.

The building and equipment cost around $100,000 and would have cost much more but for the wisdom exercised by those who had charge of the project in the matter of making purchases of material.

A number of campaigns were put on in an effort to pay off the building debt. Finally the debt was paid and on the morning of Sunday, May 4th, 1924, all notes and mortgages were burned.

Our membership has had a steady increase through all the years, until now the roll shows 1086 members. An interesting bit of history is the organization of the five other congregations of Salisbury, Spencer and East Spencer. The year that South Main Street church was organized, 1890, First church showed a membership of 346 and paid the pastor that year $845. Last year the six churches showed an enrollment of 3296 members and paid to pastors $13,650.

J. F. Kirk.

PLANK CHAPEL PAGEANT.

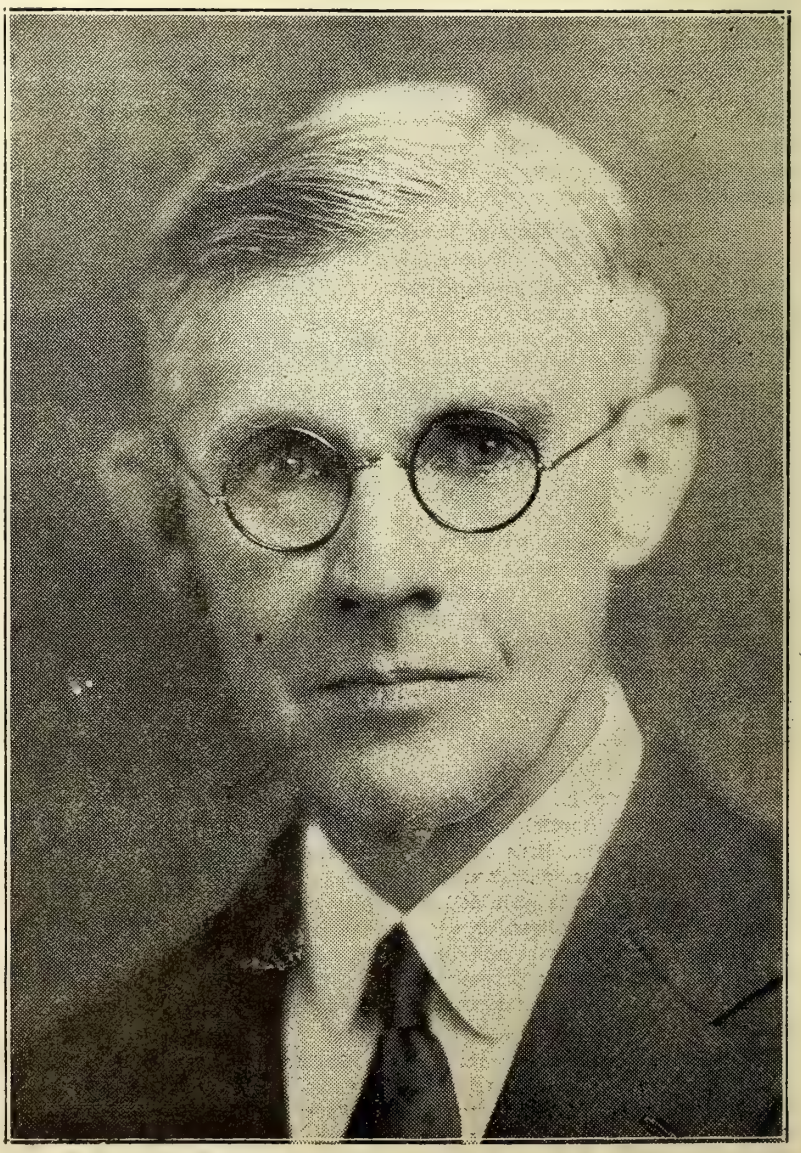
Hallowed by its 144 years of uninterrupted service to God through Christian co-operation, Plank Chapel Methodist church, Tar River circuit, became on Sunday the mecca of pilgrims as the story of its trial and achievements was given in a pageant in which 75 members of the church took part. Hundreds crowded into the frame building to see and hear the story of its growth and more than a hundred were unable to get within sight of the altar The pageant was adapted by Mrs. I. J. Young of Henderson and Miss Clara Evelyn Gill, both members of the church, from a historical paper prepared by Miss Nettie Allen after a study of the history

As the pioneers in developing a house of God in this section discussed of Methodism at the Trinity College library.

Beginning with a meeting of followers of the faith in the home of Roger Jones, hardy pioneer, in 1780, at which Bishop Francis Asbury was present, the pageant traced the history of the church in vivid manner. methods, death passed to recall the fact that the time was not yet ripe, that fields of war were red with blood of the colonists and that the church should wait a fairer day. But enter Hope, Strength, Courage to beckon forward and the united brthren commenced at once work on the first house of God erected within this section of Carolina.

It was finished in 1780 and was of rough-hewn logs. About 1800 the church was rebuilt of planks, whipsawed from virgin forests, and fastened to hand-hewn timbers by nails forged by blacksmiths. The church was named Plank Chapel from the fact that it was the first church built in North Carolina from plank. It was moved in 1858 to its present location within a mile of the spot where the pioneers first built it. The present structure was enlarged in 1900.

Members of this church in 1885 were prominent at the first Methodist conference held in America at the Green Hill House, near Louisburg, on April 19, 1785. This building still stands. Sixty ministers have served at Plank Chapel since 1837. Ten served before the division of the church in 1844, when a Northern conference and a Southern conference of the church in America was formed. Among the 50 ministers who have been stationed here since 1844 were the Rev. W. H. Barnes, minister during the War Between the States, the Rev. Richard Webb, and from 1879 to 1882, the Rev. William H. Moore, father of Mrs. LeGrand Everett of Rockingham. Dr. J. T. Gibbs, a veteran of the Eastern Carolina conference who now lives at Warrenton, was minister here in 1884. Franklin News.



DR. JOHN F. KIRK, PASTOR OF FIRST CHURCH, SALISBURY

MEETING AT BETHEL, CHARLOTTE DISTRICT

Our meeting at Bethel was held at the usual time—second Sunday in August. We began earlier—Wednesday night before—but the meeting continued over the usual time, closing on Friday night following the second Sunday. Good crowds were present from the beginning, growing larger as the meeting progressed. The Sunday crowd, which is always large, was estimated to be the biggest in recent years. For the first time in history the meeting was held in the church. The large auditorium of the new church made this possible. But on Sunday we ran two services at the same time (the old arbor being used), both in the morning and afternoon. In this way we were able to accommodate about two-thirds of the people.

Rev. C. M. Short did the preaching. The gospel messages he brought were above the average. He appealed both to the minds and the hearts of his congregations. Better living will be sure to result. Short is especially attractive to the young people. He uses no clap-trap methods, but his messages grip the people and make them hungry for more of the same sort. There have been several accessions and more will come. Brother Short will be welcomed again.

Our fourth quarterly conference was held September 1. Brother Craven was at his best even if he had nothing but a Monday morning crowd from which to draw inspiration. Whether it is generally known or not, J. B. Craven's best is the equal of any this pastor has heard in a long time, and he has heard recently some notable preachers. (He has already told me what he is going to do with me). The report was the best ever made at this season.

We expect to have our new pews and pulpit furniture in within a month or less, and are arranging to furnish the Advocate with a picture of both the new church and old parsonage.

Robert E. Hunt.

A CALL TO OUR SUNDAY SCHOOL FORCES

By E. B. Chappell.

At its last meeting, April 16, the General Sunday School Board issued a call to the Sunday school forces of the church to unite in a church-wide effort to increase our Sunday school enrollment and the number of our Sunday schools.

In his report to the board the general secretary called attention to the fact that the primary emphasis of the board of recent years has been upon improving the quality of our Sunday school work, developing a worthy program of religious education, and training leadership through which to make this program effective. It was pointed out that a great success has attended his effort and, therefore, that the time has plainly come when, while carrying forward its educational program the board ought to give increased emphasis to reacning the unreached throughout all our borders.

Ten years ago at tne beginning of the rapid expansion of our Sunday school work under the enlarged Sunday School Board, it was definitely determined to give first attention to the development of a great program of religious education in the Sunday school. Those who are familiar with what has taken place know how marvelously the board has succeeded and will recognize the wisdom of the policy that has been followed.

While there has been a steady growth of Sunday school membership and an ever increasing number of members coming into the church from the Sunday school, at the same time we cannot overlook the fact that there are hundreds of thousands of our proper constituency who are outside of our Sunday schools and who are growing up in a spiritual destitution. The Sunday school membership does not yet equal the church membership though it has been steadily gaining upon it. There are many areas in our territory with no Sunday schools and no Sunday school buildings, and there are probably yet a larger number of locations in which the present Sunday school buildings are not adequate to take care of those who ought to attend. The board therefore feels that there is every reason why the Sunday school forces throughout the church should from this time forth have their attention called to our inescapable responsibility of providing adequate religious instruction and training for that entire body of people for whom our Methodism is responsible.

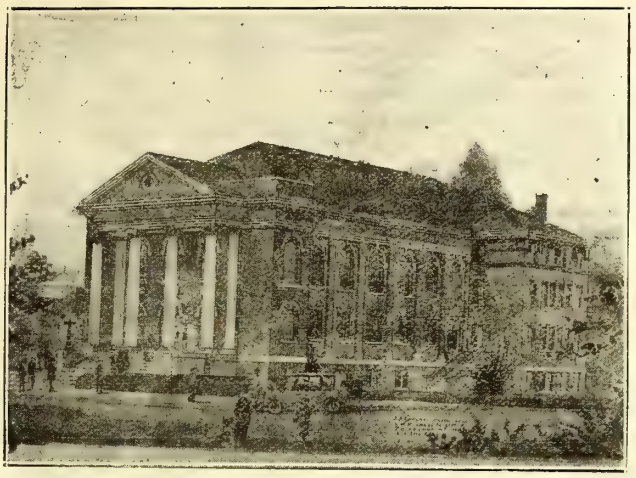
Accordingly plans are being projected under the direction of the board for a church-wide study of the whole problem of reaching the unreached. Surveys will be conducted and the effort will be made to ascertain the extent to which we are failing to reach our people with the Sunday school, to discover the location of those who are not served by the Sunday school, and to devise the necessary plans for bringing these into the Sunday schools.

This involves a study of the capacity of present buildings and the location and erection of new buildings. It is at once a campaign of intelligent increase in Sunday school enrollment and of improvement and enlargement of Sunday school buildings and a campaign of Sunday school extension providing for the survey of unoccupied areas, the organizing of new Sunday school buildings.

In other words, our program in the past has been primarily one of an intensive nature designed to improve the quality of religious instruction and training. Henceforth it must also make adequate provision for a great extension policy.

In calling the church to this forward move for the Sunday school extension the board does so with the conviction that the Sunday school program of today is more worthy of being carried to the people than ever before and with the confidence that there never was at any time a larger number of people in any church intelligently prepared t carry on the work of the Sunday school and to bring it within the reach of all the people that are to be found in our own church today.

Our conference boards and conference leaders, our pastors, our Sunday school officers and teachers everywhere are called upon to join in this effort to carry the gospel through the Sunday school to the many thousands now unreached.



The new Methodist church at Hendersonville, N. C., now in process of erection. Dr. Frank Siler is the pastor. The church when completed will cost approximately $125,000.

GRIFTON CIRCUIT

We have just closed a very successful revival at Sharon. For the first two nights the pastor did the preaching to large and attentive audiences. For the remainder of the ten days Bro. C. K. Proctor, pastor of Queen Street church, Kinston, did the preaching, and did it well. He preaches the Word with power. It has never been my good fortune to hear stronger gospel sermons, and his pleadings were wonderful. Sunday, August 31, was the red letter day of the services. Brother Proctor made a special appeal to the young people, and as a result about thirty young men came forward to reconsecrate their lives to the service of the Master. Eleven have united with the church upon profession of faith, and two by letter from the Baptist church. We baptized one young lady by immersion at Lakeside. In one of our dailies we read an account of this, and the paper spoke of it as being "something unusual for a Methodist minister." Since when? I am glad that I am a minister in a church that is broad enough in its views not to stickle to any mode of baptism.

The work over the circuit is progressing nicely. Our congregations are growing, a deeper spiritual interest is being manifested, and the pastor is happy in the work. Any pastor who serves Grifton circuit serves a good people. Of course we have a few stragglers—a few who find fault, a few kickers, but take them all in all, no better people are to be found anywhere.

During the absence of Brother Proctor his pulpit was filled on August 31 by the undersigned, as well as the church at Ayden during the absence of Brother Starling. I felt at home among the good people at both places. God has been very good to us in many ways, for which we are grateful.

We have two meetings yet on this circuit, at Gum Swamp and Edwards' Chapel. Pray for us.

R. J. Lough, P. C.

REUNIONS GALORE

Reunions seem to be the order of the day, especially is it so in this section. Family reunions, church reunions, old soldiers' and younger soldiers' reunions. I have been invited to three such gatherings during the past week.

Then why not a reunion of the superannuates—the old soldiers of the Cross? I would suggest such a gathering for the superannuated members of our conference at Connelly Springs, Cleveland Springs or some other place, possibly next summer, as the autumn season has arrived. What say you, brethren of the superannuate class?

Brother Osborn is closing his last revival meeting at St. Paul's this week. He is a successful evangelist, has had fine success and is in high favor at each church on the charge.

I have preached twenty-one times since last conference and teach a class in Sunday school.

N. R. Richardson.

MAY THIS UNDESERVED REPROACH BE PUT AWAY

Knowing that the social custom of betrothal existed among the Jews and presumably among the Samaritans also, much as the "engaement" with us, why should the chastity of the woman our Lord interviewed at Jacob's well (John 4) be impugned by so many commentators and exegetes?

Is there any positive, unimpeachable evidence that she was an adulteress? "Thou hast had five husbands, and he whom thou now hast (by betrothal) is not (yet) thy husband." (4:18). Why asperse her womanly purity by the uttterly unwarranted implication that she was living in adultery?

Mark (12:22) mentions a woman who had seven lawful husbands consecutively.

The evident purpose of the Master was to disclose His deity by revealing to the woman of Sychar the fact that though a stranger He was intimately acquainted with her family life. Thereby He psychologically sought to enable her to comprehend the spiritual truths so important for her to understand.

In his admirable New Testament Translation, Dr. James Moffatt makes the passage read: "He whom you have now espoused is not yet your husband."

Surely a social stigma of long standing should be removed completely. So mote it be! Amen!

W. A. Betts.

MEETING AT WILLIAMSTON TO BECOME HISTORIC

A series of meetings started here (Williamston) the fourth Sunday night in August that we believe will go down in the history of Williamston and Martin county as the greatest it has ever seen, Rev. M. G. Leaman, evangelist, preaching and J. C. Coston of Hendersonville leading the choir. Brother Leaman is an unusually strong preacher. He uses none of the clap-trap methods, preaches the gospel with unction, and clearness that people are becoming convicted as I have never seen them in my life, and men are already being saved though invitation has not been given. Brother Costen is one of the sweet-spirited fine young men that just gets hold of the people and holds them in his hand. A fine leader indeed, exceptionally good soloist and personal worker. Then Mrs. Leaman and Mill dowel at the pianos and two hundred voices that are well trained are a power for God. We are just getting started in the meeting with the Methodist, Baptist and Christians working diligently in a great tabernacle constructed in three days by a host of workmen. It will seat around three thousand people. Since the start the crowds have increased and we are expecting to have to enlarge it. Pray for us in this campaign, for so much depends upon it. Will give something of results later. E. D. Dodd, P. C.

REVIVALS, NEW CHURCHES AND NEW PARSONAGE ON POLKVILLE CHARGE

We have just finished our last meeting. Have received twenty-five on profession of faith. Rev. G. W. Vick did the preaching at Rehobeth, and Bro. J. W. Ingle at Casar. Both are splendid preachers and good helpers in meetings.

Our people at Mt. Harmony built a church last winter in three weeks, and the charge built a modern nine-room parsonage complete in sixty days.

The Polkville charge has either built, repaired or refurnished every church on the charge in the last two years with one exception, and that one is planning to remodel.

Polkville church has been "receiving" this year. They entertained the district conference, also the district Epworth League rally.

Well, the next stop is the annual conference, when we hope to report everything in full. E. M. Avett.

WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

Western North Carolina Conference

The following beautiful and impressive "Appeal to the Woman's Missionary Society" comes to us from Mrs. Emma Taylor Anderson who at one time, during her residence in Greensboro, was a member of the Woman's Society of West Market Street church. This poem, picturing the life of a missionary, should be a reminder to us of the duties that we owe to those who are on the "firing line"—those who have gone for us to carry the gospel to those who have it not. Do we pray for them every day and how often do we write letters that they may know that we are thinking of them? How welcome is a letter from the home land in that far off country of the Orient. Let us remember our missionaries daily, in our prayers and send them messages of love and encouragement in their work.

Out on the border land far away,
I hear a voice which seems so say,
"Come and help us harvest souls—"
"Come and help," the echo rolls.

"We've left our homes and many friends,
We'll work for Jesus till life ends;
To seek and save to earth He came,
We now bear tidings in His name.

"O'er untrod soil our path oft lies,
The Christ we preach our want supplies;
But souls are dying every day,
O come and help," the echoes roll!

"In sheltered homes safe and secure,
You know not what we oft endure,
The way is long, and hard and cold,
O come and help," the echos roll!

"But though the way be hard and long,
'Lo I am with you' is our song;
Nor would we lay our burden down
E'en to receive an earthly crown.

"O come and help us while you may,
Let souls be brought to Christ today
This earthly life will soon be past,
Then we'll receive our crown at last."

Dr. Louise Ingersoll, who went to China in 1917 from the First Presbyterian church of Asheville and who has for several years been a member of the staff of the Margaret Williamson Hospital of our church in Shanghai, China, is in the States on a furlough. Dr. Ingersoll was quite sick when she returned, but her many friends will be glad to know that she is much improved and is now in Asheville with her sister, Mrs. Whiteford Smith. A recent report of the hospital, taken from the 1924 Council Bulletin, and given Dr. Love at the Council in Tampa, Fla., shows that more than 24,000 patients have been treated at this institution during 1922. Dr. Love says the Margaret Williamson Hospital "stands for medical and spiritual service rendered to thousands of bodies and souls representing thousands of homes and many provinces. In our wards we have Cantonese, Fukienese, Annamese and every other kind of 'ese.' All trails in China and the Orient lead to Shanghai, with some half a million or so deciding to abide awhile."

ATTENTION, ADULT PRESIDENTS

The literature for fourth quarter will be ready for distribution the latter part of September. If you have any reason to believe that your name is not correctly recorded on the mailing list, or if you have failed, heretofore, to receive your program material promptly, please write me at once, giving your name, local address and name of auxiliary. Any change in president's address should be reported immediately, also failure to receive your literature within ten days of the first of each quarter. We are especially desirous of having our mailing list absolutely correct. Please lend us your co-operation in making it so.

Mrs. S. H. Isler,
Supt. Literature and Publicity,
201 Edgeworth St., Greensboro, N. C.

The above appeal from Mrs. Isler speaks for itself. How often we hear society presidents say that their organization does not receive the literature, and that they are at a loss to know why it is so. Stop a moment and think—have you sent your name to Mrs. Isler, with your address and name of your auxiliary? This is a small request from our faithful and painstaking superintendent of literature and publicity. Will we not help to make her mailing list a correct one?

ITEMS OF INTEREST FOR AUXILIARY PRESIDENT, ADULT AND YOUNG PEOPLE

There is a membership contest on between your conference and the other conferences in your state. Is your society actively promoting this contest? Help your conference win this contest by doing your best to carry out the plans and observe the rules.

1. Do not count any member till she has paid dues for three months. She can do this on joining and be counted at once.

2. Send all reports to your district secretary promptly. One belated report may cause your conference to lose. Do not fail your conference at this crucial time.

There are isolated women in rural churches who cannot belong to a missionary society. Every woman so situated should be solicited for membership in the "Gibson Auxiliary." All are eligible to membership who will agree to read missionary literature regularly, pray for the work, and make a free will offering periodically. Do you know such a woman? If so, send her name to your district secretary and she will extend to her an invitation to become a "Gibson Member" and will carry to her the privileges of the missionary society.

GOD'S SHARE

Bert Wilson says, "There is only one way for God to secure His share of the increase, and that is for the individual to play fair with God. God helped him to make money. He was a factor in its production. Therefore a part of the increase belongs to Him. It is not a question of the individual's giving some of it to God, but recognizing that a portion of it belongs to Him. If a man is to deal honestly with the Lord, he must set aside the Lord's share."

OUR YOUNG PEOPLE

We have many splendidly equipped young people, full of enthusiasm, and anxious to make the most of their lives, who as yet have not chosen a career. To them we issue the ringing challenge, and offer the glorious and joyous opportunity of full-time service for Christ and the church. Splendidly equipped schools are anxious for them to enroll for training, and a praying and grateful church will help them in every way possible. And though the work may be hard at times they are co-workers with God.

"O matchless honour, all unsought,
High privilege, surpassing thought,
That Hhou shouldst call me, Lord, to be
Linked in work-fellowship with Thee
To carry out Thy wondrous plan,
To bear Thy message to man,
In trust with Christ's own word of grace
To every soul of human race."

The obligation of Christian training leads straight to the door of the home. The father should put as much brains and initiative into holding and developing his boy and girl as he does in holding and developing his business. Parents and children alike should contribute enough originality to make the evenings in the home worth more than the movies or dance halls or cafes.

Sir Robert Peele once said, "Secular education is only half an education, with the more important half left out." That other half is left to the church to develop. This is done through the Sunday school, putting the Bible in the public schools, through daily vacation Bible schools, and through establishing and maintaining denominational schools and colleges.

A fifteen-year-old boy in a recent article in a church periodical made the following contribution on "How Can the Church Win the Boy?" "Ist. The successful business man must attend the church; 2nd, the parents of the boy must be active in the church; 3rd, the boy must be given an active and important part in the church's affairs." — Assembly's Stewardship Com.

North Carolina Conference

SURPRISE SHOWER

At the home of Mrs. R. A. Moore, members of the missionary society of the Faison Methodist church entertained the other societies of the town and those of the Methodist church of Mount Olive and of Warsaw from four to six o'clock on Wednesday, July 30, in honor of Miss Ruth Merritt, who is to leave shortly for Nashville, Tenn., to complete her missionary training at Scarritt College for Christian workers.

The dining room was attractively decorated in yellow and white, while in the other rooms summer flowers in variety and abundance lent their charm to the occasion.

Mrs. W. C. Merritt, president of the Faison society, conducted the meeting which included both devotional and social features. Following prayer by the pastor, W. C. Merritt, the president extended a welcome to the visitors. Then there were rendered a vocal solo by Miss Jones of Mount Olive, a reading by Mrs. Charles Carroll of Warsaw, a vocal solo by Mr. Allen Oakes of Faison, and a vocal selection by Mesdames Taylor, Gibbons and McColman of Faison. A very interesting and instructive talk on Brazil was given by Miss Ruth Merritt, after which Mrs. Annie Witherington made a short response of appreciation. Immediately following, Miss Stephanie Moore, wearing a traveling costume and carrying a large suitcase, entered and announced that she was from Brazil and was seeking some one to carry the light of Christianity to her people. Miss Merritt, whose chosen field was known to be Brazil but who herself did not know of this pleasant ruse on the part of her friends to "shower" her, was presented to the traveler, who very gracefully turned over her bag, loaded with gifts, to the surprised young Scarritt student and called her attention to other packages being brought in by several young girls of the Methodist church of Faison. Later a toast, in the form of an original poem, was read by little Miss Edna Haskett in honor of Miss Merritt. Then the donors of the useful and beautiful gifts of linen, lingerie and miscellaneous articles were thanked by Miss Merritt in genuinely earnest words.

Delicious cake, cream and mints were served at the conclusion of the program.

A STANDARD MISSION STUDY CLASS

By Mrs. J. LeGrand Everett.

A standard mission study class may be defined as follows: A small group, with a leader, making a systematic study of a book or problem holding daily or weekly meeetings until the study is finished. A standard class is a discussion group and not a lecture.

The leader and the members of the class should be in close personal touch so that the discussion may be informal and each individual may feel free to express her impressions and opinions and to discuss the question and problems which have arisen in her mind.

The most successful classes number from ten to fifteen members.

The class should meet daily or weekly for a course of from six to ten sessions, each session an hour to and hour and a half in length. The meeting should begin and close on time.

There should be one leader in charge throughout the entire course. Viewing the course as a whole, she is in position to develop a plan and lead to a definite objective, thus giving unity and a sense of progress to the work.

Each member of the class should have a text book. The book should be carefully studied. The facts presented in the book afford a basis or starting point for discussion. There should be free use of reference books, articles in the current press, missionary periodicals, and other magazines. Maps, charts, pictures, and curios add to the interest of a study class. A blackboard is almost a necessity.

Each member should have a notebook. The leader may cultivate the habit of note taking by calling for summaries which require a review of the contents of the notebook.

The standard class is a discussion group and not a lecture. Give time for informal discussion. Skillful use of questions is essential to the proper guidance of discussion. Strive to get the members of the class to ask questions. Keep the discussion to the point.

The best leader is the one who says least and makes the class do most.

Suggestions for Mission Study Class.

A mission study class must fit its environment. Women with several years of experience in mission study should endeavor to form standard classes.

If it is not practicable for each woman to buy a book, the books should be passed to the different women, so they may be studied by each member of the class.

Plan, if possible, to finish the book in a short period. It is far easier to sustain the interest in the book if the study covers a week or six or eight weeks than if it covers so many months.

Each small group with a leader may be counted as a class and reported to the conference superintendent and to the cultivation secretary in charge of missoinary education. Only five points for mission study may be counted on the honor roll.—Council Leaflet.

MISS OLIVIA MILLER IN NORTH CAROLINA

The specialists who gave Miss Miller physical examination have ordered her to rest for six months, consequently she is at home at Rocky Mount, N. C. After recuperating she expects to go to Monterey, Mexico, the field to which she has been recently assigned.

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THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR ANNUAL CHECK-UP

Throughout the North Carolina conference during the period of October 12-26 will be conducted our first annual check-up of all our Sunday schools which have adopted the official Program of Work. Nearly 200 Sunday schools have adopted either Program of Work "C" or Program of Work "B," and during this period it is our plan to have each of these schools visited by an accredited and trained representative of the Sunday School Board, the purpose being to secure an accurate report of the conditions of these schools as a basis for awarding the official seals and to stimulate and encourage the officers and teachers in their efforts to improve the efficiency of their schools along certain very definite lines. Some 60 or more checkers will go forth simultaneously October 12-26, first of all to check up the schools which have already adopted the official Program of Work, and then to place these Programs of Work in schools which have not so far had this matter brought definitely to their attention.

These trained and accredited checkers are being assigned to the various schools now. They will arrange with the schools dates for their visitation. This annual check-up is being very carefully and prayerfully planned, and we expect it to prove one of the most constructive and resultful features of Sunday school administration in the North Carolina conference.

RESULTS ALREADY EVIDENT

The way our presiding elders, district workers, pastors and superintendents are taking to our annual check-up lans, briefly referred to above, bespeak encouraging and worth-while results. Schools are busy setting their houses in order, making improvements here and there, in order to make the best showing possible. Some are organizing and reorganizing Wesley classes, some beginning cradle roll and home departments, others providing screens for class separation, and still others giving attention to other important details. For instance, Rev. J. O. Long, of Gates, writes:

"Since receiving your letter in reference to 'check-up' week in October I have brought the matter before the Sunday school at Savages and here also held a council meeting to determine what improvements we might make in keeping with the plan. We had encouraging meetings."

And then he goes on to ask suggestions concerning various matters and indicates that his teachers and officers are going to read accredited books and that a survey of Sunday school conditions in the community will be made.

Another instance indicative of what is going on elsewhere is that of a superintendent who came to our office yesterday seeking information concerning the use of fiber board screen for separating classes. This superintendent is Mr. A. M. Carpenter, of Fletcher's Chapel, Durham circuit, who is busy improving conditions in his school.

Other instances could be cited if space permitted. Suffice it to say, however, that the Sunday School Board of the North Carolina conference is actively promoting the placing and checking of the Programs of Work and presiding elders, district workers, pastors, superintendents and checkers are co-operating in such a way as to cause us to expect great results from the special campaign October 12-26.

MAXTON SCHOOL CREDITS

All but three of the 25 charges in the Rockingham district were represented in the Standard Training School at Carolina College, Maxton, August 25-30. Only 28 schools of the entire district were not represented; and, in a sense, some of them were represented by their pastors. Nineteen of the 26 preachers of the district attended, and 18 of them did credit work. Forty-five Sunday schools were directly touched by the training school. Eighty-seven individuals were given certificates of credit at the close of the school; five did credit work but were under 17 years of age and therefore, under the rules, could not receive certificates; one earned office credit; and seven or eight, inspired by the school, secured examination questions and will secure credit by correspondence. Approximately 100 credits, therefore, resulted from the week's work at Maxton.

The credits issued at the close of the school were distributed among the charges as follows: Mt. Gilead 10, Raeford 8, Roberdel 7, West End 6, Mt. Gilead circuit 6, St. Pauls 5, Red Springs 5, Biscoe 5, Caledonia 4, Maxton 3, Ellerbe 3, Laurel Hill 3, St. John and Gibson 3, Richmond 3, Hamlet 2, Lumberton 2, Maxton Presbyterian 2, Memorial Durham 2, Laurinburg 1, Aberdeen 1, Rowland 1, Piedmont 1, Lumberton circuit 1, Trinity Durham 1, Stantonsburg 1, and presiding elder 1.

The names of those earning certificates, listed by courses, are as follows:

"The Pupil," Rev. W. W. Peele, instructor—Annie Brown, Robert Bruton, Iva Bruton, Lena Dunn, Carrie Fletcher, Mrs. L. D. Frutchey, Mary Harris, Mrs. Nina McCall Lipscomb, Myrtle Livingston, Minnie Long, V. C. Mason, Jr., Emily McClelland, Ruth Morris, Mrs. J. M. Ormond, Rev. F. B. Peele, Edith Poole, L. E. Reaves, Nell Steed, Elizabeth Steed, Mrs. F. K. Sturdivant, Roy Swink, Mrs. J. K. Whitley.

"Missionary Message of the Bible," Dr. W. J. Young, instructor—Rev. Frank Culbreth, Mrs. T. J. Fletcher, Rev. Jas. H. Frizelle, Mrs. Jas. H. Frizelle, Rev. A. J. Groves, Miss Bernice Hornaday, Miss Nella Marks, Rev. J. A. Martin, Mrs. J. A. McClelland, Mrs. W. R. McIntosh, Mrs. J. L. McLeod, Mrs. R. T. Nichols, Rev. A. J. Parker, Rev. D. A. Petty, Rev. I. T. Poole, Mrs. W. W. Peele, Mrs. W. F. Trawick, Mrs. Lula F. Usher.

"Primary Worship," Miss Georgia Keene, instructor—Ruth Caddell, Mrs. C. C. Harrington, Pauline McDonald, Mrs. J. A. Martin, Jessie Gibson, Pearlie Bounds, Ila Mae Kinlaw.

"Junior Lesson Materials and Teaching," Miss Bruce McDonald, instructor—Bertha Baxley, Blanche Bruton, Mrs. Clay L. Bruton, Helen Bruton, Helen Cranford, Jessie B. Ferguson, Nancy Jones, Edna Liles, Mrs. J. W. McBryde, Julia McLean, Sarah McRae, Evelyn McNeill.

"Young People's Agencies," L. L. Gobbel, instructor—Lillian Inez Barber, Bessie Covington, Jack Currie, Rev. N. P. Edens, Hattie Ellerbe, Lee Johnson, Mrs. D. C. Lytch, Rev. W. C. Martin, Rev. Euclid McWhorter, Ina Parker, Eunice Pearsall, Margaret L. Stogner, Maude Thomas, Bessie Wright.

"Organization and Administration of the Sunday School," Prof. J. M. Ormond, instructor—Margaret Frank, Rev. T. M. Grant, Rev. J. L. Rumley, Rev. P. D. Woodall, Minnie Johnson, Bertha Lisk, Mattie Johnson, Landis Bennett, Rev. F. E. Dixon, Sadie Richardson, Rev. J. H. Shore, Rev. N. L. Seabolt, J. C. McQueen, Rev. W. R. Royall.

HURRAH FOR THE PREACHERS!

The presiding elder and seventeen pastors of the Rockingham district earned certificates of credit at Maxton, as follows:

J. H. Shore, Frank Culbreth, F. E. Dixon, Jas. H. Frizelle, Thos. McM. Grant, A. J. Groves, J. A. Martin, W. C. Martin, Euclid McWhorter, A. J. Parker, F. B. Peele, D. A. Petty, I. T. Poole, W. R. Royall, J. L. Rumley, N. L. Seabolt, W. F. Trawick, P. D. Woodall.

TOKEN OF APPRECIATION

As a slight token of their appreciation of the untiring efforts and wise leadership of Rev. J. H. Shore, presiding elder and chairman of the board of managers of the Rockingham District Standard Training School since its organization in 1922, those in attendance at the 1924 session of this school gave to Rev. Mr. Shore, on the closing night, a handsome traveling bag. Rev. Euclid McWhorter presented the gift. Mr. Shore has worked, talked and prayed for the training school in season and out, and his work in its behalf will remain long after he has gone from the district and, we believe, long after he has gone to his reward.

Western North Carolina Conference

HONOR ROLL

We are indeed very grateful to the following Sunday schools for their Sunday School Day offering as reported by Treasurer H. A. Dunham, for the first week in September. We trust that there may be a continual reporting of these good Sunday schools up until the meeting of the annual conference.

Central, Asheville	$160.00
Woodleaf, Woodleaf Ct.	19.50
First Church, Marion	12.42
Walkertown	10.60
Main St., Reidsville	5.00
Oak Summit, Forsyth Ct.	4.91
Hyatt Mem'l, Winston-Salem	3.40
Mt. Tabor, Uwharrie Ct.	1.25
Knox's Chapel, Elmwood Ct.	2.53

VERY FINE

Attention is directed to the very fine Sunday School Day offering given our cause by the Central Sunday school, Asheville. For the second year this Sunday school, led by Dr. Ashley Chappell, pastor, and Mr. L. B. Rogers, superintendent, has given us $160. We would like for some of our other large churches to take note of this. It might be added that our Sunday school at Central does not even have a church to meet in, their plant having been torn down for a much needed enlargement.

CREDIT STUDENTS

The second standard training school for McDowell county was held in the high school building at Marion August 24-29. While the enrollment was small it was steady and consistent. Out of the total enrollment of forty-four, fourteen Presbyterians and thirty Methodists, thirty-six credits were issued, seven Presbyterian and twenty-nine Methodists. It will therefore be noted that of the thirty Methodists who enrolled twenty-nine took credit, five of whom came from Glen Alpine, eighteen miles away, and two from Old Fort, twelve miles away. The Methodist credits by courses are as follows:

Bible (New Testament), Rev. L. B. Hayes, instructor—Rev. G. L. Wilkinson, W. F. Wood, Mrs. G. D. Shephardson, Miss Nell Shephardson, J. M. Parker, C. D. Holland, Boyd James.

Pupil Study, Mrs. E. R. Michaux, instructor—Rev. E. D. Ballard, Mrs. A. Bomar, Rev. Z. Paris, Mrs. C. D. Holland, Mrs. J. F. Jonas, Mrs. Boyd James, Mrs. W. B. Malone, Miss Minnie Pitts, Miss Myra Guinn, Rev. J. N. Wise.

Intermediate-Senior Organization and Administration, Miss Jane McDonald, instructor—Rev. R. C. Goforth, Horatio La Fever, Miss Mabel Pitts, Rev. W. E. Poovey Mrs. T. W. Wilson.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Mrs. C. H. Giles, Miss Viola Glass, Mrs. Ingram Holland, B. H. Laughridge, Miss Margaret Tate, Miss Mildred Wilson, Miss Annie McCarthy.

NOTEWORTHY

It is a bit noteworthy that out of the small number enrolled in our Marion school six ministerial credits were issued as follows:

Rev. Z. Paris, Presiding Elder.
Rev. W. E. Poovey, First Church, Marion.
Rev. G. L. Wilkinson, East Marion.
Rev. E. D. Ballard, Marion Circuit.
Rev. R. C. Goforth, Glen Alpine.
Rev. J. N. Wise, Old Fort Circuit.

MINISTERIAL CREDITS

To date there have been one hundred and fifty-one active ministers in the Western North Carolina conference who have taken one or more units of credit in the standard training course, which I am told is a larger number of ministers taking credit this year than in any conference in the Southern Methodist Church. These ministerial credits will be listed later on. For the present only totals are given:

Presiding Elders	5
Asheville District	14
Charlotte District	20
Greensboro District	17
Marion District	12
Mount Airy District	9
N. Wilkesboro District	5
Salisbury District	20
Shelby District	14
Statesville District	11
Waynesville District	4
Winston-Salem District	20

Two schools are yet to be held in the Statesville district, which will probably increase the number there.

JUNALUSKA CREDITS

The following credit students are listed for the first Junaluska school:

Rev. C. S. Kirkpatrick, Gastonia	1
Rev. C. R. Ross, Badin	1
Rev. O. J. Jones, Sylva	2
Mrs. W. W. Hagood, Charlotte (Incomplete Diploma)	2
Miss May McIntosh, Denver	2
Mrs. F. E. Stafford, Greensboro	2
Mrs. W. L. Watson, High Point	2
P. F. Evans, Lexington	1
Miss Virginia Jenkins, Lexington	2
O. V. Woosley, Lexington (Gold Seal Diploma)	2

CORRESPONDENCE CREDITS

From a report sent our office from Nashville the following students took one or more units of credit through correspondence during August:

Rev. H. G. Allen, Walkertown (Blue Seal Diploma)	6
Miss Vivian Dudley. L. Junaluska	4
Rev. S. T. Barber, Denton	2
Rev. W. A. Jenkins, Concord	2
Rev. M. W. Mann, Charlotte	1
Rev. G. L. Wilkinson, Marion	1
Rev. A. H. Bryans, Whittier	1
Rev. C. M. McKinney, Farmington	1
Rev. W. R. Jenkins, Draper	2
Miss May McIntosh, Denver	1
Miss Ethel Davis, Waxhaw	1
Mrs. G. W. Baxter, Guilford Col.	1
Mrs. R. O. Lee, Guilford College	1
Mrs. Addison Boren, Pomona	1
Mrs. Richard Baxter, Pomona	1

LENOIR-DAVENPORT

At a recent meeting of the board of managers of the Lenoir-Davenport Training School it was decided to hold the school October 5-10 in Davenport College. Six courses will be offered as follows:

Bible—New Testament.
Pupil Study.
The Church and Its Work.
Intermediate-Senior Organization.
Junior Lesson Materials and Teaching.

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

OFFICIAL LOVING CUP STANDARD

The following grading is the basis on which the loving cup of the N. C. Conference Epworth League shall be awarded. Each district should take special note of this so there will be no misunderstanding in the awarding of the cup.

Points required for loving cup award (each district):

1. Total yearly increase in number Jr., Int. and Sr. league chapers	.05
2. Total yearly increase memb'sp	.05
3. District institute held	.10
4. No. M. S. classes held	.10
5. African special pledged and pd.	.20
6. Chapters represented at summer assembly	.10
7. Chapters reporting to Dis. Sec.	.20
8. Chapters observing the three covenants	.10
9. Total number Eras taken (includes Jr. and Int. Epworthians)	.10
Total	100

RALLY DAY SEPTEMBER 28

September 28th, the fourth Sunday in this month, is rally day for Epworth Leaguers.

Dont' forget it. Plan your rally day program now and have an extra good one. Present the missionary pledge and the three covenants.

Pray, plan, pay for rally day!

WASHINGTON INSTITUTE GREAT SUCCESS

The district institute of the Washington district opened in Washington, N. C., on Thursday night, August 28th. Rev. L. D. Hayman, pastor of the Washington church, conducted the devotional service, after which Rev. W. N. Vaughn, district secretary, introduced Rev. E. C. Few, who delivered the address of the evening. His subject was "The Purpose of the Epworth League." In a forceful manner he gave the "wherein and the wherefore' 'of the league, summing up its purpose as one of soul-winning and Christian service. After the address Miss Connie Bishop, assistant district secretary, conducted a cultural program, a study of some of the great hymns written by Charles Wesley. Then the leaguers and visitors were invited to the basement of the church where games, stunts, songs and refreshments were enjoyed for more than an hour.

The second day of the institute began with an early morning prayer service, led by Rev. E. C. Few. He spoke on the subject of prayer. At nine-thirty Rev. S. A. Cotton delivered an address on "The Greatest Thing in the World." Basing his address on the 13th chapter of First Corinthians, he stressed love as a motive of life and of service. Enrollment followed this address, 49 delegates from 13 chapters registering. Miss Kathleen Homan gave some interesting suggestions on the matter of a practical program of social service, among them the idea that social service may be carried over into every other department of league work. Following Miss Homan, Miss Connie Bishop discussed junior and intermediate work.

After a short intermission Rev. B. B. Slaughter addressed the institute, using as his subject "The League Covenants." He stressed the stewardship covenant as important because to God we owe all that we have. the quiet hour covenant because that has its purpose the teaching of the Bible, and the fellowship covenant because that embodies the basic purpose of the league, the winning of s uls for the kingdom of God. Rev. L. D. Hayman brought forward the matter of the best financial policy for the local chapters. Among other methods he emphasized the budget method of financing league work.

At 12:30 a committee from the Washington church served the delegates a delightful lunch. During the whole of the institute the Washington people were most kind and hospitable and the delegates were unanimous in their praise. The institute reassembled after lunch, at which time a group of delegates put on a "modern" council meeting for the criticism of the leaguers. Several interesting and helpful remedies for existing evils in business and council meetings were given. Immediately after this discussion the Washington district banner was presented to the Conetoe League for the best work done during the past year, the Conetoe League having made a grade of 96 2-3 on the Standard of Efficiency.

Mr. Fletcher from the Northern conference brought a message of courage to the leaguers, expressing his faith in the youth of today. Rev. W. N. Vaughn delivered the closing message of the institute, "The Challenge of the Hour," impressing upon his hearers the obligations which rest upon them, of using their talents in the local leagues for soul-winning.

This challenge closed an institute which ranks as one of the most successful ever held by the Washington district. The delegates were wide-awake and enthusiastic, the talks and addresses were inspiring and practical, and the spirit of the gathering was one of love and service. Each delegate left with a larger vision of the service of the Epworth League and a desire to render that service more efficiently.

BLACK'S CHAPEL LEAGUE

The Epworth League of Black's Chapel M. E. Church, South, is near Godwin, N. C., Fayetteville district. It was organized last of April, 1923.

Our church is about one mile and a half from Godwin, and not only our Methodist people attend the league but the young people of other denominations. We have on roll 60 members and our average attendance is about 45.

We have our four departments, namely, spiritual, recreational, social and missionary and each department has a program one Sunday night in each month.

We have a social on the average of every two months and always invite all leaguers, their families and friends. Our last social, which was last week, was a chicken fry. It was held at Rhodes' pond near our church, and it was most enjoyable.

Our league sent four delegates to the assembly at Morehead City in June. They came back with lots of new ideas to tell our league.

The new officers of our league were installed by our pastor, Rev. H. L. Davis, in July. They are:

President—Miss Willard Hemingway.

Vice President—Miss Beulah Williams.

Secretary—Robert Pope.

Cor. Sec.—Miss Sallie Williams.

Treasurer—Culbreth Randall.

Era Agent—William Barnes.

Supt. 1st Dept.—Miss Mary B. Willams.

Supt. 2nd Dept.—Miss Ruth Starling.

Supt. 3rd Dept.—Miss Julia Pope.

Supt. 4th Dept.—Miss Mary Kemingway.

Our pastor, Rev. H. L. Davis, is a good leaguer and helps us out very much.

Mrs. C. W. Spell.

(Continued on page fourteen)

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

EDITOR OF THIS COLUMN, WITH HIS FAMILY, ENJOYING VACATION

After two days of delightful, leisurely driving over the wonderful hard-surfaced roads of North Carolina, and the good and bad roads of South Carolina and Georgia, we alighted in a typical Georgia village where cotton and the boll weevil doth abound, (the one a year and then the other). This is the cotton year, which makes the people happier, and reacts very favorably upon those who visit them. We are enjoying a few days with the mother of the "head" of our family, the better half, though the lesser. We are in easy access to many of Georgia's places of interest, particularly Atlanta with her old landmarks of other days. Chief among many treasures of this grand old town is Stone Mountain, where wonderful works are being wrought. What is going on at this mountain of stone is of interest to the world, and particularly to all Southern people. We pass on to our Epworth League readers a few facts presented us concerning the "eighth wonder of the world."

Stone Mountain is situated sixteen miles east of Atlanta, Georgia. As its name implies, it is literally a mountain of stone, 5,000 feet long, seven miles across the base, and a mile to the summit up the sloping side. Time has not produced the slightest decay in this "great granite monster" during all the ages since "a laboring earth disgorged it bare to sun and storm." A million years of erosion have touched it as lightly as the clouds touch the sky. Since the dawn of creation it has stood as it stands when we gaze upon it, unchanged, unchanging, imperishable. On its northern side Stone Mountain drops in a sheer, naked precipice almost a thousand feet from summit to base. Across this mammoth page of granite Gutzon Borglum is engraving a perpetual and indestructible monument to the men and women who fought, suffered, sacrificed and died for the Southern Confederacy. Beginning on the right near the mountain's summit and sweeping downward and across it a distance of thirteen hundred feet will be carved in full relief a panorama representing the Confederate armed forces marching into battle. On the right will be artillery, appearing at the summit as if coming from beyond, and dropping down and over the precipice in life-like procession. Next will be cavalry in rapid motion. Then the Central Group, consisting of Jefferson Davis, Robert E. Lee, Stonewall Jackson and other great chieftains of the Confederate high command. General Lee in this group will be as tall as a sixteen-story office building (nearly as tall as the Jefferson Standard building in Greensboro), and the others in proportion. No sculptured figures of ancient or modern times can be compared with these in magnitude or granduer. Swinging off to the left of the Central group will be column upon column of gray-clad infantry carved in the gray and everlasting granite.

Memorial Hall will be quarried out of the mountain immediately underneath the Central Group. Thirteen incisions will be made for taking out the granite. When the hall is finished these thirteen incisions will form the windows and central entrance, each one dedicated to a Confederate state. A majestic flight of granite stairs will ascend to the entrance from the mountain's base. In Memorial Hall will be gathered for perpetual safe keeping the records and relics of the Confederacy. In it will be placed the names

(Continued on page fourteen)

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Rockingham District.— Rockingham district has led off in the right direction by undertaking to raise twenty-five thousand dollars with which to erect a building on our campus. When this money is collected it will serve as an incentive to other districts to follow the fine example set by our good friends of the Rockingham district. I want to urge all the churches within the district to give their hearty co-operation to Hon. R. N. Page and Rev. J. H. Shore as they undertake this task for the good of orphan children who would not have a chance to come to the Methodist Orphanage otherwise. Let's put this great undertaking across within the next month and make possible a building that will take care of thirty children who are looking to us for shelter and Christian training.

* * * *

Lest We Forget.—It is a source of increasing joy to me to receive contributions from so many of our friends who never grow weary in their devotion to the Methodist Orphanage. Many of the checks which come to the office are accompanied by letters which tell of the deep and growing interest which our people have in our cause. Just now, however, many of our friends, Sunday schools and organized classes have fallen behind during the summer months. It is sincerely hoped that all that have dropped behind temporarily will make special effort to catch up during this present month. I am largely dependent upon specials to finance our Home. If all will respond to this appeal it will greatly help me in paying our monthly bills. We have not a cent in the bank with which to pay the August bills. Borrowing money to meet our financial obligations is a bad policy for us to have to adopt. Let everybody respond to our urgent need.

* * * *

Annuities.—The trustees of the Methodist Orphanage have a very attractive offer to make to older people who have saved up something for a rainy day. They can pay six or seven per cent interest semi-annually on all money put in their hands during the remainder of their lives. Those who put their money in our hands do not have to pay taxes on it. At death the funds placed with us automatically go to the permanent endowment of the Orphanage. This plan works a blessing both to the one who has money and to the Orphanage who finally comes into possession of it. Without doubt it is a fine way to invest one's savings. There is no risk to run for the Orphanage guarantees the absolute security of all such funds turned over to the trustees. By letting us have such money there are no taxes to be paid and a larger per cent paid in interest. Correspondence is solicited. All we want is just a chance to show all who wish to do something for our worthy cause that we can help them while we are doing something for our orphan children. If our pastors will follow up this suggestion, there is every reason to believe that we could add at least a hundred thousand dollars to our small endowment within the next few years.

* * * *

Opportunity.—Our North Carolina conference has splendid opportunities to do something worth while for the fatherless children in our state. There are literally hundreds of needy children who ought to be trained in our own Methodist Orphanage. Many of them knock in vain at our doors. Some of them find a kindly hand offered them by other orphanages, but most of them are sent adrift in the world to work out their destiny as best they can. The pathos of this should stir every heart and arouse us to action. We have not adequately and generously provided for the orphans of our commonwealth as we should have done. To fail to provide ample accommodation for their training will be a reproach upon us. If we fail them, they will be forced to look to the state for help. I do covet for our North Carolina Methodism a big share in this altruistic service. I have been told that mothers upon their dying beds have asked those nearest and dearest to them to use all their influence to have their little ones placed in the Methodist Orphanage. To my personal knowledge many of these children knocked at the door of the Methodist Orphanage and have been turned away for lack of room. No doubt these mothers passed into the great beyond believing that their precious children would be taken into our great home. The thought of their coming to us doubtless brought solace and peace to their anguished hearts as they committed them to the great mother-heart of our church. Shall we fail such any longer when we have abundance of this world's goods? Shall we disappoint our Christ by neglecting these whom He has committed to our keeping? Our Baby Cottage is not a reality yet. Plans for another dormitory and industrial building are in my office ready to submit to contractors, but we have not a dollar for the construction of the last two mentioned. How happy I would feel if friends woudl write me that they would erect these buildings as memorials! We must answer the call of the fatherless among us or we shall be called upon somewhere, sometime to tell why we neglected our Lord. If He teaches us anything He has made it plain that when we fail those in need we fail Him. Let me beseech the one hundred thousand Methodists who live within the bounds of the N. C. conference to come to the relief of our Methodist Orphanage and make ample provision for all who seek shelter at our hands!

THAT YOU MAY KNOW

While at supper the afternoon before Camp Free was to close we unexpectedly beheld Sister Mattie Perry coming. We were glad to see her. Brother Wimberly said, "I know and have heard her; I want to hear her tonight. Let's have her preach in my place." Soon a strange, blessed sense of the Spirit's presence was felt on the campus. Before she arrived at the arbor the people began to get blessed and we had a glorious service. Several souls were blessed. We decided to continue the meeting another day. She held two more services. That day she called forward and prayed for certain ones who were sick and physically infirm, etc. Among them a boy blind in one eye, I think. The child did not claim to be healed, so far as I know (not all sinners prayed for are saved either), but while kneeling in that service the father's soul was reclaimed from sin. Is it worth while? That night she preached and seven, I believe, were saved and the meeting closed.

A brother preacher writes to ask why Brothers Ader and Browning omitted to mention her presence and preaching at the camp. I don't know why, for they wrote after they left camp. But perhaps it was due to the fact that they were both gone as I remember before she came. So I am writing to say she was there, and we are not ashamed of her nor what she preached or did. Camp Free has had no preachers she is ashamed of nor has any apology to make for the doctrines preached there.

The brother says she preached "her doctrine," but he was mistaken: it was not her's, it is in the Bible (Jas. 5:14).

The camp meeting was from the standpoint of power and results far the greatest ever held here. Fine attendance, quite 50 souls were blessed, all expenses were paid and $165 left in the treasury for future use, with about $1700 pledged already for enlarging the buildings, etc.

This camp proposes to stay hard by the old Book. We have no kick to make at any brother who honestly differs in opinions. We can't afford to be little and ecclesiastically narrow. Thank God, the Methodist church has never been lopsided nor so narrow as to forbid its blessed people to read for themselves and walk in all the light they could get, and it freely allows them to seek and enjoy all the holiness and healing they can trust God for. It was born with the throttle wide open, speeding forward on a double track (justification and sanctification) calling the teeming multitudes toward purity of heart and happiness of life in Jesus. Methodism still has the best expressed doctrines of personal salvation and the most glorious evangelistic history of any church on earth, and please God, she will yet be felt and heard from among the multitudes. Her Captain is still able to forgive sin, sanctify hearts and heal bodies. And by His grace Camp Free will be a platform for such preaching. God bless our church and bring upon us the "faith of our fathers" and the "mighty power" of our God.

As I write tonight I have a blessed sense of love and liberty in Him—His enabling grace. I praise him for being ready to serve or suffer with Him by His wonderful peace tonight. God bless every Christian brother.

Prayerfully, Jim Green.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

SOON THE ANNUAL CONFERENCE MINUTES WILL SHOW WHO'S WHO IN THE SPECIAL EFFORT

The Board of Finance will furnish the official copy for Statistical Table No. 4 for publication in the Annual Conference Minutes. This table will show the quota for every charge and the amount paid on same for the first year. So it will happen that the record of every charge in the Special Effort for the first year will be preserved in the records for all time. If any pastor's charge fails to do anything the first year, that pastor when superannuated can read the 1924 minutes of his annual conference and see what he failed to do for superannuates when he had a chance. Watch out for Statistical Table No. 4—it will have a tale to tell!

If Congo Belge Mission Can—You Can

I have just received from C. T. Schaedel, superintendent of Congo Belge Mission, Africa, a total of $190 for Superannuate Endowment. This amount represents contributions for the purpose stated as a result of the Special Effort among the missionaries in this mission to assist the great cause. I do not know when anything has affected me so deeply as this splendid response of the men and women who are in service in this far away mission field. The $190 referred to in the foregoing added to former contributions from this mission makes a total of $315 that Congo Belge Mission now has to its credit in the Special Effort for Superannuate Endowment.

I should think that the foregoing would shame every charge in the church that is neglecting this cause. It may be admitted that some charges are faced by serious difficulties, but is it possible for any charge in the home land to be hindered as much in this matter as is our Congo Mission? I pray that this good news from far away Africa will be to every charge at home a real inspiration to do its duty by the Forgotten Man.

Even to Our Widest Borders They Are Doing It

I have just received a letter from Bro. D. A. Sloan of our Methodist mission in Belgium. He stated as follows: "Enclosed find New York draft for $55.93, the same being an amount which has been contributed from our various places of work in Belgium, as a special offering towards the Superannuate Endowment Fund. This seems to be a small amount when converted into dollars, but in Belgium francs it represents a liberal donation."

And so it happens that out of the very heart of troubled and war-torn Europe comes from the unfortunate people a practical expression of their interest in the Forgotten Man. Does not this good news stir you? If you have been silent and inactive on this subject can you go on being so when such things are happening? Will you permit the outpost missions of the church to do such things while you at home in the midst of peace and comfort fail to lift a hand in behalf of the cause?

This Preacher Will be Very Happy at Conference

The Leitchfield charge, Elizabethtown district, Louisville conference, has paid its entire quota for the five years in full. The amount is $1,700, a few dollars in excess of the minimum expected. Rev. W. C. Christy is the pastor. This energetic pastor has a right to go to conference with his chest out. He has accomplished a very creditable thing for the superannuates. His name will go down in the history of the church as being one of the very first to pay a five year quota in one year.

A Story of Loving Remembrances

When the superannuates were active in service they received many "poundings"—with apples, potatoes, turnips and beans. Now in their infirmities of old age they are being "pounded" again, but this time it is with dollars of the realm. Behold how the charges are taking part in this good work, as evidenced in the following which have paid one-fifth or more of their total Special Effort quota:

Harrisonville, Southwest Missouri—Kansas City, Rev. J. H. Sneed, pastor. Total assumed quota $2,170; amount remitted $546.50.
Clinton, Southwest Missouri—Sedalia, Rev. J. W. Smith, pastor. Total assumed quota $2,016; amount remitted $429.50.
Miakka, Florida—Tampa, Rev. J. C. West, pastor. Total assumed quota $710; amount remitted $143.25.
Harrodsburg, Kentucky—Danville, Rev. F. B. Jones, pastor. Total assumed quota $3,000; amount remitted $605.25.
Pioneer Memorial (Oakland), Pacific—San Francisco, Rev. A. T. O'Rear, pastor. Total assumed quota $3,000; amount remitted $1,062.27.
Montgomery, Western Virginia—Charleston, Rev. J. L. Vinson, pastor. Total assumed vote $2,250; amount remitted $711.
Santa Fe, Tennessee—Columbia, Rev. J. B. Estes, pastor. Total assumed quota $1,144; amount remitted $330.45.
Pulaski, Holston—Radford, Rev. D. P. Hurley, pastor. Total assumed quota $2,750; amount remitted $550.
Walsenburg, Denver—Denver-Durango, Rev. John Cox, pastor. Total assumed quota $1,390; amount remitted $297.
Blairsville, Illinois—Murphysboro, Rev. O. A. Sweckard, pastor. Total assumed quota $700; amount remitted $141.50.
Gorham, Illinois—Murphysboro, Rev. Curwen Henley, pastor. Total assumed quota $500; amount remitted $100.
Second Church (Maysville), Kentucky—Maysville, Rev. W. M. Williams, pastor. Total assumed quota $566; amount remitted $112.40.
McKendree Church (Nashville), Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota $5034; amount remitted $2196.79.
Lewisburg, Louisville—Owensboro, Rev. Virgil Elgin, pastor. Total assumed quota $1,333; amount remitted $267.
Groveland and Mascotte, Florida—Orlando, Rev. H. Dutill, pastor. Total assumed quota $2,043; amount remitted $408.75.
Felicity, Louisiana—New Orleans, Rev. H. T. Carley, pastor. Total assumed quota $1,695; amount remitted $523.95.
Chillicothe, Missouri—Chillicothe, Rev. E. P. Hanes, pastor. Total assumed quota $2,500; amount remitted $669.40.
Norborne Station, Missouri—Richmond, Rev. J. N. Boyd, pastor. Total assumed quota $2,016; amount remitted $429.03.
East Dinwiddie, Virginia—Petersburg, Rev. H. T. Todd, pastor. Total assumed quota $1,670; amount remitted $377.35.
Enterprise, Western Virginia—Fairmont, Rev. J. B. F. Yoak, pastor. Total assumed quota $1,907; amount remitted $604.50.
Montgomery, Tennessee—Clarksville, Rev. Omar Charles, pastor. Total assumed quota $1,350; amount remitted $390.
Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota $1,700; amount remitted $1,700.
Sarasota Mission, Florida—Tampa, Rev. W. B. Tresca, pastor. Total assumed quota $250; amount remitted $72.25.
Georgetown, Kentucky—Covington, Rev. B. O. Beck, pastor. Total assumed quota $1,978; amount remitted $400.
Germantown, Kentucky—Maysville, Rev. J. M. Mathews, pastor. Total assumed quota $1,350; amount remitted $350.
Marshall, Southwest Missouri—Marshall, Rev. J. E. Alexander, pastor. Total assumed quota $2,775; amount remitted $1,325.
St. Paul (Springfield), Southwest Missouri—Springfield, Rev. J. W. Pearson, pastor. Total assumed quota $10,000; remitted $2,000.
Kennekeet, North Carolina—Elizabeth City, Rev. C. A. Johnson, pastor. Total assumed quota $770; amount remitted $157.10.
Forest City, Missouri—St. Joseph, Rev. J. L. Taylor, pastor. Total assumed quota $1,332; amount remitted $284.
St. Pauls (Denver), Denver—Denver-Durango, Rev. T. S. Wheeler, pastor. Total assumed quota $2,420; amount remitted $535.
Natalbany, Louisiana—Baton Rouge, Rev. B. W. Waltman, pastor. Total assumed quota $1,253; amount remitted $326.
Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $301.
Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota $4,020; amount remitted $1,516.42.

"He Never Knows When He's Licked"

That is what a prominent man once said about a young preacher, and remarked further that this quality of character would make the preacher a great success. And it did. Deliver us from the quitter. Nothing is so wretchedly pitiful as a man without any backbone, that is, one who cannot stand up and fight when a struggle is on. Some men are like that.

But O the joy of a hard hitter! The man who grits his teeth and doubles up his fists over a difficult task is going to get ahead with the job if something doesn't pull loose. Such a man as this is the one needed for such a time as this—that is, when we are after Special Effort quotas in the midst of a field overgrown with all kinds of quotas. Come on, you red-blooded fighters! Get your quotas and pay them to the General Board before the meeting of your annual conference. Then you can sit in your places in the conference room and smile, smile, smile. And the old worn-out boys will do some smilin' too!

OUR LITTLE FOLKS

THE MINISTER'S SON

By Georgina W. Pelton.

Walter Merton lived in a brick house with a pretty yard in front, in a suburb of the city of C. As he came home dangling his strap of books one pleasant evening in September his glance rested on the window of his father's study, and his mind recalled a scene of the past which often came vividly before him.

It was in that study they had had that little talk, his father and he. Dear father! He was dead now. Perhaps that lesson of his was the more deeply impressed on that account.

Walter could see it all so well; the bright fire burning in the grate, his father before it, resting in the large leather-covered chair after the morning's sermon (for his father had been a minister), himself a little boy, thinking Sunday rather long and wanting something to do. He had been looking at pictures and was just wishing papa would speak to him when he said, "See here, my son, this is a picture of our new church.

"The one that is going to be built, papa?"

He remembered their very words, and how papa had said that men always went by plans and designs when they erected a building, else their work would result in confusion, ugliness, or a lack of strength somewhere, so that the whole might tumble down.

Then they sat still a long while, thinking; and then papa had begun to speak again and told him about how sculptors work out their ideas first in clay, which is easy to shape, and how afterward skilled workmen chisel the statue from a block of marble and make it just like the clay model.

Walter walked past the pretty beds of flowers, lingering a little on the way to pet his dog, and then entered the house, where his mother and two young sisters, Ada and Louise, and a little brother of four awaited his coming. Little Paul ran to meet him.

Soon Ada spread a snowy cloth and set the table, and they all sat down with thankful hearts and healthy appetites to a wholesome meal. There was bread and butter of the best, cold roast beef, sliced tomatoes, cottage cheese, baked apples and sponge cake, while in the center, adding grace to the whole, stood a slender vase of white verbenas, pink geraniums and heliotrope.

After supper came music, then lessons and reading, and a little talk with mother. Ere he slept Walter fell to thinking of another time, when papa and he were walking together and had just passed a boy smoking a cigar. Papa said that boy would never be what he might have been, and he warned Walter against strong drink and tobacco.

"What would you think, Walter," he said, "if some one should set out to go to a certain place, and yet neglect to follow the directions for getting there?" After they had walked a little father he said, "Aim to be a noble man, my boy."

Walter felt tonight a very tender love towards the dear father, who had passed on before, and a sincere trust in his father's God. To Him he yielded himself joyfully each day to be kept in the straight and narrow way.

And it was well he did so, for there were snares ahead. The very next day he was with some schoolboys when one of their number handed cigarettes around. He insisted on Walter's trying one, but Walter said "No," and stuck to it. He felt that his mother would not approve, and said so. The boys laughed at this and said, "Your mother need not know," and one called him "Girlie!"

In the evening his mother told him that the doctors say cigarettes injured both the heart and the eyes, and praised him for standing firm, and he went to school next morning with his courage strengthened to resist temptation. He told the other boys what he had learned, but some of them laughed at him, and one called him "preacher" for his pains.

Time sped on. Five years later Walter, now a tall, good-looking lad, was starting to his school in the city as usual on the morning train.

"That's a nice boy," said one gentleman to another as they took seats in the same car, nodding in Walter's direction as he spoke.

"Yes; a fine lad indeed!" said the one addressed. "Grows like his father, doesn't he?"

"They say minister's boys don't turn out well; but he's an exception to the rule. Any father might be proud of him."

"I hear he's making a fine record at school. Going to graduate in June. Has no bad habits. I've a place in my office for him, if he wants it, after he's through his course."

Walter might have learned to use bad language and tobacco, even to indulge in strong drink. There were those who either thoughtlessly or wickedly would have taught him these things. But his gentle mother's counsels, and the memory of his father's teachings saved him. Day by day and year by year he had gradually come to realize that he was building a character. Often a look at the beautiful grey stone church helped him. And often he thought of his father's words to him a few days before he died, "You know the one Model, my son."

THE PENDING PLAN OF UNIFICATION EMBODIES ALL THE ESSENTIAL SUGGESTIONS OF OUR GENERAL CONFERENCE SINCE NEGOTIATIONS BEGAN

By J. H. Reynold.

The history of the negotiations for Unification sheds light upon the plan now before the two churches. The following illuminating and significant facts should be kept in mind:

The pending plan incorporates all major demands ever made by any General Conference or commission of our church since the negotiations began. The negotiations have extended over a period of almost fourteen years. For some years prior to 1910 there was a joint commission on federation composed of representatives from our church, the Methodist Episcopal Church and the Protestant Methodist Church. In December, 1910, this commission met in Baltimore. At this meeting the M. E. commission, through Bishop Creston, proposed negotiations looking toward organic union of the three churches. While the Southern commission did not feel authorized to negotiate for organic union, they felt free under the instructions to explore plans for closer relations between the churches and accordingly entered upon negotiations. At the meeting the joint commission reached some basic conclusions fundamental to negotiations. Two of these agreements are as follows:

"We are mutually agreed that the churches represented by us are equally apostolic in faith and purpose and purpose and have a common origin, the M. E. Church, organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers; and that they have proved their loyalty to the evangelical faith and evangelical spirit which characterized early Methodists.

"We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully, believing that only such action could insure their continued access to the people they were called to serve."

Gentlemen's Agreement. — These agreements placed the three churches on absolutely equal footing. They serve as an estoppel against any of the three churches again making animadversions respecting the unpleas-

(Continued on page sixteen)

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Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern New $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

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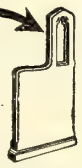
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FREE COLLAR AND CUFF SET

NORTH CAROLINA LEAGUE

(Continued from page ten)

MEMORIAL LEAGUE, DURHAM

Monday night, September 1st, the members of the cabinet of Memorial League met at the home of Mrs. Irene Blalock on Jackson street for a council meeting.

It was an enthusiastic group of young people and many plans for the future were made, after which Mrs. Blalock served delicious tea and sandwiches.

We have forty active members on roll and have hadl regular meetings all the summer with very good attendance. We are starting our Bible study class this month.

The leaguers had charge of the Wednesday night prayer meetings for the past three weeks while the pastor, Mr. Myers, was away. A regular prayer meeting is held at the Old Ladies' Home every second Sunday.

We were represented at the summer assembly at Morehead City and were awarded a blue seal. Memorial Seniors are still on the map. "Watch us grow."

Officers and policy for 1924-25:
President—Mrs. R. H. Caudell.
Vice President—L. B. Suther.
Supt. 1st Dept.—Louis Blalock.
Supt. 2nd Dept.—Gladys Harris.
Supt. 3rd Dept.—Mildred Hinton.
Supt. 4th Dept.—Robert Jerome.
Secretary—Eunice Pate.
Treasurer—Edith Rigsbee.
Cor. Sec.—J. C. Whisant.
Era Agent—Ethel Reade.

It is the aim of Memorial Senior League:

1. To conduct 52 interesting and helpful devotional meetings during the year and to promote consecration, preparation, service and a spirit of fellowship throughout the chapter.
2. To endeavor to bring into active service all leaguers and to promote the circlulation of the Epworth Era.
3. To maintain the three Epworth League covenants, namely: Fellow Workers, Quiet Hour and Christian Stewardship.
4. To conduct two study classes: Bible study and foreign mission study. Paid pledge on missionary special by individuals.
5. To interest every leaguer in all work in behalf of community welfare, to distribute food and clothing to the needy and deserving and visit the sick.
6. To promote wholesome recreation and hold twelve social meetings a year.
7. To hold twelve council meetings and twelve business meetings a year.
8. To have a budget plan for the distribution of finances in the league. All moneys to be raised through free will offerings, dues and ways and means to be determined by the finance committee.
9. To send one or more delegates to the summer assembly.
10. To endeavor to qualify as a 100 per cent league under the Standard of Efficiency.
11. To co-operate with the pastor in any capacity and for any purpose that he shall direct.
12. To make our league a vital force in the church.

WESTERN N. C. LEAGUE

(Continued from page ten)

on all Confederate army rosters in existence.

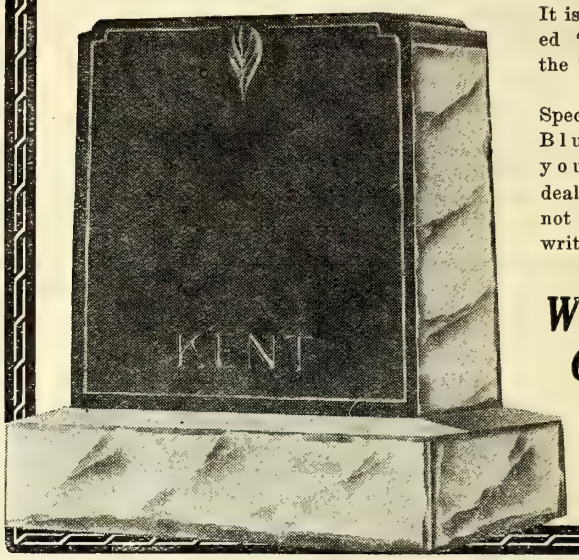
At the base of the mountain, to the right of Memorial Hall, where a recess in the precipice forms a natural sounding board of enormous power, will be built the Ampitheater, a huge structure rivaling the Roman Coliseum. Granite removed from Memorial Hall fill furnish the material for this building. At the back of the stage in a blocked-out incision in recess will be built the world's greatest pipe organ. (Challenge them, Bond!)

In a stirring letter written a short time before his death, President Harding pronounced it the "Eighth wonder of the world." Nothing in history can be compared with it as a work of art. When you are in or near Atlanta be sure to visit Stone Mountain.

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RION, S. C.

CENTENARY VISITS LIBERTY

Sunday, August 31, about 30 leaguers of Centenary church, Greensboro, motored to Liberty to give the Liberty Epworth League a program. Several of the Liberty leaguers met us at the church and seemed very glad to have us visit them.

Miss Lula Mae Simpson was leader and the following made talks: Misses Blanche Bennett, Frances Paschal, Ruth Elliott, and Tom Neal, Robert Tuttle and Mr. Davis. Miss Miriam Tuttle read the scripture lesson and Miss Johnsie Hobson made a brief talk on her trip to Lake Junaluska. Miss Paschal and Mr. Edgar Tate sang a duet, "The Old Rugged Cross."

Our league at Centenary is doing fine work now, and we hope to keep it up. Margie Paschal, Cor. Sec.

SUNDAY SCHOOL WORK

(Continued from page nine)

Beginner Organization.

A splendid organization composed of J. E. Small, chairman of the board of managers, C. L. Hornaday, vice chairman, L. H. Wall, secretary and chairman of the enrollment committee, E. F. Allen, treasurer and chairman of the finance committee, Mrs. W. L. Minish, chairman of the entertainment committee, W. R. Bourne, publicity committee, and L. F. Stine, text book committee, was set up. Rev. P. W. Tucker, pastor of First church, Lenoir, and other nearby ministers are enthusiastically promoting the interest of the school. It will be remembered that this school last year turned out one hundred and twenty credits. An even larger number is anticipated this year.

BELWOOD CIRCUIT

Your humble servant had the pleasure of dropping in on the fine workers of the Belwood circuit at Palm Tree last Sunday, where a quarterly circuit Sunday school institute was being held in connection with the wonderful revival at Palm Tree. The institute was interesting and profitable as it dealt not only with mechanics but with religious fervor. C. T. Stamey, superintendent of the Fallston Sunday school, leads the Sunday school interests of the Belwood circuit well while Mrs. L. E. Stacey is one of the powers behind the throne. Rev. John H. Green is leading in wonderful revivals on the circuit this year. In the three meetings held some two hundred and fifty conversions have been recorded. The meeting at Palm Tree was assuming wonderful proportions as I had the pleasure of dropping in on it, there having been over one hundred conversions recorded. Rev. E. N. Crowder, of the Waxhaw circuit, a native of the Palm Tree community, was assisting the pastor in his revival work.

TWO CIRCUITS

Mr. Paul F. Evans, our rural worker, reports two very fine circuit-wide meetings held recently on the Cherryville circuit in the Shelby district and on the Weddington circuit in the Charlotte district. Both were all-day meetings and were largely attended. A definite circuit Sunday school organization was set up in each instance and Mr. Evans thinks the Sunday school work received a good impetus. Rev. J. E. B. Houser leads the work on the Cherryville circuit and Rev. T. J. Huggins on the Weddington circuit.

Cancers Treated Successfully at the Kellam Hospital

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

September
Hominy, Laurel Hill, 11 13-14
Henderson Ct., 3 14
Saluda-Tryon, Tryon, night 14
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28

October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

September
Ansonville, Concord, 11 12
Lilesville, Lilesville, 3 12
Monroe, Central, night 12
Prospect, Carmel, 11 13
Matthews, 11 14
Chadwick, night 14
Hickory Grove, 2 15
Hawthorne Lane, night 15
Trinity, night 16
Dilworth, night 17
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September
Uwharrie, Tabor, 11 and 3 13-14
New Hope, Eleazor, 3 and 11 13-14
Asheboro, night 14
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28

October
Pleasant Garden, Pleasant Garden.... 4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

September
Ararat, Carters Chapel, 2:30 14
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30

October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

September
Bald Creek, 11 14
Burnsville, 8 14
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FIFTH ROUND

September
Avery, Pisgah 13-14
Ronda and R. River, Ronda 20-21
N. Wilkesboro, N. Wilkesboro, night... 21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28

October
Sparta, Cox's Chapel 4-5
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28

October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
South Fork, Zion, 11 13-14
Lincoln Ct., Asbury, 3 14
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28

October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

September
Alexander, Carson, 2 & 11 13-14
Hiddenite, Center, 11 & 3 13-14
Newton, 8 14-15
Mooesville, Central, 11 & 8 21-22
Mooresville Ct., Williamson, 3 20-21
Shepherd, Vanderburg, 11 & 8 20-21
Maiden, 8 22
Hickory, First, 11 & 8 28-29
Westview, Bethel, 3 28
Rhodhiss, 8 28

October
Statesville, Race, 8 3
Elmwood, Elmwood, 3 3
Dudley Shoals, Rocky Mount, 11 4
Granite Falls, 8 4
Lenoir, First, 11 & 8 5-6
Lenoir Ct., Littlejohns, 3 5
Lenoir, South, 2 & 8 5
Hudson, 11 6
Ball Creek, St. Paul, 11 7
Catawba, Concord, 3 7
Stony Point, 8 7
Mooresville, Broad, 8 8
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

September
Murphy Ct., Tomotla, 11 13
Murphy Sta., 11 14
Hiawassia Ct., Martins Creek, 3 14
Hayesville Ct., Hayesville, night 14
Fines Creek Ct., Fines Creek, 11..... 20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28

October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

September
Welcome, Ebenezer, 11 13-14
Trinity, Bethel, night 14
Central Terrace, Cen. Ter., 11 21
Davidson, Good Hope, 3 20-21
Centenary, Centenary, night 21
Green Street, Green St., 11 28
Burkhead, Burkhead, night 28
West End, West End, night 29
Oak Ridge, Oak Ridge, night 30

October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Mt. Tirzah Ct., New Bethel 13-14
Brooksdale Ct., Allenville 20-21
Long Memorial, night 21
Graham and Haw River 28
Webb Avenue, night 28

October
Person Ct., Concord 4-5
East Roxboro, Longhurst, night 5
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
THIRD ROUND

September
Currituck, Ebenezer 13-14
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28

October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Bladen, Center 20-21
Person St. & Calvary, Calvary, ngt. 21
Mamers, Spring Hill 27-28

October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night.. 19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9

Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

September
Elm Street, a.m. 14
St. John's, p.m. 14
Pink Hill, Webb's, a.m. 21
Jones Ct., Trenton, a.m. 27-28

October
Goldsboro Ct., Thompson's, a.m. 4-5
St. Paul, p.m. 5
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8
Centenary, p.m. 9

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

September
Robeson, McKendree 12
Lumberton Ct., E. Lumberton 13-14
Lumberton, Chestnut St. 14
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29

October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

September
McKendree, Pinetops, night & 11... 14-15
Clark Street, 11 21
Aurora, 11 27-28
Washington, night 28

October
South Rocky Mount, night 1
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
E. C. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Norlina (Union), 11 13-14
Warrenton, p.m. & 11 14-15
Scotland Neck, Hobgood, p.m. 19
Willimaston, Holly Springs, 11 21
Windsor, Mt. Gould, p.m. & 11 21-22
Ahoskie, Powellsville, 11 23
Murfreesboro, 11 24
Aulander, 11 28

October
Battleboro-Whitaker, McTyeirs, 11..... 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11... 19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11..... 2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

September
Scott's Hill, Scott's Hill, a.m..... 13-14
Jacksonville-Richlands, Jacksonville, p.m. and a.m. 14-15
Burgaw, Jordan's, a.m. 19
Ingold, Johnson's, a.m. 20-21
Clinton, Clinton, p.m. 21
Magnolia, Turkey, a.m. 22
Wilmington Ct., Wesley Mem'l, a.m... 28
Wilmington, Epworth, p.m. 28

October
Southport, Southport, p.m.-a.m..... 4-5
Wilmington, Grace, p.m. 5
Carver's Creek, Carver's Creek, a.m.... 10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ... 19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

November
Town Creek, Town Creek, a.m. 1-2

RANDOLPH-MACON INSTITUTE, Danville, Virginia, for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C, Danville, Va.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has taken unto Himself our beloved sister, Mrs. Lulu Campbell of Caraway Memorial on August 21, 1924, at the age of 57 years, be it resolved:

First, That we, the members of the missionary society, cherish her memory, who by her daily walk among us has left behind an abiding example of deep religiousness, and who literally made the world better for having lived in it.

Second, Although our hearts are made sad because of the loss of our dear sister in Christ we bow in humble submission to the will of God.

Third, That we extend to the family our deepest sympathy in this time of great affliction, assuring them that we are partakers with them in their sorrow.

Fourth, That a copy of these resolutions be sent to each member of the family, a copy be sent to the North Carolina Christian Advocate for publication and a copy be spread upon the minutes of our society.

Mrs. H. Pennington,
Mrs. A. Bumgarner,
Mrs. T. E. Gardner.

HOWELL—Mrs. Lucinda Stovall Howell was born unto Mr. and Mrs. John Stovall of Shawneetown, Illinois, in November, 1850. On August 12, 1869, she was married to Barton Howell, who a few years later brought her to North Carolina. To this couple were born ten children, four boys and six girls, all of whom lived to be grown except one, and six of whom survive her. Her husband, Mr. Howell, died about thirty years ago and left Sister Howell with the responsibility of rearing these children to manhood and womanhood, but she was a very faithful and devoted mother and toiled hard for her children.

Sister Howell professed faith in Christ and joined the Methodist church in Illnois at the early age of thirteen years, and remained a faithful member until the time of her death, at which time she was a member of Calvary church, Fayetteville, having entered this church as a charter member.

After a long period of decling health Sister Howell died March 25, 1924, as she lived, trusting in God. In her going her home, her church and community lost a beloved and devoted friend; yet our loss is heaven's gain, and though her body rests in Cross Creek cemetery, her life yet lives.

May God greatly bless her bereaved family and finally bring them together with their mother in that "rest that remains to the people of God."

E. C. Maness, P. C.

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THE PENDING PLAN OF UNIFICATION

(Continued from page thirteen)

ant events of the past. In approving these agreements, the general conferences of the two Episcopal Methodisms practically entered into a gentleman's agreement that they would bury the past differences, shake hands, and face the future upon the same honorable footing. Hence in this discussion it comes in poor grace for brethren now to call up unpleasant events. It can have no other effect than to stir up prejudices. It is a confession that their cause is weak.

Suggestions of Bishop Hoss.—The joint commission at the Baltimore meeting created a committee of nine, three from each commission, and charged it with the duty of inquiring into the causes producing friction and waste and if practicable to report back to the joint commission a plan looking to unification through reorganization.

This committee met in January, 1911, at Cincinnati. The committee representing each church made tentative suggestions. Bishop Hoss speaking for the Southern committee consisting of himself, Dr. Frank M. Thomas and Mr. W. G. M. Thomas, made proposals of which the following is a summary:

1. That the three churches be merged into one.

2. That the united church have common articles of faith, conditions of membership, hymnal and ritual.

3. That the church be organized under one general conference and four quadrennial conferences, the general conference to have exclusive jurisdiction over all connectional matters, while the quadrennial conferences were to have all powers not delegated to the general conference, and were to elect bishops; the structure and power of the conferences to be fixed under a written constitution.

4. That there be lodged outside of the general conference and quadrennial conferences the power to arrest unconstitutional legislation.

Suggestions of the Southern Committee Incorporated.—After mature consideration the committee of nine agreed upon a report which they submitted to the Joint Commission on Federation at Chattanooga in May, 1911. After a consideration of this report lasting for three days, the joint commission adopted the report with some amendments to be submitted to the general conferences of the three churches. A comparison of this report with the suggestions of the Southern sub-committee through Bishop Hoss outlined above shows that the joint commission incorporated all of the main suggestions of the Southern committee, as will be seen from the following brief summary of the report of the joint commission:

1. That the three churches be united into one church.

2. That the united church have common articles of faith, conditions of membership, hymnal and ritual.

3. That the governing authority of the recognized church be vested in one general conference and three or four quadrennial conferences, the general conference to exercise power over connectional matters and the quadrennial conferences power over local affairs; the general conference to consist of two houses, the upper house having equal representation from the quadrennial conferences, and the lower house proportional representation from the annual conferences. The quadrennial conferences were to name the bishops from their respective jurisdictions, who in turn were to be confirmed by the upper house of the general conference. They suggested that the colored members of the M. E. Church, the Methodist Protestant Church and such other colored Methodists as may enter into agreements with them, be constituted one of the quadrennial conferences.

4. That an authority outside the general and quadrennial conferences be constituted to pass upon the constitutionality of legislation.

Oklahoma City General Conference Action.—The report of the work of the Joint Commission on Federation was made to the General Conference of the M. E. Church, South, at Oklahoma City in 1914. That body unanimously approved the work of their commissioners, accepted the principles laid down in the report as constituting a basis for a plan of union both feasible and desirable, and directed the appointment of a commission to represent our church in collaborating with a similar commission from the other churches in developing the details of a plan. This conference also suggested that the colored members of the M. E. Church be formed into an inaependent organization holding fraternal relations.

Negotiations.—The General Conference of the Methodist Episcopal Church in 1916 approved the report of the Joint Commission of Federation, accepted the report as containing the basic principles of a reunited Methodism and directed the appointment of a commission of twenty-five on unification.

Under the authority of the two general conferences the two commissions conducted negotiations during 1917 and in the spring of 1918. It was found in the negotiations that the suggestions of the Southern General Conference that the colored members of the M. E. Church be set apart in an independent organization was not feasible, as it could not be done, without the consent of the colored members. The Southern commission considered, however, that their General Conference had approved negotiations on the basis of the colored membership constituting a quadrennial conference and that its proposal that the colored members constituted an independent organization was a mere suggestion.

When the General Conference met at Atlanta in 1918 our commission reported that their work was not complete. The General Conference by almost unanimous vote approved the work of the commission, accepted again the report of the Joint Commission on Federation as containing the basic principles for reunited Methodism and directed negotiations to be continued.

The two commissions continued their work and developed a plan, which, while they did not recommend, they decided to transmit to their respective general conferences. The M. E. General Conference at Des Moines in 1920 decided that they did not have time to give adequate consideration to so elaborate a plan in the midst of other pressing business. Accordingly they advised the continuation of negotiations, giving their commission the right to agree upon a plan on the principles hitherto accepted as a basis for negotiation or upon any other principle which might be mutually agreed upon. The General Conference at Hot Springs in 1922 approved the work of their commission and directed the continuation of negotiations either upon the principles already agreed upon or other principles which they might adopt. The two commissions with enlarged powers soon developed the present plan of union. They decided that in the former plan they had attempted too much and that they must propose to their respective churches a much simpler plan if they hoped to secure its ratification.

The Present Plan Compared with Bishop Hoss' Original Suggestions.—A brief analysis of the pending plan shows that it incorporates all the main suggestions of the Southern committee headed by Bishop Hoss at Baltimore in 1910 and of subsequent general conferences. It will be remembered that the Southern committee in 1910 proposed that there should be a general conference to have jurisdiction over all connectional affairs, and four quadrennial conferences with power over local matters. The pending plan provided for a general conference with powers over connectional affairs and two jurisdictional conferences with powers over local affairs, including all powers not specifically assigned to the general conference. The only difference here is in the number of regional conferences, the Southern committee proposing four, while the present plan has only two. The principle, however, is the same.

It should be noted in passing that the commission on unification incorporated another suggestion of the Joint Commission of Federation, namely, that the general conference should have two houses, the upper house resting on the principle of equal representation from the quadrennial conferences like the United States Senate, and the lower house resting upon representation proportional to population, like the lower house in Congress. The present plan improves upon the bicameral general conference by having the two bodies sit together, hear all discussions but vote separately.

The pending plan incorporates the suggestions of the Southern committee that the two churches be united into one with common articles of faith, hymnal, and ritual. It also incorporates the suggestion rigidly insisted upon by the Southern commission throughout, that neither the general conference nor any quadrennial conference should be the final judge of the constitutionality of its own acts. For this purpose they created a judicial council, clothed with authority of passing upon the constitutionality of the acts of the general jurisdictional conferences and of administrative boards.

Thus it will be seen that all the main suggestions made originally by Bishop Hoss and the Southern committee in 1910 reappear in the pending plan.

Minority Church Protected.—Another principle for which the Southern church has contended throughout the negotiations is that the minority church must be given ample means of protecting itself against being swallowed up by the M. E. Church. Let us see whether the Southern commission has been true to this demand.

In respect to legislation the plan before us secures for the Southern church equal power with the M. E. Church, though the latter has almost twice our membership. Before any measure can become a law it must have an affirmative vote of the members of the general conference from each jurisdiction. This means that nothing can become a law without the approval of the Southern jurisdiction. At no time during the progress of the negotiations did our general conference make a demand for equal power in legislation. This magnanimous provision was general proposed by the commission of our sister church.

Our church is protected against all-powerful general conference in two ways, first, by a constitutional provision limited the power of the general conference to connectional matters only and second, by creating a judicial council distinct from the general conference with the sole power of passing on the constitutionality of legislation by the general or jurisdictional conferences. This court, in which the Southern jurisdiction has half of its membership, adequately protects the minority church against usurpation of power by the [illegible] or jurisdictional conferences.

The minority [illegible] insisted all along on the [illegible] of each jurisdiction to [illegible] quota of bishops. This right is guaranteed in the pending plan and is further protected by the provision that each bishop shall work within his own jurisdiction unless he is invited to the other jurisdiction by a majority of the bishops of that jurisdiction. This protects absolutely the minority church against objectional bishops from the other jurisdiction.

Trinity College Library

Moreover, the plan amply protects the South's peculiar views on the negro question. On this point the Northern commission soon found that the Southern commission would not yield and the plan adopted gives absolute protection in this matter. The colored members of the M. E. Church have their own churches, conferences and bishops. They will not come in contact with the individual congregations nor any of the quarterly, district, annual or jurisdictional conferences of the Southern jurisdiction. The colored annual conference of the M. E. Church will have representatives among the delegates of the jurisdiction in the general conferences, and with whom they will sit and vote. But these colored members will have no voice whatever in shaping the decisions of the Southern jurisdiction of the general conference.

These legal guarantees are everything which the Southern Methodist Church could ask. They are more than any general conference or commission of our church has asked. However, the greatest guarantee of the rights of the minority church lies in the enlightened Christian conscience of the M. E. Church. That Christian conscience would not permit any injustice done to the minority church even though there might be individuals who would be willing to do injustice. When the M. E. Church, South, as a jurisdiction in the reunited church, equal power with itself, it settled forever the question of complete protection of the peculiar social views as well as the power of the minority church.

This brief review of the negotiations for union shows conclusively that our commissioners have been faithful in carrying out all suggestions and instructions of our General Conference, that they have embodied them in the pending plan, that they have been jealous to safeguard every vital interest of our church. The review also shows that our church has played a leading part throughout the negotiations, and that by repeated general conference actions our church is completely committed to unification on the principles embodied in the pending plan. It is therefore entirely too late to raise the question of the expediency of unification or to object to the essential principles of the present plan. Four successive general conferences, beginning at Oklahoma City, have settled both questions.

When in addition to the facts recited, it is further remembered that commissions composed of able men from bothe churches have worked on the proposed union for fourteen years, that they had the benefit of the collective wisdom of several general conferences and the counsel of hundreds of the strongest people in both churches and that the thought of Southern commissions has gone into the details of the plan in such a large way, our annual conferences will scarcely be willing to assume the responsibility before God and history in rejecting the plan.

If I can feel sympathy—feel it within and without—then the dew falls and the desert begins to blossom. By sympathy I do not mean merely a fellowship in sorrow, but also, and no less truly, a fellowship in joy—a feeling for which we ought to have an English word. To be glad when your brother men are prosperous and happy, to rejoice in their success, to cheer for their victories; to be compassionate and pitiful when your brother men are distressed and miserable, to grieve over their failures, to help them in their troubles—this is the fraternal spirit which blesses him who exercises it, and those toward whom it is exercised.—Henry Van Dyke.

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NORTH CAROLINA
Christian Advocate

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EDITORIAL PARAGRAPHS

The National News has gathered the mortality statistics for last year from the use of gas. Here they are: Thirty-two inhaled it, one hundred and forty lighted matches in it, and five thousand stept on it.

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It is reported that a doctor at Johns Hopkins has stiffened up a patient's backbone by putting new bones in it. A part of the shin bone was transferred to the backbone. That doctor is badly needed in every community.

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You have seen the perfect day. There was not a wisp of cloud from dawn till the stars appeared. A joyous silence filled earth and sky. The presence of a zephyr would have seemed an intrusion. Heat and frost had so mingled that spring, summer, autumn and winter appeared to be blended into one. Nature was at rest, except for the Master Painter's pencilings of the forests. For He was getting ready to hang out the banners of crimson and gold, russet and brown, as a part of the autumnal pageantry.

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This is the motor age. The American people are on wheels. There has been a new application of gas. That which has through the ages been employed as a substitute for ideas, has become a substitute for the horse. The speed in travel has thereby been increased seven fold. This should give more time for self-culture, for lives to be broadened and enriched by travel, and for people to enjoy more fully the privileges of home life. But the very reverse is too often the case. People race hither and thither, like some bewildered animal, but to no profit. Many of these aimless wanderers after pleasure do nothing but burn gas, and increase the rattle in their car and in their own heads. It is amazing how people will persist in abusing their blessings. Why not have common gumption enough to use an automobile and not make it an agent for the demonstration of your own folly?

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A missionary to China in writing of the difficulties confronted by the Christian preacher and teacher, says that these men and women are confronted by a constant backfire of questions from the alert Chinaman of today. Among these questions are: "How do you explain the miracles? Do you believe the divinity of Jesus was from within or without? Explain Jesus' consciousness of divinity? How can the death of one man really save anyone else from sin? Are heaven and hell concrete or abstract and how do you know? How can you prove it? In the light of the present situation in the West, how can you prove the efficiency of Christianity in developing a moral and spiritual civilization? How about the oil scandal and Christianity? How about modern business and Christianity in China? How can you prove Christianity is adapted to the Chinese mind?" It is very evident that only men and women who are well established in the faith, and so well equipped intellectually that they can give a reason for their faith, need go to China as Christian missionaries.

Some humorist has discovered what the parson's baby said about her dad:

"Up in the study,—high, high, high,
Writing the sermon,—dry, dry, dry,
Makes all the old folks weep, weep, weep,
And the little children go to sleep, sleep, sleep."

⚜ ⚜ ⚜

To sympathize with your brother man when he suffers and then be envious of him when he prospers; to speak kindly of the man who falls behind in the race and to hurl sharp words, like javelins, at him, if perchance the world puts him on a pedestal, are marks of consuming selfishness. Those expressions of sympathy to the suffering, and kind words to the man that loses the race is nothing but another form of self-congratulation. Only he who can rejoice in the success of others and cheer their victories is able to truly pity and sympathize.

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"The greatness of Amercia lies around the hearthstone," says one. But what about those families who have no hearthstone? If the fireside be the cradle of patriotism, what about the multitudes who never are permitted to gather in family circles about the fireside? "Family circle," "fireside," and "hearthstone" are much used terms that belonged to the old fashioned American home. But they are now in a large measure out of date. The radiator, the hot air register and the scattered household have taken their places. A man would fight to the finish for his cabin home in the wilderness. But he is not going to shed much blood for the dwelling place that belongs to another. He will on the contrary flee to some other hired shelter. The one greatest need of American life is a restoration of that appreciation of home which made it both altar and castle.

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Paul Laurance Dunbar, who was born in Dayton, Ohio, June 27, 1872, was perhaps the most gifted poet of the negro race. He was a full blooded negro. And in the following poem appears that mournful melody and intimate fellowship with the simple things of nature which characterize the negro race. Dunbar died at the early age of 34.

"Lay me down beneaf de willers in de grass,
Whah de branch 'll go a-singin' as it pass;
An' w'en I's a-layin' low,
I kin hyeah it as it go,
Singin', 'Sleep, my honey; tek yo' res' at las'.'

Lay me nigh to whah hit meks a little pool,
An' de watah stan's so quiet an' cool,
Whah de little birds in spring
Ust to come an' drink an' sing,
An' de chillen waded on dey way to school.

Let me settle w'en my shouldahs draps dey load
Nigh enough to hyeah de noises in de road;
Fu' I t'ink de las' long res'
Gwine to soothe my sperrit bes'
Ef I's layin' 'mong de' t'ings I's allus knowed.

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IS THE MOVEMENT OF GOD?

Amid all the controversy, both pro and con, about Methodist unification, little has been said concerning the providential aspect of the movement. Is it of God, or is it not? If it be of God, can man, no matter how high his motives, stop it? If it is of man, will it not eventually, as Gamaliel said on one occasion, come to naught?

To remember that God rules might serve to quiet the nerves and calm the troubled spirits of those who have permitted themselves to become agitated over the question of unification.

At first thought it is rather surprising that the unification of Episcopal Methodism has reached its present status without much having been said for or against it, previous to the discussion of the last few months. Bishop Kilgo, before his election as bishop, wrote an article advocating the union of the two churches. Rev. H. M. Blair on one occasion wrote an editorial that urged union of the two churches. These are the only two articles that we recall from North Carolina on the subject. Fraternal messengers to general conferences have frequently incorporated into their addresses pleas for a united church and we have for years had commissions striving to formulate acceptable plans of unification. But there has been no systematic effort to educate the people on the subject or to arouse their interest in unification by organized propaganda. Like the oaks of the forests unification has grown without cultivation.

We do well to keep in mind that the great movements of history come in the Divine order of events. Man may hasten or retard but does nothing more. Human slavery is an example. A bloody civil war hastened its end, but it had to go sooner or later. The nation could not exist half slave and half free. An enlightened civilization could not tolerate the sale of human flesh and blood. Another movement of minor import and of more recent date, but none the less a social and political drift in the course of events was the enfranchisement of women, and the granting of laity rights to women in our church. These are only a few among numerous examples of great movements which men might hurry or hinder but could not stop.

God does not seem to be disturbed by those who oppose His great plans and purposes because He can wait. He often does wait. The patience of God is one of the outstanding attributes of His character.

So if this unification movement is of God, there is no reason to be alarmed. If it is of man, and not of God, we see no occasion to be unduly disturbed. It will come to naught. Let's possess our spirits in patience and follow the lead of the Good Spirit.

GIVE HEED TO THE CALL

The Board of Missions of the W. N. C. conference held a very important conference at the Odell Hardware Company's lodge, seven miles from Greensboro, September 4 and 5. The presiding elders and district lay leaders were invited to this conference. Three sessions were held and every phase of the board's work was thoroughly investigated. Freed from the distractions incident to a session of the annual conference, we were able to concentrate our minds on the affairs of the board and, we believe, reached some valuable conclusions. The presiding elders made full reports of their districts and presented their askings for the new conference year. It was found that these askings totaled more than $45,000, whereas, it appears that the board will only have about $36,000 to appropriate. So we face the prospect of going to conference with nine thousand dollars less than the presiding elders feel is necessary to sustain the work. There is one redeeming feature, however, in the situation. It is now four weeks till the session of the annual conference. Will we in these four weeks unite our forces to collect the conference collections in full and enough of the Centenary subscriptions to secure the $45,000 needed? Ten per cent of the Centenary money is returned to us for home use. It now looks as if the Centenary money will be much less this year than last year. There are one hundred and twenty-five charges in our conference that receive help from our board. These charges, as well as all others, should do their utmost to secure this money. Let the pastors organize their forces at once and go out for it. Call on your district lay leader for his help. He will gladly give it. Your board sincerely hopes that it will not have the unpleasant task of scaling appropriations asked for by the presiding elders. This will not have to be done if every pastor and every church will do their best. A motion was passed making the first Sunday in October pay-up day for the conference.

E. K. McLarty,
Chm. Board of Missions.

MRS. PAT LEGRAND BOYD

The passing of Mrs. Pat LeGrand Boyd of Durham, N. C., Wednesday, July 10, brought great sorrow to a wide circle of friends and admirers. She was a choice spirit who graced every circle that she touched.

We give herewith an appreciative sketch prepared by Trinity College, where her husband is professor of History:

Mrs. Pat LeGrand Boyd, wife of Dr. William Kenneth Boyd of the Department of History at Trinity College, died on Wednesday, September 10, following a stroke of paralysis on Friday preceding, from which she did not recover. Mrs. Boyd had been ill earlier in the year, but had apparently fully recovered her health upon her return from Cambridge, Mass., where she and Dr. Boyd had spent the summer.

Mrs. Boyd was a daughter of Mr. and Mrs. James T. LeGrand, now deceased, of Rockingham, North Carolina, and a granddaughter of the late Rev. Dr. N. H. D. Wilson, who for many years was an outstanding member of the North Carolina conference, sometime agent for Trinity College, and president of the board of trustees of Trinity College. Some years ago Mrs. Boyd and the other children of James T. LeGrand, a graduate of Trinity College, and Rev. N. H. D. Wilson presented a portrait of Dr. Wilson to the Trinity College Library. Mrs. Boyd is survived by her husband, a daughter, Mary Elizabeth, a sister, Mrs. W. R. Land, of Hamlet, and three brothers, Nathan W., Nash and Homer LeGrand, all of Hamlet and alumni of Trinity. Mrs. Boyd attended Greensboro Female College, now Greensboro College. In 1908 she married Dr. Boyd and has made her home at Trinity College, Durham, N. C., since that time.

Rev. H. E. Myers and Rev. W. W. Peele conducted a short service at the Boyd home at Trinity College on Thursday afternoon before the funeral party left for Rockingham. The funeral service was held and interment made at Rockingham on Friday, September 12.

Combining rare grace with intellectual attainments and those noble qualities inherited from her forebears, Mrs. Boyd was a great asset to the college community and her passing is a distinct loss. For many years she has fitted into the life of the community in many ways and was active in civic affairs hereabouts; being active in the organization of the Durham Women's Club, an officer in the Business and Professional Women's Club, an enthusiastic member of the Daughters of the American Revolution, and for a long time on the board of directors of the Durham Chamber of Commerce; and she was a faithful member of Memorial M. E. church.

DEDICATION AT SALISBURY

In spite of a downpour of rain at the hour of service last Sunday morning, the large auditorium of First church, Salisbury, was filled with worshippers whose hearts were rejoicing at the achievements of that congregation during the past eight years. A magnificent church edifice, costing more than $100,000, had been erected and paid for during that period. Marshalled under the leadership of Rev. John F. Kirk, the hard-working and methodical pastor, during the past three years, the church has had a most satisfactory growth in membership as well as material things. Brother Kirk has had the untiring support of a fine official board and also of the membership of the church. Many difficulties have been met and overcome through faith in the power of God. The final material victory was recently won when the last cent of indebtedness was paid off, and Bishop Denny secured to preach the dedicatory sermon and set the magnificent structure apart for the worship of Almighty God.

All the old pastors had been invited to be present and take part in the exercises of the day, but because of the nearness of the meeting of the Western North Carolina conference, it was impossible for many of them to be present. Drs. T. F. Marr, S. B. Turrentine and W. R. Ware, among the number who have ministered to the congregation in years past were present and took part. Dr. Ware preached at night.

Bishop Denny delivered a scholarly and convincing sermon on the divinity of Christ. The music rendered by the choir of First church was excellent and the whole program of the day was inspiring, and the congregation goes forth with renewed zeal and determination to the work assigned to it in the community.

W. W. PEELE AT PARK PLACE

Rev. W. W. Peele, pastor of Trinity church, Durham, is this week assisting Rev. L. B. Hayes in a meeting at Park Place, Greensboro. His sermons are unusually fine and the attendance is large.

Upon inquiry about what headway is being made on the new Trinity church, Dr. Peele reports that the Sunday school departments are to be ready for use by November 10. The plan is to hold Sunday school in the new church the last Sunday of this conference year. The entire structure is being pushed to completion with all possible haste.

The Trinity congregation, upon the completion of the new edifice, will have one of the great church buildings of this country, one that is up to date in every particular. New and larger equipments will mark the beginning of a new era in the life of this historic church.

FOUR MORE WEEKS

Four weeks from yesterday the Western North Carolina conference will meet in West Market Street church, this city. Most of our preachers have overlooked the Advocate. They have failed to remind the people that now is a good time to renew their subscriptions or subscribe to the chuch paper. We trust that all the preachers will make a special appeal for the Advocate, and will try to bring with them a good report. Next week we will send out the mailing list. It will be seen that there are many who are behind with their subscriptions. We are depending upon you, brother pastor, to give us a good lift at conference. Don't fail us. You are our only representative in your community.

The quarterly conference of Love's church, Walkertown, on August 24 instructed its building committee to let the contract for the Religious Education building at that place. The new structure will be a three-story brick building of Tudor Gothic design, modern in every detail, and suited for departmental work. More than $12,000 in cash and pledges has been raised toward the building fund. Rev. H. G. Allen, the pastor, has received nearly one hundred members on profession during his two years' pastorate at Walkertown.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

A nine pound boy was born to Mr. and Mrs. R. E. Ward of Yadkinville, N. C., on September 11, 1924.

Rev. W. E. Lyttle of Troy, Ohio, will hold two meetings for R. E. Ward on the Yadkinville charge beginning at Yadkinville, September 21.

Central church, Asheville, will ask for the next annual conference. This was decided upon at a meeting of the Central board of stewards last week.

Rev. Rufus Bradley, of the Methodist church, has just closed a very successful series of revival meetings in the Methodist church at Roxobel, eight additions having been added to the church membership. Mr. Bradley was assisted in the meeting by Rev. C. T. Thrift of Moyock, N. C.—Roanoke-Chowan Times.

Rev. Albert Sherrill and family have just moved from Stanley to Greensboro. They are living at 415 North Cedar street. This city will be their future home as Brother Sherrill expects to ask for the superannuate relation at the approaching conference.

"Revival at Seaboard. On September 14th we began a ten days or two weeks revival at Seaboard. Rev. S. E. Mercer is assisting the pastor. Mr. N. J. Miles of Mebane is leading the singing. Preparatory services were held last week by the pastor. Pray for us. We need a great revival t here."—Chas. M. Lance.

Rev. S. A. Neblett, publishing agent for our Cuban mission and whose home is in Havana, was in Greensboro last Thursday in the interest of the Centenary. He went from here to Raleigh and will probably remain in the state till after the meeting of the Western North Carolina conference, October 15.

"Mr. and Mrs. Joseph Benjamin Ivey announce the marriage of their daughter, Katherine, to Mr. Ervin Jackson on Thursday, the eleventh of September, nineteen hundred and twenty-four, Lake Junaluska, North Carolina. At home after October the first, twenty-eight hundred Clairmont Avenue, Birmingham, Alabama."

"On September 6 at the Methodist parsonage in Morganton, Miss Bessie White of Danville, Va., and Mr. William W. Adams of Newport News, Va., were united in marriage by Rev. J. C. Gentry. The ring ceremony was used. Mr. Adams is an energetic young man of much promise. The bride is a daughter of Mr. and Mrs. J. J. White of Stokesdale, N. C., and a sister of Mrs. J. C. Gentry of Morganton, N. C. We wish the happy couple a long and useful life."—J. C. Gentry.

"We recently closed an evangelistic campaign with Rev. Roy Hughes at Noble, Oklahoma. It was truly a great revival and resulted in 103 conversions ranging from children to heads of families. We received 53 of this number into the Methodist church the closing service. The others will go to Baptist and Presbyterian churches. At present we are in a campaign with Brother Lupton at Holly Ridge church."—Sam Maxwell.

Thirty members were received into Calvary Methodist church the closing day of a successful revival lasting two weeks. Other additions are expected later. During the conference year 130 members have been added to the church roll. Rev. C. M. Short, the pastor, was assisted in the revival by Mrs. C. L. Steidley, evangelist and Bible teacher. As a token of appreciation for her faithful service the congregation presented a generous purse of money to her Sunday night. Mrs. Stediley made many friends during her stay here.—Charlotte Observer.

Rev. A. C. Swofford last Sunday had an engagement to preach at the old home of his grandparents, William Bumgarner, age 81, and Mrs. Susanne Newton Bumgarner, age 80, who on that day in Cleveland, county, N. C., celebrated the sixtieth anniversary of their marriage. There are eleven children all living and have families. Rev. A. C. Swofford is the oldest grandchild and the only preacher in the family, except a younger brother of his who is a student at Rutherford College and recently licensed to preach. On account of the rain Brother Swofford did not make the trip, which was a sore disappointment to his little girls who had looked forward with great expectations to the day.

The Wisdom Sisters, three in number, who are engaged to sing at our next conference at Greensboro beginning October 15, would consider an invitation from some pastor in this section to assist in a ten days or two weeks meeting prior to October 15. In order to make sure of getting them it would be well to wire them at once to Macon, Mo. They are great gospel singers and we feel sure that their services will be a benediction to the community that is so fortunate as to secure them.—W. L. Sherrill.

"Mrs. George T. Simmons died September 4th. For several months she had been at the Rest Home, 3501 Maryland avenue, Highland Park, Richmond, Va., just waiting for the final call. Those who knew her have no doubt she was ready when the call came to her a little more than a week ago. Her husband, who was a member of the N. C. conference, and for several years asssitant secretary of the conference, died the 3rd of February of this year. Mrs. Simmons was born April 2, 1866, hence she was in her 59th year."—J. A. Hornaday.

"We have just closed a very fine revival at Matthews. Rev. Loy D. Thompson, the popular pastor of Hawthorne Lane church, Charlotte, did the preaching. Under the forceful and appealing messages accompanied by the Holy Spirit our people were greatly uplifted in their spiritual life. Some twenty-five or more young people rededicated their lives to the service of the Lord at one of these services. We feel sure that our people are in a fine condition to make it possible for us to come up to conference with 'all things ready.'"—R. E. Hinshaw.

A GOOD MEETING

One of the most helpful resolutions adopted by the joint meeting of the Board of Missions with the presiding eldes and lay leaders was that a meeting of the pastors and charge lay leaders be held in each district of the conference. In accordance with this action the pastors and lay leaders of the Winston-Salem district convened at Centenary church last Friday morning. Fifty of the brethren were in attendance and it proved a most inspiring occasion.

In this conference we tried to lay before the gathering the absolute necessity for collecting all the assessments laid by the general and annual conferences. Supt. Charles A. Wood spoke of the expansion of the Children's Home; Rev. Joseph A. Hiatt represented the Board of Church Extension; Mr. Oscar V. Woosley, the Sunday School Board; Rev. Robert M. Courtney, the Board of Missions; Rev. Edwin O. Cole, the superannuates; Rev. Zeb E. Barnhardt, the Board of Education. As each of these brethren is a member of the board for which he spoke the needs of all the boards were forcibly and intelligently laid before the body.

A survey was then made of conditions in the several charges of the district. The reports of the pastors and laymen revealed the fact that the financial work of the district is in good shape and that all claims will be met in full. Of the 81 churches composing the district only three or four will need outside assistance and this will be cheerfully rendered by the well organized District Board of Lay Activities.

Col. Henry Dwire, our efficient district lay leader, closed the meeting with one of the best addresses we have heard in many a day. Henry always inspires the boys and they love his leadership. It's great to have a district lay leader who really leads and then to have a bunch of fellows who love to follow his leadership makes a combination that always wins.

The ladies of Centenary church served a dandy good dinner in the church dining room. Boys who work as hard as these always have good appetites and they did full justice to the occasion. We'll be with you at Greensboro 100 per cent on every claim.

W. A. Newell.

ANNUAL CONFERENCE NOTICE

Within less than a month the Western North Carolina conference will be in session in the city of Greensboro.

Preparations are now being made for the entertainment of that body, and it is the desire of every Methodist here and of all the churches to do everything possible for the comfort of our guests and the success of the gathering.

There will be no directory sent out in advance. This is practically impossible since so many changes are usually necessary to be made right at the last. However, there will be in our church office a complete directory of assignments for the benefit of all upon their arrival and during the progress of the conference.

Our conference is now a very large one and the task of handling the situation locally is not inconsiderable. Greensboro will do its best and do the job well. Our people are happy over your coming. We want to please every one. At the same time we solicit the help of each member and visitor in the matter of carrying out our hospitality plans.

If there are requests to be made, make them now; do not wait until you arrive, for our committees may not be able to favor you then, however much they might desire to do so. These requests will receive due attention and respectful consideration, but please do not press them if they involve only a preference and not a need.

Under our Harvard plan of entertainment, the visitors will be given lodging and breakfast by our local people, and their dinner and supper by the conference entertainment committee out of the expense fund provided for that purpose. Meal tickets will be issued this year as before, available upon your arrival.

The majority of our guests will be entertained in the homes of our people. These homes will be carefully selected with reference to the needs of the guests and the assignments will be as carefully made with reference to the wishes of the hostesses. Our people will be expected to receive their guests upon their arrival and our guests will be expected to accept their as signments unless there should be a real reason for making a change which we did not or could not foresee.

In the nature of the case, but few of the guests, proportionately, can stop at hotels, and we wish that our friends would not feel the necessity of making a definite requests of that nature unless absolutely necessary.

If any member of the conference or board member finds it impossible to attend, please let us know as early as you can so that your place may be reserved for another.

Any board expecting to bring a speaker or other persons to the conference on business will confer a favor upon us by letting us have the name at once for our directory of visitors.

J. H. Barnhardt.

THE OPENING AT LOUISBURG COLLEGE

The formal opening at Louisburg College took place Thursday morning, September 11. Following the hymn, All Hail the Power of Jesus' Name, an earnest prayer was offered by Rev. O. W. Dowd, the college chaplain. In the absence of Mayor Joyner, Mr. E. H. Malone turned over the keys of the city to the members of the college community. Cordial invitations to attend the services of the Methodist and Baptist churches of Louisburg were extended by Revs. O. W. Dowd and W. B. Morton. Hon. F. B. McKinne, representing the board of trustees, made the students feel that the trustees were their genuine friends. Piano selections were rendered by Misses Leonard and Roseland of the music faculty, and a reading was given by Miss Babbington, director of the school of expression. The speaker of the hour was Dr. H. M. North, pastor of the First Methodist church of Rocky Mount. His splendid address will greatly influence the lives of the students and inspire them to become honor women, not in only scholarship but also in Christian character.

The fact that the present enrollment of students is the largest in the history of the Louisburg College is exceedingly gratifying to the trustees and other friends who have so loyally stood by President Mohn in his untiring efforts to remodel and enlarge this fine old Methodist insittution whose future success is now fully assured.

The annual meeting of the Board of Church Extension of the Western North Carolina conference will be held at West Market Street church, Greensboro, N. C., during the session of the next annual conference. Request for application blanks should be made to the secretary at once.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

MARION DISTRICT NOTICE

The pastors, district stewards and lay leaders of Marion district are called to meet at Marion, N. C., on September 23, at 10 a. m. to consider some very important matters. Z. Paris, P. E.

"TO SEE THE THRONE OF GOD UPSTAIRS"

By J. W. Fleet, Jr.

There are six steps which lead directly to the throne of God, and at the bottom of this stairway travelers are passing day after day. God, in His Fatherly love, mercy and thoughtfulness, has placed there a footstool, by which travelers are enabled to take the first step up toward His throne of glory. These travelers would be led right; they would take to the stairway which leads to an eternal life of peace and happiness; they would take the road which leads up into those heavenly realms where they can see the throne of God in all its glory, but for their careless disregard of the "stumbling" of their consciences over that footstool, one not of rest but of meditation; not of thoughtlessness but to arrest the minds and hearts of wandering souls; that footstool of Conviction! Thank God, there are some who take heed, but to the sorrow of God's heart there are some who refuse and turn away.

This footstool elevates a soul to such an extent that just enough of the rays from the throne of God shine through the heart as to cause the shadow of sin and degradation to lie unfolded in the mind of a sinner, unobscured by any partition the devil might sincerely desire to build there. This is the work of the living and just God who sits at the top of the stairway, and the devil dare not show himself unless and until the sinner as a free moral agent shuts the door of his heart and flatly and foolishly denies the route God has given him to His throne of glory, which route stretched out before him can be seen by the eyes of the sinner's soul, and standing there is the Son of God to take his hand and support him as he advances up the stairway to a life of light. How many wanderers there are who break down and trample the footstool of conviction, recklessly continuing their journey down the steep slope of the world into a dark and sinful valley of everlasting death and destruction. Oh! if men would only think; if men would only meditate; if men would only peer out beyond the highest step and see the radiant light beaming down from the very throne of God; if men would only accept the loving hand of God's own Son, keeping their eyes fixed on Him who sits at the top—then, he would bravely venture from the footstool and make his first step upward to see the throne of God.

Come with me and let's take the stairway. What is the first step and who is responsible for it? It is written in God's Holy Word, "Repent ye therefore, and be converted, that your sins may be blotted out," Acts 3:19. The first step in the stairway then is Repentance, and one can clearly understand that the sinner is responsible for taking this step. A sinner must certainly manifest his willingness to accept God's plan of salvation by opening his heart in order that God might reach down into his soul and free him from the bondage of sin and death. But the question arises in the mind of a sinner: How can I repent? There are four things which must of necessity be done before repentance is complete. Is there anything, materially speaking, which the sinner holds in his possession that he knows rightfully and justly should be held by some one else; has he said anything that will injure his brother? If so, in repenting, let's call this first things restitution He should go to his brother and restore unto him that thing which rightfully his brother should hold; make amends to his fellowman for any injury or wrong which he might have, in the past, inflicted upon him. He has also sinned against God and should go quickly and confess those sins to Him, open his heart and be humble before the divine Christ. This leads to the second thing in repenting which takes place in the heart of a sinner, i. e., Godly sorrow. This doesn't mean the sorrow which comes into a boy's heart when the owner catches him stealing his apples, but it means the sorrow which he discovers in his heart that comes after he has realized it was wrong to steal the apple. In other words, he should be sorry because he has just realized God knows he sinned (God has always known that), but because of the fact that he has sinned ,and helplessness before God. That is Godly sorrow. The third thing he should do then in repenting is to quit his meanness, right-about and look God squarely in the face. Fourthly, he should change his mind; make his mind the mind of Christ that he might do His will. Does he hold an attitude which he knows is not right? God told him while he was yet on the footstool of Conviction what was in his mind that should not be there or what was not there that should be there. Therefore, God expects him to get the right attitude in his mind and this must be done to complete the first step which is Repentance.

The second step is easy to take after the sinner has taken the first. His soul is now alert and, as he moves upward, finds himself on the step of pure and simple Faith. We are now rising into that realm of immortal peace and happiness. God tells us that we need not be afraid; if we will trust Him, there will come peace. We find in His Holy Word, "Thy faith has saved thee; go in peace," Luke 7:50. He has passed that step of Repentance and the burdens of his heart are lifted because he knows that Jesus Christ is his Savior and has washed his sins away with His blood which He shed on Calvary's Cross for his redemption. It is also said "that whosoever believeth in Him should not perish but have everlasting life," John 3:16. The sinner remembers when he was a little child and expected in the morning that mother would have breakfast all on the table waiting for him and how disappointed he would have been had it not been there. And he was not disappointed, for it was there! This is the kind of pure and simple Faith he placed in his loving heavenly Father when he took the second step on his way to God's throne. After taking this step, he does not worry about what God has planned for him in the future but sincerely desires that God's will be done in his life. "Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these." He trusts God to reach the top.

The sinner has repented, his soul has complete confidence in God, and he comes to the third step. This step is called Justification and Regeneration: Justification is the act of God by which a soul may be made just and Regeneration is the soul taking hold of God. After this process, the soul is in the Word and in the records of heaven.

Therefore, what is certain to follow? He comes to his fourth step which is the Witness of the Spirit. Neither is a sinner nor his soul responsible for this step, but God in heaven. The sinner knows he is saved by the Spirit of God working in him. God speaks to his soul and the sinner can understand and know that it is God who speaks. He can certainly know when he loves others—with that love comes loyalty—and in just that same distinct feeling of love for others he can more distinctly know that he loves God and show the same loyalty toward Him. God, in His Holy Word, gives the condition on which we may receive God's Spirit: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

God's Word says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," and when the sinner is filled; when he has taken the fourth step which gives to him the Witness of God's Spirit; when he feels the power of the love of the Son of God by His Spirit working in him and knows that such love is sufficient for his salvation, with the co-operation of the soul and God, the fifth step in the stairway to God's throne is taken which is Consecration, or Christian Perfection. By this step the sinner humbly lays at the feet of his Master all that he has and all that he is to be used as God sees fit, and in response God accepts. This is the step whereby one is made holy and holiness is that work of God's grace by which we are renewed unto the image of God sent us by His Son and enabled to die unto sin and live unto righteousness. In passing this step, the sinner simply lets God work in him. "Now unto Him that is able to do exceedingly abundantly above all that you can ask or think according to the power that worketh in you." . . . "Herein is our love made perfect."

He comes to the final step of Glorification. In mounting this step he beholds all the glory of the Throne of God, and his soul, after Glorification, passes on to expand. Our climb is complete—"Enter thou into the joys of Eternal Life."

With other eyes, too, could I now look upon my fellowman: with an infinite love, an infinite pity. Poor wandering, wayward man! Art thou not tired, and beaten with stripes, even as I am? Ever, whether thou bear the royal mantle or the beggar's gabardine, art thou not so weary, so heavy laden? . . . . Oh, my brother, my brother, why cannot I shelter thee in my bosom, and wipe away the tears from thy eyes?—Carlyle.

AN OPEN LETTER ON THE AMERICAN-JAPANESE PROBLEM BY THE BISHOP OF THE JAPAN METHODIST CHURCH

Bishop K. Usaki, the presiding officer of the Japan Methodist Church, has just published, in the Japanese Christian Advocate, an open letter concerning the American-Japanese problem. The position taken by the bishop, who represents the views of the leaders of the church, is conservative, courteous and Christian. There has been a very general agitation of the question and the church in Japan, per force, has had to meet the issue that it raised. Some extremists have urged complete separation from the parent churches in America, the refusal of all financial assistance and the immediate severance of all relations with missionaries; but the Methodist leaders have resolutely refused to be "carried away with their dissimulation." A few of those who have advocated these extreme views are either not in relation with any American church, or are in "bad odor" in the Christian community. One or two of these extremists have shown so much warmth, in the advocacy of their views, that even a Buddhist paper has accused them of lacking in the Christian spirit. In his letter, Bishop Usaki represents the sane, conservative attitude of those who take a middle course. Wounded sorely and grievously disappointed over the recent anti-Japanese legislation, still, these leaders distinguished between the American Christian people and their government, and do not hold the former responsible for what has been done from political motives. They can never forget the "grace" bestowed upon the churches of Japan, by American Christians during all these years. They hold as very precious the "work and labor of love which the missionaries have shown towards his name in that they have ministered and do minister" to the Japanese church and people, in their evangelistic, educational and publishing work. To sever immediately, in a fit of irritation, all connection with the mission boards, because of an offensive act, on the part of the American Congress, would be the utmost folly, as well an un-Christian, and would inflict a blow upon the weak, struggling church in Japan that would most seriously cripple it, and would largely destroy much that has been done. The course that the leaders of the Japan Methodist church have adopted as given in Bishop Usaki's letter, is the safe and wise one, and the sober thought of the future will vindicate it. One thing, however, is sure, the agitation for independence will be beneficial to the church as a whole, in that it will hasten the day of self-support, a consummation devoutly to be wished, both by the Japanese church and the mission boards. A translation of Bishop Usaki's letter follows:

Aoyama, Tokyo, June 18, 1924.

Since the development of the American-Japanese problem, I have been much troubled over the changed situation, and knowing that the result will be very serious to the church, I have been giving the matter very careful and prayerful attention, hoping for a satisfactory solution. I am exceedingly sorry that the Exclusion Bill has become a law, having been signed by the American President on May 26th, and now the feelings of the Japanese people are greatly excited and the anti-American atmosphere is becoming "thicker and thicker every day." The Japanese nation unitedly condemn this discriminatory law as unkin dand unjust, while many of the citizens of America take the same view. Without question, this racial discrimination is contrary to international ethics and does not harmonize with Christian principles. Hence the National Christian Council of Japan and other Christian organizations made united protest against the passage of the Exclusion Bill, while, on the other hand, almost all the Christian organizations of America took positive stand against it, urging Congress not to pass the objectionable measure. The action of the recent General Conference of the Methodist Episcopal Church in the United States, which is one of the co-operating bodies with the Japan Methodist Church, is an illustration of what was done by the Christian people of America in their efforts to oppose the legislation. This great church, while recognizing the right of the American people to regula te the matter of immigration, most vigorously condemned, in the Exclusion Bill, the articles against the Japanese, as discriminatory and unjust, and even went so far as to send a committee to personally protest to the President, the Secretary of State and to Congress against the measure.

Kogoro Usaki.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

"The Grandeur That Was Rome"

As in the case of London so is it with Rome—it is absolutely impossible to do justice to the city in a single article or even a half dozen articles. There are many things that are of world-wide fame and interest that would deserve an entire article that can only be mentioned here. Almost any of the great churches mentioned in my last article merit a column. There are several galleries and museums here which are worthy of extensive treatment. But I shall content myself with a mere mention of them. Rome is a wonderful city even from the standpoint of a modern city. Its great shops, public buildings, up-to-date industrial plants and many other things are of interest. The splendid monument to Victor Emanuel, erected at the cost of fifty million francs in the days when francs were at par, is as splendid an edifice as one could wish to see. There are theatres and banks, picture galleries and colleges—everything that a great city should have. The greater part of the present discussion of Rome, however, will be confined to the grandeur of Ancient Rome.

As has been suggested before, the story of Rome is one of the most romantic tales of history. Founded 753 before the Christian era it rose to heights never yet attained by another city or nation, swayed the world for centuries ,and then went down to decay—but it left a name that shall never perish. Statesmen, warriors, emperors, orators, law-makers —there is scarcely a field of human endeavor in which the Romans have not made a deathless name. It is thrilling to an imaginative person to visit the ruins of ancient Rome and re-people these ruins with the great persons whose activities made Rome famous. Perhaps the Forum is the most significant monument, if monument it may be called. Here Julius Caesar is buried. Here Mark Antony made the famous funeral oration. Here stand the temple of Castor, the temple of Saturn, of Concord, of Augustus. Here are the triumphal Arc of Titus and of Severn. Here, too, is the grave of Romulus. Nearby are the forum, or fori, of Trojan and Augustus. The temple of Augustus is the most pretentious, perhaps, of the temples. It is most interesting in that it marks in a way the transition from paganism to Christianity. There are relics there that speak eloquently of both periods. At the top is the Palatine Hill and the remnants of the palaces. Nearby is the Senate where Cicero, Cato and other notables held sway. One walks in the museums and sees the familiar likenesses of Trajan, Augustus Caesar, Julius Caesar, Nero, Domitian, and others of ancient fame and then picks his way through the ruins to the top of the hill where stood the golden mile post which marked the end of all the roads that led to Rome—it is awful in the better sense of the word.

Perhaps the greatest ruin that is left in Rome is the Coliseum. This great edifice stands where the infamous Nero built a lake. It was made into an amphitheatre by Vespasian and Titus. It was inaugurated in A. D. 80 and the ceremonies lasted 100 days, during which time more than five thousand wild beasts were slain. This was just the beginning of the spectacular. Here thousands of Christians were massacred. Here countless thousands of beasts were killed. Here thousands of gladiatorial contests were staged. Naval battles were even staged for a while until it seemed as if the water might undermine the foundations of the mighty edifice. Those who have read Quo Vadis will recall the famous arena scene in that novel. Again the imagination runs riot as one stands in the great arena and looks up at the galleries where sat nobility, soldiers and citizens, looking down upon the dying and wounded and turning thumbs up or down to signify whether mercy should be extended to the victims or not. There still remain the subterranean passages through which the fierce beasts came to feast upon their victims. Here many Christians met their death rather than renounce the name of Christ. Just across the way there is the prison in which Peter and Paul were imprisoned before they went forth to their death. Of course neither of these were killed in the Coliseum.

The one disappointing thing to a visitor in Rome is the Tiber. It is perhaps a couple of hundred yards wide and very shallow. We would call it a creek in eastern North Carolina. There must have been a freshet the day Horatius held the bridge. The spot where he stood and held the Tuscan army at bay while the bridge was being cut down is still marked by a bridge. Macaulay made the incident famous in his Lays of Ancient Rome. At least the sentiment uttered by Horatius as he faced his duty is good:

> "Then out spoke brave Horatius,
> The captain of the gate:
> 'To every man upon this earth
> Death cometh soon or late,
> And how can man die better
> Than by facing fearful odds
> For the ashes of his fathers
> And the temples of his gods?"

And so brave Horatius faced his duty, held the bridge, saved Rome, and made a name for himself among the immortals.

These are but a few of the outstanding suggestions of the greatness of ancient Rome. A separate article might be made of its temples, its religion, its gods. We are not always conscious of the great influence Rome had even upon our religious world. Only those who know the story of the Mystery Religions and the struggle between them and Christianity in the Roman Empire are aware of our indebtedness. One other remarkable thing that has to do with religion and Christianity is the region known as the Catacombs. These were originally graveyards and because the tomb was sacrednally graveyards and because the tomb was sacred to the Romans and this region was therefore not molested, the Christians turned to the Catacombs as a refuge. Many of these ruins remain intact today; many are undiscovered. We went down three stories deep in the ground and still did not go to the bottom. Little chapels are to be found there where the Christians worshipped. Countless shelves are there upon which the embalmed bodies of the Christians rested. We followed a delightful old monk down the smooth, cold tunnels into these caverns and with the wax tapers held high over our heads re-lived the lives that once our Christian ancestry lived—far down in a gloom that was brightened only by "the Light that shineth in darkness."

Time is lacking to tell of the museums, the picture galleries, the great masterpieces of art. Mention must be made of the Vatican, however. As is well known to all, it is the home of the Pope of Rome. Here he remains practically a prisoner although he may be seen by the faithful practically every day. Needless to say I did not trouble to hunt him up. I did visit his house, however. It is one of the most interesting places in the world. The famous Sistine Chapel is here, made glorious by Michael Angelo. It is impossible to describe its beauty and so I shall not try. Famous pictures representing the drama of man's fall and redemption are painted on its walls and ceiling. Many other scenes of a religious nature are there depicted. The lightning effect is marvellous also. The great picture gallery here, the museum, the library are all notable. To my mind the logge of Raphael is the most wonderful part of this palace. A hall more than a hundred yards long, divided into a score of sections, each section containing four pictures painted on the ceiling by this inimitable artist—that is the Logge. A thing more beautiul would be hard to imagine.

There are many other things of interest to the visitor in Rome: the palaces, public buildings, villas—but I must bring this article to a close so far as Rome is concerned. I must admit that Rome was an agreeable surprise in many ways. It is not as hot as I had expected to find it. The glare is bad in the middle of the day, but no one goes out then, so that makes little difference. The Italians all go to sleep at noon and sleep about two hours. There are few buildings open at that time. The nights were cool and delightful. Beggars were less plentiful than I had expected to find them. There were comparatively few fleas. Italy is fast becoming civilized. She has quit begging and gone to stealing. I have never seen such a place in all my life for short-changing people. They never have exactly the right change. I paid a bill at one hotel and the man lacked about fifty cents having enough change. He rang for the maid to come with the money. She failed to show up. He rang again and then a third time. I saw her standing just around the corner. They were hoping that I would grow impatient and leave without getting my change. But I waited them out. This is a typical case. It is a rare thing that one gets the right change unless he insists upon it.

Florence.

From Rome we went to the most attractive city in Italy in many respects. It is a clean city. The streets are kept clean. The shops are attractive and reasonably cheap. The people seem to have a better spirit. We had a lovely stay here of four days. The churches of Florence are not as pretentious as those of Rome and yet very interesting. The Duomo or Cathedral has a most splendid exterior although it is not very attractive inside. Near to it is the famous Campanile or Gioti's Tower. This is a magnificent tower nearly three hundred feet high and decorated with statues of the most artistic type. These statues represent prophets and apostles. Italy is in the business of memorializing the apostles. Nearby this is the Baptistry whose doors carved in bronze are the most exquisite piece of work imaginable. So wonderful are they that Michael Angelo said they were worthy of adorning Paradise. Some American students came by one day and the guide stopped there to show them these doors. He started his speech, but when he reached the place where he told what Michael Angelo had to say the students called out, "We'll take his word for it. Lead us to the supper table." An eloquent comment on many of the American tourists! But more of that later. The town is chiefly famous because of Dante and Michael Angelo. The famous David by the latter is here. A parable in stone it is, for the great sculptor found the piece of marble from which it is made, marred and spoiled by a less skillful artist. He studied the splendid ruined block for a while and then from it carved one of the really great statues of earth. Here Dante lived and loved and it was the pain of exile from his beloved Florence that taught him the pains which were the urge that led in his Divine Comedy through Hell and Purgatory even to the heights of Paradise. Florence, too, has art galleries that are unexcelled. Both the Uffizi and Pitti galleries contain masterpieces that are unequaled. Titian, Raphael, Andrea del Sarto and many other world renowned artists are represented here. The Church of Santa Croce, the Italian Westminster Abbey, is also here and is of especial interest to anyone who reveres the great dead. Scores of other places of interest are to be found here. It was here that Browning lived for years and wrote. Here is the shopper's paradise—laces, silverware, beads. It is a sort of Paris but infinitely cheaper.

Venice.

Even less space must be given to Venice—Venice with its gondolas, its great church of St. Mark's, its campanile, canals. Venice is almost like fairy land. It is true that many yachts and steamers are on the canals now, but the gondola is still in good repute. With their long sweeping strokes these boatmen send the quaint boats through the water at a rapid rate, turning corners by old stone houses, under flower-decked windows—it is most interesting. The chief thing of interest in Venice next to its unique streets or canals is St. Mark's Cathedral. This is the most ornate of the cathedrals. It is gilded within and without. The mosaics are marvellous. The whole church is so complex as to be bewildering. It has an unusual amount of relics, etc. One visits and revisits the church with ever increasing interest. The great Campanile is also impressive and from its dizzy heights one sees the far-reaching stretches of the seas and harbors. It is all a fairy land. The history of Venice and its experience with its rulers or doges is a thrilling chapter. The Doges' Palace is now a wonderful picture gallery, but at one time it was the scene of great political intrigues and crimes. Here is the famous bridge of sighs. Here are dungeons and places of execution that cause one to shudder even now. And here again is shopper's paradise. I saw one old man who was a party of nineteen women and he was the only man. He declared that he had done nothing but shop for two weeks and that he knew more about laces and beads than any man in the world. The Lido, a fashionable bathing resort nearby, has a wonderful beach. It is level and one can walk for a half mile without going beyond the armpits in depth. The water is almost as warm as milk. But Venice is even worse than Rome for cheating. The whole game seems to be to beat Americans and English. It is claimed that they are taught that the English speaking people have planty of money and that it is but right that they should share it with the Italians. One can imagine that when they go to confessions they say: "Father, I have this day cheated an American," to which the confessor would reply: "Bless you, my child, go cheat two tomorrow."

RUTHERFORD COLLEGE OPENING AND CORNER STONE LAYING

Rutherford Collge opened September 2 with a good attendance. The number is gradually increasing each year. The students seem to be of fine quality and the work is starting up unusually well. Prof. Stacy Weaver of Monroe, son of Dr. C. C. Weaver, has been added to the faculty.

The corner stone laying of the Abernethy Memorial church made the occasion one of unusual interest. Rev. J. E. Abernethy of Trinity church, Charlotte, made the address. No one could listen to his masterful address without feeling a higher regard for, and a greater appreciation of, the great Methodist church. Dr. Abernethy has a warm place in the hearts of the folks at Rutherford College, and has especially brought the college under obligations to him by his program of lectures which brings him before our students in at least two lectures each year.

Others taking part in the corner stone laying were our presiding elder, Z. Paris, our pastor, Rev. E. J. Poe, and the chairman of our board of trustees, Rev. H. H. Jordan.

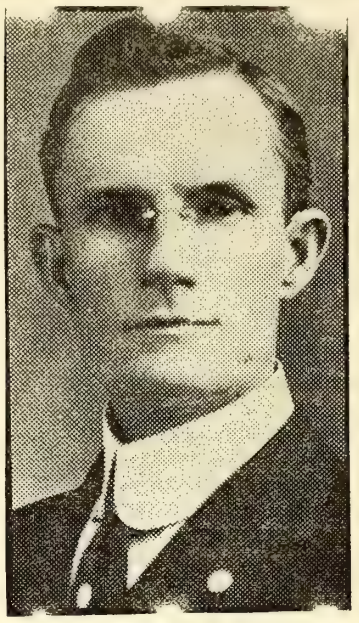
The Abernethy Memorial church is a much needed equipment from the standpoint of our school work. It is a well planned church, especially designed to take care of the growing attendance at Rutherford College. It is situated on a beautiful three-acre lot. The walls are half built. It is an enterprise that is entirely too big for the small community and no doubt many of the friends and former students of Dr. R. L. Abernethy will esteem it a privilege and a pleasure to contribute to the necessary funds to bring this building to completion, which has been so well designed by Architect Asbury of Charlotte. M. T. Hinshaw.

PARK AVENUE CHURCH, SALISBURY, DEDICATED

Park Avenue church, of which Rev. H. H. Robbins is the pastor, was dedicated last Sunday evening by Bishop Collins Denny. Rev. G. W. Vick preached at 11 o'clock in the morning. It is an attractive, well arranged building and has a membership of 554. The outlook for this growing congregation is most encouraging.

Park Avenue Methodist church is the outgrowth of a movement started about 23 years ago when a little band of Methodist got together and organized a church in East Salisbury. However, they had no home of their own in which to worship and services were held in a school house on East Kerr street. At that time services were conducted by the Rev. Mr. Ervin, and the charter members of the congregation were B. R. Ketchie and wife. D. W. Goodson and wife, W. A. Smith and wife, Mrs. Frank Lineberrie and daughters, J. F. Henderlite and family and others. The following year, 1901, the Rev. R. G. Barrett was sent to this charge by the conference and he served as pastor four years. During his stay here a lot was secured on the south corner of Kerr and Long streets, and later a church was built, and it was known as Holmes Memorial church, being given this name because of the generosity of the late Mrs. Moses L. Holmes, who contributed liberally to the building of a church.

From this time the congregation began to grow and continued to prosper under the leadership of the Revs. R. C. Craven, W. A. Lambeth, O. I. Hinson, O. J. Jones, C. M. Short, J. P. Lanning and G. W. Vick. It was during the first year of the latter's pastorate, in the early spring of 1913, that the old Holmes Memorial church building was condemned as unsafe, and the congregation, which had grown to 175 or more, was without a house of worship, and through the kindness of the then chairman of the board of county commissioners, the late H. C. Trott, the superior court room was secured as a place for holding services until the community



Rev. H. H. Robbins, Pastor of Park Avenue Church, Salisbury, N. C.

building, then undergoing extensive repairs, was completed and the congregation then worshipped there until 1916, when the present beautiful and commodious edifice, corner of Kerr and Shaver streets, was completed and ready for occupancy.

It was through the untiring efforts of the Rev. G. W. Vick, who served as pastor four years, that Park Avenue church was built. Since that time the Revs. C. M. Short, A. S. Raper and H. H. Robbins have served as pastor, the latter is serving his fourth year..

Mr. A. S. Morgan served as superintendent of the Sunday school ten consecutive years and this place is now filled by the Rev. B. G. McMillon, while Mr. G. B. Plyler is lay leader.

Park Avenue Methodist church, which now has a membership of 554 and is growing in membership and influence, is officered as follows:

Board of Trustees—M. L. Cauble, F. I. Morgan, J. N. Moose, H. T. Cook, N. C. Hoffner, B. R. Ketchie, J. H. Cook, H. T. Walker and W. A. Smith.

Board of Stewards—G. F. Morefield, J. P. Curlee, H. E. Broom, B. R. Ketchie, N. C. Hoffman, H. T. Cook, W. D. Morgan, J. A. Noble, J. N. Moose, M. L. Eury, J. B. Henderlite, G. V. Eagle, Jake Kepley, S. Grady Canup, J. M. Lesley, F. I. Morgan, H. T. Harrell, R. W. Lowder, Claude Plyler.

NEW HOPE CIRCUIT

We have held three revival meetings on our work. The first one was held at Pisgah. Rev. A. L. Lucas did the preaching in this meeting. The church was revived and under God we believe some work was accomplished that will live through eternity. The second one was held at Center and several manifested some interest in their soul's salvation, and we are trusting to God that the seed of the kingdom may yet spring up and bring forth much fruit to His name's honor and glory. The last meeting held was at Macedonia. It started on the fourth Sunday in August with an all-day service and dinner on the ground. At the afternoon service the Lord graciously met with us and poured out His Spirit upon us and we were made to rejoice. We held sunrise prayer meetings for six days during this meeting, and these services were full of holy inspiration from the first. On the first morning only seven came out to the service, but the next morning we had fifteen and the third morning twenty-one and it increased to as many as twenty-seven. Those who attended these meetings will never forget how the Lord met with us and gave us Pentecostal showers. On Friday afternoon the service was given to the children, and when the altar call was made four children responded and knelt at the altar for prayer. The pastor then asked the children who were Christians to come and kneel around them and pray for them, and they responded very readily; and we realized that the Holy Spirit was hovering very near as those children knelt at the altar with prayers ascending. Angels were bending, both worlds were blending—those children each arose accepting Jesus Christ as their Saviour, saying they believe that God for Christ's sake forgave their sins. God grant that the insipration of that service may go with all who were present through life. On the fifth Sunday afternoon we had an old time love feast and testmonial meeting, and many testified that they had been drawn closer to God during this meeting, and by His help they expected to render better service to Him in the future than they had in the past. Two young men came into the churc hon profession of faith. We were made to rejoice when we saw those for whom we had been praying come home to God. Not because the spirits are subject to us, but because our names are written in heaven. To God be all the glory through our Lord and Saviour, Jesus Christ. Amen.

Mrs. J. A. Hoell.

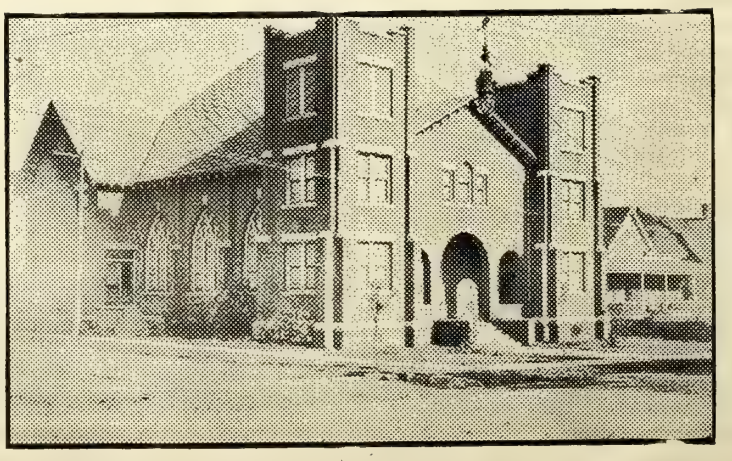
ALEXANDER CIRCUIT

We have had some good meetings this year. Brother Smathers was with us in the meeting at Taylorsville and the church was greatly revived. He did some especially strong preaching and our people were glad indeed to have him back with them after a number of years' absence.

The people at Marvin insisted that the pastor get no outside help, so we went ahead and did the best we could and the Lord was with us. Twelve joined the church. Rev. E. Myers, who was pastor of this charge fourteen years ago, was with us in the meetings at Rocky Springs and Carson's Chapel. We had big crowds and a good meeting at each place. People think a whole lot of Brother Myers. Five joined the church at Rocky Springs and eight at Carson's Chapel. The Bulah meeting will be held next week.

We expect to make a good report at conference. Pray for us, brethren.

A. R. Bell, P. C.



Park Avenue Church, Salisbury, N. C., which was dedicated last Sunday evening, September 14. Bishop Collings Denny preached the sermon.

SUMMER MEETINGS ON DURHAM CIRCUIT

Our summer meetings on Durham circuit ended with August. When it comes to holding revivals for real good, the regular pastor with evangelistic gifts, plus enthusiasm, is a safe venture if you want help. We have them about Durham. I find them so. Last year Bradley, Buffalo and Earnhardt gave delightful help. Half a hundred were added to the church. This year Brother Bradley helped us in two good meetings. He grows and wears well. Prof. J. M. Ormand of Trinity College helped us in a good revival. He is a lover of men. He wins the heart. His is a strong, pure, unpretentious personality. His word appeals. Our only help from away was Bro. Jake McCracken. He came up from Troy and helped us five days in a delightful revival at Fletcher's. When he was pastor here some few years ago he made footprints everywhere. He is held in the hearts of the many he loved and served so well. All were delighted to see him, and his word was with power. So far thirty-two are added on profession this year, fourteen otherwise. The work prospers. God is blessing us. The young people in our Epworth League and the children, young people and parents in our Sunday schools are doing some of the best work ever. The classes at McMannen's are newly organized since the revival and interest is growing.

The new additions of four rooms to Bethany church are completed, the whole is painted, new electric lights which were donated by the Woman's Home Demonstration Club of the community brighten every corner, and the people love to gather there. "The best of all is, God is with us."

W. F. Craven.

REVIVALS ON SHEPHERD'S CHARGE

The revival season began on the Shepherd's charge at Vanderburg church the fourth Sunday in July.

Rev. F. H. Price, our pastor, gave us some good sermons. The services were very well attended, especially at night, and the people seemed to enjoy them.

On the third Sunday in August the meeting began at Rocky Mount church. Rev. Mr. Price was unassisted, but the congregation never tired of his fine sermons and good results were obtained. This meeting continued for a week.

The meeting at Wesley's Chapel began the fourth Sunday in August and continued through the following week.

The meetings have been a great success. Fifty-four souls were born into the kingdom of God, eighteen persons joined the church and forty-one children were baptized.

The Shepherd's charge is a new one—just one year old—yet it is very much alive and has accomplished much in that short time.

We have a new, nicely built, well furnished parsonage, and a faithful, God-fearing pastor, and we hope to be able to do greater things in the future. "M."

CONFERENCE BOOK EXCHANGE

I find I will not be able to attend to the Book Exchange after our next conference, so I would ask the brethren to bring their books this year more carefully marked than ever; also to be sure to get all their unsold books on Saturday of conference as I will close up that night.

It would also be advisable for the brethren to be thinking of a man to put in as my successor.

I wish to thank all of the patrons of the exchange for their patronage and patience during the years of my work. I have enjoyed it thoroughly, but I must turn it over to someone else now. We will have a good exhibit of books this year. A. R. Bell.

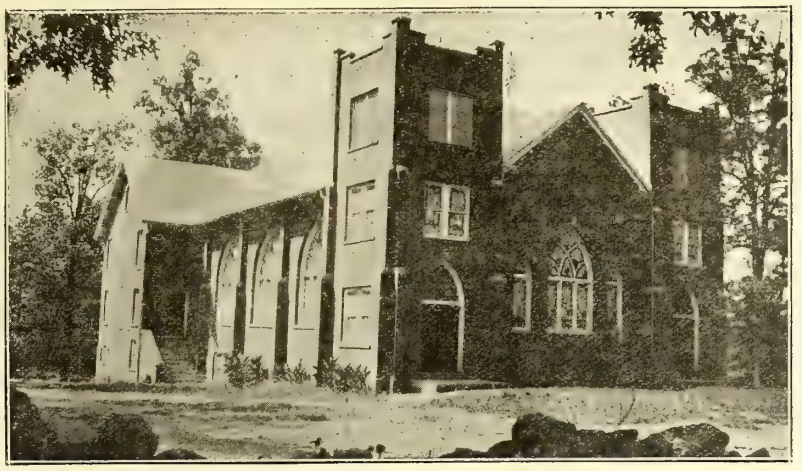
TWO MEETINGS ON OXFORD CIRCUIT

We have recently held two meetings on Oxford circuit worthy of note. One was at Marrow's Chapel and the other at Shady Grove. The pastor did the preaching at both places.

At Marrow's the meeting continued only six days, but during that time the Lord was with us in great power and wonderfully blessed many scores of souls. Besides a general quickening and awakening and uplifting among the best of the church membership as a result of deeper consecration, many backsliders of the various denominations attending were reclaimed and began leading in prayer in public for the first time in their lives. Nineteen were received into the church on profession of faith, among whom were three Catholics. Several who professed during this meeting joined other churches. Part of the time we held three services daily and penitents were invited, and came and kneeled at the altar in the good old-fashioned way and "prayed through" to God.

We began at Shady Grove on the fifth Sunday in August and continued eight days, and all that has been said of the Holy Spirit's presence and blessing at Marrow's is true of our meeting here. Many of the best members of the church here were led to more fully consecrate themselves to their Lord and as a result the Holy Spirit "fell upon" them in their homes as well as at church. It was blessed to be there. Blacksliders were reclaimed and sinners crowded the altar again and again, seeking and finding God. Twenty were received into this church on profession of faith, while some expressed desire to become members of other churches. May the Lord's richest blessings abide in these precious souls! Pray for us.

N. B. Strickland, Pastor.



The New Bethel Church, Cabarrus County. Rev. R. E. Hunt, Pastor.

Bethel church is in the lower corner of Cabarrus county, on the Charlotte district, fourteen miles from Concord and twenty miles from Charlotte, on Route 26, Charlotte-Albemarle. It is an old camp ground site. The new building takes the place of a small frame structure built about seventy-five years ago. The enterprise was launched by Rev. R. F. Huneycutt. This faithful pastor secured subscriptions for about one-third of the cost to date ($25,000) and assembled much material. He had the satisfaction of seeing the foundation down and the corner stone in place before the close of his four years' pastorate in October, 1922.

The present pastor, Rev. Robert E. Hunt, took up the work at this point. The building was completed above the basement in February of this year, and has been occupied since then. The pews out of the old building have been doing service, but the new pews and pulpit furniture will be in place before conference.

The building is well arranged, commodious, and when the basement is finished will meet the needs of the community for many years to come. The auditorium is 45x55 and is lighted by seven large art glass windows, each window in three sections. The basement is approximately the same size and is all above ground and well lighted. There are seven Sunday school rooms above the basement. Three of these are long enough for departments. There are four entrances to the main floor, two to the balcony, and two to the basement. The roof is of slate, and heat is applied by a hot air system that really heats.

This church was set up as a station last conference and will soon be a desirable appointment in every way.

The people are just proud of their new church which represents real sacrifice.

REPLY TO BISHOP McMURRAY

In your last issue is a very remarkable communication from Bishop McMurry which I suppose appeared simultaneously in other of our church publications. It is remarkable in many respects. I would not designate it a "performance," though I would have episcopal authority for doing so, this being the very word he uses with regard to the action of his colleague, Bishop Denny, in presenting at Chattanooga "that minority report." I am writing these words on my own motion before anything shall appear from Bishop Denny on the subject. Hope he will not dignify it by an answer—as an humble protest against the tenor, the tone and the evident purpose of the article in question. Why is every reference to Bishop Denny's paper in this article accompanied with a sneer or is made in terms of derision—"hat minority report," "under the name of a minority report," "that it can only be called a minority report by courtesy I think most of our people will agree"?

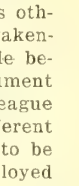
Why is not this a minority report without any sneer or quotation marks as much as any similar one ever presented to a General Conference, to our National House or to a Democratic national convention? It was not the report of the majority of the commission. The Advocate in its report of the proceedings said that was presented by Bishop Moore. If a non-concurring report from a minority of a committee to the body to which it is responsible is not a minority report, then what is the meaning of such term? If Bishop Denny's careful and accurate report means so little to Bishop McMurry and to Judge Candler and Dr. George Stuart, when it carries a far different message to the thousands of Methodists who have read it since it was sent out from Mobile, Ala., and will do so to the increasing thousands who will read it before this thing comes to its final settlement. I admit that with one reading one does not get its full value; but read it again and again, carefully noting M. E. Church and M. E. Church, South, and see how accurately he gives the history of this matter of unification from the disruption of the church, putting responsibility for failure in each instance just where it belongs. I venture the presdiction that this careful report of the minority of that commission read by one of our chief pastors will continue to be read by our people when the slurs cast upon it and upon him because of it, whether by his colleague, the dignified judge or the learned doctor shall have fallen into deserved oblivion. Note neither the bishop, the judge nor the doctor attempts an answer, except as ridicule may be a sort of one. Read again the words that follow taken from Bishop McMurry's article which he heartily endorses, else he would not devote one-four of the space he uses to reproducing and broadcasting them over the church: "I have listened along with you with great interest to the wonderful preparation eminating from the most wonderful mind that I think has been known to the world from the creation of Adam through Methusaleh and all the way down to Alf Smith. I doubt whether there is any man anywhere in this creation from Greenland's icy mountains to India's coral strand," etc., etc. There must have been something in the judge's discussion of this great matter on that memorable occasion besides the "cheap wit," but whatever it was it was not to Bishop McMurry's taste in dealing with his colleague. His keen eye passed over all else and lighted upon this as best serving his purpose.

What an utterance is this to be preserved in the annals of the church, which it will be as part of the journal of that famous conference! I wonder if in the evening of his life, which I hope is yet a long way off, and the judge has come to the time of reminiscing and his grandchildren, if he is fortunate to have such, are gathered about him and he is telling them of his early struggles and triumphs, he will point to these words with special pleasure. If so will he give all the circumstances, place, occasion, the one against whom the weapons of his wit were directed, who as a member of a commission felt it his duty, as it certainly was his privilege, to submit a minority report, yet by virtue of his position as one of the presiding officers was cut off from the privileges of the floor when it came to discussion, and who when the matter was rehearsed in the press, including the cheap wit, by one of his colleagues and it was clearly his privilege to make reply, still further dignified his office by silence, will the judge in that calm evening hour when he comes to that pleasant reminiscing time dwell with pleasure upon all these features of his triumph as he is reminded of them when he reads the carefully preserved journal of his church? And when he stands in the last day in the presence of Him who said something about every idle word that men speak, will all that about creation and Adam and Methusaleh and Al Smith and Greenland's icy mountains and India's coral strand be among the jewels in his crown?

Just forget for the time being who it was that uttered these words, the occasion of this utterance, him to whom they referred and who could or would possibly guess that it was a judge who uttered them, and that the occsion was a General Conference of the Methodist Church, South, in which he had been honored with a seat and the one against whom his derision was directed was one of the bishops of that same church? Is it any wonder that a cultured Christian body, a delegate to that same conference in a letter to this writer should express herself in this way—"there was in the conference a noticeable lack of the spiritual note, and when a man is allowed by cheap wit of the ward politician type to hold up to ridicule one of our bishops before an audience of thousands as Judge Candler did our Bishop Denny, there is such a departure from real Methodism as will prove its undoing unless a remedy is found"? Add to that this, that it is that same ridicule that his colleague would perpetuate by putting on it his own endorsement and sending it out as an answer to what has been said in a dignified way regarding a vital issue in the church. Regarding Judge Candler's speech, which I did not hear, I will venture this statement: he did himself no good and did Bishop Denny no harm by such—may I say it?—performance—he did his cause no good and did the other side no other harm. Even a bishop who thinks otherwise is destined to a rude awakening. I protest against this article because it is no answer to an argument but ridicule of a brother, a colleague who sees a great issue in a different light. This matter is not going to be settled by ridicule whether employed by bishops, doctors or judges. And while the membership of the church through the action of the unification-its will have no opportunity to vote directly upon it, yet they will be augmented with the facts before those, who represent them, do vote. It is not unlikely that some light has reached Missouri and Colorado—hence this article. Bishop McMurry at the close of his article gets serious and then he gets rash. He says the conference at Chattanooga did not think our church would be speedily disintegrated and absorbed by the Northern church and "I agree with the General Conference." As that may possibly be a question for courts and lawyers, as such has been the case before, I would commend to his careful perusal as well as to the whole church the article in the Nashivlle Advocate of August 29 by Hon. E. J. Smyer, which the entire membership of the church should have the opportunity to read. It is the view of a beloved and sane lawyer and the refrain of it is this: "Not what will be done, but what can be done is the vital question if this plan is adopted." When Bishop McMurry says in conclusion that if under this plan we can not save ourselves from disintergration and absorption, "then I do not hesitate to say that the time has come for us to be absorbed," he gets rash. He may be expressing the great wish and desire of his heart and the purpose of his life, but I feel sure he does not represent the rank and file of Southern Methodism. Such are not going to be absorbed and because many of the ablest lawyers in our church believe that under this plan such absorption is easily possible, if it was not distinctly contemplated they are unalterably opposed to it.

E. H. Davis.

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WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

North Carolina Conference

AUXILIARY ORGANIZED AT SCOTLAND NECK

An auxiliary has been organized at Scotland Neck with seventeen members. Mrs. G. E. Pendleton, the corresponding secretary, writes enthusiastically of this program for the coming year.

MEMBERSHIP CAMPAIGN

Has your auxiliary begun to work on the membership campaign?

At once get a list of the women who are members of your church and all of those who are not members of the Missionary Society are for you to pray for and to work for. We need every woman in the church in the Woman's Missionary Society if we are to make the church a missionary church, and if we are to reach into the uttermost parts of the earth with the knowledge of Jesus.

We are in a contest this year with the Western North Carolina conference to see which of the two twin-sister conferences can have the largest increase in membership. As goes the net increase in our auxiliaries, so goes our conference increase.

We shall win just as to the extent that the we auxiliary members work.

Work to win! Work to grow!

NEW SUPERINTENDENT OF LITERATURE

Mrs. W. F. Murphy of Wallace has resigned as superintendent of the North Carolina conference and Mrs. S. H. Scott of New Bern has been appointed to the office.

If there is an adult auxiliary in the conference that is not getting its literature please write to Mrs. Scott. It may be that some of the addresses are incorrect, and she hopes that each auxiliary will help her to have a perfect mailing list.

The conference deeply appreciates the service that Mrs. Murphy has rendered the conference through this department.

OUR CHILDREN AND MISSIONS

In the Methodist church at Gatesville, N. C., there is a handsome pulpit desk with a bronze tablet surrounded by a wreath of rosebuds. This tablet bears the following inscription:

The First
Rosebud Missionary Society
of the
Virginia Conference, M. E. Church, South,
Was Organized in the
Gatesville Methodist Parsonage
January 1, A. D. 1879
By the Family of Rev. Thomas H. Campbell,
Then Pastor of Gatesville Circuit.
This Rosebud Memorial Pulpit
Was Presented to
Gatesville M. E. Church, South
by the
Rosebuds of North Carolina and Virginia and Their Friends
A. D. 1905.

To this date the Rosebuds have contributed over one hundred thousand dollars to Foreign Missions.

Our readers will recall that this society was organized just six months after the General Conference which granted the women of the church authority to work for missions under a separate organization.

Many thought it strange that the women should desire such an organization, and the children had not been considered for such an undertaking until the idea was conceived by Mrs. T. H. Campbell, a quiet, dignified woman of much reserve. She was not of the Martha type, bustling about and busying herself with innumerable activities, but rather akin to Mary, who loved much and thought and felt deeply.

Her presence gave the impression that she knew life's real values, that she could sort out the worthless and select the best and make use of it. And so it came about there she gathered a group of children who were accustomed to play together in the parsonage yard and organized them into a missionary society. Her own daughter, Rosebud, became the first president and consequently the organization was known as the Rosebud Missionary Society, with an initiation fee of five cents and thereafter two cents a month for dues. These societies quickly spread over the Virginia conference and soon the Rosebud Society had a column in the Richmond Christian Advocate edited by Dr. Lorrens, who was familiarly known as "Uncle Larry." He wrote letters to the children and published numerous letters from them, telling of their societies.

In an issue of the Raleigh Advocate dated January 25, 1882, there was an article entitled "A Talk to the Children," closing with these words: "The children of Virginia have a good, kind friend, 'Uucle Larry,' who takes great interest in the little ones and helps them to form little mite societies, and they have raised about eighteen hundred dollars for missionary purposes. Now, dear children, you must every one pray that God will put it into the kind heart of some one in North Carolina to help you, and in so doing to be blessed by Him who in tender, loving tones, whispers to His faithful followers, 'Feed my lambs."

Affectionately,
Aunt Mary."

An answer came from "Little Mary" saying: "It seems to me that you are just the right person."

Other letters were published relative to the organization of the children and, finally, Mrs. Mary Fleming Black, in the spring of 1882, organized a Children's Missionary Society, giving the band the name of Bright Jewels. She remained their superintendent until her death on October 29, 1893.

The majority of our workers are acquainted with the next superintendent, Mrs. Lizzie M. Hendren, who for many years was a conspicuous figure in the conference society and affectionately called "Aunt Lizzie" by the children. So long as her strength would permit she gave herself unsparingly to the work. When age and feebleness caused her to relinquish her hold upon the work Mrs. N. H. D. Wilson was elected and is now our enthusiastic superintendent, filling in every respect but one the position so worthily held by predecessors.

Yes, she fills the position in every respect but this one—she doesn't inspire us to say "Aunt Minnie," for the bloom of youth is still hers and the genial smile of love and good cheer is forever bubbling over her countenance, and that is what the children like best of all.

The children of our North Carolina Methodism have had a place in missionary activities for forty-two years.

Let us consider a few items from Mrs. Wilson's report:

Baby Divisions	71
New ones	11
Junior Divisions	149
On roll Baby Divisions	968
On roll Junior Divisions	4221
Amt. raised by Baby Div.	$483.32
Amt. raised by Junior Div.	5053.81
Total Amt. sent by Bright Jewels of N. C. Con. to Con. Tr.	$5537.13
Amt. reported for local work	378.63

These figures show the least of all that is done by the children. The greatest thing that is being done in the children's work is cultivating them for the kingdom, giving them a share in world evangelization and building up our future church.

Let each of us contribute something to Mrs. Wilson's department.

Western North Carolina Conference

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
O. it seams the face and tires the brain,
It strains the arm until one's friend is pain,
In the fight for man and God;
But it's great to be out where the fight is strong,
To be where the bravest troops belong.
And to fight there for man and God."

—Selected.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS IN NEW HOME

On one of the hottest of July's hot days a called meeting of the executive committee of Scarritt College for Christian Workers was held in Nashville, Tenn., to transact necessary business incident to its change from the former home in Kansas City. The afternoon session was held in the president's home and on the comfortable, shady grounds surrounding it. At the dinner hour a few invited guests joined the members of the body, and all were served a bountiful plate in picnic fashion by the alumnae of Scarritt Bible and Training School and the Nashville Training School resident in Nashville. Quite a number of those who had received training in these two institutions were present, and the occasion was a delightful one.

There were happy words of appreciation of the coming to Nashville of this great institution, and suitable responses from those of the faculty present. Closing prayers voiced the deep feeling in every heart. The scene was significant as, with bowed heads, the group stood under the great trees, a setting worthy of great thoughts. There came a realization of the great mission of the college and its place in the scheme of Christian education and its permeating force among the nations of the world.

This beginning was auspicious and, we believe, prophetic of the larger usefulness of an institution which has been sending out messengers of the gospel of Jesus Christ for more than thirty years.

For the womanhood of Southern Methodism, we see no greater avenue through which to work for the redemption of human nature and the establishment of God's kingdom. Commodious buildings with better equipment, a larger enrollment of the picked young life of our day, will multiply the consecrated personalities who shall take life and light into the vast unchristianized areas of the world.

Did we need fresh inspiration for the task of enlargement of Scarritt College, we could get it by recalling that she who gave her best efforts for its founding looked to it as the prime factor in the missionary enterprise of our great church. To our risen leader, Miss Belle Bennett, Scarritt Training School was the most effective agency open to the women of our church. I doubt not she looks on with approval at the plans for the Greater Scarritt and would hasten them by the giving of prayer and effort and means.

J. D. C.

RADIOGRAMS AND FLASHLIGHTS FROM THE ORIENT

Shanghai, China.

The missionary in Shanghai is "But a Feeble Folk" challenged on every side by the powers of evil. But faith, hope, and love abide. Every day is cheered by the ready response of the young to the message of the cross with its promise of Easter, its songs of peace, and its call to service.

Lochie Rankin.

Sungkiang, Ku, China.

Forty young women enrolled in Hayes-Wilkins Bible School this year. Students have more than doubled in less than three years. They are earnest in their Christian life and are looking forward to service in our Master's vineyard. Pray that they may be kept true to their purpose and that others may come for training. Students take care of the grounds. Place of great beauty. Daffodils and violets and great trees spreading their branches where green swings and see-saws lure. Kindergarten building covered with climbing rose vines.

Nettie L. Peacock, Principal.

Soochocw, China.

Twenty thousand dollars Week of Prayer offering for new demonstration school of Laura Haygood received. Sincere thanks to women of missionary societies throughout Southern Methodism. Plans are made. Interest in new building high. Teachers thrilled. Children full of enthusiasm. Work begun on new building past summer. Cupid busy among our Chinese faculty. Ranks are oeing depleteo. Help needed. One hundred and five children enrolled in kindergarten. Happiest place in Laura Haygood. One hour each day six days in week for four months teachers and students of Laura Haygood are running school for illiterates. Enrollment more than one hundred. Ninety-nine per cent of student body and faculty contribute toward church budget. More applications for teachers than we can supply. Need of the church more trained teachers.

Louise Robertson, Principal.

Soochow, China,

Kong Hong Institutional Church.

Newest department is baby welfare and community nursing. Babies weighed, examined, and bathed. Homes visited by nurse. Woman's half-day school opened one year ago. Has enrollment of thirty-eight and keeps an attendance of ninety per cent. Woman's Department meeting less than half of its opportunities here because of lack of workers and equipment. Nina M. Stallings.

Miss Ellause Wagner, missionary in charge of the evangelistic work in Songdo and in the Songdo districts, speaking from the Woman's Evangelistec Center:

In the two years that have passed since the "House of High and Noble Aims" was opened, it has in truth become the center of social and religious activities for the Christian women of this city, and every effort has been made to reach the women and girls of every class and win them to Christ. There are nine different departments, and we have so much work to do that we never do the things we want to do because of the things that need to be done. Time fails to tell of the great opportunity for country work in our two Songdo districts. I grow sick at heart when I realize that there is no other missionary appointed to the great territory surrounding this city, where one hundred and seventy of our country churches are located; in those groups of women there are litterally thousands waiting for me, or for some one else, to come to teach them to have a better understanding of Christianity. My hands are so tied by the regular routine work here in the city at the center that it is impossible for m eto do justice to both pieces of work. We have twenty-one Bible women and twenty-three village schools scattered through these two districts, a work alone which requires constant attention, and there is no one to go. We must have a woman for this country work; God has opened wide the door, every day bringing news from other villages and urgent requests for the Word of Life, and there is none to go. We can hear the Voice that spake of old: "Whom shall we sent, and who will go for us?"

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HONORO ROLL

The Western North Carolina conference Sunday School Day honor roll continues to grow. There is going to be a larger list of giving Sunday schools posted at the approaching annual conference than ever before. If your Sunday school has not joined the growing number of helpers there is yet time. But why delay about this important matter? Treasurer Dunham reports the following fine schools for the second week in September:

Mt. Olivet, Concord Ct.	$15.00
Bogers Chapel, Concord Ct.	6.85
Rocky Mount, Concord Ct.	7.00
Swannanoa, Swannanoa Ct.	5.00
Jamestown	5.00
Oak Hill, Table Rock Ct.	4.12
Kernersville	5.00
Glenwood, Greensboro	6.30
Siloam, Dobson Ct.	3.35
Mt. Pleasant, Mt. Pleasant Ct.	5.60
S. Main St., Salisbury	17.50
Fork, Norwood-Fork	3.81
Andrews	10.12

ON THE MARK

A constantly growing number of our leading Sunday schools are arranging to observe Children's Week. They are on the mark and getting set ready to go. The time set apart for going is September 28 to October 5, unless some other time suits better. The fact that our annual conference meets during October mkes us get at this good work earlier than we otherwise would. However, since the observance of Children's Week will boost the attendance at Sunday school the sooner we get at the good work the better.

CHARLOTTE LEADS

Miss Jenkins reports a most satisfactory meeting with representatives from eight of the eleven churches of Charlotte last Sunday afternoon. On very short notice Miss Helen Hoyle, the district elementary superintendent, got in touch with pastors, superintendents and key-women to the extent that a well attended meeting set the mark for the best observance of Children's Week Charlotte has yet put across.

THE KEY WOMAN

At the request of Miss Jenkins a number of our fine superintendents, after consultation with the pastor, have appointed a "Key Woman," a worker with children under twelve years of age, to head up the work attendant to the observance of Children's Week. These splendid women, while working with the pastor and superintendent, will see that others of their kind do lots of work for the good of the children in our Sunday schools. Of course since the women are doing most of the work no leader over them will fail to aid in every possible way in putting across a grand parents' meeting.

IS IT TRUE?

"The race moves forward on the feet of little children." This statement from Herbert Hoover is the slogan our elementary workers have taken for morale building in observing Children's Week. Suppose we think through this statement.

"WHO IS WHO"

To date the following Key Women have been duly appointed by their superintendents and pastors and have accepted the strenuous task of doing the work attached to Children's Week. There is not a slacker in the bunch. There will be others, but here is the list presented at the time this copy has to go in:

Asheville District.
Chestnut St., Asheville—Mrs. Chester Hunnicut.

Charlotte District.
Tryon St., Charlotte—Miss Inez McLaurin.
Trinity, Charlotte — Miss Helen Hoyle.
Calvary, Charlotte—Miss Blanche Bixby.
Duncan Memorial, Charlotte—Miss Fannie Bame.
Hawthorne Lane, Charlotte—Mrs. R. E. Evans.
Seversville, Charlotte—Mrs. L. C. Eaton.
Central, Monroe—Mrs. T. T. Capehart.
Wadesboro—Mrs. W. N. Jeans.
Morven—Mrs. L. L. Williams.

Greensboro District.
Park Place, Greensboro—Mrs. W. W. Long.
Spring Garden, Greensboro—Mrs. F. E. Stafford.
Centenary, Greensboro—Miss Johnsie Hobson.
West Market St., Greensboro—Mrs. A. W. Wells.
Ramseur—Mrs. W. L. Scott.

Marion District.
Old Fort—Mrs. J. M. Charles.
Spindale—Miss Evelyn Waddell.

Mount Airy District.
Draper—Mrs. W. R. Jenkins.
Rockford Street—Mrs. D. W. Loflin.
Elkin—Miss Blanche Dixon.

North Wilkesboro District.
North Wilkesboro—Mrs. J. C. Henry.

Salisbury District.
Norwood—Miss Lesca Freeman.
Central, Albemarle—Mrs. W. H. Snuggs.
Central, Concord—Mrs. W. B. Ward.
Park Avenue, Salisbury—Mrs. C. A. Misenheimer.
South Main, Salisbury—Mrs. W. B. Dalrymple.
Central, Spencer—Mrs. P. J. Lynch.

Statesville District.
First Church, Hickory—Mrs. Robt. S. Brown.
Broad St., Statesville—Mrs. John Scroggs.

Shelby District.
Lincolnton—Mrs. R. J. Sifford.
Central, Shelby—Mrs. M. P. Coley.
Main St., Gastonia—Miss Carrie Morris.

Waynesville District.
Waynesville—Mrs. Rufus Siler.
Canton—Miss Ethel C. Perry.

Winston-Salem District.
Burkhead, Winston-Salem — Miss Mary White.
Green St., Winston-Salem — Mrs. May Vass.
West End, Winston-Salem — Miss Lola Long.
Main St., Thomasville—Miss Lillian Yow.

WHO WAS WHO

The following list will give some insight into who did the work of Children's Week last year. These places had good women workers who visited the homes of their children, completely or in part, got up a "parents' meeting" and at this meeting adopted a "Forward Step." The first figures opposite the names of the Sunday schools stand for the number of parents present at the public meeting and the second stand for the number of homes visited. Just take a peep at the most worth-while work.

Asheville District.		
Central, Asheville	500	88
Chestnut St., Asheville	75	127
Haywood St., Asheville	100	30
Hendersonville	50	18
Charlotte District.		
Spencer Memorial, Charlotte	125	36
Duncan Memorial, Charlotte	75	25
Hawthorne Lane, Charlotte	250	170
Trinity, Charlotte	175	181
Calvary, Charlotte	50	70
Tryon St., Charlotte	400	166
Morven	40	35
Central, Monroe	60	40
Greensboro District.		
West Market, Greensboro	300	277
Park Place, Greensboro	75	75
Carraway, Mem'l, Greensboro	60	120
Walnut St., Greensboro	300	122
Wesley Mem'l, High Point	200	200
Main St., Reidsville	100	65
Ramseur	65	45
Trinity, Randolph Ct.	21	31
Marion District.		
Old Fort	25	20
North Wilkesboro District.		
North Wilkesboro	100	25
Salisbury District.		
Gold Hill, Gold Hill Ct.	15	22
Norwood	75	50
Central, Albemarle	100	65
Park Ave., Salisbury	75	86
South Main, Salisbury	100	100
First Church, Salisbury	300	250
Shelby District.		
Lincolnton	25	30
Central, Shelby	200	103
Main St., Gastonia	200	175
Statesville District.		
Broad St., Statesville	250	149
Newton	200	75
Hickory	500	50
First Church, Lenoir	72	111
Waynesville District.		
Waynesville	30	38
Balsam	8	22
Winston-Salem District.		
Kernesville	16	40
First Church, Lexington	300	109
Erlanger	50	...

North Carolina Conference

OUR ROCKY MOUNT PROGRAM

Plans for our third annual standard training school at Rocky Mount September 21-26 for the Sunday schools of Rocky Mount, Nashville, Tarboro, Elm City, Battleboro, Whitakers, Spring Hope, and other places have been completed. All is in readiness for the opening at three o'clock Sunday afternoon, September 21, and Rev. H. M. North, chairman of the board of managers, and the other pastors and various committees are busy seeking to enroll all who should attend. The Presbyterians will co-operate with us again this year in this school. The following will be the courses and instructors:

1. "Principles of Religious Teaching," Mr. C. T. Carr.
2. "Primary Worship," Miss Georgia Keene.
3. "Junior Pupil," Mrs. E. R. Michaux.
4. "Intermediate - Senior Organization and Administration," Miss Jane McDonald.
5. "Young People's Agencies," L. L. Gobbel.

The following board and committees are in charge of local promotion:

Board of Managers—Rev. H. M. North, chairman, Rev. Willard Conger, Rev. S. T. Moyle, Rev. J. W. Potter, Rev. W. G. Farrar, Rev. J. A. Satterfield, L. R. Gorham, W. E. Moore, L. L. Parrish, L. F. Lane, R. T. Fountain.

Finance Committee — Marshall Spears, J. C. Braswell, R. M. Saunders, L. F. Lane, W. R. Hale.

Entertainment Committee—Mrs. R. B. Spencer and Mrs. S. W. Staley.

Enrollment Committee—Mrs. H. L. Hicks, E. N. Brower, Mrs. J. M. Baker, L. L. Parrish, E. M. Turner, W. E. Moore, Rocky Mount; W. O. Howard, Tarboro; Miss Mary D. Murray, Tarboro; T. B. Dameron, Nashville; H. J. Hartman, Battleboro; Mrs. L. L. Draughan, Whitakers; Iredell Williams, Elm City; Paul C. Moore, Red Oak; Mrs. W. J. Parker, Spring Hope; Miss Mae Belk, Rocky Mount, R. F. D. No. 3.

"BETSY" SCHOOL GOES BIG

Our first Elizabeth City district standard traing school, in session in First church in Elizabeth City, last week, went over big. Many charges from over the district were represented, the enrollment was good, and a thoroughgoing pieces of work was done. Workers were in attendance from Stumpy Point, fifty miles or more down the sound, from Columbia, Mann's Harbor, South Mills, Plymouth, Chapanoke, Durant's Neck, Camden, Hertford, the churches of Elizabeth City, and other places. The enrollment figures and the names of those earning certificates of credit will be published next week. The board of managers, headed by Rev. C. B. Culbreth, presiding elder of the district, did a splendid piece of promotion work, and the efforts bore fruit in a highly gratifying way.

ELIZABETH CITY, FIRST

The training school was held in a building and in a community calculated to inspire those in attendance to a broader vision of the work of the work of the Sunday school. First church, Elizabeth City, is one of the few churches in Southern Methodism equipped to do thoroughly departmental work from the cradle roll department on up through the adult, and under the leadership of the pastor, Dr. N. H. D. Wilson, and the superintendent, Mr. J. A. Hooper, the Sunday school is steadily moving ahead toward greater efficiency. It has adopted Program of Work "A" and is seeking to make this program operative in all the departments.

Continued on page fourteen)

Children's Week

Home Visitation - - Parent's Meeting

Forward Step

To be Observed

Western North Carolina Conference, Sept. 18 - Oct. 5

North Carolina Conference, Any Week in October

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

EPWORTH LEAGUE NIGHT OBSERVED AT BATTLEBORO

Sunday night, September 7, was set aside as Epworth League Night at the Methodist Episcopal church, Battleboro, and a very interesting program had been planned and was carried out.

The church was very artistically decorated, the league colors, white and gold, being carried out with golden rod and white astors. The league motto, "All for Christ," was arranged in the background in the league colors.

The senior and junior leagues, numbering about fifty, entered the church singing "Onward Christian Soldiers." The president of the senior league led the procession and took her place inside the chancel, while the other members of the league occupied seats reserved for them in the front of the church.

The following program was enjoyed by a splendid congregation:

Processional: "Onward Christian Soldiers," after which the congregation joined in singing the Doxology.

Prayer by Rev. B. F. Boone.

Hymn No. 2.

Psalm 19 was then read responsively, followed by the "Gloria."

Lucy Daniel, president of the senior league, gave a very instructive talk on the origin and purpose of the Epworth League, and the nature of its work; also, just what the Battleboro League is doing and plans to do. She inspired us to strive harder to rank as one of the strongest leagues in the conference.

Offertory—Trio: Mrs. B. F. Boone, Miss Frances Daniel and Miss Martha Jo Gorham.

Catherine Fisher discussed in a very beautiful way the league motto, "All for Christ."

Roscoe Turner gave a very interesting talk on "How Jesus Treated Friends" and told just how we should treat our friends.

Maud Phillips read the well known poem, "Others," very impressively.

Martha Jo Gorham's talk on "Being a Good Neighbor" was very instructive and helpful.

Duet: Martha Joe Gorham and Frances Daniel.

Frances May, president of the junior league, explained the departmental work of the junior league, and gave some of their plans for the year.

Margaret Bunn read very beautifully the splendid poem, "In a Friendly Sort o' Way."

Rev. B. F. Boone closed the program with a talk on "What the Epworth League means to the church, and how it helps young people."

Hymn No. 300.

The service was closed with the league benediction.

RALLY DAY, SEPTEMBER 28

Hear ye, every leaguer! Don't forget to observe Rally Day in your league. This month is the time. The fourth Sunday is the day, September 28th. If you haven't already planned your rally day program, it's high time for you to get busy. On rally day present to your league (1) the mission pledge, (2) Christian culture work, (3) membership campaigns. Consult your handbook.

SEVICE AT COUNTY HOME BY EDENTON STREET LEAGUERS

Last Sunday afternoon during a constant downpour of rain about fifteen leaguers from Edenton Street League, Raleigh, made their way to the Wake County Home to hold services. Despite the dreariness of the weather, much sunshine was spread about the home by the service of the leaguers.

RALLY DISTRICT SECRETARY HAS ANNIVERSARY

"Say, is that fellow Schwartz married?" is a question that has been asked several times in female tones.

Well, I'll say he is. Last Saturday evening a bunch of leaguers went around to help him and his better majority celebrate their thirteenth anniversary. Yes, they're game to celebrate their thirteenth anniversary on the thirteenth day of September. And not only that there were thirteen present, and the prize for the best four line poem was thirteen cents. Further investigation revealed that each pound of ice cream weighed thirteen ounces and the angel cake weighed thirteen ounces.

Sure thing, they're always game and good sports, too. When it's time for fun Schwartz's whole family joins it. When it's time for service they're also on the job.

Here's the stanza that won the thirteen cents at the party on the night of the thirteenth:

"Now this day of September thirteen,
twenty-four,
Marks the Schwartz's wedding day,
twelve years and one more;
Although we're foolish, we're better
than Shean;
And we wish them more happiness
than ever they've seen.

APPRECIATION OF REV. E. C. FEW

Whereas, our pastor, Rev. E. C. Few, is now finishing his fourth year of service with us; and whereas, there is slight likelihood of having him with us another year, therefore be it resolved:

First, That we, the members of the church, tender to Mr. Few and his wife this manifestation of our gratitude for their conscientious and effective work during the past four years.

Second, That though deeply regretting this termination of their ministry among us we extend to both our sincere good will and and wish for them an enlarged field of successful service.

Third, That a copy of these resolutions be spread upon the minutes of this meeting, a copy be sent to Mr. Few and his wife, and a copy be given The Graphic for publication, and to the North Carolina Christian Advocate for publication.

RUSH - OFFENBACHER WEDDING OCCURS IN WASHINGTON, D. C.

Mrs. Jean Rush has returned from a ten day stay in Washington, D. C., where she attended the marriage of her daughter, Miss Uluah Della Rush, to Thomas Ralph Offenbacher.

The marriage took place at nine o'clock in the eevning of September 3, at Mount Vernon church with Dr. Lippey, pastor of the church, reading the vows.

Mrs. Offenbacher is the daughter of the late Wiley D. Rush, of Randolph county, who was well known throughout the state. At the time of his death he was solicitor of the eighth district. Mrs. Offenbacher was graduated from Asheboro high school and attended North Carolina College. For the past two years she has been living in Washington, D. C.

Mr. Offenbacher is originally from Elkton, Va., and is prominently connected in that state. He is now living in Washington, D. C., where he is connected with the Liggett Drug Co.

Mr. and Mrs. Offenbacher will make their home in Washington at 1229 Massachusetts avenue, northwest. X.

R. L. Milam, Hickory, N. C., has been duly elected to membership in the Evangelistic Association of the Methodist Episcopal Church, South, as evangelistic singer. He is now available to sing for pastors, conference or general evangelist.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

LETTER FROM OUR CONFERENCE PRESIDENT

Dear Epworth Leaguers:

I avail myself of the columns of the Epworth League page to write this personal letter, which I hope each Epworthian will read as a personal letter coming from me. The few days that I have been working in our conference since coming from Lake Junaluska has confirmed my belief in the fine body of young people with whom I have the honor to labor this year and as I am so anxious to meet each leaguer personally at the arliest date possible, this letter is written to express the keen anticipation I have in making your acquaintance.

I have been acquainting myself with the conference organization and studying geography no little. A letter has been prepared and mailed to the president, district secretary and assistant, and I urge you to comply with all the requests made. I trust you will at once begin work on your district map. Do not wait for further notice. See terms in last week's Advocate. Also read carefully the following:

This news letter is to announce that Miss Martha Rogers Brooks has entered upon her work as field secretary for Western North Carolina Epworth League conference and that we hope this year will mean much for us in the way of growth and development. May we not only grow in number and increase in the way of strength to our organization; but may the spiritual development through a splendid leadership bring to us what our motto means—"All for Christ."

Have your chapter members to heed the following suggestions for the year:

1. Pay your dues.
2. Enter map contest.
3. Learn your organization.
4. Stand by your president and district secretary.
5. Perform well tasks assigned you.
6. See that your chapter is represented at district meetings.
7. Look after chapter pledges.

Remember the loving cup which has been offered to the district making the highest mark in the standard of efficiency.

Communicate with Miss Billie Webster, Spring Garden street, Greensboro, N. C., relative to your attendance at Lake Junaluska next year.

Send your remittances for conference dues and missionary specials to conference treasurer, E. W. Reese, Hickory, N. C.

Requirements for district may contest, as follows:

1. Scale four miles to the inch.
2. Must show outside and county lines with county sites.
3. All Methodist churches show by cross. (If they have league chapters, a Maltease cross).
4. Location of parsonage with postoffice of parsonage.
5. Railroads, highways, rivers, and mountains.

Contest closes November 15. Write us when we can be of service to you.

B. L. Lunsford,
Conference President.

LETTER FROM OUR FIELD SECRETARY

Any one familiar with conditions in the growing organization such as the Western North Carolina Epworth League conference knows that there is a great amount of work which must necessarily go undone unless the district secretary and all conference officers get earnest co-operation on the part of the individual leaguers. I appeal to you to put forth your best efforts in league work this year. I hope many of you will write me from time to time as I am sure to need your advice, encouragement and instruction in this cause which I know is dear to the hearts of all our Christian people.

My headquarters is at Marion and letters addressed me here will reach me promptly. Remember I am real anxious to meet you personally at an early date. Martha R. Brooks,
Field Secretary.

HAVE YOU HEARD ABOUT IT?

One of the latest demonstrations of the fact that leageurs do things well and in a strictly up-to-date manner is the October number of the Epworth Era, which is written largely of the leaguers themselves. This is strictly a leaguer's number—"nuff" said. You know it is good and is something of which everyone of us should be justly proud.

Some of its other interesting features, aside from the fact that most of the articles are written of the leaguers, the The Epworth Cross, a new department containing new ideas and suggestions for handling the various work of your chapter more efficiently. The Era pays for all material which it accepts for publication in this department. Send in some trial plan of yours. If accepted, it will mean a check for you and your helpful suggestion is passed on to the other fellow. All leaguers are invited to help make this department one of the best.

Listen to this: "A missionary play, complete, is another interesting feature for the October number. Use this play for your league entertainment. It is a "hit." This issue will contain a list and review of all the new mission study books. You will want to see this list of books and learn of their contents.

Now last, but in no wise least, is another department of the Era and it's a "hummer." Here's the name—"Cracks from a Dumb Bell," by the office Dumb Belle. You will be surprised at the large number of "dumb bells" in this world when you read this page. All kinds of ':dumb bells" are contributors to this page—big, little, old, young ,fat, lean, and some just plain "dumb bells"—and "dumb belladonnas," too.

Send in your jokes and cracks for this page; $5.00 will be paid for the best joke, $2.00 for next best, and $1.00 for third choice. You can ring one of these prizes. Try it and convince yourself.

CRAMERTON LEAGUE

Just a few words from the Cramerton League as I never have seen anything in your department about our league. Our's is not one of the largest in the good old Shelby district, but one of the best. We have all the different departments, but they are not working good yet. We hope to have them working fine before long. We peldged $50 to the African special at the Greensboro conference. Miss Gertrude Joy was a delegate from our league. She made a fine report of the confrence to the league when she returned. We have one of the finest little churches in the state and one of the best pastors in the conference, Rev. C. O. Kennerly. We all love him. We do not have as many young men and boys in our league as we do young ladies, but hope to increase the interest so the young people will come out more regularly. The officers of our league are as follows:

President—W. C. Davis.
Vice President—H. L. Abel.
Sec.-Treas.—Margaret Davis.
Cor. Sec.—Mabel Reed.
First Supt.—Vacant.
Second Supt.—Gertrude Joy.
Third Supt.—Beulah Brannon.
Fourth Supt. Lona Foard.

Mabel Reed, Cor. Sec.

RATHBONE LEAGUE

The Rathbone Epworth League of Olin, M. E. Church, South, has been organized about a year and is pro-

(Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

OUR NEEDS

1. Legacies.
2. Memorials.
3. Annuities.
4. Idividuals to support children.
5. Sunday school to support children.
6. Organized classes to support children.
7. New cottage furnished for thirty girls.
8. Missionary societies to support children.
9. Dining room furnished with tables and chairs.
10. Thanksgiving offerings from every church as specials.

* * * *

I am giving in this issue of the Advocate an extract from my last annual report to the board of trustees. It is rather long, but I want to ask all the orphanage friends to read it because it will show the trend of things along the lien of social service in some quarters. I am in perfect accord with social service when it takes Christ into the solution of all its problems. Social service can never accomplish its task unless it is shot through and through with the teachings of the Man of Galilee. There is a danger of leav- Him out of this phase of work and depending altogether on human agencies which must inevitably fail. Below I have expressed my views on this subject and I trust all will read it and get my ideas on the matter.

* * * *

Since Methodism has adopted a social service program and has entered this promising field of human endeavor, it may not be amiss at this particular time, when our right to foster and operate institutions of this kind is being questioned by a group of would-be leaders in the solution of our social ills, and, especially, those pertaining to child welfare agencies, for us to reaffirm our right as a church to engage in this altruistic service. We heartily endorse and sanction every sane movement looking toward the alleviation of human suffering, and especially those agencies committed to the task of ministering to the dependent orphan child in our midst.

Our state has thought it wise to adopt a policy of Mothers' Aid, which will enable the widowed mother of good moral character to keep her family together; it also has given the Board of Public Welfare and Charities the right to place children in good foster homes. When these agencies function wisely they have the approval of the majority of our people who have thought deeply on the subject. With these two methods in operation, there is still an urgent need and place for the Orphanage. After we have exhausted our resources and put into operation all of our social agencies, we are overwhelmed with the consciousness of the enormity of the work left undone. If we are to solve the acute problems which are pressing upon us, if we are to turn these liabilities into real assets, then it behooves the agencies of the state and church to work together harmoniously.

The church has the sanction of the King of kings to engage in this broad field of endeavor. Methodism recognizes the fact that it must visit in a real sense the fatherless and widows in their afflictions. What stronger credentials could the church desire than to be able to declare that she had established orphanages for the fatherless, hospitals for the sick, colleges and uinversities for her sons and daughters, and mission fields in all parts of the world. It would be a sad day for the church if it should ever come to pass when she could not say to a doubting and sinning world, the deaf hear, the blind see, the dead are raised, to the poor the gospel is preached and upon the defenceless Orphan's head the benediction of the church is lavishly and effectionately bestowed. The glory of Methodism would fade away if we should ever cease to act the part of the Good Samaritan toward those in need. A bishop of our connection declared with emphasis that the church needs the orphan as much as the orphan needs the tender ministry of the church. There is no other cause more appealing, or that brings out the finer things of our natures. An institution like this, which is a real home with a great pulsating mother-heart, has a divine mission to perform. Back of her in all of her operations and loving ministry and the prayers, hopes and sacrifices of a people whose God is the Lord.

Directing the policies of our Home are trustees who are unsurpassed in intelligence, business ability and Christian character. Giving out of their treasury is a constituency that knows no limit in self-denial and sacrifice. In charge of our beloved Home are those whose master passion is to serve their day and generation by the will of God. From our beautiful Home there is flowing in ever-increasing measure a stream of young, consecrated life which is enriching and blessing the citizenship of our commonwealth. Our people have appraised our Home at its real value and declare that it is worthy of their generous and united support. This verdict will not be set aside by those who have imbibed erroneous ideas from other sections of our country. Prompted and urged by Him who went about doing good we shall make no apologies for being enlisted in this sphere of Christian service. Until all the social ills of our humanity are healed the church of the living God will stand with outstretched hands to apply the balm of Gilead to all whose hearts yearn for sympathy, love and for a chance to develop all their God-given powers of mind and soul.

The dream and ambition of the founders of our orphanage were that it should approximate as nearly as possible a normal, Christian home. In many respects their dreams and ambitions have been realized. Through the tender ministry of the church, the wise oversight of our board of trustees and the zealous care of our corps of Christian workers, we have accomplished results that are not only highly gratifying to us, but a marvel to the public in general. Among our sons and daughters there is being developed those essential qualities that go to make stalwart manhood and virtuous womanhood. Deep-seated in their heart is an ambition to be and to achieve something worth while. They are going to make a contribution to the state and church that will repay us many fold for the investment and sacrifices that our people have so joyously and generously made in their behalf. Their presence and influence will be seen and felt in the pulpits of our church, in foreign mission fields, in all the activities of the local church, in business, in the professions, in politics, and in all the causes that call for Christian leadership. These attainments are being made possible by the pure, wholesome training they are receiving and by the high standards that are set before them. From every part of our conference our people are saying that our children are being trained far better than many of the children in the homes of the land. Because of the lack of discipline and Christian training in the homes of our people, many of them are turning to us for a solution of their problems. They do not hesitate to declare that the Orphanage is doing a finer piece of work in this direction than they have accomplished. This explains why so many of our number excel in attainments. Lying at the basis of all training they are being taught reverence for things holy, obedience to constituted authority, respect for the rights of others, and the necessity of dedicating their lives not only to unselfish service, but to Him who gave Himself for them.

ALL ELECTION ARGUMENTS SETTLED

Authoritative Campaign Guide Just Issued at Washington.

Washington, D. C., (Special).—One of the most useful documents ever got up has just made its appearance. It supplies information needed by all citizens; answers in the plainest way all those questions that come up in a national campaign; tells how a president is elected; how a third party may throw election into congress; resume of party platforms, candidates, electoral vote of states; full data about past elections — nothing partisan; facts and figures enabling you to settle all campaign disputes.

This little Election Guide is put out by the Pathfinder, a wonderful weekly magazine that three million people read. This paper gives an unbiased digest of national and world affairs. Chuck full of the kind of reading you want. Send 15 cents for this splendid periodical on trial three months—13 fine weekly issues—including Election Guide and full account of campaign and election. Send the 15 cents to The Pathfinder, 26 Langdon Sta., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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Address .....
Shipping Point .....
(Please write distinctly)

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

WHEN A MAN'S A MAN HE DOES NOT QUIT IN A PINCH!

A real man proves himself in the midst of a struggle. The Special Effort for Superannuate Endowment is a testing period. Preachers who put up their hands in the face of difficulties and say, "It cannot be done," are not the kind of men our fathers were. The builders of Methodism had the fighting spirit and they could not be stopped. If their sons will have the same determination for the success of the Superannuate Movement, the ten million endowment fund will be raised.

"**'I can't'** is a foolish expression—
'Tis really a coward's confession.
Somehow or other it always comes back
Stealing the good things we already lack,
Bringing us nothing but trouble and care,
Leaving us hopelessly sunk in despair.
But there's never a day
When the world can say
That a man's not a man **if he DARE!**

"**'I will'** is a wonderful blessing,
A heart full of courage expressing.
Somehow or other it brings us success,
Fills us with joy that we cannot repress,
Gladdens our friends, makes their burdens more light.
Places a star in our crown ev'ry night.
For there's never a day
When he world can say
That a man's not a man **if he'll FIGHT!**"

The Tide is Surely Coming In

By the time these lines appear in print the total amount paid on quotas by all the charges will be close to $700,000. This statement is made on the basis of the present daily receipts. If your charge is doing its part in this good work, you have reason to rejoice. But if not, I should think that you would find it very difficult to be comfortable. Some day we will celebrate a notable victory achieved in the Special Effort in behalf of the church's worn-out preachers, and it will be an unhappy day for the preacher who cannot join in the fun because he did not do his part to get the victory.

Come on, everybody, and let us push the $700,000 total to date up to the million mark! Many charges have in hand Special Effort money, but are waiting to have more in hand before remitting to the Board. Remit what you have and send the other when you get it. Let us avoid lost motion. We ought to have one million dollars by October 1, 1924.

Put on Your Spectacles and Read

Recently the editor of one of the Conference Organs urged the people to read this page. He said: "It is not dull stuff. It may carry the facial appearance of dryness, but as you read your eyes will brighten." Thanks, brother, even though your compliment carries the "facial appearance" of doubt. Whatever may be your opinion of other things on this page, you must admit that there is no "dull stuff" in the following:

Williams, Northwest—Portland, Rev. William Pierce, pastor. Total assumed puota $331; amount remitted $66.20.
Hutchins, North Texas—Dallas, Rev. T. H. Browning, pastor. Total assumed quota $1,300; amount remitted $260.
Colorado Springs, Denver—Denver-Durango, Rev. C. A. Waterfield, pastor. Total assumed quota $2,813; amount remitted $650.
Hyde Park (Tampa), Florida—Tampa, Rev. Felix R. Hill, Jr., pastor. Total assumed quota $1,000; amount remitted $400.
Morristown Station, Holston—Morristown, Rev. S. B. Vaught, pastor. Total assumed quota $3,500; amount remitted $700.
Newport (Taylor Street), Kentucky—Covington, Rev. H. M. Massie, pastor. Total assumed quota $1,209; amount remitted $257.
Paris, Kentucky—Maysville, Rev. O. B. Crockett, pastor. Total assumed quota $2,700; amount remitted $613.90.
St. Joseph Circuit, Missouri—St. Joseph, Rev. G. W. Meek, pastor. Total assumed quota $987.00; amount remitted $250.35.
Darlington (South Charleston), Western Virginia—Charleston, Rev. P. E. Thornburg, pastor. Total assumed quota $635; amount remitted $145.60.
Nighbert Memorial (Logan), Western Virginia—Huntington, Rev. F. E. Jenkins, pastor. Total assumed quota $3,300; remitted $660.
Hanson, Louisville—Henderson, Rev. G. W. Pangburn, pastor. Total assumed quota $760; amount remitted $248.25.
Martinsville, Virginia—Danville, Rev. W. B. Jett, pastor. Total assumed quota $2,000; amount remitted $400.
First Church (Gainesville), North Georgia—Gainesville, Rev. W. P. King, pastor. Total assumed quota $3,420; amount remitted $700.
Greenville Circuit, Louisville—Owensboro, Rev. J. F. Hill, pastor. Total assumed quota $800; amount remitted $421.
Buntyn Station, Memphis—Memphis, Rev. F. H. Peeples, pastor. Total assumed quota $5,000; amount remitted $1,913.
Germantown, Kentucky—Maysville, Rev. J. M. Mathews, pastor. Total assumed quota $1,350; amount remitted $359.
Westport Church (Kansas City), Southwest Missouri—Kansas City, Rev. W. A. Tetley, pastor. Total assumed quota $3,620; remitted $782.
Franklin, Tennessee—Murfreesboro, Rev. R. H. Hudgens pastor. Total assumed quota $2,839; amount remitted $367.80.
Fairview, Western Virginia—Fairmont, Rev. I. S. Tyler, pastor. Total assumed quota $2,235; amount remitted $474.25.
Appleton City, Southwest Missouri—Sedalia, Rev. W. W. Garrett, pastor. Total assumed quota $1,120; amount remitted $235.50.
Carrollton Avenue (New Orleans), Louisiana—New Orleans, Rev. W. L. Doss, Jr., pastor. Total assumed quota $3,000; remitted $978.24.
Bakekr, Louisiana—Baton Rouge, Rev. J. T. McVey, pastor. Total assumed quota $1,500; amount remitted $301.50.
Hanes-Clemmons, Western North Carolina—Winston-Salem, Rev. J. C. Cornett, pastor. Total assumed quota $1,300; remitted $577.
Palmes Chapel, Alabama—Mobile, Rev. E. R. Webber, pastor. Total assumed quota $170; amount remitted $34.
Reedy, Western Virginia—Parkersburg, Rev. C. G. Worrell, pastor. Total assumed quota $1,000; amount remitted $344.40.
Eolia, Missouri—Mexico, Rev. B. L. Holcomb, pastor. Total assumed quota $1,760; amount remitted $352.
Bowling Green, Missouri——Mexico, Rev. W. T. May, pastor. Total assumed quota $770; amount remitted $163.
Troy, Missouri—Mexico, Rev. J. W. Kimbrell, pastor. Total assumed quota $2,567; amount remitted $812.50.
Fairfax and Rupes Grove, Missouri—St. Joseph, Rev. O. E. Lockhart, pastor. Total assumed quota $1,776; amount remitted $489.
Marvin Memorial (St. Joseph), Missouri—St. Joseph, Rev. J. E. Baker, pastor. Total assumed quota $1,732; amount remitted $346.40.
Oak Cliff (Dallas), North Texas—Dallas, Rev. A. L. Scales, pastor. Total assumed quota $6,000; amount remitted $1,258.51.
Paintsville, Western Virginia—Ashland, Rev. J. R. Mullens, pastor. Total assumed quota $2,000; amount remitted $400.
First Church (Charleston), Western Virginia—Charleston, Rev. B. P. Taylor, pastor. Total assumed quota $5,625; remitted $1,842.
Billingsley Memorial (Fairmont), Western Virginia—Fairmont, Rev. J. S. Jenkins, pastor. Total assumed quota $3,240; remitted $765.
Arlington (Nashville), Tennessee—Nashville, Rev. J. T. Blackwood, pastor. Total assumed quota $1,300; amount remitted $260.
Myrtle Point, Northwest—Portland, Rev. H. M. Branham, pastor. Total assumed quota $300; amount remitted $60.
Hertford, North Carolina—Elizabeth, Rev. N. C. Yearby, pastor. Total assumed quota $2,360; amount remitted $532.
Mexico Circuit, Missouri—Mexico, Rev. J. T. Mitchell, pastor. Total assumed quota $1,500; amount remitted $300.
Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota $11,100; amount remitted $2,700.
Hamburg, Missouri—St. Joseph, Rev. E. K. Christie, pastor. Total assumed quota $650; amount remitted $208.
Mt. Pleasant, Tennessee—Mt. Pleasant, Rev. B. F. Isom, pastor. Total assumed quota $12,886.35; amount remitted $2,850.
Shacklefords, Virginia—Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota $1,762; amount remitted $599.50.
Brooks Memorial (San Antonio), West Texas—San Antonio, Rev. H. L. Dupree, pastor. Total assumed quota $398; amount remitted $87.
Peach Creek, Western Virginia—Huntington, Rev. E. H. Barnett, pastor. Total assumed quota $2,000; amount remitted $400.
Marietta Station, North Georgia—Marietta, Rev. R. C. Clecker, pastor. Total assumed quota $3,500; amount remitted $1,210.12.
Hardin, Missouri—Richmond, Rev. H. A. Showmaker, pastor. Total assumed quota $2,600; amount remitted $525.65.

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OUR LITTLE FOLKS

A BOY'S QUESTIONS

What keeps the stars from falling?
  What makes the world go round?
How can flies walk on the ceiling
  Just like they do on the ground?

Why don't it snow in summer?
  Don't the fishes ever get drowned?
Did you ever see any fairies?
  Who lost the knife that I found?

How many weeks till vacation?
  It ought to be here pretty soon.
How many fives in a hundred?
  How far away is the moon?

Where do the bees get honey?
  Who finds balloons that are lost?
What makes people bald-headed?
  How much do elephants cost?

What makes you tired this evening?
  There's a gray hair in your head.
Wonder what makes me sleepy?
  Goodnight; I'm going to bed.

—Exchange.

VIRGINIA'S SURPRISE PARTY

"Deary me! deary me! such a worry as I'm in!" exclaimed Granny Mullen. Virginia, who was crossing the Mullen farmyard, having waded up the brook, paused at the back door, and called out anxiously:

"What kind of trouble is it, Granny?"

Startled, the little old lady slammed to her oven door, and came out on to the porch.

"Trouble enough with the children having a party this afternoon and I promising to make the little cakes and the cream puffs. Now the hens have stolen a nest in the haymow, and I'm too stiff-jointed to climb the likes of that."

A party! Virginia loved parties, and she had not been invited to this one. She hadn't lived in the village many weeks, but why should they have left her out? She felt a lump in her throat, and she remembered that she had caught the boys and girls whispering together often that week at school. When they had seen her coming they had run away laughing.

"Well, I'm sorry, but there won't be any party today. I can't make little cakes and cream puffs without eggs!" commented Granny Mullen, the cake woman.

All the village came to Granny Mullen to have their wedding cakes and Christmas cakes made, and no one ever thought of having a party without having Granny Mullen making the sweets.

Suddenly Virginia laughed out loud. Why couldn't she climb the haymow and hunt the eggs? But it wasn't her party, and she hadn't been asked. Still, it was too bad to spoil a party just because there weren't any eggs in the pantry when there were plenty in the haymow.

"Give me a basket, Granny, and let me climb the haymow," offered Virginia.

"Bless your heart, honey, think you can? I was afraid I couldn't get them till grandpa came home tonight," Granny Mullen answered, taking down from a nail a little red basket.

Virginia, with the basket clutched in her fingers, skipped across the barnyard to the stable. A cackling hen flew out through the open doors as she ran across to the haymow. How would she ever get on top? Her bright eyes searched the dim barn; then catching sight of a ladder half-buried in hay, she saw that it led straight to the top.

Very slowly, one step at a time, for Virginia was not used to ladders and haymows, she crawled up rung upon rung. A little breathless, she dropped into the depths of the sweet-smelling hay. Shaking the hayseed out of her hair, she stumbled forward, searching for nests. Ah! here were two eggs, and here another nest with more, and still another nest, and another. She soon had a dozen—surely enough eggs to make cream puffs for the party. Now she must get down.

Suddenly she leaned over the edge and looked across the barn. She could not climb down the ladder and carry the basket of eggs. She had used both her hands in climbing up. Away in the opposite corner the hay was heaped in a mound on the floor, and built clear to the mow where she stood. What fun it would be to slide down! But the eggs would smash all to pieces.

Perhaps if she packed the soft hay all around them they might not break. So she took them out and, wrapping each, laid them back in the basket. Then she put more hay on top.

Squatting on the edge of the mow, with the basket held firmly in her dimpled hands, she slipped easily over the side. She felt as if she were sinking, sinking; then suddenly she came to a stop. She was on the barn floor and half buried in the mound of hay.

With a funny little shake she scrambled to her feet, and ran out of the barn to the farmhouse. Granny Mullen unpacked the eggs, laughing happily.

"Thanks, deary," she exclaimed, "and I hope they give you a good share of the little cakes at the party."

But Virginia could not even smile in response, for she had not been invited to the party.

It was late in the afternoon, as she snuggled up in the crab-apple tree, half asleep, that she heard mother calling excitedly:

"Ginnie, Ginnie, Ginnie, come quick! Somebody is here to see you."

Her eyes all starry, Virginia ran to the garden, and there, all dressed in their Sunday best, romped the boys and girls of the village. They were laughing at her surprised face, and calling for games. Mother was spreading a snowy cloth under the trees, and a little girl in blue was counting out Granny Mullen's cream puffs.

"Ginnie, Ginnie! did we surprise you?" chorused the children.

Virginia laughed aloud. The party had been for her after all, and just suppose she hadn't hunted the eggs in Granny Mullen's haymow?—Exchange.

RESOLUTIONS OF RESPECT

Whereas, God in His all wise providence and unfailing love has seen fit to call from pain and suffering one of our oldest and most faithful members, we, the members of the W. M. S. of Gatesville M. E. church, with sympathetic hearts offer this last tribute of respect to the memory of our deceased sister, Mrs. Lucie Leitia Williams, who departed this life June 17, 1924, at the age of 75.

Though unable for several years prior to her death to take an active part in church affairs, she retained and manifested the same enthusiastic interest in everything concerning the church, Sunday school and missionary society that she had in the many years of faithful service that she gave them. Therefore be it resolved:

First, That we have lot a consecrated and faithful member, who was always greatly concerned about missions

Second, That we shall cherish her memory and thank our heavenly Father for her life of devotion to His cause.

Third, That we extend to her loved ones our deepest sympathy and commend them to the love of Him who is too wise to err and too good to be unkind.

Fourth, That a copy of these resolutions be sent to the family, a copy to her daughter, Mrs. W. K. Matthews, in far away Japan; that they be recorded in our minutes and that they be published in the North Carolina Christian Advocate.

Mrs. Jacob Blanchard,
Mrs. Sallie E. Riddick,
Mrs. J. A. Brown,
Committee.

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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Fall Semester opens September 3, 1924. For further information, apply to

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SUNDAY SCHOOL WORK

(Continued from page nine)

PERSON SCHOOL CREDITS

Thirteen Sunday schools of Person county were represented in the enroolment of our first Person county standard training school at Roxboro August 31-September 5. In addition six or eight other schools sent workers there one or more nights as visitors. There was a bona fide enrollment of 62, and to be counted as enrolled one has to attend at least six of the twelve class periods. Thirty-one workers met all the requirements for credit and were awarded certificates at the close of the school. Three others did the work, but were compelled to miss four class periods; these will receive office credit. The certificates were distributed among the Sunday schools as follows: Long Memorial 15; Concord 5; Leasburg 3 (and one office credit); Brooksdale 2; Brooksdale circuit 1; Person circuit 1; Oak Grove 1; Longhurst 1; Grace 1; East Roxboro and Longhurst one office credit; Timberlake one office credit; Leasbury circuit 1.

The names of those earning certificates, by courses, are as follows:

"Organization and Administration of the Sunday School," Prof. R. N. Wilson, instructor: O. J. Blue, Rev. E. R. Clegg, W. R. Hambrick, C. A. Long, Rev. F. M. Shamburger, Rev. B. C. Thompson, and Miss Anabel Thompson; Miss Earl Timberlake, office credit.

"Primary Organization and Administration," Miss Georgia Keene, instructor: Mrs. F. M. Shamburger and Mrs. K. L. Street.

"Junior Organization and Administration," Miss Bruce McDonald, instructor: Miss Annie Newman; Mrs. E. R. Clegg, office credit.

"Pupil Study," Prof. J. M. Ormond, instructor: Miss Anna Webb, Mrs. W. A. Sergeant, Miss Zula Green, Mrs. E. P. Dunlap, Mrs. I. G. Stephens, Miss Daisy Stephens, Mrs. B. T. Hurley, Mrs. J. G. Moore, Miss Anna Stanfield, Rev. B. T. Hurley, Miss Hazel Thompson, W. A. Sergeant, Miss Ruth Newton, Mrs. B. C. Thompson, Mrs. Margaret L. Teague, Miss Bessie Thompson, Mrs. W. T. Pass, Mrs. Nannie Morton, Miss Evie L. Long, and Mrs. J. H. Loy; Rev. W. L. Clegg, office credit.

In fairness to the school it should be noted that a terrific rain, wind and electrical storm one Sunday afternoon and evening of the opening, which put the roads in a slick condition and put the electric lighting system of the community out of commission for some time, and rain and wind again on Tuesday afternoon and evening prevented not a few others from making the attendance requirements and earning credit. In spite of all these handicaps the school held together well and a foundation was laid upon which a bigger school can be built next year. The good people of Roxboro opened their homes to the school and many of them their minds and hearts to its message, and we believe it was a week worth while.

CHILDREN'S WEEK PLANS

Miss Georgia Keene, conference elementary superintendent, is calling the attention of pastors, superintendents and teachers of elementary groups to the matter of Children's Week observance, which is to come in the North Carolina conference this year any week in October. Last year fourteen churches observed the week, and Miss Keene is expecting a much larger number to undertake this important work this year. Last year approximately 1150 parents assembled in parents' meetings, 869 homes of elementary children were visited, and ten definite forward steps were initiated. Churches observing the week last year included First church, Elizabeth City; First church, Rocky Mount Front Street, Burlington; Central, Raleigh; Sharon, Rocky Mount circuit; Webb Avenue, Burlington; Raeford; Oxford; Laurel Hill; Laurinburg; Smithfield; St. Paul, Tarboro, and Regan, St. Paul circuit.

Three points constitute an adequate observance of Children's Week, as follows:

(a) Home Visitation, which means that each teacher of children of twelve and under will visit in the home of each pupil in her class and invite the parents to attend the Parents' Meeting.

(b) A Parents' Meeting in each local church. Effort should be made to have all parents present.

(c) The Forward Step. Some "forward steps" of progress should be presented and adopted by each Parents' Meeting.

For information and assistance in arranging for the observance of Children's Week write Miss Georgia Keene, Durham, N. C.

PROGRAM OF WORK CHECK-UP

Most encouraging progress is being made in the orgnization of our forces for the annual check-up during the period of October 12-26 of the approximately 200 Sunday schools in the North Carolina conference which have adopted the official Program of Work. Already we have completed the organization of our forces in the Rockingham, Durham, Elizabeth City, and Raleigh districts. In these districts we have met with the checkers, who will be the authorized representatives of the Sunday School Board, assigned schools to be checked ,and the checkers, with the pastors and superintendents concerned, are arranging definite dates for the checking. These checkers will visit the schools and secure the information called for in the report forms, explain any point concerning the Program of Work that may need explanation, and seek to stimulate the workers and encourage them in the fine work they are trying to do. The pastors and superintendents of the respective schools will call together their officers and teachers at a time to be agreed upon. It may be on Sunday, although it need not necessarily be so. We will meet with the checkers of the Wilmington district in Wilmington Saturday afternoon, with the checkers of the Washington district in Rocky Mount Tuesday afternoon, September 23, and with the checkers of the Fayetteville, New Bern and Weldon districts in due time. We expect to meet with all the checkers and to have everything in readiness for the campaign October 12-26. And we are expecting big results from the campaign.

WESTERN N. C. LEAGUE

(Continued from page ten)

gressing nicely. We have about sixty members. On Sunday night, August 31, we met and elected new officers, as follows:

President—Waldo Weaver.
Vice President—Clyde Parks.
Sec-Treas.—Reid Gill.
Cor. Sec.—Mrs. Waldo Weaver.
First Supt.—Hugh Weaver.
Second Supt.—Mrs. J. A. Tatum.
Third Supt.—Miss Lois Marlin.
Fourth Supt.—Miss Nellie Baker.
Era Agent—Miss Della Boggs.

We have a fine lot of members and hope to make a great success of this work. I feel that this is a good opportunity for the young folks, and some of the older ones, at Olin to accomplish service for the Lord.

Mrs. G. W. Stikeleather,
Cor. Sec.

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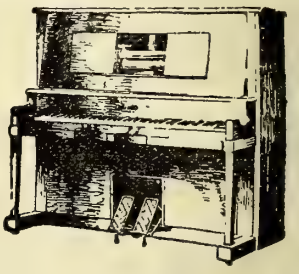
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

September
Sandymush, 11 20-21
East Biltmore, Oakley, 3 21
Mt. Pleasant, night 21
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

September
Peachland, Hopewell, 11 20
Polkton, Polkton, 3 20
Morven, Morven, 11 & 10 21-22
Bethel Ct., Union, 3 & 10 21-22
Wadesboro, night 21-22
Calvary, night 23
Tryon St., night 24
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September
Ruffin, Ruffin 21
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden 4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

September
Yadkinville, Yadkinville 20-21
Jonesville, Hanes Grove 21-22
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

September
Marion Ct., Glenwood, 11 20
Marion, First Church, 11 21
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FIFTH ROUND

September
N. Wilkesboro, N. Wilkesboro, night 21
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
Laurel Springs, Laurel Springs, 3:30 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September
Albemarle Ct., Stony Hill, 11 13
Albemarle, Central, 11 14
First Street, night 14
Mt. Pleasant, Friendship, 11 20
Westford, 11 21
Harmony, night 21
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
Trinity, 11 21
Maylo, night 21
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre, night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

September
Mooesville, Central, 11 & 8 21-22
Mooresville Ct., Williamson, 3 20-21
Shepherd, Vanderburg, 11 & 8 20-21
Maiden, 8 22
Hickory, First, 11 & 8 28-29
Westview, Bethel, 3 28
Rhodhiss, 8 28
October
Statesville, Race, 8 3
Elmwood, Elmwood, 3 3
Dudley Shoals, Rocky Mount, 11 4
Granite Falls, 8 4
Lenoir, First, 11 & 8 5-6
Lenoir Ct., Littlejohns, 3 5
Lenoir, South, 2 & 8 5
Hudson, 11 6
Ball Creek, St. Paul, 11 7
Catawba, Concord, 3 7
Stony Point, 8 7
Mooresville, Broad, 8 8
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

September
Fines Creek Ct., Fines Creek, 11 20
Waynesville Sta., 11 21
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

September
Central Terrace, Cen. Ter., 11 21
Davidson, Good Hope, 3 20-21
Centenary, Centenary, night 21
Green Street, Green St., 11 28
Burkhead, Burkhead, night 28
West End, West End, night 29
Oak Ridge, Oak Ridge, night 30
October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Brooksdale Ct., Allenville 20-21
Long Memorial, night 21
Graham and Haw River 28
Webb Avenue, night 28
October
Person Ct., Concord 4-5
East Roxboro, Longhurst, night 5
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31
November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
City Road, night 17
Pantego-Belhaven 20-21
Chowan, Center Hill 27-28
Edenton, 11 28
October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13
Perquimans, Epworth, 3 15
Hertford, 8 15
South Camden, Wesleys 18-19
City Road, 8 22
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30
November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Bladen, Center 20-21
Person St. & Calvary, Calvary, ngt, 21
Mamers, Spring Hill 27-28
October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night 19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31
November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9

Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

September
Pink Hill, Webb's, a.m. 21
Jones Ct., Trenton, a.m. 27-28
October
Goldsboro Ct., Thompson's, a.m. 4-5
St. Paul, p.m. 5
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29
November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6

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Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

September
Montgomery, Shiloh 20
Troy 21-22
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29
October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27
November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September
Cary, Holly Springs 27-30
October
Benson, 7:30 3
Four Oaks, Saunders 4-5
Smithfield, 7:30 5
Garner, Ebenezer 11-12
Clayton, 7:30 12
Creedmore, Creedmore 18-19
Franklinton, 7:30 19
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31
November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

September
Clark Street, 11 21
Aurora, 11 27-28
Washington, night 28
October
South Rocky Mount, night 1
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30
November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Scotland Neck, Hobgood, p.m. 19
Willimaston, Holly Springs, 11 21
Windsor, Mt. Gould, p.m. & 11 21-22
Ahoskie, Powellsville, 11 23
Murfreesboro, 11 24
Aulander, 11 28
October
Battleboro-Whitaker, McTyeirs, 11 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11 19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27
November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11 2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

Burgaw, Jordan's, a.m. 19
Ingold, Johnson's, a.m. 20-21
Clinton, Clinton, p.m. 21
Magnolia, Turkey, a.m. 22
Wilmington Ct., Wesley Mem'l, a.m. 28
Wilmington, Epworth, p.m. 28
October
Southport, Southport, p.m.-a.m. 4-5
Wilmington, Grace, p.m. 5
Carver's Creek, Carver's Creek, a.m. 10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. 19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

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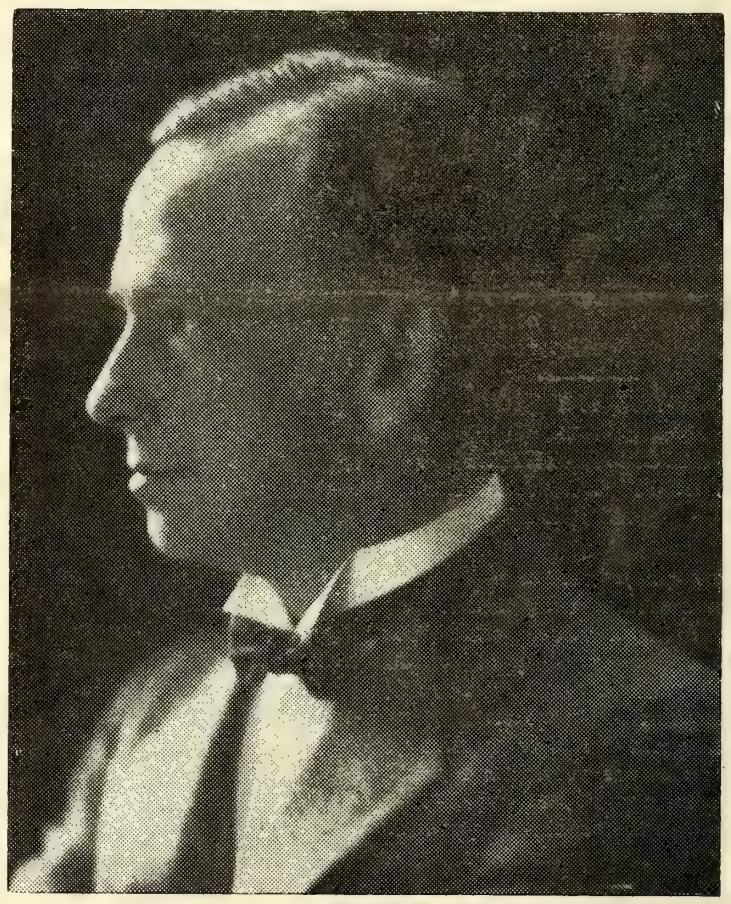
When attics or store rooms are cleaned out the usual rule is to burn all old papers or correspondence.

Don't do it! Those small bits of paper—old postage stamps—may be worth a fortune. Of course, not all old stamps are extremely valuable, but nearly all of them on the original envelopes are saleable to a collector who collects stamps in this way. Nearly everyone has a few of "grandfather's letters" stored away in some old trunk in the attic, and many banks, business houses and court houses have hundreds or thousands of such old letters.

I do not ask you to part with the old family letters. It is not the **letters** I want, but the **envelopes.** Take out the contents and send me the envelopes, being careful not to tear or crease them. If a large bunch, protect them by using cardboard on top and bottom. Do not write on the face of envelopes. It is not necessary to put on dates, as the value of the stamp is determined by the variety or issue rather than the exact year the envelope was mailed.

What I Want. I want to buy envelopes used from 1845 to 1870. Am especially interested in the stamps of the United States or the Confederate States, but also collect foreign stamps of early issues when on the envelopes. Letters mailed later than 1870 are not wanted.

I Do NOT Buy loose stamps or stamp collections. To interest me the stamp must be on the envelope. Revenue stamps as used on deeds, mortgages, etc., I do not want, as I collect only postage stamps. I am not interested in buying relics of any description, books, old newspapers, coins, Confederate money or bonds. These things may be of value, but I am not posted on such things and can give no advice as to what they are worth. I do know the value of the stamps I am looking for and am willing to pay liberally for those I can use.



MR. H. C. BROOKS OF MARSHALL, MICH.

Mr. Brooks is a private collector of U. S. and Confederate Stamps. He is not in the Stamp Business but collects stamps for his own pleasure. This publication has known Mr. Brooks for a number of years and recommends that you read this page and act at once upon his suggestions.

Who I Am. I am advertising manager and part owner of the Brooks Appliance Company, the largest firm in the world manufacturing and selling appliances for hernia. If references are desired before sending me envelopes you may refer to the advertising manager of this paper or the First National Bank of Marshall, Mich. I am a private collector of postage stamps—not a dealer.

I have no price-lists or catalogs as I have nothing to sell. I want no money from you, but am willing to **pay** you good money for something which is worth nothing except to a collector. Postage stamp collecting is not my business. It is my hobby or diversion from regular business.

My Proposition is that I ask you to send me all old envelopes you can find. On receipt of them I will examine carefully and report to you their value. You are not obliged to part with or sell them to me if my offer does not meet with your approval. It is impossible for me to say what I can pay from a description of stamps, as certain stamps are very hard to describe properly and furthermore their condition and sometimes postmarks largely affects the value. If your envelopes are not purchased I guarantee to return them carefully wrapped by registered, first-class or parcel post mail, according to how they were sent to me. If the quantity is large and costs over 20c for postage or express I will remit the cost of sending whether or not the envelopes are purchased. If you have reason to think the shipment valuable it is of course advisable to send it by registered mail. If the package is very large or heavy send by express insured, charges collect.

During the past four years I have paid thousands of dollars to people who in many cases needed the money badly and had no idea of the value of those pieces of paper which had lain for years in old family trunks. All stamps even though old are not of great value, but it's at least worth the small effort to see what they will bring.

Many Ladies' Aid Societies of churches are now raising money in a far easier way than suppers, socials or rummage sales. The chairman appoints a certain day when all the ladies are to bring to the church all old envelopes used before or during the Civil War. When collected these are packed carefully and sent to me. I pay all express charges and remit to the society the value after they are carefully examined. It is surprising to see the large value of some of these shipments. The main point, however, is that there is very little work involved in getting together such a shipment and absolutely no expense. Church officers who may require further references concerning me may write to the ministers of any of the following ch[illegible]s in Marshall, Mich.: Baptist, Methodist, Presbyterian, [illegible]opal, Lutheran.

If you have [illegible] family letters please hand this to some friend, p[illegible]y one whose ancestors were of prominence in your l[illegible]y. Many elderly people have kept hundreds of such letters and might be willing to sell the envelopes, keeping the inside letters. Make your search now, before my address is lost or forgotten.

Harold C. Brooks,
Box 215, Marshall, Michigan.

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DURHAM, N. C.

NORTH CAROLINA

Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, SEPTEMBER 25, 1924 No. 39

EDITORIAL PARAGRAPHS

A recent editorial in the Methodist Advocate has inspired a poem by one of its readers, the first stanza of which runs like this:

"When Conference has placed you in another sphere of work,
Don't send your thoughts a-tracking back with retrospective quirk,
But buckle down to business in the place where you 'are at';
Remember, nearly all your troubles lie beneath your hat."

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On November 14, 1775, Bishop Asbury wrote in his Journal: "It is a just observation that those matters which are the least disputed in religion are the most essential, and those who are the most fond of controverted trifles have the least real religion. Satan will help us to the shell, if we will be satisfied without the kernel." What Frances Asbury, the founder of American Methodism, observed almost one hundred and fifty years ago is just as emphatically true at the present hour. Those who rage over controverted trifles should remember that according to good Bishop Asbury they have the "least real religion." But instead they claim a superior brand of piety.

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"Negro for sale—I shall sell, as agent of Ruth and Jane Wiley, on Tuesday of August court (the 16th), a likely negro girl, aged about 14 years. Terms made known on the day of sale. Robert Hanner." Does that advertisement of the sale of human flesh and blood, the sale of a 14-year-old girl, jar you? Probably so. Yet that advertisement was carried in a copy of the "Greensboro Patriot," dated July 21, 1853, and deposited in the corner stone of Trinity College, Randolph county. The old building was torn down recently and a list of the contents of the corner stone, among which was this reminder of human slavery, given to the public by George B. Craven.. Such advertisements were not unusual before the Civil War, as the files of the Southern papers will show, but they sound strange to our ears, even if only seventy years intervene.

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"Let no man despise thy youth." The inspired writer of almost one-third of the New Testament said that. One who discounts youth is either in "the sere and yellow leaf" or else he does it from some ulterior motive. Such a man is clearly out of accord with the ways of God. Jesus was a young man. The apostolic college was composed of young men. Samuel, who anointed kings, and guarded the cradle of an infant nation, was called when a small lad. Isaiah in his youth was called of God to be the statesman-prophet. David still a shepherd lad won his victory over Goliath. And God's methods in far off ages continue to be His way of proceedure in modern times. Prejudice has been the curse of all generations and God's only means of escape therefrom is through the gateway of youth. It is not surprising, therefore, that God has in every generation shown a partiality for youth.

A woman who, like Caesar's wife, is above suspicion, has no reason to proclaim the purity of her life. To do so would be like calling out horn and drum to herald the shining of the stars. When a man proclaims from the housetops, "I am honest," or "I tell the truth," or "I am a gentleman," or "I am no coward," the time has arrived to inquire carefully into that man's character. For there is an effort, it may be an unconscious effort, to deceive the public and at the same time to deceive himself. Of him who was the embodiment of all virtues it was said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." When a man tells you he is honest, get a fresh grip on your purse; when a man proclaims his truthfulness, call for a witness; when a man asserts that he is a gentleman do not take that gentleman for a model; when a man boasts that he is no coward, know that you are looking into the face of one. For these virtues, like lighthouses, fire no cannon.

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Right well hath Billy Sunday spoken:

"If there are any people on this earth that ought to be provided and cared for, it is the ministers. The railroads care for their old men; factories retire and pension their employees after a certain period of service; the government looks after the army and navy officers; we look after policemen and firemen who have served so many years. Yet above all of these is the preacher, because Christianity is the basic principle of civilization. Therefore, the preacher really does more for his country than any other class, and if I had millions to give away, I would give them for the benefit of the aged and broken down ministers."

Will any pastoral charge or a single individual refuse to pay what is due the Superannuate Endowment fund of our church? The end of the year is close at hand. The time to pay is at hand. Are you going to heed this sacred call in behalf of the worn out preacher? The records in a little while will tell the story of either your faithfulness or unfaithfulness. Let that record be to you an occasion for rejoicing.

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To paralyze an entire nation by new chemical discoveries, the bombing of cities by unmanned, automatically operated aeroplanes, the wiping out of a battleship by a single air bomb, the discovery of a death ray which is warrented to kill people by millions, are among the recent discoveries and inventions promised by scientists for the destruction of the human race in the next war. These diabolical contrivances and methods for the wholesale destruction of men and women and children foretell the end of war or else the end of the race. We must adopt a better code of national and international morals, or else prove unfit to be entrusted with the ever increasing material powers which are in our possession. Yet there appears to be a neglect of ethical culture and a growing lack of moral stamina right at the time when the need is greatest on account of these ever increasing material powers that may be employed as means of destruction.

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
T. A. SIKES ..... Business Manager

SUBSCRIPTION RATES

One Year $2.00
Six Months 1.00
To all preachers of the Gospel, year 1.00

A CALL TO THE FOLKS BACK AT HOME

By President W. P. Few.

There is never an end to the efforts here at Trinity to improve the instruction and care of students. I will name now just two forward steps that we are prepared to make as the college opens for another year.

First, valuable additional land has recently come into our possession. It adjoins the old campus and has on it a good many residences that will be used this year for housing students. And this will give some temporary relief from the crowded condition of our dormitories, and will thereby provide opportunity for some improvement in the care of students.

As another and even more important definite way in which we are prepared to improve the teaching and care of students I call attention to the steps we have taken to the end that freshmen may be more promptly and properly absorbed into the life of the college. This year we have a personnel officer, a fine young Trinity graduate with some experience in teaching and educational administration, who will give his time, under the direction of the dean of the college and the freshman faculty, to close personal work with freshmen. In all departments we shall have instructors specially selected for their known fitness to teach freshmen, and these instructors will make up the freshman faculty.

I look for valuable results from this experiment. And this is but the latest of the many ways and means by which in an ever growing student body we are maintaining those adequate personal contacts that mean so much in the life of every boy. But even so we cannot do it all here, but we need, and I am hereby asking for, the hearty co-operation of parents, pastors, teachers, Sunday school teachers, alumni, and all those back home who are in position to follow the boys and girls as they leave home for college. About as much can be done from that end of the line as at this end to keep unbroken the ties of piety and religion which connect the new life here with the old life of the home and the church, and which may make the transfer to a new religious home as easy and natural as the transfer of their intellectual relations from the high school to the college.

I could wish that every boy in college this year might come to us saturated with a sense of the personal interest and good will not only of parents but also of pastors, Sunday school teachers, alumni, and wise friends back at the old home, who can do so much to send the students here with right aspirations and purposes and can follow them here with letters of friendly interest and advice and with other manifestations of friendship. Let us all then, here at the college and back at home, de everything in our power to make this a good place in which for young men and young women to live and work and grow.

DR. SAM STEELE MAKES A DISCOVERY

In an interesting letter to the New Orleans Christian Advocate Dr. Sam Steele tells about a discovery of his while on the Memphis Special traveling through East Tennessee at forty miles an hour in company with Bishop Mouzon. Here is what Steele learned in those hours of close fellowship with the bishop:

"First, Bishop Mouzon has religion. Haven't all bishops got religion? No, sir, some are ecclesiastics. But I mean Bishop Mouzon has what we Methodists call Holy Ghost religion. You can't tell by the way a man preaches whether he has religion or not; but when you talk face to face with him for several hours, and it just leaks out, you know it is in there. Bishop Mouzon, as chairman of our Commission on Unification, is exposed to severe criticism, and the archers have shot at him, and I am afraid some have wounded him through misunderstanding him. He needs a great deal of grace to bear with composure the arrows of criticism.

"Again, Bishop Mouzon has been misunderstood, and, I hope unintentionally, misrepresented on some points. I myself set him down as a modernist, but he is not. On the contrary, I found him as sound as a dollar. He may be more lenient than I am toward modernists, for I have very little patience with such foolishness; but he is himself 'orthodox.' Again, he has been misunderstood as being in favor of unification at any price. I had him down that way myself. But this free and easy talk with him convinced me that he holds as firmly as I do to our Southern ideals and traditions. The difference between us at this point is that he is willing to trust the Northern Methodists, and I am not."

We rejoice that Dr. Steele has discovered what the big majority of the church already knew and we admire his frankness in making this good confession. We commend the example of Dr. Steele to all who misjudge or misrepresent a brother, whether they be for or against Unification.

NEW CHURCH AT ASHBORO TO COST $75,000

Work has already begun on the New Methodist church at Ashboro and the contract calls for the completion of the building by May 1, 1925. Tile and tapestry brick are to be used in the construction of the church. The main auditorium will seat 600. There will be 20 Sunday school rooms, a pastor's study, parlor, kitchen and dining hall. Completed the structure will cost $75,000.

Rev. W. H. Willis is the pastor. C. C. Cranford, D. B. McCrary, W. J. Armfield, Hugh Parks and Sulon Stedman constitute the building committee. The names of that building committee, to all who know them personally, carries the assurance that the enterprise will be pushed to a successful conclusion.

The writer recalls the building of the present church just twenty-five years ago, when he was pastor at Ashboro. The long leaf pine framing was bought at the saw mill in Moore county for $6.00 per thousand and the Ashboro and Aberdeen railroad, owned and operated by the Page brothers, Robert and Henry and Cris. and Frank, deadheaded it to Ashboro. All the rest of the material was secured at the same relatively low price. And the highest paid carpenter, the man who superintended the job, received only $1.75 a day.

The building when completed cost less than $4,000. Bishop Hargrove, then an old man of extensive observation, who attended a district conference just after the building had been completed, declared that he had never seen such a structure erected at so small cost.

This church with additions from time to time has served the Ashboro Methodists for a quarter of a century, but they are acting wisely and well in building a church that is in keeping with the ability of the congregation and the growth of the good town of Ashboro.

THE CAPTURE OF J. W. PEACOCK

After two long weary years of searching, while the citizens of North Carolina refused to forget that Dr. W. J. Peacock was at large, the prison authorities have at last captured this notorious murderer who brutally and cowardly shot to death the chief of police of Thomasville.

The prison authorities should by this time know that Peacock is not as crazy as they seemed to think he was. This "crazy" man is hard to catch, it seems, and they should hereafter keep a close guard upon him. They should also know that the good citizens of North Carolina are going to hold the prison authorities responsible for his safe keeping when he is once more within the prison walls of this commonwealth.

THE MASTER KEY

Are you in love with your task? Do you like your job? Do you go singing to your work or are you as a slave scourged to his dungeon?

The answer to these questions will determine what you are doing with yourself, and how you are getting on with your job. No man was ever a success who did not love his work. The history of our lives is the history of our loves. "Lovest thou me" was the only demand that the Master made of Simon Peter, returning from the disgrace of his denial to be restored into the old time fellowship. It is the only demand that he makes of any man or woman.

And that which is the secret of true living is the secret of effectual and joyous service. Then with Henry Van Dyke we can say:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me find it in my heart to say,
When vagrant wishes beckon me astray:

'This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way.'

Then shall I see it, not too great nor small
To suit my spirit and to arouse my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide to play and love and rest,
Because I know for me my work is best."

GOAL-STRIVING

This is not to be a homily on football, which just now occupies the center of the stage in college athletics. Yet we might learn some valuable lessons from these young athletes. Just as the writer of the New Testament turned to racing, wrestling and boxing in order to illustrate and emphasize Christian truth, so might we learn valuable lessons from the modern football player; lessons of pluck, courage, discipline, obedience and such like.

But we have in mind another gridiron. It is the gridiron occupied by boards of stewards and churches and pastors just before conference.

Are you going to make the goal set at the first of the year, or do you intend to surrender without a strenuous effort on your part? It is amazing how many people are ready to quit before the task has been finished. Churches do that and then expect a better preacher next year. Pastors sometimes are content to do likewise and at the same time expect a better charge next year.

Why not determine at all costs to make the goal and finish the year in a creditable manner? Such a determination in nine cases out of ten is crowned with success. "If thou hast run with footmen and they have wearied thee; then how canst thou contend with horses?" If you fail in the smaller task how are you going to succeed in the greater?

GIFT OF $30,000 TO LOUISBURG COLLEGE

Mr. Richard H. Wright has made Louisburg College a gift of $30,000 to establish the Julia Wright Memorial Scholarship fund for the purpose of aiding worthy girls in their college course. The scholarship fund is a memorial to his sister, Miss Pattie Julia Wright, a member of the class of 1868.

Mr. Wright has already two years ago given Louisburg $20,000. This makes a total of $50,000 from Mr. Wright, who is a native of Franklin county, but is now a citizen of Durham and member of Trinity church. ffl ffl ffl

This recent gift of $30,000 combined with the $150,000 contributed by Franklin county gives Louisburg a good start in the campaign for $500,000 for new buildings and endowment. President A. W. Mohn has reason to rejoice in the success of the campaign.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

Rev. W. A. Barber will next week hold a meeting at Glenwood, Greensboro. Rev. G. T. Bond, pastor Spring Garden, will do the preaching.

Mr. L. T. Cates of Burlington, N. C., is an evangelistic singer whose services are available if any pastor is in need of such in his revivals.

Don't forget to look at your label. If you are behind see your pastor and pay up so that he can settle with us at conference.

Rev. J. O. Guthrie of Raleigh and a superannuated member of the North Carolina conference has been quite ill for several months. His condition, we regret to learn, does not seem to improve.

Rev. G. G. Whitehurst, pastor of North and South Henderson, has gone to Boston University to pursue his studies. This young minister is completing his second year at the Henderson churches.

The quarterly conference of the Moyock charge sends up a unanimous petition for the return next year of Rev. C. T. Thrift. Brother Swift has greatly pleased the Moyock people.

Rev. L. V. Patterson of Georgia with Rev. A. J. Nabstine of Birmingham, Ala., leading the singing is assisting Rev. W. R. Royal in a revival meeting at Laurinburg. The meeting began September 14 and will close Sunday, September 28.

Look at once on the back page of your Advocate at the little red label. It tells you how your subscription stands. If it does not read 1-25 please see your pastor at once and pay him back dues and one year in advance. The Advocate needs it.

We call special attention to two booklets provided by the Board of Church Extension: "Architectural Requirements for Church and Sunday School Buildings," "Type B" and "Type C." If intending to build a new church or remodel the old, be sure to send and get these booklets. They will be of untold value.

Thurston B. Price and helper are now in a promising meeting with Central church at Raleigh, and will go from there October 5th to hold a meeting for Dr. Sam A. Steele at Decatur, Ala., and from there they go October 20 to Jackson, Ala. Mr. Price writes that he has an open date for November 2 to December 7 that he would be glad to give to some North Carolina pastor.

The Davenport Weekly Record reports: "Sunday morning at the Methodist church Rev. P. W. Tucker preached the annual sermon of welcome to Davenport girls and faculty. Mr. Tucker, in behalf of the town, made us feel very happy by his words of cheer and good will. In telling us that we were to be counted as members of his church, he brought to us a feeling that we really 'belonged.'"

Rev. E. C. Glenn, who since last conference has made his home in Greensboro, has not recovered as fully as he had hoped from the attack of the early part of the year. He has requests to assist in meetings but is not able. He expects to ask for the superannuate relation at the approaching session of the North Carolina conference. Mrs. Glenn's health is somewhat better than it was when she first came to Greensboro.

The funeral service for Mrs. Jessie Stubbs Guthrie, wife of J. O. Guthrie, who died at her home, 319 Polk street, early Sunday morning, was held from the residence Monday afternoon at 3 o'clock, conducted by Rev. W. A. Stanbury, pastor of Edenton Street Methodist church, of which she had been a member for twenty-three years. Mr. Stanbury was assisted in the service by Rev. H. I. Glass, pastor of Central Methodist church, and Rev. L. H. Joyner of Stem. Mrs. Guthrie, who had been ill for six weeks, was born in Martin county, the daughter of the late General J. R. Stubbs and Mary Williams Stubbs of Williamston. She is survived by her husband and the following daughters: Mrs. M. M. Harris of Elizabeth City; Miss Bessie Guthrie, Mrs. W. F. Moody and Mrs. J. L. Kearney, all of Raleigh. She is also survived by one brother, Harry W. Stubbs of Williamston, and one sister, Mrs. Hobart Tuttle of Patterson, N. J. The pallbearers at the funeral were J. H. Sheets, T. B. Moseley, H. J. Young, Dr. T. M. Jordan, R. T. Coburn and R. E. Gettys.—Raleigh Times.

Prof. Frank M. Church, who for several years has been head of the Department of Music, Greensboro College, but now director of music in Athens College, Alabama, has taken up the work with his accustomed energy and zeal. He announces as "Coming Events at the College": October 6, faculty recital; October 18, faculty recital, Liszt compositions; November 3, students' recital. First Monday in each succeeding month students' recital.

Abide with us that we may feel that our sins are forgiven. Abide with us, for we see in the past our follies and our faults, and would do wrong no more. Abide with us as we lie down to gentle sleep, that it may be pleasant and refreshing to us, that pure thoughts may keep the portals of our dreams, and God's blessing hold watch over us.—E. H. Chapin.

Mrs. John A. Kern, mother of Mrs. J. M. Ormond of Durham, died in a hospital of Winchester, Va., September 21. She had been a patient in the hospital two or three weeks. Dr. Kern was head of the department of Practical Theology at Vanderbilt University and later professor at Randolph-Macon College at Ashland, Va. He is superannuated now. He and Mrs. Kern have spent much of their time with Mrs. Ormond during the past years, part of it being spent with the other children, Dr. Paul Kern at Dallas and Dr. A. A. Kern at Lynchburg, where he is head of the department of English at R. M. College. The funeral services and burial was in Winchester, Va. To those bereaved in the departure of this elect woman we extend our deepest sympathy.

Mr. W. P. Ledbetter, a faithful and devoted member of the Wadesboro Methodist church and a well-known citizen of Anson county, passed from earth September 12, after a serious illness of three months. He was 57 years of age. Rev. W. R. Shelton, in writing of his family, says: "Mr. Ledbetter was the son of Henry W. Ledbetter and Elizabeth Stanback Ledbetter. His mother died while he was but a boy, in 1875, and his father died in 1897. He had three sisters, Mesdames M. E. Sloan, J. W. Massemore, and C. C. Bryan, who survive him, and one brother, George Ledbetter, who died in March of the present year. On January 6, 1892, he was married to Miss Texanna Gray, who also survives him. On January 8, 1919, the home of this devoted pair was saddened by the loss of an only child and daughter, Elizabeth, who after nearly twenty-four years of cheer and comfort to her parents succumbed to the dreadful malady, influenza, which was so prevalent at that time."

Rev. Dwight Ware and Miss Varina Davis Cook of Oklahoma City were married at the home of the bride's aunt, Oklahoma City, September 14. The ceremony was performed by Dr. Forney Hutchinson, pastor of St. Luke's Methodist church of Oklahoma City, in the presence of a few relatives and intimate friends. The home was decorated with large white chrysanthemums. The bride is a graduate of Ward-Belmont College at Nashville and of the University of Oklahoma. Mr. Ware is a son of Dr. and Mrs. W. R. Ware of Morganton. Dr. Ware is pastor of the First Methodist church. Mr. Ware received his B. A. degree at Trinity College, Durham, and his M. A. and B. D. degrees at Vanderbilt University. He has been supplying during the summer as pastor of St. Luke's Methodist church, one of the largest churches in Oklahoma City, and has made quite a name for himself as a preacher. Mr. and Mrs. Ware will leave about October 1 for England and Scotland, where Mr. Ware will study at Oxford and the University of Edinburgh. Mr. and Mrs. Ware are now visiting Mr. Ware's parents in Morganton, N. C. To these young people the Advocate extends heartiest good wishes and congratulations.

"I have been singing for Joseph A. Sharp in Hickory for four weeks. In some ways the greatest tent meeting I have ever sung in. Sharp has a tent that will seat 2800 and is well equipped for the work as evangelist. His sermons, "The Wedding Garment," "The Broken Heart of Jesus," "Sermon to Parents," were especially effective. Dr. H. H. Jordan preached twice during the meeting with unusual power. R. M. Stafford, supply, preached each Sunday morning. He is very much loved by his people in Highland and is one of the best young preachers sent out from Rutherford College in years. I had the co-operation of all the community, having a choir with two divisions of more than three hundred voices."—R. L. Milam.

The little red label on back page tells you just how much you are in debt to the Advocate.

How about your label? The little red label on back page tells you just how much you are in debt to the Advocate.

"Mr. Thomas Ruffin Wall and Miss Joyce Victoria Phillips announce their marriage on Tuesday, September the twenty-third, nineteen hundred and twenty-four, Greensboro, North Carolina. At home after October 23rd, Overhill Terrace, Greensboro, N. C."

"I assisted Rev. A. J. Burrus on the Weaverville charge in four meetings, beginning on the 3rd of August and closing the 5th of September. Had good meetings with 96 professions. Beginning on the 7th of September I assisted Rev. W. S. Cherry in an eight days' meeting at Prospect. Had a gracious revival in the church with 34 professions."—P. E. Parker.

Rev. J. S. Hiatt last Sunday held an unusually interesting memorial service at Burkhead church. As J. O. White called the roll of the departed a child went forward and placed a white flower on the vacant chair of the departed. Five represented grown people and three children. "The Vacant Chair" was the theme of the pastor's sermon. Other pastors can get a good suggestion here.

The dedication next Sunday morning of the Weaverville Methodist church will be an interesting day for that congregation. Dr. F. N. Parker, who preaches the sermon, will be heard with delight by the people of that community. We regret that a previous engagement prevents us from accepting an invitation to be present and preach for the Weaverville Methodists at night. We preached for them six years, but would be glad to add a bit.

"Have just closed a good meeting which lasted about ten or twelve days at Edenton, N. C. The Rev. L. D. Hayman of Washington, N. C., did the preaching for the meeting. The series was good. Here were received five members by transfer. Hayman did some fine preaching and the church was greatly helped. At present I'm here at Siler City, where we started a meeting in the new Methodist church last night. The new church is a 'peach' and prospects for the meeting are good. Fine congregations last night despite the rain. Pray for us, think about us and wish for a great meeting. Things point in that direction now."—J. Vincent Knight.

ANNOUNCEMENT CONCERNING LITERATURE DEALING WITH UNIFICATION

The friends of Unification had hoped that for the months just preceding the session of our fall annual conferences the mind of the church might be turned in the direction of the regular work of the church. This will explain why so little has been written for the church press in further advocacy of the plan approved in Chattanooga. However, so many inquiries have come to us asking for Unification literature that we are making this formal announcement. Literature covering fully every aspect of the question is now in process of preparation, and in due time our people will have in their hands answers to all questions of interest touching the Plan of Unification now pending before American Methodism.

(Signed)
Edwin D. Mouzon, Chairman.
H. H. Sherman, Sec.-Treas.

BISHOP H. M. DUBOSE TO BE AT SPRING GARDEN CHURCH

Bishop DuBose, whose Episcopal district is on the Pacific coast, will preach next Sunday morning at 11 o'clock in Spring Garden Street church, this city.

The announcement of his presence in the city will be of interest to a wide circle of friends and admirers in this section of the state. The pastor, Rev. G. T. Bond, has been fortunate to secure Bishop DuBose for this service and he will be heard by a great congregation. He leaves in a few days for the far West.

While in the city Bishop DuBose will be the guest of Rev. and Mrs. G. T. Bond, whom he knew when they were in his episcopal district.

The annual meeting of the Board of Church Extension of the Western North Carolina conference will be held at West Market Street church, Greensboro, N. C., during the session of the next annual conference. Request for application blanks should be made to the secretary at once.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

THAT MINORITY REPORT AGAIN

By S. A. Cotton.

In your issue of September 4th there is an article by Bishop McMurry which all lovers of the peace of our church will deplore. While the article referred to purports to be a criticism of the "Minority Report" submitted to the late General Conference at Chattanooga, it is more in the nature of a personal attack on the author of that report. Bishop McMurry's quotations from speeches delivered at the General Conference as well as his reference to "dust and ashes of empries" seems designed solely to humiliate and belittle his colleague. The probabilities are that these unkind thrusts will fail of their purpose and serve instead to emphasize the inability of the friends of unification to meet the facts and arguments as set forth in that report. There ought to be some allowance made for Bishop McMurry on the ground that he was using the only weapon left him. This is not the first time an opponent has had to resort to ridicule and sneers because his subject did not furnish him reasonable ground for argument. Why should any man object to a statement of the facts of Methodist history? Are the friends of unification afraid for the church at large to know what transpired in the past or what is going on now? Who shall challenge the right of a member of the Methodist Episcopal Church, South, to speak or write his convictions in opposition to the present plan of unification? Does the Methodist Episcopal Church, South, belong to the friends of unification, or are the rank and file of our people, who have put their money, their prayers, and their labors into it, part owners? Who shall forbid the sending of this "minority report" to the preachers and members of our church? What is the matter with that report except that it lays bare some of the ugly history of the Methodist Episcopal Church in its relations with our church and at the same time exposes the abject surrender, by the present plan, of our historic position on the most vital matters affecting our future? The statements carried in the "minority report" are true or they are not true. I am sure if they were not true, Bishop McMurry would know it and would not hesitate to point out wherein they are inaccurate. The very fact that he challenges no statement made but employs another and less brotherly method of proceedure carries the presumption that he is doing the best he can in his effort to save a bad cause.

Let the church have the truth. There is nothing in the truth to hurt any worthy cause, and if unification cannot be consummated without suppression of the facts of Methodist history, then it ought not to be accomplished at all. We are not playing with the fortunes of a political party; we are dealing with the church of God, and Christ said: "He that doeth the truth cometh to the light." Let us get this proposition out in the open where everyone concerned may see for himself. The General Conference has had its day, and it seems to have been one of unrestrained joy on the part of the unificationists. Now let us give the fellows in the trenches a squint at this joy producer and watch their reaction. Who is afraid for them to have all the facts? All the probabilities are that all the folks concerned will have an opportunity to see the "minority report" as well as other literature on the subject, and when they have seen for themselves and had a chance to vote in the annual conferences, the probabilities are that the shouts of Chattanooga may be drowned by the fervent amens of those who still believe the Methodist Episcopal Church, South, has a right to live without the menace of being swallowed up by another.

Bishop McMurry makes the statement that we are given every right that is given the Methodist Episcopal Church and stand upon an exactly equal platform with them. I thank the good bishop for that statement. I had gathered from the writings and speeches of the friends of this plan that the Methodist Episcopal Church, out of its abundant love and generosity, had made great concessions to our church. Now he says we are to be equal. I suppose he means we are to be equal in the sense that while our church will be limited to a restricted territory in this country the Methodist Episcopal Church, which, in violation of the Plan of Separation, has spread all over the South, may continue unrestricted, and with our endorsement, to build her altars against our altars and harass and annoy our people while she at the same time sows her seeds of social and political propaganda, producing strife and bad feeling until thousands of our people, in order to escape an unbearable situation, will leave our church and join others.

No, there are some rights we do not desire. We do not wish to turn over our people and property to a new organization which is so incomplete as to have neither name nor constitution. In other words we do not wish to enter, with our church and its fortunes, into an experimental or speculative hit or miss plan and then spend the rest of our days bemoaning our folly. Let us demand all the terms and the bond, and let it be guaranteed strong enough to hold even the Methodist Episcopal Church to her contract; ohtherwise, we may find it necessary to escape from a bad bargain and leave all our baggage behind. "A burnt child dreads the fire."

We see nothing to gloat over by reason of the fact that our little minority can block undesirable legislation. This is only a negative power. We will have no constructive power. Such a freak arrangement can result in nothing but the domination of our church through the influence of an overwhelming public opinion, or failing that we may, through a dogged stubbornness, born of desperation, produce a deadlock in the General Conference that will make the late New York convention pale into insignificance. Such an arrangement has not one virtue to commend it and is a complete confession that, at heart, we do not trust each other. Nor are we anxious to enjoy the same right of the Methodist Episcopal Church to accept the negro on terms of social and ecclesiastical equality. We are not hilarious over the prospect of being thrust into a church that has 350,000 negro members, and two negro bishops, and all on equal footing with the whites. We are not interested in the delightful prospect of having a negro bishop preside over our General Conference or the College of Bishops. Nor do we grow enthusiastic when we contemplate the mingling of our delegates with negro delegates at the General Conference, sleeping in the same hotels, and eating at the same tables with them. The Southern people cannot and will not accept the Northern position on the race question. And if we should enter into this plan of unification and still adhere to the time honored position of the South, what would be the attitude of the Methodist Episcopal Church? Let history speak. Let their press speak. Would they "haul down their flag" which they now boast floats over the negro? Let it float there. We do not object. It may be all right for them, but it is impossible for us, and if we wish to retain our members, let us keep from beneath that flag. No, we do not want so many rights of so many different kinds. We would rather have fewer rights with more security and less embarrassment.

SUGGESTED AMENDMENT TO CONSTITUTION OF N. C. BROTHERHOOD

1. Amend the last clause in article 4 to read, "Any person may become a non-beneficiary member upon the payment of one dollar and the promise to pay one dollar on the death of each beneficiary member thereafter; "instead of the following, "Any person may become a non-beneficiary member upon the promise to pay one dollar on the death of each beneficiary member."

2. Amend article 5 by adding after these words, "the same to be paid into the treasury within sixty days from date of notice of assessment," the following exception, "Except in case of our foreign missionary members who shall be allowed ninety days."

It takes about thirty days to get a notice to one of our missionaries and if he should happen to be out of place or if there should be a few days of unavoidable delay they would be suspended.

3. Amend article 5 further by adding the following clause: "In case two or more beneficiary members die within fifteen days of each other, the first assessment shall be paid within thirty days from date of assessment notice, except in case of the missionary member whose first assessment shall be taken care of from the interest or accumulated fund until he has an opportunity within his special ninety days to take care of it himself.

The wife of one of our most faithful members and preachers had to wait more than two months this year before she could get her money.

4. Amend article 7 by changing the last clause to read as follows, "Provided further that any member forfeiting his membership under this article shall be readmitted to the Brotherhood upon the payment of all arrears and a fine of one dollar for every month's delay or half thereof," instead of the wording as it now is, "Provided further that any member forfeiting his membership under this article shall be readmitted into the Brotherhood upon application and the payment of all arrears."

5. Add the following article to the constitution, "One notice in the conference paper and two personal notices to the members shall constitute sufficient notification for any assessment."

6. The following amendment was proposed and voted on at the last session of the Brotherhood, "The opportunity of joining this Brotherhood shall be limited to November, 1925, for all present members of the North Carolina conference, after which time each new member of said conference shall have three years of grace in which to become a member of the Brotherhood."

Our constitution requires all amendments to be published in the conference paper at least two weeks before the session of the conference which passes it; since this amendment was not so published it is therefore unconstitutional.

The writer offers the following for consideration instead of or along with the above to be adopted at the coming session of our Brotherhood. "The time for membership in the N. C. Conference Brotherhood shall be limited to five years from the time of admission into full connection."

The writer feels that a little more grace ought to be given those who are just coming into the conference if they want and need it, for usually they are in debt for their education and salaries are often unusually small, and if two or three deaths should occur in the first year or two it would work a hardship and they would be tempted to drop their membership.

We have lost fifteen clerical members this year beside those who have died, and no doubt the many calls have had something to do with it.

B. B. Slaughter, Sec.-Treas.

DAVENPORT COLLEGE

On September 10 at nine o'clock students and visitors crowded into the Davenport auditorium for the opening exercises of the sixty-ninth session. The Reverend R. E. Hunt, of Cabarrus, conducted the devotional service. Then one by one the following ministers voiced a convincing and comprehensive welcome to students and faculty from the town of Lenoir, further cementing the friendly relations between town and college community: Rev. A. A. McLean, First Presbyterian church; Dr. W. C. Tyree, First Baptist church; Rev. J. E. Hipp, South Lenoir Methodist church; Rev. J. C. Peeler, Zion Reformed church; Rev. T. D. Risinger, St. Stephen's Lutheran church, and Rev. P. W. Tucker, First Methodist church. Mr. J. L. Nelson, speaking for the laymen of the town, offered the concluding address of welcome.

Mr. Hornaday, president of the college, spoke simply but effectively of Davenport's contribution in the past to education in the state and of her plans for the future. In speaking of the financial aid given to the college by the Wesley Bible class of the Lenoir First Methodist church, he mentioned the fact that Mr. J. L. Nelson contributed exactly sixteen times as much as was asked of him.

Few changes have been made in the faculty this year. Miss Melissa A. Cilley, of Colebrook, N. H., comes as head of the Spanish department. Miss Cilley is an honor graduate of the University of New Hampshire. On an extended stay abroad she attended the University of Madrid and the Sorbonne. For three years she was director of the Colegio Internacional Serria, Barcelona, Spain.

Miss Susie P. Brown, of Palm Beach, Florida, is head of the Latin department. Miss Brown is a graduate of Wesleyan College and has pursued graduate work at the University of North Carolina and the University of Virginia.

Miss Anna R. Blake, of Spartanburg, S. C., who has been added to the English faculty, received her A. B. and M. A. degrees from Converse College and Columbia University. She has taught at Nashville College for Women and the State College for Women (Mississippi).

With these additions to the faculty, Davenport College is better fitted than ever before to maintain her high standard of scholarship and personal supervision by a competent faculty. At its inauguration this year promises to be the most successful in the history of the college. There is a brightness, an expectancy, in the present Freshman class that augurs well for the coming session, both as to attainment in the classroom and widespread interest in extra-curricular activities. X.

REPORT OF THE PASTOR TO THE ANNUAL CONFERENCE CONCERNING SUNDAY SCHOOLS IN 1924

By A. L. Deitrich.

One of the important things every pastor has to do in preparation for the annual conference is the gathering together of statistics from the various oganizations in the church and putting them in suitable shape for report to the statistical secretary at the annual conference.

For a number of years the writer has had, among his other duties, the preparation of the statistical tables for the annual Yearbook of the General Sunday School Board. The examination year after year of the conference journals, or minutes, reveals a lack of uniformity and what appears to be a certain amount of guess work in making up the statistics that appear in the reports; hence he is taking the liberty of offering a few suggestions concerning the making of the reports, so far as they relate to the Sunday school statistics.

The first item called for on the blank is "Number of schools." Every Sunday school, the superintendent of which is appointed by one of our pastors or elected by a quarterly conference, should be reported as a Southern Methodist Sunday School, no matter what literature is used in the school. Schools that may have suspended meeting for a period ("gone into winter quarters," as it is frequently expressed) should be included in the report. Schools that have gone out of existence during the year should not be included.

As to "Number of officers and teachers," care should be observed in several directions in order that an accurate aggregate may be arrived at. We have a total of some 16,000 Sunday schools. Inaccuracy or guess work with regard to any considerable percentage of them shows in the aggregate very large. "Number of officers and teachers" should include all the teachers of all the departments, care being observed to see that no one individual is counted twice. For instance, he should not be counted once as an officer and again as a teacher. Care should be observed to see that subordinate officers who may also be carried on the roll of some class in the school are not counted twice (once as an officer and once as a pupil). The pastor in making up the total of officers and teachers for his circuit or station should count himself as one of the officers of the Sunday school on the charge, but he should be counted only once, no matter how many schools he may be pastor of. Officers of classes should not be included under this heading, as their names should be carried and counted on the rolls of the classes of which they are officers.

As to cradle roll and home department members, the superintendents of these departments should see to it that their membership rolls are kept up to date and accurate and that a correct statement of their membership is reported to the pastor either directly or through other officers of the Sunday school. The superintendents and other officers of the cradle roll and home department should be included among the number reported as officers and teachers.

Perhaps as important an item as the pastor has to report to the annual conference is that under the heading "Total enrollment in all departments of the Sunday school." This should include all those reported as officers and teachers, cradle roll members, home department members and everybody else connected with any department or class in the Sunday school. The number so reported should represent the actual number of persons belonging to the Sunday schools of the charge in any way at the time the report is made.

Careful investigatiion should be made in order that the item on the report blank calling for "Number of Sunday school pupils who have joined the church during the year" shall be an accurate statement, no guess work. It is the judgment of the writer that a considerable number of Sunday school pupils are received into our churches every year and are not counted among the number carried in the reports turned in to the conference because in very few places are records kept so as to clearly show this fact. The pastor and superintendent depend largely on memory. The most fertile field the church has for recruiting its membership ranks is that of the Sunday school and after the officers and teachers, including the pastor, have worked faithfully and zealously all the year the results of their efforts in pupils added to the church should appear on the records.

Another item that is important is the correct report of the amount of money raised in the Sunday schools for missions. If our church or any other church for that matter is ever to be thoroughly missionary in spirit and practice it will be because the members of that church were instructed properly and trained carefully during the days of childhood and youth, and the Sunday school is the place where the church is doing that now. Perhaps one of the best ways that we can judge what is being done in the way of instruction and training in this respect is through the amounts that are contributed to missions in the Sunday schools. Therefore all the money raised in the Sunday schools for missions either as specials or on regular accounts should be reported. In this connection the amount of money reported as raised for missions in the Sunday schools should agree with the account that is turned over to the treasurers of the several mission boards and funds of the church. Money raised for missions should not be used for purposes that are not missionary. The educational value of the effort to instruct is largely lost if the money that is contributed as a result of that effort is used for any other purpose.

The total amount of money raised in the Sunday schools should be accurately reported. It is nothing but right and just to those who contributed it that a full and accurate report be made at the end of the year and due credit given through its publication in the regular statistical report.

The writer has observed what he believes to be considerable improvement in the reliability of the statistics appearing in the conference journals during the last two or three years and believes that through the exercise of proper care and attention on the part of each pastor our statistical records can be made just as reliable as those of a bank or other business house.

In view of the fact that the General Sunday School Board is sponsoring an active membership campaign this fall through the which it is hoped to increase quite materially the Sunday school enrollment, it is essential that at the beginning records should be clear and that proper count should be kept of enrollment, in order that at the end of the year it may be definitely ascertained whether worth while results have been achieved by the effort put forth in the membership campaign.

OLD TIME REVIVAL AT ARTHUR

The service Sunday night, September 14, at Arthur church closed what many of the people testified to be the best meeting Arthur church ever witnessed. We read in the first verse of the second chapter of Acts that "When Pentecost was fully come they were all with one accord in one place." This one place, one accord, one purpose, united prayer, willingness for the promised Holy Spirit to have His way with them, was the secret of the Holy Spirit's being able to come in such wonderful power of conviction, and making known the saving grace of Jesus Christ. The people of Arthur, irrespective of denomination, showed such a spirit in these meetings from the beginning. There had been organized a men's prayer meeting and a woman's prayer meeting in the community about a month prior to the meeting, and held at least two community prayer services a week; these meetings prepared the way and the atmosphere in a most wonderful manner for our meeting. Our Saturday night's services were turned over to the layman's organization. The men's and women's federation of Arthur had charge of a service each, and the Greenville federation had charge of one service. These services consisted of songs, prayer and personal testimonies. Strong men and women, men and women of influence, gladly confessed Jesus Christ, and told the congregation what a great Saviour He is and what He has meant to them and their homes. Such testimonies were offered throughout the meetings. Voluntary prayers were often called for, and sometimes as many as twenty some would offer short definite prayers before there was a good opportunity to close. It was an old time Methodist meeting. The people were not ashamed of the gospel, and showed something of the spirit of Wesley by going out on the streets—the highways and byways—hold a short service before coming to church and persuade men to come. They prayed earnestly and worked zealously for the unsaved, for loved ones—fathers, mothers, husbands, wives, brothers, sisters, friends, and enemies; they had definite prayer lists, and prayed for them by name. About thirty names were handed to the pastor, and twenty-one confessed Jesus Christ as their Savior. Fourteen have given their names to join the Methodist church and others will join other churches. Practically every Christian confessed anew his faith in Jesus Christ, and renewed his or her allegiance to the church.

Our meeting begins at Farmville the first Sunday in October. Mrs. C. L. Steidley of Gastonia will be with us as a personal worker, and will have charge of the music; also perhaps a Bible study service in the morning. We ask the prayers of all the brethren that Christ may be glorified in this meeting.

The district federation of women's missionary societies of the Washington district meets with us October 7. A splendid program has been arranged by the district committee, and we are expecting an interesting meeting as well as a profitable one.

We are expecting to be in on one floor of our new church by cold weather.

B. B. Slaughter, Pastor.

THE NEXT CONFERENCE AND BETTER APPOINTMENTS

By C. W. Hunt.

From an interested layman's point of view the approaching annual meeting of the Western North Carolina conference of the Methodist church at Greensboro will be as interesting, if not the most interesting session of that body, in all its thirty odd years history. This is made so by the fact that more than half the preachers on the better paying stations are ending four years of service.

The demands of certain charges get more and more exacting with each quadrenniel, as to what preacher is acceptable to them. (This is nothing to the credit of loyal Methodists, but it is truth and we may as well face it). If men and women could bring themselves to the point that would make them believe that appointments were made after prayer and meditation, by the leading of the Holy Spirit, then waiting delegations and burdened mail on and to the bishop and cabinet would be minus. But sad to relate the spirit of commercialism is rampant in many otherwise good congregations. Church members judge ministers by the world's standards, not by devotion to church duties. They no longer leave it to the bishop and cabinet to send them a man of God; they pick him and we at times have the spectacle of two congregations bidding against each other for a man who has the name of filling his church with listeners. Occasionally a church finds itself so high and mighty that no man in the conference is large enough for it, and an importation has to be made. We hear it often: "We want a man that can draw," whatever that is. And the more's the pity; for in most such cases the crowd counts for more than the spiritual side of preacher and membership. All this is bad enough, the good Lord knows, but there is another side, equally if not more reprehensible: that is the saving of a man for a certain appointment, not yet, but to be vacant; keeping him where he, perhaps, ought not to be one or two years after his four years expire.

Is there any reason why a preacher should have the very best places all his life? If a preacher's four years are out, and the interest of the church and himself demands his removal, and there is not a $4,000 or a $5,000 place open to him, why should he not take a $2,500 place as well as some one else? There will be four, five and six year men to place at Greensboro, and there will be more of them to change, of a better class appointment than generally is; or they will stay on more than four years for some cause. It may be the easier to place all these removals on account of the number available for different places. If all were acceptable to each of the many places to be open, the work could be done by lot, but that is out of the question. Most of these have served four or five in these open pulpits; some would not want to return for cause; some congregations would not want some to return for cause. Human nature is still human. No set of men as bishop and cabinet ever faced a larger responsibility. God give them wisdom, grace and wise heads.

With the editor's permission, next week another phase of this work will be discussed.

Let the soul be turned as strenuously toward good as it usually is toward evil, and you will find that the simple love of goodness will give incredible resources to the spirit in the search after truth. Love with little intellect will perform miracles.—Fenelon.



The new Methodist church at Weaverville, N. C., which will be dedicated next Sunday morning at 11 o'clock. Dr. Franklin N. Parker, Dean of the Chandler School of Theology, will preach the sermon. Rev. B. C. Reavis is the pastor.

THE WEAVERVILLE CHURCH

Weaverville is historic ground in Methodist annals. It is the site of the famous Reems Creek camp ground where two annual conferences were held—one in 1836 by Bishop Capers and the other in 1844 by Bishop Janes.

Methodism has wrought well in these hills and vales. The Weavers, Reagans, Bairds, Pickenses and others of the pioneers still have worthy representatives on our church roll and in the church activities.

The history of the Weaverville church as a separate charge begins with November, 1901. Our first pastor was Rev. A. W. Plyler, editor of the Advocate, whose ministry among us is still held in grateful remembrance. We also remember with sincere appreciation the services of all his successors. Each has made a worthy contribution to the welfare and progress of our church.

Our present and much beloved pastor, Rev. B. C. Reavis, is a tireless worker and under the inspiration of his leadership our church has made notable progress. He has a genius for organization and all departments of the work show response to his touch in their orderly and quickened activities. The Sunday school is the special pride of the church. Bro. E. S. Reeves, the efficient and faithful superintendent, is very happy in the progress and prosperity of this work.

Our church serves the Weaver College faculty and student body and receives much inspiration and helpful service in return.

A Member of the Congregation.

DAVIE CIRCUIT

Well, bless the Lord, Davie circuit is still among the living. We are having a blessed meeting. Souls are getting blessed and the showers are falling; grazing is good and the "milk and honey" still flows. Our faith is steady and we are happy in Him.

At Center Arbor, near Mocksville, all day Monday, September 29th, there will be a great rally of Davie county Methodists. Bishop DuBoise will preach at 11 a. m. Dinner on the ground. A great occasion expected. We begin at 9:30 a. m. Jim Green.

ATTENDANCE FINE, VILLAGE BLESSED

Rev. J. P. Hornbuckle, pastor at Henrietta-Caroleen, has been with us in a successful revival which began August 31. Brother Hornbuckle gave us some fine gospel sermons. They were very strong and forceful and yet they were presented in such a way that all could understand. The attendance was fine and a great deal of good accomplished. Our Baptist brethren heartily co-operated with us. The result has been that not only our church people were blessed, but the whole village has received a blessing. Brother Owen of Avondale conducted the song services most acceptably. Five persons gave their names for church membership. One joined the Baptist church.

Our pastor, Brother Oscar Simpson, has planned and worked faithfully during the revival and also during the whole year. W. A. Johnson.

ANGIER, BLACK'S CHAPEL AND DUKE

We are told that "to everything there is a season." This seems to hold even in writing the Advocate, especially in determining the subject matter of the letters. The pounding season has passed. The revival season has come, bringing with it Spirit-filled hearts as well as fried chicken galore. (The chicken suits me better than poundings, for it is already fried).

Our first meeting was held at Angier the week following the second Sunday in July. Rev. E. B. Bell of Dover did the preaching. He also added much to the music, singing solos and putting "pep" into the congregational singing. His messages appealed to the hearts of the people. The children and the young people were attracted by his plain messages, and a number of them were led to Jesus. Brother Bell left us Saturday. That night our beloved elder, Brother Willis, preached, giving us a strong and helpful message. He conducted the closing service Sunday morning, receiving three into the church and administering the Lord's Supper.

That evening the writer held the initial service at Black's Chapel. Monday Rev. N. B. Johnson of Fairmont came to us. He came filled with the Spirit and armed with the gospel sword. With all earnestness he wielded the sword against the great enemy —sin. He appealed to the unsaved to accept Christ as their Saviour. Sunday morning he held the communion service and that night preached the closing sermon. He holds a warm place in the hearts of the people of the Black's Chapel community.

Beginning September 7th a week's meeting was held at Duke. Our good neighbor, Rev. H. L. Hendricks, of Lillington, did the preaching. The messages he brought were above the average. Never before have we heard sin in all its hideousness so described and pictured before men. The church and the community were greatly helped by his preaching. If Brother Hendricks is a sample of the North Georgia preachers, we have no objections to more transfers.

Our splendid choir leader and singer, Mr. F. L. Wilson, of Duke, had charge of the music in two of the meetings. H. L. Davis, P. C.

A WONDERFUL REVIVAL

Rev. John H. Green has just closed the most wonderful revival at Palm Tree church, Cleveland county, in the history of the surrounding country. The meeting continued two weeks and resulted in two hundred conversions and reclamations and quite a goodly number of accessions to this church and a number to other churches. It was the most far-reaching meeting known to the oldest residents of this community.

Brother Green did practically all the preaching, which was accompanied with the power of the Holy Ghost from beginning to the end.

The attendance was wonderful. People of all denominations attended and many took active part in the services. Many people came twenty miles to these services. The Holy Spirit was manifest at every service and many were converted between services.

"Thanks be unto God who giveth us the victory." B. C. Hicks.

BROAD RIVER CHARGE

The new Methodist Episcopal Church, South, at Harris was dedicated Sunday, September 7th. Dr. Z. Paris preached a very able and timely sermon. Revs. Parker Holmes, J. B. Carpenter, J. W. Ingle and the pastor of the church participated in the services.

Rev. J. B. Carpenter built Wesley's Chapel, which was burned, and this occasion was a great one for him. The history of the work in this community from the time of his pastorate here to the present, as given by him, was unusually interesting and produced a great effect upon the large audience.

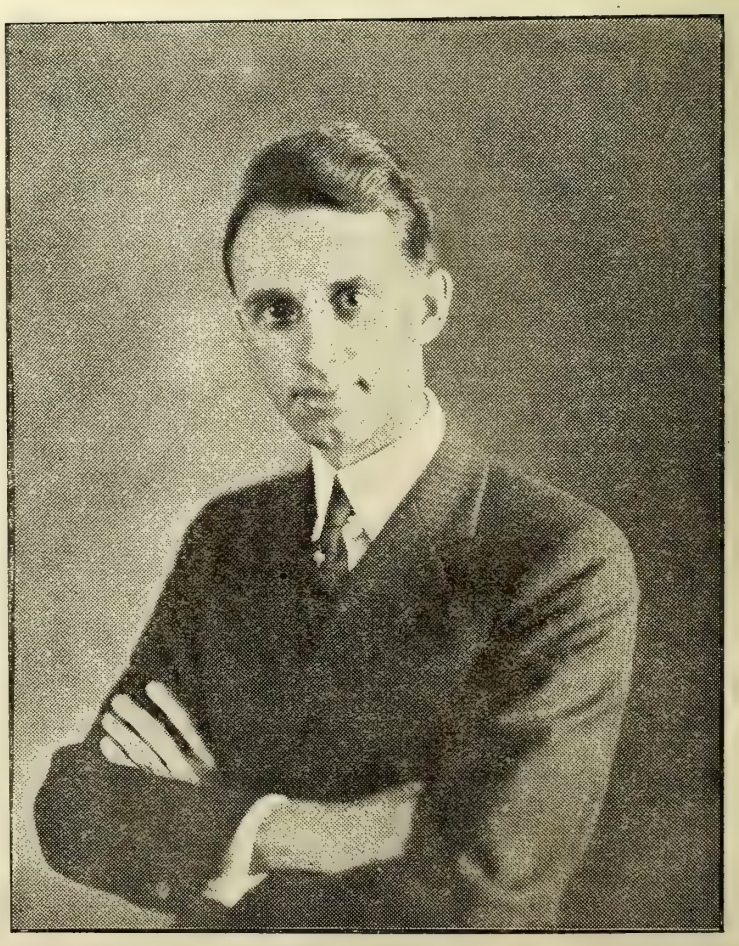
The Spindale choir joined with our's and we had fine music for the occasion.

The church cost $3,300 and is paid for in full.

Rev. J. W. Ingle has been conducting the revival services here this week. His sermons have been good and inspiring, and we feel that the Christians of the community have been strengthened in the faith and sinners have received much beneficial inspiration. Two were converted.

Elmer Simpson.

Look at once on the back page of your Advocate at the little red label. It tells you how your subscriptin stands. If it does not read 1-25 please see your pastor at once and pay him back dues and one year in advance. The Advocate needs it.



Rev. B. C. Reavis, pastor of the Weaverville Methodist Church.

BIG SPRINGS AND OTHER THINGS

Sunday, September 7, after our service in the morning we motored over a few miles to Big Springs church, near Charlotte, of which Brother Jim Smith is pastor. There we found in the grove signs of things good to eat. The chicken bones lying around made our mouth water, but we did not pick any of them up, for they had been well picked. As we drew near the door of the church we grew a little fearful that we would not be able to get in on account of so many present. I managed to get a place to stand, but that was all. As I stood there I felt that I wanted everybody to be there and hear the singing that was going on. It was certainly worth listening to. As I peeped into that crowded house my soul cried out, "Praise the Lord," as my eyes fell upon the face of a dear man of God way up in the front, Rev. A. L. Coburn from Salisbury. Then it was easy for me to understand why there were so many people there, and good singing and good things to eat. Brother Coburn was once pastor of Big Springs church when he was pastor of Dilworth church, Charlotte. Brother Coburn has a warm place in the hearts of many people today, and it's no wonder, for he has done so much to lift the burden from hearts and lighten their load. He has gone into many homes where there was gloom and despendency and left them happy and bright. All just because he took a little heaven into the home. His experimental knowledge of the love of God enabled him to do that very thing. I was converted under the preaching of Rev. T. A. Sikes, but I was given something to do when Brother Coburn came to our church as pastor of Dilworth church, Charlotte. I was given but little attention before Brother Coburn came to our church, so far as giving me anything to do in the church in an active way. The experience that I got then has made me very careful to do all I can to help the young people in my church who show any signs of a desire to do work for the Master in an active way. I sometimes think there should be some provisions made to help our local preachers in a financial way, who have been as loyal and worked so faithfully and done the work so well as Brother Coburn has. Some of our local pastors serving as supplies are doing more real work for God than some of the members of the conference. Brother Coburn is not asking for help from the conference, and he does not need to, for there are friends and loved ones of his who find it a blessing to them to hand him a few dollars now and then; thus he is well cared for. This man wears the glory of God on his face and it is a blessing to have such a man among us. It is touching to see how tender his children are toward him. His children, proud of their honored father, strive who shall treat him with the most attention, while his grandchildren hang on his neck, entertain him with their innocent prattle, and convince him that they love him no less than they love their father. God bless this dear man of God to the very last day of his life on earth.

Bro. Jim Smith has a good work going on at Big Springs. The people love him very much, and they have a right to think much of him, for he loves them, and is a very consecrated preacher. R. L. Forbis.

THE QUESTION OF HEALING

It seems to me that Brother Elliott in his article entitled "A Sin of Omission," printed in your issue of September 4th, intended to ridicule someone or something. The article is directed either against some person or belief or against both. I do not find that he speaks or seems to imply a word against the character of anyone; so I take it that he is against the doctrine proclaimed by the woman, Mattie Perry, or, as Brother Green has said, the New Testament doctrine of divine healing. I wonder if Brother Elliott understands just what his own position implies. Does he realize just how much of the Bible and the Gospel of Jesus Christ he throws away by disbelief in divine healing?

What did Jesus mean when He said (Mark 16:18) that those who believe should lay their hands on the sick, and the sick should recover? Why did He go about daily healing the sick and teaching his disciples that all things are possible to him that believeth? Why did the Apostles continue these same works of faith in their ministry? It is a frequently offered and very fashionable explanation of the absence of such works of healing today that physical miracles are not the most important, and that the greatest miracles are of the spirit, the salvation of sinners and the transformation of their lives through the power of the Holy Ghost. With this valuation I heartily agree, but in all sincerity I ask, "If God does that which is greatest in answer to prayer and faith, why does He not do that which is least when He has so promised?" Why our great hospitals, etc., if the body is not important, and why are the great majority of people, church members as well as others, so much more willing to pay for the healing of their bodies than for the salvation of their souls?

I have heard the explanation also often put forth that the Apostles and early saints were given a special power which was for them only, because of the great oppositin and unbelief which they had met. There is no scriptural basis for this theory. The promise was unto them and their children, etc., and Paul and Barnabus, for example, were according to their own statement (Acts 14:15) men of like natures as ours. They never claimed power of their own to do miracles; the power they said was God's and came through faith. Why were "signs and wonders" any more needed then than now? Their age was very probably no more materialistic than ours, and surely not so skeptical.

The only logical and reasonable explanation of the lack of spiritual and divine power in Christian lives and Christian work today, as in any other day, is the lack of faith and consecration. If divine healing is a back number and God no longer will cure our bodies, why does Brother Elliott, along with his brother ministers and Christians, pray for his relatives and friends when they are sick? Why do we pray in our church services for "the sick and afflicted?" Why is special prayer often requested and offered for someone who is at death's door? What does Brother Elliott expect when he prays for his sick child or friend? Does he expect him perhaps to get a little better? Is his faith like that of the brother who stated to the congregation that "There's not any use in praying for rain until the wind changes?" If our Father can help the sufferer at all, why can He not heal him entirely? Is such a thing inconsistent with an omnipotent God? I have some friends in whose integrity I have the utmost faith who have been, according to their own open statement, healed instantly of bodily afflictions through implicit faith in a loving, merciful God. I do not believe that God will heal everybody that we pray for; we must say "Thy will be done," and it is not His will that we abide always in this fleshly tabernacle. But I do believe that the scarcity of miracles in either men's souls or their bodies is due in any age to scarcity of real, prevailing faith in Almighty God and effectual, fervent prayer of righteous men. God's kingdom is the same kingdom today that it was in Paul's day. His promises are the same! Jesus saves! John Cline.

LIST OF PASTORS, FIRST CHURCH, SALISBURY

Following is the list of pastors who have served First Methodist church, Salisbury, from the time Methodism was introduced in the community in 1780 to the present year:

1780, Andrew Yeargin; 1781, ——; 1782, John Cooper; 1783, Beverly Allen; 1784, Jesse Lee; 1785, Joshua Heartly; 1786, Thomas Williams; 1787, Mark Moon; 1788, John Baldwin; 1789, Sihon Smith; 1790, James Parks; 1791, John McGhee; 1792, Aquilla Suggs; 1793, David Haggard; 1794, William Spencer; 1795, David Thompson; 1796, John N. Jones; 1797, Duke W. Hullum; 1798, George McKenny; 1799, James Oouthet; 1800, Abner Hemley; 1801, Jesse Cole; 1802, William Ormand; 1803, James Patterson; 1804, John Moore; 1905, William Allgood; 1806, Josiah Phillips; 1807, John Owen; 1808, Joshua Kilpatric; 1809, Gray Williams; 1810, John Lattimore; 1811, Joel Burgess; 1812, John Moore; 1813, Robert Gilbraith; 1814, Josiah Morton and J. C. Owen; 1815, Thos. Mann and W. Johnson; 1816, Bowen Reyonlds; 1817, Abram Trail and R. C. Carson; 1818, Benj. Stephens and Chas. L. Cooley; 1819, Jas. Reid and Arch. Robison; 1820, Wm. Eastwood; 1821, Wm. Harris; 1822, Thacker Muir; 1823, Joakim Lane; 1824, Jas. Dunohay; 1825, Robt. Wilkerson; 1826, Christopher Thomas and Benj. Edge; 1827, J. C. Ballow and W. N. Abington; 1828, Geo. Stephens, W. M. Schoolfield and Geo. Gregory; 1829, J. H. Watson, Thales McDonald and Miles Foy; 1830, Benj. Kidd; 1831, S. D. Thompkins; 1832, C. P. Moorman; 1833, C. P. Moorman and J. S. Thompson; 1834-35, Thales McDonald; 1836, R. O. Burton; 1837, Wm. Johnson; 1838, F. S. Campbell; 1839-40, J. D. Lumsden; 1841, E. L. Perkins; 1842, R. P. Bibb; 1843, T. S. Campbell; 1844, John W. Tierman and P. W. Yearby; 1845, R. Bibb and J. Martin; 1846, S. M. Frost; 1847, A. S. Andrews; 1848, Lemon Shell; 1849-50, T. P. Ricard; 1851-52, J. P. Simpson; 1853, H. T. Hudson; 1854-55, L. S. Burkhead; 1856, R. G. Barrett; 1857, R. S. Moran; 1858, H. T. Hudson; 1859, T. W. Guthrie; 1860-61, A. W. Mangum; 1862, W. H. Wheeler; 1863, D. R. Bruton; 1864-65, A. W. Mangum; 1866, W. H. Wheeler; 1867, C. Plyler; 1868, J. C. Thomas; 1869, L. S. Burkhead; 1870, J. W. Wheeler; 1871, R. G. Barrett; 1872-75, L. W. Crawford; 1876, W. C. Gannon; 1877-79, J. J. Renn; 1880, L. W. Crawford; 1881-84, Joseph Wheeler; 1885, T. W. Smith; 1886-88, C. W. Byrd; 1889, T. W. Guthrie; 1890-93, W. H. Leith; 1894-97, T. F. Marr; 1898, J. H. Weaver; 1899-1902, H. L. Atkins; 1903, W. R. Ware; 1904-05, J. C. Rowe; 1906-07, E. K. McLarty; 1908-09, S. B. Turrentine; 1910, Parker Holmes; 1911-14, J. W. Moore; 1915, T. F. Marr; 1916-17, W. A. Lambeth; 1918-20, J. E. Abernethy; 1921-23, J. F. Kirk.

The date represents when each pastor came to the charge. Conference is held late in the year.



The new Methodist Parsonage at Polkville, N. C. Rev. E. M. Avett is the pastor.

RAMSEUR REVIVAL

A splendid revival has just closed at Ramseur. Rev. G. T. Bond of Greensboro did the preaching, while Mr. John Dickson of Ramseur conducted the singing, with Miss Elizabeth Smith and Miss Daile Marley at the organ and piano. Lare congregations were present and great interest manifested from the very beginning and every service was vastly worth while. The different organizations of the church had joined wholeheartedly with the pastor in praying for the meeting. The Sunday school, the woman's missionary society, the Epworth League, and the regular prayer meeting crowd held special prayer services in view of the revival, and different committees from the church had worked faithfully in making everything ready for a great meeting. And it was indeed a great meeting. The church was warmed and stirred by the presence of the Holy Spirit, renewed and encouraged in her strong fight in God's army. It was especially inspiring to see this unusually large number of young people reconsecrating themselves and offer themselves for life service. Our young people are in the church in large numbers and are devoted to the work of the church. It was fine to see them make the upward steps they made during the series of meetings. Some who had grown cold were renewed in their religious lives and some were born afresh into the kingdom.

Brother Bond preached splendid sermons from first to last. Every message that he brought was accompanied by the power of the Spirit, and was in itself an inspiration to a higher plane of living. The church and the town are better because he came to us with these strong sermons. It is safe to say that Ramseur, regardless of denominations or church affiliation, has fallen in love with Mr. Bond and will gladly welcome his return at any time. We agree with the folks at Spring Garden that that church is fortunate which has him for its pastor.

Our meeting at Franklinville will begin next week and we are looking forward to it prayerfully and hopefully. Rev. A. L. Lucas of Liberty will do the preaching during this meeting. Pray for us that we may at this time accomplish much good in the Master's name.

On the first of August the parsonage at Ramseur welcomed a newcomer by the name of James Allan Scott. The Ladies' Aid gave him a beautiful linen shower that added much to his comfort and happiness as he begins life with us. It also added much to our joy and pleasure in mingling with this warm-hearted people. These people on the Ramseur-Franklinville charge are continually finding new ways of showing kindness to the pastor and his family. It is good to be the pastor of such splendid Christian people.

W. L. Scott, P. C.

The one religion which is conquering the student world is the Christian religion because it is so thorough, so scientific and so open air.—John E. Mott.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

THE SAVIOUR'S CALL

Come, go do the work that now is mine,
The work that I came to do;
The work of more worth than of gold most fine—
Alas, 'tis done by so few.

Ye shall go to the many that dwell in their sin,
In the reach of your churches' own light;
Ye shall open the door, ye shall bid them come in
From the darkness and gloom of their night.

—Presbyterian Survey.

OUR MISSIONARIES IN CHINA

With the civil war continuing in China, we are sure that many of our readers are concerned about the safety of our missionaries there, and will hear with interest that precautions have been taken by our mission board for the protection of the missionaries now stationed in China. This information was conveyed in a cablegram, received by Mrs. W. N. Hackney of this city, whose daughter, Miss Kate Hackney, is in Shanghai in the territory where the flame of revolution has flared. While the condition is grave the board of missions at Nashville has been advised by its foreign representatives that they have taken ample steps to surround the workers with all forms of safety.

THE GIBSON AUXILIARY

We see reference made oftentimes to the "Gibson auxiliary" and we have been asked to explain the meaning of this organization. From the Council Report No. 5, (Miscellaneous), we find in the second item of paragraph 3 the following:

"There shall be church-wide cultivation of a larger untouched group of isolated women, who may have the privilege of study and of making an offering to our missionary work. This organization shall be known as the Gibson auxiliary."

"That literature best suited to this organization shall be provided."

It seems to us that this is quite a pleasing arrangement, for there are so many of our women in the rural districts not accessible to a society who are in hearty sympathy with the work, and are anxious to be affiliated with it and to contribute to its success. If there is anyone who should desire to join the "Gibson Auxiliary" send your name to your district secretary and she wil see that you are supplied with literature.

"THE CARY-ON FUND"

Another fund which has been stressed by our Council and conference officers and district secretaries is the "Carry-On Fund," which is also explained in this same miscellaneous report presented at the Council. Items 5 and 6:

"In view of the fact of the great enlargement of our work in mission fields through the Centenary and the consequent need for increased maintenance fund we suggest that a leaflet be prepared giving clear statement of facts concerning present situation, for use in auxiliaries, and that an appeal to the membership of the auxiliaries be definitely made to meet the need. (a) Concerning how situation was created. (b) Need for increased maintenance fund caused by enlargement of the work. (c) Concerning amount of money necessary to supply that need.

"That the membership of the societies be requested to continue their former annual conrtibutions in whole, or in part, as a special for the Woman's Work to be called the "Carrying On Fund," which shall be paid if possible at the dates corresponding to those on which the Centenary was previously paid."

EXTRACTS FROM RECENT REPORTS W. N. C. MISSIONARIES

Miss Frances Burkhead, Moka Garden Embroidery Mission: "We now have one hundred women in our workroom. Forty-six of these are church members and most of the others are believers, who are not yet willing to take the last step which involves so much for them.

The coming of Miss Gaither, our missionary, was a most important event in the life of the Embroidery Mission. We had needed a missionary to do the things that she is doing, and her coming has been a great blessing. She spends the mornings teaching Bible and the afternoons in visiting the homes of the people. One of the 'closely associated activities' is the public bathroom for women open on Saturday, which was started several years ago and is run by the social service department of the missionary society. The capacity of the bathroom is forty per day, and there are women from all over the city who take advantage of this luxury, and we are longing for our new home, where we may keep it open every day. During this year we have had several large orders to keep us steadily at work, and we have paid all our expenses and been able to help with the repairs and with the salaries of our social workers."

Miss Kate Hackney, director of Kindergarten department, Laura Haygood Normal, Soochow, China: "The Kindergarten department has had a happy year, but with eighteen girls in training, eighty-seven children in kindergarten, new kindergarten material, new apparatus for the playground, who would not be happy? The growing interest of the parents is most encouraging. They frequently visit the school and especially the kindergarten department of the Sunday school. We are organizing two mothers' clubs this year, one for each kindergarten. The students in training have charge of the programs for these meetings and from the interest shown, it is proving helpful to both mother and student. The kindergartens of the city have asked our kindergartens for suggestions in carrying on their work, and we have been holding weekly, informal meetings in carrying on their work, and we have been holding weekly, informal meetings since the fall term began. Most of the teachers are graduates of the school."

Miss Nina Troy, director of music, Laura Haygood School: "As at home, an effort is being made to reach the masses and instill in them a greater understanding and love for music; so in China we feel that the importance of reaching all cannot be overstressed. Through class instruction, assembly singing, the use of the Victrola, talks on the lives of those who have done so much for music, as well as through private instruction of a few, we are trying to gain that understanding of and love for music that will enable the student to use it as a language of self-expression. The servants of the school are organized into a chorus class, and are taught how to read and sing music. Our prayer is that through the department of music at Laura Haygood, sometimes called the "singing school," we may give the message of 'Peace on earth, good will to men.'"

Miss Leila Judson Tuttle, of McTyeire Schol, Shanghai, China, and Dr. Louise Ingersol, of the Margaret Williamson Hospital, Changhai, were in the States during the Council meeting, when the foregoing reports were made.

North Carolina Conference

"It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
O, it seams the face and tires the brain,
It strains the arm until one's friend is pain,
In the fight for God and man;
But it is great to be out where the fight is strong,
To be where the bravest troops belong,
And to fight there for man and God."

ERROR IN ANNUAL REPORT

The statistical report of the Bright Jewels for the Raleigh district is hopelessly tangled in the published minutes for 1923. The figures for the Baby Divisions are correct, but those for the Junior Divisions are sadly mixed. Space forbids detailed correction, but the totals for the several bands should be as follows: Apex $3.15; Benson $24.50; Cary $6.78; Clayton $10.76; Creedmoor $10.38; Four Oaks $10.05; Fuquay Springs $28.23 Kenly $15.03; Louisburg $100; Millbrook $3.30; Oxford 111.75; Plank Chapel $54.15; Raleigh, Central, $122.28; Edenton Street $96.74; Salem $2.50; Selma $16.40; Smithfield $47.51; district total $663.51. Your conference superintendent of children's work greatly regrets this typographical error.

Mrs. N. H. D. Wilson.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

In the year 1888 Miss Belle H. Bennett was deeply impressed that the young women going out to do missionary work for the church should have the opportunity of thorough training. She presented this thought to the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, at its annual meeting in Little Rock, Ark., in 1889. The board appointed her as its official agent to investigate the matter of a training school for missionaries and empowered her to present the claims of such a school throughout the church and to collect funds for the church.

During the campaign for funds Dr. Nathan Scarritt, of Kansas City, offered to give a site and $25,000, provided a like amount should be raised by the women of the church.

In appreciation of Dr. Scarritt's generosity the institution was named Scarritt Bible and Training School. It opened its doors in 1892 with Miss Maria L. Gibson as principal. After twenty-six years of splendid service in which the training school developed from very small beginnings until it had sent forth hundreds of young women trained for Christian service in the missionary work of the church, Miss Gibson resigned as principal in 1918.

Upon her resignation Dr. Ed. F. Cook was elected president and a year later steps were taken for the enlargement of the institution, and soon afterward Dr. Cook resigned and Rev. J. L. Cunninggim succeeded him.

On September 12, 1923, a decision was finally reached to relocate the training school at Nashville, Tenn. A new charter under the laws of Tennessee was secured for the school with the name, Scarritt College for Christian Workers.

Scarritt College is located within a few minutes walk of George Peabody College for Teachers, which makes it possible for the students of Scarritt College to avail themselves of the benefits offered by this great teachers' college.

Our Methodist women should be mindful of the fact that our own institution offers excellent training for all classes of Christian workers including foreign missionaries, home missionaries, social service workers, religious education workers, pastors' assistants, Bible teachers, directors of music and worship as well as a general preparation included in the courses leading to the degree of Bachelor of Arts and the degree of Master of Arts.

MISSIONARY MEETING HELD IN LEWISTON

The Aulander, Windsor and Williamston group of woman's missionary auxiliaries of the Methodist Episcopal Church, South, of the Eastern North Carolina conference, held its second annual meeting with the church of Lewiston on Thursday, August 28, 1924.

The meeting was called to order by the chairman, Mrs. M. F. Hodges, of Aulander.

The service was opened by hymn No. 415 and Scripture reading from the first chapter of St. John, followed by prayer by Rev. M. F. Hodges.

Mrs. A. J. Joyner of Lewiston delivered the welcome address, to which Mrs. Moses Gillam responded beautifully.

Mrs. M. F. Hodges brought us a very great message, stressing prayer and work.

Mrs. W. C. Liverman, Mrs. Pattie Morris, Mrs. M. F. Hodges and Mrs. A. J. Joyner, as presidents of their auxiliaries, gave very interesting reports.

A beautiful duet was rendered by the Misses Pender of Windsor.

Mrs. C. M. Early of Gatesville, our missionary conference president, spoke to us on home and foreign fields. She told in a brief way of the work our women are doing in China, Korea, Mexico and the United States; she then offered a prayer.

Hymn No. 545 was used, after which we were dismissed by Rev. Mr. Hodges.

We were then invited to the table on the grounds, where the Lewiston ladies served a most tempting lunch consisting of everything good to eat.

Mrs. W. C. Livermore had charge of the opening devotional for the afternoon session. She used hymn No. 654, which was followed by a prayer by Rev. Mr. Stanford, another hymn (No. 633), then scripture lesson taken from the 28th chapter of St. Matthew, 16th chapter of Acts, and 9th chapter of St. Matthew, and hymn No. 386.

Mrs. Pattie Morris of Windsor read a very interesting paper on "How a Society Can be a Good Samaritan in the District."

"How We Make the Honor Roll" was read by Mrs. W. M. Peele of Aulander.

Round table discussions of "Best ways of conducting missionary meetings," "How to secure new members," "The missionary training of our children," "Successful study classes," and "The kind of social service needed" were very interesting and helpful.

After a chain of prayers the meeting adjourned to meet in Windsor in October.

Mrs. M. T. Hodges, Chm.
Mrs. J. F. Thigpen, Sec.-Treas.

RADIOGRAM

Soochow, China.

Twenty years ago you sent Miss Atkinson to open Davidson School. You have given it your hearty support always. I thank God and you for Davidson. There are already more than one hundred graduates. Most of them are in Christian service. At first non-Christians refused to send their children to us. Now Christians alike are our loyal patrons. I have been with the school seventeen years, working for many years with Miss Atkinson and now with Miss Knobles. This spring the school enrollment was 301. We need more room. Ask Miss Howell about our plan for enlargement. Help us to carry it out right away, please.

Mrs. Z. N. Tsiang,
Associate Principal.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

ELIZABETH CITY CREDITS

The first Elizabeth City District Standard Training School, in session at the First Methodist church, Elizabeth City, September 7-12, had a most successful week, surpassing in interest, attendance and quality of work done, the expectations of the board of managers. Approximately one hundred and fifty persons from various sections of the district attended. Enrolled in the school were one hundred and eleven bona fide students, and to be counted as enrolled one had to attend at least six of the twelve class periods. Sixty-seven certificates of credit on the standard training course were earned. These certificates were distributed among the Sunday schools as follows: First church 23; City Road 13; Stumpy Point 9; South Mills 6; Mt. Hermon 2; Newland 2; Plymouth 1; Hertford 2; Columbia 1; Oak Grove 1; New Hope 1; Nashes 1; Pasquotank circuit 2; Dare circuit 1; Bethany 1; presiding elder 1. The names of those earning certificates, according to courses, are as follows:

"Organization and Administration of the Sunday School," L. L. Gobbel, instructor—Rev. A. E. Brown, Rev. C. B. Culbreth, Mrs. Robert S. Fearing, Rev. R. N. Fitts, W. S. Foreland, Mrs. L. R. Foreman, Mrs. Wesley Foreman, J. A. Hooper, Rev. Daniel Lane, Rev. W. G. Lowe, P. F. Meekins, W. S. Overman, H. E. Ownley, J. L. Outlaw, Rev. W. T. Phipps, D. J. Spruill, B. J. Wood, J. E. Wood, and Rev. N. C. Yearby.

"Principles of Religious Teaching," Prof. R. N. Wilson, instructor—Mrs. Sarah Adams, Miss Kate Blanchard, Miss Lizzie Burnham, Mrs. Pete Daniels, R. L. Daniels, Mrs. J. W. Davis, Mrs. Margaret Davis, Mrs. G. F. Derrickson, Mrs. Clay Foreman, L. R. Foreman, J. B. Leigh, Mrs. E. R. Meekins, E. R. Meekins, Miss Mildred Perry, Mrs. M. B. Sawyer, Mrs. M. Leigh Sheep, Mrs. Emily Spencer, W. J. Stanton.

"Beginner Organization and Administration," Mrs. C. B. Culbreth, instructor—Miss Pearl Brothers, Mrs. Lillian L. Dulin, Miss Mae Hooper, Mrs. Daniel Lane, and Mrs. J. B. Leigh.

"Primary Lesson Materials and Teaching," Miss Georgia Keene, instructor—Miss Pearl V. Berry, Mrs. L. W. Hooper, Miss Maye Jones, Mrs. G. W. Johnson, Mrs. Beatrice Meekins, Mrs. Elizabeth Munden, Mrs. M. E. Pappendick, Miss Cecil Patrick, Mrs. W. S. Riggs, Miss Estelle Sharber, and Mrs. R. D. Wise.

"Junior Lesson Materials and Teaching," Miss Bruce McDonald, instructor—Miss Elizabeth Bagley, Mrs. W. C. Glover, Miss Margaret Hill, Miss Lillian Hooper, Mrs. Willie Hooper, Miss Maude Leigh, Miss Beuna Mann, Edith Meekins, Miss Carrie Pappendick, Mrs. W. T. Phipps, Miss Helen Thorpe, Mrs. E. L. Rodgers, Mrs. Chas. F. Raulfs, and Mrs. Herbert Smith.

Being unable to attend all the class periods, Dr. N. H. D. Wilson of First church was called out of the city on on account of a death, and Rev. F. A. Lupton, of Columbia, who arrived in the city Tuesday, were issued office credit and will complete the course and receive certificates of credit.

WANT ANOTHER NEXT YEAR

So successful was the first session of the Elizabeth City District Standard Training School that those in attendance voted unanimously that a similar school be held next September. Plans are being made for an even bigger school than was possible this year.

SEVEN PASTORS GET CREDIT

Seven preachers of the Elizabeth City district took for credit the course on "The Organization and Administration of the Sunday School" at Elixabeth City. Rev. C. B. Culbreth, the presiding elder, was one of this number. The complete list is as follows:

Rev. A. E. Brown, Stumpy Point.
Rev. C. B. Culbreth, Elizabeth City.
Rev. R. N. Fitts, Mann's Harbor.
Rev. Daniel Lane, Elizabeth City.
Rev. W. G. Lowe, Plymouth.
Rev. W. T. Phipps, Elizabeth City.
Rev. N. C. Yearby, Hertford.

Dr. N. H. D. Wilson of Elizabeth City and Rev. F. A. Lupton of Columbia, who were hindered from meeting the attendance requirements, will complete the work and receive credit for the course.

PLUCKY STUMPY POINTERS

Tenplucky Stumpy Pointers attended the district training school at Elizabeth City, and nine of them received certificates of credit. The tenth one was called home before the school was over. Stumpy Point is over fifty miles from Elizabeth City, and the entire distance has to be covered by boat.

FAYETTEVILLE, OCTOBER 5

For the Sunday school and church leaders of the eastern half of the Fayetteville district there will be held at the Hay Street Methodist church, Fayetteville, October 5-10 the third annual session of the Fayetteville standard training school. Six courses will be offered and a large enrollment is expected. Rev. R. H. Willis, the presiding elder, and Rev. H. A. Humble, chairman of the board of managers, have been busy for some weeks, and workers from all sections of the eastern half of the district are expected to come into Fayetteville each evening and attend the classes. The opening session will be Sunday evening, October 5, at 7:30 o'clock. At Jonesboro, the next week—October 12-17—will be held a similar school for the western half of the district. More details concerning both these schools will be given next week.

NEW BERN, OCTOBER 26-31

For the Sunday schools of the New Bern district within a radius of twenty or thirty miles of New Bern will be held in Centenary church a standard training school, October 26-31. This will be the fifth annual session, and an effort will be made to enroll workers from fifteen or twenty Sunday schools.

FINE ELEMENTARY INSTITUTE

With Mrs. C. B. Culbreth, district elementary superintendent, presiding, the Elizabeth City District Elementary Institute held a splendid annual session in the First Methodist church in Elizabeth City, Wednesday afternoon, September 10. Approximately seventy-five persons, including elementary workers, pastors and superintendents of various sections of the district were in attndence. Following a devotional service conducted by Rev. C. B. Culbreth, the presiding elder, and brief words of greeting from L. L. Gobbel, conference superintendent of Sunday school work, Mrs. Culbreth introduced Miss Georgia Keene, conference elementary superintendent, who discussed Children's Week, which will be observed throughout the conference in October. Following the discussion of Children's Week the elementary programs of work were taken up. Much interest was shown in the work of the afternoon.

DURHAM COUNCIL MEETS

Eight Methodist churches of Durham were represented at the meeting of the Elementary Council of Methodist churches of Durham held Monday evening at 7:45 o'clock at Memorial church. Many workers, including practically every Methodist Sunday school superintendent, were present.

An excellent program was presented during the evening with Miss Mary Knight, president of the council, presiding. It consisted of music by some of the best musical talent in the city and of a business meeting.

The meeting was opened by the singing of a hymn, and the devotional was led by Rev. D. M. Sharpe, pastor of Gregson Methodist church. The music consisted of a duet by Miss Alice Hundley and Mrs. D. W. Newsom and a trio by Mrs. G. Frank Warner, Mrs. Newsome and Miss Hundley. Both numbers were well erndered and well received.

A talk on Children's Week, which will be observed in this city during some week in October, was made by Miss Georgia Keene, in which she outlined the regular program for the week.

At the conclusion of the business session the benediction was pronounced by Rev. D. E. Earnhardt, pastor of Calvary Methodist church.

Western North Carolina Conference

HONOR ROLL

Treasurer H. A. Dunham reports the following Sunday School Day Honor Roll recruits. His weekly report is a matter of much interest and concern to us. Note our co-operating Sunday schools:

Waxhaw, Waxhaw Ct.	$ 6.96
Williamson, Mooresville Ct.	5.80
China Grove	7.50
Tweeds Chapel, Fairview Ct.	1.65
First Church, Lincolnton	30.00
West End, Gastonia	5.00
Green St., Winston-Salem	10.00
Taylorsville	8.00
Rural Trinity, Charlotte	13.23
Vanderburg, Shepherds Ct.	6.70

WATCHFUL WAITING

We do not like to have to say so much about finances, but the fact remains that our work will not go without financial support. Early in the year our presiding elders and district superintendents tentatively agreed to raise in their districts certain given amounts for Sunday school work. To date the total amount raised is not quite half of the amount agreed upon. Below is given in the first column the amount desired and in the second column the amount raised to date:

Asheville District	$500.00	$243.05
Charlotte	600.00	431.69
Greensboro	500.00	275.22
Marion	300.00	153.49
Mount Airy	300.00	136.63
North Wilkesboro	100.00	13.40
Salisbury	400.00	238.21
Shelby	500.00	223.34
Statesville	500.00	119.18
Waynesville	250.00	47.12
Winston-Salem	600.00	322.59

GROWING

The number of key women, splendid leaders of Children's Week work, in the local church is growing. In addition to those reported last week the following have been appointed by their superintendent and have accepted:

Haywood Street, Asheville — Miss Elizabeth Tiddy.

First Church, Hendersonville—Miss Elizabeth Hoopes.

Brevard Street, Charlotte—Mrs. A. N. Barnhardt.

Belmont Park, Charlotte — Miss Lucy Sullivan.

Carraway Memorial, Greensboro—Mrs. A. Bumgarner.

Glenwood, Greensboro—Miss Esther Wakefield.

Walnut Street, Greensboro—Mrs. R. E. Sims.

Main Street, Reidsville—Mrs. W. B. Richardson.

Wesley Memorial, High Point—Mrs. Robert Morrow.

Alexander Mills—Miss Addie Summey.

Avondale—Mrs. C. L. Christey.

Central, Mount Airy—Miss Mary Franklin Graves.

Wilkesboro—Mrs. J. H. Lekie.

Boone—Miss Annie Stanbury.

First Church, Salisbury—Miss Nene DeBerry.

Gold Hill, Gold Hill Ct.—Mrs. Chas. Montgomery.

Forest Hill, Concord—Miss Grace Hodson.

Newton—Mrs. Glenn Long.

Race Street, Statesville — Miss Mary Allen.

Granite Falls—Miss Jennie Teague.

Murphy—Mrs. Willard Axley.

Grace, Winston-Salem—Mrs. C. H. Daniel.

Centenary, Winston-Salem — Mrs. N. S. Wilson.

First Church, Lexington—Mrs. W. L. Hutchins.

Kernersville—Mrs. Paul Nash.

GREENSBORO LEADS

Miss Jenkins reports that the Greensboro meeting held last Sunday was the best attended Children's Week council meeting yet held. Every church was represented and agred to put across the work. Both pastors and superintendents agreed to help the key women in every possible way. Miss Mamie Jones, district elementary superintendent, helped greatly in the success of the meeting.

BOOST NO. 1

The observance of Children's Week in my church last year resulted in an increased interest on the part of the parents in the work being done for their children in our Sunday school. The visits made by the teachers gave to them a clearer conception of the needs of the children. The observance of Children's Week creates the tie that binds the whole family to the Sunday school, and that joins up the church to the home in sympathetic understanding of some of the problems to be met there. This sympathy was reflected in the attitude of the parents to the matter of children uniting with the church. I found the parents more interested and more eager to co-operate with the pastor in the Easter class in instruction for reception into the church. A larger class was received, and a larger number of the parents came to the chancel to take the vow to continue the work of training their children by example and by precept. It becomes the occasion, if not the cause, of one couple's renewing their church vows, who had for several years been out of the church. Every pastor, whose Sunday school has not hitherto observed Children's Week, should urge his superintendent to prepare this year to give full time and effort in its observance.

John F. Kirk, Pastor
First Church, Salisbury.

BOOST NO. 2

Our Workers' Council unanimously decided to observe Children's Week in our Sunday school in 1923. Previous to the observance of Children's Week our Workers' Council held its meeting and laid plans for visiting the home of every child enrolled in the Sunday school. With very few exceptions this was carried out completely.

Following the week of visitation a parents' meeting was held at the church with a program arranged with discussions of the duties of parents and Sunday schools towards children. Following this was our discussion of the "Forward Step" for our Sunday school. This "Forward Step" embraced the growth and service of the Sunday school in a general way, leading definitely to an enlargement of our Sunday school plant.

Children's Week offers and Sunday school very definite advantages that may be summed up as follows:

First, regular systematic home vis-

(Continued on page thirteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

STOP, LOOK AND READ! MAGNOLIA EPWORTH LEAGUE

During the past year our league proved to be very successful, but we are not satisfied. This fact put us in heart to try even harder to accomplish greater things the coming year. Some time ago a new church biulding fund was started, and the Epworth League pledged one hundred dollars. Twenty-five of this amount have been raised, so we feel that this is merely a baby pledge for us. Then a great part of the community's social work is carried on by the league. Just a short time ago we had the pleasure of having a singing class from our Methodist Orphanage with us. Our pastor happened to be away at the time, so the league not only tried to entertain them but assisted in many ways the night they gave their delightful program.

We hold our weekly meetings each Sunday night and carry out very interesting programs gotten up by an appointed commi'tee. A business meeting was held the other day for the purpose of electing new officers. Our president, Mr. Homer Taylor, together with several other old officers, was re-elected; and every one resolved to be more faithful to the work of the league. Each officer, both old new was awakened to the fact that they had to do something, even the corresponding secretary.

Vashti Pickett, Cor. Sec.

LEAGUE CABINET MEETING IN GOLDSBORO

The cabinet of the Epworth League of the N. C. conference will meet in Goldsboro September 30 at St. Paul's M. E. church. Every conference officer and district secretary is hereby requested to be present in Goldsboro September 30.

Write C. Gehring Cobb Box 295, Goldsboro, N. C., for information.

FRONT STREET LEAGUE, BURLINGTON

Vacation time is over for Front Street Leaguers, Burlington. We are all back, refreshed and ready for the fight.

On last Monday night we held our regular monthly council meeting, and while a number of important items were gone into, the most important was the careful study of "Requirements for Standard Epworth League," led by our president, Douglas Dameron. We expect to continue this study, and advance our league to first ranks just as soon as possible. We have a good policy of work for this year and expect to carry it out.

Our devotional meetings have held up wonderfully through the summer, both in attendance and programs. The leaguers are entering into these with more interest, and it is going to be our special aim to have every member appear on the program as often as possible with a number taking part each time.

We have been devoting our recreational activities to picnics this summer. We are planning for a big party Monday, the 15th, and some time later this month a "hobo picnic."

All departments are doing splendid work and we hope to be able to write of some of our definite work later on.

Margaret E. Freeman, Cor. Sec.

NEW LEAGUE IN BETSY CITY DISTRICT

Another new league for the Betsy City district. On Sunday, August 17, the young people of Parker's M. E. church, North Gates circuit, organized a promising senior Epworth League. Parker's is the church to entertain the district conference next year. Chief credit is due Miss Susie Benton for this good work. She was a delegate to the last district conference—carried back home the conference and plans for organizing this league. It is bound to go with this bunch of enthusiastic officers to back it:

President—Miss Susie Benton.
Vice President—Kittrell Savage.
Secretary—Miss Lillian Eure.
Cor. Sec.—Shepherd Riddick.
Treasurer—Ferrell Powell.
Supt First Dept.—Miss Alene Savage.
Second Dept.—Eugene Riddick.
Third Dept.—Miss Evelyn Hobbs.
Fourth Dept.—Miss Mary V. Riddick.
Era Agent—Miss Margaret Powell.

Daniel Lane.

LEE DAVIS LEAVES FOR VANDERBILT

Lee Davis, the editor of this page for the N. C. conference, left his home in Raleigh last Sunday p. m. for Nashville, Tenn., where he will attend Vanderbilt University this year. He expects to take some graduate work in the School of Religion.

Another editor will be appointed soon.

TAKE NOTICE, DISTRICTS

The Wilmington leagues have just recently established an Epworth League Extension Board and a great itinerary of extension work is being arranged by the newly organized board. There are twenty leagues in the Wilmington district, whereas there should be more than forty in number, and it shall be the tense effort on the part of our extension committee to go out into our district and organize as many Epworth Leagues as possible and also assist those leagues already organized. It is contemplated by the extension board of making about thirty visits in this district before conference next June, with fruitful results. This is the largest undertaking that the Wilmington bodies of Epworth Leagues have ever attempted and this move has long since been felt as a real need. We shall from time to time write you of results in this work.

Harry Daniels.

WONDERFUL REVIVAL ON SPRING HOPE CHARGE

I want to tell our readers of a wonderful meeting at Sandy Cross, one of the seven churches on my charge.

We began there on the fifth Sunday with Sunday school day, of which I wrote some time ago. We had a great day in many ways.

At 7:30 we held the first service for the revival, and on for nine days the crowds continued to come, packing the house and great crowds stood out and around the house at windows and doors that could not get in. And with all that vast crowd and many small children there was perfect order and quiet. The presence and power of God was manifest in that scores of souls came forward for prayer, the whole church revived and built up, not only the local church but others. Only eternity will reveal the amount of good done. As visible results there were 22 received into the church; one other went to the Baptist church.

The pastor was supported in the preaching by a loyal choir which was faithful to the last and sang with the Spirit, who was the leader and without whom there is nothing done, no matter who leads. They are a fine people. We have five more meetings now to hold. Will be at Bethlehem this coming week or two weeks, doing the preaching as best I can, and the local choirs conducting the music. Pray for us that we may hold out and win many souls for Christ.

W. E. Trotman, P. C.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

SATURDAY AFTERNOON PICNIC SOCIAL

August 16th twenty-seven leaguers from the Polkville League went on a picnic to Glenn Spring at the foot of Ben's Knob. As we arrived at 5:15 we decided to climb the mountain before we ate. We hadn't gone with the intention of going to the top, but the beautiful sunset and lowering mountains beckoned us on. The trail was narrow and very steep most of the way. We used walking sticks, which were of great service. The summit was reached at last, where we found many wild flowers, fruit, and even green and ripe blackberries. Oh, we are so thankful for this great, wide, wonderful, beautiful world that God has made. As far as the eye could see the south mountains were visible with the rays of the sun on the peaks. We returned to the spring safe and sound and ready to eat, you bet. Here we spread the picnic dinner, also watermelons, muskmelons, apples and grapes. My, but the mountain atmosphere seemed to have something to do with our appetites. Anyway, the rations went well. By dark each leaguer had reached home without accident and glad that they had gone.

Ola Whisnant,
Fourth Dept. Supt.

The following letter was received by the editor of this column, concerning the new district secretary, Mrs. Dewey Webster. It comes from one who is well acquainted with Mrs. Webster and her work in the Asheville district and will be of interest to all our leaguers:

"The new Greensboro district secretary, Mrs. Webster, was formerly Miss Dorothy Bates, the efficient Asheville district secretary. She is a live wire and full of 'pep.' Mrs. Webster made things hum in the Asheville district. She was always on the go, organizing new leagues and keeping some live leaguer always visiting other league chapters. She knew league work from A to Z, and has a very winning personality. She had a good, live district union which met every month. Dot is a real, earnest, honest-to-goodness leaguer, putting our league motto, 'All for Christ,' first in all things. She needs the support of the whole district to help her in her work. She was district secretary for two years in Asheville."

JUNALUSKA

Hello, all former Tar Heel Junaluskans from both Carolina and Western Carolina conferences.

What about a Junaluska club? I just happened in at Junaluska for a week end with the 1924 Southern Epworth League Assembly was on, and it made my heart ache to see such a few Tar Heel representatives. What is the trouble with us North Carolina leeaguers?

We did not even have enough Tar Heels at Junaluska to give our state yell—a perfect shame. Let's show the other Southern states next summer that we are very much alive. What do you say? I can't do it alone. Neither can Carolina conference do it or Western Carolina conference, for that matter. It will take the whole state. Come on, leaguers, let's go.

B. L. Lunsford, the president of Western Carolina conference, says that all the leaguers in the state should go to Junaluska just once and see what it would mean to them. As I was once told by a friend, "You need Junaluska"—and I did need Junaluska. I decided I must need it, so over I wandered—and going I saw and I feel I have needed Junaluska ever since.

Leaguers, we all need Junaluska. It gives us inspiration—love, joy in living. It teaches us to serve others, and gives us all kinds of recreation. All leaguers who have been to Junaluska and are interested in it, write to

Billie Webster,
2001 Spring Garden St.,
Greensboro, N. C.

On Wednesday evening, September 10, the young folks of Patterson Springs Methodist church met to organize an Epworth League.

Rev. Dwight W. Brown from Gastonia came over and not only made a well prepared talk on the league work, but also ably assisted in the organization.

The following officers were elected:
President—Mary Lewis Patterson.
Vice President—Elsie Lee Hardin.
Secretary—Dennis Byers.
Treasurer—Mabel Hardin.
Era Agent—Lloyd Roberts.
Cor. Agent—Mrs. Paul Hambrick.
Dept. Spiritual Work—Mrs. Lawson Harriell.
Dept. Social Work—Pansy Hardin.
Dept. Recreation—Mrs. Hayne Patterson, Jr.
Dept. Missions—Louise Roberts.

LEAGUERS OF THE SHELBY DISTRICT, TAKE NOTICE

The fourth district meeting for the current year will be held at Park Street church, Belmont, N. C., Friday evening, October 3rd. The program committee is anxious that this meeting be the best in the history of the district union.

The Program.

Song: No. 160 Cokesbury Hymnal.
Prayer: Rev O P Ader.
Scripture Lesson: Rev. J. Ed. Thompson.
Specail Music: McAdenville League.
Welcome Address: Rev. A. A. Godfrey.
Song: No. 47 Cokesbury Hymnal.
Introduction of speaker by Rev. Dwight Brown.
Address: Dr. Forest J. Prettyman.
Remarks by District President.
Remarks by District Secretary.
Remarks by Presiding Elder Kirkpatrick.
Business Hour.
League Benediction.
Social Hour.

This meeting will be held in the school building just in rear of Park Street Methodist church. This will give more room for the young people who are sure to be there.

Dwight Brown.

Dear Epworth Leaguers:

I trust that every leaguer will read the two letters from our conference on the Advocate page last week. First, because the first one contains the monthly news letter giving certain definite things which we desire the various chapters to carry out this year, and second, I desire again to call the attention to the fact that communications can reach me promptly at Marion, N. C., my headquarters.

I trust that many of the leaguers will use the Advocate page this year, as I shall endeavor to do, for the more we contribute to this means of communication, the more our readers will resort to it to find conference announcements.

Brother Barber, our editor, is for us. and although he did give Mr. Lunsford credit for the most of my letter I am sure he did not do it intentionally.

I have just returned from a several days' visit in the Statesville district, where I met many of the leaguers and pastors. As a result of my trip I have to announce that Mr. M. S. Smith has been appointed district secretary and Mrs. R. M. Stafford, third department superintendent for the conference. The young people assure me that the Statesville banner will be carried high this year.

Brother Falls has announced that the program committee for the annual conference at Greensboro has al-

(Continued on page fourteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

OUR NEEDS

1. Legacies.
2. Memorials.
3. Annuities.
4. Individuals to support children.
5. Sunday schools to support children.
6. Organized classes to support children.
7. New cottage furnished for thirty girls.
8. Missionary societies to support children.
9. Dining room furnished with tables and chairs.
10. Thanksgiving offerings from every church as specials.

* * * *

Prize—Prof. F. M. Harper, of Raleigh, has placed in my hands ten dollars to give to some boy or girl as a prize. Under just what conditions the prize will be given is to be determined in the near future. All of us feel grateful to Professor Harper for offering a prize that will stimulate our boys and girls to be and do their best.

* * * *

Assistance—A goodly number of our boys and girls who are attending college are being assisted by friends and classes and Sunday schools. I wish I could tell these kind friends how grateful these boys and girls feel toward them. It is a fine thing to help a worthy boy or girl obtain an education. I wish to thank all who have given a helping hand to these struggling boys and girls.

* * * *

A Reminder—Recently I have had checks from Sunday schools, organized classes and individuals who were behind with their pledges. It is a source of great joy to me to know that we have not been forgotten. I am wondering when others will send in their checks. There are a great many who could add much to my comfort if they would send in all they are due the orphanage. Expenses go on all the time and we have to depend on specials largely to finance our Home. Sometimes my faith is put to the test when we have not a cent to our credit in the bank. Such is the situation with us right now. Two hundred and fifty children to feed, clothe and school and no money with which to do it except as we borrow from the bank. Let me urge everybody to lend us a helping hand at once. Do not wait till conference for we need several thousand dollars immediately.

* * * *

Preparation — Great preparation should be made by our pastors and Sunday school superintendents for the offering during Thanksgiving season. During my ten years work at the Orphanage there has not been one cent increase on the Orphanage assessment except the increase that has come about by the increase of salaries. All other causes have had an increase every four years, but we have refused to ask for more than an amount equal to ten per cent of the pastors' salaries. I believe our hard-worked pastors and loyal churches appreciate the fact that we have tried to be considerate of them when they have had such a heavy burden on them. Because we have not placed a heavier burden on them, I feel they will show their appreciation by taking care of our increased needs by securing large specials before conference and during Thanksgiving season. Am I right in believing in the ability and willingness of our friends to supply our necessities?

* * * *

Baptist Orphanage — Thomasville Baptist Orphanage raised during the past year one hundred and eighty-nine thousand, eight hundred and seventy dollars and fifty-eight cents ($189,870.58) for current expenses. Its income from all sources amounted to two hundred and fifty-one thousand, forty-six dollars and seven cents ($251,046.07), which is a fraction over one quarter of a million dollars. Our good Baptist friends are thoroughly alive in their orphanage work. Dr. M. L. Kesler, the superintendent, says in his annual report to his board of trustees, "The response to the Thanksgiving appeal and the regular contributions have been so fine that language fails us when we undertake to express our appreciation. As long as we have the direct appeal to the churches and Sunday schools I have no fears about our support." Our Methodist friends will have to hustle if they keep step with the friends of the Thomasville Baptist Orphanage.

* * * *

Fine Sentiments—Capt. Edgar L. Hart, of Wilmington, is one of the happiest men in our state over his gift to the Orphanage. He believes in doing big things for our Home while living. The letter contains such fine sentiments I am taking the liberty of publishing a paragraph. It reads as follows: "I was glad to hear from you this morning. I have received so many beautiful letters from the girls about the pool and how much they were enjoing it. I shall keep these letters for they have done me so much good. Every day that passes I feel so much better because I gave the pool. If people would just give to the Orphanage they afterwards would feel so much better and they could see the good work going on during their lifetime. So many people could give and they would be giving and doing something worth while. I have already had over five thousand dollars worth of pleasure out of the swimming pool to see those dear children enjoy it. When they enjoy it, I enjoy it. It has given me more pleasure in giving it than anything I have ever given. It would do anyone good just to go out and see those sweet girls and good boys. I do wish all of our Methodist people could go and see them and their hearts would open. Give every one of them my love and tell them I am coming to see them soon."

REVIVAL AT MAGNOLIA

Sunday night I closed a four days' meeting at Centenary church. Though the time was short, the interest began to deepen from the first service. Two of the altar services were mountain top experiences where the fiery tongues of the Holy Ghost burn up the dross and refine the gold. The congregation continued to grow till the close. I feel absolutely safe in saying that there were at least five hundred people in the church and standing outside when the meeting closed. Some thought there were a thousand people there. Sixteen were added on profession of faith. If the meeting could only have continued a few days longer we don't know what might have been the results. The people were eager to hear. Many standing in every available space through all the service and seemed eager to catch every word. We thought of what Christ said: "If I be lifted up, I will draw all men unto me." We don't need anything else to draw the crowd but Christ Crucified.

W. E. Hocutt.

Don't forget to look at your label. If you are behind see your pastor and pay up so that he can settle with us at conference.

GREENSBORO COLLEGE

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170 000, completed 1922.

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

RUTHERFORD COLLEGE

FALL TERM OPENS SEPTEMBER 2

Note these facts:

(1) Two full years of College work offered.

(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

For catalogs and other information address

M. T. HINSHAW, President, Rutherford College, N. C.

FOUNDED 1838 CHARTERED 1859

TRINITY COLLEGE

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A College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

For catalogue and illustrated booklet, address

R. L. FLOWERS,
Secretary to the Corporation.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

CAROLINA COLLEGE

MAXTON, N. C.

A JUNIOR COLLEGE

FOR

GIRLS

An Accredited Preparatory Department

Two Years College Course

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Departments of Art, Music, Business, Education, Home Economics, Religious Education

FINE ENVIRONMENT OF CULTURED SCOTCH FOLKS

Ideal Climate New Dormitory

PERCENTAGE FAILURES THIS YEAR LESS THAN 3 PER CENT

"THE SCHOOL WITH THE PERSONAL TOUCH"

For Catalog, address

ERNEST J. GREEN, President.

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

AND WHO ARE THESE WITH SAD FACES AND EMPTY HANDS?

The meeting of an annual conference is mostly an occasion when preachers rejoice together over victories won. It is true the brethren stand around in groups discussing the hardships of the year, but such conversations generally end with glowing reports of things accomplished notwithstanding the difficulties. No preacher ever expects to win without a fight. He would rather have a victory after a struggle, for then it is sweeter and more satisfying. Nothing so thrills a visitor at an annual conference as does the reports of the preachers on how they "hit the line" in order to make a "touch-down."

But at every annual conference there is also a small group of preachers who appear unhappy and uncomfortable. Their faces are sad because their hands are empty. They tell yo uabout the "situation" in charges where they worked and say: "No man on earth could have succeeded under such conditions." Undoubtedly there are "situations" that are exceedingly difficult to manage and we must not be too critical of men who have had to face them. However, I still believe that **a way can be found to do what ought to be done.**

This Movement Calls for Real Fighters

The Special Effort for Superannuate Endowment was projected at a time when the church was somewhat weary from hard campaigning for other causes. It was the last on the list of three great financial movements. It called for contributions from people who had made pledges for other causes which they had not been able to pay. It started when the economic conditions were not promising. Being a movement that the church has persistently postponed through out her history, it was not an easy matter to make the people understand that the time for launching it had actually arrived. In the face of all this I am sure my readers will agree that its success is wholly dependent upon red-blooded fighting men who are determined to see it through.

The passion of my soul burns with enthusiasm toward adequate Superannuate Endowment. The thing is with me day and night. I believe there are enough preachers and lay members in our great church who feel as I do on this subject to guarantee its success. Therefore, my brothers, let us press closer together, set our jaws tighter, roll our sleeves further up, and with the lock-step of Trojan soldiers go forward to win!

The Happiest Hours of the Working Days

At the offices of the Board of Finance we have six mail deliveries every week day. Each day is crowded with much important work which demands close attention. But oh what jolly good fun it is when the postman comes around! Just to sit at the desk and open the envelopes and watch the checks come out! Every one has its own story to tell and it is always fit to engage the attention of a king. How proud we are of the senders of these checks. How we honor the charges that have done their bit. So it is that these hours of mail delivery carries us with loving appreciation to every section of the church to express our gratitude to those who have proved themselves faithful to the task. Acknowledgement is now given of charges that have paid one-fifth or more of their total quotas, as follows:

Hughes Chapel, Kentucky—Covington, Rev. J. M. Baker, pastor. Total assumed quota $935; amount remitted $265.
London, Kentucky—Danville, Rev. W. R. Johnson, pastor. Total assumed quota $2,105; amount remitted $427.
Hartford, Louisville—Owensboro, Rev. T. T. Frazier, pastor. Total assumed quota $1,785; amount remittted $418.55.
St. Luke (Augusta), North Georgia—Augusta, Rev. J. J. Sopelan, pastor. Total assumed quota $1,200; amount remitted $340.
Gauley Bridge, Western Virginia—Charleston, Rev. C. H. Kelly, pastor. Total assumed quota $1,200; amount remitted $240.
St. Paul (Parkersburg), Western Virginia—Parkersburg, Rev. Paul S. Powell, pastor. Total assumed quota $3,304; remitted $1,968.10.
Pearl Street (Macon), Missiouri—Hannibal, Rev. William Lewis Meyer, pastor. Total assumed quota $1,870; amount remitted $374.
Holland, Central Texas—Georgetown, Rev. L. D. Boatman, pastor. Total assumed quota $825; amount remitted $250.
Huntsville Station, Missouri—Fayette, Rev. Ward M. Baker, pastor. Total assumed quota $1,526; amount remitted $305.20.
Mexico Station, Missouri—Mexico, Rev. F. C. Tucker, pastor. Total assumed quota $3,025; amount remitted $605.
Stevensville, Northwest—Montana, Rev. George Reid, pastor. Total assumed quota $1,020; amount remitted $210.
Andrews, Northwest Texas—Lubbock, Rev. J. R. Williamson, pastor. Total assumed quota $250; amount remitted $50.
Blue Springs, Southwest Missouri—Kansas City, Rev. W. S. Butts, pastor. Total assumed quota $1,320; amount remitted $389.50.
Gilliam, Southwest Missouri—Marshall, Rev. L. Orr, pastor. Total assumed quota $1,665; amount remitted $467.35.
McKendree, Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota $5,034; amount remitted $2,378.65.
Falmouth, Kentucky—Covington, Rev. B. C. Gamble, pastor. Total assumed quota $1,400; amount remitted $321.
Jenkins, Kentucky—Lexington, Rev. R. N. Bush, pastor. Total assumed quota $1,500; amount remitted $300.
Helena, Kentucky—Maysville, Rev. G. M. Rainey, pastor. Total assumed quota $1,000; amount remitted $200.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $3899.75.
Broadway (Columbia), Missouri—Fayette, Rev. M. T. Haw, pastor. Total assumed quota $4,000; amount remitted $805.10.
Paris Station, Missouri—Fayette, Rev. R. S. Kenaston, pastor. Total assumed quota $1,090; amount remitted $240.
Clarence, Missouri—Hannibal, Rev. W. N. Giddens, pastor. Total assumed quota $2,000; amount remitted $432.70.
Shelbyville Circuit, Missouri—Hannibal, Rev. S. E. Hoover, pastor. Total assumed quota $1,980; amount remitted $396.
First Church (Abilene), Northwest Texas—Abilene, Rev. W. M. Pearce, pastor. Total assumed quota $3,500; amount remitted $750.
Highland Park (Dallas), North Texas—Dallas, Rev. Umphrey Lee, pastor. Total assumed quota $4,500; amount remitted $900.
Brunswick, Missouri—Chillicothe, Rev. W. P. Wynn, pastor. Total assumed quota $2,000; amount remitted $442.
St. John (Augusta), North Georgia—Augusta, Rev. W. L. Pierce, pastor. Total assumed quota $5,000; amount remitted $1,100.
Ironton-Patterson, St. Louis—Farmington, Rev. G. Kelly Robinson, pastor. Total assumed quota $1,017; amount remitted $203.40.
Warrensburg, Southwest Missouri—Sedalia, Rev. T. H. Hickman, pastor. Total assumed quota $1,625; amount remitted $325.
Fulford and Pompano, Florida—Miami, Rev. E. H. Crowson, pastor. Total assumed quota $1,500; amount remitted $314.88.
Magnolia, Little Rock—Camden, Rev. W. T. Wilkinson, pastor. Total assumed quota $3,000; amount remitted $1,000.
Gallatin, Missouri—Chillicothe, Rev. W. J. Wilcoxon, pastor. Total assumed quota, $1,665; amount remitted $396.
Florida, Missouri—Hannibal, Rev. E. Y. Ginn, pastor. Total assumed quota $900; amount remitted $214.75.
Lumberton Circuit, North Carolina—Rockingham, Rev. N. L. Seabolt, pastor. Total assumed quota $1,050; amount remitted $210.
De Soto, St. Louis—Farmington, Rev. W. J. Velvick, pastor. Total assumed quota $1,750; amount remitted $350.
Trinity (Charleston), South Carolina—Charleston, Rev. F. A. Buddin, pastor. Total assumed quota $2,320; amount remitted $904.25.
Lexington, Southwest Missouri—Marshall, Rev. W. T. McClure, pastor. Total assumed quota $2,775; amount remitted $791.03.
Slater, Southwest Missouri—Marshall, Rev. A. R. Fariss, pastor. Total assumed quota $2,220; amount remitted $444.

Don't Blame Me For Your Mistakes

I am very human in that I sometimes blunder. When I do, you should jerk me up by the **short hairs.** But if you blunder don't pull **my** hair. For instance, many preachers get after me for not publishing their charges when they pay one-fifth or more of their first year quotas. In practically every case of this kind we examine the Advocates and find that we made good but the preacher failed to read his Advocate that week!

Also, I have been telling you over and over to send all payments on quotas direct to the Board of Finance, Security Building, St. Louis, Mo., and to use the book of remittance forms in making remittances. But some continue to remit without the form, and they often send the money to some other source. All this causes confusion and lost motion.

Some of you who collect money on your quotas this year won't find it credited in the minutes of your annual conference. Then you will go after me with sharp criticism, but you will be to blame for the failure because you did not get the money to us in time to be included in our report on the conference year's work.

OUR LITTLE FOLKS

A WALK IN THE RAIN

"Oh, dear," sighed Hariette Ann as she heard the raindrops beating against the windows, "I wish it wouldn't always rain when I want to go places. Now I'll have to stay in the house all the afternoon instead of going to Grace Lawton's picnic. I just hate it!"

"You shouldn't talk like that, dear," said granma from over on the davenport where she was knitting away on a new sweater for Hariette Ann. Don't you know we haven't had any rain before for over a month? Why, the gardens and fields are all drying up and the farmers have been praying for rain to save their crops. You ought to be glad instead of sorry for a hard shower like this."

"Well, I don't like to have it rain just the same, and I haven't got a thing to do. All my friends are away and it's no fun playing alone. I wish you'd tell me a story."

"Why, I don't know as I have any new ones today, and you must be tired of the old ones."

"Oh, tell me something that happened when you were a little girl. I like that kind best. I don't care whether it's old or new."

"This rain makes me think of a walk that my mother and I had in a storm one summer day long ago when I was just about as old as you, and I don't think I've ever told you about it. If you'll get the face-cloth you are knitting for your father and sit down beside me I'll see what I can do."

"All right, and perhaps I can finish it today. Mother says he's likely to come on any day now and I want it as a surprise for him. He doesn't know I've learned to knit."

It took several minutes for the little girl to find her knitting-bag which she had left out on the sun-porch the night before, but soon she was settled comfortably beside her grandmother and the story began.

"One summer afternoon mother and I started out to spend the night at her sister's, Aunt Elizabeth, my favorite aunt, who lived a number of miles away in a little town called Harvard. We had to go in a train and get out at a junction where Uncle John was to meet us and drive us to the farm which was some distance from the center.

"Mother had let me wear my best white muslin dress with little sprigs of pink rosebuds on it and a new hat that I thought was the loveliest one I had ever seen. I was very proud of it, but I suppose you would have laughed at it."

"Oh, why, tell me about it, please."

"It was a big, white leghorn with a band of bright green satin ribbon around the high crown and long streamers down the back. Then the funny part was another piece of the ribbon that hung from the middle of the brim in front to hold the hat down when the sun shone in my eyes or the wind blew."

"That was funny—but why didn't you wear a piece of elastic under your chin the way I do?"

"They didn't use elastic bands then, as I remember. Well, we had been talking and laughing together on the train (mother always made me laugh with her stories, for she was the greatest mimic that ever lived) and hadn't paid much attention to the names of the stations that the brakeman called out. All of a sudden mother said, 'Here we are, you take the bag, and I'll carry the box. Get out quickly.'

"In the box there was a big layer cake that mother had made for Aunt Elizabeth, as she especially liked that kind and didn't make it for herself although she was a wonderful cook."

"Was she as good a one as you are?" asked Hariette Ann with a smile.

"Oh, much better, dear. Now as soon as we were out on the platform and the train had started mother looked around to see where Uncle John had drawn up his horse and team to wait for us. Suddenly she exclaimed, 'Why, Louisa, this isn't the right station at all—we should have got out at the last one. What in the world was I thinking about! Uncle John will think we didn't come and will drive home without us, and there's nothing left for us to but walk.'"

"But why couldn't you wait for the next train or take a bus or get somebody to drive you there in their machine?"

"Mother knew there weren't any more trains that day, and although it doesn't seem possible to you, at that time there wasn't such a thing as a bus or an automobile—they hadn't been invented. And it was such a little town and station that we were the only people on the platform, so we couldn't ask anyone to drive us out."

"I don't believe I'd like to have lived then if there weren't any automobiles; we have so much fun in ours. But did you walk all the way out to your aunt's?"

"Yes, every step of the way. It was all right when we first started and we quite enjoyed the lovely country road, but before we'd gone very far it began to grow very black and mother and I both knew there was a shower coming."

"A thunder-shower, grandma? You don't like them very well now—did you mind them then?"

"No, I never thought anything about them until after I was grown up and was under a tree one day that was struck, and I was stunned; I've told you about that. But there wasn't much thunder and lightning in the shower that day we walked to Aunt Elizabeth's—just rain—but such rain! In all the showers I've been out in since—and there have been many of them—I've never seen any that equaled that one. It simply came down in bucketfuls, as the saying goes, and kept it up till late that night.

"There wasn't a house or barn where we could stop and in less time than it takes to tell it, we were wet through to the skin and the tears began to roll down my cheeks as I thought that my beautiful new hat and dress were spoiled—to say nothing of the layer cake that mother was carrying so carefully. But she didn't seem to mind it at all and tried to keep up my courage by talking as gaily as though the sun were shining.

"Well, at last, after what seemed to me hours and hours, we reached Aunt Elizabeth's house and perhaps they weren't surprised to see two such rain-soaked creatures. Uncle John had come back from the Junction some time before and they thought, of course, that something unexpected had come up to prevent our making the visit. They were just finishing a late supper and I shall never forget how good the big kitchen seemed to me with the crackling wood fire in the stove and the smell of food cooking.

"And dear Aunt Elizabeth! How she laughed when she heard our story. But she was sorry, too, and bundled us straight upstairs and brought dry clothes for us to put on. There hadn't been any children in the family for some time so I had to put on some of her things, and when I looked at myself in the mirror and saw how funny I was I had to laugh and almost forgot how uncomfortable I had been all afternoon and how tired my feet were and how my heart ached at the thought of the damage done to my new hat and dress.

"But I remembered it all a little later when I went downstairs. Mother had gone down ahead of me and I suspect she and Aunt Elizabeth had been talking about me, for when I walked into the kichen Aunt Elizabeth was holding my poor limp hat in her hand.

"'Well, Louisa,' she said, 'this is a pretty sorry looking thing, isn't it? But don't you care; I've got the nicest piece of red pail ribbon that I bought in Boston last time I went in with Uncle John and I'm going to give it to you, and if it's pleasant in the morning we'll hitch up old Faithful and drive over to the Junction and buy you another leghorn hat. I've been wondering what to give you for your birthday present, and that's just the thing. But, I warn you, that'll be the only one I'll give you this year, so if you go traveling with your mother again, you'd better be on your guard and not let her get out at the wrong station. Once is enough, I think, don't you? especially when there are any showers threatening.'"

"And did she ever do it again?" asked Hariette Ann.

"Not that I remember, but she was always having most unsual experiences wherever she went."

"And did you like your new hat?"

"Yes, but not as much as the first one, for I thought that bright green satin ribbon was the loveliest one I had ever seen. But I never told any one and wore it back home as proudly as I had started out with the other one. None of the girls had a plaid ribbon and they looked at me a bit enviously."

"Your Aunt Elizabeth was very good to you, wasn't she? I guess you must have been her favorite."

"No, she was good to everybody. I've never known anybody like her—before or since."

"But I think you're like her, grandma, you're good to everybody. Thank you for telling me the story. I'm going upstairs now to see if brother has waked up and if he has I can play the rest of the afternoon with him. I don't care if it is raining."—Gertrude Fisher Scott, in Zion's Herald.

REVIVAL AT LILESVILLE

Beginning the third Sunday in August we had Bro. W. R. Shelton with us in a meeting in the new Lilesville church for a week in the evening only. The congregations were good at each service. The preaching was splendid. I have seldom heard a more helpful series of sermons. The people heard them gladly and no doubt were strengthened in their purpose to live better than ever before. I am sure the plane of thinking of all who heard him has been elevated.

Also I write to heartily commend the work of Rev. Carl E. Gaddy, who has been engaged in meetings at Lilesville for the past two weeks. There have been several professions and reconsecrations. Christian people have been helped in their efforts to get on a better plane of thinking and acting. I am sure the churches have been helped very much.

Brother Gaddy had with him Mr. Dewey L. Maness, an evangelistic singer and choir director of Roland, N. C., who did very effective work in that line.

Last but not least, I mention the fine work of Mrs. Gaddy among the children of the community, which is of primary importance in any and all evangelistic effort.

Brother Gaddy's preaching and methods are sane and sound. He preaches the pure, simple gospel that ought to be heard and gladly accepted.

Any of the preachers who need and want help of this kind will make no mistake if they should be able to secur the help of these good people.

D. F. Carver.

SUNDAY SCHOOL WORK

(Continued from page nine)

iting by Sunday school teachers.

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C. A. Reap,
Supt, Central, Albemarle.

BOOST NO. 3

You can depend on me to do the very best I can and with the other helpers in the church I hope we can send you a report not "bettered" by any of the other churches either from the percentage standpoint or from the standpoint of good to the community.

We are getting things lined up—all our committees appointed, etc., and are entering into the work with much enthusiasm. Any suggestion you have to offer, send them on to us.

Mrs. F. C. Coley,
Key Woman, Central, Shelby.

STATESVILLE SCHOOL

The first standard training school for our workers in Iredell county will be held in Broad Street Methodist church, Statesville, September 28-October 5. The following courses and instructors will be offered:

The Sunday School—Mr. O. V. Woosley.

Principles of Teaching—Prof. C. T. Carr.

Intermediate-Senior Organization and Administration—Miss Jane McDonald.

Junior Organization and Administration—Miss Virginia Jenkins.

Primary Organization and Administration—Mrs. M. J. McArdle.

LENOIR-DAVENPORT

The second standard training school for Lenoir, Davenport College and Caldwell county will be held in Davenport College October 5-10. In addition to a splendid attendance of Sunday school workers now in service practically the entire student body at Davenport College will take the courses in our school. Prof. C. L. Hornaday, president of Davenport College, and Mrs. J. E. Shell, superintendent of the Sunday school at First church, Lenoir, are heading up the school in a very postive way. The foldowing courses and instructors will be offered:

The Church and Its Work—Dr. C. C. Weaver.

Bible-New Testament—Rev. W. A. Jenkins.

Pupil Study—Mr. O. V. Woosley.

Intermediate-Senior Organization and Administration—Miss Jane McDonald.

Junior Lesson Materials and Teaching—Miss Virginia Jenkins.

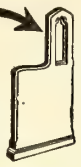
Primary Pupil—Mrs. M. J. McArdle.

VANDERBURG

Mr. Paul F. Evans, our superintendent of rural work, reports a most satisfactory meeting at Vanderburg, Shepherds circuit. The occasion was a Sunday School Day and circuit institute combination meeting. The three churches on this new charge were well represented and the work in general and in particular received a good boost. Our Sunday shcool at Vanderburg adopted the Program of Work and will in due time reach its provisions. This new charge has this year built and furnished a new home for its preacher and family, Rev. and Mrs. F. H. Price, and will in the near future do other enlargements. Superintendent L. L. Sherrill, of Vanderburg, had charge of the day's meeting.

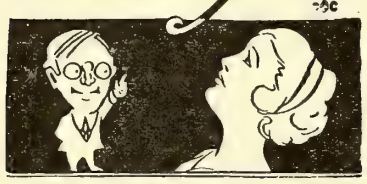
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VERY FINE WORK AT BETHEL

In our paper dated September 18 I noticed a piece written by our pastor, Rev. R. E. Hinshaw, concerning the meeting at Matthews.

I wish to call attention to the fact that at the last annual conference Matthews was made a station and Bethel was left without a pastor, but through the goodness of the people at Matthews and the greatness of Brother Hinshaw's heart they have stood by us, with the result that we have had more preaching this year than ever before.

On the second Sunday in August a protracted meeting was begun at our church, continuing for six days. Brother Hinshaw did all the preaching, and twice daily we were thrilled by his able sermons. Our church was gloriously revived. Backsliders were reclaimed, lukewarm Christians renewed their covenant unto God, and scores of young people filled the altar, eighteen uniting themselves with our church.

Brother Hinshaw is a man that is giving his life to the work, and each time he greets us with his cheery presence and as we sit and listen to his pleading with the people to live for God we appreciate more and more the man that has labored so faithfully with us for the past two years.

May God's richest blessings rest upon him is our prayer.

F. M. Yandle.

AN OPEN LETTER TO REV. E. H. DAVIS

Rev. E. H. Davis,
Franklington, N. C.

Dear Brother: When I saw and read your article on Unification, published in last week's issue of the North Carolina Advocate, my first thought was to sit down and write to you, and try to express my appreciation of the excellent article and the noble Christian spirit in which it was written. But on second thought I decided to write this open letter to you and ask for its publication in the Advocate, so that you, your friends and my friends may know what one of your friends think of your position concerning the issue involved and the view you take concerning the attitude assumed by some of the advocates of the proposed measure.

A few years ago I was in favor of Unification, but as time has passed I have become more and more opposed to it. And I say to you, my dear brother, and to others who may read this open letter to you, that the course pursued by those who are trying to lead to the consummation of the proposed measure, and the language they have used, have had far more influence in causing me to change my views than anything that has been said by those who oppose it.

My dear friend, I have been knowing you for almost two score years, and I have loved and trusted you through all these years, but nothing you have ever said or done has pleased me more than your article, published in our Advocate last week. I thank you for it. Cordially,

J. A. Hornaday.

WESTERN N. C. LEAGUE

(Continued from page ten)

lowed Saturday night, October 18th, as anniversary night. We are glad of this and as many Epworth Leaguers as can will do well to be in Greensboro at that time out of appreciation of the fact. Martha Rogers Brooks,
Field Secretary.

Note by Editor: It was entirely my error that the letter in last week's isue by Miss Brooks became confused with the news letter of Mr. Lunsford. Miss Brooks is going good, and I regret this error.—W. A. B.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

September
Rosman, Rosman, 11 27-28
Brevard, night 28
October
Hendersonville, night 1
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

September
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September
Wentworth, Bethlehem, 11 27-128
Reidsville, night 28
October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

September
Walnut Cove, Walnut Cove 27-28
Danbury, Danbury 28-29
Sandy Ridge, Delta 30
October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

September
Old Fort, Carson's Chapel, 11 27
Old Fort, 11 28
October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FIFTH ROUND

September
Wilkes, Lebony 27-28
Wilkesboro, Wilkesboro, night 28
October
Sparta, Cox's Chapel 4-5
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

September
Norwood Ct., Cedar Grove, 11 27
Norwood, 11 28
October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

September
East End, night 24
Lowell, Lowell, 11 28
Bessemer, Concord, 3 28
October
West End, night 1
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

September
Hickory, First, 11 & 8 28-29
Westview, Bethel, 3 28
Rhodhiss, 8 28
October
Statesville, Race, 8 3
Elmwood, Elmwood, 3 3
Dudley Shoals, Rocky Mount, 11 4
Granite Falls, 8 4
Lenoir, First, 11 & 8 5-6
Lenoir Ct., Littlejohns, 3 5
Lenoir, South, 2 & 8 5
Hudson, 11 6
Ball Creek, St. Paul, 11 7
Catawba, Concord, 3 7
Stony Point, 8 7
Mooresville, Broad, 8 8
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

September
Haywood Ct., 11 27
Jonathan Sta., 11 28
Webster Ct., 3 28
October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

September
Green Street, Green St., 11 28
Burkhead, Burkhead, night 28
West End, West End, night 29
Oak Ridge, Oak Ridge, night 30
October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

September
Graham and Haw River 28
Webb Avenue, night 28
October
Person Ct., Concord 4-5
East Roxboro, Longhurst, night 5
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31
November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Chowan, Center Hill 27-28
Edenton, 11 28
October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13
Perquimans, Epworth, 3 15
Hertford, 8 15
South Camden, Wesleys 18-19
City Road, 8 22
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30
November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

September
Mamers, Spring Hill 27-28
October
Newton Grove, Hopewell 1
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 5
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night..19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31
November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

September
Jones Ct., Trenton, a.m. 27-28
October
Goldsboro Ct., Thompson's, a.m. 4-5
St. Paul, p.m. 5
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29
November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

September
West End, Marcus 27-28
Aberdeen-Vass, Vass 28-29
October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27
November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

September
Cary, Holly Springs 27-30
October
Benson, 7:30 3
Four Oaks, Saunders 4-5
Smithfield, 7:30 5
Garner, Ebenezer 11-12
Clayton, 7:30 12
Creedmore, Creedmore 18-19
Franklinton, 7:30 19
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31
November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

September
Aurora, 11 27-28
Washington, night 28
October
South Rocky Mount, night 1
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30
November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

September
Aulander, 11 28
October
Battleboro-Whitaker, McTyeirs, 11.... 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27
November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11....2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

Wilmington Ct., Wesley Mem'l, a.m...28
Wilmington, Epworth, p.m. 28
October
Southport, Southport, p.m.-a.m.....4-5
Wilmington, Grace, p.m. 5
Carver's Creek, Carver's Creek, a.m...10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ...19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

RESOLUTIONS OF RESPECT

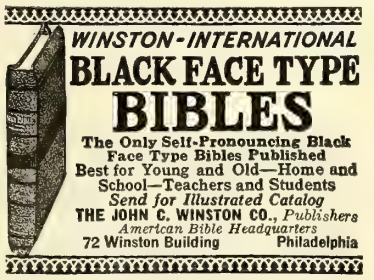
Whereas, God in His all-wise providence has removed from our midst our beloved brother, Albert D. Carpenter, who passed away on July 31, 1924, being in his 69th year. Resolved:

First, That our church and Sunday school at Newton, N. C., has lost a faithful and loyal member.

Second, That we extend to his near relatives and friends our heartfelt sympathy, commending them to our loving, heavenly Father, who "doeth all things well."

Third, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate for publication.

G. L. McCombs,
H. McTravis,
L. H. Phillips,
Committee.





BOILS Old Sores, Cuts and Burns have been healed since 1820 with

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Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

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On the first of June, 1923, at a beginning salary of $65 a month. Now, thanks to her DRAUGHON training, she is receiving $150 a month. She has the brains and the determination; we gave her the training, and this combination couldn't fail. We have room for a few more.

The Draughon Business College
Knoxville, Tenn.

NORFOLK SOUTHERN RAILROAD
Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
b-Connects week days for Fayetteville.
c-Via Pinetown.
d-Sleeper to Norfolk.

S. C. HIGH,
City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

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The Kellam Hospital has treated successfully, since it has been established, many hundreds of sufferers from Cancers, Tumors, Ulcers, X-Ray burns and Chronic Sores, without the use of the Knife, X-Ray, Radium Acids or Serum.

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In Memoriam

OAKS—On August 3, 1924, little Elizabeth Oaks went to live in the land of spirits. For several days she suffered with bloo dpoison. Her friends hoped and prayed for her restoration, but God saw it otherwise. She lived to brighten the home of Mr. and Mrs. John R. Oaks for only about six years. But in that time she made for herself a host of friends who are sad at her going. May God comfort those who sorrow. B. O. Merritt, P. C.

JUSTICE—Mrs. Emeline Justice, wife of M. B. Justice, died at her home near Purvis, N. C., July 28, 1924. She had been sick for a good while when the end came. She was a faithful and consistent member of the Methodist church at Purvis. Her most excellent qualities of character made her a woman of real worth in the church, home and community. She is much missed. Several children and her husband survive her. The funeral service was conducted from her home by her pastor, the writer. She was buried in the church cemetery. Many were present to pay their last tribute of respect. Her spirit is in that better world. May God comfort the sorrowing.

READ—On July 18, 1924, the spirit of Miss Lizzie Read was called into the great beyond. She had been afflicted with tuberculosis for about three years prior to her death. She fought this dreadful disease bravely, but a few months before the end she with her friends saw that it was a losing fight. Gradually she grew weaker until the summons came. In early life she was converted and joined Mt. Tirzah Methodist church, in which she lived a consistent Christian life until her death. May the Lord be near the loved ones who are left to mourn their loss. B. O. Merritt, P. C.

DOBSON—Mrs. Margaret King Dobson, daughter of Franklin and Dorcas King, was born in Alexander county May 2, 1853, and departed this life July 4, 1924, being 71 years, two months and two days old.

On July 4, 1878, she was married to Rufus Benjamin Dobson, who survives. To this union were born six children. Five of these survive. One little son died in infancy. The children who survive are: Mrs. T. M. Rickert, J. N., W. A. and J. S. Dobson of this county, and B. H. Dobson of Garrett, Wyoming.

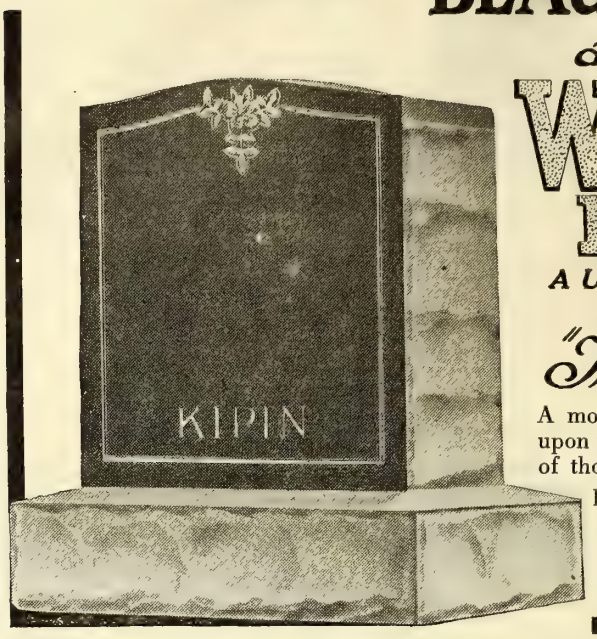
She was a devoted wife, a tender mother, a sympathetic and helpful neighbor. Mrs. Dobson was a devoted Christian. She surrendered her life to Christ in early childhood and joined Rocky Springs M. E. Church, South. After moving to Iredell county, Snow Creek community, she joined Snow Creek M. E. Church, South, in which she remained a faithful member till God saw fit to call her home. The home, the community and the church mourn her loss. We sympathize with the dear husband, who will miss her more than any other, also the children and grandchildren.

May every blessing rest upon them and the reflections of her life continue to shine through them. P. C.

O'NEAL—Elizabeth A. Gray was born in Buxton, N. C., November 22, 1864; married W. B. O'Neal July 22, 1894; died at Elizabeth City August 25, 1924. She joined the Methodist church while yet a girl and had through all the years been a faithful and devout member. For some years she had been a member of the First Methodist church of Elizabeth City. Her husband and daughter, who live here, and two sons, residents of Raleigh, survive. These with skilled physicians and kind friends, did all in their power to give her relief, but her last days were full of pain, but patiently borne. When her youngest son, the last of her children to do so, gave his heart to God a few weeks ago her cup ran over. Since then she has been enabled to say: "Lord, now lettest thou thy servant depart in peace." Safe in her Father's house of many mansions she waits the homecoming of her loved ones. God grant them grace to meet her.

N. H. D. Wilson.

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BOWEN—On July 22, 1924, the spirit of Bro. George Bowen returned to God who gave it. He was sick for about two weeks, but it was only a few days before his death that even his nearest friends began to be alarmed about his condition. He was taken to Watts Hospital, Durham, N. C., on the 21st of July, where he died in the early morning of the 22nd.

In middle life he made a profession of religion and joined Mt. Tirzah Methodist church, of which he remained a consistent member until his death. May the Great Comforter be near to those who mourn his going.

B. O. Merritt, P. C.

WAUGH—Sister Mary A. Waugh was an old time Methodist and she leaves behind her a big family of loyal Methodists. Se was sick a long time, but was very patient all the time and was ready to go because she had lived the Christian life ever since her conversion very early in life. She was a devout member of Marvin Methodist church. She was the mother of five sons and three daughters, her oldest daughter living only a few weeks longer than she did. She is survived by her husband, Samuel H. Waugh, eight children and 25 grandchildren.

A. R. Bell, P. C.

DAGENHART—Laura Jane Dagenhart, oldest child of S. H. and Mary A. Waugh, died September 2, 1924, being exactly 51 years of age. Sister Dagenhart was converted when about 12 or 14 and joined Marvin Methodist church, and was a good member until death. She was married to Lynn Dagenhart November 7, 1895, and they had seven children, five of whom still liveand are faithful members of the Methodist church. Sister Dagenhart had a long seige of sickness, but remained cheerful through it all. She is mourned by a large circle of relatives and friends. She was truly a good woman. A. R. Bell, P. C.

WINSTEAD—Nancy R. L. Winstead was born September 29, 1845; died May 25, 1924. This the years of her earthly life. Now God has called her home where partings and suffering will never come.

Sister Winstead was converted and joined the church when quite young, and ever remained a faithful member of Sandy Cross Methodist church, but for some time prior to her death she had not been able to attend, being feeble and a sufferer in the flesh but patient and gentle through it all, being astisfied with whatever her Lord sent.

She was loved by all who knew her and her going brought sorrow to all. We know she was only waiting for her Lord.

Her husband preceded her ten years ago, and many other friends of long ago were awaiting her on the other side. God bless her memory, and while we have lost her here we know our loss is her eternal gain.

W. E. Trotman, Pastor.

PARKER—Sarah Elizabeth Proffitt was born October 19, 1851, and died August 24, 1924. Converted when about 17 years old and joined the Methodist church, of which she was a loyal member till death. She was twice married, March 17, 1870, to W. M. Burton. To this union were born six children; the living are Mrs. Willard Hensely, Mrs. W. B. Wilson and Mr. Ossie Burton.

March 25, 1886, she was married the second time to J. H. Parker, who is still living. Mrs. Parker is also survived by two sisters and two brothers, Mrs. R. V. McElroy, Mrs. Maggie Holcombe, Rev. D. R. Proffitt and Mr. George Proffitt.

Sister Parker was a good friend to the sick and needy; was loved by all and will be sadly missed.

J. D. Pyatt.

MURDOCK—Thomas Fielding Murdock was born June 20, 1842, and died September 4, 1924. He was converted at the age of 15 and joined Rocky Springs church while Rev. I. W. Avent was pastor, and remained a faithful member until death. Thus he belonged there for 67 years. November 22, 1865, he was married to Elizabeth H. Beckam, to which union two children were born—Numa F. Murdock and Clelia May, now Mrs. W. A. Sharp.

Brother Murdock was Sunday school superintendent for 40 years and recording secretary for many years.

He was four years in the Civil War, belonging to Company G, 38th N. C. regiment.

He was in poor health for several years, so the end was not unexpected, yet came as a terrible shock to his friends and loved ones. He died as he lived, ready. God bless his bereaved loved ones.

The funeral was conducted by his pastor, assisted by Revs. M. T. Smathers and D. A. Oakley.

A. R. Bell, P. C.

CALL—Mr. S. M. Call of Mocksville was born September 22, 1847; died August 17, 1924, being 76 years, 10 months and 25 days of age.

December 11, 1871, he was married to Miss Sallie Van Eaton, who survives him. Six children also survive, viz: Mrs. H. C. Sprinkle of Asheville, Mrs. J. H. Thompson of North Wilkesboro, W. H. of Selma, J. W. of Wilson, S. M., Jr., and Martha of Mocksville.

Brother Call was converted in youth and for over [illegible] years was a faithful member [illegible] Methodist church, serving [illegible] steward, on building committee, recording steward for 50 years. He was a subscriber to the Advocate for 53 years. He was humble; he had a high sense of honor; he lived for those he loved (this meant a wide circle). His spirit was optimistic; his faith was steady; he met death unafraid.

His funeral service was conducted in the church he loved and served so long. His body was buried in Rose cemetery. He shall not be forgotten.

A. C. Swoffard, Pastor.

SUITER—John A. Suiter, a leading citizen of Garysburg, N. C., died in a Raleigh hospital September 5, 1924. He was buried from the Garysburg Methodist church, of which he was a member, the following day by the writer, assisted by Revs. H. M. North and G. W. Perry.

The large company of relatives and friends assembled and the many beautiful floral designs proved the esteem in which Brother Suiter was held.

A wife, two sons and two daughters, also five brothers and two sisters survive him.

Near the setting of the sun we turned away saying, "Goodbye, but not forever." Chas. M. Lance.

WARNER—Bro. J. Alfred Warner was born in Moore county August 9, 1857, and was found dead in his bed on the morning of September 13, 1924. No one, not even his devoted wife, knew when he went home. In early life Brother Warner gave his heart to God and united with Center church. Later when he moved to Jonesboro transferring his membership and was a loyal member until death. His wife and eight children survive him.

How important and necessary to be ready as he was, and then go to heaven without a pain or struggle. He was in his usual health the day before. May the Lord give grace to his devoted wife and companion and all the children and relatives.

B. E. Stanfield, P. C.

RALLINSON—William Harris Rallinson, the subject of this sketch, was born in Dare county March 7, 1857, stricken with paralysis July 25, 1924, and died August 12, 1924. Thus ended a life of more than sixty-seven years on earth. At the age of twenty Brother Rallinson was happily converted and joined our church at Hatteras, N. C. He was very sensible of his regeneration at that time, and several tiems in conversation with the writer spoke of his religious experience; although in public he had little to say, except in a testimony meeting he would testify for his Lord. He was not rich in this world's goods, but out of his limited store he gave with liberal hand. He sounded no trumpet when he gave alms, and many never knew of his benevolence. But the destitute of the community found in him a real friend.

He married (when he was fifty) Miss Theressa Goodwin of Cedar Island, N. C., who was an helpmeet indeed. She with their daughter, Mary, and one sister, Mrs. Missouri Willis, are left to mourn his departure.

He was the preacher's friend and counsellor. We shall not see his like again.

His funeral was conducted by the writer in the church he loved so well. The great multitude who attended attested the esteem in which he was held. In the family cemetery he was buried with Masonic honors to await the resurrection of the just. Sweet be his rest. J. M. Joliff, Pastor.

Trinity College Library

NORTH CAROLINA Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, OCTOBER 2, 1924 No. 40

TRINITY COLLEGE LIBRARY DURHAM, N. C.

EDITORIAL PARAGRAPHS

"Say not that ye have Abraham to your father." Righteousness is royalty. Pedigree is no real title to a throne. Conscience and character is the Christian's dual crown. Duty well done is the royal pathway to dominion. The cross becomes Christ's throne because it was the highest expression of sacrificial service. Jesus in his great intercessory prayer begins by saying, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with the glory which I had with thee before the world was." The completed task is his claim to royalty and honor.

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Bishop H. M. DuBose, who preached last Sunday morning at Spring Garden Street church, Greensboro, said to us privately, that he knew of only three members of annual conferences in his entire episcopal district who would vote against the present plan of unification and one of these three, although he has made speeches against it, may when the time comes vote for the plan. Bishop DuBose, who has given almost seven years as one of our general superintendents, and quite a while as pastor and editor in the West, is of the opinion that a defeat of unification would be disastrous for our church in all that country. This statement from a consecrated leader on the field should give pause to the entire church.

⚜ ⚜ ⚜

Luck is frequently looked upon as a fruitage of superstition. And sometimes it is. Faith becomes tainted with credulity. Then we live in a world where invisible spirits, both good and bad, dispense the desirable and undesirable regardless of the law of cause and effect. The fates smile or the fates frown and we are left to take the consequences. But some unknown poet has in the following lines presented another view of the matter:

"One constant element of luck
Is genuine solid, old Teutonic pluck.
Stick to your aim, the mongrel's hold will slip;
But only crowbars loose the bulldog's grip.
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields."

⚜ ⚜ ⚜

Gamaliel admonished certain enemies of the Christian religion not to seek to exterminate the early Christians by persecution. For this advice he has from time to time become the object of quite a bit of superficial criticism. But the centuries, both before and after him, have put their O. K. upon Gamaliel's contention that if a thing be of God man cannot overturn it, and if it is not of God, the thing will eventually come to naught. God is in charge of affairs. The kingdoms of this world are not the devil's to give as he may choose. Torch and sword do not terrorize God. Even Napoleon, incomparable military genius that he was, could not embarrass the Eternal. God could with snowflakes and raindrops defeat his armies and send him an exile to listen to the lashing waters on a lonely shore.

Quit the microscope for a while and take up the telescope, is good advice for some people. They spend too much time magnifying the little things round about them to the neglect of the great broad visions of life. The microscope in some of the sciences is quite a useful instrument, but in morals and religion of little value. Looking for "motes" was denounced by the Master. But a survey of the heavens and a clear vision of God's great plans and purposes are of inestimable value. Abraham looked for a city with foundations whose builder and maker was God. The Psalmist cried with assurance: "I will lift up mine eyes unto the hills from whence cometh my help." He who would make life's voyage need not analyze the raindrops, but he should take council with the stars. Emerson well says: "The lesson of life is to believe what the centuries tell the hours."

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To be a presiding elder is a coveted honor among Methodist preachers. Just why, we shall not undertake to explain at this time. For we only desire to give what the Methodist Advocate says about the elder:

"This is a time for sympathy with presiding elders in our itinerant Methodism. They carry fearful responsibilities. They hold families in the hollow of their hands. They represent the church of the living God, and are empowered with the task of helping to place ministring servants where they can best build for the kingdom. It is no task to be coveted. It is burdened with suspicion and open accusation, sometimes, by brothers who are hurt, and who feel that certain things should not have been done. These lacerated feelings sometimes go on through the years. If an accusing brother should have such responsibilities, he might alter his censorious judgment. It is practically certain that he, as a presiding elder, could not escape similar criticism. Help the presiding elders. Be charitable in judging them, remembering thyself lest thou also some day come to the same target-place."

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The League of Nations now in session at Geneva, Switzerland, through a commission appointed by the League, is at work on a plan of arbitration which will provide that all international disputes be submitted to arbitration. The proposed plan is a practical measure to end war between nations by submitting their differences to a board of arbitration. And the nation which refuses to submit to arbitration will be considered the aggressor. This will give a definition of "aggressor," and one so specific as to eliminate all controversies on this much controverted subject as to what constituted a nation an aggressor in case of war. The League will also ask the non-participating nations, like the United States, to join in the proposed plan of arbitration. Will the multitudes, who have been crying so vociferously for outlawing of all war, join in this practical measure to end war between nations? We shall see. How can they do otherwise and be consistent? It now looks like there will be some interesting developments on this subject in the next few months.

THE CHICAGO TEMPLE OPENS ITS DOORS

Last Sunday in the very center of the business and amusement district of Chicago the great Methodist Temple on the corner of Clark and Washington streets was dedicated to the worship of Almighty God.

Dr. John Thompson announced that the Temple will be a shrine for worship where all classes and creeds will "find within its walls hospitality akin to the hospitality of heaven."

Rev. Dr. John Timothy Stone, pastor of the Fourth Presbyterian church; Mayor William E. Dever, a Catholic, and Rabbi Joseph Stolz, a Jew, spoke from the same platform with Bishop Thomas Nicholson, of Detroit; resident Bishop E. H. Hughes, of Chicago, Methodists, and other notable church men.

The Northwestern Christian Advocate gives among other things the following interesting story of the Temple:

"Last Sunday the most conspicuous building our church possesses was dedicated to the glory of God and the service of man.

Every Methodist church in Chicago except three has shared in the produce of "Old Clark Street." Even St. James, in its beginnings, received $36,000 from the funds earned by the old building of First church.

And First church has not served Methodism merely. It has been an institution for the use and benefit of the whole city.

On the morning of May 1, 1922, the old First church building stood on its accustomed corner, looking much as it had done for many years. But on that day the wreckers took possession. One year later to the day, on May 1, 1923, tenants began to move into their offices in the new building.

And now, after slow and careful work on the sanctuary, which is the heart of the great pile, Chicago Temple is fully open and occupied.

The cost of the whole undertaking has been about $4,400,000. The distinctively ecclesiastical section of the building is estimated to have cost $1,100,000, and this amount has been or will be provided for out of distinctly church resources, aside from the commercial produce of the rest of the structure.

There will be, of necessity, a large mortgage indebtedness, but the income from offices and stores will be abundantly sufficient to care for this. Not only so, but in a very short time, in all probability, an annual amount of not less than $100,000 will be available with which to continue First church's contribution to church extension work in and around Chicago.

Historic Outline.

The First Methodist church of Chicago organized, 1831, with four members.

First log church built, 1837; cost $580.

Wooden warehouse bought and moved across the river to the present site, 1837.

Brick church dedicated, 1845; cost, $12,000.

Composite office and church building erected, 1858; cost, $70,000.

Building destroyed in the Chicago fire, 1871.

New composite building erected, 1872; cost, $120,000.

The Chicago Temple, begun May, 1922, completed, September, 1923; cost about $3,500,000.

Steel skeleton with Indiana limestone facing, concrete caissons sunk more than 100 feet to bedrock, tile and marble floors, brown mahogany woodwork.

Height from street level to cross surmounting steeple, 566 feet.

Architects, Holabird and Roche.

Last word of all—the Chicago Temple, while held by the Methodists, is to be, literally, a "house of prayer for all people." Already the business offices of other denominations are established in the cells of its towering honeycomb, and its platform will be ever hospitable to Christians of every name.

So it will be true to its city, and in a sense will represent its city's interest in the things that are not seen. Chicago is a strange yet not incongruous blend of visibles and invisibles, of tangible and intangible values.

The Temple, more than the City Hall, more than the Board of Trade, more even than the lovely Fourth Presbyterian church on the Lake Shore Drive, is the spirit of Chicago, embodied in stone and steel, and informed by that elusive thing sometimes called faith."

MR. JOHN W. McCRARY PASSES

The long and busy life of Mr. John W. McCrary, after a few days' illness, closed last Sunday night, September 28, at his home in Lexington, N. C. He was 85 years of age.

The funeral services which were attended by a great concourse of people, were held in the First Methodist church, Lexington, at 3 o'clock Tuesday afternoon, September 30. Rev. W. L. Hutchins, the pastor, assisted by Rev. J. C. Leonard, pastor of the First Reformed church, and the editor of the Advocate conducted these services. Interment was in the Lexington cemetery.

For more than half a century Mr. McCrary had occupied a conspicuous place in Davidson county. For long years he was a county official and he was unusually popular. Other candidates might go down in defeat, but he unperturbed weathered every political storm and held the office as long as he chose.

Not only was he a highly esteemed citizen of his county, but he was a loyal and faithful Methodist who could be counted on to the uttermost.

One incident serves to illustrate his every attitude to his church. Years ago when the Methodist church was burned and it became necessary to build at once a larger and more up-to-date church, Brother McCrary did not have the cash at hand that he wished to put into the new structure, but instead of pleading poverty, he sold a house and lot and got the money for the new church. That is the kind of stuff J. W. McCrary was made of.

He had two sons, T. E. McCrary, who is now postmaster at Lexington, and J. R. McCrary, a prominent attorney of Lexington. There are three daughters, Mrs. L .E. Thompson, wife of Rev. L .E. Thompson of the North Carolina conference and now stationed at Mebane, and Mrs. W. H. Walker and Miss Edna McCrary, both of Lexington.

His sons were educated at Trinity College, his daughters at Greensboro College, and his grandchildren have been educated at the same two colleges.

A good and useful citizen, a loyal and devoted Methodist and a father whom his children delighted to revere and love has gone away to be with his Lord and his good works will abide.

ON THE BANKS OF THE TAR

Since the first annual conference of the Methodist Episcopal Church in America was held at Green Hills, near where Louisburg is now located, and on the banks of the Tar river, in 1785, to this good hour that section of the state has been a stronghold for the followers of Wesley. At that time Louisburg was nothing more than a small community of settlers who tilled the soil and had plenty of time to entertain and to worship God. Rev. Green Hill, a local preacher, who was well-to-do in that day, owned what was possibly the most pretentious home in all that section of the state, and entertained all the members of the annual conference under his own roof. (It is presumed that more than one occupied the same bed). The hospitality of that pioneer local preacher does not seem to permeate some of those who have succeeded him, but in Louisburg the same spirit obtains and the citizens of that place and surrounding community still throw their homes open to those who represent the Cross.

Last Sunday, by special invitation from Rev. O. W. Dowd, the increasingly popular pastor of the Methodist church in Louisburg, the writer had the pleasure of preaching to that splendid congregation. At the Sunday school hour, though rain had been falling practically all Saturday night and was still falling, a large crowd was in attendance when the superintendent, Mr. Frank McKinnie, tapped the bell. Along with every other interest of the church, the Sunday school has taken on new life during the year and much enthusiasm is being put into that department of church work. Some needed improvements are being made in the church building, which will give larger space for some of the classes. The men's class, taught by that prince of gentlemen, Mr. Edward Malone, one of the leading members of Franklin's bar, has outgrown its quarters and it became necessary for them to have more room.

To be permitted to preach to that fine congregation is a real joy. With more than one hundred college students to supplement the regular congregation last Sunday the auditorium was filled with worshippers. That is a cultured, refined and appreciative people. Rev. O. W. Dowd is there in his first year's pastorate, and his congregation greatly appreciate him. He and his good wife make a fine pair of workers in the advancement of the kingdom of God. The church has taken on new life during the year and the congregation is greatly encouraged. Possibly no congregation in the state has done more in a financial way according to membership and ability than has that brave little congregation. In addition to the regular budget, payment on Centenary, educational pledges and superannuate endowment, the membership of the Louisburg church subscribed about $50,000 to the Franklin county campaign for Louisburg College.

The improvements at Louisburg College was the great surprise to the Advocate man. Professor Mohn has wrought wonders with that old and honorable institution. A new addition has made it possible to house about forty more girls, provide a reception hall, which is handsomely furnished and is a place for the students to spend a social hour together, a new dining room and many other conveniences which had been lacking there through the years. Louisburg seems to have a brighter day ahead of it. Professor Mohn is the right man in the right place. T. A. S.

THE EQUESTRIAN STATUE OF ASBURY

The equestrian statue of Bishop Asbury will with appropriate ceremonies be unveiled in Washington, D. C., October 15, 1924. This statue is a gift of American Methodism to the American people. It is a memorial in bronze to the memory of that "Prophet of the Long Road" who led all the rest of those early circuit riders in the conquest of the wilderness.

It is fitting that this statue should have been erected at the capital of the nation, because the light brigade of Francis Asbury and so often called the "knights of the saddle-bags," had a large share in the building of the American nation. And in the entire history of the nation there is no story quite so full of human interest and replete with sacrificial service as the story of these early circuit riders, who counted not their lives dear unto themselves if they might finish their course with joy.

What George Washington was to the American nation in its early history, such was Francis Asbury in the early history of American Methodism. George Washington is revered as the Father of His Country and Francis Asbury will be held in everlasting remembrance as the Father of American Methodism.

KILLED 111 AND INJURED 1,728 PEOPLE IN SIX MONTHS

The records of the State Highway Commission show that in North Carolina between March 1, 1924, and September 1 of the same year, 111 persons were killed and 1,728 more or less seriously injured in automobile accidents.

Of the killed and injured 28 deaths and 436 injuries occurred on the system of state highways. All the rest took place in towns or on roads that do not belong to the state system of highways.

Of the 498 accidents on the state highways that resulted in 28 deaths and 436 injuries, 87 wrecks came as a result of careless driving, 59 reckless driving, 89 speeding, which is really one form of reckless driving, 36 drunken drivers. These are all faults for which there is no excuse and can be none.

What are the drivers of automobiles going to do about this appalling slaughter of men, women and children? The solution rests clearly with the men and women who drive the cars. What are you going to do about it?

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro. October 15.
N. C. Conference, at Wilmington, November 12.

Rev. W. L. Dawson in his recent revival at Pisgah on the Summerfield circuit was assisted by Revs. W. L. Dawson, Jr., and H. M. Wellman. They had a good meeting.

An interesting feature of the approaching session of the Western North Carolina conference will be the singing of the Wisdom Sisters. Rev. W. L. Sherrill, the secretary of the conference, assures us that these young ladies will surely be on hand for the conference.

Rev. J. H. McCracken, who has been preaching at the Methodist church, Maxton, has returned to his home in Troy, N. C. The public enjoyed Mr. McCracken's ten days' work here and look forward to another series of meetings by this splendid preacher.—The Robesonian.

The Methodists of Cary are improving their building by a two-story brick addition for the Sunday school in the rear of the auditorium. A handsome brick wall is enclosing the latter, which with a brick tower will add greatly to appearance and comfort. Rev. D. N. Caviness is pastor.—News and Observer.

Notwithstanding the downpour of rain last Sunday a congregation that filled the big Spring Garden church gathered to hear the sermon of Bishop H. M. DuBose. Appreciative friends from all parts of Greensboro gathered for the service. The bishop preached a splendid sermon on "The Grace of God." The size of the congregation revealed the bishop's drawing power.

Rev. L. B. Jones of Sanford called to see us one day last week. He reports that Loyd J. Bray, who taught last year in Greensboro, but is at present in Charlotte, was recently licensed to preach by the committee of the Fayetteville district. Brother Bray will spend next year at the University of Virginia.

"I made the acquaintance of Bro. A. A. Godfrey while he was near my father's home in Ashe county, and worked together in several of his meetings while there. I had the pleasure of helping him in a revival at Park Street church, Belmont, where he is this year. We had nearly two hundred professions and reconsecrations. Brother Godfrey is one of the finest spirited, godly, consecrated young preachers I have ever worked with. To be in his home is to receive courtesy, love and a real feast, both for the soul and body. His wife and little girl are both as fine as can be found. There is nothing too good for them to do for the visiting preachers."—M. V. Lewis.

The offer to send free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers, Contrasted," to furnish one copy of each to every member of the official boards of his or her church, to the presidents and secretaries of the women's home and foreign missionary societies, to the officers of the Epworth League, Christian Endeavor, Baptist Young People's Union or other young people's society, and to the Sunday school superitnendent and teachers, is hereby extended to November 1st. The Layman Company, 35 N. Dearborn S., Chicago, Illinois.

"Well, I am back home and on the job again after eight weeks in the Bulluck hospital at Wilmington, where I had to undergo a very serious operation followed by a long and tedious convalesence. But I was in the hands of a great young surgeon; not yet generally known as such among the profession, perhaps, but destined to rank with the foremost in the coming years. To the skill and devotion of this young surgeon, son of Dr. D. W. Bulluck, himself a great surgeon in his day, and one of the dearest friends I ever had, I feel that I almost owe my life, for he left nothing undone to safeguard it, and to make a most serious operation a brilliant success. Conference is now distressingly near at hand, and the loss practically of the entire summer on account of my illness and my present feeble condition, has worked an unusual hardship on my people; but a more wonderful loyalty I have never witnessed in any membership, and their beautiful devotion to me I shall remember with grateful heart to life's last hour. God bless you always."—R. C. Beaman.

Bishop Denny last Sunday night at St. Paul church, Goldsboro, spoke for Rev. C. L. Read, the pastor, on the subject of Unification.

Rev. C. P. Goode and his people at Lowe's church last Sunday had a great "home coming day." Mr. C. H. Ireland was the speaker.

A dainty little card bears the following message: "Julian Walker Farrar. Born to Mr. and Mrs. W. G. Farrar, September 29; weight, 8 pounds."

Rev. Ebenezer Myers, Westford, Concord, is in a revival meeting with his people. Good congregations are in attendance and fine interest is being shown.

Dr. Worth M. Tippy of New York and a minister of the Methodist Episcopal church, has been secured for the Social Service Anniversary of the Western North Carolina conference Saturday afternoon at 2:30 o'clock.

In the write-up of the revival at Forest Hill, Concord, Mrs. Arnold Kirk forgot to mention the fact that Rev. Seymour Taylor conducted the last of the morning services to the very great delight of all who heard him.

"Mr. and Mrs. E. Pinkney Martin request the honor of your presence at the marriage of their daughter, Mary, to Rev. Aaron W. Lynch on Wednesday afternoon, October the eighth, one thousand nine hundred and twenty-four, at half after three o'clock, Methodist Episcopal Church, South, Waynesville, N. C."

Much is being said in the secular papers about the lighted cross at the top of the great Methodist Temple which has just been opened in Chicago. It is perhaps not generally known that Forest Hill church, Concord, has had for about twelve months past an electric cross eight by twelve feet which burns every night that services of any kind are held in the church. The thirty-two lights are plainly seen from every part of the city and for several miles in the country.

THREE LETTERS FROM BISHOP COLLINS DENNY

To the Subscriber.

My Dear Brother: No greater call has come to the church in our generation than the call to educate our people. You were interested enough to make a subscription to our educational work, and all our schools are now in need of the payment of each of these subscriptions. Every school is crowded. Many of them cannot accommodate the students asking for admission. It is our privilege now to open doors of opportunity, which if left unopened, are sure to cramp many lives.

What could Methodism have done if no door of opportunity had been opened to Wesley? He used his great educational equipment for the glory of God, and through him, by the grace of God, you and I are religiously what we find ourselves to be. Let us open doors now for those who are to come after us. Let us see that greater work can be done by our successors than we have been able to do.

Most earnestly I plead with you to try to do the best you can to pay your subscription to the cause of education, and pay it as promptly as possible.

Assuring you of my interest in your welfare, and of my prayers on your behalf, I am,

Truly yours, Collins Denny.

* * *

To the Pastor.

Dear Brother: In the short time that remains before the meeting of your annual conference I hope you will not neglect the collection of the pledges to the Christian Education Movement. Many other interests have engaged the attention of our people during this conference year. In this way it appears that there is great danger that a smaller amount of money will be collected for this cause than in either of the preceding years of the movement.

Inasmuch as the collections ought to increase annually by reason of payments from those who did not pay in the earlier years, it is all the more necessary that extraordinary efforts be made now to save this interest so vital to the future welfare of the church.

Moreover, many of our members are disposed to pay all their church obligations at the end of the conference year. If these persons are approached now, they are likely to pay their pledges.

That I may know exactly what has been collected in the conference during this conference year, I will ask you to hand to the Secretary of Education, on the first day of the conference session, an exact statement of the amount collected in your charge, by churches. He will then report to me the total amount collected for the year.

Assuring you of my constant sympathy in all your undertakings for the promotion of the kingdom of our Lord, I am, Sincerely yours,

Collins Denny.

* * *

To the Church Educational Collector.

Dear Brother: Upon you as church collector more than upon anyone else depends the final success of the Christian Education Movement. You were appointed because of your relation to your church and because of your access to the membership of it, and also because it was felt that you were capable of handling this great interest. All positions of honor and trust carry large responsibilities.

I am writing you now because it has been brought to my attention that in many churches, at least the collections for the Christian Education Movement are not in proportion to the success attending some of the other causes, or indeed in proportion to the previous years of the movement. If I am correctly informed, it means that you must renew your efforts in order to insure the final success of this great movement.

Then, too, the crops are now being harvested and marketed. Money is available. If it is not collected now, it may never be gotten and these pledges will go over into another year. Do not forget that the fourth payment will be due on November 1st. Besides, many of our people are in the habit of paying all their church dues at the end of each conference year. If they are approached at this time you may have little trouble in collecting these pledges. As soon as you have made your collection, please report at once to the Conference Secretary of Education, making your remittance direct to him. He will then report to me.

Assuring you of my deep interest in your important work, I am, Very cordially yours,

Collins Denny.

THE FRANCIS ASBURY MEMORIAL ASSOCIATION

You are cordially invited to attend the dedicatory exercises of the Francis Asbury Monument, Washington, D. C., in the Mount Vernon Place Methodist Episcopal Church, South, Tuesday, October 14, 1924, at 8 p. m., and at the site, Sixteenth and Mt. Pleasant streets, Wednesday, October 15, at 2:30 p. m.

Wm. F. McDowell, President,
H. K. Carroll, Corresponding Secretary,
Edward L. Watson, Recording Secretary,
W. T. Galligher, Treasurer,
For the Francis Asbury Memorial Assn.

For reserved seat tickets, for Wednesday afternoon at the monument and for the Tuesday evening meeting in the Mount Vernon Place Methodist Episcopal Church, South, please address without delay Rev. H. K. Carroll, Corresponding Secretary, The Methodist Building, 100 Maryland Avenue, N. E., Washington, D. C.

LOST, 2 CENTS; NOTICE

The "Association to Prevent and Promote Southern Methodist Headquarters" is losing money. They, or it, has already lost 2 cents on me and they threaten to send other letters.

Seriously, brethren, have we not made up our minds about this matter of unification and the present plan? Why continue to wrangle over it? Is anybody being converted?

As one continue to see our long suffering papers crowded with debate pro and con, he recalls the words of old Omar:

"I myself, when young did eagerly frequent
Doctor and Saint, and heard great Argument
About it and about; but evermore
Came out by the same door where in I went."

Or, if Khayyam's philosophy be too hard, why not adopt the attitude of Gamaliel and with faith and patience abide the issues?

Greensboro, N. C. L. B. Hayes.

The annual meeting of the Board of Church Extension of the Western North Carolina conference will be held at West Market Street church, Greensboro, N. C., during the session of the next annual conference. Request for application blanks should be made to the secretary at once.

J. H. Barnhardt, President.
Fred C. Odell, Secretary,
P. O. Box 137, Greensboro, N. C.

THE OLD TIME RELIGION TODAY

By G. Ray Jordan.

We are hearing many people today insisting that what we need more than anything else is the "Old Time Religion." "It is The Old Time Religion which will settle all our troubles," they say. Let us, therefore, return to the good old days, in spirit, and have a refreshing season of religious revival of the old type. Certainly it is not easy to condemn this exhortation. One must believe there is something of value in this for which these folk are wishing. They evidently have something good in mind when they talk o fthe Old Time Religion. But the question arises: Just what is this to which so much reference is made?

We face the danger of mistaking the clothing for the man, the manifestation for the reality. What is it people are thinking of when they talk of the Old Time Religion?

Now there are many who read the old religion in terms of belief. There certainly is some occasion for this. Once belief played not merely an important part, but a most vital one. Long years ago, in the early Christian era, the creed was part of the life. In a sense the creed was foremost. It was, in a way, necessary. Those who held not the right creed were outcasts. They were excluded from the household of faith. Some of the pronouncements And the catholic faith is this: That we worship excluding the unbelievers. The Aathanasian creed was fundamental, for instance. It is interesting to note how strange its language is to our ordinary religious life today; yet how firmly it spoke to all. "Whosover will be saved, before all things it is necessary that he hold the catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the ca tholic faith is this: That we worship one God in trinity and trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son and another of the Holy Ghost. But the godhead of the Father, of the Son and of the Holy Ghost is all one; the glory is equal, the majesty coeternal. Such the Father is, such is the Son and such is the Holy Ghost—uncreate, incomprehensible, eternal. The Father is made of none, neither created nor begotten. The Son is of the Father alone, neither made nor created, but begotten. The Holy Ghost is of the Father and the Son; neither made nor created nor begotten but proceeding." Uncertain though this language may be, incomprehensible truly its exact meaning, what it insists on doing is made clear. This was considered at the very foundation. Should this have been removed, the righteous felt they would not have known what to do. For ages, therefore, there has been a tenacious holding to this and other similar beliefs. The Old Time Religion has contended for "the faith once delivered to the saints." And our fathers and grandfathers pronounced the fundamental beliefs uncompromisingly. So it is, naturally, that many are harking back to dogmatic statements as the one important thing, above all else, for our age, as, in fact, the substance of the religion to which they refer.

But probably what is in the ordinary mind predominantly when reference is made to the Old Time Religion is a vision of the outward manifestations. What is the Old Time Religion? Well, what do people think of it when it is mentioned? What rushes up in the mind of the ordinary folk? They see large crowds gathering at camp meeting time, or the church filled with people during the revival season. They see—yes, we see—seriousness written on the countenances of young and old. We hear the preacher earnestly plead with the congregation. We can ca tch the groans of some who are burdened with prayer for loved ones; and the audible agony of others who are convicted of sin. We hear the invitation hymn. We w atch many bowed in prayer at their seats. Then we see people begin to move toward the front. They kneel at the altar; they pray. They listen to the words of counsellors; and then we see them begin to arise with shining faces. Some of them shout; and not an echo, but many an answer shout comes from the congregation. Some cry; others shout; hallelulíahs are heard. Only those left on the back seats do not join in; but they, too, are deeply moved. The fires are burning. Visible and outward results are many. This is at least part of what we see when we think of the Old Time Religion. And folk say that is what we need today. And thereby say that we do not have it because it has passed. Even the more optimistic say that it is passing. Those who so speak give us occasion for much thought. He who passes over all they say with no difficulty is superficial and shallow, or narrow and bigoted, though he boast of being the opposite. It is impossible thus easily to dispose of the case. It is more than well that we consider it; the matter is one of living importance.

We cannot ask ourselves too seriously if tne Old Time Religion is this vital, this necessary; and if it is, why? These are no superfiicial questions. They present no easyily solved problems, because they are directly related to the matter of the foundation of the righteous. The issue is one all of us must meet. The questions each must answer for himself. The sta tements that follow may only be suggestive to others.

One believes, however, too many answer the main question lightly because they mistake the outward for the inner, the clothing for the man, the flesh for the soul. We have a habit today of doing just this. We judge all too often the man by the clothes he wears. We've grown into the habit of thinking they are indicative. This kind of thinking has entered all our life. Here we see it in the matter of religion. Some people think if we could have great excitement, and loud noise in religious meetings the Old Time Religion would be ours. I read a notice some time ago of a meeting to be held in a certain town. The announcement boldly proclaimed: "Old Time Revival." I wonder by what authority this could be and was predicted. Being some time afterwards in the town in which the meeting was held, I happened to hear about it. It seems the meeting was somewhat of "a flash in the pan." Though it is heart-rending to admit it, all of us have possibly seen some of these so-called "Old Time Revivals" of this particular description. There was noise, there was excitement, there was much emotionalism, but that is about all the kinship one could see to the true, the real thing.

Yes, emotionalism is the sine qua non as many interpret the matter. If you can get this, you'll have the soul of it, some think. But one wonders whether this is true. One would not rob religion of the emotional; but one must try to make a proper distinction. We call to mind the man who, believing in shouting, used a special process to work himself up to the shouting state. Now this is a parable, and no meaningless one, because it all too often is a fact from life.

But it raises the question: What is the substance of this Old Time Religion? Will excitement and emotionalism bring it? Are these at the heart of it? If they are, then the Old Time Religion, if not of the past, is at least rapidly passing. For good or bad—whichever it may be—this we must admit.

But one wonders whether this is what made it great. One is inclined to think what made it great is something else. Was not, is not, the thing itself something else? This is not to condemn the characteristics mentioned, if they are indications of another and a deeper reality. But one cannot believe these constitute the reality itself.

Indeed we know what made the Old Time Religion great was, first of all, its backbone of morality; and its high and exalted code of ethics will make it live forever wherever there is any religious life at all worth having. The story is told in George Eliot's Life of a woman against whom a charge of lying was brought. When the accusation was proved so that there was no probability of escaping, all she had to say was she did not feel she had greatly grieved the Holy Spirit. Being a Methodist, probably she had met in class, had given testimony, and had paid her contributions regularly. She thought the Holy Spirit put these above ethical demands. The Holy Spirit of the true Old Time Religion never did, never will, never can, because He is God's Spirit. Ethically, morally straight and right! Therefore this religion made and makes all true converts right with their fellows.

That isn't all; it made the relationship a Christian one. Let us go back and look at some of these old saints. Not, mark you, at all those who got excited, but those who "got religion." Let us observe them in their home life where a Christian atmosphere always was felt; watch them in their business relations, and see integrity and honesty as outstanding characteritics. These are elements of greatness; and these were and are at the heart of real Christianity. And though you may condemn some of these folk for their crude theology, remember their lives denied these mistaken notions. Their social relationships revealed a Good Samaritan spirit; and their treatment of their fellowmen still constitutes for us an ideal after which we can well pattern. Again, let one make himself clear: I am not talking about all those who lived in the former days and made a profession of religion. I refer to the men and women who received in their very souls the heart of Christianity.

Why does one have a right to make such assertions about the Old Time Religion? It is a good question; it is a fair question. It would be easy to say that the facts agree. But it is fair and altogether right that we examine the words of the once popular and well known hymn, from which our subject is taken. These not merely indicate that what has been said is true, but they also point to other elements of greatness in this religion. Look at and study the characters mentioned, and you will see in their lives elements which will never pass away as long as greatness itself is ours. In them you can see the truths which have been referred to.

Now we have come to familiar territory; but not so well known that much cannot be learned. "'Tis the old time religion," we sang. "'Twas good for the Hebrew children." Yes, but who were they? They were those who remained so true to the light they had that they prepared the way for the only perfectly sound ethical religion the world has ever known. "'Twas good for the prophet Daniel." But who, according to the record, was he? Who was he, and what made him great? He was one who remained devotedly and steadfastly true to the high demands of his moral being. If the "prophet Daniel" had the Old Time Religion, then, in essence, it is of an exceedingly high type. And the main issue isn't whether one is emotionally excited, but whether he is so true to his God that he is willing to suffer for His cause.

Such a religion as that one can well sing about, and well assert is "good enough for me." But that is just where, again, so many are confused. They sing "'Tis good enough for me" as though it were good up to a certain point—that's all—but that's sufficient. Such an implication is not fair. This religion doesn't permit one to sink into a plush chair of ease. It is a religon of movement. "'Twas good enough for Abraham." But Abraham was a "mover." "'Twas good enough for Moses." All right, but Moses went out of Egypt toward a better land. And as you sing on through the many possible verses, you will find yourself traveling toward something better in the way of a religious experience all the while. "There is something better further on," this Old Time Religion keeps saying to you. That's the reason it is good for today. The very progressiveness of it makes it so.

Surely this is what we need today—The Old Time Religion. At least that is what one is finding it necessary to believe. It may be we can dispense with some of the outward manifestations. But we cannot profitably dispense with the real thing. One is not concerned so much about the form; but one is deeply concerned about the inner life, the moving sprit, the eternal substance.

To do away with some foundations will leave us without a footing. Because of the foundation principles in the Old Time Religion it is indispensably necessary today. That which demands and brings to pass an ethical transformation, making a man live rightly and righteously, will forever be needed. The individualism of the past is not possible today. Therefore some say that which we are discussing belongs to the archaic. But the social life which is ours demands in an even more insistent manner also be right. We can not live alone. That very that each be right so that the relationships will fact demands that we be right within so that we can be right without. The industrial age itself demands the Old Time Religion with an added intensity; and those who are saying that something else can take its place do not understand its heart and life. The years just ahead of us will prove it beyond a possible doubt. A religion that makes you love everybody is the only kind employers and employees can afford to have. Would it not be surpassingly heavenly to hear the industrial world sing that today? Surely it would cheer our hearts to hear the ecclesiastical world sing it! It would do more than can be easily estimated toward ushering in the Kingdom if all the members of two great Methodist bodies could sincerely sing and live this!

And a religion of progress—surely that is at home today in a day of progress if anything at any time can be at home. How anyone can fail to see this it is difficult for one to understand. This religion is always saying, "The best is yet to be."

And those who really know it find a richer, deeper experience all along the way.

As for a creed, the Athanasian is not so far wrong in what it was attempting to say, after all. Surely we need a creed which tells us God is like Jesus Christ; and a creed in which one can so steadfastly and continuously believe that he, too, will daily grow more like Jeus. And he who has any other creed is not Christian!

However long the world may last, whatever changes shall take place, so long as men and women have to pass through the valley of the shadow of death, they are going to need somthing which "will do when they are dying." Those who have tried it have asserted that this the Old Time Religion of Jesus Christ will do. They, too, have steadfastly believed that it will bring all those who trust themselves to it to heaven. And we today have reasons for the confident belief that it, and it alone, will bring heaven to earth.

The Old Time Religion may change its outward forms, but its inner life will live forever; and the inner spirit which belongs to it, which indeed it is, is the only thing which will give true life to this present social order, and to the individuals who make the order. It is not merely good enough for us; it is the indispensable necessity for all social orders, and all individual lives. It is not merely "good"; it is "best"— the best—yes, the only religion possible, because it is the religion of the Christ!

WHY I AM FOR UNIFICATION

By M. T. Plyler.

1. It is sure to come. American Methodism is one in doctrine, in spirit, and in life. The division of Episcopal Methodism in 1844 had to do only with organization. A separate organization became necessary as a temporary expedient because of the social and industrial order in the South which was doomed to end with the progress of events. A new South and a new nation has brought in a new day. Methodist unity is asserting itself once more. Those who follow the habit of certain men in Methodism in stressing the differences between the Methodism of the North and the Methodism of the South, rather than in emphasizing the oneness of Methodism, are trailing in the procession. The forward-looking leaders and the great democratic heart of American Methodism demand that the old order of division must give place to the new day. To magnify the shortcomings of the past in an effort to stay the better day is little short of a sin and a shame.

It may be possible to rally a following sufficient to defeat the present plan of unification and to block Methodist union, but this can be only temporary. The leadership of the church has caught the vision, and the inmost soul of the average Methodist has felt the flowing of the tides; the future is theirs. The new days says competition must give place to co-operation; an ever increasing number of Methodists are saying division, strife, and waste must give place to union, peace, and conservation. Why fight against the stars and cross the divine purposes? Our God is not the God of division and strife, though He tolerates much because of the hardness of men's hearts.

2. This is a constructive effort. Only constructive efforts count in this age of advance. The man who believes all change to be dangerous is terror-stricken. The stand-patter is having a hard time; he is overworked in building barricades. But the constructive worker is welcomed, and constructive criticism makes appeal to thoughtful men; the destructive critic gets slight consideration. In North Carolina we are doing things; our faces are to the future. The cross-roads politician has quit talking about the negro question, once such a terror in every nook and corner. He would be ashamed of himself to harp on this. He knows that the civil war is over. The North Carolina boys, side by side with the boys from New York, went through the Hindenburg line and they have no feeling against the men of the North. Neither have North Carolina Methodists fears and misgivings in regard to the Methodists up there. The average Methodist in the Old North State is not so easily frightened as he once was. They told us of the terrors ahead once women were given equal rights with men, but no serious hurt has come. The women still stand by the preachers, collect missionary money, and save the day when the men falter and quit. Some opposed the Centenary and would little of it, but the ends of the earth and the end of the ages alone can tell that story. No, we are not easily frightened these last days. The average North Carolinian has little patience with the man who consults his fears and employs obstructive tactics. We are building a new commonwealth and Methodist folks are building churches at home and in far off lands. We are more moved by the Macedonian calls then we are by the ghost of past offenses and the boggy of the negro question. For one, I favor a united Methodism in this effort to minister to all men—the yellow man, the brown man, the black man, the red man, the white man.

3. This makes for economy. The waste, to say nothing of the weakness, consequent upon overlapping and duplication cannot be justified and would not be tolerated if the masses only knew church extension money and home mission funds go largely to the border to help the struggling churches with little left to aid in the needy fields of our strong conferences. We could use a hundred thousand dollars to aid the needy places in the Raleigh district to build adequate churches—and others are more needy than we—but it must go to keep two men in fields where one man would do the work better than the two. Those of us who are in the field trying to build churches adequate for the Sunday school needs and to collcet our obligations in full are growing a bit tired. Many of the faithful Methodist preachers are wondering why this state should continue. Well, under the present order there is no help unless we throw down and run away, but with Methodist union the way will be open for readjustment.

It may be all right for the academics to keep fresh the memories of Civil War and the strife following in those bitter, regretful days; but the men who preach and live the gospel of forgiveness and urge the present need of love for one's fellowman; the men who are pushing forward present day Methodism, with its glad message of forgiveness for all men, will not much longer be found tolerant of the efforts to magnify the sins and shortcomings of the hot and bitter years gone. Good Methodist laymen are not willing to give their hard earned money to aid in wasteful expenditures because of division and the consequent weakness.

These brief affirmations set down here are more than dogmatic assertions; they are conclusions reached which I am ready to defend to the hilt.

THE PAST SEASON AT LAKE JUNALUSKA

The Southern Assembly has just closed one of the greatest seasons in her history, and we believe that never have we had a finer spirit manifested, nor a more inspirational program than this season of 1924. If space would permit, we would like to go into more details concerning the various conference features —programs, lectures, music, et cetera, but we would be lost in an effort to point out in a few words the really great achievements of the year.

The opening of the season was marked by two strong programs—the Wesley Bible Class Federation of the Western North Carolina Conference, and the Social Service Conference, under one General Board of Temperance and Social Service.

As always before, the Wesley Bible Class program was full of light and life—good music, good feeling, good speeches. Success to them! With O. V. Woosley, George W. Hackney, J. B. Ivey and the multitude of other real laymen from the Western North Carolina conference, this three days is always certain to be most attractive and inspiring.

The Social Service Conference did not have the attendance the unusually strong program warranted. This program, as you know, is built largely for those leaders especially interested, but we believe that the public would be glad to hear some of these splendid addresses and illuminating discussions. This conference had perhaps as many or more really strong outstanding addresses as any one conference of the season, led as it was by Bishop James Cannon, Jr., with Bishop H. A. Boaz, Dr. S. M. Cavert, secretary of the Federal Council of Churches, Dr. Ernest Cherrington, secretary of the World League Against Alcoholism, Dr. W. W. Alexander, Mrs. J. H. McCoy, and many others of outstanding merit taking part in the round table and general discussions.

The eighth session of the Leadership Training School, under the direction of Dr. J. W. Shackford and L. F. Sensabaugh, was marked by unusual interest from the beginning and probably the strongest array of instructors and platform lecturers since the opening of the school in 1917. Bishop Edwin Mouzon, Dr. Norman E. Richardson and Bishop F. J. McConnell each delivered a series of sermon lectures, any one of which was worth the trip to Lake Junaluska.

During the entire six weeks of the training school as in fact through the entire summer, Sunday school was conducted in a most inspirational and instructive manner under the general supervision of that grand good layman, Dr. John R. Pepper of Memphis. By the way, we are informed that Dr. Pepper is now a real doctor, the last session of the General Sunday School Board having conferred upon him the degree of D. S. S. S., which means Doctor of Sick Sunday Schools. The adult groups of the Sunday school met in the auditorium by the side of the lake, and all other departments met in the splendid Educational Building belonging to the Sunday School Board.

An unique experiment, which proved most successful, was the Week-Day Religious School for children.

The Junaluska School of Missions opened with splendid attendance and presented a strong program. Bishop Edwin Mouzon delivered a great series of addresses; and Dr. Sidney Gulick, secretary of the Commission of International Justice and Good Will of the Federal Council of Churches, Miss Daisy Davies and others of national and international repute brought messages of information and inspiration. Special mention should be made of two powerful sermons delivered Sunday, August 10, by Dr. Alfred E. Smith, editor of the Nashville Christian Advocate. The entire program was under the very efficient direction of Dr. A. C. Zumbrunnen.

Following the School of Missions came the closing conference of the season, the Southern Epworth League Assembly, under the direction of E. O. Harbin of the Epworth League Board. We believe this to have been the most helpful program yet put on under the direction of our League Board. Arthur J. Moore of San Antonio and Clovis G. Chappell of Memphis each delivered a series of sermon letures which were most inspiring to the great crowds that assembled from time to time. One of the outstanding features of the conference was the address by Dr. W. D. Weatherford. Special leaders, such as Peter Dykema of Wisconsin University and Emily Walker of Chicago added much to the attractiveness of the program. Stunt night, dramatics evening and the community sing were the outstanding recreational features.

No story of the summer would be complete without mentioning three of the features which contributed largely to the pleasure and profit of those in attendance—the music, the story hour and playground.

The music by the double quartet under the direction of Andrew Hemphill of Ft. Worth, Texas, was of the highest order and drew many hundreds on the occasions of their special musical programs.

The story hour has become a most popular institution, meeting as it does every Sunday afternoon at four o'clock with our own beloved J. R. Pepper in the midst of the throng of children and young people. Following a custom established the first year the story hour was begun, Mr. Pepper tells the first and last stories.

The playground, under the patronage of another of our very own and equally beloved, J. B. Ivey, and the efficient direction of Miss Louise Durham of Memphis, has provided many a happy and helpful hour for the children.

The closing day of the season, August 31st, Haywood County Day, brought thousands of local people, as well as many from a distance, to the grounds. Rev. J. T. Mangum preached a strong sermon in the morning, and at 2:30 the Hon. Josephus Daniels delivered a powerful address on "Can War Be Outlawed?" Probably five thousand people attended the closing day of the 1924 season.

Plans for 1925 include not only the conference and training schools under the various boards, but a great Bible conference to which will be invited from all over the world some of the great preachers and Bible scholars of the day. More chautauqua and other entertainment features will also be added in an effort to build a well rounded program for any and all who will attend. X.

Feel for the wrongs to universal ken
Daily exposed, woe that enshrouded lies;
And seek the sufferer in his darkest den,
And moanings, or he dwells (as if the wren
Taught him concealment) hidden from all eyes
In silence and the awful modesties



Rev. A. L. Stanford, pastor at Shelby, who has led in a monumntal work of church and parsonage building in Shelby. He is closing his second year as pastor.



The palatial new Methodist Parsonage, Shelby, N. C.

GREAT YEAR ON THE BELWOOD CHARGE

I want to say we have never in all our ministry had as pleasant or successful year as we have had this year.

We started in our revival work here in Fallston the third Sunday night in July, which resulted in what the older people said to be the greatest revival in the history of the church. We went from here to Belwood, where we surely had a great revival, which resulted in seventy conversions and some old time shouting and praying through.

We held our meeting next at Palm Tree, which resulted in one of the greatest revivals that this part of the country ever witnessed. I must say it surely was beyond anything that I ever saw in the way of a revival; it was an old time shouting and praying through to God revival.

We had in this meeting two hundred professions. People came for twenty miles around; we had enough people to fill the house twice almost every night.

The writer did all the preaching in these meetings, except Brother Stacy preached two strong sermons for us and Brother E. N. Crowder preached three times for us. We then went to St. Peters, where we had another great revival which resulted in sixty professions. We have the best circuit in the conference excepting none. A fine loyal crowd, and with dear Brother Stacy leading us all, this real good man, we surely will always win the victory. I want to say it is a great pleasure to work with Brother Stacy, who is always right with the pastor helping him in every way that he can.

I have bought my winter coal and a cow, so no one need ask for this charge for three more years yet.

John H. Green, P. C.

DAVENPORT COLLEGE

With the confusion attendant upon the opening past and forgotten and every student settled down to work, the sixty-ninth year of Davenport's academic life is well under way. The college is congratulating itself upon the general preparation of the freshman class, one of the best that has come to Davenport in many years. There is a disproportionately large number of high school valedictorians in the class, a fact highly pleasing to the administration. The annual initial wave of homesickness has been conspicuous by its absence. This is probably directly traceable to the exceptionally high level of intelligence already manifested by the new students.

They do not seem to be in the least intimidated by the year of hard work ahead. They know definitely why they have come to college; they bring intelligence to bear upon their problems; and they plan to accomplish something definite during the year. Degenerate young people? Davenport sees so little of degeneracy in its students as to doubt seriously whether the girls and boys of the day are degenerate in any sense. These girls are planning their lives with a sureness and judgment that betokens a high moral level.

Along with the names of the new girls the college has added this year to its roll the names of a number of public school teachers who are taking advanced work in English, modern languages, and psychology and education. In order better to serve the educational needs in western North Carolina the college has added advanced courses to its currimulum. As necessity arises these courses will be supplemented by others.

On October 5 the Lenoir-Davenport Standard Training School for Sunday school workers will begin its second session. In an attempt to serve the local public as it has served students, the college has thrown open its auditorium and classrooms to the training school. Every attempt will be made by the college authorities to render assistance in any way they can. Since the first session of the school last year was a tremendous success, it is confidently hoped that the school this year will be highly beneficial both to the college community and to the county.

To serve, to life, to build—that is the Davenport motto. X.

THE WOOSLEYS

O. V. Woosley has been to the Belwood charge. The occasion of his coming was the Sunday school institute of Belwood circuit. He made an address which was said to be the best ever heard in these parts on the subject of Sunday schools. He proved himself the right man in the right place. He is the son of the parsonage, having spent three years of his life at Belwood. The people here, having known him from the beginning, have a just pride in his development. For three years he sat at the feet of Mrs. Stacy, said to be a natural born Sunday school teacher, and it would be difficult to dissuade her from the belief that she had something to do in the formation of his excellent character. She never hears anything too good to say about Oscar.

And, too, the work of Rev. J. E. Woosley, who was pastor of this work during the days under review, still abides. One still hears the remark, "Mrs. Woosley was one of the best women who ever lived in this commounity." One still hears many good things said about Brother Woosley's work here. The statement often ends by saying, "He was the preacher with a big foot." The best part of it all is that with the big foot he tramples down and weeds out that which is ugly and that which offends. I have a special admiration for a man with a big foot. Here goes three cheers for the Woosleys. L. E. Stacy.

A WORD FROM LINCOLN CIRCUIT

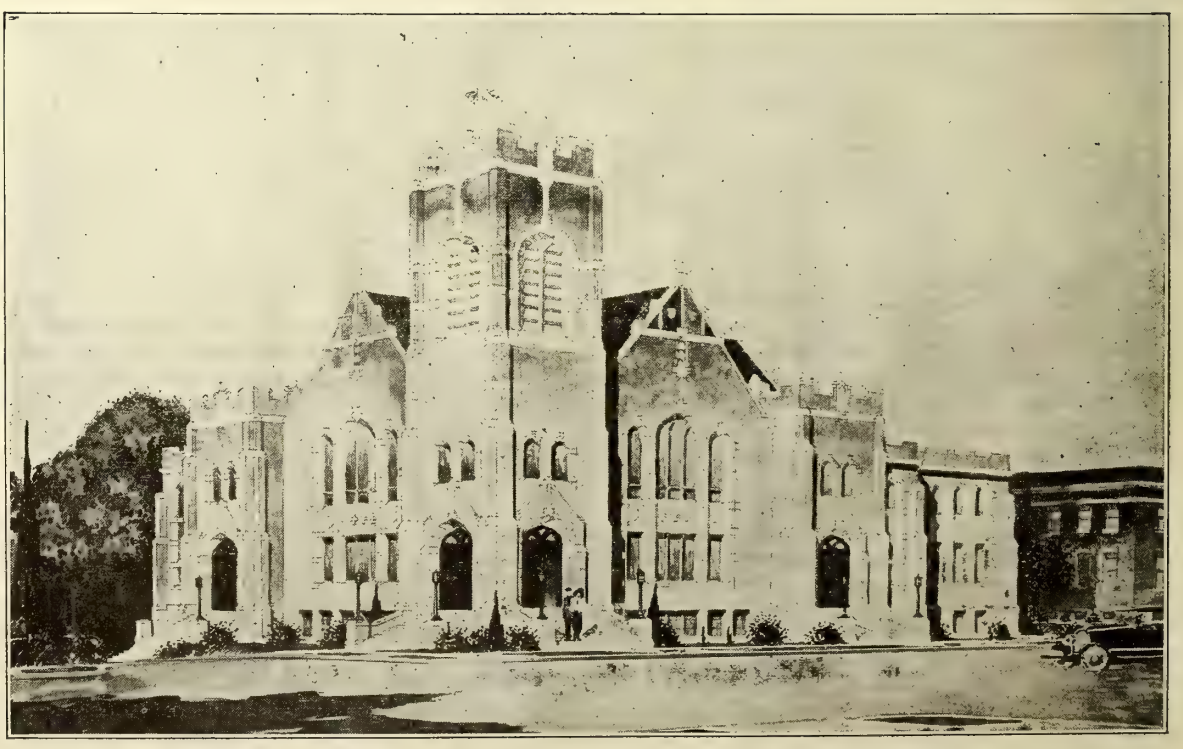
As I have not written about the work on this charge this year perhaps I should do so.

I wish to say that when I came here just after last conference I found a charge composed of a loyal, big hearted people. They began immediately to supply all our needs and see that we were comfortably situated.

There had been a division of the charge, but the people seemed willing, as it were, to reorganize and get down to business. We have had a good year, a year in which we truly hope advancement has been made. We have had some good revivals on the charge. There are four churches on the charge and we held a series of meetings at each. We had in all about 60 conversions and 30 additions by letter and professions. The churches were greatly revived. God truly blessed us and we hope he will continue to do so. We expect to go to conference with a good report from this charge.

Brethren, pray that God's blessings may be upon us during the closing days of this conference year.

W. E. Moretz, P. C.



The new Methodist Church, Shelby, N. C. This structure, modern in all particulars, and now nearing completion has been erected at a cost of $150,000.

AN UNUSUAL REVIVAL AT FOREST HILL, CONCORD

Forest Hill church, Concord, has just closed a very successful evangelistic campaign of two weeks, conducted by the pastor, Rev. J. Frank Armstrong. Notwithstanding the very inclement weather and the almost incessant rain, the congregations were large in numbers and much interest was manifested, which seemed to deepen with every service. The morning services were especially helpful and inspirational, and were unusually well attended.

We were exceedingly fortunate in having with us as song leader, during this revival, Prof. Dewey L. Maness, of Rowland, N. C., and the singing under his leadership was wonderfully helpful and inspiring. Prof. Maness is a gospel song leader of unusual ability, and while with us he organized two big choirs of about forty voices each, one of which is the junior choir, filled with happy, enthusiastic boys and girls. We shall not soon forget Professor Maness and the great service he has rendered us; his very presence was an inspiration, and his influence will be felt for years to come in the lives of the children, with whom he worked so faithfully during his stay here.

Two special children's services were held, and ot both services, through a downpour of rain, the children came about 75 strong, and as a result of these services 19 children came into the church on profession of faith. On both Sundays of the meeting simultaneous services for men and women were held, and these services stand out as the most truly helpful and soul-inspiring of the entire series. On the first Sunday afternoon Rev. E. Myers, pastor of Westford church, Concord, preached in a very strong and helpful way to the women in the Sunday school auditorium, while Mr. Armstrong preached to the men in the church auditorium. On the last Sunday Rev. L. D. Thompson, pastor of Hawthorne Lane church, Charlotte, brought a great and powerful message to he men and boys, and Mr. Armstrong delivered a forceful and wonderfully helpful sermon to the women and girls, which brought a response from practically every mother and daughter present.

Great and almost intense interest was manifested in the daily Bible reading. On some days the number of chapters reported exceeded 500, and the aggregate number of chapters read during the meeting passed well into the thousands.

As a result of this revival there will be an addition of about 30 or 35 to the membership of the church, and scores of lives were rededicated in service to the Lord. Many souls were blessed, and the congregation as a whole has been drawn closer together and closer to God.

Of interesting note is the fact that this is the ninth meeting in this church in which the pastor, Rev. J. Frank Armstrong, has done the preaching. The entire congregation feels that a great blessing and spiritual uplift have come to them through his pastorate for the past five years.

Mrs. Arnold Kirk.

A STORY OF ACHIEVEMENT

I hope a few words from Thomasville circuit will not be out of place. We are closing our fourth year on this charge. The Lord has been with us and blessed us abundantly. There has been a large increase in church membership. Three new churches have been erected. Five Sunday school rooms added Prospect; Pleasant Hill painted inside and outside; Unity Chapel moved back from the side of the highway and six Sunday school rooms being added with heating plant to be installed in the basement. We have also built a nice garage, a nice new screened-in back porch, painted the parsonage and added a lot of nice new furniture, new range, etc. Have also put in sewerage and fenced in the property, which is now a valuable asset to the church.

The salary has been raised from $1,400 to $2,000. We give God all the praise. We love the people who have been so kind to us. No better people can be found than those whom we serve. May God bless them all.

Best wishes for the Advocate.

T. B. Johnson.

FAYETTEVILLE CIRCUIT

So far this has been a very fine year for the good old Fayetteville circuit. Our revival meetings were all good. The laymen assisted us in our meeting at Cumberland Mill and the results were gratifying. God is using the laymen in and around Fayetteville in a glorious way for the extension of His kingdom.

My brother, E. C. Maness, did the preaching for us at Salem and St. Andrews. Both meetings were largely attended, churches were filled to over flowing, and the Word of God went forth with power, resulting in convicting and coverting power unto many.

Rev. John C. Humble did the preaching for us at Camp Ground. Our meeting began the fifth Sunday in August, which was home-coming day for this old church. Rev. J. D. Bundy preached the home-coming sermon. He began his ministry at Camp Ground thirty years ago, and is greatly loved and his work is hightly appreciated by all. Dinner was served on the grounds, after which we reassembled for the enjoyment of the singing of the old time hymns in the old time way by the elderly members of the congregation. Following this the Orphanage singing class rendered a very helpful and inspiring concert. The day was thoroughly enjoyed by all. Brother Humble coming to us on Monday, began his work in the same high gear we ran on Sunday and for seven days God gloriously blessed his people. At times more than a thousand attended these services. God is gloriously blessing His people and we are glad.

Our parsonage has been re-located on the same beautiful lot, and has been remodeled, repainted and equipped with bath, and is now a beautiful, spacious, and convenient parsonage—one in which we delight to live. But I must not say too much. Conference is too near, and I imagine by now some of you are looking into the conference journal to see how long I've been here. However, do not be disappointed too badly. These have been three great years to me. I have had great people to serve and I am happy in His service.

Though the rain was heavy Brother Willis preached for us at St. Andrews Sunday on his fourth round. The quarterly conference will be held later. He preached a very helpful and inspiring sermon.

There is much to be done between now and conference, but by the help of God and the hearty co-operation of our people we expect to make this one of the best years of our ministry.

W. L. Maness.

MRS. C. W. ABERNETHY

Mrs. C. W. Abernethy, born Mary Kistler, in Charlotte in 1835, joined the Methodist church there in early childhood; married to Columbus W. Abernethy of Gaston county in 1856; removed to Connelly Springs in 1873; celebrated her golden wedding in 1906; died at the home of her daughter, Mrs. Daisy Wright, in Shelby August 7, 1924. This brief sketch is but a faint outline of the life of one of the truest and saintliest women I have ever known. She was an earnest Christian and a loyal Methodist who had been a subscriber to the Christian Advocate for sixty years.

She was generous beyond her means to every call of the church, a constant friend of the pastor and his family, a neighbor who never neglected the needy, a wife and mother who counted no self-denial great if it would but brief comfort and joy to those she loved, and a friend whose constancy never wavered. Her hospitality was gracious and she was never happier than when her friends partook of it Her husband died several years ago and then as age and feebleness grew upon her, she prayed that she might depart and be with Christ. She was the mother of eight children, seven of whom still survive. It was during a visit to several of the children in Shelby that she died after a lingering illness and the frail body was borne back to the old home and buried in the Rutherford College graveyard, the funeral service being conducted by her pastor, the Rev. E. J. Poe.

At Connelly Springs, where she had lived for so many years and was loved by all who knew her, she will long be affectionately remembered as "Aunt Lum." Truly it may be said of her, "She hath done what she could."

William L. Sherrill.

INFORMATION WANTED

I notice that some of our preachers in reporting their meetings use the expression "prayed through." I regret to have to expose my ignorance, but I should like ot know what they mean by that expression. Prayed through what?

We read that Elijah prayed and the child's soul came into him again, but nothing is said of his "praying through."

Jesus taught His disciples to pray, but never exhorted them to "pray through."

Paul is regarded as a pattern of prayer. He prayed for power, perseverance, perfectness and peace, but it is not said one time that he "prayed through."

Jesus did His best to persuade men to believe that God is very near. He dwells in the heart of every one of His children. Prayer is talking to God. I fail to see what is one has to "pray through" in order to get to Him.

It may be that our preachers who "pray through" and get others to "pray through" have discovered something that was not known to any of the ancient worthies. If so I should like to know what it is.

D. P. Waters.

FORSYTH CIRCUIT

We are closing our third year as pastor of the historic Forsyth circuit. This charge has been divided and subdivided through the years until it has been reduced in number of churches from sixteen in 1851 (covering the whole of Forsyth county and parts of other counties) to five in 1924. The oldest Methodist churches of the county were on this circuit; from their membership and through their financial assistance the first Methodist churches in Winston-Salem were built.

We have received about two hundred members during the past three years, and have erected three new churches at Shiloh, Hiatt Memorial and Ogburn Memorial. In the building of the last two named the writer had only a small part. We have begun and carried on weekly prayer meetings in every church (Mt. Tabor already was holding a regular prayer meeting, but we organized two more, that church now holding three prayer meetings weekly, one of them a woman's meeting). We have regular cottage prayer services in two of the church communities, which are a great blessing; we have two Epworth Leagues; our Sunday school membership has been for the three years larber than our church membership; and we have had genuine and glorious revivals eevry year. Two new churches have been organized during the three years—Westview and Hiatt Memorial, the latter being now on the Ogburn Memorial charge.

The current year has been a successful and happy one on this charge. Heretofore we had held our own meetings, but this year we had the help of brother ministers in all save the Westview meeting. Brothers A. Burgess, P. L. Kinneman and C. C. Totherow did some good, deep gospel preaching for us, Brother Totherow helping in two meetings. We greatly enjoyed the sweet fellowship and kind helpfulness of these brethren; we love them dearly. We had good revivals in all these two weeks' meetings, except perhaps the Shiloh meeting. Here there was good preaching and good was accomplished, there being professions and reclamations, but no members were added. The charge is in good condition—above the average, we believe. The salaries and collections have been increased each year, and all will be paid in full this year. The charge of three years ago has grown into two charges, Forsyth and Ogburn Memorial. We have fully two hundred people who will lead in public prayer or offer public testimony when called on to do so. We have some of the brightest and most consecrated young Christians to be found anywhere; we have a number who are thinking and praying toward definite Christian service for their life's work. We have worked hard; made many hundreds of visits, praying in the homes; spent much time on our knees; have not looked to men but to God; and the Lord through the Holy Ghost has given us great blessings, victory and joy, for all of which we render praise and honor to His blessed name!

We feel today more unworthy and more humble than we have ever felt before. We are weak and beset by many faults and failings; but our Father is great and holy, and His grace is abundantly sufficient for all our needs. We desire mention in the prayers of the saints of God. Our one great longing and purpose is to dwell in the center of God's will and, keeping self completely crucified, to have no other voice than the lowly Nazarene's to guide our efforts and shape our life from day to day. The people we have preached to in our ministry have been responsive to the plain, uncompromising truth of God's Holy Book. They have been kind to us, and we love them greatly. May God's dearest blessings come into their lives!

John Cline.

AN UNUSUAL MEETING

We have recently held an unusual meeting at Hickory Grove Methodist church. Unusual in that it was held by laymen, known as The Christ Men's Club of Charlotte. This club is composed of men from the different denominations, and has fifteen teams in all; each team has anywhere from six to ten men in it.

The first Sunday in August these men began a fifteen days' meeting, each team holding a service. They brought with them a man to direct the music; they also had an orchestra of ten or twelve pieces, consequently we had some dandy good music. Yes, it was simply fine. I think it was equal to the music at the Billy Sunday meeting, except in quantity—we didn't have as many voices. And then the laymen acquitted themselves well. The messages they brought us were instructive, full of pep and evangelism. As a result our people were strengthened in the faith, backsliders reclaimed and the unsaved saved. Forty-three joined the church on profession of faith following the meeting, making a total of sixty-one additions during the year.

What these laymen did I believe others can do. Let us have more "lay preaching." What say ye?

W. M. Robbins, Pastor.

Don't forget to look at your label. If you are behind see your pastor and pay up so that he can settle with us at conference.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

Dear Members of the North Carolina Conference:

This letter goes to you as a reminder that we are at the close of the third quarter of our year's work.

So much on the home and foreign fields is depending on the N. C. conference that we are forced to realize how very much the N. C. conference is depending on each member of each adult and young people's and children's auxiliary.

We as auxiliaries must take an "inventory" of our obligations that they may be met in full at the close of this third quarter.

It is the poorest policy to put off until the last of December what should be done before the last of September. So cannot each auxiliary make an effort to send to your district secretary or superintendent of young people's or children's work by the first of October, a record that will clear your books before the final obligations of the fourth quarter come before us?

But, "lest we forget" some of the promises we have made and which we must not fail to redeem, we must work as we have never worked before. We as a conference must learn the real meaning of prayer as we have not known it before, and most assuredly we must know the feeling of actual self-denial.

The N. C. conference cannot do this year what we have promised to do and what we are really capable of doing without much prayer and much self-denial and without much work, which we must do ourselves, if we are to help God answer our prayers.

Never has such a challenge been before the N. C. conference because never at any other time has such a challenge been before our board of missions.

Missionaries sent out on Centenary pledges must not be called home and work waiting to be done on so many buildings on the mission fields must be carried on.

But the earnest, intelligent women of our conference know the "whys" of the "carry on" fund, and all who know will be only too glad to pay again each year at least a part of their former Centenary pledge. If each one of us would only make the effort to pay this year a 25 per cent increase over what we paid last year in our auxiliary, our conference budget of $56,250 will be given this year into the Council budget rather than the $45,000, which we have had as a financial goal for the past five years.

Is not five years long enough for our great woman's conference to send out into the mission fields of the world the budget of $45,000?

We must advance. Christianity knows growth. The kingdom of God means expansion. Its beginning in many hearts and in many auxiliaries is as small as the mustard seed, yet the power within it grows and grow each year with the pasing years.

If we have the kingdom of God within us, we will go forward. A great incentive to our program is our membership contest recommended by Council. Each auxiliary is asked to do its best towards helping our conference make a larger net gain for 1924 than the W. N. C. conference.

Will not each auxiliary at once get the names of all the women who are members of their church and make a prayerful, tactful and systematic effort to secure all of those names for the roll of the Woman's Missionary Society? During 1923 the W. N. C. was third in the Council in increase of membership, for they had an increase last year of 504.

The N. C. conference had a net increase of 292. If we allow such history to repeat itself we are defeated again in 1924. We must and can increase our membership this year. The enrollment of the W. N. C. conference last year was 11,843, that of the N. C. conference 13,379.

The Belle H. Bennett Memorial! What is our offering to be to that this the second year?

The first year we led the 38 conferences of the Council with a cash payment of $5,308.50.

Can we not improve on that this year? Our pledge of $2,500 made at the Henderson conference in April, 1923, must be paid as early as possible and before the three years pass.

Scarritt College for Christian Workers begins work for its thirty-second year in its new property in Nashville, Tenn., on October the first. Private residences on the property have been remodeled to meet the needs of the college. Work will begin this year on the Belle H. Bennett Hall, the Administration Building. No work will be done if the money is not in hand; so a large part of our remaining pledge of over $19,000 should be paid this year.

We cannot think of Scarritt without thiuking first of our splendid N. C. daughters who will be in training there this year.

It will be a pleasure and a privilege for the conference to have at least five girls in Scarritt College this year. When you make your voluntary offering to the Scarritt Scholarship fund please remember what these consecrated lives are to mean to the mission fields of the world. It is a glorious privilege that we have in this little part of giving liberally on their scholarships at Scarritt.

Now, shall we not keep especially in mind the increased budget of 25 per cent, the membership contest, the Belle H. Bennett Memorial pledge, the Scarritt Scholarship fund and a "pay-out" campaign for a wonderful report from each auxiliary by the first of October?

If each of us will do our part and our best towards helping the auxiliary president and treasurer to bring all of these ends together, what a splendid year's work we can report in this labor of love for our Lord.

With my heart's best wishes for the abundant success of each auxiliary and praying God's riches tblessings on each individual in this joyous service, I am, Most sincerely,

May Edla Smith Earley,
President N. C. Conference.

FRANKLIN COUNTY MISSIONARY MEETING

Mary Pescud.

A large attendance, including every pastor but one of Franklin county, greeted the annual meeting of the Franklin county auxiliaries. Rev. E. H. Davis, pastor of the Franklinton church, led the opening devotions and welcomed the delegates and visitors, after which the body organized with Mrs. Gill in the chair, and Mrs. F. B. McKinne, conference treasurer, as secretary.

The district superintendent, Miss Vara Herring, urged a 100 per cent organization of the district, and county federation with full organization, as recommended by the missionary conference. She defined the object of missions to be the bringing of the Light to the world—to make God real; saying also that missions is "big business," with the greatest number of stockholders, less overhead, the widest spread, enormous assets and liabilities, the greatest head—Jesus Christ—and the most glorious product—the salvation of the world.

Mrs. John Gill spoke upon "Why Organize?" and gave as reasons, Christ's command, strength in union, help given to church and pastor, and the debt owed by women to the gospel.

Miss Carrie Gill gave most beautifully a reading, "If Christ Should Come," after which Miss Herring gave a ninteresting sketch of the history of Plank Chapel and its recent pageant.

Mrs. Boney, conference corresponding secretary, followed with short sketches of our various schools in the home mission work, with a special plea for Scarritt and the Belle Bennett Memorial. Several well equipped students from this conference will attend Scarritt this year. She spoke of a number of our schools in foreign countries, emphasizing the fact that the one at Saltillo is the largest in Mexico, and the only one doing high school work.

At this point an intermission was taken, during which the wonderfully planned and equipped high school, a recent gift of Mr. S. C. Vann, was visited, and a beautiful and delicious luncheon served in the Sunday school room.

The afternoon session was opened with devotional exercises by Rev. J. C. Williams of Kittrells, after which Miss Mary T. Pescud gave some account of our work in Brazil, and stated that no injury was suffered by our property or people during the recen revolt in that country.

Mrs. Ferguson, representing the Louisburg Bright Jewels, asked the interest of the women in that branch of the work; and Mrs. Barnes Allen of Plank Chapel spoke upon "How to Interest Children," urging the importance of sympathy with them in all things.

Mrs. Boney then spoke upon the "carry-on fund," explaining how the growth of the work causes a need for 25 per cent increase in regular funds—a need which will continue for several years.

Mrs. Herring spoke of the membership contest with the W. N. C. conference, and mentioned two ways to make the 25 per cent increase—add new members, and pay the Centenary pledge to the Woman's Missionary Society. She also made an appeal for the Belle Bennett fund, Our Missionary News, and the Voice.

The business of organization for the ensuing year was taken up and referred to a committee composed of the presidents of the missionary societies present, with Miss Herring a member ex-officio.

Rev. Mr. Dowd of Louisburg closed the meeting with an inspirational address, taking for his topic the district motto, "Attempt great things for God; expect great things from God," saying that to create a missionary atmosphere is one of the great essentials.

Rev. Mr. Davis pronounced the benediction, bringing to a close a most interesting and profitable day. It was a matter of regret to all that unavoidable circumstances prevented the attendance of several delegates, among them Mrs. M. T. Plyler, publicitv agent for the conference. Two conference officers, Mrs. Boney and Mrs. McKinne were present, and added much to the interest of the occasion.

Western North Carolina Conference

"Not they who soar, but they who plod
Their rugged way, unhelped, to God
Are heroes; they won higher fare,
And flying, fan the upper air,
Miss all the toil that hugs the sod.
'Tis those whose backs have felt the rod,
Whose feet have pressed the path unshod
May smile upon defeated care,
Not they who soar.
High up there are no thorns to prod,
Nor boudlers lurking 'neath the clod
To turn the keenness of the share,
For flight is ever free and rare;
But heroes they the soil who've trod,
Not they who soar."

"Nothing earthly will make me give up my work nor despair; I encourage myself in the Lord my God and go forward."—Livingstone.

"Have a heart that never hardens, a temper that never tires and a touch that never hurts."—Charles Dickens.

PAGANISM HAS NO DOXOLOGIES

"Do the heathen get no comfort whatever from their religion?" a missionary was asked. "Yes," he replied, "the same kind of comfort that you get out of a narcotic." Buddhism, Mohammedanism are opiate religions. Christianity, on the contrary, wakes up the soul with a new life. "The fruit of the Spirit is . . . . . joy" and must find an outlet in singing—Missionary Review of the World.

CO-OPERATION IN MISSION FIELDS

In recent times there has been rapid and effective growth in the combination idea in education in mission fields, as well as growth in other forms of co-operation. Twenty-five years ago there was not one union educational institution in all Asia. Today there are one hundred and seventeen such institutions—twelve in Japan, eleven in Korea, seventy in China, six in the Philippine Islands, eighteen in India. If the entire foreign field is taken in there are one hundred and thirty-five such enterprises supported by the mission boards of America and Europe. Particularly interesting is the growth of union effort in Latin America, where such schools are listed, all the fruitage of the last ten years.—From Missionary Voice.

THE BIBLE IN THE PUBLIC SCHOOL

From the Missionary Voice of recent date we get the following:

"The Catholics, Jews and some few Protestants have always fought against Bible reading in the public schools. They argue that it is a sectarian book and that teaching or even reading from it in our school rooms is an infringement of religious liberty. This in face of the fact that we print "In God We Trust" upon our coins, have chaplains in our army and navy, use the Bible in our courts and observe religious holidays such as Christmas and Thanksgiving. An illogical argument, to say the least. It is interesting to note that the bill providing for the daily reading of the Bible in the common schools of Kentucky was signed late in March, 1924, to become effective in ninety days. It must be read in every class room every day in the presenec of the pupils, under this act, and he failure to comply with its provisions is the revocation of the teacher's certificate. They do not believe in half-way measures in Kentucky. The supreme court of California has also acted on this matter and has handed down a decision declaring the Bibel is not a sectarian book, that it does violence to no creed, and providing that it shall be read in the schools of the state.

"The public regards the Bible as the source of moral training. Surely it would be a woeful mistake, because of differences of interpretation to exclude it from our schoolrooms."

We congratulate the school authorities of Statesville on their decision to make the Bible a part of the course of study in the Statesville high school this year. Supt. R. M. Gray of the city schools says that he regards "a knowledge of the Book of books as one of the essentials of a well-rounded education; that the ideal place for the study of the Bible is in the home, in the denominational school, and in the church, but since these organizations are failing to reach the majority of the children, the rising generation must either have the essential facts of the Scriptures taught in the public schools, or plead ignorance of the Book from which Milton, Shakespeare and othe classic writers in our standard litreature, received much of their information and inspiration.

The average Sunday school devotes

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HONOR ROLL

All Sunday schools in the Western North Carolina conference which propose to give anything to the program of work directed by our Sunday School Board are requested to send in their offering at once to Mr. H. A. Dunham, Asheville, N. C. To send in this offering by the pastor when he comes to the annual conference will mean that the contributing Sunday school will not appear on this year's record, since our treasurer will have to close his books several days before our annual conference convenes. All funds registered during the annual conference will be placed to the credit of next year's work. Our honor roll for this week is hereby given:

Oakley, East Biltmore	$ 6.00
Linwood, Linwood Ct.	7.61
Center Grove, Mt. Pleasant Ct.	4.00
Rhodhiss	3.25
Morven	7.98
Mary's Grove, Cherryville Ct.	2.81
East End, High Point	5.95
Broad Street, Statesville	50.00

AT WORK

Since seventy-seven of our leading Sunday schools have written Miss Jenkins stating that they will observe Children's Week, it is thought that by the time this appears in print several hundred homes within the bounds of our conference will have been visited and much preparation made towards a successful Parents' Meeting held at the conclusion of the week's work. A detailed report of the work done during Children's Week will appear in these columns.

A FINE MEETING

Mention has been made of the splendid Children's Week organization meetings held in Charlotte and Greensboro. It would be unfair to fail to mention that our elementary workers in Winston-Salem did equally as well in their meeting held last Sunday. Children's Week will be faithfully and fittingly observed in these three large centers.

THREE SCHOOLS

Organization meetings have been held with our leading workers in Charlotte, Greensboro and Winston-Salem for the standard training schools which will be held in these points during November. The school in Charlotte will be held November 9-14, in Greensboro November 16-21, and in Winston-Salem November 23-28. Courses of study for these schools and a definite organization have been agreed upon. Strong faculties are being engaged. Immediately following or just preceding these three schools will be held the Stanly county school. Practically the same faculty engaged for the other schools will serve in the Stanly county school.

SUNDAY SCHOOL PASTORS

The following one hundred and fifty-one ministers in the Western North Carolina conference have taken one or more units of credit in the standard training course this conference year. This list does not include those earning credit during September and a part of August. There will therefore be additions to this list. Beautiful certificates of award will be presented to these pastors on the first evening of the annual conference when the Sunday School Anniversary is held. Kindly note our Sunday school pastors:

Asheville District.

H. C. Sprinkle, T. C. Jordan, W. F. Sandford, A. C. Chappell, G. R. Jordan, L. W. Colson, G. A. B. Holderby, D. Atkins, J. W. Hennessee, H. L. Powell, J. W. Groce, B. C. Reavis, R. P. Fikes, T. A. Groce, R. G. McClamrock.

Charlotte District.

D. S. Richardson, R. E. Hunt, J. C. Umberger, T. F. Higgins, C. M. Short, J. H. Armbrust, W. M. Robbins, Elzie Myers, C. C. Weaver, J. R. Warren, J. S. Gibbs, D. C. Ballard, J. W. Strider, W. R. Shelton, E. N. Crowder, H. G. Hardin, T. J. Houck, W. B. Davis, T. B. Huneycutt, M. W. Mann.

Greensboro District.

W. F. Womble, R. G. Tuttle, W. A. Barber, L. B. Hayes, G. T. Bond, W. T. Albright, J. H. Barnhardt, E. J. Harbison, T. J. Rogers, E. K. McLarty, J. W. Hoyle, A. G. Loftin, J. E. Woosley, M. F. Moores, C. P. Goode, W. L. Scott, T. V. Crouse, O. P. Routh.

Marion District.

Z. Paris, Elmer Simpson, E. J. Poe, J. N. Wise, E. D. Ballard, J. C. Keever, J. O. Erwin, Parker Holmes, W. E. Poovey, J. C. Gentry, R. C. Goforth, G. L. Wilkinson, J. P. Hornbuckle.

Mount Airy District.

C. W. Bowling, A. P. Ratledge, W. R. Jenkins, H. K. Boyer, G. W. Williams, M. Q. Tuttle, M. E. Leftwich, C. C. Totherow, W. J. S. Walker.

North Wilkesboro District.

R. K. Brady, M. T. Smathers, S. M. Needham, M. B. Woosley, P. H. Brittain.

Salisbury District.

T. F. Marr, C. M. Pickens, R. A. Swaringen, L. H. Griffith, C. R. Ross, W. E. Hauss, W. A. Jenkins, L. A. Falls, J. F. Armstrong, A. C. Tippett, C. R. Allison, Ebenezer Myers, Seymour Taylor, W. B. Thompson, J. F. Moser, M. A. Osborne, F. O. Dryman, G. G. Adams, J. F. Kirk, H. H. Robbins, T. A. Plyler.

Shelby District.

C. S. Kirkpatrick, E. P. Stabler, C. O. Kennerly, A. S. Raper, C. M. Campbell, G. W. Vick, M. W. Heckard, D. W. Brown, W. B. West, M. E. Moretz, R. H. Kennington, D. P. Grant, O. P. Ader, H. C. Byrum, J. N. Randall.

Statesville District.

J. M. Barber, L. B. Abernethy, N. C. Williams, D. A. Lewis, W. B. Shinn. J. W. Bennett, H. H. Jordan, J. E. McSwain, D. P. Waters, J. A. Peeler, W. M. Rathburn.

Waynesville District.

V. B. Harrison, M. B. Clegg, O. J. Jones, A. H. Bryons.

Winston-Salem District.

P. L. Love, John Cline, J. C. Cornett, J. W. Vestal, H. G. Allen, E. O. Cole, W. L. Hutchins, R. A. Smith, A. C. Swafford, A. C. Gibbs, G. B. Clemmer, J. M. Varner, S. T. Barber, J. W. Fitzgerald, R. F. Huneycutt, C. M. McKinney, J. R. Church, J. S. Hiatt, J. A. J. Farrington, J. P. Hipps.

North Carolina Conference

PROGRAM OF WORK CHECK-UP CAMPAIGN NORTH CAROLINA CONFERENCE OCTOBER 12-26, 1924

What—200 Sunday Schools to be Visited by 60 Trained Representatives of the Sunday School Board.
Objects—
(1) Interpret standards.
(2) Secure accurate reports.
(3) Inspire officers and teachers.
Efficiency Seals to be awarded.

CHECK-UP PLANS COMPLETE

Throughout the North Carolina conference during the period of October 12-26 will be conducted an intensive Sunday school promotion and check-up campaign, final plans for such a campaign being completed at a meeting of a group of pastors and laymen of the Washington district in Rocky Mount last week. This was the ninth meeting of its kind, similar gatherings having been held in the other eight districts, the object of all the meetings being to acquaint certain leaders with the campaign and to enlist their services in putting it across. All the meetings were eminently successful.

Approximately 200 Sunday schools, which have adopted the official Program of Work for Sunday schools of the Methodist Episcopal Church, South, have been assigned to accredited and trained representatives of the Sunday School Board; they have accepted their assignments gladly and are now arranging with the pastors and superintendents of the schools to be visited, dates for the visits. Sixty-odd checkers will go forth simultaneously during the period of October 12-26 for the purpose of meeting with officers and teachers, interpreting the standards set forth in the Program of Work wall charts, securing accurate reports as a basis for awarding efficiency seals, and inspiring the workers and encouraging them in their fine work.

Meeting at the Sunday schools with these representatives of our Sunday School Board will be not necessarily the whole school. It is desired that the officers and teachers be assembled—that is, the Workers' Council. Others may meet also, but no effort will be made to assemble the multitudes.

SET-UP MEETINGS HELD

Set-up meetings for the purpose of organizing for the Program of Work check-up campaign have been held in the nine districts, as follows:

Durham District, at Roxboro and Durham.
Elizabeth City, at Elizabeth City.
Fayetteville, at Fayetteville.
New Bern, at Kinston.
Raleigh, at Raleigh.
Rockingham, at Maxton.
Washington, at Rocky Mount.
Weldon, at Henderson.
Wilmington, at Wilmington.

Further details concerning the campaign will be given in these columns. Read the Sunday school page in the Advocate.

OUR FAYETTEVILLE FACULTY

A strong faculty has been secured to teach in our Fayetteville Standard Training School October 5-10. Note the instructors and the courses:

"Beginner Lesson Materials," Mrs. C. L. VanNoppen.

"Primary Worship," Miss Georgia Keene.

"Junior Organization and Administration," Mrs. H. E. Spence.

"Intermediate - Senior Agencies," Prof. H. E. Spence.

"Principles of Religious Teaching," Mr. C. T. Carr.

"Missionary Message of the Bible," Dr. Charles Meeks, of Atlanta.

The school begins Sunday evening at 7:30 o'clock. Many pastors, as well as superintendents and other officers and teachers are expected to enroll. The school is intended to serve the entire eastern half of the Fayetteville district.

OUR JONESBORO FACULTY

At Jonesboro, October 12-17, the second annual standard training school for the western half of the Fayetteville district will be held. Rev. B. E. Stanfield, as chairman of the board of managers, Rev. R. H. Willis, presiding elder, various committees, pastors, and others are giving it wide publicity and are expecting a fine enrollment. It was a great school we held at Jonesboro last year, and the aim this year is "Not a decrease but an increase." Five courses will be offered. The courses and instructors will be as follows:

"Beginner Lesson Materials," Mrs. C. L. VanNoppen.

"Primary Lesson Materials," Miss Georgia Keene.

"Junior Pupil," Mrs. E. R. Michaux or Mrs. H. E. Spence.

"Missionary Message of the Bible," Prof. H. C. Ritter or Prof. J. M. Ormond.

"Sunday School Organization and Administration," instructor to be supplied.

This school will begin class work Sunday evening, October 12, at 7:30 o'clock.

CHILDREN'S WEEK PLANS

Miss Keene, our conference elementary superintendent, is taking advantage of every opportunity to acquaint pastors, superintendents, and elementary workers with plans for the observance of Children's Week, scheduled in the North Carolina conference for any week in October. She is meeting with groups here and there, and is mailing out literature to all who manifested interest in the observance of this important week. Very clear and concise information are contained in the leaflets, which will be mailed upon request. If you do not understand all that is involved in these plans, if you do not know how simply they can be carried out and how far-reaching will be the results, write for information.

GOOD ROCKY MOUNT SCHOOL

Good attendance and excellent interest have characterized our Rocky Mount Training School September 21-26, and a high percentage of the enrollment worked for credit. A complete list of the credit pupils will be published next week. Workers are in attendance not only from Rocky Mount, but also from Nashville, Whitakers, Pinetops, and other points.

DO YOU KNOW THAT

There are about 700,000 Methodist church members not in the Sunday school of our church?

There are nearly 3,000 congregations in the Methodist church which are without Sunday schools?

There are 10,000,000 people in the Southern States not enrolled in any Sunday school?

There are not less than 3,000,000 white boys and girls and young people who are not now reached even in a nominal way?

Such are the facts as revealed in information coming direct from our Department of Sunday School Administration at Nashville. Is it any wonder, therefore, that the General Sunday School Boards are joining hands in a great church-wide Sunday School Membership campaign to include October, November, and December, 1924?

Special efforts will be made to reach church members not now in Sunday school.

Methodist members of union and other non-Methodist Sunday schools are to be sought out and identified with some Methodist church as extension members.

College students not attending Sunday school are to be cultivated and their presence and activities urged.

The great multitudes not now identified with any Sunday school of any denomination are to be listed and definitely sought for membership.

Will you help?

Make Your Spare Time Pay To promote Religious Education in the home and distribute Religious Literature, we need an intelligent man or woman in your community. If you have any spare time or want a steady position, write us for information. We pay liberally. No previous experience required. Exceptional opportunity for teachers, students, ministers, or church workers.—UNIVERSAL BIBLE HOUSE, 72 Winston Building, Philadelphia.

Satisfied With Your Pay?
Thousands who are trying to rise without training are not. There is no future to their present employment. We have the training that for over thirty-five years has brought higher salaries and greater opportunities to thousands. Better your position and yourself. If you can't find a good position, you need our help. Write for catalogue and an outline of employment opportunities.
Georgia-Alabama Business College
Dept. A-9 - - - Macon, Ga.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

Dear Epworthians:

As this will be last news letter before our annual conference at Greensboro we desire to urge each local chapter to endeavor to enlist some one in the map contest as outlined heretofore, and notice has been given that the time limit is extended to January 1, 1925.

The department superintendents of each local chapter are requested to communicate with the conference superintendents of their respective departments as follows:

1. First Department—Mrs. W. M. Shuford, Morganton, N. C.
2. Second Department—Miss Lula Betts, Lexington, N. C.
3. Third Department—Mrs. R. M. Stafford, Hickory, N. C.
4. Fourth Department—Mrs. V. R. Patterson, Asheville, N. C.

District secretaries and chapter presidents are requested to write Central Office for all necessary blanks for making chapter reports.

A line of communication between the local chapters, the district secretary and the president of the conference and Central Office should be unbroken and it is necessary that all reports should be gotten in on time. It is important that each Epworth League is possessed with information about the duties of each chapter to become properly chartered and to have a correct record of its officers

1. At Central Office
2. Conference president.
3. District secretary.
4. Recorded on its own minutes.

Leaguers should seek information about these matters from the local pastor, district secretary or assistant, field secretary or conference president.

It is our aim to make the district organization in the eleven districts this year more compact, which will automatically strengthen the league work at the two extremes; local chapters and our conference and our conference league.

We have found that the pastors are always ready and willing to give support and encouragement to our organi zation whenever our young people show evidences of genuine earnestness in the work, however small the number may be. It is our duty as young people to avail ourselves of the leadership of those who are thus earnestly fostering the work and at the beginning of a new conference year whether your same minister has been returned to you or not, begin the new year's work with your minister in the true spirit of Christian service and endeavor to work out with him the various problems of your league and support him in the great work to which he has been called.

Martha R. Brooks, Field Sec.
B. L. Lunsford, Conf. Pres.

GO WORK

"Go work in My vineyard";
There's plenty to do;
The harvest is great,
And the laborers are few,
There's weeding, and fencing,
And the clearing of roots,
And plowing, and sowing,
And gathering the fruits.

There are foxes to take,
There are wolves to destroy,
All ages and ranks
I can fully employ:
I've sheep to be tended,
And lambs to be fed;
The lost must be gathered,
The weary ones led.

"Go work in My vineyard";
I claim thee as Mine;
With blood did I buy thee,
And all that is thine—
Thy time and thy talents,
Thy loftiest powers,
Thy warmest affections,
Thy sunniest hours.

I willingly yielded,
My kingdom for thee,
The songs of archangels—
To hang on the tree,
In pain and temptation,
In anguish and shame,
I paid thy full ransom;
My purchase I claim.

"Go work in My vineyard";
Oh, work while 'tis day!
The bright hours of sunshine
Are hastening away,
And night's gloomy shadows
Are gathering fast;
Then the time for your labor
Shall ever be past.

Begin in the morning,
And toil all the day;
Thy strength I'll supply
And thy wages I'll pay;
And blessed, thrice blessed,
The diligent few
Who'll finish the labor
I've given them to do.

—Selected.

JUNIOR LEAGUERS PICNIC

The Mount Olivet chapter of the junior league was organized last November. Our officers at present are:
President—Jackson Huneycutt.
Cor. Sec.—Lena Wilson.
Treasurer—Louise Wilson.
Treasurer—Louise Zimmerman.
Era Agent—Ollie Craver.
Junior Supt.—Miss Margaret Perryman.

We have a busy band of juniors. We remembered the children in the Children's Home at Winston last Christmas with gifts. On Mother's Day we had a mail box and each mother received a dainty little package.

On August 30 we had a picnic at the home of our junior superintendent, Miss Margaret Perryman. Those present were: Emma and Robert Hege, Ollie Craver, Ruth, Esther, Clyde and Fred Perryman, Emma and Lucille Tesh, Lena, Frank, George and Henry Wilson, Louise, Margaret and Stamey Orlene and Mrs. A. S. Zimmerman and Howard Woodward.

We had a delightful afternoon strolling through the woods, wading in the sparkling streams of water and climbing steep hillsides. When evening shadows called us in we spread our supper on a green hillside, where each one ate until satisfied. We then gathered up the fragments and thought we were ready to return home, but were gladly delayed by Miss Ida Perryman, who served ice cream, assisted by her mother, Mrs. G. A. Perryman.

We think there is nothing quite so grand as being an Epworth Leaguer. Come join our band.

Lena Wilson, Sec.

CHARLOTTE DISTRICT

August 31 I had the pleasure of organizing the fifth senior Epworth League chapter since conference at Greensboro in June, at Weighman church, about 15 miles from Polkton, Rev. D. S. Richardson, pastor in charge, with 17 members. Following is a list of officers:
President—Mrs. Covie Nance.
Vice President—Mrs. S. J. Turner.
Treasurer—Joe Allen.
Rec. Sec.—Miss Mildren Turner.
Cor. Sec.—Miss Belma Gaddy.
Epworth Era—James Smith.
Reporter for Christian Advocate—Miss Nina Lee Hancock.
First Dept. Supt.—Miss Myrtle Lee.
Second Dept.—Miss Ada Hancock.
Third Dept.—Earl Thompson.
Fourth Dept.—Miss Rosa Allen.

Came back to Polkton by one o'clock, where we have a new chapter, and conferred with the new officers of the Polkton League, as follows:
President—Mrs. T. M. Smith.
Vice President—Mrs. H. F. Tucker.
Treasurer—Edward Carter.
Cor. Sec.—Miss Edna Adams.
Rec. Sec.—Miss Mollie Boggers.
First Dept. Supt.—Miss Fay Candle.
Second Dept.—Miss Annie Walters.
Third Dept.—Miss Alice Walters.
Fourth Dept.—L. C. Smith, Jr.

Twenty-three members. Rev. D. C. Ballard, pastor.

Another new chapter at Union church with twenty members, Rev. T. J. Higgins, pastor.
President—Glenn Clark.
Vice President—Miss Lucille Shannon.
Treasurer—Mrs. B. R. Clark.
Cor. Sec.—J. M. Clark.
Rec. Sec.—Miss Ruth Lemmons.
Epworth Era—Miss Mary Shannon.

Come on, district secretaries. How many new chapters in your district since conference?

Mrs. C. V. Fite, Dis. Sec.

KENNINGTON APPRECIATED

As lay leader for the Lowell charge I wish to express through the columns of the Advocate our appreciation of the most loyal and loving services rendered to us by our beloved pastor, the Rev. R. H. Kennington, during the past four years.

At the last annual conference there was a petition presented signed unanimously by the official board asking that he be sent back for another year and at the approaching conference there will be presented another petition asking the bishop that if he can see his way clear to do so to send him back for the fifth year.

There has been complete harmony among the three churches making this charge during the entire four years and the earnest labor of our pastor has been rewarded by a steady, substantial growth in all the churches.

A. M. Suggs.

RESOLUTIONS OF RESPECT

'Tis with great sadness that we, the members of Watson's Chapel Aid Society are compelled to chronicle the death of our beloved co-worker and friend, Katie Litchfield Ballance. God called her to her heavenly home on the eevning of June 24, 1924. She was born on February 26, 1902, and was married to Harold J. Ballance September 15, 1920. To this union there was born one son.

She had such a cheerful, loving disposition. Although confined to her bed for several months prior to her death, she always had a smile for her friends when they visited her bedside. Her time on earth was short; we should not grieve for her though, for our loss is her gain. She has found a home where sorrow and suffering are no more. Therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father and that we are grateful to Him for having permitted her to dwell among us, though only for a few years.

Second, That to the bereaved ones we extend our greatest sympathy. May our Father comfort them, and may we all meet her in those mansions above.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom:
Beyond the confines of the tomb
Appears the dawn of heaven."

Mrs. W. S. Dudley.

Look at once on the back page of your Advocate at the little red label. It tells you how your subscriptin stands. If it does not read 1-25 please see your pastor at once and pay him back dues and one year in advance. The Advocate needs it.

New Home Lamp Makes Its Own Fuel

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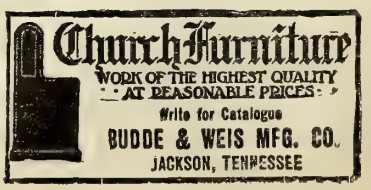
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Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

WANTED

1. Legacies.
2. Memorials.
3. Annuities.
4. Individuals to support children.
5. Organized classes to support children.
6. Sunday schools to support children.
7. New cottage furnished for thirty girls.
8. Missionary societies to support children.
9. Dining room furnished with tables and chairs.
10. Thanksgiving offerings from every church as specials.

* * * *

Remember—Our last annual conference separated the Orphanage assessment from the conference budget and put it on its own merits. Please bear in mind that the Orphanage assessment is to be sent direct to me and not to Mr. R. A. Brown, the conference treasurer. This year each pastor will need my personal receipt to put in his report at conference. Please keep this in mind so there will be no confusion in making out reports.

* * * *

Prizes—Captain Edgar L. Hart has offered our children twenty dollars in gold for the two best essays on "What the Swimming Pool Has Meant to me." These prizes will arouse much interest among our children. It is a fine thing to have something to look forward to as it breaks the monotony of life. This is particularly true with youth.

* * * *

Dr. M. R. Gibson—Dr. M. R. Gibson deserves the thanks of the community for the great service he is rendering our orphan children. He has asked for the privilege of doing all of our eye, nose and throat work. This past summer he has operated on about 75 for tonsils. He has also done much work on eyes and noses. With the aid of Drs. McGee and Judd, we are putting our children in first class condition physically. Day or night they came to our relief without compensation. Truly our orphanage is blessed in having such noble hearted physicians to minister to our two hundred and fifty children. To these and all others we extend our sincere and hearty appreciation.

* * * *

Dr. J. M. Fleming—Dr. Fleming, assisted by Dr. H. O. Lineberger, has been very active in looking after the teeth of our boys and girls. It requires much time and painstaking effort to keep the teeth of such a large group of children in good condition. This summer Dr. Fleming asked all the dentists of Raleigh to assist him in catching up with the work and they cheerfully complied with his request. At their regular meeting recently they pledged their service again next summer. This is commendable in these men who delight to render service where it is needed and appreciated. I wish to publicly thank Dr. Fleming for the fine service which he is rendering our Home.

* * * *

Congratulations — The Children's Home, orphanage of the Western North Carolina conference, has our hearty congratulations over a gift of twenty-five thousand dollars for a Baby Cottage. The gift comes from some individual in Winston-Salem where the orphanage is located. This is a most worthy deed and deserves the gratitude of all the Methodists of the Western North Carolina conference. For the past four years I have worked faithfully and earnestly for a Baby Cottage for our own North Carolina conference Orphanage. It will be a realtiy some of these days. Several liberal hearted friends have responded nobly in order that we might have a Baby Cottage. Others will do so later. Let's secure the balance needed by Thanksgiving or Christmas.

* * * *

Singing Class.—The Singing Class spent two months this summer visiting the churches throughout the conference. Every district and many charges were visited. I was glad that the class could reach so many churches they had never visited before. Mrs. Rives and the class report a great time at all the churches. Everybody made a special effort to give the class a good time and succeeded beautifully. The pastors were uniformly considerate of the comfort and success of the class. I regret that circumstances were such that I could not be present at the churches visited by the class. That was my loss. I wish to assure all who contributed to the comfort and success of the children and Mrs. Rives that they have my sincere appreciation.

* * * *

Corner Stone—The officers of the Grand Lodge of Masons of North Carolina laid the corner stone of the Vann building on the afternoon of September 23rd. A number of interested friends were present to witness the impressive ceremony. Mr. Joseph G. Brown, secretary and treasurer of the Orphanage, presented the building to the officers of the Grand Lodge, and Hon. Josephus Daniels accepted it in the name of the trustees. Mr. and Mrs. A. H. Vann, of Franklinton, were present to the delight of the Orphanage and its friends. Throughout the service my mind and heart turned toward our noble benefactor, Brother S. C. Vann, who was unable to attend the laying of the corner stone. A few weeks ago he had the unusual joy of seeing the new Franklinton high school building thrown open to the chilren of the community. Into that building and the grounds he put three hundred thousand dollars. The school and administration building he is giving us is not quite so large and will cost at least one hundred and sixty thousand dollars. If he could have been present on the afternoon of the 23rd of September and seen the happy faces of our children as they witnessed the laying of the corner stone, his cup would have run over with joy. Our prayer is that he may be restored to health and that he may witness next spring the opening of this magnificent school building for the instruction and training of our present population and the thousands who shall follow them. The North Carolina conference owes a debt of gratitude to Brother Vann for his noble philanthropy. Because of his generous giving and unselfish Christian character a brighter day has come to our beloved Methodist Orphanage. We would invoke the blessing of our Father upon hi mas he passes through the deep waters of affliction.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Edited by Luther E. Todd Secretary

THE STREET OF BY AND BY LEADS TO THE HOUSE OF NEVER

You cannot go any place as long as you put off starting on the journey. The way to accomplish a task is to begin it. The quicker one starts toward an appointed goal, the sooner one can expect to arrive. The Special Effort for Superannuate Endowment is not an exception to the rule. You cannot raise your quota for the first year or any year without a special effort.

Annual Conference Special Effort Heart Throbes

Up to September 1, 1924, the annual conferences had paid on their Special Effort quotas as follows: Alabama $13,952.54; Arizona $877.70; Baltimore $670.25; Central Texas $10,451.25; Denver $2,573.96; East Oklahoma $5,592.02; Florida $33,062.61; Holston $26,923.72; Illinois $3,023.76; Kentucky $26,698.18; Lilttle Rock $11,219.20; Louisiana $24,144.44; Louisville $33,709.07; Memphis $12,830.95;- Mississippi $14,757.97; Missouri $24,553.14; New Mexico $1,732.42; North Alabama $14,041.26; North Arkansas $11,957.11; North Carolina $32,474.23; North Georgia $29,111.86; North Mississippi $12,287.04; North Texas $24,620.88; Northwest $2,429.27; Northwest Texas $6,583.91; Pacific $8,623.90; St. Louis $19,426.67; South Carolina $11,939.58; South Georgia $11,188.29; Southwest Missouri $30,505.83; Tennessee $33,593.58; Texas $6,-782.12; Uppper South Carolina $16,435.56; Virginia $37,972.22; West Oklahoma $5,488.99; West Texas $26,327.95; Western North Carolina $16,167.70; Western Virginia $26,232.83; Brazil Mission $10.00; Congo Mission $270; Japan Mission $185; Belgian Mission $55.93; Total $631,-485.49.

Since Septemer 1, 1924, the annual conferences have paid enough more on their quotas to push the grand total received in cash by the Board well over $700,000.

They Carry High the Streaming Flag

Hundreds of charges throughout the church have won a notable victory my paying one-fifth or more of their total quota the first year. Those doing this good thing have been published on this page from week to week. It is easy to write about their accomplishments, but words cannot describe the joy which thrills them as they march up to conference with the Forgotten Man flag of victory streaming in the breezes.

Moran, Northwest Texas—Abiline, Rev. W. B. McKeown, pastor. Total assumed quota $1,392; amount remitted $384.
Earlington, Louisville—Henderson, Rev. D. L. Vance, pastor. Total assumed quota $1,620; amount remitted $493.47.
Logtown, Mississippi—Seashore, Rev. T. H. King, pastor. Total assumed quota $2,000; amount remitted $2,410.27.
Memorial Church (Lynchburg), Virginia—Lynchburg, Rev. R. H. Potts, pastor. Total assumed quota $4,291; amount remitted $1,502.85.
St. Paul's (Orangeburg), South Carolina—Orangeburg, Rev. T. G. Herbert, pastor. Total assumed quota $4,320; amoun tremitted $1,446.
Lawson, Missouri—Richmond, Rev. E. W. Bartley, pastor. Total assumed quota $1,960; amonnt remitted $392.01.
Shaw Avenue (St. Louis), St. Louis—St. Louis, Rev. J. O. Ensor, pastor. Total assumed quota $3,250; amount remitted $672.50.
Thomasville, South Georgia—Thomasville, Rev. P. W. Ellis, pastor. Total assumed quota $4,050; amount remitted $810.
Lawrenceburg, Tennessee—Mt. Pleasant, Rev. H. B. Blue, pastor. Total assumed quota $2,047; amount remitted $410.
Saxon, Upper South Carolina—Spartanburg, Rev. M. B. Patrick, pastor. Total assumed quota $1,100; amount remitted $220.
Pace Memorial (Richmond), Virginia—Richmond, Rev. H. W. Davis, pastor. Total assumed quota $3,200; amount remitted $1,000.
Max Meadows, Holston—Wytheville, Rev. L. D. Mayberry, pastor. Total assumed quota $1,750; amount remitted $350.
Providence, Louisville—Henderson, Rev. J. T. Rushing, pastor. Total assumed puota $1,639; amount remitted $327.80.
Main Street (Hattiesburg), Mississippi—Hattiesburg, Rev. J. T. Leggett, pastor. Total assumed quota $4,725; amount remitted ..1,662.41.
First Church (Tampa), Florida—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota $4,068; amount remitted $1,266.05.
Pocahontas, Holston—Tazewell, Rev. F. B. Shelton, pastor. Total assumed quota $2,260; amount remitted $452.
Messick Memorial (Louisville), Louisville—Louisville, Rev. J. H. Nicholson, pastor. Total assumed quota $2,178; amount remitted $750.
Bates City, Southwest Missouri—Marshall, Rev. N. M. Dowdy, pastor. Total assumed quota $1,221; amount remitted $244.65.
Alderson, Baltimore—Lewisburg, Rev. E. W. Aaron, pastor. Total assumed quota $2,289; amount remitted $500.
Potosi, St. Louis—Farmington, Rev. George Walker, pastor. Total assumed quota $1,111; amount remitted $222.20.
Gary (Holston—Bluefield, Rev. W. H. Harrison, pastor. Total assumed quota $2,666.67; amount remitted $647.59.
Richton, Mississippi—Hattiesburg, Rev. M. M. Black, pastor. Total assumed pota $2,500; amount remitted $507.75.
Richomnd, Missouri—Richmond, Rev. Robin Gould pastor. Total assumed quota $3,060; amount remitted $612.
Heber Springs, North Arkansas—Searcy, Rev. O. C. Lloyd, pastor Total assumed quota $1,368; amount remitted $539.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; remitted $3,700.
Covington, North Georgia—Oxford, Rev. J. M. Tumlin, pastor. Total assumed quota $2,700; amount remitted $540.
Centenary (St. Louis), St. Louis—St. Louis, Rev. C. W. Tadlock, pastor. Total assumed quota $5,500; amount remitted $1,150.
Central (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Total assumed quota $12,401; remitted $8,257.
Young's Chapel (Kansas City), Southwest Missouri—Kansas City, Rev. N. A. Goode, pastor. Total assumed quota $1,450; amount remitted $290.
Wyandotte Circuit, Southwest Missouri—Kansas City, Rev. G. D. Noland, pastor. Total assumed quota $1,210; amount remitted $242.04.
San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota $3,450; amount remitted $1,859.44.
West Market Street, Western North Carolina—Greensboro, Rev. J. H. Barnhardt, pastor. Total assumed quota $5,004; amount remitted $1,567.
Claiborne (Shreveport), Louisiana—Shreveport, Rev. W. F. Henderson, pastor. Total assumed quota $200; amount remitted $40.
Grand Prairie, North Texas—Dallas, Rev. M. H. Read, pastor. Total assumed quota $2,100; amount remitted $421.
Columbia, Louisville—Columbia, Rev. R. L. Sleamaker, pastor. Total assumed quota $1,219; amount remitted $246.
Fulford & Pompano, Flarida—Miami, Rev. E. H. Crowson, pastor. Total assumed quota $1,500; amount remitted $355.85.
Davy, Holston—Bluefield, Rev. C. C. Bailey, pastor. Total assumed quota $2,000; amount remitted $400.
First Church (Lexington), Kentucky—Lexington, Rev. G. R. Combs, pastor. Total assumed quota $3,384; amount remitted $1,079.
Emporia, Virginia—Petersburg, Rev. B. T. Candler, pastor. Total assumed quota $2,595; amount remitted $940.
Oakville Circuit, West Texas—Beeville, Rev. Richard K. Heacock, pastor. Total assumed quota $575; amount remitted $130.75.
Mangum Memorial (Shreveport), Louisiana—Shreveport, Rev. Ellis Smith, pastor. Total assumed quota $1,800; amount remitted $360.
Trinity (Tallahassee), Florida—Tallahassee, Rev. J. O. Grogan, paastor. Total assumed quota $5,000; amount remitted $1,196.75.
Mexia, Central Texas—Corsicana, Rev. W. B. Andrews, pastor. To tal assumed quota $5,500; amount remitted $1,650.
San Juan and Epworth (Tampa), Florida—Latin, Rev. L. Oser, pastor. Total assumed quota $50; amount remitted $10.
East Hill Avenue (Knoxville), Holston—Knoxvlle, Rev. Clyde Fristoe Watkins, pastor. Total assumed quota $570; amount remitted $114.
Westport Church (Kansas City), Southwest Missouri—Kansas City, Rev. W. A. Tetley, pastor. Total assumed quota $3,620; remitted $847.
Wellington, Southwest Missouri—Marshall, Rev. E. F. Dillon, pastor. Total assumed quota $1,440; amount remitted $291.
Richland Springs, West Texas—Lampasas, Rev. C. C. McKinney, pastor. Total assumed quota $1,000; amount remitted $200.13.

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OUR LITTLE FOLKS

THE TONE OF VOICE

It is not so much what you say,
As the manner in which you say it·
It is not so much the language you use,
As the tones in which you convey it.

"Come here," I sharply said,
And the baby cowered and wept;
"Come here," I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

Whether you know or not,
Whether you mean or care;
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your word,
But keep it out of your voice.

—Youth's Companion.

THE ANTICS OF AN ANT HILL

Probably the most wonderful little people in all nature are the ants. The bees are also wonderful, but I think the ants are still more interesting. It takes a great deal of study, however, to understand the ants, and to know all their ways. So in this story I will simply tell a very little about them.

My first close acquaintance with a large colony of ants was not pleasant. It was an experience that I long remembered. I was a small boy at the time and had gone to the pasture to pick raspberries. My mother had promised me a quarter of a dollar if I filled my pail, so I was very intent on the berry picking. This being the case, I was not looking out for any anthills.

I am sure that a city of human beings would not like to have a great giant, miles tall, come walking upon the very top of their city. Neither did the ants.

I was very intent on reaching some tempting berries which were very large and highly colored. There was a friendly little hillock that would help me to reach them, so I stepped upon it. It was the front gate of the ant's citadel. I presume I broke down the gate and perhaps crushed in the entrance of the central chamber. Anyhow several hundred ant soldiers rushed out to punish me. The ants really do have soldiers trained and very efficient. They certainly were efficient on my legs. A score or two ran up each of my pant legs and began stinging and biting me. With a howl of pain I fled for the brook, which luckily was nearby. Here I thrust my legs into a pool and drowned all the attacking army. When I went back for my berry pail I found that several regiments of ants were drawn up about the gate of their citadel ready to defend it. But I had had enough, so I meekly took my berry pail to another clump of bushes.

Not only do the ants have soldiers which war upon other ants and bring back captives of which they make slaves, just as the Romans used to do in olden times, but they also have worker ants which do all the work. They build the underground tunnels, bring the food, feed the young and do all sorts of menial work. And speaking of food, I must not forget to tell you of two very strange things concerning the ants' food. We all know that the ants' underground tunnels and granaries are all well supplied when winter comes, but I do not think that certain ants are bakers and that they make bread.

They gather a certain seed which is their favorite food. Then the slaves grind it up fine by chewing it. Finally it is kneaded into dough and formed into small cakes and placed in the sun to bake. When it is sufficiently baked it is put away in the underground storehouse for use in the winter. Other seeds are also stored away without baking them. But some of these seeds would sprout and that would spoil them for food were not the ants wise enough to prevent the seeds from sprouting. This they do in two ways. The first is to bite off the germ so that the seed cannot sprout. Or they will squirt a strong acid into the germ and that kills it. Thus the seed is kept nicely until they are ready to eat it.

Not only do the ants have soldiers and slaves, but they also have guests in their large underground houses. These are certain small crickets which they invite into their tunnels. They feed the crickets, wait upon them, and give them the best that they have. They also sometimes invite small beetles to come and live with them. These guests they likewise treat with great dignity. Perhaps the principal reason why the ants love to entertain the beetle is that he gives off a pleasant perfume which they enjoy. So when the ant tunnel gets musty and does not smell sweet, one of the ants will go up to Mr. Beetle and gently stroke his head, and he will at once take out the stopper of his scent bottle and the chamber is filled with the sweet perfume.

Still another very strange thing is the fact that the ants are herdsmen and that they keep cows. Or at least they keep little creatures which give them a sort of milk. These are the green flies known as aphids.

The ants will catch these little flies and herd them in one of their ant pastures. Whenever the ant wants some milk, he will tickle the fly, and it at once gives up a sweet, sticky milk of which the ant is very fond. In the autumn the ants will drive large droves of these cows into thir underground stables, where they will keep them and milk them all winter long. I have never heard of their making butter or cheese, but they certainly use the milk, and it is an important part of their winter diet.

It is the red ants which make slaves of the black ants. The red ants are more warlike, so they get the best of the black ants.

A red queen who has been fertilized will go into a black ant colony. Here she will live in her cradle and lay a great many eggs. These will, of course, all hatch red ants. She will make the black ants take care of her eggs, and also feed the young red ants until there are a lot of red ants in the black ant hill. Then the red ants will take charge and make slaves of all the black ants. They will send the black ant army away on the warpath, and it will come back with scores of black ant prisoners, which will be added to the slaves and workers of the red ant hill. Thus this hill, which was originally a black ant hill, will, in time, become a red ant hill or nest, and the black ants will all disappear. All of which illustrates the fact that we should be very careful as to whom we admit to our houses, or we may let in the wolf.

With their armies and soldiers and slaves, their cows and their select guests, their wonderful building skill and their diligence, I claim that the ants are the most interesting little people in the world. "Go to the ant, thou sluggard," and learn more of her wonderful ways. The ants certainly put to shame the efforts of man in almost any direction.—Selected.

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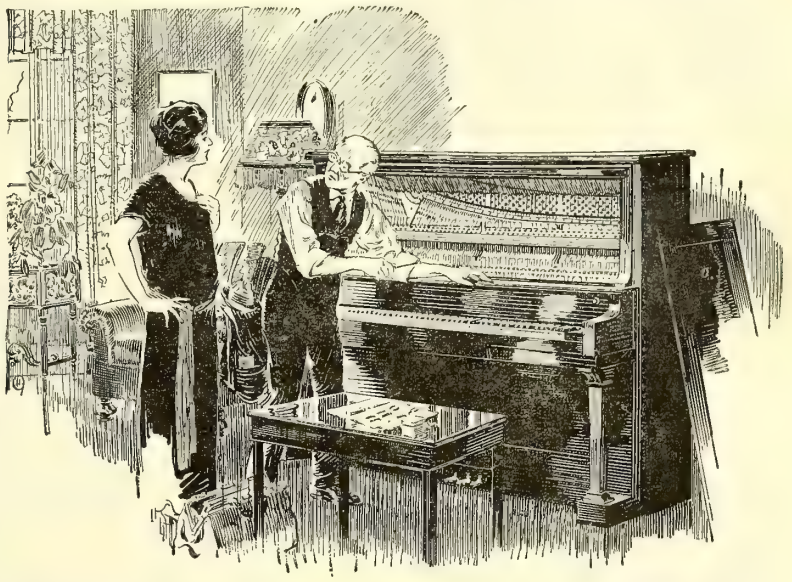
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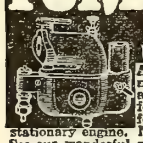
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WOMAN'S PAGE

(Continued from page eight)

30 minutes each week to the teaching of the Scriptures, which means 26 hours in twelve months, and the Sunday schools are reaching only a small per cent of the children. Since the home and the church are falling short of their opportunity it is the duty of the public schools to take definite action.

We hope that other cities in our state are going to do as Statesville has done. The city council of parent-teachers associations of Charlotte and of Asheville are starting a movement looking to the same results in their cities. We wish them success.

A MOTHER'S CREED

The following creed has been adopted by the Newton Parent-Teacher Association of Asheville, to be read at every meeting, and because of its beautiful sentiment we pass it on to our readers:

"I believe in little children as the most precious gift of heaven to earth. I believe they have immortal souls created in the image of God, coming forth from Him and to return to Him.

I believe that in every child there are infinite possibilities for good, or evil, and that the kind of influences with which we surround their early childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable to childhood, and that the joy of doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license; I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry and application.

I believe in prompt, cheerful obedience, self-control and self-forgetfulness.

I believe in inspiring the child to choose the good, the true and the beautiful, and to contribute to the happiness of others by word, deed and gift.

I believe that in all these things my example counts for more than my precept.

I believe in cultivating the intellect and the will, but I believe too in soul culture an dthat out of this cultivation comes ahe more abundant life, bringing forth the fruits of the Spirit, kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration fcr each other and thoughtfulness for all of God's lovely creatures.

I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that the Christ who was himself a child, born of a human mother, is the one never-failing source of help for perplexed, discouraged or wearied mothers.

Since to this work Father, thou hast called us, help me to give to it all Thou hast given me of insight and wisdom an dstrength and love and patience and forgetfulness."

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6:15 a.m.	a-Norfolk	8:10 p.m.
7:30 a.m.	b-Charlotte	5:15 p.m.
3:00 p.m.	c-Belhaven	12:25 p.m.
9:45 p.m.	d-Norfolk	7:05 a.m.

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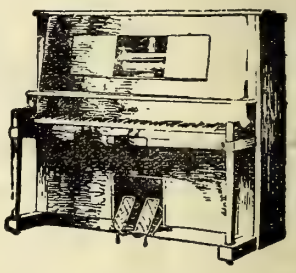
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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

October
Spring Creek, Spring Creek, 11 4-5
Hot Springs, 4 & night 5
Haywood St., night 7
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

CHARLOTTE DISTRICT
J. B. Craven, P. E., 413 Central Avenue, Charlotte, N. C.
FOURTH ROUND

September
Spencer Memorial, night 25
Marshville, Wingate, 11 27-28
Bevard St., night 29

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October
Pleasant Garden, Pleasant Garden....4-5
Liberty, Staley 12

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FOURTH ROUND

October
Stokesdale 4-5

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

October
Morganton, First Church, 11 5
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FIFTH ROUND

October
Sparta, Cox's Chapel 4-5
Laurel Springs, Laurel Springs, 3:30.. 5
Helton, Helton, 11 6
Creston, Sutherland, 11 7
Watauga, Valle Crusis, 11 8
Boone, Boone, night 8
Elk Park, Cranberry, 11 9
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FOURTH ROUND

October
Gold Hill, Wesley Chapel, 11 4
Salisbury, First Church, 11 5
Spencer, Central, night 5

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

October
Cramerton, 11 5
McAdenville, night 5
Franklin Ave., night 8
Smyre night 9
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

October
Statesville, Race, 8 3
Elmwood, Elmwood, 3 3
Dudley Shoals, Rocky Mount, 11 4
Granite Falls, 8 4
Lenoir, First, 11 & 8 5-6
Lenoir Ct., Littlejohns, 3 5
Lenoir, South, 2 & 8 5
Hudson, 11 6
Ball Creek, St. Paul, 11 7
Catawba, Concord, 3 7
Stony Point, 8 7
Mooresville, Broad, 8 8
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

WAYNESVILLE DISTRICT
R. S. Howie, P. E., Waynesville, N. C.
FOURTH ROUND

October
Bryson City Ct., 11 5
Whittier Ct., night 5

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FOURTH ROUND

October
Burkhead, Burkhead, 11 5

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October
Person Ct., Concord 4-5
East Roxboro, Longhurst, night 5
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Columbia, Creswell 4-5
North Gates, Savages 11-12
Gates, Gatesville 12-13
Perquimans, Epworth, 3 15
Hertford, 8 15
South Camden, Wesleys 18-19
City Road, 8 22
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30

November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October
Parkton, Sandy Grove 2
Fayetteville, Camp Ground 4
Dunn, morning 5
Duke, Duke, night 8
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night..19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9

Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

October
Goldsboro Ct., Thompson's, a.m. 4-5
St. Paul, p.m. 5
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
St. John-Gibson, St. John 3
Laurel Hill, Laurel Hill 4-5
Laurinburg 5-6
Biscoe, Candor 11-12
Rowland Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October
Benson, 7:30 3
Four Oaks, Saunders 4-5
Smithfield, 7:30 5
Garner, Ebenezer 11-12
Clayton, 7:30 12
Creedmore, Creedmore 18-19
Franklinton, 7:30 19
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31

November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

October
Bethel, 11 2
Robersonville, 11 5
Ayden, night 5
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October
Battleboro-Whitaker, McTyeirs, 11..... 3
Enfield, 11 5
Halifax, 3:30 5
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11.....2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

October
Southport, Southport, p.m.-a.m.....4-5
Wilmington, Grace, p.m. 5
Carver's Creek, Carver's Creek, a.m...10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ...19-20
Swansboro, Stella, a.m. 24

RESOLUTIONS OF RESPECT

The following resolutions have been adopted by the Killian Bible class of the Methodist Sunday school:

Whereas, it has pleased our heavenly Father in His all wise providence to remove from our midst Mr. Jonas Cloinger, father of Mr. D. M. Cloninger, the efficient treasurer of this class, be it

Resolved, That the Killian Bible class extends its heartfelt sympathy to the family of the deceased. Also that a copy of these resolutions be sent to the family and the North Carolina Christian Advocate, the Catawba News-Enterprise and the Hickory Daily Record for publication.

J .B. Lackey,
Chas. D. Moard,
C. L. Everhart,

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

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Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

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In Memoriam

MANLTSBY—At noon August 29, 1924, Mrs. Bettie Powell Manltsby passed away to be with God.

Grandmother was 84 years old and had been a faithful member of the M. E. church since girlhood. Grandfather died several years ago and since then most of her time was spent with her children. Now that she is gone we shall miss her so much, but her training and influence will be with us always. During her illness all that loved ones could do for her was done, but God knew best and as a babe falls asleep on its mother's bosom, so did she fall asleep in Jesus.

She is survived by four sons, W. E. and Joseph Manltsby, Town Creek, N .C., Henry and Walton Manltsby of Supply, N. C., and three daughters, Mrs. Willie Knox of Town Creek, Mrs. Lester Edwards and Mrs. Franklin Galloway of Bolivia, N. C.; thirty-nine grandchildren, nine great-grandchildren and many other sorrowing relatives.

The funeral service was conducted from Zion M. E. church by her pastor, Rev. W. J. Freeman, and her body was tenderly laid to rest by the side of her fiahtful companion in the beautiful church cemetery.

For eighty-four long anxious years
Grandmother's smiles were given;
But now she's bid farewell on earth
And gone to live in heaven.

Her granddaughter,
Margaret Edwards Mercer.

GIBSON—The Great Reaper has again entered the home of Mrs. Alice Gibson of Rockingham and taken another of her daughters. This time it was Miss Ola, a young lady of a beautiful Christian character just 26 years old. In a meeting at Seele's Mill in 1912 I received her into the church. She was already a model girl with good morals, and it was only to accept Christ and surrender to Him, which she did unreservedly. Later in another meeting she volunteered her life for definite service and mission work. It was her great desire to go out as a missionary, but owing to her health having failed she could not carry out this plan. I do not recall that I ever saw a more consecrated young lady than she. For her to die was to depart and be with Christ. She was greatly beloved by all who knew her and her Sunday school class of boys were so devoted to her.

She quitely and peacefully fell on sleep at her home September 7, and we laid her to rest in the cemetery at old Green Lake church by the side of one of her sisters, who died just one year and a few days before. Her father and two sisters were already sleeping there.

It was a touching scene when Miss Ola was carried down one aisle of the church and her cousin, Miss Ila McIntosh, was carried down the other. Both funerals were conducted by their pastors and the writer.

May God comfort Sister Gibson and all the bereaved loved ones. Our loss is her eternal gain.

B. E. Stanfield.

McARTHUR—Estelle Smith McArthur was born at Morven in Anson county, N. C., August 15, 1884, and died August 18, 1924, in the Baker Sanatorium at Lumberton, N. C. She was married to J. O. McArthur February 21, 1906. She gave birth to four children, three of whom are living.

Mrs. McArthur was a great sufferer, having been sick for a long time. During her sickness everything possible was done for her comfort and recovery. Her sufferings were borne with patience and Christian fortitude. Her sweet disposition and amiable qualities made her many friends. She joined the Methodist church early in life and remained a faithful and loyal member until the end. When the news of her death became known there was much sadness. It wsa realized that a great loss had been sustained and that she would be greatly missed.

Immediately after her death her body was sent to her home near Rowland, N. C., where sorrowing friends and relatives had gathered. The next day the funeral service was conducted by her pastor, the writer, in Centenary Methodist church, where she held her membership. A large gathering of friends was present to pay their last tribute of respect. The floral offerings were beautiful. While her body sleeps peacefully in the cemetery of Centenary M. E. church, her soul is resting in the arms of Him who said, "Blessed are the pure in heart, for they shall see God." May God comfort the sorrowing ones.

P. D. Woodall.

WEBB—Sister Virginia Webb was born in Rockingham, N. C., 1853, and died in James Walker Memorial Hospital in Wilmington, N. C., July 31, 1924. Sister Webb suffered for a long time, yet she never murmured or complained of her lot in life. She was perfectly resigned to the will of her Master, and when He called for her she was ready to go. She joined the Methodist church in early life and always lived a consecrated Christian life. At the time of her death she was a member of Castle Heights Methodist church, Wilmington, N. C. She leaves behind four sons, J. B., W. B., C. C. and I. C. Webb, also three daughters, Mrs. C. J. Cadell, Mrs. J. D. McNeil and Mrs. W. E. Smith. The funeral services were conducted from her old home church, Caledonia, by the pastor, Rev. Frank Culbreth, and her remains laid beside those of her husband, who preceded her to the grave some years ago.

C. N. Phillips, Pastor.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Jarvis Memorial church lost one of its active and faithful members when Mrs. E. B. Allsbrook entered into rest.

Throughout her long illness, her interest in her church and her friends never ceased, and we feel her loss keenly. Mrs. Allsbrook was a good neighbor and a kind friend, devoting her life to home, family and friends. Her friends loved her for her noble characteristics, and will miss her smile and gentle greeting, cherishing her memory as one of their rare possessions. The word "gentle" seems to cling to her as a fitted garment.

We desire to express to her family our appreciation of her helpfulness in the work of the Missionary Society, and our sincere sympathy with them in their loss.

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is Life—and there are no Dead."

Mrs. H. E. Austin,
Mrs. T. A. Person,
Mrs. Wiley Brown.

MAYO—Fred Becton Mayo, after a lingering illness at home and in hospital in Baltimore, died September 11, 1924. He was born May 21, 1880; thus he was 44 years of age. He leaves a devoted widow and five children. Fred Mayo was a fine type of citizen, a loyal friend and a man of God. Especially in his late years he lived a life above reproach and was faithful to the church. For many years he was identified with the business life of Fremont and also with the Methodist church. He had a wide circle of relatives, friends and acquaintances. His funeral therefore was more largely attended than this writer has witnessed in many years. He will be greatly missed in the home and community. We pray that God's grace will be sufficient for the bereaved ones.

J. A. Dailey, Pastor.

PIPPIN—Charles Manley, eldest child and only son of Mr. and Mrs. Charles Pippin, passed away near Fremont Friday, the 21st of September, 1924. He was ill only a week with tonsillitis-diphtheria-scarlet fever, but deathly so for those few days. All that was possible was done that his little life might be spared to his loving parents, but to no avail. Our heavenly Father suffered him to be taken home to heaven. Charles Manley was a bright and happy little fellow of six years. He was the pride of the splendid home in which he was born, and a favorite of those who knew him. He had in hi mthe making of a noble man, and so his life was snuffer out all too early, but God had other plans. We pray that he sorely disappointed parents and other loved ones may commit themselves into the hands of Him who doteh all things well—He who cannot make a mistake.

J. A. Dailey.

The Sunday School MEMBERSHIP CAMPAIGN CALLS YOU!

Do you know that there are now approximately 165,000 Sunday School officers and teachers in the Sunday Schools of our denomination?

Do you know that there are 2,086,000 Sunday School members?

Do you know that there are 16,700 Sunday Schools?

AND DO YOU KNOW THAT

There are about 700,000 Methodist Church members not in the Sunday Schools of our church?

There are nearly three thousand congregations in the Methodist Church which are without Sunday Schools?

There are ten million people in the southern states not enrolled in any Sunday School?

There are not less than three million white boys and girls and young people for whom we are directly responsible who are not now reached even in a nominal way?

AND DO YOU KNOW THAT

There are in your own community approximately 50,000 people who logically belong to our school who are not now enrolled?

There are many of our own church members who do not attend the Sunday School at all?

AND DO YOU KNOW THAT

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NORTH CAROLINA
Christian Advocate

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A Plea for the Union of Methodism in America

By BISHOP JOHN C. KILGO

We are fortunate in being able this week to give our readers Bishop John C. Kilgo's plea for methodist Union that appeared in the July number, 1906, of the South Atlantic Quarterly. We have been told that after he was elected bishop some of his views underwent a change, but if true, that does not affect the facts and logic, which he presented in such a clear and convincing manner in this paper which all North Carolina Methodists just at this time will be eager to read.—Editor.

The issue which sixty-two years ago divided Episcopal Methodism of America into two ecclesiastical bodies was a political issue. There was no contention as to the fundamental doctrines nor the general principles of polity in the Methodist church. Abolitionism was a political sentiment and looked to political sentiment for its promotion. Besides, it was necessarily a sectional issue.

However, from the days of Jefferson and Hamilton all political questions became sectional questions. It was the aim of Jefferson to develop American democracy after the type of French democracy, while Hamilton was unyielding in his purpose to shape it after the type of English democracy. The fundamental issue of the nation's character lay in the issue between these two men, and every question which rose, whether it was assumption of debts, defense of American commerce, tariff protection, State' srights, or abolition, became a sectional question.

It was not possible to keep the churches of America free from sectional form which national issues took, and least of all was it possible to keep the Methodist church clear of it. Its members in the South were involved by every consideration in the institution of slavery and only disaster could come of the Southern ministry taking an aggressive attitude against the institution; the members of the Methodist church throughout the North were equally committed to abolitionism and could not be otherwise. This was a condition—a sectional condition—which the church had nothing to do with creating, but all to do with in serving the people among which it labored.

The General Conference of 1844 found separation the wise course of action, a course which it would have avoided had there been another way open. The representatives from each section were painfully conscious of the crisis that was upon them and the hesitancy with which they came to the inevitable conclusion shows the sorrow which they all suffered. The spirit, as well as the terms of separation, were highly creditable to the sincerety and brotherly sympathies of those who acted in this grave matter.

Had the spirit in which the division was agreed to suffered no change the two bodies of of Methodism would have filled their mission in the nation and held each other in the esteem of a holy fellowship. But the sentiment of abolitionism grew intense and passionate while anti-abolitionism kept pace in its spirit of opposition. The inevitable clash came and the issue which divided Methodism gathered to itself all the passion and hatred of a dreadful war. Southern Methodists and Northern Methodists had fought and suffered and died in the cause which only a few years previous had led to their friendly severance into two ecclesiastical bodies.

War hatreds and sectional enmities had put a new force into all the relations of the two sections of the nation and the two bodies of Episcopal Methodism were driven far apart by these new conditions. The feelings engendered by the war have been provoked and perpetuated by very many unnecessary and unbrotherly deeds and words which have tended to delay the possible return of the two bodies of Episcopal Methodism to their original fellowship. **No good can come of rehearsing any of these things which do discredit to the spirit of a Christian organization.** Each side has much to repent of, each side has much to forgive; while neither side should be slow to practice both these virtues.

But the chief issue before Methodism in America is not a defense of the past, not to prove the rights of differing bodies, or to justify the course of each division. The supreme question is a re-union into a permanent fellowship worthy of the great Providence that has protected this American nation and the divine spirit which should in all things control the faith and feelings of the Christian church. The time has come when separation cannot be justified, and the apologetic attitude which it forces will only result in a weakened faith and wasted energy. All the issues which led to separation have been settled for all time and the memories of dead issues should not persist with more power than the necessities of vital duties and tasks which call for the combined zeal of all men in all quarters of the earth.

The question of State's rights is a settled question. The meaning of the Constitution of the nation may still be discussed as an academic question, but that document was virtually re-written at Gettysburg and Appomattox, and whether Calhoun or Webster was the sounder in his views is now no matter of concern. Lee and Grant found the verdict of the discussion and the case will not again be opened.

It has been forever settled that slavery cannot exist on this continent. The South has accepted the settlement of the slavery question and regards the freedom of the negro as a greater blessing to the white man than it was to the negro. The relations of the two races is working itself to a sane solution and is accepted by wise men in all parts of the nation.

There never has been any difference in the fundamental doctrines of the two branches of Methodism. The Twenty-five Articles of Religion have remained unchallenged as the Creed of American Methodism.

The Methodist Episcopal Church, South, and the Methodist Episcopal Church have held faithfully to an espiscopal form of government. The constitution of each branch of Episcopal Methodism protects its polity against a rash and radical change.

The early and heroic history of Methodism in America is the common heritage of both branches of Methodism. Their doctrinal unity is sanctified by the glorious labors of that host of men who wrought in the early times of the nation's life and to whose labors must be credited very much of the nation's prosperity.

Both of these branches of Methodism have their home in America and get their civil protection from the same great government. Their members are citizens of this republic and must be concerned in all that is vital to the nation's life and progress. The perpetuation of sectionalism is no credit to any part of the nation and it has received the condemnation of all patriotic citizens. Commerce and industry have become a band of union between the wide sections of the republic and men who have met in the markets have forgotten all that former strife. Recent events in our national history have called out the patriotic fidelity of American citizens and bound them in a new and stronger national brotherhood.

Within the past few years efforts have been made to conform the two branches of Methodism. These efforts have been fruitful in securing a common catechism, a common hymnal, and a common form of worship. Besides these, agreements have been reached by which missionary operations in foreign lands are harmoniously organized.

In all matters of vital importance Episcopal Methodism is at one and its complete union seems to be suggested by every consideration. Those who think it not advisable base their opinions upon considerations scarcely sufficient to defend the division between the churches. None of these objections have any direct relation to the original issue which brought about the separation, but are conditions which have developed through the experience of later years.

One of the chief causes set forth why it seems inadvisable, if not even impossible, for the two branches of Methodism to re-unite, is the widely different views on the negro problem. The Southern church suspects that the Northern church entertains the idea of social equality, and the Northern church suspects that the Southern church utterly disregards the claims of the negro to all just opportunities of progress. Very much in these two notions is mere assumption intensified by feelings of suspicion which have come out of the strains of former conflicts. Neither side has been entirely patient and painstaking to ascertain the real attitude of the other to this delicate and difficult problem and, hence, much careless talk has been indulged in on both sides.

The supposed differences of attitude to the negro problem should rather hasten than hinder the re-union of Methodism. The welfare of the negro will not be helped by making him a subject of perpetual contention. He will take sides with those whom he considers his friends and develop a dislike for those whom he considers opposed to them who help him. The contention will beget in him all sorts of partisan prejudices which will dwarf his character and fill him with spite. Already he has been the victim of enough of white men's quarrels, and it would seem that this unseemly conduct might be left to political parties without the sanction and patronage of the church of God.

The Methodist Church before its division was zealously interested in the religious life of the slaves in the Southern states and thousands of them had membership in the white churches of the South. These received religious instruction from Southern preachers and were greatly blessed in every respect by instruction. Under the present order the Northern church deals with the negro as a foreign missionary enterprise, not fully understanding all the difficulties involved in his life and character. It would be vastly better if the Northern church would leave this work to the care of those who understand it best and among whom the negro must live and work. But there is no hope of bringing about such a desirable end except by first uniting the two branches of Methodism and re-establishing a confidence and co-operation which every principle of the Christian religion demands. *concluded on page four*

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WESTERN NORTH CAROLINA CONFERENCE TO MEET IN GREENSBORO

Homes have been provided, the tables are spread and the big West Market Street church is in readiness for the 500 and more members of the Western North Carolina conference who are to arrive in Greensboro next Tuesday for the thirty-fifth session of the Western North Carolina conference which opens at 9 o'clock on the morning of October 15. Greensboro will give the conference a royal welcome. Not only the gates of the "Gate City" will be ajar, but the Methodist homes of the city, the automobiles, and the hotels and cafes will all be subject to the orders of the Methodist conference.

The good roads and automobiles insure an enormous attendance of visitors daily. People can attend the morning session of the conference and in the afternoon, if they choose, take in the fair. These two attractions will probably bring great crowds to the city.

With the conference historical society in session Tuesday night, begins a busy week for the assembled Methodists. A session of conference each morning, preaching in the afternoon, an anniversary of some board in the evening, and dozens of committees and boards with multitudinous details commanding their attention, to say nothing of the toil by statistical secretaries, assures a busy week. Some have an idea that annual conference is primarily a week of social enjoyment, when really it is a season crowded with hard work. If the machinery was not already in good working order when the conference assembles, it would require at least two weeks to do the work of a single annual conference.

The members of the conference are looking forward to their great annual gathering as a profitable and delightful occasion. The presence of the Holy Spirit assures a heavenly place. We trust that all may be filled with the Good Spirit.

THE CATAWBA: ITS BANKS AND BRAES AND RUNNING WATERS

Ho! Carolinians! You are mindful of the "Father of Waters" which comes down through the grain fields of the Middle West and of the Amazon, child of tropical rain clouds, and of the ancient river which flows under the shadow of the pyramids, but you have overlooked your own river that rises on the crest of the Blue Ridge hard by the Black Mountains and hurries away toward the sea. The Catawba with its tributaries after a flow of 250 miles becomes the Wataree that lower down in South Carolina with the Conagree forms the Santee which sprawls into the Atlantic Ocean.

The Catawba river is named for the Catawba Indians, a small tribe of the Siouan Indians that originally occupied the territory on both sides of the river. In the Revolutionary War these Indians were friendly with the whites and furnished South Carolina with troops in that struggle. The last pure blooded of the tribe is said to have been Peter Harris, a soldier of the Revolution. The few of the tribe that remain in the upper edge of South Carolina are half breeds.

The Catawba Indians are gone. But the Catawba grape that was first found on the banks of the Catawba river has a conspicuous and appreciated place in the markets of the country, and the Catawba wine in other days became the theme of poets.

Of its superiority Longfellow sings:

Very good in its way
Is the Verzenay,
Or the Sillery, soft and creamy;
But Catawba wine
Has a taste more divine,
More dulcet, delicious, and dreamy.

But modern commerce tells a wondrous story of this river and its waters. This river that bears the name of a friendly tribe of aboriginees and whose braes was the early home of the grape that makes glad the heart of man, now turns more spindles than any other river in the world. Three hundred cotton mills and five million spindles depend for power upon the waters of the Catawba. And this takes no account of lighted cities, street car and interurban traffic and sundry other industries for which this river furnishes motor power. There are now nine power stations with a capacity of 420,000 horsepower, and a storage capacity of 175,000,000,000 gallons of water. We have no idea how much that is; the engineers seem to have some idea. Anyhow for wine the Catawba grape is best, and for water power the Catawba is chief among the rivers of the whole earth.

DID NOT READ TRASH

Dr. Frederick Lynch in Christian Work quotes the following impressive paragraph from "The Influence of the Bible on History, Literature and Oratory," a little volume by Rev. Thomas Tiplady:

"The English people in the reign of Elizabeth did not read trash. They read a great Book—the Book. Therefore, they thought great thoughts and became a great people. The rise of the English dates from that period. As coal feeds a fire the Bible has fed the spirit of our race. The foundations of the United States were laid by Bible readers—the Pilgrim Fathers. And today there is a British commonwealth of nations and a great English-speaking republic, which, together, dominate the world. How? By the sword? No! By cleverness? No! They domniate by the force of character, and their character has been built up by three centuries of close communion with the great thoughts and principles of the Bible. The civilization and Christianization of the world depend today upon America and the British commonwealth of nations—English-speaking people who have risen to greatness through contact with the mighty spirit which surges through the Bible."

Perhaps the American peeple's greatest need just now is a revival of interest in the English Bible. It would mean a new era in ethical and literary culture, not to mention its effect upon religion. Biblical criticism and childish defense of the Book should be replaced by a careful and intelligent study of the Holy Scriptures.

THE HOUR IS ABOUT TO STRIKE

The time is almost up. The conference year is about to close in Western North Carolina. One Sabbath and a very few week days and the record will be completed.

What sort of record has your church made this year? How are you closing up? Have you met all financial obligations? Is your pastor paid in full? Are your conference collections 100 cents on the dollar of assessment? What have you done about the Superannuate Eddowment fund?

If all these financial claims have not been met already, are you going to make a desperate effort right at the last to pay in full? You can if you first determine that it shall be done. "Where there is a will there is a way." Have you the will to do? Do you wish to enjoy the thrill of victory? Do you wish to shout with those who have won, or, are you willing to go down to disgraceful defeat because you have not done your best?

Let the next few days talk only of victory. Be more than a conquerer through him who has loved you and given himself for you. Sacrifice brings victory.

ARE THE YOUNG PEOPLE TO BLAME?

"Jack and Sally are not interested in the church." That is a common complaint on the part of older people. But what sort of criticism of the church do Jack and Sally hear at their own dinner table? How do the parents talk about the minister. Do they speak of him with reverence and respect, or is it their habit to find fault?

Young people learn from their seniors to be bad. If the boy uses profane language he learned it from some grown-up or from an associate who had been taught by an older person to swear. Cuss words are not a product of the cradle but of old sinners.

The average newsboy on the street selling papers for a nickel, or two pennies apiece, can be trusted every time. He will not "short change" you. The lad before he learns dishonor and dishonesty from the old fellows can be trusted to the limit. While we are talking about the sins of youth we should be laying the lash and the scorpion upon the old and middle-aged sinners.

Children tell the truth. They at the same time believe what is told them. They know nothing about the world of falsehood and deception until inducted therein by their seniors. Sometimes the parents are their first teachers in this.

We are disposed to heap blame upon the young and to cry out about how bad they are. If they are bad, the older people are even worse.

We have too much misplaced blame. Complain not at the shortcomings of youth, but lay the lash upon those elders who are leading the young astray. The trouble today as in all the past is not with the young people, but with their elders.

Youth lives in the world of ideals. Most of them look forward and upward. Not till later in life do they part company with their ideals and look backward and downward. And the hurtful things that have crowded upon them from the past and from associates that are older are in a very large measure responsible for such disasters in life.

The older we grow and the fuller acquaintance we make with the world about us, the more we believe in the young and the greater confidence we have in those young people upon whom is heaped the blame that should be put upon the head of their seniors.

THE SATISFYING ELDER

Bishop DuBose has a story on the colored presiding elder. It runs something like this:

Where is youse dese days, Brudder Mose?" inquired the colored man of his former pastor.

"I'se a satisfying elder now, a satisfying elder," replied the dignified parson.

"What dat, what dat you say, Brudder Mose?"

"I'se a satisfying elder. Dat is I'se have a dozen or more churches and dey 'bout all dissatisfied with dere pastors. So I'se goes 'round and preaches to dem, den dey is better satisfied wid der pastors. I'se a satisfying elder."

GOD'S BUDGET SYSTEM

God made the first application of the "budget system" in His decision of our time to give us one day a week for rest and worship. How can we make the accomplishments of that seventh of our lives as real as any other seventh? The church service has for centuries aided the solution of that problem; but just as in school work, regularity of attendance is required for satisfactory results.

With the greatest work of all the ages to accomplish in a very few short years, Jesus was a regular church attendant. He finished His work. Though He dies for our sins, He rose again. Shall we not follow His example in the use of the day and find communion with Him where His people gather at the trysting place, and then go out to live Christ?

Look at the red label on the back page of your paper at once. If it does not show you are paid up till 1925 give your pastor enough to advance it to that time so that he can take it to conference with him. Thank you.

PEOPLE AND THINGS

W. N. C. Conference, at Greensboro, October 15.
N. C. Conference, at Wilmington, November 12.

"To introduce Evelyn, who arrived safely at our home October 1, 1924."—Rev. and Mrs. C. M. McKinney.

Rev. G. W. Perry will on Sunday, October 19 begin a revival meeting in this church in Weldon. Rev. J. V. Knight, pastor at Edenton and a most sucessful evangelist, will assist in these services. Preperations are being made for a great meeting.

Rev. J. R. Moose one of our missionaries in Korea, was the first of August stricken with paralysis following a failure of health a month earlier. If able to travel he is expected to leave Korea the first of October for the States and the probability is that he and his family will make Greensboro their home.

"Mrs. Arthur Morton Jewens requests the honour of your presence at the marriage of her daughter, Marietta, to Mr. James Edgar Gay, Jr., on Saturday, October the eighteenth, nineteen hundred and twenty-four, at seven o'clock, Grace Methodist Episcopal church, Lafayette Square, Baltimore. At home, Kew Lefferts Apartments, Kew Gardens, Long Island."

Walt Holcomb has recovered from serious injuries sustained in an auto accident while in Los Angeles, California, and is now at his home in Cartersville, Georgia. In a letter from Brother Holcomb he refers to his recovery as "remarkable." He intends visiting some of our annual conferences and is ready for work. His book, "Modern Evangelism and Ancient Environment," has just come from the Cokesbury Press and contains some of the messages he delivered during his recent tour of Europe.

Dr. R. F. Bumpas has arranged with his presiding elder for another to complete his year's work at Epworth, Raleigh, and he expects to make Greensboro his home. He is now in Greensboro and is back in the very room in which he was born. He will at the Wilmington conference take the superannuate relation and after 53 years of effective service rest in Greensboro amid the scenes of his childhood. He enjoys being back at the old home and Greensboro is glad to have him.

Owing to rainy weather Dr. Henderlite, of Gastonia, was unable to be present and deliver the opening sermon in the new Presbyterian church Sunday night. Rev. O. L. Simpson filled Rev. Mr. Henderlite's appointment and delivered a masterful sermon. His subpect was "What Religion Is." He stressed the unity of purpose in all the churches and that religion was to be lived. The beautiful little church, just recently erected, was well filled despite rainy weather.—Ex.

Hon. Josephus Daniels is on the program at the Men's Convention of the Kansas City Area at Kansas City, October 22-23. Fifteen thousand men are expected. Bishop Waldorf is in charge of that Area. Among the other eminent speakers on the program are Bishop Hughes, Bishop Henderson, Bishop Edgar Blake, Dr. Chas. E. Jefferson, Sherwood Eddy, and others equally gifted. It promises to be of great inspirational value to the work that is being led by Bishop Waldorf.

"We closed a splendid six days' meeting at Hall's Creek church on the Pasquotank circuit last Friday night. We received 16 on profession of faith, three by letter and six others have signified their intention of joining the church. At Union we are engaged in building a two-story Sunday school addition, having a large primary and junior department upstairs and five class rooms downstairs. We are also adding a tower and choir recess and hope to have it about completed by conference."—W. T. Phipps, P. C.

His friends will be interested to know that Rev. Jesse Lanning, graduate of Trinity College and the Yale Divinity School, and who has been in California two years, is to wed Miss Ernestine Cushman of Los Angeles, Cal. The ceremony will take place in Los Angeles October 12, and Mr. Lanning and his bride will the next day sail for the Atlantic Coast by way of the Panama Canal. Rev. Mr. Lanning expects next year to have work in the Western North Carolina conference and in all probability will be given an appointment at the approaching session of the W. N. C. conference.

Rev. E. C. Sell, Stedman, N. C., writes that the time of the fourth quarterly conference has been changed. It will be held at Stedman on Tuesday, October 21, at 11 o'clock a. m. All the officials of the charge are requested to be present.

Look at the red label on the back page of your paper at once. If it does not show you are paid up till 1925 give your pastor enough to advance it to that time so that he can take it to conference with him. Thank you.

Rev. and Mrs. I. L. Shaver from Hiroshima, Japan, spent the week end with Rev. and Mrs. H. K. Boyer, Mt. Airy. The people of Central church were much pleased with Mr. Shaver's sermon Sunday morning and with his address at night on the present feeling and attitude of the people of Japan toward the American people.

Joseph C. Bowles, son of Rev. J. A. Bowles, and Miss Gladys Gunn of Detroit, Michigan, were married October 4 in a Presbyterian church at Detroit and arrived at the home of Mr. Bowles' father and mother in Greensboro October 7, where they will visit one week. Mr. Bowles is traveling salesman for a big creamery. These fine young people will make their home in Detroit.

Mr. A. W. Mangum, son of Dr. A. W. Mangum, once a member of the N. C. conference and professor in the University of North Carolina, died last Thursday, October 2, at Franklin, N. C. He was the brother of Mrs. N. H. D. Wilson of Elizabeth City. She attended the funeral in Franklin, but is probably now on her way back to Chapel Hill, where she will remain a few days. Mr. Mangum left a wife and son. To the bereaved we extend our tendest sympathy.

"We have just closed a good meeting in our church at Franklinville. Rev. A. L. Lucas did the preaching and Mr. John Dickson conducted the singing. Brother Lucas preached strong sermons, presenting the truth in a plain, effective way, and the church rallied to him admirably. There was a beautiful spirit of co-operation manifested on the part of all the denominations in the community. The church was revived and strengthened and numbers of young people renewed their allegiance to the Master and reconsecratd themselves to His service. We have received thirteen into the church by vows during the year."—W. L. Scott.

"Dr. Charles E. Jefferson puts us all under obligation to him by reason of his new book on "Five Present-Day Controversies" (Revell, $1.50). Here are sermons on Two Views of the Bible, Evolution and the Book of Genesis, The Virgin Birth, The Use of Creeds, Roman Catholicism and the Ku Klux Klan. To say merely that the book is sane and well balanced is to do it an injustice. There is no lack of vigor in Dr. Jefferson's thought. He speaks out his convictions, but those convictions are so reasonable that they are apt to meet with general approval."—Central Advocate.

"We have just closed a very gracious revival at Mt. Zion church in which 208 persons professed conversion or renewal at the altar. So far we have received 79 persons into the membership of the church. This is the largest number of additions this church has had as the result of a meeting. Rev. R. V. Self of Asheville did the preaching. He is the most successful revivalist that I know. This is said after being in meetings with Dr. Chapman, "Cyclone Mack" and Billy Sunday. Mr. O. J. Allison, a ministerial student of Davidson College, as song leader, and Mrs. Self as personal worker, contributed largely to the success of the meeting. We give God the glory for using His servants to accomplish this work."—John H. Bradley.

Miss Otie G. Branstetter, who was elected by the General Sunday School Board at its meeting last May as an associate secretary for Missions and Sunday School Extension, entered upon the duties of her office on September 15. Her work will lie in the field of missionary education in the Sunday school. Miss Branstetter took her bachelor's degree at Millsaps College, was graduated from Scarritt Bible and Training School and took her master's degree at Emory University. She specialized in Bible and Religious Education and comes to the work eminently qualified for the task assigned her. From the standpoint of the missionary program of the church, the most important interest lies in the field of missionary education, for by this process alone can the church of the future be made truly missionary. Miss Branstetter therefore will be welcomed by all who are interested in the program of missionary education through the Sunday school.

Rev. R. F. Bumpas, the oldest preacher in point of service in the North Carolina conference, after more than fifty years of active work, has just resigned from the pastorate of Epworth Methodist church, Raleigh. The presiding elder, Rev. M. T. Plyler, has appointed Rev. Philip Schwartz, who has been directing the Epworth League work in the Raleigh district for the past four years, to fill Rev. R. F. Bumpas' unexpired term. Regular services will be resumed at Epworth church. Preaching Sunday at 11 a. m. and 7:30 p. m. and prayer meeting Wednesday at 7:30 p. m.

The closing services of the revival series in progress at the Methodist church, Spindale, last week was held Sunday night. Rev. W. E. Poovey, pastor of the First Methodist church in Marion, did the preaching. The services were well attended and much interest was shown throughout the series. Each afternoon during the week the Rev. Mr. Poovey talked to children. These messages were illustrated and proved especially helpful. The sermons at night were straight forward gospel messages that revealed the speaker's habits of deep thought and positive devotion. Mr. Poovey believes the challenge to Christian living can be made so attractive as to appeal to the best elements in one's nature. He was outspoken in denunciation of narrow sectarianism. He said the type of leadership that encourages strife rather than a spirit of cooperation among church groups thrives only in the batcaves of ignorance. He believes earnest Christian laymen under the influence of broad, generally accepted Christian principles will refuse in future to accept such leadership. While Mr. Poovey was addressing a large group of men at the Sunday afternoon meeting, Miss Waddell was conducting in the school auditorium a service for women and girls. Fifteen were received into church membership Sunday.—Forest City Courier.

FROM THE CONFERENCE HOST

All assignments to homes will be made from the church. Delegates and visitors will be met at the trains by our reception committee Tuesday afternoon and evening and Wednesday morning, and conveyed to the church. Please do not go direct to your home from the station, even if you should know in advance where you are to be entertained.

Meal tickets will be distributed to those entitled to receive them at the time of their assignment.

We have considered all special requests and endeavored to grant them whenever possible. We sincerely trust that our guests may accept their assignments upon arrival and not request our committee to make changes at the last minute, as this will be practically impossible for them to do unless absolutely unavoidable.

Our hotel reservations have been completely exhausted. The managers have been exceedingly kind, but the accommodations they have been able to offer us have been limited on account of local congested conditions. But our homes are wide open and among the best in North Carolina.

Our people are anticipating your coming with delight and real joy. We trust that your stay among us may be as delightful to you as it will be enjoyable to us. J. H. Barnhardt.

BOARD OF MISSIONS MEET

The first meeting of the Board of Missions of the Western North Carolina Conference will be held on Wednesday afternoon, October 15, at 2:30 o'clock in the room designated for this board.

E. K. McLarty, Chm. Board of Missions.

CLASS OF FIRST YEAR

The Class of the First Year will please meet the committee at the place designated Tuesday, October 14, at 3 p. m. C. M. Short,
Chm. Committee of First Year.

CLASS OF THIRD YEAR

The Class of the Third Year will please meet with the committee in the room set apart for their use on Wednesday, October 15, at 2 p. m.

Otho J. Jones, Chm. of Committee.

HISTORICAL SOCIETY MEETS

The Historical Society of the Western North Carolina conference will meet in West Market Street church, Greensboro, Tuesday, October 4, at 8 p. m. Rev. C. M. Pickens will make the historical address. W. R. Ware, President.

THE FINALITY OF UNIFICATION

By BISHOP H. M. Du BOSE

Certain difficulties and problems of the Unification issue are enhanced through a misapprehension of when and how Unification is to become a finality. That there are difficulties and problems besetting the path to Unification, no thoughtful or well informed Methodist will seek to deny. Some of these difficulties are great; some of these problems are serious. The possibility of successfully dealing with them depends upon three things, namely, the mutual integrity and good faith of the representatives of the two churches; the establishment of a legal and effective compact at each stage of the final settlement, and the adoption of a constitution that will safeguard every right of the separate jurisdictions and perpetuate inviolate the mutual pledges upon which alone the finality of the Plan can be reached.

Everybody must agree that if, at any stage of the Unification negotiations, even at the point and letter of the last act, an **impasse** should be reached—that is, if a compromise of capital differences between the two jurisdictions cannot be brought about—then Unification must fail, and the two bodies must again draw apart and resume their former relations to each other. This result I hold to be the last of all things likely to happen; as I feel it is the last of all things to be desired. But it is both right as an ethic of controversy and safe as a policy of ecclesiastical action to keep this understanding before the Methodist public of both sections.

It is important to realize that such a **rapprochement** of the two Methodisms as is proposed in the preliminaries of the present Plan of Unification is necessary to a settlement of any of our historic difficulties and to pave the way to any kind of Methodist union. Many brethren opposed to the adoption of the pending Plan make it known that they would be favorable to a certain kind of Methodist union which they describe. **But no kind of union is possible except upon some such basis as is proposed, and, in fact, furnished in this Plan.** We have ot other plan than this; and if it fails, no plan of whatsoever kind will be possible for a generation to come. Let us, therefore, undertake to work this Plan to a safe and logical finality; or else by a certain test, for which the Plan adequately provides, let us prove it to be unworkable and undesirable.

The stages provided for in the pending Plan represent a finite geometric progression, so to speak, which can be conducted to the desired finality. Let me indicate the terms of this process. The general conferences of the two jurisdictions have already acted with the necessary constitutional majorities; but Unification has not been thereby effected. It has been put in process only. The next stage will be the submission of the question to the annual conferences, North and South. Should the action of the annual conferences be favorable Unification thereby will not have become an accomplished fact, but will have been advanced only to a new and more certain stage of the process.

In the event of a constitutional majority having been obtained in the 1925 annual conference vote, the bishops of the two jurisdictions will meet in joint session, probably in January, 1826, to officially canvass and announce the vote, and call the two general conferences to meet as a bicameral body, and to send to the same a joint Episcopal address, presenting the case of Unification, as thereto advanced, and making suitable recommendations, in the ordinary way. The two general conferences, thus called to a joint meeting, would sit in the preliminary stages of their work as, for the time being, a **joint convention**, for the purpose of adopting a detailed constitution, selecting a common church name, and formally unifying the two connections. Not until the last of these stages shall have been successfully passed will Unification become either an operative or a legal fact. Up to the moment of the last step, either side, for just and sufficient cause, might withdraw without prejudice to its denominational integrity or its historic position. But, as already affirmed, that is the least probable, as it is the least desirable, result.

I will now go to a length in this discussion to which I think no other has gone in any statement hitherto made, and to which some of the friends of Unification may not be willing to go, and say, and that with the fullest measure of frankness, that when the bishops of the two churches meet in their first joint sitting, should they be called to so meet, if an older and wiser colleague does not forestall me, I shall call for a committal of the joint Episcopal body on at least three matters of policy and legislation to be recommended to the joint General Conference. The forecast of these matters is briefly this, viz: First, a binding and working agreement as to jurisdictional lines and overlapping and disputed territory; second, as to those already forecasted points collateral to the race issue in interjurisdictional administrations, so that this issue shall remain, in all matters and relations, at least as each jurisdiction has placed it for itself in the past, or shall elect to place it in the future; and, third, as to the safguarding of minority rights, not only in the General Conference, but also in the quadrennial administration of every joint board and concern of the unified church.

Should there appear irreconcilable differences in connection with either of the above related questions (which I cannot think possible), for one, I should feel myself not only justified in terminating negotiations, but obliged to report the fact back to the General Conference of our jurisdiction before it went into bicameral session. If on this information, the General Conference should refuse to proceed further, and should turn aside to separate connectional deliberation, it would be justified in its own eyes and in the eyes of the world at large. If, however, the bishops in joint session agree to the policies indicated above, and should make recommrecommendation to the General Conferences accordingly; and if the General Conferences should irreconcilably disagree on either of the essential points, the door of honorable withdrawal would still be open. A marriage is not consummated until the last solemn words of binding have been spoken. Unification will not become a fact until both churches have sealed the covenant in a ratified constitution.

APPROVED LIST OF PREACHERS' INSTITUTES GIVING THE UNDERGRADUATE COURSE OF STUDY

By Rev. R. H. Bennett.

We are pleased to report another good year of work by our summer institutes for preachers giving the undergraduate course of study. Indeed, the present year's work seems to be the best done yet in this valuable department of the training and studies of our young preachers.

With the improved and increasing opportunities offered by our church to our young ministry, we are gratified to believe that the educational equipment of our pastors is steadily improving and we are looking forward and working to the desired standard under which every undergraduate preacher who cannot take a full college and seminary course of study in residence, shall avail himself of both the helpful and extended study through the correspondence schools of Emory and Southern Methodist Universities, and also the inspiration and fellowship of the summer institutes. As is well known, the law of our church is that no undergraduate preacher can be passed from a lower to a higher class at his annual conference unless he has taken the course of study—and the entire course—either in one of the corresponding schools or in a summer institute. Under this law he may take a part of the course through the correspondence school and a part at the summer institute, but the entire course must be taken through these two agencies. It is the province of the annual conference examining committee to see that all undergraduates do their work in accordance with this law.

As the work of no institute can be accepted by a conference committee unless the said institute is approved by the General Conference Board of Education, in accordance with the directness of the board, a list of approved institutes for the guidance of the annual conference examining committees follows:

Alabama, Louisiana, and Mississippi Conferences—Institute at Seashore Divinity School, Biloxi, Miss.

Central Texas, and Texas—At Southern Methodist University, Dallas, Texas.

North Texas and West Texas—At Southwestern University, Georgetown, Texas.

East and West Oklahoma—At Oklahoma City, Oklahoma.

Florida—At Southern College, Lakeland, Fla.

Holston—At Emory and Henry College, Emory, Virginia.

Missouri, Southwest Missouri and St. Louis—At Central College, Fayette, Mo.

North Carolina and Western North Carolina—At Trinity College, Durham, N. C.

Tennessee and Memphis—At Lebanon, Tenn.

Western Virginia—At Barboursville, W. Va.

A PLEA FOR THE UNION OF METHODISM IN AMERICA

concluded from page one

Likely the most serious source of division lies in the antagonisms which have sprung out of the competitions of the two churches in the border states where they contend side by side. This contention has engendered in many instances feelings more intense and unkindly than those which naturally exist between denominations of widely varying creeds. A family quarrel is always persistent and intense. The very elements of unity seem to give rise to jealousy and friction.

While this unseemly contention is open to the gaze of all men it will not aid in its removal to reharse details on either side in the hope of fixing the burden of blame. Such a discussion would only add to the antagonism, making the possibility of reunion a hopeless task. To end this unholy contention is the one aim which should possess the thought of both sides. Its continuance will be an unbecoming exhibition of jealousy and dislikes while to end it will be a glrorious example of faith and brotherliness. But so long as both branches of Methodism labor in the same region and build temple against temple there will continue to be increasing animosities which will widen the breach and delay the possibility of bringing American Methodism into the fullness of strength and usefulness.

None of the objections to re-union is of a serious nature, but all of them seem to be tinged with a strained effort to find some explanation for a situation which calls for defense. At this period of the world's history, when all the nations of the earth are moving under the impulse of immense prospects and responding to a feeling of universal kinship, the mightiest Protestant force in this republic cannot escape the just censure of the world if it weakens its usefulness in an unholy contention and wastes its energies in perfecting an unnecessary division.

Economic considerations more than suggest the wisdom of the re-union of Methodism. The financial resources of the churches in America are a voluntary contribution and the duty to use these gifts wisely is a sacred duty. Nothing short of the most valid and obvious reason can satisfactorily explain the expenditure of money in an unnecessary competition of two ecclesiastical organizations that teach the same doctrines, have the same origin, hold to the same polity and set up the same ideals.

Why should the Southern branch of the Methodist church tax its membership to build churches in California and Oregon and other regions in which the Northern branch of Methodism is better established? Or why should the Northern branch of Methodism continue to expend money in Tennessee and Texas and Florida, where the Southern branch of Methodism is meeting all the demands? That such a policy is a reckless waste of money is beyond successful denial, and the arguments which have hitherto been presented to defend it utterly fail to satisfy the serious judgment of both churches. That there has not been an open and vigorous protest on the part of leading laymen in each branch of Episcopal Methodism is an illustration of their patience rather than an approval of the policy. There are not wanting infalible signs that this patience and silence will soon give way to a protest that cannot be hushed with flimsy arguments.

Look at once on the back page of your Advocate at the little red label. It tells you how your subscription stands. If it does not read 1-25 please see your pastor at once and pay him back dues and one year in advance. The Advocate needs it.



Bishop Collins Denny, Who Presides Over the Approaching Session of the Western North Carolina Conference.

SAY, PREACHER, WHY DON'T YOU?

By E. L. Stack.

This question is asked often, without a thought of the significance of its meaning or the depth of its stroke, or the anguish it may bring to the soul.

Say, pracher, why don't you carry out the whole order of service and have your people join in the Apostles' Creed and the Psalm? I would not be a preacher unless I was going to comply with the order of worship in my church. But wait a minute, brother. How are you going to carry out this order when you only have a few Sunday school song books to use? There are no hymnals or anything else to guide the people in the service in many of our churches; and in some where we have church hymnals, some of the older brethren say they are not ready to become Episcopalians and the younger ones would not offend them for the world. But when it comes to a church festival or something ofthe kind, they say we must not listen to these old folks—we must keep abreast of the times. You decide to carry out the order anyway. You repeat the creed and the Psalm without help, but because of the look of embarrassment and disgust you soon quit.

Say, preacher, why don't you hold church conferences as the Discipline directs? But say, how are you going to do it to any advantage when, after driving fifteen miles, you meet one man and two women? You try to elect a secretary, but one cannot write and the other two have left their glasses at home. In desperation you decide to go ahead and be chairman and secretary both; but when you start to call the roll, the man says he is a newcomer in the community and the women say they have never been about much and don't know much. What?

The presiding elder says, "Why don't you secure the conference collections early in the year?" But, wait a minute. You lay your plan before the people, but they look wise and shaking their heads tell you frankly they have not been in the habit of meeting these obligations until the last of the year and they don't think your plan will work; they say to you, if you think you know more about the finances of the community than they do, you can go ahead with your plan You decide to give your plan a trial and approach some of your members and ask them to cash in; but instead of cash they give you to understand they will have need of all their money to carry on their business until the last of the year, and they think the Lord had just as well wait as they.

But say, preacher, why don't you save your money and be forearmed? But wait again, you have forgotten how many calls come and that the preacher is expected to head the list. Some man lost his old mule, a petition is circulated to raise funds to buy him another, and of course the preacher is asked to head the list with a creditable amount so that the others will follow suit. Some poor person is to be taken to the hospital and the same process is carried out. Then comes entertainments, ice cream suppers, chicken suppers and a dozen and one other things for many purposes—sometimes even to pay the preacher's salary—and of course he must be loyal and head the procession, and it all takes the cash. Then you go to your annual conference with the mite that has been left in your pocket and you find four or five preachers are to be superannuated; you know there has been no provision made for their support for the first year after superannuation. The committee on conference relations reads out their names; some tender hearted man says let us spread the table and divide with these who are not provided for. The table is placed before the altar, and you take out your mite, but it is so small it is hardly worth dividing, and besides you are expecting work, so you walk up and lay it on the table and say to yourself, "the Lord hath given, but He had a hard time getting it, and it is gone."

But say, preacher, why don't you use better methods in providing the necessities of life and thereby save something for a rainy day? But wait a minute. If we received our wage as it becomes due we could remedy that to some extent by buying our supplies in larger quantities and paying cash. We often pay twenty cents per pound for lard in two or five pound tins, on time, and before we can get out of the store some one comes in and buys a fifty pound tin of the same lard for fourteen cents per pound cash. Save without the cash, eh!

But say, preacher, why don't you remember th at you do not have to make any investment to carry on your work, after the initial investment (education), as we business men and farmers do? But wait a minute. That all depends on the kind of preacher you are. If we take the cost of books and supplies used by the preacher that is really alive, I think it will compare favorably with the output of the business man and farmer after their initial investment.

Oh well, preacher, I have got you now. Why don't you have the great revival that your fathers had forty years ago, when men went to the altar regularly for weeks at a time, and when there was great rejoicing in the church and sometimes much shouting? But wait a minute. I cannot see where there is any virtue in a man's going to the altar regularly for weeks when God forgives the moment we forsake and repent of all sin, and besides the larger portion of our people are brought into the church while children; and I often fear that saints are caused to quench the Spirit because of your modern criticism and talk of sensationalism; besides, the preacher cannot make a revival. He is the leader and the members of the church must do their part before there can be an outpouring of the Holy Spirit on any church or community.

But say, preacher, why don't the old superannuates show more interest in the work that has been their life's task? Why don't they attend the annual conferences and other great gatherings of the church more regularly? Wait a minute, and let's see. Here is an old superannuate and his wife that live seventy-five or one hundred miles from the seat of the conference. They have received three hundred and seventy-six dollars for their support; they have paid out one hundred and eighty dollars for house rent, leaving one hundred and ninety-six for food, fuel, clothing, etc. I go to see them a few weeks before conference and say, Brother ————, are you going to conference this year?" He answers, "I am sorry, but I don't think I am able to attend conference this time." I answer, "Oh, but youlook well; I think you could make the trip all right and it would do you good." I see a tear come stealing down his old wrinkled cheek, and he says, "I did not mean that I was not physically able, but we have had some sickness and extra expense this year; and besides, I have worn my old conference suit until the sleeves of the coat and legs of the pants have been turned up to hide the frazzles until they are too short, and I should feel that I was doing wrong to go and leave my wife at home; and she has worn the same suit to three conferences already and says she is ashamed to wear it any more. So it looks like it is out of the question for us to think about going; but we certainly would like to go and see our old friends but cannot afford it." By this time the tears are streaming off of that old face and the old frame that had sacrificed and suffered for others is shaking like a willow in a winter gale. As I looked upon that sight these thoughts came to me. If he had received all that was promised him he might have been comfortable, and if he had received a wage equal to those of equal preparation in other professions of life, he would have been independent. Didn't love his church? Didn't love his people? Didn't love his follows in the ministry? That love can never be estimated until we shall know even as we are known in a world of true values.



Rev. J. H. Barnhardt, pastor of West Market Street Church, where the Western North Carolina Conference will convene October 15, 1924. Mr. Barnhardt will be host to the Conference.

A NOTE FROM NORTH GATES

The pastor is now closing his third year on North Gates circuit, and in many respects it has been the most pleasant and also the most fruitful of the three years.

We have had splendid revivals at our churches. Rev. H. B. Porter of Warrenton did the preaching at Parker's, his old home church. He did some excellent preaching, which was enjoyed and appreciated by the people among whom he was reared. They are proud of him, and they should be. In this meeting we received twelve into the church. The pastor was assisted at Savage's church by Rev. R. F. Munns, pastor of Gates circuit. He did good preaching during the entire meeting. We enjoyed his preaching. At the close of the meeting we received six members into the church. The pastor held his own meetings at Kittrells and Hebron churches. As a result of these two meetings eleven members were taken into the church. The meetings were all beneficial in building up and strengthening the church spiritually.

Although our meetings have closed we are still taking members into the church. In the last few Sundays we have received eight, five by baptism and three by vows. We are expecting to receive a class of five next Sunday. This will make a total of forty-three members received into the church during this year and only one by letter.

Not only have we received a good many into the church, but the entire work of the church is moving along nicely. The people seem to be in good heart and are working well.

The people have been unusually thoughtful of their pastor and his family. They have demonstrated their kindness in many ways. One important way in which they have shown it is in repairing and furnishing the parsonage. Although the parsonage has been in bad condition for many years, it is now in splendid repair and is made comfortable. We are now thankful to say that not many Methodist parsonages in the conference are better furnished than ours.

The pastor feels very grateful for these favors and is trying to show to the people his appreciation by rendering the very best service possible in the name of his Lord.

I guess I have written enough for this time. Let me say one more thing, however, before I close, Mr. Editor. We are enjoying reading the Advocate these days. It is a visitor that is welcomed at the parsonage. The pastor likes to see his members read it, too, because those who read it are usually much better members than the others. Many are now reading it and I sincerely hope that the others will eventually take it.

J. O. Long, P. C.

AT A TRAGIC POINT

This question of Unification, if permitted to continue its present headway, is destined to be the greatest tragedy for the Southern Methodist church. It has even reached a tragic point now. When bishops and bishops, preachers and preachers, are criticising unfavorably the motives of each other, such has spread to the laymen, and is having a deleterious effect and great hindrance to the advancement of the cause of Christ, hence my expressions.

Laymen, with much less responsibility, are outspoken; some lament and are cast down; others are more resentful—talk severely—say it is nothing but an ill-conceived plan to make the Southern Methodist church a cesspool for the Northern Methodist church in which to dump their drainage of corruption and sin.

The bishops, by reason of their responsibility, are getting the biggest share of the blame.

Mr. Editor, just see what great harm to the cause this is doing! It is a terrible calamity and something should be done to have a reconsideration of that vote and stop the thing quietly right where it is. Men that have supported the church, loved the preachers, and felt a deep devotion for the bishops, are turning everywhere against them. Love is turning into hate—is not that deplorable?

We all know full well this present plan will never be put through. I know the feeling, and the laymen will never yield their rights to the use of any such plan. Now, if you know of any way, or if any reader knows of any way, by which the plan could be quietly withdrawn, he would doubtless do a great things for his Master's cause. The extent to which the laymen all over this section would go to prevent it is absolutely extreme.

Believing in the religion of Jesus Christ that a man "must be born again or he cannot see the kingdom of God," revealing love and sympathy for one another all to the glory of God, I am, S. T. Nicholson.

VIEWS ON CHURCH UNION

I beg leave to express my views on church union, which at this time is agitating and disturbing Methodists all over the South. It is unfortunate that this trouble is thrust upon us at a time when we are more prosperous and happy as a church than we have ever been before. It is incredible under the circumstances that some factions should desire a change.

It is true that we have been frightfully encroached upon all along the line, but we have borne with it, and why wouldn't it be so much better to continue to bear with it? Why shouldn't we prefer the evils we have rather than fly to the evils we know not of?

I verily believe that if the spirit of Jesus Christ only was ruling that both sides would do better work for the world and humanity as separate units than any organized union that any mortal man could devise. With divine guidance actuating both sides it would be so easy to adjust all controversies and to right all wrongs.

If such a condition prevailed, then we could live together as all the churches in Wilson and several counties around Wilson are living at the present time. Through the inspiration of evangelistic meetings recently held here, there was formed a laymen's federation, composed of laymen of all creeds and from all churches. These men through prayer services and living the teachings of Christ in their every day life, have been a shining example with every one with whom they have come in contact. They have accomplished untold good in this community and adjoining communities.

I mention this to show the amount of good all churches can do when working together in Christ's name. These churches have absolutely lost none of their individuality, nor have any of them been encroached upon. They, of course, have their regular Sunday and mid-week services.

As it is working in Wilson with different denominations, how much greater reason for a church of the same doctrine, if endowed with the same spirit, to work together for the upbuilding of the church and the distribution of the gospel to mankind.

I am unalterably opposed to any union than that which is set forth above. Other reasons are that we are people with different temperaments, that our ideals and habits are different, that our traditions and our whole manner of living are different, and that our political views in the main are different. With all these differences, wouldn't it be better for us to remain as we are, with separate organizations, but united in brotherly love and worship of Christ?

I want to live with the M. E. Church, South, with love, fellowship and peace. I shall be very much grieved if every member of our church is not given an opportunity to vote on this all important subject. I hope every member of the church will read Bishop Wilson's address to the Joint Commission which recently appeared in the N. C. Advocate, and also "Some Views of a Layman" in the Nashville Advocate.

W. S. Anderson.

DAVENPORT COLLEGE

Sunday the Lenoir-Davenport training school for Sunday school teachers held its opening exercises in the college auditorium. With a large attendance on the first day, an unusually large enrollment is anticipated for the five days of the school. In the light of present day confusion with regard to religious matters, too much stress cannot be laid upon the importance of schools of this character—schools in which the teachers of our boys and girls may be better trained and consecrated for the work before them. As an opportunity of service, the college welcomes this chance to give its auditorium and class rooms to students of the Bible.

In pursuit of its intention to offer only the best to its students, the college has secured this year, among the four new members of the faculty, two who have had extensive training abroad. Miss Cilley, head of the department of Spanish, was for three years director of the Colegio Internacional Sierra at Barcelona. Teaching Spanish in Spain is calculated to bring a knowledge of idiomatic diction that could not be acquired elsewhere.

Mr. Davis, head of the department of history and social sciences, graduated from the University of Kentucky in 1920. Immediately afterwards he was selected from among a number of contestants as one of the Rhodes scholars to Oxford University, England. During his four years in England, Mr. Davis specialized in history in preparation for his work as a teacher. During the interims between terms, he traveled extensively in France, Germany, Italy, and Spain in order to broaden and deepen his cultural background. Because of his scholarship and vigorous personality, the college feels itself particularly fortunate in securing his services.

With these additions the faculty is probably the best that has ever been assembled at Davenport, so that the college need offer no apologies for the humanistic and cultural training it is prepared to give its students. To serve, to life, to build—that is the Davenport motto. And to the girls on the Hill who are experiencing the first, eager, primal hunger for knowledge, it will give to the fullest measure of its capacity. X.

THE BIBLE IN PUBLIC SCHOOLS OF REIDSVILLE, N. C.

By P. H. Gwynn, Jr., Supt.

Millions of dollars are spent each year by the public schools in developing the mind of the child. Millions are being spent in developing his body. Practically nothing is spent to develop his moral and spiritual nature. The possible product of such a lop-sided program of instruction has been strikingly illustrated recently in the characters of Loeb and Leopold who committed murder for sport. The need of moral and religious training in the public schools is freely admitted today by prominent educators and leading business men all over the country. It was to meet this need that the course in Bible study was introduced in the public schools of Reidsville.

Without doubt, the Bible contains the greatest moral truths of the ages, and the expression of these truths is clothed in the simplest and most beautiful terms in the English language. But in attempting to use it as a textbook in the public schools, certain problems arising out of the constitutional guarantees of religious liberty, have to be met and solved. First of all, its study should not in any case be compulsory. In the second place, no one who objects to the study of the Bible in the public schools should be taxed to pay for the cost of the instruction. Is it possible, then, to offer this instruction without violating the provisions of the constitution? Experience has shown that it can be successfully accomplished without offering offense to any man, no matter what may be his race or creed. In hundreds of cities and communities all over the United States the Bible is being taught in the public schools; nowhere with more gratifying results than in Chattanooga, Tenn., and it is the "Chattanooga Plan" that we are using in Reidsville. Following are its essential features as we have adapted them to local conditions:

1. The whole program is financed by the churches of Reidsville. Each church interested shoulders its proportional part of the expense. The budget for the work is apportioned and raised by a Bible study committee consisting of one representative from each church in the group. This budget provides for the salary of the teacher or teachers, and for all material necessary in conducting the course. This committee selects the Bible study teachers subject to the approval of the school board and the superintendent of schools. The school board co-operates by offering a room to be known as "The Bible Study Room." Such a method of providing for the financial support of the work avoids even the appearance of taxing members of religious bodies to maintain in the schools a course of instruction to which they are opposed because of the principles of their faith.

2. The course is entirely elective. Any pupil may choose it. Any pupil may refuse it. The choice is left to the will of the pupil, and no pressure is brought to bear upon the individual to persuade him to elect it. Hence, no complaint can be made by those who object, that their children are forced to receive instruction which does not meet with the approval of their faith. Credit is offered, however, for the completion of the course in accordance with the rules and regulations of the Southern Association of Schools and Colleges. This offers a very attractive inducement to the pupil to take it.

3. The sole text book is the Bible. The idea is to study the book and let it speak for itself without putting interpretations upon it. The Bible, when properly presented, tells its own great story, and the pupil will get its message if given a fair chance and an opportunity to become acquainted with it. Doctrinal discussions and controversial questions are avoided. Sectarian teaching is forbidden. As in all other forms of instruction, the success of the course depends upon the type of teacher secured. A skilful teacher and one well trained for the work can avoid these pitfalls, and succeed in making the Bible one of the most interesting and popular courses offered in the whole curriculum.

The success of the work in Reidsville promises to far surpass the fondest hopes of those who made the course. Already, although it was introduced for the first time this fall and the schools have been in operation only three weeks, more than fifty per cent of the pupils in the high school have elected Bible, and more than eighty per cent of the children in the grades have indicated their desire to receive the instruction. The boys and girls of today are not opposed to learning the great principles of morality and religion. What they desire is an opportunity to secure this instruction under a plan which gives it the emphasis which it deserves.

Don't forget to look at your label. If you are behind see your pastor and pay up so that he can settle with us at conference.

FIRST CHURCH, SILER CITY

Rev. J. Vincent Knight came to us on the 22nd of September and worked with us in our meeting till October 1. He soon won a place in the confidence of the people and the longer he stayed the stronger his hold on the people. He has wonderful evangelistic powers, and in spite of the constant rains the people waited on the ministry of the Word, and as a result of meeting 35 gave their names for church membership. There were 50 or more cenversions and reclamations. Our faith in the power of the gospel to save all who come to Christ has been strengthened, and the membership of First church is now ready to accept almost any challenge to their faith and devotion.

First church now has a building almost complete, and second to none in beauty, without one cent of indebtedness. The finishing is perfect in beau ty and in convenience.

The plucky congregation started to build when the membership was small, but through years of patient waiting their hopes are now being realized.

During the last two years over 100 members have been added to the membership. The future for this church is radiant with hopefulness. "Faith is the victory." O. J. Hinson, Pastor.

WAXHAW CHARGE

Early in September we held our revival in Waxhaw, and a revival it was. It had the old time ring. Though it lasted but nine days it was a very spiritual meeting. Not only was this revival among our own splendid Methodists, but it had its effect on the whole town. The good Baptists took a great part and these Presbyterians with their good pastor were with us in full force to help make Zion travel. It was good to be here and see all these churches work for the glory of God so nicely. We have a fine spirit of union in our town.

Rev. J. F. Moser did all the preaching, and he did it well. He is fine help and one of the best preachers in the conference. All the people raved over him and we want him back next year to hold the meeting. There were several professions.

Our meetings at Mineral Springs and Bond's Grove were hindered because of the rain. We had a fine meeting going on at Mineral Springs where Rev. Charles Kingsley was helping us, but it was bothered by the heavy rains. Brother Kingsley is the Presbyterian pastor here. He is a fine co-pastor ,and much loved in the town by all the churches.

We have had more than one hundred professions on the charge and over fifty have joined.

E. N. Crowder.

REMARKABLE YEAR ON CROSS MILL CHARGE

There were 85 conversions and reclamations at Cross Mill, a conservative count. The preaching was done by Rev. Mr. McMahan the Baptist pastor, and myself. A great working band of Christians, filled with the Holy Ghost, did much more than the preachers.

There were 53 conversions and reclamations at North Catawba. Rev. J. E. Stinson did the preaching. He is a man of extraordinary spiritual power—a man who lives with the Lord and depends on the Spirit. Fortunate is any charge he may serve. He had at this place a working band equal to the Cross Mill band in many respects but not so large.

There were 52 conversions and reclamations at Capernium, an abandoned church near Marion where I began work in the early summer. There was a reclamation at the first prayer meeting service, and conversions and reclamations occurred at a number of prayer services before the meeting proper began. I did most of the preaching, but had the efficient help of Rev. J. B. Holcomb, who was ordained a Baptist minister during the revival, and immersed the Baptist candidates at the meeting's close. Here we had a great working band which was a combination of the Cross Mill and Capernium workers. The Cross Mill people deserve credit for taking the band back and forth in cars. The mill truck was sometimes driven by the Baptist minister. The Capernium people were "on the job."

At Concord the upper church on the work, there were 52 conversions and reclamations. Here there had been many weeks of preparation as well as at Cross Mill. The people at both places lingered long on their knees seeking Holy Ghost power. Rev. J. W. Groce did the preaching. It is universally agreed that Stimson and Groce are in the same class, both as to preaching ability and spiritual power. This is a high compliment to each man. The meeting was attended by extraordinary results. I am persuaded that a church building sentiment is rapidly crystalizing.

More than 50 members will have been taken into the church this year. Three new stewards have been added to the board, and the preachers and singer were liberally paid at every point.

Cross Mill will pay the entire budget; the other points will far exceed any other year.

Mr. George Hawks, a well known evangelistic singer, rendered invaluable aid in two meetings. J. J. Gray.

A SHORT HISTORY OF CONCORD CHURCH, CATAWBA COUNTY

As far back as we can go in the history of Concord church is the year 1832. At this time services were held in a log building, with large cracks in it, a few hundred yards off the public road, back of the present home of S. J. Creasimore. A minister by the name of Parker was pastor at this time. He was rated as a big preacher in those days.

Cyrus Pede was superintendent. He was very strict—thought Sunday school ought to be kept as strict as day school. He is buried in a grove near his home. He lived about one-fourth of a mile west of the present church, and his home for years was known as the "old Pede place." His son-in-law was the next superintendent until he moved to Iredell county. A Mr. Scarboro was pastor about this time.

In 1856-57 John W. Puett was pastor. One day he was preaching about "The Seven Anchors." M. T. Saunders, a small boy, asked his mother what kind of a woman was that with seven ankles. Mr. Pruett died in 1895, and is buried at Dallas. He was close to one hundred years old when he died. In 1856 or '58 a frame church was built just back of the present building. It was built by Henry Kale, assisted by local carpenters. It was a small building and had a space partitioned off back of the pulpit for colored people, who had no church of their own. It was used several years before it was ceiled.

The church was divided by a railing resting on the back of the seats and running lengthways through the building. The men would come in at the right door facing the pulpit and sit on the right side and the women would come in the left side and sit on the left side. The land on which the church was built was owned by Dr. A. M. Powell, one of the owners of Long Island cotton mill. The old log church was sold to I. N. Sherrill, who moved it on the road, built a chimney to it, and lived in it for several years. Israel Hughes was the first preacher to hold services in the new church. Joseph Lowrance was superintendent of the Sunday school, and after his death John Aderholt and A. J. Caldwell were the next superintendents. There was no literature for the Sunday school, as we have now, so each class would read several chapters in the Bible. At the end of every chapter the teacher would ask questions, but would have to answer most of them. The blue back speller was also used for the smaller children. In 1859 Rev. Mr. Moore was pastor, and next Rev. Mr. Rollins. On one occasion as Mr. Rollins was preaching he stepped too near the edge of the pulpit and fell among the women who were occupying the "amen corner" on the preacher's left. The women were frightened, but the boys were so "tickeld" they had to leave the church. This incident broke up the meeting for that day. Rev. Basil Jones was pastor the first years of the war. In 1865-66 Robert Wesley Pickens was on the circuit. He died in 1918 and is buried at Weaverville. During this period Rufus Cobb was superintendent for ten years. Will Lawrence was also superintendent of the school.

Concord formerly belonged to Newton circuit. The parsonage was in Newton, and the pastor would go from there to his appointments at other churches once a month. In 1890, Catawba, Concord, Hopewell and Center were formed into Catawba circuit. Before this time two preachers had been put on the circuit, the work being too heavy for one man.

Dr. E. L. Stamey of Greensboro was at one time junior preacher on this circuit, but had to give up preaching on account of throat trouble.

In 1898 the present church was built, the work being done by John Douglas and A. E. Brown. The first service was held in the new church October, 1898.

The first organ was bought in 1904. Before this time some one would lead the singing, the whole congregation joining in. My father, S. C. Brown, led the singing for many years. He died in 1904. The first one to be buried in the graveyard was Margaret Aderholt. Rev. Alexander Sherrill preached her funeral. My grandfather, Osborne Day, helped to dig this grave. Next was Mrs. M. T. Saunders, and in a few days another of Mr. Aderholt's daughters. They were buried in the woods with trees all around them.

In 1884 a cyclone swept through Catawba county, destroying the Methodist church at Newton. The records for the circuit up to this time were destroyed or blown away in this cyclone.

Concord has given three ministers to service: M. A. Abernethy, a local preacher, died in Newton, 1921; G. W. Fisher, a member of the N. C. conference, and R. M. Cornelius, member of W. N. C. conference. Also Henry Fisher, who was preparing for the ministry at the time of his death. At this time she has one ministerial student at Rutherford College, Mr. Joyner. The first home coming for this church was held the first Sunday in July, 1923. Rev. J. M. Price, a former pastor, preached at that time. Three that were present died in the next year, namely, Rev. J. M. Price, J. V. Fisher and P. T. Kale. The second home coming was held the first Sunday in July, 1924. Prof. Kopenhaver of Catawba was principal speaker.

Following is the list of pastors as accurate as I could get:

1869—Daniel May.
1874-75—Daniel May.
1877—Wesley M. Bagby; died 1922, buried at Montezuma.
1879—C. M. Anderson; died 1908, buried at Morganton.
1880—P. F. W. Stamey; died 1890, buried at High Point.
1886—A. M. Lowe.
1887—M. V. Sherrill; died 1902, buried at Denver.
1888-91—C. M. Gentry; died 1922, buried at Albemarle.
1892-93—J. M. Downum.
1894-95—J. S. Nelson; died 1908, buried at Charlotte.
1896-97—J. F. England; died 1915, buried at Lenoir.
1898—C. C. Brothers.
1899—J. D. Buie; died 1919, buried at Bernardino, Cal.
1900-01—J. W. Bowman; died 1905, buried at Hinton, Va.
1902-05—R. S. Howie.
1906-07—E. Myers.
1908-10—J. M. Price; died 1924, buried at Wesley Chapel.
1911-14—B. Wilson.
1915-18—A. G. Loftin.
1919-21—J. T. Ratledge.
1922-24—A. C. Kennedy.

When P. F. W. Stamey was pastor the Methodists and Baptists (who had no church building at that time) held union services in Concord church. Brother Stamey stood on one side the pulpit and took names of those who wished to unite with the Methodists, and J. B. Marsh, pastor of the Baptist congregation, stood on the other side and received those who wished to join his church.

These are the names of a few of the Sunday school superintendents: R. H. Fisher, M. A. Abernethy, J. H. Fisher, who served for about thirty years, Samuel Turner, Logan Litten, G. A. Fisher, J. Q. Rowe.

Mrs. M. O. Stiles.
Mooresville, N. C.

SEVEN CARS AND ONE TRUCK

The Methodist parsonage at Moravian Falls was the scene of a most pleasant occasion Friday afternoon, September 12th, when the people of the Goshen community came in full led by the members of the Missionary Union of the Baptist and Methodist churches came as a surprise, bringing with them seven cars and one truck all loaded with things to eat, such as flour, meat, sugar, butter, vegetables, all kinds of canned goods, watermelons and other things to eat. Upon actual count we found 54 people to be present for the occasion.

After unloading we all assembled in the front yard, as we could not find room for the crowd elsewhere, and I called upon the leader of the Baptist and the honored candidate for the legislature for this county to make a speech, which he did in a very happy manner, to which I responded in a few remarks, after which they all returned to their homes, leaving the pastor and his family very happy for the kindness and especially for the spirit that prompted these true and loyal friends of ours to come ten miles to visit us. May God bless those who came and those who sent.

We are very busy closing the year, which bids fair to be the best report that this charge has ever made, as they doubled their salary for the year.

R. K. Brady.

JAMES CANNON III TO PRINCETON

James Cannon III, professor of Bible at Trinity College, Durham, recently left Nashville, Tenn., where he has been studying in the Methodist missionary library, for Princeton University, where he will do research work. He was recently granted leave of absence from Trinity.

Commenting upon Professor Cannon's work, the Nashville Christian Advocate for October 3 says:

"Prof. Cannon, professor of missions in Trinity College, Durham, N. C., spent last week in Nashville doing some research work in our missionary library prior to going to Princeton University, where he will do graduate work, specializing in the field of religion. Professor Cannon is a Princeton man and returns to his alma mater on leave of absence from Trinity.

"Bishop Beauchamp recently said of Professor Cannon that he bids fair to become the leading professor of missions in the country. Professor Cannon is the son of Bishop and Mrs. James Cannon, Jr."

While at Princeton Professor Cannon will also compile data on two volumes dealing with religious work. He is a graduate of the class of 1914 of Trinity. X.

Look at the red label on the back of your paper at once. If it does not show you are paid up till 1925 give your pastor enough to advance it to that time so that he can take it to conference with him. Thank you.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

IMPORTANT NOTICE FOR OBSERVANCE OF WEEK OF PRAYER

"Last year a change was made in the distribution of the Week of Prayer literature. The same plan as last year will be carried out. Please take note that the conference superintendents of young people and juniors will NOT handle the Week of Prayer literature, according to the new plan. All program material will be sent out from Literature Headquarters just as the regular quarterly literature is sent out, each conference receiving its portion and distributing it according to its regular method of distribution. The president of each adult auxiliary is expected to distribute the programs and leaflets to the proper person, the superintendents of young people and juniors receiving theirs from the auxiliary president. In the auxiliaries where there are no young people and junior organizations, the adult auxiliary may use the literature provided, if they desire." The foregoing announcement was made in the recent Missionary Bulletin, and for fear that we might overlook it, Mrs. S. H. Isler, 201 Edgeworth Street, Greensboro, N. C., our conference distributor of literature, enclosed it to the editor with the request to publish. Mrs. Isler, whose business it is to distribute this literature through our conference, writes that she will get it out as soon as she has received it. In case there is a young people or junior society in a church that has no adult society, the literature will be sent to them upon application to Mrs. Isler. Let us not overlook this matter of procuring literature, and if Mrs. Isler has not received the address of your president of adult auxiliary, mail to her AT ONCE.

Another announcement relative to literature to which we call attention is this: "A revised list of record books, handbooks, year books, missionary entertainments for adults, young people and juniors, leaflets, etc., giving price of each is now ready for distribution, and may be had by writing to Literature Headquarters, Lambuth Building, Nashville, Tenn."

The many friends in our conference of Mrs. F. H. E. Ross, our Council treasurer, will sympathize deeply with her in her recent bereavement—the sudden death of the wife of her son, of Detroit, Michigan. Mrs. Ross and her little grandson, Frederick, were in North Carolina for a few weeks' visit when the message came to them. They left immediately for Detroit to attend the funeral. Mrs. Ross is survived by her husband, Dr. Worth Ross, a prominent physician of Detroit, and two children, Frederick, aged nine, and David, eighteen months of age. Our tenderest sympathies are with the bereaved ones.

News of the safe arrival in South America of Mrs. F. F. Stephens, Council president, Miss Estelle Haskin and Miss Esther Case, has been received through a cablegram. They made the trip on the American Legion, which was used as a transport during the war to carry our soldiers over to Europe, but which is now used as a passenger ship plying the waters between North and South America on a mission of peace, that of trying to bring the two continents closer together, having been launched on its new mission, October 11, 1919. The party reports a most ideal trip, with not a moment of seasickness. Other members of the small party were Bishop Dobbs, Miss Ruth Kellogg and Miss Alice Denison, two new missionaries. In a letter to Miss Howell, Mrs. Stephens tells of a wonderful sermon delivered by Bishop Dobbs on board the ship on the universal longing of the human soul for God. At its close a Buddhist priest from Japan, who was making a tour of the world studying comparative religions, then en route to Rio to hold a twenty-five days' mission among the Buddhists, expressed to Bishop Dobbs a desire for the New Testament, saying that he "responded to Jesus Christ." The bishop immediately presented him with a leather bound copy of Weymouth's translation.—October Bulletin of Missionary News.

IMPORTANT ANNOUNCEMENT

The new girls' dormitory at Brevard School, Brevard, N. C., is now completed and is about ready for occupancy. It is a building of which the Southern Methodists may well be proud, and one in which our conference should be especially interested, located as it is within our borders. There is a great need for bed linen for the single beds in the dormitory, such as sheets, bed spreads, blankets, pillow cases, etc. Are there not some of our missionary societies that would like to donate some of these things? We have heard of one society that is going to have a "dormitory shower," hoping thereby to secure contributions of this nature. Are there not others who will "go and do likewise?" Let us rally to our mountain school which means so much in the lives of our mountain boys and girls!

THE FLORENCE WEAVER MISSIONARY SOCIETY

Miss Lura Heath, superintendent of publicity of the new society, named in honor of our conference superintendent of young people, writes most interestingly of the new organization, and we are glad to "pass on" to our readers what she has to say about it. "Early last January Mrs. C. C. Weaver invited the young women of Central Methodist church of Monroe to get together in her home to talk about organizing another young people's missionary society. She very ably told of the mission work of the societies in our conference, with the result that an organization was effected and at that meeting seven members were enrolled. In appreciation of Mrs. Weaver's ever ready interest in all phases of church activity since her sojourn in Monroe, it was decided to call this group of women "The Florence Weaver Society." At each meeting new members are added until now twenty-six names make up the roll.

The meetings are held in the evening at the homes of the members. Song and prayer open the program, then Mrs. Weaver, in a very interesting and helpful manner, leads the discussion on Bible study—this preceding the regular business session. After the program as given in the Missionary Voice is carried out there follows an enjoyable social hour, refreshments being served by two or more members each time.

Every one enrolled has made a pledge this year, and the society also made a pledge to the Belle Bennett Memorial fund. Up to date $123.75 has been paid. Fifteen of the members constitute a mission study class. This particular group of twenty-six young women, together with 78 others, have had the pleasure of Mrs. Weaver as teacher of the Weaver Wesley Sunday school class, the latter being named for Dr. and Mrs. J. H. Weaver, who were greatly beloved by Monroe people. When Mrs. Weaver leaves in November for a new field she will be greatly missed in presence, in influence and in scattering enthusiasm. During her four years stay in Monroe she has won a very warm place in the hearts of all. It is with sincere regret the Florence Weaver Society will give her up, but wishes her God-speed wherever she goes. Though she will not be with us in person, "her girls" feel that her influence has been so wide and deep that the interest in the work that she has created, and the enthusiasm she has aroused, in each one will live on and on.

North Carolina Conference

FAYETTEVILLE DISTRICT MEETING

The Fayetteville District Meeting of the Woman's Missionary Auxiliaries will be held at Carthage, N. C., October 8 and 9.

Delegates will please notify Mrs. J. G. Downing when and how they will arrive. Mrs. Emma L. Hunter,
District Secrteary.

MEDICAL WORK IN CHINA

The death rate in China is three times as great as in the United States. It is estimated that in China from forty to fifty in a thousand die annually, as compared to fourteen in the United States. It is further estimated that there is only one trained doctor to 400,00 of population in China.

The Soochow Hospital is pronounced the greatest and most up-to-date missionary hospital in all China. The hospital proper has 75 beds, the hostel 60 beds.

The Huchow Union Hospital is shared equally by the Northern Baptist and the Methodist Episcopal Church, South, and China Medical Board (Rockefeller Foundation) assisting. A new building is nearing completion. This is a modern building in every respect.

The Changchow Hospital was founded at the instance of the Chinese gentry by offering the use of a building free from rent, and also to contribute to the supprot of the work. This hospital has approximately 60 beds.

SALLIE LOU McKINNON

By Mrs. N. H. D. Wilson.

Sallie Lou McKinnon, our own conference missionary, was born and reared in Maxton, N. C. She comes from a strong line of good old Scotch ancestors. Her childhood home was a happy Christian home, a home whose doors were always open; many enjoyed its hospitality. Her father, Mr. A. J. McKinnon, known by his friends as "Sandy," was a broad-minded Christian man, well known in public and church life. Her mother, gentle, sweet but strong, looked well to the ways of her household. Her grandmother, a great influence in the home, wa san old-fashioned Methodist, always true to her principles.

My first sight of Sallie Lou was when she, a bright-eyed little girl, came with her grandmother to the train to welcome the new preacher and his wife when Mr. Wilson and I reached Maxton. Since that it has been my privilege to be closely associated with the development of her life, to share her joys and her sorrows, and to know her ambitions and her aspirations. Her's was a happy, care-free childhood and girlhood, but there was always an earnest purpose and a desire to make her life count for something. When I organized the Bright Jewels there she became the treasurer ,keeping the books, collecting the money and sending the reports to "Aunt Lizzie" all by herself. As she grew in years her interest in missions grew. As a student in Randolph College she taught mission study classes. When she graduated and came home from college a splendidly equipped young woman, the lure of the world was great, but her love for Christ was greater, and she dedicated herself to His service.

When one of our conference missionary officers was forced during the year to give up her office, at the request of her friend, Mrs. R. B. John, Sallie Lou consented to fill the vacancy for the remainder of the year. This brought her into close touch with the work of the conference society. She was soon elected conference corresponding secretary, one of our most important offices, which carries with it membership in the Woman's Council of the church. Thus she came into contact with the great women of the home churches and with the wonderful women missionaries who after work in foreign lands came home for their furloughs. By these her life was enriched and influenced beyond measure. From her Bright Jewel days throughout her school years she had had a great drawing toward the foreign field; but knowing the great need of workers at home, she tried to feel that her task was here. This led to a season when she was restless and unhappy. But at the Council meeting in Forth Worth, Texas, in the quiet little prayer room, she took it all to God and settled the matter once and for all. Happiness came back to her ,and she has been one of the happiest of our workers in the foreign field.

To further prepare herself for her wark, she spent a year of study at Scarritt School in Kansas City, Mo. She was then assigned to Virginia School, Huchow, China, where she has been ever since, except the months of her furlough at home. I can never forget the Christian bravery which she and her loved ones showed when the dear girl started on her journey alone; no, not alone; for He was with her. She served Virginia School faithfully for nearly five years, doing a great work among the girls and among the high class women of Huchow. She also served the church as a representative in the establishment of the Ginling College, and on many other important committees. She knows how to win the hearts of the women of China and has made a very successful missionary. Her colleagues give her high praise.

After nearly five years she was called home by the serious illness of her father and was permitted a few weeks of close and happy companionship with him before he went away. After his death she took a course in Columbia University, to further prepare her for her great work. It was my privilege to be much with her while she was at home. How glad I was to find her wonderfully developed along all lines; a woman strong and good and with great joy in her work, but with her Christian faith as simple and childlike as when she went out. She had flattering offers to remain at home, but despite these and the tug of her home on her heartstrings, she said, "My work is there and I will not be content anywhere else." And so she is back at her work in Virginia School. I shall quote from one of her letters: "Now a bit about my own particular job. I have the English department again, which does not mean that I teach all of hte English, but that I am more or less responsible for the department, for the courses, etc. I am teaching the senior and junior classes in Senior High School and have two English classes in Junior High School. Then I have the first year Junior High School in Bible. I am teaching this in Chinese. When I was here before all my work was in English, and while I was at home I forgot most of the little Chinese I knew; so this class is keeping me working most of the time. I never had before such motivation for language study, and I think that I am learning. We are studying the life of Christ. I believe that I am more interested in this class than I have ever been in any class that I have taught. That is saying a lot, for I love teaching.

"In addition to my teaching I have charge of a day school in the city, one of our branch day schools. It is the one that was named for our Miss Blanche Fentress. This school has four grades and two Chinese teachers. Bith teachers are of course Christians

Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

ROCKY MOUNT CREDITS

Sixty-one certificates of credit were issued at the close of the Rocky Mount Standard Training School, and six others, who did all but a minor part of the required work, are expected to complete their work in a few days. Eighty-one workers from 14 Sunday schools were enrolled, which number does not include quite a few who attended a number of times but failed to attend enough to qualify as enrolled. Forty-two Methodists and 19 Presbyterians earned certificates of credit, the number from the various churches being as follows: First Methodist, Rocky Mount, 17; Sharon Meth odist 7; Clark Street 6; Nashville 6; Whitakers 3; Battleboro-Whitakers charge 1; North Rocky Mount charge 1; Methodist Protestant 1; First Presbyterian, Rocky Mount, 14; Tarboro Presbyterian 4; and Second Presbyterian 1.

Names of those earning certificates, by courses, are as follows:

"Principles of Religious Training," C. T. Carr, of Mooresville, instructor —Miss Leyta Carter, Mrs. Haywood Strickland, Mrs. I. T. Smith, Mrs. G. E. Beal, Mrs. W. R. Griffin, Miss Mollie C. Whitley, Miss Nellie Groome. Mr. and Mrs. R. B. Spencer, Dr. Willard Conger, Mrs. D. B. Faison, F. M. Pridgen, and C. C. Todd.

"Young People's Agencies," L. L. Gobbel, of Durham, instructor—Mrs. P. P. Baker, Mrs. J. S. Battle, Rev. B. F. Boone, Rev. W. G. Farrar, Rev. E. C. Few, Raymond Moore, Miss Ruby Vause, Miss Mary D. Murray, and Rev. James A. Satterfield.

"Intermediate-Senior Organization and Administration," Miss Jane McDonald, of Columbia, S. C., instructor —J. W. Fleet, Jr., Miss Fannie Gorham, E. D. Spruill, Miss Iola Parker, Henry C. Sprinkle, Jr., P. P. Baker. L. F. Lane, Mrs. L. M. Stevenson, Mrs. G. W. High, Miss Mary Denny, and Mrs. J. A. Edgerton.

"Junior Pupil," Mrs. E. R. Michaux, of Greensboro, instructor—Mrs. J. W. Arnold, Mrs. Calena N. Brothers, Mrs. B. F. Boone, Mrs. E. A. Burton, Mrs. R. C. Calton, Miss Lota Leigh Draughon, Mrs. L. L. Draughon, Mrs. E. C. Few, Mrs. H. L. Denson, Mrs Raymond Moore, Miss Myrtle Vick, Mrs. N. H. Edgerton, Mrs. H. H. Littrell, Mrs. C. W. Matthews, Mrs. C. C. Todd, and Mrs. N. O. Tuttle.

"Training Primaries in Worship," Miss Georgia Keene, of Durham, instructor—Mrs. J. M. Baker, Mrs. A. R. Corinth, Mrs. G. T. Curtis, Mrs. J. W. Denson, Mrs. J. R. Fowlkes, Mrs. G. D. Lambeth, Miss Naomi Landen, Miss Bessie McDearman, Mrs. J. N. Sills, Miss Margaret Commander, Mrs. C. C. Ward, and Mrs. W. G. Weeks.

AT JONESBORO NEXT WEEK

At Jonesboro next week will be held the second annual session of the standard training school for the western half of the Fayetteville district. A similar school for the esatern half of the district is in session at Fayetteville this week.

PROGRAM OF WORK CHECK-UP

Approximately 200 Sunday schools will assemble their officers and teachers during the period of October 12-26 for the purpose of meeting with an accredited and trained representative of the Sunday School Board, studying together the conditions of their respective schools and making a report of these conditions as a basis for the awarding of efficiency seals, and of getting better acquainted with the plans and policies of the Methodist Episcopal Church, South, as set forth in the Programs of Work. Approximately 60 workers will go forth simultaneously throughout the conference, each worker visiting from one to seven or eight Sunday schools. It will be a fine band of workers who take the field October 12-26.

ROWLAND CIRCUIT INSTITUTE

Miss Keene conducted an institute for the Rowland circuit at Purvis church, September 17-18. A representative group of workers from the three Sunday schools met each day for a morning and afternoon session, with dinner served on the grounds. Problems of interest to all Sunday schools workers were discussed. Elementary and general programs of work were presented, and round table discussions held. The workers entered enthusiastically into the discussions and are thoroughly interested in the Sunday school cause. They voted unanimously to have another institute of this kind next year.

BIG SCHOOLS GET PROGRAMS

In line with the special emphasis being given in the North Carolina conference this month to the promotion of the official programs of work for Methodist Sunday schools, quite a number of our larger Sunday schools have recently adopted the program and set out to make it operative. Note the following:

First church, Elizabeth City.
First church, Rocky Mount.
Queen Street, Nashville.
Clark Street, Rocky Mount.

To date approximately 200 schools on our conference have adopted Program of Work "A," Program of Work "B," or Program of Work "C." Others will be given an opportunity to adopt it this month, in connection with our check-up campaign.

OBSERVE CHILDREN'S WEEK

October is the month for the Children's Week observance in our conference. A number of our Sunday schools are planning to observe the week. Programs, posters, and other literature have been sent to the local workers and will be furnished to others on request.

This is the third year that Chil dren's Week has been observed in our conference, and each year a larger number of schools put on the program. We feel sure that this year will be the biggest yet. Let's go over the top in the North Carolina conference.

The week is to be observed in three ways: (1) Home visitation; each teacher of children under twelve years of age will visit the home of each pupil in her class. (2) A parents' meeting in each local church at which time parents and officers and teachers meet for a discussion of subjects vitally related to the religious life of the children of the Sunday school. (3) "Forward Step," which will grow out of the renewed interest in the religious life of the childhood of the church.

Is your Sunday school planning to observe the week? It is never too late to do good. Plan now if you have not done so before, and write to Miss Keene for program, posters, litreature, and other helps.

DUNN CLASS DISTINCTION

To have one member who has not missed being present a single Sunday in 22 years and another who has not missed a single Sunday in 14 years is a distinction which perhaps only one Sunday school class in Southern Methodism can claim. This distinction belongs to the men's Wesley class of our church at Dunn, according to information revealed at a recent banquet held by the class. And the men responsible for this record are Mr. J. Henry Thornton, who has not missed a Sunday in 22 years, and Mr. A. L. Newberry, who has not missed attending some Sunday school a single Sunday in 14 years.

PROMOTION DAY AT RAEFORD

From our good friend, Rev. Jas. H. Frizelle, pastor of Raeford charge, comes the following encouraging news, which we are taking the liberty to print:

"Yesterday was a good day with us. Brother Reaves, in his own quiet way, conducted our promotion day services and did it in such a way that everyone seemed pleased and the parents seemed to take pride in it.

"The pastor took that time to present the certificates of credit issued by our recent trianing school to five of our students and teachers. The superintendent presented the certificate to the pastor in a few happy remarks. In all it was a fine service and did good.

"The certificates earned by representatives from Parkers and Epworth were presented the Sunday before. This credit was given to the students and the schools represented by them, and thus was brought to the minds of all present the real work of the Sunday school and the training school at Carolina College.

"More comfortable and adequate arrangements are being made for our primary department work. And our Epworth League has purchased a new piano for this department. We will soon have two more members in our Sunday school orchestra."

This good pastor added that he was sending these notes "by way of encoruagement to yo uand Miss Keene." They are encouraging, and we pass them along that they may encourage others.

RALLY DAY AT FARMVILLE

Rally day was observed at Farmville Sunday, September 28. A carefully planned program was rendered by the school, with Superintendent Joyner in charge. The writer was present and spoke briefly concerning the Program of Work recently adopted by the workers' council of the school. At 11 o'clock the writer spoke again in the interest of Sunday school work.

Farmville is about to complete a handsome new church building, including equipment for the Sunday school. Under the wise direction of the pastor, Rev. B. B. Slaughter, and the building committee, provision is being made for separate department rooms for the beginner, primary, junior and intermediate departments. The officers and teachers have been, for some time, acquainting themselves with the standards set forth in Program of Work "B" and are on the mark ready to go forward when they get into the new building.

Western North Carolina Conference

HONOR ROLL

As our conference year draws to a close our Sunday School Day Honor Roll will draw to a close. Only one other list of contributing schools will be published during this conference year. There will, however, be posted in West Market Street church, Greensboro, a complete list of all Sunday schools in the Western North Carolina conference that have contributed to the program of work outlined by our Sunday School Board. This list of schools will be the largest we have ever posted. Our list for this week is as follows:

Macedonia, New Hope Ct.	$ 3.00
Main St., Reidsville	30.00
Wesley Chapel, Linwood Ct.	5.05
Prospect, Themasville Ct.	5.00
First Street, Albemarle	6.00
Badin	10.00
Bethlehem, Pleasant Garden Ct.	8.26
Russell's Chapel, S. Fork Ct.	3.00
Mt. Zion, Cornelius	10.53
Triplett, Mooresville Ct.	2.25
Mt. Pleasant, Yadkinville Ct.	3.00
Yadkinville, Yadkinville Ct.	3.07
Asheboro	10.50
Westford, Concord	3.69
Epworth, Concord	18.00
Walnut St., Greensboro	2.50

A REAL MAN

We are this week in the midst of collecting facts relative to the number of credits each pastor has earned this year in the Standard Training Course. Reports to date show that Rev. W. A. Jenkins and Rev. R. F. Fikes have earned their gold seal diplomas. Later reports may add others to this select company. Rev. M. W. Mann writes in regard to his work this year as follows:

"I have received credit this year for seven courses. Last year I completed one course. These eight units gave me a blue seal diploma which is now in my possession. I am going to finish the entire course during the early part of next year. The Standard Training Course is very profitable. The two books, 'The Pupil and the Teacher' and 'A Methodist Church and Its Work,' are most excellent."

TRAINING SCHOOLS

We are this week in the midst of a splendid standard training school at Statesville. In spite of very severe weather during the first two days of the school a goodly number have enrolled and are doing good work in the various courses. This school is the eighteenth held in our conference during the year. Next week we will go to Lenoir where, in Davenport College, the second annual standard training school for Lenoir and Davenport College will be held. These nineteen schools will constitute the most extensive and intensive program we have yet attempted. A detailed report of the Statesville school will appear next week.

CHECKING UP

Mr. Paul F. Evans, our rural worker, has been emphasizing for the past several weeks the matter of checking up on the Programs of Work placed in our rural schools. A number of these schools have reported notable progress. Others have made a good start. This very definite work will be carried on as time permits. The "B" type schools will be checked during November.

PROGRAMS OF WORK

In the following list of Sunday schools you will note those schools that have secured a "Program of Work" and are trying to meet its provisions. This list will be enlarged from time to time, but at present these are our schools that have taken this forward stey:

Asheville District.

Weaverville, West Asheville, Central (Asheville), Chestnut Street (Asheville), Hendersonville, Leicester.

Charlotte District.

Duncan Memorial (Charlotte), Dilworth (Charlotte), Trinity (Charlotte), Belmont Park (Charlotte), Central (Monroe), Hawthorne Lane (Charlotte), Tryon Street (Charlotte), Wadesboro, Calvary (Charlotte), Ansonville, Hickory Grove, Mt. Vernon, Pleasant Grove, Polkton, Moore's Cahpel, Pineville, Bond's Grove, Harrison, Indian Trail, Prospect, Bethlehem, Bethel.

Greensboro District.

Asheboro, Ramseur, West Market Street (Greensboro), Spring Garden Street (Greensboro), Franklinville, Centenary (Greensboro), Park Placeville), Trinity, Glenwood (Greens-Jamestown, Walnut Street (Greensboro), Liberty, Mt. Pleasant, Muir's Chapel, Whitsett, Bethel, Rehobeth, Oakdale, Hopewell.

Marion District.

First Church (Morganton), Avondale, Rutherfordton, Bald Creek, Old

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

BLACK'S CHAPEL LEAGUE

A very interesting program was carried out last Sunday evening at eight o'clock. The subject was The Beatitudes of the Psalms, little Miss Julia Pope being the leader. Her Scripture reading was taken from Psalms 119:1, 127:1, after which the Lord's Prayer was repeated by all.

Instead of the daily Bible readings the roll was called and all responded with a Bible verse.

Mr. C. H. Randall made a very interesting talk on the subject.

The three leagues of the district are going to have a rally day Sunday evening at eight o'clock at Duke. We have on the program special music and an address.

Our league visited the sick last week and took them fruit and clothes and sang many pretty songs for them.

The league was the first society organized here, and soon after our league was organized there was a Christian Endeavor organized, following the B. Y. P. U. society.

So we feel like the Black's Chapel Epworth League has been and is now a great thing to our community.

Sallie Williams, Cor. Sec.

MORE HONORS TO WILMINGTON DISTRICT

Those leaguers who were at the Morehead City Assembly last June will recall that a prize was offered for the best paper written on "the best missionary book I ever read." The notice of the award of this prize is late, but nevertheless gladly received.

The prize, which is a copy ofLivingston's The Pathfinder, was awarded to Miss Dorothy O. Boone of Wilmington. The following is a copy of the letter received from Miss Ina C. Brown, of the Nashville office, in awarding the book to Miss Boone:

Dear Miss Boone:

After I left Morehead City I learned from Mr. Sherentz that the members of his class understood that the prize book which I mentioned was to be awarded if I received twenty replies including those which the class wrote on China's Real Revolution. Of course I am more than delighted to award the prize on the basis on which they understood it. Therefore it is a pleasure to send you under separate cover a copy of Livingston's Pathfinder, which I recall as your favorite. In order that the other leaguers who were at the conference may know that the award was made, will you please send a copy of the letter and the conditions of the contest to the editor of the League Page of your conference paper? Ina C. Brown.

You leaguers will also be interested to know that Miss Boone, or Dot, as we know her, has gone to Scarritt College for Christian Workers, Nashville, Tenn., to take a two years' course in Home Mission Work. The good wishes of the North Carolina leaguers follow Miss Boone in her work.

BLESSED IS SYMPATHY

If the heart is possessed of genuine sympathy and compassion, partiality shall find no portals to the heart and the prominent and also the humble shall alike come unto the blessing of sympathy. Harry Daniels.

Look at the red label on the back of your paper at once. If it does not show you are paid up till 1925 give your pastor enough to advance it to that time so that he can take it to conference with him. Thank you.

DEMOCRACY IN THE CHURCH

The question of uniting with the Northern branch of the church is before us today—its final settlement will occur at the sitting of the annual conferences in the year 1925. This is the most far-reaching question that has been before the church since 1844. It involves every member, every piece of property—churches, schools, colleges, hospitals, orphanages, cemeteries, conference organs, our Centenary fund, our educational fund, our Superannuate Endowment fund, and everything connected with our great church. The annual conferences of 1925 are to settle by their votes the disposition of all these interests. It is taken for granted the delegates elected to these conferences will want to vote on this question, not according to their own wishes, but that they will want to express in their votes the will of the people whose property is involved.

Now it is well known that there are a goodly number who have deep convictions in their opposition to the present plan. How many, no one can know at present—no one can know at present how many are opposed to or for this plan—and yet our delegates to the annual conference will have cast their votes in this matter. Will they represent the whole church by casting their votes without some expression from our people?

It is recalled that our delegates to the last General Conference—the "called session"—were not instructed, had no way of ascertaining the will of the church, but cast their votes entirely on their own wish in the matter. In a word, cast a vote to involve the future of the church, all of its property, all of its holdings, all of its funds, without the church having a voice in the matter. Shall our annual conference delegates do the same way? If so where is the democracy of our church? Will our people, whose money paid for this property, created these funds, sit quietly by and see it swept into other hands to be disposed of and managed **by the constitution that is to be set up after this action of General Conference is confirmed and set up by the majority, which majority will be composed of our northern brethren?** If so where is our boasted democracy?

I am not discussing the legality of this question. I am well aware the delegates to the called session of the General Conference were clearly within their legal rights—if the conference was legal. I am well aware that we preachers and the delegates who will compose the annual conference will be strictly within our legal rights in voting for or against the plan. But the position I am taking is this: We are charged with being a priest ridden body; that the voice of the membership is not heard in our church, and unless we devise some method of ascertaining the wish of our people in this serious matter we will prove the contention of our critics, and do far more, if we carry this plan through—we will violate the trust imposed in us by disposing of property entrusted to us in good faith, to other hands and other purposes. Our people, not us preachers, built these churches, hospitals, orphanages, colleges, contributed this Centenary fund, educational fund, Suprannuate Endowment fund, to the Methodist Episcopal Church, South, and not to any other. To take all this and pool it with another body, whose majority over us is tremendous, without our membership giving their consent, is not democracy and is simply unfair. And unless much that has come to my ears is "all talk," we are going to have a day of reckoning with these whose funds and property we have disposed of without giving them one slight chance of voicing their wish. Let's have a democracy or shut up so much play to gallery about democracy.

Jas. H. Frizelle.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

On Sunday evening, September 21, Belmont City Union held their monthly service with Main Street Methodist church. After the devotional part of the meeting by the president, a beautiful piano solo was rendered by Miss Catharine Rhyne. Delegates from four other leagues were present with an unusually large attendance and quite a number of visitors, as we took up the church hour. Dr. McAdams favored us with a beautiful vocal solo with Mrs. McAdams at the piano. A splendid talk was then heard from Mr. Carl Sherrill of Lowell. If we take to heart some of the things he said, leaguers, we will do some real work which will be worth while.

The next meeting wil be with Park Street Methodist church October 3rd with the whole of Shelby district meeting there, which indeed will be a great gathering. The speaker for the occasion has already been secured, who is Dr. Prettyman, from Main Street, Gastonia. Jessie Hoffman,

Secretary City Union.

On Sunday afternoon, September 21, Calvary League of Charlotte went out to the county home to hold a prayer service, about twenty-seven in number. G. W. Dooley, Jr., conducted the meeting and our pastor, Mr. Short, made an interesting talk. The inmates know Mr. Dooley, and like to have him preach for them. We sang their favorite songs, which were many. They seem to enjoy that most of all. Did the leaguers enjoy it? I shall say they did, and are planning to go again next month.

Sunday night, September 28, was "rally night" and Miss Lottie Bixby had a fine program. Much interest was manifested. It was also "pay-up" night, as Miss Lottie said, "If your name was written th ere, pay up." All who were behind with dues had their names on a board where all could see. Did we pay up? I think we did.

Another feature was Miss Lottie's posters advertising the meeting. They were very attractive indeed. Each department was represented on poster with pictures showing what each does. Then the autumn leaves decorated the outside. Calvary League is climbing in all departments and expects to keep on climbing and doing.

L. Chick.

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J. H. SHUMAKER, Secretary
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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

New Dining Room—Within a short time our new dining room will be ready for use. I am hoping that some kind friend, or friends, will furnish it with chairs and tables. I trust that interested friends will let me hear from them right away.

* * * *

Sweet Potatoes—Each year our farmer friends remember us with a gift of nice sweet potatoes. They will not forget us this year. There is one suggestion I wish to offer and that is that they send them early in the season. Often they are cold hurt when they come to us in the late season. Now is the best time to send them to us when they do us the most good. Who will be the first one to start the ball rolling? Thanks.

* * * *

Orphanage Conference—The North Carolina Orphanage Conference was held at the Methodist Orphanage on October 2nd. Bro. C. D. Johnston, superintendent of the Christian Orphanage, was president of the conference and made a good presiding officer. The attendance is never very large because it is composed mostly of superintendents of the orphanages of the state. A few other workers engaged in child welfare work meet with us. These conferences are productive of great good, as they bring the workers closer together. Plans are made to bring the orphanages of the state prominently before the people during the Thanksgiving season for the purpose of securing contributions from all interested friends of the orphanages. We were glad to entertain this body composed of prominent men and women engaged in orphanage work. Their presence was a joy and benediction.

* * * *

Supplies—The autumn is here and winter is approaching. Our fall and winter supplies are to be provided for. Shoes for bare feet must be purchased at once; winter suits must be bought; fine hundred tons of coal put in bins to keep our children comfortable and warm; and dozens of other things too numerous to tabulate. I have just got seventy-five blankets and still we need more to keep our children warm when tucked away in their snowy white beds at night. It is no little job to provide all the needs of a big family like ours. If families of five will multiply their needs by fifty they can better appreciate the situation that continually confronts me. Money is coming in slowly and the outlook is not as encouraging as it usually is because of the financial situation in the eastern half of the state. Our friends will have to redouble their efforts in our behalf so that we can pay our bills and keep out of debt. Let all do their full Christian duty so we may meet our obligation to our orphan children which our Father has put into our keeping.

* * * *

Thanksgiving — Thanksgiving season will soon be here. All the orphanages in the state look forward with keen interest to this happy occasion because it is a season when the hearts of the people are strangely and powerfully drawn toward the orphan in our midst. Some of our sister denominations have outdistanced us in their gifts during Thanksgiving season. It is not that they love their orphanages more than our Methodist friends do ours, but is due largely to the fact that their pastors, Sunday school superintendents and presidents of organized classes make greater preparation than we do. If all of our leaders will organize their forces like our good Baptist friends we can go over the top and put our Orphanage in the forefront. Pastors like B. E. Stanfield and others prove that we can reach every church on a circuit and give them the opportunity to contribute something for the support of our Home. We want all the churches, Sunday schools and organized classes to set apart the two last Sundays in November as special days for the support of our Methodist Orphanage. Let's settle on these two Sundays with the understanding that if they should prove unfavorable we are to fall back on the first Sunday in December. Let me beg all of our leaders to organize their churches, Sunday schools and organized classes a few weeks before hand so we may do something big for the cause that lies very close to the heart of the Father of the fatherless.

FIXING A MEMBERSHIP GOAL AND REACHING IT

(By Clarence M. Dannelly, Alabama Conference S. S. Superintendent of General Sunday School Council of Southern Methodism.)

Applied locally, the goal should be "S. S. Enrollment Equalling Church Membership."

Every great business enterprise has the commendable desire to increase its fields of service. This is true in the commercial world and it is true in the religious world.

The greatest "business" in the world is that of selling the saving message of the Christ. Jesus used the term business only once during His earthly ministry and it was "in the midst of the doctors (learned teachers), both hearing them and asking them questions." He was in attendance at a synagogue school and asked Mary, "Wist ye not that I must be about my Father's business?"

Our great desire in the teaching ministry of the church is to have this business flourish so that those who ought to be taught can be reached with the message that means a larger and more noble life in the world and a certainty with reference to the life to come.

Hence the depression of feeling that came over us when the record was written of work in the Sunday schools of Southern Methodism last year showing a net gain of only 18,679. This was smaller than in many years and so far short of the annual application of our General Sunday School Council's tocsin of war for the present quadrennium—"A Million Increase"—that the depression soon took on the nature of a squaring of jaws, the bending of knees, and in humbleness of heart in which attitude prayers ascended to Him in whom we live and move and have our being for wisdom to do more in His kingdom service.

For the past quadrennium in the Alabama conference there has been a wholesome growth of 26½ per cent, the growth this past year amounting to 12 per cent over the year previous. This was 31.63 per cent of the entire growth of the Sunday school, and while causing pride of a somewhat selfish nature to flood our being we of course regretted that some of the other conferences wither, barely held their own or had losses. The only other conference with a large numerical increase was the Western North Carolina conference.

With this record of growth in our conference we are yet far from satisfied as one will readily understand when we state that we are nearly 25,000 short of the church membership. There is a great discrepancy between the Sunday school membership and the church membership, to say nothing of the church constituency, in the Sunday schools of Southern Methodism. Recognition of this serious shortcoming prompted the war cry of this present quadrennium—"A Million Increase." We long to have the very commendable record of the United Brethren and the Methodist Episcopal Church in having a school enrollment that excels numerically the church membership. This is a wholesome state of being.

It has been stated that the ideal Sunday school membership is the church membership plus. This plus consists of those who ought to be in our training, but have not yet reached the age of decision for Christ and the desire to connect in a formal way with the society of God's children. It consists of babies and young children largely.

The entire membership of the church in the Sunday school is a call that we have been sounding continuously in our Sunday school gaherings. This has caused some schools to add in an effective way active home departments for the young people and the adults who cannot regularly attend the Sunday school sessions. Yet, to be sure, we have somewhat paradoxically urged that the home department wage a campaign all the while to get rid of itself! Some who think they cannot come to the Sunday school sessions regularly might find out through urge and example of others that they can attend either more or less regularly—at least as associate members of the class.

At the district Sunday school conferences of the Alabama annual conference early in the calendar year, which is also early in the conference year, we have the representative of the schools present discuss plans for the year and agree on certain specific "objectives." Among these "objectives" this year is the bringing of the Sunday school membership to an equality numerically with the church membership. Not a single district but that placed this among its tasks for the year! There will not be success in every instance. This we felt to be the case when the self-appointed task was stated; this we feel to be the case now. But the recognition of such a condition and the desire to overcome this point of weakness has a very decided psychological effect and we are certain that it helps mightily in the effort to increase membership in the local school.

We cannot outline a special campaign for Sunday school increase. None has been waged. The effort to increase has been such a vital part of the whole service to the schools of the conference, however, that we feel gratified at the success that has attended our insistance at this point.

We might add this word further. Our increase might directly be traced to the training program of our conference. Not all of this training has been given in training schools, either of the standard or of the one-teacher, or non-standard type. This has loomed large as it ought and as it will continue, we trust. But there has been going on in direct parallelism to it a program of institutes of one day's duration which has been taking a larger and larger place in our work. This has provided opportunity for those trained in "schools" to be of broader service than the local schools.

At these one day meeting there are hundreds of those reached who cannot be touched by training schools. We take this into consideration and plan the meetings so that he old inspirational idea of Sunday school institutes will be conserved in a helpful way but at the same time try to introduce elements that are fundamental in training—namely, showing the multitude of consecrated workers how it might be done, those who are willing to give of themselves more or less unreservedly to the teaching ministry, but not knowing how a school ought to be run nor having nor taking the time to study the many problems in detail.

To this end we have placed much emphasis on the "Program of Work" and present it as the greatest contribution in local Sunday school activities that the church connectionally has made since the initiation of the training program years ago. When a vision is caught by some worker in a school results follow and not the least of these, in the following of these splendid suggestions, is the logically expected result of increased enrollment and attendance.

There is no doubt but that the enrollment campaign is a great need. We need in a united way to get behind this recognized failure and so organize our local Sunday school forces that provision will be made for all who ought to be enrolled. Then after the business organization is ready to deliver the goods "advertise" to the community that there is someting of value to be secured. Enroll the indifferent and those not accustomed to attend. Then when they come, give them something worth their while and they will desire to come back again. In the parlance of business, let us play in our greatest of all business enterprises for the "return customer."

INFORMATION FURNISHED—"PRAYED THROUGH"

Some time ago, in writing up one of my meetings, I used the phrase "Many prayed through." In this week's Advocate Bro. D. P. Waters asked what I mean by "praying through," and then he proceeds to show that the expression is not scriptural. This we frankly admit. Perhaps you have noticed that much of our religious terminology is not quotations from the Bible. For instance, we use the phrase, "so many joined the church on profession of faith." Or, "we held a revival, and so many were converted and the church greatly revived." Now, Bro. Waters, we often see these things in the Advocate, and we both know that these forms of speech are not in the Bible—but they do convey a message that both of us understand. You perhaps have seen something in the Advocate like this: "We have just closed the greatest meeting in the history of Gumneck." Brother D. P. Waters did the preaching, etc. Now, Bro. Waters, the above quotations are not scriptural, but you didn't get your "feelin's" hurt about it, did you? But you have asked us to explain what we mean by "praying through." Now get your Bible and turn to Gen. 32. Read carefully from verse 1 to 29, and you will find a clear case of what we mean by praying through. You see, Jacob prayed and wrestled till he got blessed good—that is what I call "praying through." Now turn over to Mat. 15: 22-28. You find here another case where a woman prayed through. She wanted her daughter healed, and the Lord did not seem disposed to answer her prayer. But she prayed on till she "prayed through" and got her answer. Now we will look at Luke 11: 5-13. Here is a fellow out in the cold and darkness, hungry and suffering. He prayed for bread, but was refused—but he kept on praying till he prayed through, and prayed the man out of bed, and the bread out of his subbard. This is what I mean by praying THROUGH—pray till you get an answer, seek till you find, knock till the door is opened.

I might give you some concrete evidence out of my own bleeding heart as to the meaning of praying through. But I did pray through, thank God, and now I am "going through" by His grace—

Lord, I have started to walk in the light,
Shining upon me from heaven so bright;
I bade the world and its follies adieu:
I've started in, Jesus, and I'm going through.

W. E. Hocutt.

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THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

THE FORGOTTEN MAN BROADCASTING STATION–LISTEN IN

So far the Southwest Missouri Conference has the distinction of making the best showing on amount contributed for the first year of the Special Effort. This conference had a first year's quota of $43,000 and paid by remittances from the charges over $36,000. In addition to this, a good layman of this conference made a special gift to the Southwest Missouri Conference Superannuate Endowment Fund of $12,000 and from several sources the said fund also received approximately $4,000 additional.

The Rev. Frank L. Wells, presiding elder of the St. Louis district, St. Louis conference, has the gratitude of the Board of Finance for the splendid piece of work directed by him, wherein during the past week two bequests were made to the Board of Finance for Superannuate Endowment in the total amount of $75,000.

In the midst of a building program requiring the expenditure of $150,000 Centenary church, St. Louis district, sent a check the past week covering in full the amount due on her Special Effort quota for the first year. Dr. C. W. Tadlock is the pastor.

Wherein We Salute a "King"

Logtown charge, Mississippi conference, Seashore district, had a total five year minimum quota of $2,000. Up to September 6, 1924, the Board of Finance received in cash from this charge a total of $2,410.27, or $410.27 in excess of the five year minimum quota. Rev. T. H. King is the pastor of this charge. I think the whole church should pause in the midst of her busy activities long enough to give the grand honors to Brother King. All hail, brother, we dub you **twice** a "king"—first by birth, and second by laurels won!

They Will Be Happy at Conference

When the pastors of these charges report at conference they will conclude with a smile. Why? Because they will be able to announce that their charges have paid the first year one-fifth or more of their total Special Effort quotas.

Auburn, Louisville—Bowling Green, Rev. E. P. Deacon, pastor. Total assumed quota $1,560; amount remitted $313.10.
Hanson, Louisville—Henderson, Rev. G. W. Pangburn, pastor. Total assumed quota $870; amount remitted $257.75.
Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson, pastor. Total assumed quota $1,046; amount remitted $309.
Onley, Virginia—Eastern Shore, Rev. S. A. Donahoe, pastor. Total assumed quota $2,500; amount remitted $500.
Dover, Kentucky—Maysville, Rev. A. G. Stone, pastor. Total assumed quota $642; amount remitted $169.25.
Sulphur Springs, Florida—Tampa, Rev. C. T. Howes, pastor. Total assumed quota $685; amount remitted $148.85.
Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota $3,645; amount remitted $2,350.
Henleyville, Pacific—Sacramento, Rev. C. E. Bower, pastor. Total assumed quota $672; amount remitted $237.17.
Marshall, Southwest Missouri—Marshall, Rev. J. E. Alexander, pastor. Total assumed quota $2,775; amount remitted $1,448.
Manor, West Texas—Austin, Rev. M. F. Daniel, pastor. Total assumed quota $1,440; amount remitted $290.
Trinity (Chattanooga), Holston—Chattanooga, Rev. R. N. Havens, pastor. Total assumed quota $3,300; amount remitted $660.
Corder & Blackburn, Southwest Missouri—Marshall, Rev. W. P. Barrett, pastor. Total assumed quota $1,221; amount remitted $330.50.
Sturgis, Louisville—Henderson, Rev. S. M. Bailey, pastor. Total assumed quota $1,634; amount remitted $350.
Elkton & Bells, Louisville—Hopkinsville, Rev. W. I. Munday, pastor. Total assumed quota $2,137.50; amount remitted $571.50.
Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Tota lassumed quota $3,508; amount remitted $1,515.
Wagoner Place (St. Louis), St. Louis—St. Louis, Rev. S. M. Robinson, pastor. Total assumed quota $3,380; amount remitted $686.40.
Warsaw, Southwest Missouri—Sedalia, Rev. J. S. Henley, pastor. Total assumed quota $1,320; amount remitted $317.50.
Las Cruces (St. Paul), New Mexico—El Paso, Rev. F. L. Glisson, pastor. Total assumed quota $2,088; amount remitted $420.
Bethany, Louisville—Louisville, Rev. James L. Wooldridge, pastor. Total assumed quota $800; amount remitted $160.
St. Marks and Mary Werlein Mission, Louisiana—New Alreans, Rev. J. A. Alford, pastor. Total assumed quota $1,000; remitted $258.65.
Hodgenville, Louisville—Elizabethtown, Rev. J. S. Chandler, pastor. Total assumed quota $1,335; amount remitted $320.25.
First Church (Henderson), Louisville—Hendersonville, Rev. J. G. Akin, pastor. Total assumed quota $2,764; amount remitted $930.17.
Trenton and Guthrie, Louisville—Hopkinsville, Rev. A. H. Gregory, pastor. Total assumed quota $1,728; amount remitted $355.50.
Forest City, Missouri—St. Joseph, Rev. John L. Taylor, pastor. Total assumed quota $1332; amount remitted $293.50.
Ben Hill, North Georgia—South Atlanta, Rev. J. F. Sparks, pastor. Total assumed quota $1,060; amount remitted $233.
Odessa Station, Southwest Missouri—Marshall, Rev. A. Patison, pastor. Total assumed quota $1,887; amount remitted $377.
Centenary (Nevada), Southwest Missouri—Nevada, Rev. R. F. Campbell, pastor. Total assumed quota $2,664; amount remitted $532.80.
Sedalia, Southwest Missouri—Sedalia, Rev. M. C. Magers, pastor. Total assumed quota $2,850; amount remitted $570.
Green Street (Winston-Salem), Western North Carolina—Winston-Salem, Rev. G. A. Stamper, pastor. Total assumed quota $2,150; amount remitted $430.
Wesley Grove, Baltimore—Baltimore, Rev. G. H. Fielding, pastor. Total assumed quota $3,000; amount remitted $1,604.
Titusville, Florida—Palatka, Rev. R. A. Selby, pastor. Total assumed quota $1,325; amount remitted $392.50.
Shelby Circuit, Kentucky—Shelbyville, Rev. R. R. Rose, pastor. Total assumed quota $1,200; amount remitted $381.
Smith's Grove, Louisville—Bowling Green, Rev. W. D. Milliken, pastor. Total assumed quota $1,100; amount remitted $220.
Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota $6,650; amount remitted $4,099.75.
First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota $4,000; amount remitted $3,800.
St. Mark (Atlanta), North Georgia—North Atlanta, Rev. J. B. Mitchell, pastor. Total assumed quota $12,000; amount remitted $2,500.
St. Johns (Dallas), North Texas—Dallas, Rev. T. L. Huffstutler, pastor. Total assumed quota $2,800; amount remitted $560.
Higginsville, Southwest Missouri—Marshall, Rev. W. H. Hargrove, pastor. Total assumed quota $1,887; amount remitted $379.21.
Centenary (Winston-Salem), Western North Carolina—Winston-Salem, Rev. Z. E. Barnhardt, pastor. Total assumed quota $5,000; amount remitted $1,183.11.
Central City, Louisville—Owensboro, Rev. W. A. Grant, pastor. Total assumed quota $2,666; amount remitted $547.50.
Rogersville, Southwest Missouri—Springfield, Rev. J. R. Hargis, pastor. Total assumed quota $1,047; amount remitted $316.50.
Campbell Street(Springfield), Southwest Missouri—Springfield, Rev. C. E. Ruyle, pastor. Total assumed quota $2,640; remitted $528.
Crewe, Virginia—Farmville, Rev. S. J. Brown, pastor. Total assumed quota $2,610; amount remitted $628.
Bartow Heights (Richmond), Virginia—Richmond, Rev. W. S. Deyerle, pastor. Total assumed quota $3,210; amount remitted $642.
Hooker, West Oklahoma—Panhadle, Rev. N. A. Phillips, pastor. Total assumed quota $2,100; amount remitted $439.50.
San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota $3,450; amount remitted $1,869.
Wesley Memorial (High Point), Western North Carolina—High Point, Rev. E. K. McLarty, pastor. Amount remitted $1,265.90.

Wherein A Pastor Sleeps at the Switch

I had a letter this week from the treasurer of the Special Effort committee of a certain charge. The brother wrote that he had been holding a considerable amount of Special Effort money for some time because he did not know what to do with it. He said no instructions whatever ha dbeen given him as to where to remit the money and he thought he had better keep it until he knew definitely what to do with it. Finally he decided to send it to the Board of Finance in the hope that if it did not belong to said board it would be sent to the board that should have it.

Would you believe it? You wouldn't think it possible that any pastor in the church would be so derelict in his duty, would you? And yet it is true that the Board of Finance is receiving similar letters right along. Therefore, I state again as clearly as I know how to put it:

(1) All money collected on Special Effort quotas must be sent direcet to the Board of Finance, Security Building, St. Louis, Mo.

(2) In making remittances the Treasurer's Book of Remittance Forms should be used. One of these books was sent to every charge in care of the pastor. If it was not received, another can be secured from the board upon request.

(3) If the charge wants credit for Special Effort money raised the first year, the money must be remitted to the board so that it can be received before the adjournment of the annual conference.

OUR LITTLE FOLKS

TAKING AND GIVING

"Shall I take and never give?"
The robin chirped. "No, that would be wrong."
So he picked at the berries and flew away
And poured out his soul in a beautiful song.

"Shall I take and never give?"
The bee in the clover buzzed. "No. no!"
So he gathered the honey and filled his cell,
But it was not for himself that he labored so.

"Shall I take and never give?"
What answer will you make, my merry one?
Like the blossoms, the bird and the bee, do you say,
"I will not live for myself alone?"

Let the same eager hands that are ready to take
The things that our Father so freely has given,
Be ever as ready to do a kind deed,
Till love to each other makes earth seem like heaven.

—World-Wide.

A NEW GAME

Percy Saunders had come up to Perryville to spend a week. He had been there just twelve hours, having come the night before, and he had already been classified and pigeon-holed by the Goodich twins, his country cousins, whom he was visiting. He couldn't climb a tree; he couldn't swim; he threw a ball like a girl; the delights of using a sling were unknown to him; and—he had to go to bed at half-past seven! As he was a year older than the twins, who were eight, this last was too much.

After breakfast the three boys went out to the barn, where the twins ran up ladders and walked the narrow crossbeams thirty feet above the ground as unconcernedly as if they were on the ground.

Percy caught his breath. "Oh, I wish I could do that! I'd love to do all those thigs, but mamma won't let me because it makes me dizzy."

"O, it's easy. See me fly." And Albert took a flying leap of fifteen feet into the hay, followed by his brother.

Then they compared muscles, and found that Percy's were "awfully flabby." Their own were like iron. But showing off soon palled on all three of the boys, and they began to wonder what they could play.

"I made up a game the other day," said Percy in the slow, sober tones that had struck the twins as so curious. They chattered as fast and as shrilly as monkeys themselves in spite of their mother's hourly protest.

"Did you?" said Albert.

"Out of your own head?" said Herbert.

"O, it's easy. I often make 'em up," said Percy, delighted to have an impression on these athletic boys, who could do so many things which he could not, although he was so much older.

"Tell us how you play it," said the twins together, eager for some novelty.

"Well, it's a kind of tag. I'll be it, and I'll start to run after you just the same as I would in tag." As he spoke, the twins, who had been lying in the barn, jumped to their feet and ran out of the barn. "Hold on," said Percy. "I must tell you something about it first. As I run after you I holler out a letter of the alphabet, like C, and then if you think of an animal whose name begins with C, and shout it, I can't tag you; but if you don't then I tag you and you're it and must run after the others and holler out a letter. It must be some animal; or, if you choose, you can call out flowers. But it must be either animals or flowers of countries or fruits; you must not mix 'em up in the same game. Now start, and I'll follow."

"I hope he says the same letter again, because I've got a fine animal all ready," said Herbert to Albert.

The boys had not run fifty feet before they found that, whatever else Percy could not do, he certainly could run. He was almost upon Herbert before he shouted, and then he yelled "C" as before.

Herbert waited until Percy reached out his hand to tag, and then he shouted "Seal!"

"Tag!" said Percy, with a burst of laughter.

"That's not fair," said Herbert. "I said 'seal' before you touched me."

"But seal doesn't begin with a C; it begins with an S," said Percy soberly.

"How about sealing? Isn't that c-e-i-l-i-n-g?"

"The plaster one is, but hunting the animal isn't," said Percy, with authority.

"He's right, Bert," said Al, who had run up. "You're it."

"Very well," said Bert. "Ready."

And the two fled before him. He pursued Percy, who ran fleetly out into the road. After a long chase, Percy stubbed his toe, and Herbert gained enough on him to call out "G."

"Gnu," yelled Percy. But with a derisive laugh, Herbert closed on him and tagged him.

"I didn't say 'N'; I said 'G'."

"And I said gnu—g-n-u," said Percy simply.

"Say, a fellow needn't ever get caught if he spells that way," said Bert angrily. "G-p-o-n-y—pony. That's easy." But Al came up and declared that Percy was right.

They played the game for over an hour. Sometimes even Percy did not think fast enough to avoid being it, and after a while they gave variety to the game by changing to flowers; and there they rather got the best of Percy, who was not familiar with as many varieties as the country boys were. Bert made many laughable mistakes in spelling, and Al gave "phlox" as an F flower.

At last when they grew tired of the sport they all went up in the hayloft together. The twins helped Percy up the ladder. They tumbled into the hay.

"You're all right," said Al. "You can run fine, and that's a splendid game."

"And you can spell fine," said Bert.

"I'd rather be able to climb a tree like you fellows than spell any word I ever saw," said Percy modestly.

"Come on out then, and we'll teach you," said the twins in unison.—St. Nicholas.

NORFOLK SOUTHERN RAILROAD
Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
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(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

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For Catalog, address

ERNEST J. GREEN, President.

WEAVER COLLEGE

By C. H. Trowbridge.

Weaver College reopened on Thursday, September 4, 1924, with a satisfactory initial enrollment, which has increased to 151 at this writing. As the total enrollment for the year 1923-24 was only 152, the promise is good for a record breaking enrollment for the current year.

The college has been unexpectedly successful in getting strong teachers where new ones were necessary. The science department is in the hands of Mr. George A. Clauss, A. B., of Charleston, South Carolina. Mr. Clauss is a graduate of Newbury College, and has had three years of unusually successful experience in the high schools of North and South Carolina. He was last year assistant principal at Waxhaw, North Carolina. He has some of the most satisfactory refernces we have ever seen about any teacher.

Prof. S. P. Carden, A. B., A. M., is a graduate of George Washington University. He took a master's degree from the American University, and taught two years in Candler College, Cuba. He and Mrs. Carden are both recommended as being unusually efficient in religious work, and we expect much inspiration and spiritual help from their presence on the campus. He teaches Spanish and French, and has one Latin class.

Miss Beulah D. Briley, Ph. D., of Ames, Iowa, is head of the newly organized business administration department. She received her doctor's degree in 1924 from the College of Commerce in the University of Iowa, and was instructor in this college for the past four years. She received her A. B. and B. S. degrees from the State College in Ames, and has also an A. M. degree from the State University of Iowa. She is an extremely interesting teacher and her department is already one of the most popular in the college.

The various student activities are much more active than last year at this time. The Epworth League met the incoming students in Asheville and gave them a social on the first Saturday night. The literatry societies gave receptions to the new students, and our football team is hard at work under Coach Arbogast. The College Council, the Annual staff, the Pep staff, Glee Club, Ministerial Band and the Sunday school are functioning. The college Sunday school meets in the administration building, where it operates as part of the Weaverville Methodist Sunday school. It has student officers, however, and affords excellent training in the administration of a Sunday school. The officers will be changed three times during the year so that quite a number of our young people can go home with confidence in their ability to do church work.

The commercial and domestic science departments, which were organized in 1923-24, are both prosperous. Miss Blanche Morris, who was teacher of bookkeeping last spring, is in charge of the department. She comes from the principalship of one of the largest business colleges in Asheville. Mrs. Henderson, who is in charge of the domestic science and art classes, has a B. S. degree in home economics from Arkadelphia Methodist College in Arkansas. She is getting the work started in an excellent way.

The athletic situation is very satisfactory. Coach Arbogast is again working with the football squad, and it looks as if he will have even better success than last year. Seven men of the 1923 team are in the squad. All students are required to participate in some form of athletics, as assigned to them by the graduate manager of athletics. We expect a considerable improvement in the health of the students from this inovation.

During the past summer the Methodist Protestant Young People's Conference met again at Weaver College. The summer school opened on July 22, and continued through the week preceeding the regular session. The dormitories were occupied to some extent with summer tourists who were very much pleased with the quiet, forested campus in the mountains so near Asheville, and the wonderful scenery of the Asheville plateau.

The college is looking forward to the coming drive for the collection of the Christian Education fund. We hope to secure enough money at once to put a steam heating plant in the administration building, which is the only large building not so equipped. and to start on the erection of a gymnasium. This will take care of the most pressing needs of the immediate future.

CANDIDATES

(By W. S. Surratt.)

The race for President of the United States lies between a Presbyterian, a Baptist and a Congregationalist; the race for vice president between a Presbyterian, a Methodist and a Baptist.

If John W. Davis is elected he will be the seventh Presbyterian to hold the office. If Senator La Follette is chosen he will be the second Baptist, Harding having been the first. President Coolidge is the first and only Congregationalist to serve.

Among the vice presidential aspirants, Bryan is a Baptist, Wheeler a Methodist and Dawes a Presbyterian.

Davis, La Follette and Wheeler are thirty-second degree Masons. Bryan is an Odd Fellow. Coolidge and Dawes do not belong to any fraternal orders.

Only two men who were not church members have ever been President, a review of the record shows. Thomas Jefferson believed in Christianity, although he was not a sectarian. Andrew Johnson was a Christian believer but not a church member, although his wife was a Methodist.

Episcopalians and Presbyterians have been the most numerous in the office. Washington, Madison, Monroe, William H. Harrison, Tyler, Arthur and Pierce adhered to the Episcopal faith, while Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison and Wilson were Presbyterians.

John Adams, John Quincy Adams, Filmore and Taft were Unitarians. Grant, Hays and McKinley were Methodists. Van Buren and Roosevelt were Reformed Dutch. Garfield was a Campbelite.

WHY I BELIEVE WE OUGHT TO REACH 250,000 ADDITIONAL S. S. MEMBERS WITHIN 12 MONTHS

By J. R. Pepper.

First. Because 250,000 and more are ready to be reached if the proper effort is put forth in the communities where the unreached are.

Second. Because if the Sunday school and church does not reach the great numbers yet unreached some other agency will reach them, and quite probably for evil rather than good purposes.

Third. Because in reaching the yet unreached scores of communities would be actually transformed from places of vice and temptation to youth to scenes of constructive service to God and ministry of good to fellowmen.

Fourth. Because the participants in such service would find many surprises of success and blessing to their own lives that would minister encouragement to continuous effort.

Fifth. Because the added strength to the Sunday school and church would impress non-members in any community with the earnestness of those engaged in such work, and in the end win many to the cause by the very impact made by such large and increasing force.

Sixth. Because it will enable many a Sunday school, on account of increased financial ability, to secure equipment and methods hitherto unknown; and project its work far beyond anything yet undertaken.

Seventh. And last and most important of all, because the Lord has commanded His teachers and preachers to reach every creature everywhere with His saving gospel message, and we will fail to keep holy covenant with Him if we do not seek with much earnestness the last one that can be reached in every community.

UNIFICATION

There has been much said and written on unification. I have listened, said but little and written nothing. But suffer me a little just now. I wish we had unification, but the present plan will not give it to us. If it should be adopted, as the plan is, we will be as distinct as we are now, and there will be strife continually. The Northern church will control all their churches both North and South by their jurisdictional conference, while the Southern church will do likewise by her jurisdictional conference. You see it will still be altar against altar. Then if the plan is adopted many of our members will leave the church and go to other communions. Let us remain as we are till we can have real unification.

E. N. Crowder.

WOMAN'S PAGE

(Continued from page eight)

and were educated in our mission schools. Many of the children who finish in this school come to Virginia School later. The school is just out of the north gate of the city. We have a church and a boys' school there, too. I also direct hte social work in the school. I have not done much in this yet, for I have been busy, but we are planning to have mothers' meetings in all our grades and to do all that we can find opportunity and time for in bringing the school and the homes of the pupils together. There are wonderful opportunities to bring Christ into the homes in this way."

There in war-torn China she is today doing her Master's work. We hope that she is in no danger, but who can tell? Let the women of North Carolina throw a chain of prayer around Sallie Lou McKinnon, their representative in China, that no evil or danger may come near to her. May the God, whom she serves, be her Shield and Protector.

SUNDAY SCHOOL WORK

(Continued from page nine)

Fort, Gilkey, Spindale, Caroleen, Mt. Hebron, Alexander.

Mount Airy District.

Central (Mount Airy), Madison, Rockford Street (Mount Airy), Pilot Mountain, Goshen-Stokesdale, Draper, Lee's Chapel.

North Wilkesboro District.

North Wilkesboro, Boone, Wilkesboro.

Salisbury District.

First Church (Salisbury), Central (Concord), South Main Street (Salisbury), Park Avenue (Salisbury), Norwood, Central (Spencer), First Church (Albemarle), Badin, East Spencer, Mt. Pleasant, Cedar Grove, Cottonville, Mt. Olivet, Bethany, North Main Street (Salisbury), Gold Hill.

Shelby District.

First Church (Lincolnton), Central (Shelby), Bessemer City, Concord. Denver, Tabernacle - Goodsonville, Trinity, Cramerton, Crouse, Lowell, Smyre-Ranlo.

Statesville District.

Race Street (Statesville), First Street (Hickory), Granite Falls, First Church (Lenoir), Broad Street (Statesville), Littlejohns, Hopewell, St. John's, Vanderburg.

Waynesville District.

Long's Chapel.

Winston-Salem District.

First Church (Lexington), West End (Winston-Salem), Central Terrace (Winston-Salem), Main Street (Thomasville), Cooleemee, Burkhead (Winston-Salem), Green Street (Winston-Salem), Mt. Olivet, Bethel, Denton, Prospect, Cotton Grove, Doubs, Wesley's Chapel, Farmington, Bethlehem, Huntersville, Smith's Grove.

A keen-eyed mountaineer led his overgrown son into a country schoolhouse. "This here boy's arter l'arin'," he announced. "What's yer bill a-fare?"

"Our curriculum, sir," corrected the schoolmaster, "embraces geography, arithmetic, trigonometry—"

"That'll do," interrupted the father. "That'll do. Load up well with triggernometry. He's the only poor shot in the family."—People's Home Journal.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P. E., 20 Highland St.
FOURTH ROUND

October
Bethel, night 10
Biltmore, night 11
Swannanoa, Tabernacle, 11 12
Black Mountain, night 12

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October
Liberty, Staley 12

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FOURTH ROUND

October
McDowell, Trinity, 11 12

NORTH WILKESBORO DISTRICT
J. W. Williams, Jefferson, N. C.
FIFTH ROUND

October
Avery, Plumtree, 11 10
Todd, Todd, 11 11
Jefferson, Jefferson, 11 12
Warrenville, Warrenville, 3:30 12

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FOURTH ROUND

October
Main St., Gastonia, night 10
Shelby, Central, 11 12
King's Mountain night 12

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut Street, Statesville, N. C.
FOURTH ROUND

October
Statesville Ct., Shiloh, 11 9
Davidson, 8 10
Mt. Zion, 3 11
Jones Memorial, 8 11
Statesville, Broad, 11 12

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October
Yanceyville Ct., Shady Grove, 11 10
Hillsboro Ct., Eno 11-12
Carr, night 12
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
North Gates, Savages 11-12
Gates, Gatesville 12-13
Perquimans, Epworth, 3 15
Hertford, 8 15
South Camden, Wesleys 18-19
City Road, 8 22
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30

November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October
Elizabeth, Trinity 11-12
Hay Street, night 12
Roseboro, Bethel 14
Stedman, Cokesbury 15
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night..19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

October
Hookerton, Rainbow, a.m. 11-12
Queen St., p. m. 12
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Biscoe, Candor 11-12
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October
Garner, Ebenezer 11-12
Clayton, 7:30 12
Creedmore, Creedmore 18-19
Franklinton, 7:30 19
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31

November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

October
Wilson, Calvary, 11 12
Wilson, First Church, night 12
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11....2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

October
Carver's Creek, Carver's Creek, a.m...10
Hallsboro, Hallsboro, a.m. 11-12
Whiteville, Whiteville, p.m. 12
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ...19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

COLE—William Thomas Cole was born in Chatham county, N. C., September 22, 1858, and died at his home in Durham, N. C., July 23, 1924. He was therefore slightly less than 66 years of age. Brother Cole spent the greater part of his life in Durham and was very closely identified with both the commercial and religious life of this city. He obeyed the scriptural injunction which bids us put the interests of the kingdom of God first in our lives. As a business man he did not forget that he was a Christian. During my short acquaintance with him I found that religion and the interests of Branson church were the things that were uppermost in his mind at all times. One of the last acts of his life was the donation of a large part of his worldly possessions toward the payment of Branson's indebtedness.

The disease which took him away occasioned great suffering, but he bore it patiently. Not a word of complaint escaped his lips. I visited him almost every day during his last illness. I found him ready to go, and his passing was as when one falls asleep. He rests, and may heaven's blessings be upon his loved ones.

Brother Cole was educated at Rutherford College, graduating from that institution 37 years ago. He married Miss Jimmie Ann Estes of Burke county who, with their five children, survive him. He was a life long member of the Methodist church and a charter member of Branson church. All through the years he held various responsible positions in the church, and at the time of his death he was steward and treasurer of the building committee. He was faithful in all these positions. He wrought well in this life, and now he is with Him whom he loved. W. F. Elliott.

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

In Memoriam

TAYLOR—Mrs. Emily Taylor left us for her home in heaven July 30, 1924. She was a true and faithful member of the Methodist church from girlhood, but for the past 26 years had consecrated her life and all to her Lord and Saviour, and she went home singing "Glory to God." She was 64 years old and for 48 years had been a faithful wife. She was a devoted mother and leaves husband and nine chilren to mourn and follow her example. Her Daughter.

MORGAN—After four years of patient and submissive suffering Charles E. Morgan, son of J. Wilson and Ora Morgan, went home to heaven on August 25, 1924, in the 46th year of his age. He is survived by his widow and six children; also by father and mother, one sister and four brothers. Funeral services were conducted from Shaws Creek church by Dr. Ashley Chappell, Rev. T. C. Jordan and the writer. His was a superb faith that grew richer and deeper and brighter to the end and triumphed over every temptation, all suffering and even death itself. J. O. Cox.

MOORE—On August 23, 1924, little Josephine, daughter of Mr. and Mrs. C. A. Moore wen to live with Jesus. She had been desperately ill for ten days, and everything that medical science and skilled nursing could do was done for her, but she grew steadily worse until God bade her come up higher, where suffering and sorrow are unknown. We bow in humble submission to His will, who gave and has taken away. Josephine was a precius child, kind and effectionate, and always quick to obey. Had she lived until September 28th she would have been ten years old. Besides her parents she leaves two sisters, Rebecca, and a twin sister, Ernestine, to mourn her departure.

One Who Loved Her.

JOHNSTON—Mrs. Eveline Lance Johnson, wife of Charlie W. Johnston, born September 29, 1851, and departed this life on September 10, 1924. In early life she professed faith in Christ and united with the Bent Creek Baptist church, where she remained a devoted member until some time after her marriage, when she joined the Avery's Creek Methodist church with her husband. The Lord blessed their home with two sons and three daughters whom they reared for Him. One daughter preceded the mother to the heavenly home about a year ago. Funeral service conducted from the Avery's Creek church by Rev. J. M. Folger and the writer.

J. O. Cox, Pastor.

EDMUNDSON—S. T. Edmundson was born January 4, 1855, and died August 1, 1924. He leaves a widow and seven children to mourn his departure. He was a great sufferer in his latter years, but fore his affliction with patience and Christian fortitude. He was a faithful member of Yelverton's church on the Fremont charge for more than fifty years, and took much interest in its work. For many years he was an official, even until death, in the church and a valuable member. The Lord saw well to relieve him of his suffering, and so he went to his reward in peace. May the Lord succor the bereaved ones.

J. A. Dailey, Pastor.

TUCKER—Mrs. Margaret Tucker was born near Tarboro January 27, 1839, and died August 28, 1924.

Grandma Tucker was converted at the age of forty-seven years and joined the Monsville Meeting House Methodist church in Nash county, N. C. In later years she transferred her membership to the Methodist church in Wilson, N. C. About three years ago she transferred her membership to St. John's Methodist church, Goldsboro, N. C.

Sister Tucker was a saintly woman. She was devoted to the church, loved the fellowship of the Christians and patiently watched and waited for the coming of her Lord. She lived a beautiful life and died well.

R. Ernest Atkinson.

TAYLOR—On Sunday morning, May 11, 1924, W. H. Taylor peacefully and quietly passed away. He joined Harlowe Methodist church early in life. He was a good husband and father. He leaves one son and three daughters. He w as laid to rest in Harlowe cemetery in the presence of a large number of friends and relatives neath a mound of flowers to await the resurrection. May God comfort his heart-broken wife and family.

W. T. Cheek, P. C.

REEVES—The funeral of Brother James Reeves, son of Mr. A. B. Reeves of Parkersburg, was held in Antioch church on Sunday, September 14. The church was filled to overflowing with those who loved and esteemed this good man.

The services in the church were conducted by Rev. Mr. Jones of Pineland School at Salemburg, assisted by Revs. J. A. Tharpe and E. W. Hurst, Jr. The Masons of Roseboro had the grave service in charge.

Brother Reeves had served in the capacity of railway agent at Parkersburg for several years, and made a host of friends in hat community.

He leaves besides his wife and four young children his father, Mr. A. B. Reeves, his step-mother and several brothers and sisters.

E. W. Hurst, Jr.,
Pastor Ingold Charge.

OWENS—Bro. J. F. Owens was born May 10, 1856; died July 28, 1924, age 68 years, two months and 18 days.

He was converted and joined Andrews Chapel Methodist church in 1877. On February 21, 1886, he was joined to Miss Carrie L. Culbreth and they ever remained life companions, an dto this union were born three children, all of whom are grown young men. Brother Owens was a man of sterling character, a law-abiding citizen, a kind husband, a loving father, a good neighbor and a loyal Christian. He was ever a man, honest in his dealings, steadfast in business, ever loyal and faithful to God and to his church. He was a man on whom his pastor and church could depend, for indeed it can be said of him that he supported its institutions and attended upon its ordinances. Yea, he was among the faithful that since taken he is continuously missed.

He is survived by his good wife, three sons with a great number of friends to mourn his loss. May God heal the broken-hearted.

J. A. Tharpe, P. C.

PARKER—This entire community has been saddened by the death of Sister Elizabeth O'Neal Parker, wife of Brother Charles P. Parker, of Parkersburg, N. C.

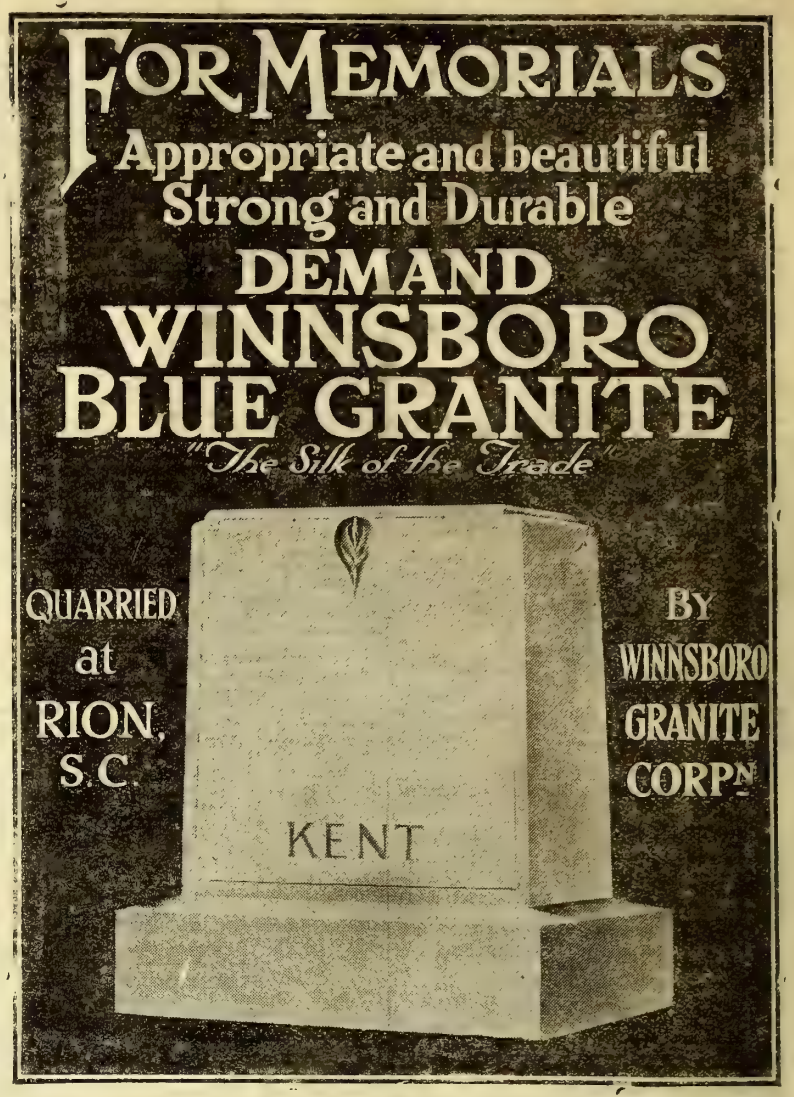
Sister Parker had been a loyal and faithful Christian practically all of her long life. She was the daughter of Rev. A. B. Smith, pioneer Methodist preacher, and a member of the North Carolina conference for many years. She had been a member of Antioch Methodist church in Bladen county for above half a century. A good neighbor, a good friend, a good Christian, a good mother, and a good wife has passed on to receive her eternal reward.

Sister Parker was born November 28, 1846, and died September 12, 1924. Funeral services were held in Antioch church on Saturday, September 13, by Rev. J. A Tharpe of Roseboro, N. C., a former pastor of the deceased, and Rev. E. W. Hurst, Jr., of Ingold, N. C., present pastor. The church was filled with relatives and friends. Interment was made at the old Parker cemetery near Antioch church in the presence of a large number of people, who held this good woman in such high esteem. The many exquisite floral offerings told eloquently that she was loved by many.

E. W. Hurst, Jr.,
Pastor Ingold Charge.

DYER—Mrs. Effie Dyer was born in Granville county, near Oxford, N. C., May 25, 1865, and departed this life in the James Walker Memorial hospital, Wilmington, N. C., on August 7, 1924. She was the daughter of the late William Kemp and Annie Mallory Jenkins. Sister Dyer had been in bad health for quite a while, but her conditions did not become critical until the day before she died. She was a kind and loving mother, a devoted wife anda real consecrated Christian, she loved her church and was always present at services when she was able to do so. All that human skill could do was done to prolong her life, but the Master came and called her and we have evry reeson to believe that she was ready to go. She laves behind her sorrowing and grief-stricken husband, W. H. Dyer, two sons, Roy and Francis Dyer, also three daughters, Mrs. Annie L. Elks, Mrs. Maurine Sessoms and Miss Rosamond Dyer with the memory of a godly and sainted mother. She leaves one brother, W. D. Jenkins, of Durham, N. C., and a sister, Mrs. Ida J. Allen of Stovall, N. C. The funeral was held from Wesley Memorial Methodist church, of which she was a member, by the pastor, assisted by Rev. A. D. Wilcox, pastor of Grace Methodist church. Her remains were laid away under a mound of beautiful flowers in the Winter Park cemetery, there to rest until the trumpet shall sound and the earth and sea shall give up theid dead.

C. N. Phillips, Pastor.



RESOLUTIONS OF RESPECT

It is with hearts full of sadness that we, the members of the Woman's Missionary Society of Central Methodist church, Spencer, N. C., record the death of one of our most consecrated and faithful members, Mrs. R. E. Shoaf.

By her death our society has lost a great and noble character. We thank our heavenly Father for her cheerful life and for her patience through her long illness. We are grateful that we have been permitted to associate with this kind, gentle Christian.

Her death bed benediction to us was that we be faithful in God's work.

May her influence abide through all eternity.

Resolved, That a copy of the[re]olutions be recorded on [the] and that a copy be [sent] bereaved family, the Nor[th Caro]lina Christian Advocate and the Spencer News.

Mrs. R. M. Holt,
Mrs. O. C. Godfrey,
Mrs. C. O. Spencer.

Trinity College Library

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has called from our midst Mrs. S. A. Firesheets, mother of our brother and co-worker, Charles L. Firesheets; and whereas, we desire to express to him our sympathy in the loss of one so dear. Therefore be it resolved:

First, That we extend to him our heartfelt sympathy in this hour of bereavement and commend him to our heavenly Father, who alone can give comfort and consolation in all trouble.

Second, That a copy of these resolutions be spread upon the minutes of the board, a copy sent to Brother Firesheets and a copy furnished the papers for publication.

W. A. Trotter,
H. E. Link,
J. E. Smith,
Committee.

Board Stewarts Main Street M. E. Church, South, Reidsville, N. C.

MATTOCKS—On September 20, 1885, at Cedar Point, N. C., Mrs. Beatrice Mattocks was born. Her parents were John A. and Comfort C. Weeks. She received her early education in the schools near her home and later attended the State Normal College at Greensboro. Leaving there sh taught school for several years and was faithful and efficient in her profession.

At the age of fourteen she united with Bethlehem Methodist church in Carteret county and was a loyal and devoted Methodist until her death. Seldom did she miss a service and on quarterly conference occasions she was a regular attendant.

Twise she was married. The first marriage was to Mr. W. M. Foscue on November 21, 1912. He died September 26, 1916. Her second marriage was to Mr. L. M. Mattocks on December 31, 1919. Her second husband survives her. She was taken ill in 1923 and was a great sufferer for several months. She died September 12, 1923. She leaves two sisters and a brother to mourn her passing—Mrs. Ralph Bender of Hubert, Mrs. Mamie Barker of Stella, and W. B. Weeks of Memphis, Tenn.

It was the writer's privilege to know Mrs. Mattocks and to be in their home. She was a faithful wife and an elegant hostess. She loved her church and will be greatly missed. Sister Mattocks was greatly beloved and had a host of friends who will greatly miss her. Her funeral was conducted at Stella and her body laid to rest, many gathering to pay their tribute of respect to a noble woman who has gone to her reward. J. M. Daniel.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, OCTOBER 16, 1924 No. 42

EDITORIAL PARAGRAPHS

Oliver Wendell Holmes said: "When a resolute young fellow steps up to the great bully, the World, and takes him boldly by the beard, he is often surprised to find it comes off in his hand, and that it was only tied on to scare away timid adventurers." Young fellow, and older one, too, suppose you try taking the world by the beard and see what you can do with the old bully. Whether his beard is tied on or not, there is no advantage in cowering or whining. Lay hold with a steady and strong hand. Be a man. If you lose, be a hero in the hour of defeat, because in your bosom beats a brave, unconquered heart.

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"Make the spirit triumph over the body," wrote Maltbie D. Babcock. That is contrary to the practice of men who feed the body and starve the soul, who pamper the flesh and trample under foot the things of the spirit. Then Babcock continues: "Keep relations right; spirit should rule. Keep your temper before your children; keep your dignity before your servants; show honorable dealing before your clerks. Let power emanate from your lives so that they who do not care for the Bible and will not read it, may see in your lives a commentary on it, which shall lead them to it. Is this too great a demand? Think of those words of Paul, 'I can do all things through Christ which strengtheneth me'; and don't forget the alternative, 'Apart from me ye can do nothing.'"

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Some folks seem to think, if one may judge by their daily behaviour, that the gospel story began with the murder of innocent children in Bethlehem and ended with the tragedy on Calvary. When in fact the story began with heavenly songs of joy and closed with a glorious resurrection scene. Joy and victory are the two key words of the gospel of Jesus Christ. And we must never loose these jubilant and triumphant notes out of our religion. The world's greatest Christian in his matchless interpretation of Jesus and his gospel laid repeated emphasis upon this aspect of the Christian religion. Listen to Paul when in prison: "Rejoice in the Lord alway: and again I say, rejoice." Croaking is the language of frogs, but should not be of Christians. The King's highway of holiness does not run through a marsh.

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In the field of sport and recreation, as well as in the more serious business of life, personal character and effective service are the supreme tests. Walter Johnson, for example, has been crowned king and laurel wreaths adorn his brow. But he did not inherit the crown. He won it by seventeen years of superb service. Another baseball pitcher who on the same terms commanded the admiration of the world was Christy Mathewson. He is a laurel crowned hero in the world of sport because his sterling character and his matchless service on the diamond commanded it. When such is true in the world of play, how much more should we esteem them in the world's work. There are no short cuts to glory. Character and conduct, true worth and high service, are the gateways to the true paradise of God.

"There are too many weak-stomached Timothys behind the driving wheels of high-powered cars," observes the Christian Guardian in writing upon the subject of "Alcohol and Automobiles." Does this editor mean to imply that the Canadians are taking the Pauline injunction too literally? If so the automobile may become an expositor of doctrine, and teach those Canadian saints to give the Scriptures a common sense interpretation.

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Human knowledge cannot speak with authority amid the immensities. It has no abiding answer for the ultimate questions of being. The different generations give different answers to these questions, or else, they cry "We do not know." But when Knowledge hath no language, Faith speaks with confidence.

"And what is faith? The anchored trust that at the core of things
Health, goodness, animating strength flow from exhaustless springs;
That ro star rolls unguided down the rings of endless maze,
That no feet tread an aimless path through wastes of empty days;
That trusts the everlasting voice, the glad calm voice that saith
That Order grows from Chaos, and that life is born from death;
That from the wreck of rending stars, behind the storm and scathe,
There dwells a heart of central calm—and this, and this is faith."

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Eugene Ashcraft, who has a "catch-all column" in the Monroe Enquirer, has just caught the following borrowed epitaphs which will be of interest to readers of the Advocate:

Tom Jones has gone to heavenly heights;
He tried to drive without his lights.

Jack Hayes this busy life forsakes;
He never would re-line his brakes.

Here's all that's left of Amos Bossing;
He tried to beat it to the crossing.

No more from Brown are earthly smiles;
He took the curve at forty miles.

Ted Small has gone to his abode;
He kept the middle of the road.

Here lies our friend, poor Tony Dix;
For booze and gasoline won't mix.

Jim Henry's friends are all bereft;
He made a short turn to the left.

Ben Gray is free from earthly pains;
A rainy day—he had no chains.

Poor Bill's beneath the sod, alas—
He speeded up and tried to pass.

Now Tom has joined the heavenly band;
He tried to drive it with one hand.

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T. A. SIKES ..... Business Manager

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QUESTIONED BY ONE OF OUR PASTORS

To the Editor:

Seeing the use made of Dr. Kilgo in the interest of "Unification" on the front page of your paper, under date of October, 1924, prompts me to ask one or two questions, if I may be permitted to do so.

Assuming that the editor's close friendship for Bishop Kilgo and hearty accord with his general views as regards the polity of the church make it entirely consistent and seemly to use him, in his absence, in this connection, may I ask whether Dr. Kilgo said later than 1906, speaking about this same question, that the people of the South and the people of the North were entirely different people, and that they would agree better working separately than they would if bound together in such union as that proposed?

The marriage relation has been frequently made use of to represent the proposed union of these two Methodisms.

Has the editor ever heard of Dr. Kilgo's characteristic remark that the result of such a marriage would be an appeal to the divorce court?

Does the editor believe that Dr. Kilgo would favor and support the present proposed plan of unification, if he were here to speak for himself? C. L. Read.

Goldsboro, N. C.

Dr. Read is a cultured and delightful gentleman who in his own gracious manner has asked us to answer the foregoing questions, and we would not for a moment think of doing otherwise than answer to the best of our information.

First, as to whether it is "entirely consistent and seemly to use him, in his absence, in this connection," we do not hesitate to say that it seems to us entirely proper. All of us use, in their absence, the writings of Isaiah, St. Paul, Martin Luther, John Wesley and all the rest of the illustrious dead, both ancient and modern, to help forward what we believe to be a good cause. In fact, that is one service our great men, who have crossed to the other side, render the present age.

As to the question about Dr. Kilgo's saying "the people of the North were entirely different people, and that they would agree better working separately than they would if bound together in such union as that proposed," we confess to have heard nothing about that, neither about his remark "that the result of such a marriage would be an appeal to the divorce court." But our failure to have heard of these things is not offered as any evidence that he did not make such remarks. In fact, we said in our introductory note to the article in question that we had heard that some of his views on Methodist union underwent a change after he was elected bishop. We are frank to say that this paper of Dr. Kilgo was not given to the public on account of any views that Bishop Kilgo held, or did not hold, but because of the real contents of the paper.

As to the last question of Dr. Read, "Does the editor believe that Dr. Kilgo would favor and support the present plan of unification, if he were here to speak for himself?"

We are frank to say that we do not know what he would say about the plan. It would be interesting to hear him speak upon the subject, if here. It would be interesting also to know what Bishop Galloway would say, if here, what Bishop Soule would say, and what Bishop Asbury would say about the plan that is just now before the Methodist public.

BOTTLE OF WINE DESTROYS A BIBLE

Wine is destructive even in the corner stone of a church. If "wine is a mocker," as the Bible declares, when hid away in a brick wall far from the gaze of man, what should we expect from its effects in a man's stomach?

But we let the Shelby Star tell what a bottle of wine deposited in the corner stone of the old Methodist church in Shelby did for the contents of that corner stone. The Star says:

"When the old church was sold to J. E. Webb, the corner stone was removed and the contents opened, but lo and behold, all of the records were illegible because the wine had fermented in the course of years and saturated the other contents of the sealed box. The records were, therefore, so rotten by dampness and age that even the Bible could not be opened. None of the records placed there when the building was erected were in any sort of preservation."

HON. JOSEPHUS DANIELS WRITES OF FRANCIS ASBURY, THE MAN ON HORSEBACK

Mr. Josephus Daniels, a member of the commission to erect a statue of Bishop Asbury unveiled in Washington, D. C., being called to California, was unable to be present and deliver an address upon the occasion of the unveiling of the statue, but wrote this letter to the presiding officer, Bishop Hamilton:

"My Dear Bishop Hamilton:

Nothing but an imperative call to California keeps me away from the unveiling ceremonies of the statue of 'the Prophet of the Long Road.' I have long desired to see the figure of that Man on Horseback, pioneer of the peace promised at Bethlehem, stand amid the monuments in our national capital. He typifies the heroic era of the Republic when old fashioned religion was made the basis of our new-born natural life. His figure will call men back from indifference to the claims of the Ruler of the destinies of men and nations. As his figure stands for all the tomorrows in a place of honor, the fact that on horseback he rode 270,000 miles and preached 16,000 sermons will be a rebuke to those at ease in Zion and an incentive to 'spreading scriptural holiness' in this land.

What the Methodist itinerant did in Asbury's day to warm the hearts of men and women lives today. Asbury gave distinction to the church he served. He did more. He set influences in motion that blessed all churches. He sowed seeds of faith and righteous living that have brought forth a rich harvest of deeds of glory in church and state.

Let his example incite all who come after him to hold fast to the ancient landmarks which the fathers have set."

THE WILMINGTON CHURCHES

I was in Wilmington last Sunday and found that the Methodists of the City by the Sea are already making good headway in preparation for the annual session of the North Carolina conference which assembles in Grace church on the morning of November 12. The painters are at work in Grace church. The inside of both the church and Sunday school department is being repainted and a new system of lighting installed. Committees are at work with the multitude of details incident to providing entertainment for the conference and visitors. Wilmington expects to live up to its best traditions in being a city of unstinted hospitality. The conference in Wilmington will lack for nothing.

Rev. A. D. Wilcox, the pastor of Grace, had been in a meeting at Centenary, New Bern, the preceding week and expected to continue another week. Rev. A. L. Ormond at Fifth Avenue is now in the second week of revival services and expects to continue till next Sunday. Brother Ormond is doing his own preching and has Miss Hosford to lead the singing and to hold special services for the women. Her work gives eminent satisfaction.

I found Rev. H. C. Smith at Trinity busy with his preparations for a meeting that began Monday, October 13, to continue ten days. The laymen last Sunday afternoon were visiting the people. For the laymen to be engaged in pastoral work of that sort was a fine omen for a successful revival.

Rev. H. A. Humble was to arrive Monday afternoon to remain to the close of the meeting and to do the preaching. The Trinity people were looking forward to a good time in the days just ahead.

Although the services were held in the Sunday school assembly room I enjoyed being with the Grace congregation again. These elect Methodists are so gracious and cordial in their behavior toward a visitor that he feels entirely unworthy of such delightful treatment. I am looking forward with pleasure to the coming of the annual conference, since it means a few days' sojourn in Wilmington. A. W.P.

GREATEST FORCE FOR RIGHTEOUSNESS

The Church of Christ stands for law and order, good government and morals. It is the greatest force in America for righteousness. Its influence means more for our security than a million policemen. It restrains evil doers and is a dynamic force in the lives of our good citizens. Like our public schools system, its presence enhances every piece of property in our city and nation, bootleg joints excepted.

The church is the outstanding, distinguishing mark of civilized people. Its presence makes for morality and decency. Its absence would mean moral and spiritual darkness and decay. If we remove the church from our midst, then our great Christian civilization would disintegrate and collapse, for no building can stand when the foundation is destroyed.

Men who knock the church are digging at the foundation of their own homes and happiness and security. Men who give no support to the church, personal and moral, or financial, are living off of its blessings and repudiating its claims. Every such one is an ingrate. It is the moral duty of every man who wants to hand down to his children and theirs a civilization guaranteeing peace, prosperity and happiness to give his presence, his purse and his prayers to the support of the church.

BACK TO THE BIBLE

Question: "Why go to church?"

Answer: To worship the God of the Bible and to become better prepared to do His will. The Bible alone offers an "excuse" for the existence of "a church." We must go to the Bible to find the true mission of the church, which is Christ' sbody. (Eph. 1:2-3).

Don't go to church to hear political harangues or scientific discussions. While the Bible contains much scientific information, and the science of the Bible is correct, the Bible is not primarily a manual of science.

We understand that when a certain eminent man was in a city several years ago he addressed a number of the city pastors. He pictured a man seated in his easy armchair by the open fire one cold night reading a scientific magazine. Among other things he said: "I pity the man, under such conditions, that could not get more science than any of 'you fellows' could tell him in thirty minutes up at the church building." No, the church does not compete with the political wigwam nor the science lecture room. The true preacher is a witness and is commanded to preach "the Word." The Bible is primarily a "Book of Redemption."

Then, we should "go to church" to hear and support the preaching of the Word, which embodies the good news of the Gospel, "How that Christ dies for our sins, according to the Scriptures, and that he was buried and that he rose again the third day, according to the Scripture." (1 Cor. 15:14).

The primary work of the church is to bring men, women, boys and girls to a saving knowledge of Christ and to develop Christian character. "We are all children of God by faith in Christ Jesus." (Gal. 3:26). "No man cometh to the Father but by Me." (John 14:6). "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21).

PEOPLE AND THINGS

N. C. Conference, at Wilmington, November 12.

"Announcing the arrival of Duncan Talmage at the home of Rev. and Mrs. J. O. Long, September 5, 1924."

"Mr. and Mrs. T. F. Higgins announce the birth of their daughter, Katy James, on September 30. Weight, seven and one-half pounds."

"To announce the arrival of Dorothy Albertine on October 8, 1924. Weight, ten pounds. Rev. and Mrs. D. A. Clarke."

On October 3rd at the Methodist parsonage in Advance, N. C., Mr. Ralph C. Ratledge and Miss Gladys May Thompson were married. Rev. J. M. Varner officiated.

At the recent session of the Holston conference Rev. N. M. Watson was for the second year appointed presiding elder of the Morristown district. T. R. Wolfe was returned for the fifth year to La Follette station. J. A. Baylor was made presiding elder of the Bluefield district, having surrendered his work as architectural secretary of the Board of Church Extension. Percy R. Knickerbocker comes from Texas to Church Street, Knoxville.

"A word from Bethel-New Hope. We have had good meetings at all of our churches—49 have been received, 41 on profession of faith. Brother W. L. Dawson, our well known evangelistic pastor, helped in two meetings. His services were very much appreciated. Salaries are paid and we hope to get collections in full. The new six-room bungalow parsonage is under cover and the brick work done. At present rate of progress it ought to be finished in less than two months."—J. C. Umberger.

Prof. H. L. King, for 25 years superintendent of the Mount Pleasant Sunday school, entered upon his 36th year of service Sunday and was warmly greeted with the best wishes and appreciation of the members, following a short speech of presentation by Assistant Superintendent C. L. Felmet. Mr. King was re-elected at the quarterly meeting held last week. Recently the 82nd birthday anniversary of the superintendent was honored by the Sunday school and a large bouquet of cut roses and ferns was presented by the pastor, Rev. J. W. Folger, for the school.—Citizen.

Dr. R. S. Satterfield, who has served as associate editor of the Christian Advocate, goes back to his conference in Oklahoma to take pastoral work. In the reorganized force of the general organ, Mr. W. H. Fitzgerald becomes managing editor of the paper by appointment of Dr. A. F. Smith, editor in chief. Mr. Fitzgerald has long been an employee of the Publishing House, having at one time acted as assistant editor of the old Midland Methodist. He is competent and faithful. Nashville gives Dr. Satterfield up with regret. He is "worthy and well qualified." His many friends will follow him with good wishes.—Methodist Advocate.

Rev. D. F. Carver, pastor of Lilesville circuit, will leave next week to attend the sessions of the Western North Carolina conference. He has just closed a year of unusual success on this charge. He has pursued a constructive policy along all lines. The beautiful new brick church at Forrestville and the handsome brick church at Lilesville, both just completed, will stand as a monument in brick and stone to the energies of Rev. D. F. Carver. He is with all a man of tact, discernment and public spirit. The citizens of this section, irrespective of denominational lines join with the Methodists in the earnest desire that he be returned to his charge. —Messenger and Intelligencer.

The Woman's National Republican Club gives the following ten "don'ts" for women political speakers. We think they would be good for men, too. Here they are: "Don't apologize for your speech. Don't tell your audience that you are not going to make a long speech and then proceed to make one. Don't be a repeater. Say what you have to say at once. Don't lead up to a point and forget to make it. Don't use long sentences, and don't omit your verb. Don't use statistics unless you know they are correct. Don't attempt to discuss in detail all the issues of the campaign in a ten-minute speech. Don't tell some other speaker's pet story. Play fair. Don't encroach upon the time of the other speaker. Don't be childish as to your part of the program; do what your chairman wants when he wants it. In five minutes you may win or lose your adience."

Rev. J. H. Hill, a local preacher writing from Pamlico, speaks in the highest terms of their pastor, Rev. W. C. Jones. "The people love him dearly," says Brother Hill.

"Have just closed a great meeting at Central Cross, nineteen joining the church. Led the singing and did the preaching myself. Well supported by the choir."—C. T. Rogers.

Rev. J. H. Armbrust, pastor of the Spencer Memorial Methodist, North Charlotte, an industrial church, reports that four of the young people are now in school preparing for full time Christian service, with prospects of two more going in January. Credit for leading these young people to decide is largely due to Miss Henrietta Logan, the pastor's assistant. Miss Logan is supported by the ladies of the Hawthorne Lane church, Charlotte.

The Western North Carolina conference that convened Wednesday morning in West Market Street church is very largely attended. The whole lower floor of the church and a large part of the Sunday school room were filled at Wednesday morning's session. A full report of this conference which had such an auspicious opening will appear in next week's Advocate, with the official appointments for the coming year.

Riverside church, New Bern, held a delightful fellowship meeting Wednesday evening, October 8, 1924. The meeting, which was under the direction of the church council, was well attended, and the talking together of old times of the early days of the church was on the tongues of all present. Bro. W. A. Cade, who was the first pastor of the church, was the speaker of the evening. He gave the history of the church from its earliest moment to the present day. He recited incidents that were most interesting, many amusing, and others full of personal interest. Brother Cade was indeed most cordially welcomed by everybody.

"The county jail at Lowell, Mass., went on the auction block on Thursday of last week and was purchased by William Cardinal O'Connell of Boston for $63,000. The new owner announced that the building was bought for Roman Catholic diocesan purposes. The structure, which has not been needed as a penal institution since prohibition went into effect, was erected in 1857, and occupies part of a site comprising five and one-half acres in the heart of the city. Its only occupant, for the last half decade, has been the caretaker, Charles A. Eveleth, who for many years was warden of the jail. The few prisoners remaining after the prohibition era began were transferred to the jail at East Cambridge.—Zion's Herald.

"On Saturday morning, October 4th, the town of Cornelius was inexpressibly shocked by the fatal burning of Mrs. J. M. Hoyle. In rendering a pan of goat fat the fat caught on fire, and in trying to extinguish the blaze her clothing became thoroughly saturated with the blazing fat. Being alone at the time, her clothing was almost entirely consumed and her body horribly burned before assistance reached her. She lingered in severe pain for several hours, but was conscious and calm to the last. Hers was the most triumphant death most of us ever witnessed. Her great concern during these hours of suffering was for others, exhorting the great number who visited her to live right and meet her in heaven. The grace that sustained her is supporting her bereaved husband and other relatives. 'She was a good woman.' "—J. H. Bradley.

CONFERENCE HISTORICAL SOCIETY MEETS

Promptly at the appointed hour, 7:30 o'clock, Tuesday evening, Rev. W. R. Ware, the president, called to order the Historical Society of the Western North Carolina conference in West Market Street church, Greensboro, and requested Rev. J. E. Abernethy to conduct the devotional services.

At the close of the opening services, the president asked Rev. W. J. McFarland to serve as secretary pro tempore in place of Rev. H. M. Blair who died several months ago.

On motion of A. W. Plyler a nominating committee consisting of W. L. Sherrill, H. C. Sprinkle and H. C. Byrum was named to nominate officers for the ensuing year.

C. M. Pickens, the speaker of the evening, was then presented and delivered the annual historical address. Mr. Pickens' address was a history of Methodism in that part of North Carolina which lies west of the Blue Ridge.

In a carefully prepared paper that showed extensive research among original historical data, the speaker presented an interesting story of the early beginnings and the progress of Methodism in those mountain counties of North Carolina.

Mr. Pickens followed the footsteps of the early circuit riders who entered that section soon after the first settlers came, told of the spirit that animated them, of their evangelistic zeal and their interest in education, and sketched the history of camp meetings and of the two colleges established by the Methodists, namely, Asheville Female College and Weaverville College, now Weaver College.

We expect as soon as practicable to give Advocate readers this valuable story of Methodism in the mountains of North Carolina.

Among the items of business was a report of the committee which had been appointed one year ago to see that former addresses of this society and like addresses of the North Carolina cnoference be published. The committee reported that this volume is now on the press and will be for sale in a short while. Advance orders are now being taken for what is going to be a volume of rare historical value.

The committee on nomination reported as follows: President, J. E. Abernethy; vice president, J. H. Barnhardt; secretary-treasurer, J. F. Kirk; executive committee, A. W. Plyler to succeed himself, and C. M. Pickens in place of W. A. Lambeth, who has been transferred to the Baltimore conference.

On motion of C. M. Pickens, W. L. Sherrill was requested to write a history of the Western North Carolina conference. Brother Sherrill has a fine sense of historical values and is interested in history, especially the history of North Carolina, both political and ecclesiastical.

L. A. Falls was asked by the society to prepare a volume of biographical sketches of the present membership of the conference. It is expected that this work will be pushed to completion at no distant date.

SPECIAL REVIVAL SERVICES AT GLENWOOD CHURCH

A very successful series of revival services have just come to a close at Glenwood church, Greensboro, of which Rev. W. A. Barber is pastor. Rev. G. T. Bond, pastor of Spring Garden Street church, Greensboro, did the preaching, in what appears to have been the greatest revival ever held in the church. Rev. A. Burgess, pastor of Holt's Chapel church, Greensboro, was present at a part of the services and led the singing in a wonderful way.

Brother Bond was evidently at his best, and brought thought-provoking, heart-searching messages of power, which stirred the people profoundly. Time and again the church, almost en masse, signified its approval of the high ideals being held up to them, by pledging themselves to a life of deeper consecration.

Unending good must have been accomplished as a result of the earnest, consecrated, yet masterly manner in which Brother Bond presented to the congregations the gospel in the preached word, and Brother Burgess in song. Glenwood church is indeed revived. Ninteeen members were received into the church on last Sunday, all on profession of faith.

GREENSBORO COLLEGE TO GIVE RECITAL COMPLIMENTARY TO THE CONFERENCE

Saturday afternoon at 4 o'clock, October 18, Greensboro College will give a recital in the Odell Memorial auditorium complimntary to the members of the Western North Carolina conference.

All visitors to the conference and the public generally are extended an invitation to this recital, which will be a delightful occasion. The program is one of unusual merit and a very large audience is assured.

TRINITY COLLEGE SUPPER

The annual Trinity College supper of the Western North Carolina conference will be held this year in the dining room of Greensboro College at 5:30 o'clock Friday afternoon. Tables will be prepared for 300. Those who desire to attend should get their tickets without delay, for the demand will in all probability be larger than the supply. There will be short speeches and "movies" showing life at Trinity College.

SHALL WE UNITE?

By L. S. Massey.

The Unification of Episcopal Methodism is a question of such vital importance that no man can measure it; and the fact that the pending "Plan" leaves so many things "to be worked out" adds to the difficulty of saying what the results will be. And the effects of its adoption will not be limited to Methodism; for churches as well as men cannot live unto themselves. It is therefore not only proper, but it is a binding obligation, to study the question seriously from every possible standpoint.

Get Behind the Smokescreen.

Much that is being written, though probably not so designed, serves only to obscure the real questions at issue. The charge that the opponents of Unification are either prejudiced or ignorant does not make the "Plan" one whit better or worse. The membership of the church in one section or the other may have prejudices, and a plan that undertakes to run rough shod over these prejudices may have serious trouble on its hands; but otherwise prejudices have nothing to do with the question. All discussion of one church distrusting the other, or of being animated by an unbrotherly feeling, is also wide of the mark. If such things exist, that fact leaves a presumption against the wisdom of trying to unite them; but they certainly do not make the proposed "Plan" better or worse. The same thing is true of the authorship of the "Plan." Whoever may have been its authors, and wherever they may have lived, have no effect upon the merits of the "Plan." Banish the thought that I must support a plan because some person, or persons, of my section of the country wrote it! That would be sectionalism of the worst type. If I had written it myself, and afterward became convinced that it was not for the best interests of the cause of Christ, I should have to vote against it. Of the same sort is the discussion of who supported it in the General Conference at Chattanooga, and especially as to where those people lived. It is amazing beyond words that any intelligent person should suggest that a Southern Methodist in the central or lower South should be unconcerned tbout this matter. The claim of some Unificationists that they are forward looking men, and are not governed by the dead past, carrying with it the implication that those who oppose Unification are ultra conservatives and not keeping step with the progress of the age—this is but another method of throwing epithets that carry no argument. One cannot help asking the question, if men talk and write this way because they have no better ground for the position they occupy. Such discussions only obscure the real question. We need to get behind the smokescreen.

The Crux of the Question.

In transmitting the "Proposed Plan of Unification" to the General Conferences of the two churches the commission says: "These two churches are essentially one church, one in origin, in belief, in spirit, in purpose, and in polity." I do not believe that this is true. I once thought that it was true, and so stated; and I accordingly supported the idea of Unification. But the discussion of the question, and especially the discussion by those who favor Unification, has effectually changed my convictions upon the question. I do not believe the two churches are one "in spirit"; I should prefer to say "in mental attitude." To say nothing of the other points involved, the difference here is marked and widespread; and it manifests itself in every phase of life. We talk loudly about a "united country" politically. In some sense we are; but every intelligent man knows that with reference to almost all domestic problems we still have a "solid South," an equally "solid North," and a "West" that is indeterminate. Every national political campaign emphasizes this fact, and I can discern no tendency toward a change of this situation. This difference of "mental attitude" manifests itself in religion. It has somehow brought division in every great denomination that deals with the masses of the people. This has not come about by chance. Slavery was not the cause of the division of the great Methodist church in America. It was the occasion of it, but the difference in "mental attitude" was shown in a number of other directions; and the division would have inevitably come, if there had been no slavery. The crux of the problem lies in this difference. Without it there would be no problem.

The Questions of Race.

Do not skip this paragraph with the feeling that you are tired of it. Getting tired of problems does not solve them; and I have not yet seen stated what to my mind is the heart of the difficulty here. I do not particularly admire negro bishops for white churches, nor negro delegates for white conferences; but I could perhaps stand that. The mere feeling of race antipathy I think would not seriously affect me. But who thinks that the race problem is yet solved? Negro slavery has been abolished, but that only complicated every other relation of the races. Some of the other difficulties have been adjusted, but only temporarily. Upon what principle shall these race problems be solved? Here is the pronouncement of the Northern General Conference:

"Be it Resolved, That we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in Church and State any discrimination on the basis of race or color; for 'He hath made of one blood all nations.' 'We are also His offspring'."

This resolution was adopted, not in 1844, or 1866, but in this year of grace 1924; and it is the historic position of the Methodist Episcopal Church. We cannot expect them to change it. I do not deny their Scripture quotation, but I do not agree with their interpretation. You take the question of the negro's vote. It has been acute in the South, and we have put to sleep for a time with political opiates; but it will as surely become acute again as time goes on. When it does, the Methodist Episcopal Church will surely throw the whole weight of its influence in favor of his unlimited suffrage; and it will do so with all the intensity of religious conviction. Under such conditions how many adherents could Methodism have won in North Carolina in 1898? Take the "Jim Crow" law. The Northern Methodist Church is constitutionally opposed to it. Take the question of social equality. This has never yet been acute in the South, it is not likely to become so for a generation or two yet; but in the future development of the Negro race, it is destined to become as acute as slavery ever did. His present social position will be called only another kind of slavery. When that time comes, the Methodist Episcopal Church will throw itself into that fight just as vigorously as it did into the abolition fight in the middle of the last century. If our church shall be united with it, what could we accomplish in the South under such circumstances? Every reader knows the answer to that question. And this racial question is not confined to the Negro. It is liable to become just as acute in the West with reference to the Japanese.

The Proposed "Plan."

But, says the Unificationist, you have forgotten our "Plan." He is quick to quote: "Every vote in the General Conference shall be by jurisdictions, and shall require the accepted majority vote of each jurisdiction to be effective." And who believes that this jurisdictional vote will stand the test of experience? To my mind it is unthinkable. In a mere matter of church polity, it might perhaps stand, if not used too strenuously; but in matters that involve the conscientious convictions of men, it is impossible. The more sincere those men are, the more impossible it becomes. Besides, the very argument of the Unificationist at another point proves that he does not really expect it to stand. The "Plan" they admit when pressed is not perfect, but it is a step in the right direction. What does that mean? Can it mean anything but that their goal is organic union; and, when we become one church, what becomes of the separate jurisdictions? They naturally fade out, and the jurisdictional vote necessarily goes out with it.

What does this planless "Plan" accomplish? **It ties the heads of the two churches together, and leaves the bodies to beat themselves against each other into one, or else for one to beat itself to pieces against the other.** This in a nutshell is what it does; and, apart from providing for the establishment of a judicial council, this is about all that it does.

The Sacred Rights of Church Membership Not Safeguarded.

The bishops who favor Unification make the following statement:

"The plan gives due regard to the rights and preferences of church members living on the border where the two jurisdictions work side by side. Church membership is a sacred thing, and we recognize it as such."

Let us see. The only reference in the "Plan" to the matter is in defining the powers of the General Conference "to provide for the transfer of members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences, and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, annual conference, mission conference, or mission that it is proposed to transfer." Truly that sounds democratic until you begin to analyze it. So long as it deals with the single member, or single preacher, it is such. No plan is needed to enable them to transfer, if they wish to do so. But suppose a church wishes to transfer, how shall it be decided? Shall the church conference decide it? If so, what per cent of the members voting shall be necessary? That is yet "to be worked out" by the General Conference; but take the most liberal provision. So long as there is a minority in that church opposed to the transfer, their rights of church membership are forfeited. Take the annual conference as the unit of transfer. How shall that body decide whether or not it will transfer? Take the Baltimore conference for an illustration. It is composed of 286 clerical members. There are eight districts, and they would be represented by 64 lay delegates. A membership of 350 persons would have to say whether or not the Baltimore annual conference would transfer to jurisdiction No. 1. In the Baltimore conference there are 80,070 members, and church property to the value of $9,440,522. Whatever majority the General Conference might determine to be necessary to make the transfer, the whole matter is put by the "Plan" into the hands of 350 persons. Yet we are told by the bishops of both churches who were on the commission and favored the "Plan" that "church membership is a sacred thing, and we recognize it as such." To my mind that is strange language in the face of the fact that the "Plan" provides for their transfer bodily by the thousand from one jurisdiction to the other without those members ever being able to say, Yes or No. Of course they could withdraw, but their church property would be gone, and they would be without a church home.

Disintegration and Absorption Is Provided For.

In authorizing the General Conference to provide for the transfer of members, preachers, churches, districts, annual conferences, mission conferences, and missions from one jurisdiction to another, the "Plan" has provided for the disintegration of one church and its absorption by the other. Every time one of the units here designated transfers, the process of disintegration and absorption is thereby going on; and all that is necessary to complete the work is for enough of them to transfer from one to the other. Of course the Unificationist can answer that they can transfer one way as well as the other, and that is true; but the larger can always rest assured that it will never be absorbed by the smaller. The process works the other way. Again the unificationist may say that this arrangement was designed to make adjustments along the border, and is necessary to eliminate overlapping; but its operation in the "Plan" is limited only to the "United States." It is made just as plain as the English language can make it that the "Plan" provides all the machinery that is necessary for the disintegration of our church and its absorption by the other. Yet when one of our bishops states the fact, one of his colleagues comes at him almost tartly with the statement that he did not get that fact from a study of the "Plan." In the name of clear-eyed reason, who can study the "Plan" with an open mind, and not find it in it?

The "Plan" Contains the Seeds of Strife and Bitterness.

Unification is supposed to heal the hurt of Methodism, but I do not think the adoption of this "Plan" will tend to make it peaceful along the Potomac. Already some sparks are flying across the pages of our church periodicals. Indications are that the clash of opinion will become hotter before the vote is reached. If this "Plan" should be adopted, and the transfer of churches begins, then you may expect such bitterness as will send the iron to the heart. Did you ever try to move the location of a church around the corner? Was it accomplished without friction? It can rarely be done, even when there is no change of church affiliations. Pious men and women become attached to the very place in which they have long worshipped God. To tear them away produces heartaches. But when you undertake to transfer them from one church to another, all this is greatly intensified. You may get a majority to vote faborably, but what about

that minority whose rights there are just as sacred as are the rights of the majority? If this thing could be done without broken hearts and serious disruption, it would be a greater miracle than history so far records. I have always felt, and still feel, that this overlapping is unfortunate. We ought to have sense enough, and religion enough, to adjust it; but I am beginning to doubt if we have enough of either. The principle of federated action ought to be sufficient, but our big sister will have none of it. I am not going to argue the question whether we, too, are guilty. Some of our own people seem anxious to plead that we are; but as a matter of fact we have very little across the line, while the Methodist Episcopal Church claims to have very much in the South.

The Lure of a World-Wide Church.

Let that be as it may, the conviction has been borne in upon me during the last eight or ten years that the fact of overlapping—the so-called building of altar against altar—is not the dominant motive that is back of the Unification movement. I have somehow been driven to the conviction—and I have not sought to go that way—that those most eager for Unification (with some exceptions doubtless) care but little about the scraps along the border. They deplore what they call a "divided Methodism." They are hungry for a world-church—for an ecclesiasticism that stretches around the globe. I do not believe that God has ever wanted it. They tell us of our Lord's prayer: "That they all may be one"; but they never finish the petition: "As thou, Father, are in me, and I in thee, that they also may be one in us." That part spoils it for their purpose. The Personality of the Father, and of the Son, and of the Holy Spirit, was separate in each case. They have ever remained so, but they live in a beautiful unity. So should the different denominations of Christians; but so long as sincere men see many things in a different light, unity of spirit will not be fostered by organic union. The world-church idea has never been efficient in promoting the kingdom of God. It is as fatal to piety as world-empire ever was to political liberty. It is in the nature of such organizations to grow confident in their own powers, to adopt worldly methods for the accomplishment of their ends, and to trust to their massiveness to sway the lives of men. Such an organization may have political influence; it may carry out social reforms; it may help in some ways to make this world a better place to live in; but it does but little to lead men to Jesus Christ for the renewing of their hearts. We are never going to save the sinners of the United States by way of Washington, nor the sinners of this earth by the prowess of a world-wide ecclesiasticism. Satan offered that method to Jesus when he had Him in the desert, but He turned abruptly from it. I am afraid the church is not resisting it so successfully today. The idea of a world-wide ecclesiasticism with multiplied missions of adherents all marshalled under some central authority makes the blood tingle through the veins of some men, and I am constrained to believe that here is the dominant motive that is back of this Unification movement; but I confess that I have no desire to contribute to its success—not the least mite.

Red Springs, N. C.

UNIFICATION AND MODERNISM

By Rev. George R. Stuart, D. D.

Nothing is easier and more dangerous to society than to stir wrong prejudices.

In the discussion of the unification of two great Christian bodies, matters of vital importance should be presented rather than accusations, calumniations, and false insinuations simply to stir and arouse a vicious spirit and rebellious spirit in the minds of the masses of the people. It is easy to scare people with religious ghosts and hobgoblins. It is being repeated over and over again by prejudice mongers that there is more so-called "modernism" in the Methodist Episcopal Church than in the Southern Methodist Church, and that a closer relation of this church would therefore be injurious to the Southern Methodist Church.

In one body twice as large as another it would be perfectly normal for everything in the larger body to be on a larger proportion than in a smaller body. With a body twice as large as another there would be double the opportunity, of course, for the appearance of any class of men. Of course, carefully wrought out statistics would have to be proportioned before any sound or reliable assertion could be made.

For a man, who has been in the North very little, has had very slight means of personally examining the situation, and who has absolutely no statistics from which to make up a statement, to say that there is more modernism in the Northern Methodist Church than in the Southern Methodist Church is to make an assertion which is absolutely and solely his own opinion with no possible basis or evidence for establishing the truth of it. To arouse fears and prejudices among our orthodox and Bible-loving people by such statements which cannot be proven, seems to me unworthy of great Christian teachers.

I think no one man knows the facts would deny that in the past forty years I have had more frequent, constant, and vital contact with the Methodist Episcopal Church than any other one man in the South. I have been with them in their great camp meeting and Bible conference associations such as Ocean Grove, N. J., Round Lake, N. Y., Miami Valley, Lancaster, and many others in Ohio, and in fact all of their great assemblies from the Atlantic to the West and from the Lakes to the Southern borders. Many of these camp meetings I have attended as often as ten to fifteen years. I have held revival meetings in hundreds of the great northern cities—in New York Philadelphia, Baltimore, Washington, and Pittsburgh; all of the leading cities of the state of Ohio—Toledo, Columbus, Dayton, Delaware and others; and many of the cities of Illinois and Michigan; and, in fact, every northern state and most of the leading northern cities. For forty years I have been a constant and regular toiler among my brethren of the North. I ought to know them better than any other living Southern man. After this forty years of experience, associated with these Northern Methodist preachers in their annual and district conferences, in their chautauquas and Bible conferences, in their camp meetings and pastoral charges, I ought to be able to judge of the spirit of orthodoxy and of the genuine evangelistic spirit. Some of the greatest revival meetings I have ever held, some of the most marvelous demonstrations of spiritual power have been in meetings with my brethren of the Northern Methodist Church.

I think, by those who know me, a candid statement will be credited. In justice to our sister church, in justice to the great and worthy characters in that great church, I state that in all these forty years of constant association with these brethren of the North, in all the conferences and assemblies where men had opportunity to exploit modern and destructive theories, I do not remember hearing as many as a half-dozen statements which I considered smacked of destructive or modernistic views.

Of course, one or two men giving forth material judged as under the head of what is commonly called higher criticism or modernism can attract more attention than one hundred men who are presenting unquestionably orthodox gospel Sunday after Sunday. For instance—there are hundreds of fine preachers in New York City who Sabbath after Sabbath are presenting gospel truth, the orthodoxy of which is unquestioned by anybody. You have not heard of the work of these great and good men. There is one man in New York City who thinks he is a scholar, and has created a tremendous sensation in church circles.

I visited one of the Indiana conferences at Indianapolis last week to deliver the usual annual paid lecture to be applied on the local expenses of the conference. I have never in my whole life received greater ovation, kindlier reception and more fraternal treatment. Bishop Berry dismissed his cabinet that all might attend the lecture and introduced me to the audience. In his introductory remarks he said, "One of the blessed anticipations that I have in the coming closer relations of the two great churches is in the hope that we may meet oftener, know better and love more the great and noble men of our sister Southern church." There were more than sixteen hundred people packed in the large auditorium. I looked carefully and if there was a single person in the audience whose hands were not engaged in the long and hearty applause I could not distinguish them. At the conclusion of the lecture I said, "Dr. Berry, you are one of the older bishops of your church, and one whose orthodoxy has always been unquestioned, you have for years been connected with the great assemblies, especially the great Ocean Grove Assembly. I should like to ask you if you think modernism is making much headway in the Methodist Episcopal Church?" He said, "There is a small amount of what is called modernism here and there manifest in our church as there is in all the churches doubtless, but, in my judgment, the great mass of our church was never more abundant in faith and good works." He said, "The spirit of the church is often manifest in one or two actions of a General Conference. To show the spirit of our General Conference on that question, a resolution was offered advising the Sunday school committee and a committee selecting the course of study for the young preachers to see to it that no trace of unorthodox material should be found. When this resolution was read before the conference a brother quickly sought the floor and said in substance about this, 'These committees are of our creation and they are our servants to do our bidding. In so important a matter as this, I do not believe that our action should be advisory but mandatory. I therefore move that we strike out the word 'advise' and insert the word 'demand'; and this substitute was vigorously adopted by a unanimous vote."

Where do our brethren get reliable information or experiences or anything else that would give them the authority to make this grave and unwarranted accusation against our sister church? And what object could there be in such a grave and unwarranted assertion other than to create among the masses of our people a wrong prejudice, and a wrong spirit and attitude toward our sister church?

In the name of the great Methodist church in whose border I have labored with such delight and met such uniform fraternal treatment; in the name of our own church in its highest and better spirit, I beg to protest against the scattering of this unfair, unwholesome and unwarranted propaganda against our sister church.

Such propaganda will of course make no impression upon men and women who think and read, and know—but to a great mass of people who do not have the time and opportunity to read and think these questions through this cheap political method of stirring evil prejudices in the masses will have a most unfortunate and regretable effect. These people are accustomed to follow leaders upon whom the church has put their stamp of approval, by placing them in prominent church position. When men who should be leaders in fostering brotherly love, co-operation, magnanimity of spirit and all the other blessed principles of peace and love, turn themselves to the work of stirring all kinds of suspicions and making all kinds of lower appeals to the masses for the purpose of carrying an issue, it is time for us to come to our knees in prayer and inquire if we are really doing the work worthy of our age, office and opportunity.

TWO RELICS OF EDEN—PART TWO—THE HOME

By A. C. Sherrill.

The second relic of Paradise is the married relation or the home. When Adam was created God saw he needed a helpmeet. All the animals were made to pass before him, and he gave each his name, but no one was suited to be his companion. So when Adam went to sleep the first surgical operation was performed—a rib was removed. From this bone woman was created.

Some cynical bachelor has said, if woman was made from the bone of a man, it was the crookest bone in his body. It is significant, as some writer has observed, that when God selected a bone from the first man's body, he did not take one from his head, that woman might be his superior, nor from his foot that he might trample her beneath him, but from his side, that she might be his equal, from near his arm that he might protect her, near his heart that he should love her.

How long our foreparents dwelt in Eden before they fell we have no means of telling. Though driven from this abode of happiness they were not separated. What if Adam had wanted a divorce?

The home, like the Sabbath, is almost as old as creation. Family government is the oldest in the world. Before people lived in towns or kingdoms they dwelt in families. If our family life was up to the Biblical standard there would be little need for courts, prisons or houses of correction.

The first duty we ever owed was to our parents. The violation of the fifth commandment leads to the breaking of many of the others. A boy who has always loved, obeyed and respected his parents has never been tried for violating the law of the land. Abraham was chosen to be the father of the Cho-

sen People because God knew he would govern his home right. Gen. 18:19.

The question of divorce needs a brief treatment in this connection. Jesus told why this provision had been made in the Mosaic law (Matt. 19:2-12). In most of our states divorces are too easily obtained. In my own county there are fifteen cases for divorce on the docket. This in a population of about 35,000. The Scripture gives only one reason for absolute divorce.

A hasty marriage is often a cause for a divorce suit. The introduction to the ceremony, as laid down in our discipline, should be read carefully and prayerfully before entering upon this solemn agreement. The children of a divorced couple always start in life handicapped. The interference of parents is often the cause for separation. Boarding in a hotel is not good for a young couple. Better get off to themselves, then set up the family altar.

A woman who did not get along so well with her husband asked her neighbor why she and her companion lived so happily together. "We always keep two bears in the home—Bear and Forbear."

Our country leads the civilized nations in percentage of divorces. Some say one marriage in seven ends in a divorce. We need a national law or some general restraint by our general government.

Whence come our criminals? In most cases from homes where God's law is not read and taught. If there is discord and contention in the home, it will be seen in the conduct of the children. How few parents realize the fearful responsibility in rearing a family of children! Only divine grace in answer to prayer is sufficient for such a task.

Much has been written and said of the influence of godly mothers. No one can discount the value of a pious mother, but the father has his share of responsibility as well as privilege and opportunity. It requires the love, patience and prayers of the mother combined with the strength, courage and tact of the father to produce the right results. There should be music, games and good reading in the home. Let playing cards, dancing and vile literature be excluded from our homes as so much poison. Keep the boys and girls away from all places of doubtful amusement. Joy riding at night has been the ruin of many a boy and girl. Don't give your boy a car, or allow him or his sister to run yours when they please. Parents must often say "no" firmly.

THAT AWFUL FIRST YEAR

By A. J. Parker.

Our old preachers, during the first year of their superannuation, and the family of the preacher, who has died during the year, do not receive any help from the Board of Finance or from the Superannuate Endowment fund. The only help they get, during this first year, when they get any at all, is a collection taken on the conference floor. Last year at Elizabeth City it was requested by resolution that a collection be taken in all the Methodist churches on Sunday for these men and their families for which no provision had been made. This is humiliating, both to the church and to the men.

Our conference does not mean to neglect these men and their families, but not knowing who will die during the year, or who will be compelled to superannuate, the conference can make no definite provision for them.

I have worked out a plan, based upon the number of deaths and superannuates during a period of twenty years, viz, 1901-1921. I have put in the form of a resolution and appended it hereto. This plan will provide a fund out of which we can pay every superannuate $100 on the day of his superannuation, and the family of the dead preacher $500 upon proof of death, and provide a surplus against the day when these cases increased in numbers. After the first six years the board in charge of this fund will be able to pay to the superannuate $200, and to the family of the preacher who has died during the year $1000. I took every man's name in the journal that had died or been superannuated during the twenty years mentioned, and find we could have paid the amounts indicated above and at the close of that period would have had a surplus of $17,967.85. The only cost to the conference would have been a small assessment of one per cent on the pastors' and presiding elders' salaries. I used the years 1918-1921, from which I got my average, both from the conference collections and salaries, and found that the average sum produced for the use of this board was $3316 per year.

I presented this resolution to our last conference, but it was feared that it might interfere with the campaign for the Superannuate Endowment fund and it was withdrawn. I expect to present it again this year at our conference in Wilmington and I hope it will be adopted. This plan provides for this first year only, which is the only year that the conference does not provide something for these needy ones. Think of it, here is an old man who received hardly enough during his last year of his ministry with which to buy bread, is laid on the shelf and told to wait a whole year, with no income, before the conference can even give him a penny, unless it takes up a special collection for him on the conference floor.

Much has been said about group insurance. I have investigated that, and find that the plan I have proposed is 20 per cent less expensive, pays a larger return for the money invested, applies to every member of the conference, whether active or superannuate, and that the surplus is the property of the conference, instead of belonging to some insurance company.

This plan has been examined by Hon. Stacy W. Wade, insurance commissioner for the state of North Carolna, and pronounced safe. It is also approved by Bishop Collins Denny.

I am publishing this plan in the Advocate in order that everybody can have an opportunity to examine it, think it over and realize the pressing need. I will be glad to answer any questions concerning it. The resolution is herewith appended.

Resolution: N. C. Conference, M. E. Church, South.

Whereas, our superannuate preachers and their families are inadequately provided for, subjected to embarrassment, and sometimes to actual suffering, for the lack of necessary comforts of life; and

Whereas, many of our preachers in active service die leaving their families unprovided for; and

Whereas, voluntary organizations, which have done a noble and unselfish service, have not been able to meet the much felt need; and

Whereas, group insurance in some old line company does not seem to appeal to the majority in our conference; and

Whereas, there is no provision for the support of a superannuate preacher, during his first year of superannuation, either from the conference fund or the endowment fund; and

Whereas, there is no provision made for the support of the widow and children of the dead preacher, during the first year after the preacher's death; therefore, be it resolved:

1. That the conference commission on the budget be requested to lay an assessment upon the conference annually to the amount equal to one per cent of the preachers' and presiding elders' salaries, and that said amount be apporttioned to the several districts and charges on the same basis, and collected in the budget as other claims.

2. That there be provided in our conference journal columns in table 3 of statistics for report of this fund.

3. That the presiding bishop be requested to appoint five preachers and four laymen, to be known as "The Board of Relief," to administer said fund. Three members to be appointed for one year, three for two years, and three for four years. All vacancies in the board shall be filled on nomination by the board and confirmed by vote of the annual conference.

4. That said board shall meet and organize during the session of this conference, and thereafter shall meet at least annually. The officers of the board shall be a president, vice president, a secretary and a treasurer; these officers to constitute the executive committee, who shall have power to act in the interim of the meeting of the board, to pass upon investments and to transact any other business claiming the board's attention.

5. The said board shall have authority to receive donations and bequests, and to disburse the same, in accordance with the conditions made by the donor and the judgment of the board.

6. That upon the death of a preacher, who is a member of this annual conference, whether active or superannuate, the treasurer of the board shall, upon satisfactory proof of death, pay to the legal representative of said preacher's family the sum of $500.

7. That upon the superannuation of a preacher, who is a member of this conference ,the treasurer shall pay to said preacher the sum of $100.

8. That all monies coming into the hands of this board, and not needed to meet claims set forth in sections 5 and 6 of this resolution, shall be placed in a savings bank, or invested in safe securities by the board or its agent, and held as a surplus against a time when there may be an excessive death rate.

9. That when in the judgment of this board the surplus shall have reached a sum sufficient to justify it that upon the death of a preacher his family shall receive $1000, and the preacher upon being superannuated $200.

10. That should there come a time when, either from an unprecedented death rate, or for lack of funds arising from a reduction of pastors' and presiding elders' salaries, or from any other cause the board should find itself unable to meet all legal claims under sections 6, 7 or 9, is hereby authorized to divide annually the funds in hand on the basis of section 6, paying every claimant his pro rata share.

11. The board shall have authority to provide out of any funds in its hands the necessary blanks, books, etc., for its officerrs, and to pay any legitimate expense incurred in the discharge of its duties; but neither the board nor the conference shall have authority to appropriate any of the funds in the hands of this board for any other purpose than that set forth in this resolution.

12. The treasurer shall give a satisfactory bond in some reliable bonding company. The amount of the bond to be fixed by the board, and the cost of said bond to be paid by the board.

13. The board shall make its report in writing annually to the annual conference, accounting for all monies passing through its hands. The treasurer's books shall be audited annually by a competent auditor; the auditor to be appointed by chairman of the Conference Board of Church Extension.

14. That neither the board or the treasurer shall take any notice of death or superannuation, nor pay out any money as a death or superannuate claim that shall occur prior to the close of the annual conference of 1925.

KOREAN JEWELRY

The Bureau of Specials is anxious to dispose of the remaining pieces of Korean jewelry contributed by the women of the congregation of South Ward, Songdo, Korea, during the revival of the famous Korean evangelist, Kim Ik Doo, in 1921. Missionaries represent this man as a wonderful preacher of the pure gospel of Jesus Christ. F. K. Gamble gives the following pen picture:

"In his power of graphic description, his apt use of homely illustrations, his ability to attract and hold the crowds, and his delivery of plain, practical, forceful messages, he reminds me much of Dr. George R. Stuart. The average Korean is rather sober-sided and serious, and the average Korean preacher delivers his message in a dignified manner. But this man, Kim Ik Doo, is unique in that he illustrates his messages with his facial expressions and bodily movements. He is a splendid caricaturist, and the way in which he takes off the old time Korean gentleman of leisure, or the new woman, or the countryman riding on the train for the first time, or the grandparents in their ecstatic delight over the arrival of their first grandson is both ludicrous and fascinating. . . . With all his humor and pathos Kim Ik Doo is a wonderful preacher of the pure Gospel of Jesus Christ. He is a sincere believer in the power of prayer, and in the truth and power of God's Word. He exposes sin in its subtle as well as its gross forms, exalts Jesus Christ as the only and all-sufficient Saviour, and shows the definiteness and certainty of the Christian's hope. It is nothing short of marvelous that such a preacher should be produced during one short generation of the gospel's preaching in this land. It must be remembered that the first missionaries came to Korea in 1884."

At the close of the meeting in Songdo a collection was taken toward repairs on the church. Some seven hundred yen was received, besides a large number of ornaments from the women, who have no money. This jewelry was sent to the Board of Missions, with the hope that it could be sold in this country and the money sent back to Korea to strengthen South Ward church, that it may stand as a light, a power and a benediction in the city of Songdo for years to come. Some of the jewelry has been disposed of, but there is still a number of pieces which the Bureau of Specials is anxious to sell.

The collection includes enameled and hand carved silver hair ornaments, with and without settings; enameled and plain silver ear spoons; gold and silver rings, some beautifully carved and others enameled. For prices and further information, write the Bureau of Specials, 627 Lambuth Building, Nashville, Tenn.

Like a magnificent temple, civilization has been rising through the centuries. . . . . It is built of granite, cut from the Gethsemanes of history. . . . Its foundations are built of convictions, its pillars of hope, its vaulting of lofty purpose, and its windows of faith. Its cement is the blood of suffering, and its decoration the loves of heroes. It is the edifice man has built in which to house the social side of his nature. It contains and will conserve all contributions ever made to human weal.—Rev. J. W. Lee, D.D.

The door of repentance is never closed. None who have sought it have ever failed to find it. No matter how bad or foolish they have been, the heavenly Father rejoices to welcome back his returning prodigals.—Canon Farrar.

FOREST HILL, CONCORD

We have closed a pastorate of five years with this fine congregation. They have been hard, toilsome years, but withal delightful and resultful.

Very few people outside of the city of Concord know what we have here in the way of physical equipment. The church auditorium, with the Odell memorial organ, one of the best to be found anywhere, and the pulpit and lighting arrangements make one of surprising and almost surpassing beauty.

The Sunday school annex 40x80 feet, four stories high, is a model and a marvel to those who see it for the first time.

The parsonage, which five years ago was in a condition approaching dilapidation, has been converted into one of the best in the conference.

Ten revival meetings have been held, including one for children only, when from 75 to 100 children came night after night to learn church doctrine and church history. In nine of these meetings the preaching was done by the pastor and in the other the preaching was done by Dr. G. T. Rowe of Nashville, Tenn.

Approximately two hundred and fifty people have been received into the church, about a hundred children have been baptized and about the same number of couples have been married. Five years ago thre was not an Epworth League chapter in Concord. Today we have eleven chapters in the city and three others at Mt. Olivet and Kannapolis, making a total of fourteen chapters, which constitute a league union which visitors declare to be one of the livest and most helpful in the state.

Our women have been organized, too, in a way that brought good results. Instead of one Ladies' Aid Society there are now three, and they have done and are doing much toward lifting the small indebtedness on the property.
on the property. The lieberality and devotion of Mr. W. K. Odell deserves all praise. He is one of the great laymen of the church. This man through all the years has been a tower of strength in the Forest Hill church, while at the same time he served well the church at large.

The man who is appointed to Forest Hill at this conference will have beyond any doubt the best church of its class to be found in North Carolina.

The parsonage mistress has helped greatly in all these activities.

J. Frank Armstrong.

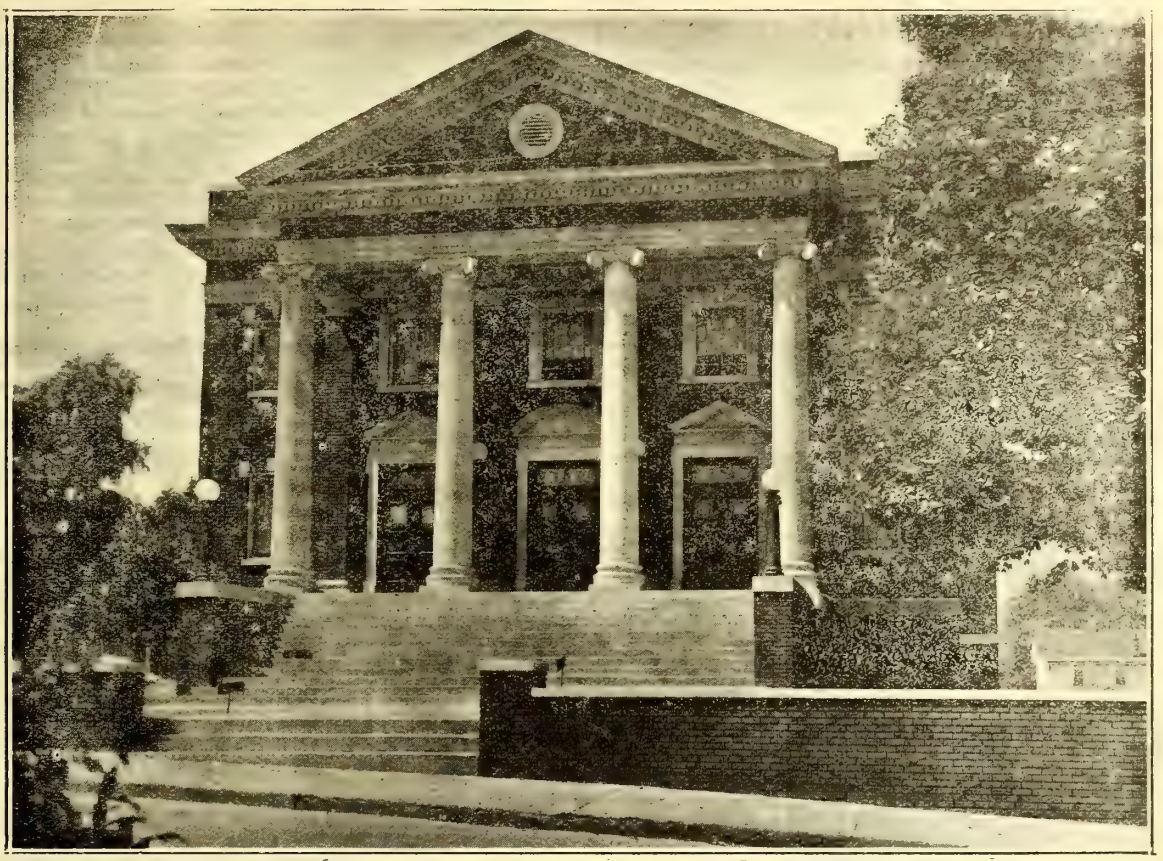
DAVENPORT COLLEGE

The Davenport community, with every day that passes, is being drawn into closer contact with the people of Lenoir. The Woman's Missionary Society of the Methodist church has brought about an innovation in its entertaining of the college folks. This year the society has been divided into five groups. Each of these groups is responsible for one-fifth of the student body and faculty. Throughout the year the groups are to make life as pleasant as possible for the students. Saturday, October 11, the various groups entertained the college at five different homes. Needless to say, every student and member of the faculty enjoyed the festivities to the fullest extent.

The Lenoir-Davenport standard training school for Sunday school teachers came to an end Friday evening in a blaze of glory. Mr. Woosley, speaking for the training school faculty, voiced his entire approval with the attendance and the quality of work done. Mr. Shell, Mr. Allen and Mr. Hornaday, speaking for the town and college, were even more enthusiastic than Mr. Woosley over the results of the school. To prove their good will they unanimously invited the training school to come back to Lenoir and Davenport next year.

In return for the kindness shown them, the girls and the faculty are attempting in every way possible to reciprocate. A great many have enrolled as teachers in the Sunday sschools of the town, and are taking a deep and abiding interest in the work of the several churches.

On Thursday, October 16, comes the first holiday of the college year. On that day the entire student body will go to Hibriten mountain and climb to the top en masse. After exploring all points of interest the crowd will return to the foot for the picnic luncheon which is always a large contributing factor to the fullest enjoyment of the day. When, late in the afternoon, everybody has returned to the college tired with the outing, it will be with a feeling that a bit of play makes for a better student. This sort of holiday is the thing that keeps the Davenport student body contented and constantly enthusiastic about its work. X.



The First Methodist church, Waynesville, N. C. This church was completed a little while ago at a cost of $100,000. Waynesville will ask for the next session of the Western North Carolina conference. Rev. J. T. Mangum is the pastor at Waynesville.

BLACKWELDER-WATERS

A wedding characterized by beauty and simplicity was that of Miss Delia Esther Waters and Mr. John Shelley Blackwelder, which took place Wednesday morning at the home of the bride's parents, Rev. and Mrs. D. P. Waters.

The home was effectively deocrated with ferns intermingled with goldenrod. The vows were spoken in front of a background of greenery.

At the strains of Lohengren little Claude Waters, a brother of the bride, entered carrying the ring in a white rose. Miss Edna Waters, a sister of the bride, rendered the wedding march. The bride and groom entered together. The ceremony was conducted by Rev. D. P. Waters, father of the bride. The impressive ring ceremony was used.

The bride wore a going away suit of dark blue charmaine with gray accessories. She carried a beautiful shower of Killarney roses.

Immediately after the ceremony the bride and groom left by motor for a trip to Western North Carolina mountains.

The bride is the eldest daughter of Rev. and Mrs. D. P. Waters. For the past several years she has been a valuable teacher of the county schools. She is a graduate in art of Greensboro College.

The groom is the eldest son of the late John Blackwelder and Mrs. D. E. Overcash. He is a successful and popular young business man.

Cards have been received as follows:

"Rev. and Mrs. D. P. Waters announce the marriage of their daughter, Delia Esther, to Mr. John Shelley Blackwelder on Wednesday, October the eighth, nineteen hundred and twenty-four, Mooresville, North Carolina."

HOLSTON CONFERENCE

In November, 1824, in Knoxville, Tennessee, the first session of the Holston conference was held by Bishop Roberts, with John Tevis as secretary. In October, 1924, in Knoxville, the 101st session met, completing the one hundred years of splendid history. The centennial celebration was memorable. Addresses were made by Bishop Mouzon; Prof. J. N. Hillman, president of Emory and Henry College; Dr. George R. Stuart, of Birmingham, Ala.; Rev. C. M. Pickens, of the Western North Carolina conference; and Rev. J. Tyler Frazier, one of the octogenarians of Holston.

A parade through the streets on Friday afternoon will not soon be forgotten. Old circuit riders in the saddle with saddlebags; "floats" almost innumerable respresenting past and present; the conference walking by districts, four abreast; and other features made the parade the most remarkable ever known in these parts. The pageant at night in the open air at Chilhowie Park, with 1,000 participants, showed "One Hunderd Years on the Saddlebag Trail." One scene was an Indian attack on a wagon-train camp. Another was the first conference west of the Alleghanies by Bishop Asbury, the preachers being in continnental dress. Some poetry in symbolism was beautiful and impressive.

I am sending you the resolutions adopted by the conference, with practical unanimity, on Methodist unification. There is so much feeling in some parts that these sane and sensible observations strike me forcibly. I did not know that they were to be introduced until they were being read. If all the church will come to see that this is no time for bitterness, no time for personalities, no time for sectional aspertities, but a time for Christian deliberation and charity, it seems to me we shall better advance the Master's cause. James A. Burrow.

RESOLUTIONS ON UNIFICATION

(Adopted at the recent session of the Holston conference, meeting in Knoxville, Tennessee.)

Whereas, after four quadrenniums of negotiation and many years of discusion, the Joint Commission on the Unification of Methodism has reached an agreement on a plan which it recommended to the General Conference for adoption;

And whereas. the General Conference of the Methodist Episcopal Church, and the called session of our General Conference, have acted favorably and with overwhelming majorities;

And whereas, no other plan, after long years of discussion, has ever been proposed which the Joint Commission recommended, or either General Conference adopted; nor has anyone proposed an alternative plan or modifications of the one approved by the Joint Commission and the General Conferences:

And whereas, the proposal of this plan, looking to closer union and cooperation of these two branches of Methodism, has already encouraged a number of churches in Holston territory to cultivate a friendlier spirit and to manifest a desire to unite their congregations;

Therefore resolved:

1. That the proposed plan furnishes the best working basis without coercion, making possible the union of churches in communities that so desire, the number of which is steadily growing in this territory where rivalry had been greatest and antagonisms strongest;

2. We urge our people in the Holston conference to give consideration to this plan in the spirit of prayer, abstaining from all persoalities and unbrotherliness in the discussion;

3. We deplore any uncharitable, acrimonious or unchirstian spirit in the discussion of this matter anywhere, or any appeal to sectional differences and antagonism for the purpose of awakening prejudice. Ours is a world church, and "invites all alike to become fellow citizens of the saints and of the household of God";

4. We respectfully urge our people in those regions of our church which

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WHAT OF JAPAN?

The Southern Methodist church has been in Japan 38 years. We now have 77 missionaries and workers in that field. There is a full fledged Methodist church in Japan with 21,309 members.

The Japan mission was opened in 1866 by Dr. J. W. Lambuth and his son, W. R. Lambuth, who later became Bishop Lambuth, who was one of the greatest missionaries of modern times. Father and son both died in Japan.

The Japanese increased their giving for the church almost 144 per cent last year.

A missionary writes: "I have never seen the Japanese so responsive to the gospel as now." Another says: "The greatest opportunity we have ever known faces us in Japan."

Dr. J. C. C. Newton, now retired and living in Atlanta, was decorated by the Emperor for 35 years of distinguished service. His principal work was serving as president of the Kwansei Gakuin, which has an enrollment of 1800 students.

Mr. W. K. Matthews teaches in the theological department. His wife is one of our North Carolina women who was before her marriage Eva D. Williams of Gatesville, a charter member of the first children's missionary society organized in Southern Methodism. North Carolina Methodism is also represented by Rev. S. A. Stewart of Hiroshima, Rev. and Mrs. N. S. Ogburn, Jr., of Kobe, Rev. and Mrs. J. W. Frank of Uwajma, Rev. and Mrs. I. L. Shaver of Hiroshima, Rev. and Mrs. W. A. Wilson of Okayama.

Mrs. S. A. Stewart is from Missouri, but we are glad to adopt her as one of our own.

Mrs. W. A. Wilson went out from the Louisiana conference as a missionary to China under the Woman's Board. After a few years she changed her name and sought a new field of service. For the past six years she has been residing in Durham, N. C., that she might have the opportunity of educating her children at Trinity College; but her husband remains at his post in Japan. Isn't that the supreme test of love and loyalty to the Master's cause? Surely it is a small matter for the rest of us to give our time, our interest, a portion of our substance and our prayers for the establishment of His kingdom in Japan.

PERSON COUNTY MISSIONARY MEETING AT LEA'S CHAPEL

Person county missionary meeting was held in Lea's Chapel church October 2, Mrs. B. C. Thompson, county chairman, presiding.

Rev. E. R. Clegg of Leasburg conducted the opening devotional.

Mrs. T. T. Hester in a few well chosen words welcomed the delegates and visitors. Mrs. Mamie Merritt responded.

Mrs. Thompson told of another Guest who had been invited, and who she hoped would be present in every heart.

We felt unusually fortunate in having Mrs. C. M. Early, our conference president, with us, who for nearly an hour held the attention of all in the house as she told of the need of consecration and willing workers in the Master's cause. This was truly an inspirational address, and her words found a responsive echo in every heart.

Mrs. B. F. Hurley, one of the charge chairman, told of the work on her charge and of some isolated women that she hoped to get enrolled in the Gibson auxiliary.

In the absence of Mrs. Walter Connally, Mrs. Clegg read a paper prepared by Mrs. Connally on "The Lack of Willing Leadership," saying it isn't always easy to do this work, but if we look only for the easy jobs we give ourselves no room for growth, for we win soul strength, strength of character only by doing hard things.

Oak Grove has won for herself a place in the Book of Remembrance at Scarritt by paying $5.00 per member on the Belle Bennett fund.

Mrs. H. W. Newell sang sweetly, "Hold Thou My Hand."

Mrs. Blalock of Durham conducted the closing morning devotional exercises.

At this point an intermission was taken and a beautiful lunch was served to all by Lea's Chapel auxiliary.

Afternoon session was opened by devotional exercises conducted by Mrs. John D. Winstead.

Mrs. J. A. Long sang as a solo, "Shepherd of the Fold."

Mrs. S. G. Winstead, superintendent of Bright Jewels in Roxboro, told of how she had been able, with a large family of her own to carry on this work. She said, first you have to want to do it. We all find time to do the things we most want to do. We have to vary our programs to keep little folks interested.

Little Evelyn Satterfield was made a life member of the Bright Jewels and received her certificate.

Mrs. C. D. Riggsbee, the newly appointed superintendent of young people, won both sympathy and approval of all present as she told of the difficulties, responsibilities and importance of our work among the young people.

Mrs. R. B. Smith read a message from Mrs. Newell. Mrs. Smith also told of her work among the cripple children, asking the help of other social service superintendents in this work.

Mrs. Mamie Merritt read a paper urging each society to try for the honor roll, also to observe the week of prayer as laid down in the programs.

The constitution and by-laws were read and adopted.

It was decided that next year, instead of having our county meeting at some church with an organized auxiliary, we would got to a church with no missionary society and try to create missionary interest in that community.

Rev. E. R. Clegg, pronounced the benediction and all went away feeling that the missionary cause had received a new impetus in Person county.

Mrs. Mamie Merritt, Rec. Sec.

MISSION STUDY AT CENTENARY, NEW BERN

The study class of the Jane K. Meadows Missionary Society held the first meeting for the fall in the ladies' parlor of Centenary church Monday afternoon. Despite the fact that rain poured in torrents the following ladies were present: Mrs. K. K. Chapman, Mrs. W. B. Rouse, Miss Sara Stewart, Mrs. W. W. Millett, Mrs. Gertie Matthews, Mrs. J. C. Wooten, Mrs. C. O. H. Boyd, Mrs. Neal Smith, Mrs. Barfield and Mrs. Grantham. The class has been doing standard work since last fall and received individual and class credits as well as honorable mention at the conference held in Goldsboro in May. Every member is genuinely interested in the book to be studied this fall, "Christ's Challenge to Christianity," by Prof. Porter, and we expect to enjoy the work as well as to make good marks on the examination to be given at the end of the fourth week of study. The class will be divided into two sections. One section will do standard work and take an examination; the other will do the work, but will not care to take the test. However, both sections will be heard at the same time. The next meeting will be thoroughly interesting, as we expect to have Mrs. Chapman, who has recently returned from China, give us a talk on "Social Conditions in Peking."

Nancy S. Millett,
Supt. Missions and Publicity.

WEEK OF PRAYER

The Council is not sending out special week of prayer literature for the

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Western North Carolina Conference

THE MASTER JOY

We shall not travel by the road we make;
Ere day by day the sound of many feet
Is heard upon the stones that now we break
We shall come to where the cross roads meet.
For us, the heat by day, the cold by night,
The inch—slow progress and the heavy load,
And death at last to close the long dim fight
With man and beast and stone; for them the Road.

For them the shade of trees that now we plant
The safe smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day labor, travail of the soul.
And yet—the road is ours as never theirs!
Is not one joy on us alone bestowed?
For us the Master Joy, O Pioneers,
We shall not travel ,but we make the road.

Freilander—The Inland.

FOREIGN MISSIONS CONVENTION

The Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States, is announced to meet at Washington, D. C., January 28-February 2, 1925. The primary purpose of the convention is for information and inspiration. It will be an educational assembly and its message will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign missions responsibilities and obligations. The program will include as speakers the best qualified men and women to be found, among them outstanding representatives from the foreign mission fields. Admission to all sessions of the convention will be by ticket.

THE MARGARET FOSTER MISSIONARY SOCIETY

One of our live societies is the Margaret Foster of West Market Street, Greensboro, and we are glad to have had a letter from one of its members recently, telling us that it is "still doing things," and expecting this year to be one of its biggest and best. This society supports a missionary in China, Miss Nina Troy, a former member of the society, and one of its greatest pleasures is the letters that come from her. The October meeting was featured by an unusually interesting letter telling of Miss Troy's visit to the "Forbidden City." The circle plan has done much for the members of this organization, especially toward developing leaders, and many who felt, a few years ago, that they could not "take charge" of a meeting or a study class are today among the best leaders in the society. We congratulate them upon their past successes and wish for them a continuance of their good work.

A MOST DELIGHTFUL OCCASION

The Florence Blackwell Society of Centenary church, Winston-Salem, were the honor guest a few days ago at a missionary party given by the Mount Tabor Society, a rural society which they helped to organize and which they fostered for a year. This pleasant occasion was held on September 25th, and was well attended by representatives of both organizations. After a most interesting meeting (he regular September meeting) the guests were invited to the vestibule of the church, where tables had been improvised and which were groaning under the weight of good things spread upon them. Mrs. Luby Vinson, president of The Florence Blackwells, in writing of this occasion says that "while we enjoyed and appreciated this bountiful spread, we appreciated more the feeling of love and gratitude that prompted it, and we know that every effort which we put forth for them was well worth while. We feel that we have been strengthened and benefitted by our work with them. The Mt. Tabor Society now has over twenty members, and a number of women in the community who want to join the 'Gibson auxiliary.' We feel very proud of 'our child'."

We congratulate both of these organizations and feel sure that each is an inspiration and help to the other.

In the "Extracts from Reports of Our Missionaries" given recently in the Advocate, some of those we sent were "left out,' 'we suppose for want of space, but feeling deeply interested in wha teach of our Western North Carolina girls is doing in the foreign fields, we quote the following:

Miss Rosa Lowder of the Ivey Hospital, Songdo, Korea, is happy in her work ministering to the sick, and is "deeply grateful for what has been accomplished. The nursing problem is a great one in Korea. It is difficult to secure for our training schools the younger women of suitable age who have sufficient education to measure up to the standard we are seeking for our profession. At present we have two women and three men graduates and a class of three men and four women in training. Effective evangelistic work is done by our Bible women, one of whom works in the hospital wards and dispensary each month, while the other goes out and follows up those who have decided to become Christians. The baby clinic opened recently has an enrollment of 164. A new nurses' home has been made possible by the Centenary and we are deeply grateful to those in the home land who have made it possible."

Miss Mabel A. Cocke, department of music in Evangelistic Center, Seoul, Korea: "I had twenty-six private pupils in the fall for the first term, together with five gym classes and six singing classes, but through the winter the women think it is too cold to practice so the number falls to about half. I do not consider that teaching music has been my greatest work here. I have been supplementing it with singing in benefit concerts, one for a poor boys' school, established by some young men recently returned from America. Another interesting evening was at an anti-prostitution meeting attended by several hundred students. I was bewildered by the outcries from the audience but found later, to my satisfaction, that steps had been taken to abolish the great evil existent in Korea—the traffic in dancing girls. Another time I sang for the opening of a department store run by women, then at the Y. M. C. A. Since I do not understand the language my only way of reaching the Korean people has been through song." Miss Cocke, who is serving under a three-year contract, will return this summer.

Miss Blanche Hauser of Pfafftown, N. C., who went to Korea in 1923, arrived at Yokohama just after the earthquake. The ship on which she traveled served as a hospital ship to carry the wounded from Yokohama to Kobe, so her first missionary experience was in service as nurse and helper.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

HONOR ROLL

The splendid list of Sunday schools which have made a Sunday School Day offering since last week is before you. This list will close our weekly honor rolls for awhile. Those attending the annual conference will have opportunity to note by districts the Sunday schools that have helped us with an offering this year. These offerings have enabled us to put an additional worker in the field, the wisdom of which will become more and more manifest. We are very grateful to the schools listed below. They will be kept close to our heart:

East End, Gastonia	$ 7.00
Marvin, Forsythe Ct.	2.00
Westview, Forsythe Ct.	2.00
Sylva	13.00
Main Street, Gastonia	131.00
Midway, Welcome Ct.	13.90
Ebenezer, Welcome Ct.	3.50
Maiden	5.00
Bethel, Bethel-New Hope	7.40
Chestnut St., Asheville	25.50
Kerr Street, Concord	5.00
Clinchfield, Marion	4.25
Boone	5.16
First Church, Hickory	13.00
Bethel, Asheville	10.41
Centenary, Winston (additional)	27.28
A. P. Richie	5.43

THANK YOU

The splendid offering sent in last week from Main Street, Gastonia, is particularly welcome at this stage of the game when we are wondering whether we will have enough to make ends meet. Kindly take a peep at the $131 item reported in the above given honor roll and remind yourself that religious education has some friends in our leading church at Gastonia. Supt. John R. Rankin and his associates have our sincere thanks.

GROWTH IN GRACE

Centenary, Winston-Salem, sent our treasurer, Brother Dunham, $50 early in the year. This week they have sent him $27.28 additional. We love our good friends there twenty-seven dollars twenty-eight cents worth more.

STATESVILLE SCHOOL

In spite of the downpour of rain the first two days of our Statesville school eighty-one persons enrolled and regularly attended the sessions. Of this number sixty-five did the required work and received certificates of credit, fifty-two of these being Methodist credits and thirteen Presbyterian credits. The Methodist credits came from the following churches: Broad Street 27, Race Street 18, Vanderburg 4, First A. R. P. 2, Ctatesville circuit 1. These credit students are given by courses in the list.

Organization and Administration of the Sunday School, O. V. Woosley, instructor—Rev. J. W. Moore, Rev. R. L. Melton, L. L. Sherrill, E. M. Smith, P. L. Wooten.

Principles of Teaching, C. T. Carr, instructor—Miss Frances Nicholson, D. L. Wright, Mrs. D. L. Wright, Miss Mary Neill Conner, Miss Lelia H. Lazenby, Mrs. John W. Moore, Mrs. K. E. Starrette, Miss Bernice Turner, Mr. Glenn Reid, Mrs. A. J. Salley, Mrs. Geo. M. Foard, Miss Seal Gregory, Mr. Geo. M. Hudson, Rev. E. W. Fox, Miss Grace Wasson, Mrs. J. P. King, Mr. K. L. Miller, Rev. F. H. Price.

Intermediate - Senior Organization and Administration, Miss E. Jane McDonald, instructor—G. L. Ballance, Mrs. D. M. Litaker, Mrs. J. E. Scroggs, Mrs. I. K. Day, Mrs. F. H. Price, Prudie Scroggs, Mrs. C. C. Axley, Miss Ruth Morrison.

Junior Organization and Administration, Miss Virginia Jenkins, instructor — Miss Annie Adderholdt. Miss Ethyl Adams, A. W. Bunch, Miss Hersie Blankenship, Mrs. Paige King, Mrs. M. W. Mahathy, Mrs. K. L. Miller, Miss Pauline Miller, Miss Willie B. Nicholson.

Primary Organization and Administration, Mrs. M. J. McArdle, instructor—Miss Mary Allen, Mrs. G. L. Ballance, Miss Bertha Cruse, Mrs. George Eagle, Miss Rachel Frye, Mrs. J. P. Feimster, Mrs. L. W. Gaither, Mrs. Perry Guy, Mrs. G. M. Hudson, Miss Vassie Lowe, Mrs. A. F. Mayes, Mrs. Frank Starrette, Miss Pauline Sykes.

LENOIR-DAVENPORT

The second annual training school for Lenoir and Davenport College is now in session. The attendance is good from First church, Lenoir, and from the college, but because of roads in the course of construction outside sections have not been reacher. It now appears that about seventy credits will be earned.

HOSPITALITY

Lenoir is noted for many things but for none more than its open-hearted hospitality. Instructors in training schools accustomed to jumps from place to place sometimes get little attention outside of the actual sessions of the school. While this may be desirable when hard work is at stake one loses the warmth of personal friendship. Our instructors have been so abundantly entertained while here at Lenoir that they are beginning to think that after all they are real human beings desired in the land. It is always a pleasure to come to Lenoir and a regret to leave. While here your humble servant has been entertained in the home of Mrs. J. M. Downum, an old time friend, and he has been made to feel that past friendship is not to be compared to that of the present.

DAVENPORT COLLEGE

One does not get the true import of Davenport College from its catalog, though this is a thing of beauty. He has to come and live in its environment. President C. L. Hornaday, fifteen faculty members and one hundred and twenty-five fine girls in the student body make a fine combination. Harmony, concord and co-operation help one another in the important work of developing Christian character. Davenport now offers three years of high school work and four years of college work. Each succeeding year will witness the dropping of the lowest high school work, so that in three years there will be no high school offered at Davenport. Next May this splendid old institution will graduate its first students with degrees. Davenport is the only woman's college in western North Carolina offering four years of college work. A girl is not only safe at Davenport for training, but she is safe for the church and for life. I like the institution better every time I get close to it.

WELCOME MIDWAY

Hundreds of people welcome the opportunity to visit the beautiful new brick church at Midway, Welcome circuit, located midway between Lexington and Winston-Salem. This good old fashioned congregation of over three hundred souls have for some time contemplated the buiding of a substantial new church. Under the leadership of Rev. J. W. Fitzgerald this very thing has been accomplished this year and now everybody thereabouts is happy. Last Sunday our rural worker, Paul F. Evans, was with these good people and in a personal letter writes as follows: "We had a good day at Midway Sunday. They have their new church completed except a little painting and the pews. Everything is well arranged and in fine shape. It is marvelous what Fitzgerald has done in that community. Every time I go to places like that I like my work better."

WOMAN'S PAGE

(Continued from page eight)

juniors this year. Every president of an auxiliary, when she gets her week of prayer literature, will find one day there for the children. Please see to it that the superintendent of the children's work knows of this and cooperate with her. See that the children get their day and that the adult auxiliary attend the children's day their week of prayer offering. I beg for the help of our women in all our children's work. Jesus honors the wor kof little children and blesses them. Shall not we also?

Mrs. N. H. D. Wilson.

Will your auxiliary make the 25 per cent increase? Do not answer in the negative before your auxiliary really studies and knows the reasons why. The N. C. conference should pay this year $52,000 instead of $45,000.

Don't forget your quota this year for the Bennett Memorial. Scarritt College for Christian Workers is depending on us.

Has your auxiliary added any new members to its roll? If not, why not?

A WORLD PROGRAM

Southern Methodism is now serving in twelve different countries—Cuba, Mexico, Africa, Brazil, Belgium, Czecho-Slovakia, Poland, Siberia, China, Japan, Korea, and in our mission centers of the United States. But vast areas and millions of people within these alone, to say nothing of those lands in which we have no missions, are yet without the pure Gospel of Jesus Christ. The Christian church must prepare a more adequate program for the Christianization of the world—else these multitudes will remain ignorant of Him and His plan for their lives.

The Missionary Special, or service partnership, is an effective instrument for the quickening of interest in that program and in capturing activity for carrying it out. Through it every individual may "Go—into all the world and preach—and teach." That command is as positive and binding today as when spoken two thousand years ago.

Every church, irrespective of membership, location, condition, may set for its goal a World Program—a Missionary Special in every mission field. In many cases this standard can be reached at once; with others, in time. A great ideal, and not only for groups but for individuals as well. Also, into those countries where Southern Methodism has no mission may go your prayers as definitely and effectively as your money. And thus through tithes, offerings and intercession you may have a part with every race in making the earth glad with His presence.

In China lives a quarter of the world's population, ready for the truth, reaching after God, yet after two thousand years of the Great Commission, one in one thousand holds our evangelical faith.—L. E. Lovejoy.

The China mission, which is our oldest, was opened in 1846. Then there were two missionaries, now there are 158. We have sent 48 missionaries to this field in the last three years. There are 123 native preachers in the China conference, 9861 church members and 2902 probationers. There were 1029 adults and 310 children baptized in 1922.

Our church conducts 115 schools of all grades with a total of 7790 pupils enrolled. "Many of them are the finest young men and young women in China."—Bishop Sam R. Hay.

We have three hospitals which treated 35,048 patients in 1922.

The native church is going on to self-support. The contribution last year was $37,719.17. One district increased its contribution 45 per cent last year, and its membership more than 100 per cent.

The native church is thoroughly missionary. Last year they subscribed $12,000 Mexican for the opening of a mission for the Chinese in Manchuria. At the China conference held in October, 1923, a young Chinese stood up and volunteered for the work, saying: "I am ready to go, and if there is no money to send me, I am not afraid to trust God for a living." This mission has stirred the heart of the church. A missionary writes: "The hope of the church lies wrapped up in this mission. In every instance where the Manchuria mission has been emphasized the growth of the church was most perceptible."

One in one thousand holds our evangelical faith. What about the other 999? The 20,000,000 who are our responsibility? Will you help give them Jesus?

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
4B, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

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BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

The editor has received a letter from Mr. Earl W. Reese, treasurer of our Epworth League conference, in which he makes an earnest plea for the payment of all pledges due from our Epworth League members to him. Brother Reese is intensely interested in the work of his office, and it is to be hoped that all who are indebted or obligated to him will send in remittances as early as it may be convenient. His address is P. O. Box 430, Hickory, N. C.

ATTENTION, GREENSBORO DISTRICT EPWORTH LEAGUES

Wake up and listen! Preachers' conference is on this week. Did you know that we have a night given to us and are going to celebrate? We are going to have anniversary night on Saturday evening, October 18—and guess who is going to be in charge! Our own Mr. Harbin. So just make a date with yourself to be on hand and we will show the folks a thing or two. And listen again. I heard a whisper that a few district secretaries from other districts were going to be on hand that night to see what old Greensboro was doing. Let's show 'em. Our president, Mr. Lunsford, is to be here, our new field secretary, Miss Brooks, and lots of others. Will we be there? You bet we will. Greensboro district, let's go.

Miss Billie Webster.

We have reorganized our Epworth League at Bethel M. E. Church, South, Hickory. The following officers were elected:

President—Mae Frye.

Vice President—Oliver Icard.

Secretary and Treasurer—Pearl Marlowe.

Rec. Sec.—Francis Long.

Era Agent—Mrs. Marie Eller.

First Supt.—Mrs. Guy Frye.

Second Supt.—Mrs. Martha De Rhodes.

Third Supt.—Rubey Marlowe.

Fourth Supt.—Cornelius Mauney.

We let our first league cease functioning, but we are staring again and our greatest wish is to make our league a standard Epworth League and an interesting one also. What we need is co-operation and support.

Mae Frye, President.

There was a called meeting of the Epworth Leaguers of Charlotte district at Matthews Sunday, October 5, for the purpose of organizing a district union. The chapters represented were as follows: Trinity, Calvary, Belmont Park, Matthews, Monroe Central, Weddington, Mt. Prospect, Bethlehem.

Mrs. C. V. Fite, district secretary, presided over the meeting. Miss Mather Brooks, field secretary, made a talk on "The Work of the Epworth League." Mr. James S. Sease, vice president of the Charlotte City Union, made a talk on "What Was Expected of League Officers and League Members," and what a union means to the chapters.

Several names were suggested for the different offices of the union and a nominating committee as follows: Mrs. C. V. Fite; Dowd Jerome, Charlotte; James Hall, Matthews; Miss Mary H. Lee, Monroe Central president; Miss Estelle Cherry, Mt. Prospect president.

The union meeting is to be quarterly with first meeting to be held at Central church, Monroe, Sunday at 3 p. m., October 26, when officers will be elected and installed for 1924 and 1925. All Epworth Leaguers of the district are expected to attend.

Mrs. C. V. Fite, Dis. Sec.

On Monday night, October 6, the City Intermediate Epworth League Union of Charlotte met at Chadwick Methodist church and carried out a very interesting program. Six leagues were represented with one hundred and eighteen intermediates present. We also had several visitors, who are always welcome. The attendance banner was won by Chadwick League, having 100 per cent of their members present. Seversville gave Chadwick a close run, having 99 per cent. The reports from the superintendents on their work were splendid and showed renewed interest since our last meeting. Refreshments were very bountifully served by Chadwick League. To make a "long story short" we had a good meeting, a very pleasant social hour together, and are impatiently waiting for our next meeting in December.

Mrs. Jennie M. James,
City Supt. Inter. Leagues.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

LEAGUE RALLY AT DUKE

The senior Epworth Leagues of the Duke Methodist and Black's Chapel churches gave the usual annual rally day program Sunday night, September 28. The duties of each officer were fully explained by the present officers, presided over by Rev. H. L. Davis, pastor of the Duke Methodist church. Following this a number of short speeches were made by represenatives of each league. At intermissions quartets, duets and solos were rendered. A large crowd was present from both leagues.

Medrith McDonald, Cor. Sec.

THE TRUTH IN ADVANCE

Oh, sweet and gentle youth,
Thou art the growing flower;
Spend thou thy days well,
And know thou no sorrow.

Oh, sweet and gentle youth,
Seek thou thy life today,
And thou shalt not grieve
On the passing of the morrow.

Oh, sweet and gentle youth,
Hear thou the kindly words;
'Tis the voice of the Savior,
Carefully listen to His plea.

Oh, sweet and gentle youth,
Be amiable to everybody;
Swift are thy days of youth,
Kindness shall be sweet tomorrow.

Harry Daniels.

BEWARE

Gossiping lips are whispering devils.

Harry Daniels.

N. C. Conference Sunday School.

WORKERS AND THEIR WORK

Sixty workers in the nine districts of the conference are engaged during the period of October 12-26 in checking the Sunday schools of our conference which have adopted the Programs of Work for Methodist Sunday schools. It is a comprehensive, simultaneous, educational effort having as its aim the securing of accurate reports concerning the conditions in these schools and the encouraging of the workers to undertake certain definite forward steps. Below is listed the schools to be checked and the persons assigned to represent the Sunday School Board in doing this important work. The name of the person doing the checking follows the name of school to be checked by him.

Durham District.

Leasburg—Leasburg (C), Union (C), Bethel (C), Rev. B. C. Thompson.
Rougemont—Mt. Sylvan (C), Prof. R. N. Wilson.
Durham Circuit—Dukes (C), Fletcher's (C), Prof. R. N. Wilson.
Graham-Haw River—Graham (C), Prof. R. N. Wilson.
Mebane—Mebane (C), Prof. R. N. Wilson.
Durham—Gregson (B), Prof R. N. Wilson.
Mt. Tirzah—New Bethel (C), Rev. B. T. Hurley.
Cedar Grove—Prospect (C), Carr (C), Prof. J. M. Ormond; Walnut Grove (C), Cedar Grove (C), Prof. I. B. McKay.
Hillsboro—Hillsboro (C), Lebanon (C), Rev. D. M. Sharpe; New Sharon (C), Prof. J. M. Ormond; Palmer's Grove (C), Rev. B. T. Hurley; Eno (C), Rev. D. M. Sharpe.
Yanceyville—Prospect (C), Rev. W. L. Clegg.

Elizabeth City District.

City Road—City Road (B), Dr. N. H. D. Wilson.
Chowan—Anderson (C), Center Hill (C), Rev. N. C. Yearby.
Currituck—Hebron (C), Rev. W. T. Phipps.
Stumpy Point—Stumpy Point (C), Rev. C. B. Culbreth.
Columbia—Wesley Memorial (C), Rev. C. B. Culbreth.
Kitty Hawk—Collington (C), Rev. C. B. Culbreth.
Hatteras—Buxton (C), Hatteras (C), Frisco (C), P. F. Meekins.
Kennekeet—Rodanthe (C), Salvo (C), Avon (C), P. F. Meekins.
Roanoke Island—Manteo (C), Wanchese (C), Rev. Daniel Lane.
Dare—Mann's Harbor (C), Rev. Daniel Lane.
Pasquotank—Epworth (C), Newbegun (B), Rev. Daniel Lane.
Hertford—Hertford (B), Dr. N. H. D. Wilson.
N. Gates—Gates (C), Savages (C), Rev. R. F. Munns.

Fayetteville District.

Fayetteville—Hay Street (B), L. L. Gobbel.
Fayetteville Circuit—Salem (C), Cumberland (C), Camp Ground (C), St. Andrews (C), Miss Myrtle Humble.
Elizabeth—Abbotsburg (C), Singletary (C), Clarkton (C), Wesleys (C), Purdis (C), Trinity (C), Union (C), Rev. R. H. Willis.
Bladen Circuit—Live Oak (C), Center (C), Rev. R. H. Willis; Bethlehem (C), A. E. Ritch.
Roseboro—Andrews Chapel (C), Roseboro (C), McGees (C), A. E. Ritch; Hall's (C), Beulah (C), Dr. W. S. Jordan.
Duke—Duke (C), Rev. W. L. Maness.
Lillington—Parkers Grove (C), Rev. W. L. Maness.
Newton Grove—Wesleys Chapel (C), Rev. W. L. Maness.
Stedman—Bethany (C), Dr. W. S. Jordan.
Sanford—Steele St. (B), L. L. Gobbel.
Jonesboro—Jonesboro (C), Broadway (C), Morris Chapel (C), Poplar Springs (C), L. L. Gobbel.
Haw River—Bynum (C), Ebenezer (C), Rev. O. I. Hinson.
Siler City—Siler City (C), Providence (C), Hickory Mt. (C), Rev. O. I. Hinson.
Pittsboro—Pittsboro (C), Pleasant Hill (C), Rev. O. I. Hinson; Chatham (C), Moncure (C), Brown's Chapel (C), Mt. Zion (C), Rev. B. E. Stanfield.
Buckhorn—Buckhorn (C), L. C. Thomas.

New Bern District.

Centenary—Centenary (B), L. L. Gobbel.
Pamlico—Bayboro (C), L. L. Gobbel.
Goldsboro Circuit—Pine Forest (C), Rev. C. K. Proctor.
Snow Hill—Jerusalem (C), Mt. Hermon (C), Rev. C. K. Proctor; Snow Hill (C), B. B. Jones.
LaGrange—LaGrange (C), Miss Reid Pittman.
Queen Street—Queen Street (B), L. L. Gobbel.

Raleigh District.

Central—Central (B), Miss Vera Herring.
Garner—Garner (C), Mt. Zion (C), Ebenezer (C), Hollands (C), Miss Vera Herring.
Creedmoor—Creedmoor (C), Banks (C), E. J. Cheatham.
Smithfield—Centenary (B), Steven's Chapel (C), R. E. Prince.
Selma Mill—Selma Mill (C), R. E. Prince.
Four Oaks—Elizabeth (C), R. E. Prince; Four Oaks (C), Saunders Chapel (C), Miss Eunice Blair.
Cary—Fuquay Springs (C), Holly Springs (C), Miss Blanche Barringer.
Franklinton—Franklinton (C), N. J. Boddie.
Zebulon—Wendell (C), N. J. Boddie.
Benson—Benson (C), Elevation (C), N. J. Bodie.
Tar River—Ebenezer (C), E. J. Cheatham.

Rockingham District.

St. Johns-Gibson—Gibson (C), Rev. W. C. Martin.
Roberdel—Beaver Dam (C), Ledbetters (C), Rev. W. C. Martin; Green Lake (C), Roberdel (C), Mrs. D. C. Lytch.
Hamlet—Hamlet (B), Rev. J. A. Martin.
Troy—Troy (B), Rev. J. A. Martin.
Mt. Gilead—Mt. Gilead (B), E. J. Green.
Rowland—Rowland (C), E. J. Green.
Lumberton—Chestnut Street (B), E. J. Green.
Richmond—Zion (C), E. J. Green.
Maxton—St. Pauls (B), Rev. T. M. Grant.
St. Paul—Regans (C), Barkers (C), St. Paul (B), Rev. T. M. Grant.
West End—Marcus (C), Hoffman (C), Rev. E. McWhorter.
Raeford—Raeford (C), Rev. E. McWhorter.

Washington District.

Calvary—Calvary (C), Barefoot (C), Simms (C), Rev. J. Herbert Miller.
N. Rocky Mt.—Sharon (B), Marvin (C), H. C. Sprinkle, Jr.
Ayden—Ayden (C), Rev. H. M. North.
Nashville—Nashville (B), Rev. H. M. North.
Washington—First (B), Rev. H. M. North.
Bethel—Bethel (B), Rev. E. C. Few; Clark St.—Clark St. (C), Rev. E. C. Few.
McKendree—McKendree (C), Conetoe (C), Pinetops (B), Rev. W. G. Farrar.
Farmville—Farmville (B), Rev. F. S. Love.
Rocky Mount—First (B), Rev. F. S. Love.

Weldon District.

Enfield—Enfield (C), Central Cross (C), H. C. Sprinkle, Jr.
Williamston—Hamilton (C), Rev. J. H. Miller.
Halifax—Halifax (C), Rev. C. T. Rogers.
Scotland Neck—Scotland Neck (C), Rev. C. T. Rogers.
Battleboro-Whitakers—Whitakers (C), Rev. C. T. Rogers.
N. and S. Henderson—N. Henderson (C), S. Henderson (C), Rev. T. G. Vickers.
Norlina—Norlina (C), Union (C), Rev. T. G. Vickers.
Warrenton—Macon (C), E. S. Yarbrough.
Warren—Bethlehem (C), Shady Grove (C), E. S. Yarbrough.
Murfreesboro—Murfreesboro (C), Winton (C), Rev. J. O. Long.
Weldon—Weldon (B), Rev. C. M. Lance.
Ahoskie—Ahoskie (C), Rev. L. C. Larkin.
Rich Square—Rich Square (C), Rev. L. C. Larkin.

Wilmington District.

Faison-Warsaw—Faison (C), Warsaw (C), Maj. W. A. Graham.
Wilmington—Grace (B), M. J. Cowell; Trinity (B), M. J. Cowell.
Shallotte—Andrews (C), M. J. Cowell.
Shallotte—Andrews (C), M. J. Cowell.
Wilmington Circuit—Wesley Memorial (C), Miss Edna Wilkins.
Southport—Trinity (B), Miss Edna Wilkins.
Tabor—Tabor (C), L. C. Walsh.
Whiteville—Whiteville (C), L. C. Walsh.
Jacksonville - Richlands—Jacksonville (C), Richlands (C), L. C. Walsh.
Burgaw—Burgaw (C), Watha (C), T. C. Ellers.
Magnolia—Magnolia (C), J. U. King.
Kenansville—Kenansville (C), J. U. King.
Scotts Hill—Scotts Hill (C), Union (C), Mrs. J. J. Fowler; Rocky Mount (C), T. C. Ellers.

FINE FAYETTEVILLE SCHOOL

Good weather, fine attendance, and a good program made it possible for us to have another jimdandy training school at Fayetteville last week. It was the third annual session for the eastern half of the district. A similar school for the western half is being held at Jonesboro this week.

OUR NEW BERN LINE-UP

The following courses will be offered at New Bern October 26-31:

"Sunday School Organization"—Prof. S. B. Childs.

"Missionary Message of the Bible"—Dr. Ed F. Cook.

"Primary Worship"—Miss Keene.

"Junior Pupil"—Mrs. H. E. Spence.

"Young People's Agencies"—L. L. Gobbel.

A course in intermediate-senior work will be added to the list of courses or substituted for one on "The Missionary Message of the Bible."

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Leave For		Arrive From
6:15 a.m.	a-Norfolk	8:10 p.m.
7:30 a.m.	b-Charlotte	5:15 p.m.
3:00 p.m.	c-Belhaven	12:25 p.m.
9:45 p.m.	d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
b-Connects week days for Fayetteville.
c-Via Pinetown.
d-Sleeper to Norfolk.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Date Settled—I believe that it is settled that the fourth and fifth Sundays in November are to be Orphanage Sundays in all the churches and Sunday schools of the North Carolina conference. If these Sundays should be unfavorable, then we can fall back on the first and second Sundays in December. Of course the circuits that have several churches will have to have four Sundays. I do want to reach every church, Sunday school, organized class and every private member of our church during the Thanksgiving season. We must in some way increase our giving to the Methodist Orphanage. We are now borrowing funds to meet our current expenses. May I appeal to our consecrated pastors, loyal Sunday school superintendents and our generous teachers and presidents of organized classes to do their utmost towards securing a Thanksgiving offering from all these sources the latter half of November and first of December.

* * * *

Remarkable Achievement — During the past year Barium Springs, the Presbyterian Orphanage for North Carolina has added nearly one hundred children to its roll. Just a short while ago they had two hundred and fifty. They now have nearly three hundred and seventy-five under their care. That is a remarkable growth. Bro. S. B. Johnson had faith in the Presbyterians of North Carolina and they have responded generously in behalf of their orphanage. For a long time we were the third orphanage in the state according to the number of children. We have now dropped to the fourth place. Our conference has at least thirty thousand more members than the Presbyterian church has in the whole state. We must go forward. To falter when the need is so great would show a lack of faith. Let all of our forces rally to our support.

* * * *

Address of Welcome—Below I am giving the address of welcome which I delivered at the recent meeting of the North Carolina Orphanage Association. It expresses my views on the subject of social service. I am in hearty sympathy with all sane social agencies that are making living conditions better for all classes. I am frank to say that I believe the church of Christ is as well prepared to engage in this large field of usefulness as the state. There are those who would have a great organization outside the church and fraternal orders control and direct all the social service that these two great agencies are doing. I trust all whose eyes fall on this note will read my address which is published on this page.

* * * *

My Dear Fellow-Workers:

I wish to extend to you a cordial, whole-hearted welcome to Raleigh and our Home. Your presence here is a benediction to our workers and children. We feel honored by having you in our midst because of what you are and because of the noble service which you are rendering the state, the churches and the fraternal orders. The task to which you are called is a worthy one, and big enough to enlist all your powers of mind and heart. Doubtless at times you are overwhelmed with the consciousness of the tremendous responsibility which has been placed upon your shoulders. As we look out over the state we see that the fields are already white unto harvest. We are thankful for what the orphanages of North Carolina have accomplished, but impatient to widen the circle of this influence and usefulness. For many long years the older orphanages among us were the pioneers in the field of social service. They blazed the way for the larger activities of a state-wide program of social service. The care and Christian training of orphan children has made it possible for the commonwealth to undertake a more comprehensive program in behalf of a multitude in need of a Moses to lead them out of bondage into a larger freedom of mind and soul. Because the orphanages have contributed so largely toward the solution of our social ills, we feel that they should have the gratitude and hearty co-operation of all the social agencies in operation in our midst. In my ten years' experience at the head of an orphanage, I have never heard an uncharitable word uttered by an orphanage worker in reference to the need of welfare work in our midst. We stand not only committed, but are in hearty favor of bettering the conditions under which thousands of our people are forced to live. We commend and endorse mothers' aid, foster homes, prison reform, the segregation of mental defectives, better sanitation, juvenile courts, the proper restriction and control of the morally unfit, and strict censorship of motion pictures. We shall never have the highest type of citizenship until our people come to realize the absolute necessity of having a social conscience which will not allow them to be indifferent to injustice, wrong and suffering. We must turn the light on many things that are questionable, and mold a public sentiment that will be intolerant toward crime and sin of every description. If we are to accomplish this Herculean task of binding up the broken-hearted, of setting the captive free, of preaching the acceptable year of the Lord, we must join hand and heart in the accomplishment of this worthy undertaking. There must be no division among us when it comes to the essentials of our work. There must be no petty jealousies, no suspicions, no envyings. There is no place in our state for any who would be autocratic, domineering or self-seeking. Those of us who are charged with orphanages do not believe that we can handle all the cases that come to us for help. We believe with all of our heart that the orphanages of the state have and are doing great constructive work in behalf of orphan children. We further believe that we are doing a finer, a nobler work than is being accomplished in many of the homes of our people. We are thoroughly convinced on this matter. There is a French proverb which says, "There is no need of trying to prove the existence of light." Fifty years ago the golden-hearted Jack Mills launched the orphanage work in our midst. From the very beginning his great personality gave the cause of the orphanage a permanent place in the affection of our people. The big place the orphanage occupies in our state today proves the wisdom and statesmanship of its founder. Our people have appraised the orphanages at their real value and nothing will ever swerve them from their devotion. A tree is judged by the fruit it bears. For fifty years the fruit borne by the orphanages of North Carolina has been pure and wholesome. There are some would-be leaders who take issue with us in our conclusions, but they are sadily in the minority. Their ideas and policies are imported and not original. Many of them have no practical knowledge of orphanage work whatever. They are rather presumptuous in telling us in detail just how to run an orphanage. Of course, we consider the source and go on in the even tenor of our way. Sometimes they tell us that the only place for an orphanage is a clearing house and when used in that capacity it can be tolerated. Then there are those who tell us that orphanages are too expensive, therefore they should be dispensed with. We haven't the time nor the disposition to debate these points. We shall continue to give our best endeavors to the immediate work committed to our hands. At the same time we stand pledged to give our hearty support to all the child-caring agencies operating in our communities.

Realizing the greatness and sacredness of child life, and believing that the hour has struck for us to provide a more adequate support for our institutions, we here and now rededicate our lives to a cause that lies close to the heart of the Eternal.

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METHODIST SUNDAY SCHOOL MEMBERSHIP CAMPAIGN

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No. Wanted.	Name of Material.
.....	Leaflet: "Get Ready for the Campaign."
.....	Leaflet: "Concrete Suggestions."
.....	Leaflet: "The Sunday School Survey."
.....	Leaflet: "The Round-Up Campaign."
.....	Leaflet: "One Hundred Per Cent Sunday School Homes."
.....	Leaflet: "Membership Campaign and Training Plans."
.....	Leaflet: "Winning 50,000 Pupils 12 to 24."
.....	Leaflet: "Enlarged Emphasis upon Increase."
.....	Leaflet: "Fixing and Reaching a Membership Goal."
.....	Leaflet: "Reaching Our Adolescent Goal."
.....	Leaflet: "Missions in the Membership Campaign."
.....	Leaflet: "Promotion and Training Day."
.....	Order Blank for Material.
.....	Cards: Survey and Visitation Cards.
.....	Card: "Points to Remember."
.....	Card: "Prepare Now for the Campaign."
.....	Card: "One Good Way to Increase Membership."
.....	Card: "Our Motto and the Membership Campaign."
.....	Poster: "One Hundred Per Cent Sunday School Homes."
.....	Poster: "The Sunday School Membership Campaign Calls You."
.....	Poster: "How Many New Pupils Do We Need?"
.....	Poster: "The Methodist Membership Campaign."
.....	Poster: "We Want to Make Our School."
.....	Poster: "Sunday School Membership Campaign: Points to Remember."

Name of person making this order .....
Give full address, including street or route number and name of post office and state .....
Name of Sunday school, if this order is for a local school .....
.....
Send to: Mr. O. V. Woosley, Lexington, N. C.
Mr. L. L. Gobbel, Durham, N. C., or
M. W. Brabham, Director, 810 Broadway, Nashville, Tenn.

CUT THIS OUT

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

"PUT YE IN THE SICKLE FOR THE TIME HAS COME TO REAP"

The harvest season is here. After a year's busy toil and in the midst of fears and anxieties the Lord has abundantly rewarded the sowers by giving wonderful crops in nearly every section of our great church. And now the growers stand in the midst of their crop-ladened fields with thanksgiving. And while they behold the result of their labors with gratitude, the One who gave the sunshine and the rain whispers: "Put ye in the sickle for the time has come to reap."

But a great harvest of corn and wheat and cotton, etc., should mean also that the One who has applied the seasons opportunely should not be forgotten when the granaries are full. He is a poor type of Christian who accepts everything from the hands of his Lord and returns to Him practically nothing. We would not think of using the services of laborers for a whole year without remuneration; we could not if we would. The most efficient laborer in our harvest fields has been none other than the Lord. We should gladly pay Him His part in full measure.

The Song of the Harvesters

These are they who do not forget. The Special Effort for Superannuate Endowment grips the heart of the whole church and hundreds of charges are responding merrily. The song of those who have paid one-fifth or more of their total Special Effort quotas makes sweet music.

Cadiz Station, Louisville—Hopkinsville, Rev. Geo. E. Foskett, pastor. Total assumed quota $1,250; amount remitted $293.
Cedar Hill, North Texas—Dallas, Rev. Paul E. Martin, pastor. Total assumed quota $1,250; amount remitted $230.
Thompson and White, Tennessee—Murfreesboro, Rev. E. F. Hudgens, pastor. Total assumed quota $1,350; amount remitted $335.45.
Belleview, Tenessee—Nashville, Rev. C. F. Bells, pastor. Total assumed quota $1,304; amount remitted $260.80.
Saltville, Holston—Abingdon, Rev. W. M. Bunts, pastor. Total assumed quota $2,280; amount remitted $460.47.
Morrisville Circuit, Southwest Missouri—Springfield, Rev. E. L. Thomas, pastor. Total assumed quota $815; amount remitted $166.06.
Campellsville Station, Louisville—Columbia, Rev. H. L. Piercey, pastor. Total assumed quota $2,272; amount remitted $700.
Clarkville, Missouri—Mexico, Rev. W. C. Russell, pastor. Total assumed quota $1,210; amount remitted $337.
Melrose, New Mexico—Albuquerque, Rev. C. V. Williams, pastor. Total assumed quota $1,050; amount remitted $226.25.
Cabell Street Memorial (Danville), Virginia—Danville, Rev. G. W. M. Taylor, pastor. Total assumed quota $2,500; amount remitted $500.
Ghent (Norfolk), Virginia—Norfolk, Rev. J. B. Winn, pastor. Total assumed quota $4,267; amount remitted $855.
Smiley Circuit, West Texas—Cuero, Rev. W. L. Hankla, pastor. Total assumed quota $786; amount remitted $161.81.
Old Fort, Western North Carolina—Marion, Rev. J. N. Wise, pastor. Total assumed quota $605; amount remitted $121.
Jefferson Street (Louisville), Louisville—Louisville, Rev. B. F. Atkinson, pastor. Total assumed quota $1,918; amount remitted $400.
Hartford, Louisville—Owensboro, Rev. T. T. Frazier, pastor. Total assumed quota $1,788; amount remitted $433.55.
Third Street (Owensboro), Louisville—Owensboro, Rev. M. M. Murrell, pastor. Total assumed quota $2,222; amount remitted $445.
Bridgeton (St. Louis), St. Louis—St. Louis, Rev. C. O. Ransford, pastor. Total assumed quota $530; amount remitted $106.
University, St. Louis—St. Louis, Rev. W. E. Sullens, pastor. Total assumed quota $3,500; amount remitted $835.
Spring Hill, Tennessee—Columbia, Rev. C. C. Hinkle, pastor. Total assumed quota $1,675; amount remitted $335.
Winn's Chapel (Nashville), Tennessee—Nashville, Rev. W. J. Collier, pastor. Total assumed quota $510; amount remitted $204.
Sledd Memorial (Danville), Virginia—Danville, Rev. J. W. Rustin, pastor. Total assumed quota $880; amount remitted $176.15.
Marianna, Alabama—Marianna, Rev. J. L. Jones, pastor. Total assumed quota $2,100; amount remitted $420.70.
Roda, Holston—Big Stone Gap, Rev. Y. W. Brooks, pastor. Total assumed quota $862.50; amount remitted $200.
Wilmore, Kentucky—Danville, Rev. W. L. Clark, pastor. Total assumed quota $3,000; amount remitted $604.25.
Albany, Louisville—Columbia, Rev. H. F. Roberts, pastor. Total assumed quota $560; amount remitted $167.75.
Lebanon Circuit, Louisville—Elizabethtown, Rev. J. B. Galloway, pastor. Total assumed quota $830; amount remitted $235.70.
Settle Memorial (Owensboro), Louisville—Owensboro, Rev. C. C. Gregory, pastor. Total assumed quota $8,000; amount remitted $1,800.
Umsted Memorial (Newport), North Arkansas—Batesville, Rev. M. B. Umsted, pastor. Total assumed quota $700; amount remitted $140.
First Church (Poplar Bluff), St. Louis—Poplar Bluff, Rev. P. G. Thogmorton, pastor. Total assumed quota $3,375; remitted $1,222.
Cedar Hill, Tennessee—Clarksville, Rev. Geo. L. Beale, pastor. Total assumed quota $2,000; amount remitted $805.18.
Bonne Terre, St. Louis—Farmington, Rev. J. T. Evitte, pastor. Total assumed quota $1,710; amount remitted $1,375.
Archie, Southwest Missouri—Kansas City, Rev. J. S. Burris, pastor. Total assumed quota $1,325; amount remitted $265.
St. Pauls (Denver), Denver—Denver-Durango, Rev. T. S. Wheeler, pastor. Total assumed quota $2,420; amount remitted $554.
Okeechobee, Florida—Orlando, Rev. F. L. Crowson, pastor. Total assumed quota $1,500; amount remitted $308.
Monticello, Florida—Tallahassee, Rev. F. R. Bridges, pastor. Total assumed quota $2,061; amount remitted $462.90.
Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota $11,100; amount remitted $3,400.
Cleveland, Holston—Cleveland, Rev. R. A. Kelly, pastor. Total assumed quota $2,916; amount remitted $722.50.
Tazewell Station, Holston—Tazewell, Rev. W. P. Eastwood, pastor. Total assumed quota $2,825.00; amount remitted $654.20.
Ben Hill, North Georgia—South Atlanta, Rev. J. F. Sparks, pastor. Total assumed quota $1,060; amount remitted $243.
Mt. Auburn (St. Louis), St. Louis—St. Louis, Rev. J. Linn Haw, pastor. Total assumed quota $1,940; amount remitted $388.
South End (Nashville), Tennessee—Nashville, Rev. T. A. Kerley, pastor. Total assumed quota $2,3000; amount remitted $545.26.
Leesville Station, Upper South Carolina—Columbia, Rev. H. L. Kingman, pastor. Total assumed quota $1,340; amount remitted $268.
Culpepper, Virginia—Charlottesville, Rev. J. R. Laughton, pastor. Total assumed quota $1,980; amount remitted $404.70.
Tryon Street (Charlotte), Western North Carolina—Charlotte, Rev. H. C. Hardin, pastor. Total assumed quota $5,000; remitted $1,000.
Shackelfords, Virginia—Rappahannock, Rev. J. E. Brooks, pastor. Total assumed quota $1,762; amount remitted $613.50.
Maylo (Gastonia), Western North Carolina—Shelby, Rev. R. L. Forbis, pastor. Total assumed quota $500; amount remitted $100.
Bethel (Spartanburg), Upper South Carolina—Spartanburg, Rev. R. F. Morris, pastor. Total assumed quota $4,000; remitted $800.
Allensville, Louisville—Hopkinsvlle, Rev. W. E. Sutherland, pastor. Total assumed quota $1,038; amount remitted $208.55.
Gray, North Georgia—Oxford, Rev. C. T. Ivey, pastor. Total assumed quota $1,560; amount remitted $366.05.
Cabanne (St. Louis), St. Louis—St. Louis, Rev. R. B. Kimbrell, pastor. Total assumed quota $3,625; amount remitted $725.10.
St. John's (St. Louis), St. Louis—St. Louis, Rev. Ivan Lee Holt, pastor. Total assumed quota $20,000; amount remitted $7,010.
Elwood, Southwest Missouri—Springfield, Rev. C. H. Briggs, pastor. Total assumed quota $1,160; amount remitted $623.
West Franklin, Virginia—Danville, Rev. M. O. Harvell, pastor. Total assumed quota $440; amount remitted $88.
La Feria, West Texas—Beeville, Rev. E. C. Swann, pastor. Total assumed quota $642; amount remitted $138.50.
Goodwell, West Oklahoma—Panhandle, Rev. S. W. Franklin, pastor. Total assumed quota $1,400; amount remitted $280.
Grandview, New Mexico—El Paso, Rev. M. O. Williams, pastor. Total assumed quota $500; amount remitted $112.83.
Arno and Derby, Holston—Big Stone Gap, Rev. I. E. Cregger, pastor. Total assumed quota $250; amount remitted $51.25.
R. L. Russell Mission, Florida—Latin, Rev. Giuseppe Frisco, pastor. Total assumed quota $25; amount remitted $5.

Let Us Keep on Pushing Ahead

Persistently pursue a definite plan to pay one-fifth or more of your quota this conference year, and you will win. If one plan fails, try another. Keep your eye on the goal and do not quit. Remember, standing still is practically the same as going backward. Keep a-goin'. If I read correctly the heart throbs of the people toward our superannuates, the Special Effort for Superannuate Endowment is sure to succeed. Be sure that you are in the picture at the end.

SEND ALL REMITTANCES ON SPECIAL EFFORT TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MO.

OUR LITTLE FOLKS

MY ROVER

When my upper lip is trembly,
And a lump gets in my throat,
And the fellows that I'm scared of
Have tried to "get my goat";
And I'm feeling kind of lonesome
And I'm losing all my sand,
It's great to have my Rover
Come up and lick my hand.

For Rover is my buddie,
And I'm happy as can be,
For I know there's simply nothing
That he wouldn't do for me;
For he loves me, and I know it,
And though other friends may fail
This world looks good, I tell you,
When Rover wags his tail.

You couldn't keep discouraged;
You couldn't long be blue
If you have a friend like Rover,
And know he's loving you;
For he rushes out to meet me
When I'm coming through the yard;
He just wags himself all over
'Cause he's loving me so hard.
—Florence E. Marshall, in Our Dumb Animals.

THE LOST ENEMY

Allen Scott was a healthy eight-year-old boy. He had kind parents, a pleasant home, and more toys than most boys of his age. But he had one posession he did not want—an enemy. For a whole week he and Mark Butler had been enemies. At first Allen thought it was smart to have an enemy. "Men have enemies," he told himself. Therefore, why should he not have one? But this afternoon some way, he was lonely for the company of the boy who heretofore had been his best friend.

"I wish Mark wasn't my enemy," Allen said, half aloud, a sober expression on his round face.

Allen's mother, sewing by the window, turned and looked at him. "Why is Mark your enemy?" she asked.

"He set his dog on mine last week."

"Perhaps he was only in fun," suggested his mother, smiling.

"Mark says so; but I don't believe it." Allen stood silent for a moment; then he added: "But I don't like to have him for an enemy."

"Lose him."

"How?"

"There are many ways. Do him a kindness. Change him from an enemy to a friend."

"But Mark started the quarrel. It's his place to make friends with me; not mine."

Mrs. Scott sighed, "I'm afraid you don't really want to lose your enemy," she said.

Looking out of the window, Allen felt more lonely than ever at sight of Mark's rough-haired, black dog trotting down the street. He wondered where he was going without his young master.

"The Bible says we must love our enemies," Mrs. Scott said. The striking of the clock, however, indicated that the dinner hour was approaching; so she took a dollar from her purse and handed it to Allen. "Go to the bakery," she ordered, "and get two loaves of bread."

Allen put on his coat and cap and went out. He recalled with a sinking heart that ordinarily Mark would have accompanied him. Sadly he drew his cap down over his eyes, for the day was cold and windy.

The bakery was on a side street, a short distance away. When he reached it, to his surprise he found the door open. He went in and was startled to hear the furious barking of a dog, accompanied by the hissing and wailing of a cat.

"Shut that door, boy!" came from the room at the rear of the store. "I'm going to fix that dog!"

Allen closed the door, and the baker, his hands covered with dough, came forward. "I'm going to send that dog to the pound!" he snapped. "This is the third time this week he's chased my cat. And now he's ruined my cake!"

Allen looked at the dog. For the first time he noticed that his forepaws rested on a fresh chocolate cake. In the show window, with her back arched, a gray cat stood at bay. To Allen's consternation he recognized the dog as belonging to Mark Butler!

The baker wiped his hands on his apron and stepped to the telephone.

Allen felt a catch in his throat. "Serves him right!" Allen thought. And then came into his mind: "Love your enemies."

"Wait a moment," he said to the baker. "How much is your cake?"

"Fifty cents."

"I'll pay it," said Allen, handing him the dollar.

"All right," replied the baker; "but if that dog ever comes in here again, to the pound he goes!"

With the bread under his arm, Allen then led Spindle home. In the kitchen he washed the dog's paws. This done, he wrinkled his forehead. He must warn Mark of the baker's threat. But how? Finally he decided to write a note.

Getting pencil and paper, Allen hastily wrote the note. Again he wrinkled his forehead. The note must be signed. Not with his own name, surely. No; that would never do. "An Enemy?" Not that, either. Presently a light shone in his dark eyes, and his lips parted in a smile. He signed the note, "A Friend," in large letters.

Upstairs Allen explained to his mother the absence of fifty cents from the change. He had just opened his bank to repay the money when the doorbell rang. Running to the door, he opened it.

There, sitting on the top step, his tongue handing out at one side of his mouth, as though he were smiling, was Spindle. Beside him stood Mark, holding a fifty-cent piece and Allen's note in his hand.

"I came to pay you back the fifty cents you paid for the cake," Mark informed him with a smile. "The baker told me of your kindness. I can't thank you enough, Allen. Let's not be enemies any longer.

"Who is it, Allen?" called his mother.

"It's my enemy," laughed Allen; "only he isn't any more! I've lost him, mother. Iv'e lost him forever!"
—Maria Everett Hayn, in Herald of Gospel Liberty.

A FRAUD

Willie Hardcase: "Maw, that dentist you sent me to that was advertised as painless wasn't."

Mother: "He wasn't?"

"No; I bit his finger, and he yelled just like any other dentist."—American Legion Weekly.

DISCRETION

A new policeman, an undersized fellow, was hailed by the street car conductor.

"That guy," said the conductor, pointing to a surly individual about seven feet tall and four feet across the shoulders, "won't pay his fare."

"Won't he?" asked the new cop, after a glance at the man. Then he put his hand into his pocket. "Well, then, I guess I'll have to pay it for him."—American Legion Weekly.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

GREENSBORO COLLEGE

Rated by State Department of Education as Class A, entitling a graduate to receive a teacher's highest grade certificate.

Placed on the list of four-year colleges whose graduates may be selected as teachers in high schools approved by the Commission (of the Southern Association) on Accredited Schools.

Chartered 1838. Confers the degree of A. B. in the literary department and B. M. in the music department.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

Modern new $50,000 Dormitory completed 1918. Conservatory of Music, costing about $170,000, completed 1922.

Fall Semester opens September 3, 1924. For further information, apply to

DR. S. B. TURRENTINE, President, Greensboro, N. C.

RUTHERFORD COLLEGE

FALL TERM OPENS SEPTEMBER 2

Note these facts:

(1) Two full years of College work offered.

(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

For catalogs and other information address

M. T. HINSHAW, President, Rutherford College, N. C.

FOUNDED 1838 CHARTERED 1859

TRINITY COLLEGE

DURHAM, N. C.

A College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

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APINOL CORPORATION.
WILMINGTON, N. C.

THIRTEEN MILLION DOLLARS IN CHURCH VALUES

The value of property belonging to the Methodist Church in North Carolina exceeds $13,000,000. On this vast amount of property there is only $3,000,000 of insurance—less than one-fourth of its value protected.

Suppose you had stock in a furniture factory one-fourth protected from fire, what would you do? You would either sell or hold the directors responsible.

See that your church officials protect your most valuable assets or you may be called upon to donate again to rebuild a church parsonage destroyed by fire.

Insure in The Methodist Mutual—owned and controlled by the two North Carolina Conferences.

W. E. WEBB, Secretary
STATESVILLE, N. C.

LOUISBURG COLLEGE

All summer the campus of Louisburg College has been the scene of unusual activity. An army of workmen has camped there under the direction of President Mohn, who has long been determined that the college must be transformed into a home worthy of the noble traditions which have grown a round this school through nearly a century of educational service.

Friday evening, October 10, at 8:30 o'clock President Mohn and his faculty entertained the friends of the college, and the result of the summer's activity was apparent as the guests passed down the receiving line in the beautiful drawing room, and out into the spacious social halls where punch was served. The entire building was open to the inspection of the guests from the well equipped kitchen to the attractive society halls on the fourth floor. Everywhere there was evidence of the complete transformation of the old building into a modern, beautiful college home, fitted not only for work, but work under the best conditions.

That which added most to the enjoyment of the occasion was that the guests were being entertained in their own home, as almost every one had most generously contributed toward the fund that made the evening's pleasure a possibility. No small part of that pleasure was the music furnished by the Ray orchestra of the Sir Walter Hotel, Raleigh.

If the college does not measure up to a high standard of service in a state whose educational attainment in the past few years has been remarkable, it will certainly not be the fault of the tireless energy of President Mohn and his efficient faculty, of the loyal support of Louisburg friends, or of the purpose of the Methodist Conference Board, who are extending this great opportunity to the largest and most promising student body that ever attended Louisburg College. X.

NEW HOPE CIRCUIT

We are nearing the close or rather closing up another conference year, and the Lord has been very gracious to us in our labors. We have just closed a revival at New Hope and one at Eleazar. Notwithstanding the rainy weather the attendance was good. The service for the children at both places was very impressive. At New Hope ten children knelt at the altar and accepted Christ as their Saviour. At Eleazar several children confessed faith in Christ and three of them came into the church, and God grant that each of them may become a pillar in the temple of God. We believe under God the churches have been revived. To Him be honor and glory. Pastors and families of the pastors, and to every church throughout the district, let us be much in prayer for the conference that God may lead, guide and direct our bishop and elders; and God grant that every pastor as his appointment is read out may realize it is of God and out of a sincere heart say, "I will go where you want me to go," and the church will realize that their pastor is God-sent and rally to the cause.

Mrs. J. A. Howell.

REV. E. C. MANESS APPRECIATED

In behalf of Calvary church we wish to express our appreciation of our much loved pastor, Rev. E. C. Maness, who is completing his fourth year as pastor of Person Street and Calvary charge, and according to the rules of our church he will not be returned to us.

Under his leadership our church has more than doubled its membership. Six Sunday school rooms have been added at a cost of $2,500.

His sermons will be remembered for their earnestness and for the great inspirations that they have brought to us, inspiring us to a higher and nobler life.

His pastoral visits will linger as the truest and most faithful considerations of pastor to people. It is perhaps this quality of Christian friendship and the understanding soul for which he is chiefly noted, a rare and helpful quality which makes its impressions on all who are so fortunate as to come under its influence.

His friendship and love is not confined to Methodists alone, but all denominations have a high regard and sincere appreciation of him as he has labored among us.

As he goes to other fields to harvest souls for God we sincerely pray that God's richest blessings may go with him and the work may prosper in his hands.

In our memory he will be with us still. His words of truth and friendly greetings will urge us on in the heavenly road, where by faith and prayer we can meet again.

Board of Stewards, Calvary Church, Fayetteville, N. C.

ITEMS FROM MILLBROOK

The Millbrook circuit has organized a fifth Sunday circuit Sunday school institute. W. N. H. Jones of the Millbrook church was elected president. The first meeting was held the fifth Sunday in June at Pleasant Grove church, and the next at Millbrook the fifth Sunday in August. The programs are varied at these meetings, taking up different phases of Sunday school work. Interesting and instructive speakers are heard on important topics relating to the Sunday school work. It has been our good pleasure to have our presiding elder, Rev. M. T. Plyler, and his wife with us at each of these meetings. His great interest in the Sunday school work adds much to the program. It is planned to meet the fifth Sunday in November at Andrews' Chapel. We feel that there meetings are going to add new life and interest to the work of the Sunday school.

We have had a good revival at each of our churches. The pastor did the preaching at four of the churches, while Rev. J. W. Bradley and Rev. B. O. Merritt did the preaching at the other two. The church membership was greatly revived, and we have received between fifty and sixty new members into the churches. We expect to make a good report to the annual conference at Wilmington.

S. J. Starnes, P. C.

PAST PEACH RECORDS BROKEN BY SOUTHERN

All past records for handling peaches from the South to markets in the East and Central West were broken bythe Southern Railway System during the 1924 season which recently ended when a total of 7,433 cars were moved. From Georgia alone the Southern handled 6,014 cars, as compared with 5,700 cars in 1923, the previous high record from this state.

As in past years, the bulk of the Georgia movement was handled through Atlanta, 5380 cars having moved through the terminals of the Southern; 2,106 east via Charlotte and Potomac Yards, Va.; 3,091 north via Chattanooga, Cincinnati and Louisville; and 185 to destinations in the West and South.

From Atlanta the Southern ran 256 special peach trains, 129 to Potomac Yards and 127 to Cincinnati, with practically 100 per cent on-time arrival at destination. Fifty-eight of the special trains to Potomac Yards were on the new fast schedule by which 24 hours quicker delivery to eastern markets was given.

Along with the Georgia movement, the Southern handled 587 cars of peaches from the Sand Hills section of North Carolina, 566 from Tennessee, 171 from Virginia, and 95 from points on its lines in other states.

The Sand Hills peaches were concentrated at Spencer, N. C., from which point the Southern ran 29 special trains to Potomac Yards and ten to Oakdale, Tenn., where connection was made with special trains from Atlanta to Cincinnati.

RESOLUTION ON UNIFICATION

(Continued from page seven)

have not been affected by such local rivalries and overlapping, waste of men and money, as we have been in the setting up of Methodist altar against Methodist altar, to consider this matter without passion or prejudice, and with prayer and yearning to know and to do the will of Christ; we feel assured that they will not be unmindful of us when they come to act.

5. We shall loyally abide by the verdict of the church while we pray for the coming of Methodist Unification, and the advancement of the kingdom of Jesus Christ. We entreat our pastors and people not to permit the discussion of the hour to divide their minds or to distract their efforts from the great tasks before us in bringing a lost world to God.

(Signed) J. W. Perry, N. M. Watson, R. E. Lazenby, J. S. French, F. A. Weiss, Lavins M. Thomas, F. A. Carter, W. E. Brock.

"How did Black make his money so quickly?"

"He established branch junkshops close to all the important grade crossings in the country."—American Legion Weekly.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.



At All Druggists

Increase Your Income $1,200 or More Yearly In Spare Time

Taking orders for one of the South's leading manufacturers of beautiful Monuments, Mausoleums, and Memorial Pieces.

A Texas farmer in his spare time made over $1500 a year; a woman in Alabama made $795 and so on. Bereaved people would rather listen to some one in their own town about a fitting stone for loved ones than they would to strangers. That is why agents earn such big cash commissions in spare time.

Handsomely illustrated catalog of magnificent designs in Georgia Marble or Elberton Blue Granite, with money-saving prices supplied with complete instructions. Write now for full particulars.

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PRESIDING ELDERS APPOINTMENTS

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October
Leasburg Ct., Salem, 11 17
Milton Ct., Semora 18-19
Branson, night 20
Calvary, night 22
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
South Camden, Wesleys 18-19
City Road, 8 22
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30

November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October
Buckhorn, Cokesbury 18-19
Lillington, Lillington, aft'n & night..19
Sanford 22
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

October
Seven Springs, a. m. 18
Snow Hill, Herman, a.m. 19
Pamlico, Stonewall, a.m. 22
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Rowland, Centenary 17
Caledonia, Central 18-19
Maxton, St. Paul 19-20
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October
Creedmore, Creedmore 18-19
Franklinton, 7:30 19
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31

November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Foworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

October
Vanceboro, 11 19
Grimesland, Simpson, night 19
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October
Rich Square, Pinner's, p.m. & 11...19-20
Conway, Zion, 11 18-19
Littleton, 11 12
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11.....2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

October
Old Dock, Lebanon, a.m. 17
Tabor Fair Bluff, Cerro Gordo, a.m 18-19
Chadbourn, Chadbourn, p.m.-a.m. ...19-20
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Nebo Methodist church, wish to express our sorrow in the loss of one of our faithful and much loved members in the person of Mrs. Hattie Wilson, who died in the morning of September 14, 1924. Her death has caused a vacancy which no one can ever fill. We will not only miss her in our meetings, but in the community. in her home and church. Therefore be it resolved:

That we extend to her family our most sincere sympathy; that while we miss her, we cherish the memory of her; that we bow in humble submission to our dear Lord who doeth all things well.

That a copy of these resolutions be written in the minutes of our society, one sent to the family and one sent to the North Carolina Christian Advocate.

Mrs. T. W. Stacy, Pres.
Mrs. G. D. Taylor, Sec.

RESOLUTIONS OF RESPECT

Mrs. Eliza Gordon Carver was born September 27, 1840, and after a brief illness departed this life May 22, 1924. We, the members of the Woman's Missionary Society of the Edgar Long Memorial Methodist Episcopal Church, South, Roxboro, N. C., wish to express our sorrow in the loss of one of our oldest and best loved members; therefore be it resolved:

First, That we cherish her memory and try to follow in her footsteps.

Second, That we thank the heavenly Father for her patient, cheerful Christian life, which has been an inspiration to us.

Third, That we extend to her loved ones our heartfelt sympathy and pray God's blessing on them always.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the society and a copy be published in both the Courier and the Advocate.

Mrs. T. E. Austin,
Mrs. W. D. Merritt,
Mrs. R. B. Smith.

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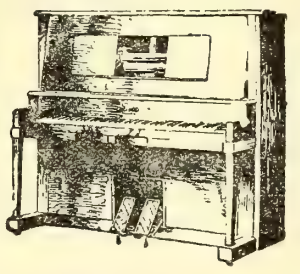
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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

In Memoriam

MIDGETT — Franklin P. Midgett was born August 27, 1850, and died in Manteo, N. C., September 26, 1924, aged 74 years and 29 days. He leaves fiv sons and three daughters, six brothers and two sisters, several grandchildren, and a large concourse of friends to mourn their loss. He was confied to his home and most the time to his bed for a long time before his death. He had been a member of the Methodist church from the days of hi syouth. May God's richest blessings rest upon the bereaved.

A. W. Price.

MIDGETT—R. Sell Midgett was born April 24, 1862, and died at his home in Wanchese, N. C., September 26, 1924. He gave his heart to God in early life and joined the Methodist church, and was faithful in the Lord's service until his death. He was for several years superintendent of the Sunday school. Besides his fidelity to the church and Sunday school, he was a good neighbor and a kind-hearted citizen. He died as he had lived, in the faith, assuring the writer that his place was made with God and that he was ready to enter his eternal rest. He leaves a widow, two brothers and a host of friends to mourn his going. May our gracious heavenly Father bless the bereaved. A. W. Price.

RESOLUTIONS OF RESPECT

We, as members of the Ladies' Aid Society of Cokesbury church, Stedman, N. C., with sad hearts offer this last tribute of respect to Mrs. Eliza Edge, who on August 3, 1924, was called to answer the death messenger's summons, she being the first member of our society to be called. Be it resolved:

First, That in humble submission to our Father's will we extend to her loved ones our heartfelt sympathy in this dark hour of bereavement.

Second, That a copy of these resolutions be sent to the family, that one be placed on the minutes of our society, and a copy be sent to the North Carolina Christian Advocate for publication.

Mrs. Alice Strickland,
Mrs. W. B. Maxwell,
Mrs. J. E. Fussell,
Committee.

HELSABECK—The sweet, gentle spirit of Ruth Payne Helsabeck was called from earth to heaven on Wednesday afternoon of August 20, 1924. Mrs. Helsabeck was the only daughter of Anthony L. and Ida G. Payne and came as a ray of sunshine to their home on May 26 1893. As a child she was affectionate and obedient and in school was kind and gentle to mates and teachers. At the age of twelve she was converted and joined the M. E. Church, South, at Rural Hall, where she ever faithfully performed her duties. When she grew to womanhood she graduated from Salem College. The year following she became a member of the Rural Hall high school, in which capacity she endeared herself to patron and pupil alike. At the age of 22 she was happily married to Charles R. Helsabeck of Rural Hall, who with one son, Robert, three daughters, Elizabeth, Allene and Dorothy, survive.

No tribute is too great for this lovable Christian woman, who was ever faithful to her home, her church and her God. Her life of patience and godliness was a benediction to all with whom she came in contact. And while for several years she was a sufferer her sweet smile always greeted one when entering her presence, and to know her was to love her. The funeral services were conducted in the M. E. church Friday morning, August 22, by her pastor, Rev. E. E. Snow, assisted by Rev. J. H. Saunders of the Christian church and Rev. W. R. Jenkins of Draper. The church was filled to capacity with sorrowing friends and relatives. The floral offerings were beautiful and profuse, thus bespeaking the esteem in which this saintly woman was held.

Sleep on beloved and take thy rest;
We are so lonely without thee,
Though our hearts are comforted
Because thou art supremely blest.

One Who Loved Her.

SOUTHERN RAILWAY SYSTEM

Keeping pace with North Carolina

North Carolina is setting a vigorous pace.

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North Carolina, in twenty years, has made a gain in wealth from less than 700 million to more than four and a half billion dollars.

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From less than 100 million dollars twenty years ago, the manufacturing output of the State has risen to nearly a billion dollars a year.

The value of farm properties is five times and the value of farm products nine times the value of twenty years ago.

Amazing has been the industrial advance of North Carolina. And the State has only just begun to grow. The progressive population which has capitalized this opportunity inevitably will carry the State forward to greater industrial activity and increasing prosperity.

The Southern Railway has had to keep pace with North Carolina, because industry cannot expand without adequate transportation facilities.

With courage and foresight, and an abiding faith in the future of North Carolina, the Southern has gone steadily ahead, in good years and bad years, putting new capital into its property—improving its lines for heavier traffic, acquiring equipment of greater capacity, and increasing the ability of the road to provide dependable and adequate service.

In 1923 the Southern produced 1,794,000,000 ton miles of freight transportation in North Carolina, an increase of 82% over the 987,000,000 ton miles produced ten years before, in 1913.

We provide transportation for more than 75% of the raw materials and finished product of the cotton mills along the Southern Railway in North Carolina with their 4,600,000 spindles.

The tobacco industry of North Carolina, first among the States in the manufacture of tobacco products, depends largely upon the Southern for the movement of its raw materials and finished output.

The furniture industry of North Carolina had its beginning, and has grown to its present commanding position, on the rails of the Southern.

We have established on our own initiative, and have maintained, freight rates which have enabled the North Carolina manufacturer to unlock the doors of all markets to North Carolina products.

The Southern is proud of its ability to keep pace with North Carolina.

THE SOUTHERN SERVES THE SOUTH

DORSE—Bro. Roscoe Dorse was born in Little Yadkin township, Yadkin county, December 25, 1898, and died September 25, 1924, age 25 years and nine months. He was the youngest son of Mr. and Mrs. Sandy Dorse.

Roscoe was married October 15, 1919, to Miss Biddie Nading. Less than one week before his death their little four-year-old son was taken in death, and now we have evidence to believe papa and son are together in a better world than this.

"God moves in mysterious ways his wonders to perform." Why He saw fit to call them away and leave this young mother with the other little girl, the mother-in-law, father and mother, three brothers and three sisters to mourn their loss we can't understand, but some time in the coming years we will read the meaning of all these tears.

Roscoe became a Christian in early life and joined the Methodist church at West Bend, and since then has lived a conssitent Christian life and died with a prayer on his lips, saying he was ready to go. The funeral was conducted at the little home of the widow by the pastor, Rev. J. W. Vestal, assisted by Rev. J. E. McSwain and Rev. John Cline. His body was buried in the Union church graveyard at West Bend.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to call from the Woman's Missionary Society of Mount Carmel one of the oldest and best beloved members, Mrs. Mary E. ... freys, therefore be it resolved

First, That we, the m... the society, how in hu... mission to His will.

Second, That we thank our heavenly Father for her patient, cheerful Christian life which has been an inspiration to us.

Third, That we extend to the family our deepest sympathy.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy be spread on our minutes and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. B. C. Smith,
Mrs. W. R. French,
Mrs. J. W. Jarrett.

Trinity College Library

RESOLUTIONS OF RESPECT

Whereas, death, to whose scepter all must bow, claimed on September 12, 1924, our beloved teacher and wise counsellor, Mr. William Presley Ledbetter.

Whereas, God has called him from this fruitful life of service to the greater life above. Therefore be it resolved:

First, That we realize our great loss and miss him sadily from his accustomed place.

Second, That we cherish his memory and try to follow in his footsteps.

Third, That we extend to his bereaved widow our sincerest sympathy.

Fourth, That this Sunday school class shall hereafter be known as the Ledbetter Wesley Bible Class.

Fifth, That these resolutions be spread upon the record of the class, one copy sent to Mrs. W. P. Ledbetter, one copy to the Messenger and Intelligencer, and one copy to the North Carolina Christian Advocate.

M. W. Gaddy,
E. C. Griggs,
James C. Griggs.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, OCTOBER 23, 1924 No. 43

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DURHAM, N. C.

Thirty-fifth Session *of* Western North Carolina Conference *in* Greensboro

WITH balmy atmosphere, cloudless skies, the great October moon and the pencilings of autumn in oak and maple, nature did her best for the great Methodist conference which was in session in Greensboro October 15-20. And Greensboro behaved as beautifully as did Dame Nature.

West Market Street church for almost a whole week was headquarters for the people called Methodists in Western North Carolina. And they came by hundreds from the mountains and hill country, from town and countryside. A few of them traveled on the railroad, but the big majority of the conference and visitors to the conference traveled in their automobiles. In a day that's gone the Methodist preacher was called a circuit rider. But that term is now out of date. The circuit rider has become an auto driver.

Great congregations attended all the public meetings throughout the week. The big West Market Street church was well filled at the morning sessions of the conference, full, also, in the afternoon when Revs. W. L. Hutchins, Ashley Chappell and Forest J. Prettyman preached and at the board anniversaries each evening.

At 9 o'clock Wednesday morning Bishop Denny asked that the brethren sing "Come Holy Spirit, Heavenly Dove," and called to his assistance four of the older and honored members of the body, Revs. J. E. Thompson and C. M. Campbell, and Drs. Dan Atkins and W. R. Ware, to assist with the sacrament of the Lord's Supper, which was administered to a great throng of ministers, delegates and visitors. Bishop Denny called special attention to the importance and solemnity of this sacrament of the church and admonished a heart searching season upon those who participated.

Rev. W. L. Sherrill was asked to call the roll of the conference for his 31st time, and he was elected to succeed himself, and nominated as his assistant Rev. E. O. Cole of Kernersville.

Revs. W. F. Sanford, Wilbur McFarland, J. J. Grey, E. P. Billups, W. M. Wall and O. V. Woosley were elected statistical secretaries.

Call the Roll of the Dead.

When the secretary had completed roll call of all living members of the conference, he asked the conference to stand while he called the names of those members who had died during the year. The conference stood with bowed heads while the secretary amid the solemn stillness called the following names:

Bishop James Atkins, who was for a long time prior to his elevation to the episcopacy, a leading member of the conference and whose name had been the first called at each succeeding conference since his election, Rev. H. M. Blair, who for twenty years was editor and manager of the North Carolina Christian Advocate and who was honored and loved by every member of the conference, Revs. S. M. Davis, J. M. Price, J. C. Mock, H. G. Stamey and J. P. Reynolds.

Superannuates and Supernumeraries Called.

The names of Revs. J. P. Lanning, J. W. Long and W. L. Nicholson were referred to the committee on conference relations for the supernumerary relation which these gentlemen have sustained for some years. The names of H. L. Atkins, W. M. Boring, J. A. Bowles, J. J. Brooks, C. M. Carpenter, B. F. Fincher, T. F. Glenn, S. S. Higgins, A. W. Jacobs, N. M. Modlin, D. V. Price, N. R. Richardson, J. H. Robertson, C. F. Sherrill, R. D. Sherrill, L. E. Stacey, M. T. Steele, J. T. Stover, J. L. Teague, F. L. Townsend, M. H. Vestal and B. A. York were called and referred to the committee on conference relations for the superannuate relation. Rev. A. H. Whisner, who served Gibsonville during a part of the past year, asked that his name be referred to this committee for the supernumerary relation, and Albert Sherrill who was stricken with paralysis early in the summer requested that he be granted the superannuated relation.

Against Legalizing Boxing Contests.

Chas. C. Weaver was recognized by the bishop and introduced the following resolution which was passed by a unaimous vote of the conference:

"Resolved by the Western North Carolina conference at its annual meeting, Greensboro, N. C., October 15, 1924, that:

1. We unqualifiedly condemn the so-called boxing contests which are permitted in certain cities of North Carolina as exhibition of brutality that should not be tolerated in our community. We condemn such public exhibition of violence in which the contestants are often battered into insensibility and sometimes killed, as was the case at Wilmington, as evils which have been outlawed in practically every state in the Union and declared by many courts to be public nuisances. They tend to demoralize boys and young men, to arouse pugnacious passions, to brutalize their emotions, to promote idleness, vagrancy and gambling, and to increase the crimes of violence.

2. We deplore the action of our legislature in passing special acts to legalize the crime which a former legislature, long ago, denounced as a felony and which has remained on the statue books as a penitentiary offense until quite recently, and we appeal to the good people and the state, who respect law and oppose crime, to take a decided stand with us against this new evil which has so recently sprung up in our commonwealth.

3. We hereby instruct our board of temperance and social service to appoint a committee whose duty it shall be to appear before the next legislature and ask that honorable body to repeal the special act heretofore passed, which legalized this crime."

Second Day.

Thursday morning's session opened at 9 o'clock. G. T. Rowe led the devotions, the secretary called the roll of members absent at first roll call and read the minutes of the previous session.

Drs. T. D. Ellis, secretary of the board of church extension, and H. H. Sherman, a secretary of the general board of education, addressed the conference concerning the work of their respective boards.

The orders of Rev. W. T. Garnes, of the Methodist Episcopal church, were recognized by a vote of the conference.

Rev. H. H. Mitchell, who served some charges in this and the North Carolina conference, asked through Rev. H. C. Sprinkle, presiding elder of the Asheville district, that his orders also be recognized by the conference. This request was refused because it was claimed that the applicant's life and conduct were not sufficiently upright to justify this action.

Bishop Denny called minute question No. 3, "Who remain on trial?" and the names of George Blaine Clemmer, Ezra Morris Jones, Aaron Watson Lynch, Robert McKinley Stafford, Marcus Quarles Tuttle were called. They made their reports, their characters were passed, and having stood an approved examination, they were advanced to the class of the second year. Henry Roy Cornelius, Rufus Melvin Hauss and Harry William Howard had failed to pass the required examination, hence remain in the class of the first year.

Bishop Denny announced that the mother of Rev. J. J. Edwards, one of the members of the conference, had died and Mr. Edwards was excused from further attendance of the session.

The class of the second year was called and John Robert Church, Harley Clinton Freeman, Robert Elzie Hinshaw, Marcus Edward Leftwich, William Emory Moritz, Daniel Allen Oakley, John North Randell, Walter Moore Rathburn, Fred Lee Setzer, Frank Jackson Stough, Walter James Miller, Dorland Philip Grant, Jesse Eli Hipp and Carl Fred Tate, all upon satisfactory examination having been passed, were advanced to the class of the third year. Allen Archie Angel and Raymond Alexander Smith remain in the class of the second year, they having failed to pass the examination.

Mr. Browning Discontinued.

Rev. Raymond Browning, who has been one of the general evangelists of the church by appointment of the bishop, for several years, asked through his presiding elder, Rev. H. C. Sprinkle, to be discontinued. The request was granted.

The committee appointed Wednesday to investigate charges against the character of A. G. Canada, who was in charge of the Rural Hall circuit a part of last year, made its report in open conference, which is as follows: "Your committee having investigated the alleged immorality of A. G. Canada at Rural Hall and other places, has found sufficient foundation for allegations to make a trial necessary. We designate Rev. H. K. Boyer to represent the Methodist Episcopal Church, South. Signed: J. E. Thompson, W. H. Willis, W. E. Poovey, committee."

Charges and specifications: charges, immorality. Specifications: dishonesty and defaulting.

One interesting feature with this session of conference which is proving exceedingly popular is preaching each afternoon by one of the visiting ministers at 3:30. Thursday afternoon Rev. A. C. Chappell of Asheville was the preacher. He was at his best and at the close of the sermon hundreds of ministers and laymen flocked to the altar and pledged anew their allegiance to God.

Friday Morning.

The conference was called to order promptly at 9 o'clock and Rev. John W. Moore, pastor of Broad Street, Statesville, led the devotions.

The secretary read a telegram from the North Carolina Synod of the Presbyterian church in session at Washington extending fraternal greetings. By a unaniomus vote he was directed to make suitable reply.

A. W. Plyler read the report of the (*continued on page five*)

APPOINTMENTS
of the
WESTERN NORTH CAROLINA CONFERENCE

ASHEVILLE DISTRICT
H. C. Sprinkle, Presiding Elder

Asheville—Bethel ..... T. C. Jordan
Biltmore ..... W. F. Sanford
Central ..... A. C. Chappell
Chestnut Street ..... G. A. Stamper
Haywood Street ..... R. S. Howie
Mount Pleasant ..... J. M. Folger
West Asheville ..... L. W. Colson
Asheville Circuit ..... G. A. B. Holderby
Black Mountain ..... G. C. Brinkman
Brevard ..... E. R. Welch
Elk Mountain ..... D. Atkins
Fair View ..... S. W. Phillips, Supply
Flat Rock-Fletcher ..... J. O. Banks
Hendersonville ..... M. T. Smathers
Henderson Circuit ..... J. W. Parker
Hominy ..... A. L. Latham
Leicester ..... L. T. Cordell
Marshall-Hot Springs ..... C. B. Newton, Sup.
Mars Hill ..... G. W. McClamrock, Sup.
Mills River ..... C. F. Tate
Oteen-Oakley ..... T. A. Groce
Rosman ..... J. C. Richardson
Saluda-Tryon ..... P. E. Parker
Spring Creek ..... C. E. Stedman
Sandy Mush ..... J. W. Groce
Skyland ..... J. W. Hennessee, Sup.
Swannanoa ..... J. O. Cox
Weaverville ..... B. C. Reavis
Weaverville Circuit ..... A. J. Burrus
Missionary Western Mexican Miss....R. J. Parker

CHARLOTTE DISTRICT
J. B. Craven, Presiding Elder

Ansonville ..... O. B. Mitchell
Bethel and New Hope ..... J. W. Kennedy
Charlotte—Belmont Park ..... J. F. Armstrong
Brevard Street ..... A. P. Ratledge
Calvary ..... C. M. Short
Chadwick ..... B. F. Hargett
Dilworth ..... G. D. Herman
Duncan Memorial ..... A. R. Surratt
Hawthorne Lane ..... R. H. Daugherty
W. L. Nicholson, Supernumerary
Seversville ..... E. P. Billups
Spencer Memorial ..... R. E. Hinshaw
Trinity ..... J. E. Abernethy
Tryon Street ..... J. H. Barnhardt
West Charlotte ..... J. A. Smith, Sup.
Hickory Grove ..... A. R. Bell
Lilesville ..... T. B. Huneycutt
Marshville ..... Elsie Myers
Matthews ..... D. F. Carver
Monroe, Central ..... H. G. Hardin
North Monroe-Icemorlee ..... D. S. Richardson
Morven ..... J. S. Gibbs
Peachland ..... J. C. Umberger
Pineville ..... R. E. Hunt
Polkton ..... J. W. Ingle
Prospect ..... W. S. Cherry
Rural Trinity ..... M. W. Mann
Thrift-Moores ..... J. J. Edwards
Unionville ..... O. L. Brown
Wadesboro ..... J. H. Armbrust
Waxhaw ..... E. N. Crowder
Weddington ..... T. J. Huggins
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... W. S. Ogburn
Professor Candler School The..... P. T. Durham
President Sou. Industrial Inst.....J. A. Baldwin
Conference Secretary Education——W. L. Sherrill

GREENSBORO DISTRICT
W. F. Womble, Presiding Elder

Asheboro ..... W. H. Willis
Colridge ..... H. F. Starr, Sup.
Deep River ..... O. P. Routh
Gibsonville ..... E. H. Nease
Greensboro—Bethel ..... J. E. Woosley
Carraway Memorial ..... T. V. Crouse
Centenary ..... R. G. Tuttle
Glenwood ..... W. A. Barber
Park Place ..... L. B. Hayes
J. P. Lanning, Supernumerary
Spring Garden ..... G. R. Jordan
J. W. Long, Supernumerary
Walnut Street ..... W. T. Albright
West Market Street .....J. F. Kirk
G. C. Ervin, Junior Preacher
A. H. Whisner, Supernumerary
East Greensboro ..... A. Burgess
West Greensboro ..... E. E. Williamson
High Point—East End .....E. J. Harbison
Hylands ..... E. M. Jones
Main Street ..... W. B. Davis
Wesley Memorial ..... E. K. McLarty
Jamestown-Oakdale ..... J. E. Womack
Liberty ..... J. H. Brendell, Jr.
New Hope ..... J. A. Howell
Pleasant Garden ..... J. W. Hoyle, Jr.
Ramseur-Franklinville ..... W. L. Scott
Randleman ..... J. A. Cook
Randolph ..... W. R. Harris
Reidsville ..... M. F. Moores
Ruffin ..... J. H. Brendall
Uwharrie ..... G. W. Clay
Wentworth ..... C. P. Goode
President Greensboro College .... S. B. Turrentine
Treasurer Greensboro College ..... W. M. Curtis
Book Editor and Editor Methodist Quarterly Review ..... G. T. Rowe
Editor N. C. Christian Advocate ..... A. W. Plyler
Student Trinity College, Park Place Quarterly Conference ..... H. W. Howard

MARION DISTRICT
Z. Paris, Presiding Elder

Bald Creek ..... H. M. Keever
Bostick ..... E. J. Poe
Broad River ..... J. O. Gentry
Burnsville ..... J. B. Tabor
Cliffside ..... M. W. Heckard
Cross Hill ..... J. J. Grey
Forest City ..... W. R. Ware
Gilkey ..... J. C. Postell
Glen Alpine ..... R. C. Goforth
Henrietta-Caroleen ..... J. P. Hornbuckle
Marion—First Church ..... W. E. Poovey
Marion Mills ..... G. S. Wilkinson
Marion Circuit ..... E. D. Ballard
McDowell Circuit ..... H. E. Stimson
Micaville ..... H. C. Freeman
Mills Springs ..... Elmer Simpson
Morganton, First Church ..... G. T. Bond
Oak Forest ..... D. A. Sisk, Sup.
Morganton Circuit ..... L. L. Smith
Old Fort ..... M. W. Dargan
Old Fort Circuit ..... J. N. Wise
Rutherfordton ..... J. O. Ervin
Rutherford College ..... O. J. Jones
Spindale ..... O. L. Simpson
Spruce Pine ..... G. H. Christtenbery
Table Rock ..... W. J. Hackney
Professor Rutherford College ..... R. M. Hauss
Student Oxford University ..... A. P. Brantley

MOUNT AIRY DISTRICT
J. H. West, Presiding Elder

Ararat ..... J. J. Eads
Danbury ..... A. J. Bowling
Dobson ..... J. E. Hipp
Draper ..... J. P. Morris
Elkin ..... L. B. Abernethy
Jonesville ..... C. C. Totherow
Leaksville ..... E. O. Cole
Madison ..... T. J. Rogers
Mount Airy—Central ..... H. K. Boyer
Rockford Street ..... G. W. Williams
Mount Airy Circuit ..... W. J. S. Walker, Sup.
Pilot Mountain ..... H. M. Wellman
Rural Hall ..... E. E. Snow
Sandy Ridge ..... Orell Lineburger, Sup.
Spray ..... H. P. Powell
Stokesdale ..... M. E. Leftwich
Stoneville-Mayodan ..... M. Q. Tuttle
Summerfield ..... W. L. Dawson
Walnut Cove ..... J. T. Ratledge
Yadkinville ..... R. E. Ward

SALISBURY DISTRICT
T. F. Marr, Presiding Elder

Albemarle—Central ..... C. M. Pickens
First Street ..... R. A. Swearingen
Albemarle Circuit ..... L. H. Griffith
Baden ..... C. R. Ross
Bethel ..... D. C. Ballard
China Grove .....W. R. Hauss
Concord—Central ..... W. A. Jenkins
Epworth ..... J. M. Varner
Forest Hill ..... T. F. Higgins
Harmony ..... A. C. Tippett
Kerr Street ..... C. R. Allison
Westford ..... Ebenezer Myers
Concord Circuit ..... A. G. Loftin
East Spencer-Long Street .....E. M. Avett
Gold Hill ..... F. J. Stough
Kannapolis ..... J. F. Moser
Landis ..... W. E. Rufty
Mount Pleasant ..... M. A. Osborne
New London ..... J. S. Folger
Norwood ..... F. O. Dryman
Norwood Circuit ..... G. G. Adams
Salem ..... W. L. Powell
Salisbury—First Church..... L. D. Thompson
North Main Street ..... V. O. Dutton, Sup.
Park Avenue ..... P. L. Shore
South Main Street ..... W. A. Rollins
Salisbury Circuit ..... W. B. Thompson
Spencer, Central ..... R. O. Eller
Woodleaf ..... T. A. Plyler
Yadkin and Rowan ..... J. M. Brandon, Sup.

SHELBY DISTRICT
C. S. Kirkpatrick, Presiding Elder

Belmont—Main Street ..... R. M. Hoyle
Park Street ..... J. A. Fry
Belwood ..... J. H. Green
Bessemer ..... E. P. Stabler
Cherryville Station ..... R. F. Mock
Cherryville Circuit ..... J. E. B. Houser
Cramerton ..... R. H. Kennington
Crouse ..... J. B. Fitsgerald
Dallas ..... C. O. Kennerly
Gastonia—Main Street ..... F. J. Prettyman
East End ..... C. M. Campbell
Franklin Avenue ..... G. W. Vick
Maylo ..... R. L. Forbis
Smyer ..... J. M. Green
Trinity ..... J. R. Warren
West End ..... D. W. Brown
Goodsonville ..... J. W. Combs
King's Mountain ..... J. E. Thompson
Lincolnton ..... W. B. West
Lincoln Circuit ..... W. E. Moretz
Lowesville ..... O. C. Fortenberry
Lowell ..... H. C. Byrum
McAdenville ..... D. P. Grant
Mount Holly ..... O. P. Ader
Polkville ..... S. M. Needham
Rock Springs ..... R. C. Kirk
Shelby—Central ..... A. L. Stanford
Lafayette Street ..... A. S. Raper
Shelby Circuit ..... B. Wilson
South Fork ..... J. N. Randall
Stanley ..... J. C. Keever
Principal Mt. Holly Schools ..... C. E. Rosselle

STATESVILLE DISTRICT
D. M. Litaker, Presiding Elder

Alexander ..... J. A. Peeler
Ball Creek ..... T. W. Hager
Catawba ..... A. C. Kennedy
Cool Springs ..... J. E. McSwain
Davidson ..... M. B. Clegg
Dudley Shoals ..... P. H. Brittain
Elmwood ..... J. W. Strider
Granite Falls ..... N. C. Williams
Hickory—First Church ..... H. H. Jordan
R. M. Stafford, Junior Preacher
West View ..... D. A. Lewis
Hiddenite ..... D. P. Waters
Hudson ..... P. R. Rayle
Lenoir—First Church ..... Carlock Hawk
South Lenoir ..... M. H. Tuttle
Lenoir Circuit ..... E. E. Yates
Maiden ..... Ira Erwin
Mooresville—Central ..... A. L. Aycock
Broad Street ..... G. W. Fink
Jones Memorial .....I. L. Roberts, Sup.
Mooresville Circuit ..... C. L. McCain
Mount Zion ..... J. H. Bradley
Newton ..... E. W. Fox
Olin ..... W. M. Rathburn
Rhodhiss ..... D. G. Smith, Sup.
Shepherd ..... F. H. Price
Statesville—Broad Street ..... Z. E. Barnhardt
Race Street ..... H. H. Robbins
Statesville Circuit ..... R. L. Melton
Stony Point ..... J. M. Barber
Troutman ..... D. A. Oakley
Student Harvard University ..... W. O. Goode

NORTH WILKESBORO DISTRICT
Seymour Taylor, Presiding Elder

Avery ..... T. S. Roten, Sup.
Boone ..... M. B. Woosley
Creston ..... W. A. Thomas, Sup.
Elk Park ..... J. I. Spinks
Helton ..... H. R. Cornelius
Jefferson ..... J. L. Reynolds

Laurel Springs ..... J. W. Hall, Sup.
North Wilkesboro ..... H. G. Allen
Ronda and Roaring River ..... W. J. Miller
Sparta ..... A. L. Lucas
Todd ..... T. G. Williams, Sup.
Watauga ..... R. A. Taylor
Warrenville ..... W. T. Garner, Sup.
Wilkesboro ..... R. K. Brady
Moravian Falls ..... W. I. Hughes
Missionary to Japan ..... W. A. Wilson
Teacher Appalachian Train. School..J. M. Downum

WAYNESVILLE DISTRICT
P. W. Tucker, Presiding Elder

Andrews ..... T. J. Houck
Bethel ..... F. W. Cook
Bryson City ..... D. V. Howell
Canton ..... A. C. Gibbs
Cullowhee ..... A. W. Lynch
Dellwood ..... H. E. Crist
Franklin ..... W. M. Smith
Franklin Circuit ..... R. A. Truitt
Fines Creek ..... J. C. Brown, Sup.
Glenville ..... W. C. Medford, Sup.
Hayesville ..... F. L. Setser
Haywood ..... P. L. Terrell
Hylands ..... J. G. W. Holloway
Hiawassee ..... L. T. Edens
Jonathan ..... E. K. Whidden
Judson ..... To be supplied
Lake Junaluska ..... Frank Siler
Macon ..... Van B. Harrison
Murphy ..... D. H. Rhinehardt
Murphy Circuit ..... F. E. Hartsfield
Robbinsville ..... R. A. Huskey, Sup.
Sylva ..... W. M. Robbins
Waynesville ..... J. T. Mangum
Webster Circuit ..... J. W. Bennett
Whittier Circuit ..... H. A. Bryan, Sup.
William Hornbuckle, Junior Preacher, Sup.

WINSTON-SALEM DISTRICT
W. A. Newell, Presiding Elder

Ardmore ..... J. S. Hiatt
Advance ..... R. F. Fikes
Cooleemee ..... J. A. J. Farrington
Davidson ..... R. F. Hunnycutt
Davie ..... T. B. Johnson
Denton ..... S. T. Barber
Farmington ..... C. M. McKinnie
Forsyth ..... John Cline
Hanes-Clemmons ..... J. H. Green
Kernersville ..... L. A. Falls
Lewisville ..... J. W. Vestal
Lexington—First Church ..... W. R. Shelton
Erlanger ..... W. R. Jenkins
Linwood ..... J. W. Campbell
Mocksville ..... A. C. Swafford
Oak Ridge .....W. G. McFarland
Thomasville—Main Street ..... W. L. Hutchins
Trinity ..... J. R. Church
Thomasville Circuit ..... D. R. Proffitt
Walkertown ..... Parker Holmes
Welcome ..... J. W. Fitzgerald
Winston-Salem—Burkhead ..... J. W. Williams
Centenary ..... C. C. Weaver
Central Terrace ..... J. C. Cornett
Grace ..... J. P. Hipps
Green Street ..... W. B. Shinn
Ogden Memorial ..... G. B. Clemmer
West End ..... J. W. Moore
Centenary Field Secretary ..... R. M. Courtney
Supt. Children's Home ..... C. A. Wood
Transferred:
To the Memphis conference, J. R. Walker.
To the Baltimore conference, W. A. Lambeth and H. L. Powell.
To the Florida conference, A. A. Godfrey.
To the N. C. conference, R. M. Price.

THE ASBURY DEDICATION

The bronze figure of Francis Asbury, mounted upon a horse, at the intersection of Sixteenth and Mt. Pleasant streets, Washington, D. C., is a thing of beauty and will be an inspiration to the people called Methodists from now on—to the born and to the unborn! He sits upon his saddle and saddlebags. He wears a cloak, made shorter because it had frazzled at the end. He could not afford to buy a new coat, because his salary, at the highest point in his life, was only eighty dollars a year.

Many other equestrian statues are in Washington, with nearly all of them wearing swords at their sides. Bishop James Cannon, Jr., in his remarkable address at the dedication, called attention to the fact that Francis Asbury, too, is carrying his sword, the sword of the spirit, the Holy Bible in his hand. There are no spurs at the heel, because it is said he was too humane ever to use them. The horse is tired, because he has been ridden all day long. He is wiping the froth from his mouth on his left knee, as any horse would likely want to do at the end of such a pilgrimage. The horse, with lowered head, seems to be trying to get himself out of the way, in order that the great prophet on his back may be all the more exalted. He seems to be saying of his rider: "He must increase; I must decrease."

The sculptor, Mr. Augustus Lukeman, a most amiable gentleman, was born in Richmond, Virginia, although he now lives in New York. He made the statue, in Raleigh, North Carolina, to "The Women of the South." When he was introduced to the great audience last Wednesday and asked to say something, he pointed toward the Asbury statue and said: "That is my speech."

It was fitting that two large flags of our country should be draped about the statue before it was unveiled. The present President of the United States was there. The United States Army Band was there. The unveiling was taking place in the national capital. Consequently it was easy to think of the time when Bishop Asbury read an address to President Washington, pledging the loyalty of the Methodist people to the government of the United States.

The President made a most significant address. It was broadcast by radio. Many amplifiers, pointing in all directions from the platform, made it possible for every one present to hear perfectly. The newspapers said that five thousand people were present. I enclose the address, as it appeared in The Evening Star, in order that you may print it, if you have the space, in the Advocate.

Bishop McDowell presented the statue to the United States Government, and it was accepted by a North Carolinian, Lieut.-Col. Clarence D. Sherrill. Its preservation and protection are now guaranteed. Dr. Prettyman, of Gastonia, N. C., led the responsive reading at the service of dedication.

I hope that no Methodist from North Carolina, when he comes to Washington, will fail to visit two places: the statue of Francis Asbury, for inspiration; and Mount Vernon Place church, for my personal pleasure. W. A. Lambeth.

THE PRESIDENCY OF BISHOP DENNY

Tact, patience, sound judgment and a whole handfull of virtues are needful in order that one may preside with satisfaction over a conference as large as the Western North Carolina. But, notwithstanding the delicacy and difficulty of the task, Bishop Denny measured up to every demand of the occasion at the Western North Carolina conference. Both in the chair and in the cabinet, his work gave very great satisfaction. There was not a semblance of prejudice or partiality and he tried hard to please everybody and succeeded admirably.

Perhaps it should be said, also, that the conference was on its good behavior and gave the presiding bishop no trouble. This great body of ministers and laymen was at all times in a good humor and seemed to have no desire to act in an unseemly manner. The appointments so far as we have heard were in almost every instance satisfactory. Few complaints have been heard from any quarter.

REPORT OF CONFERENCE TRUSTEES

A legacy of $1600 has been received by our treasurer during the past year from the estate of Rev. J. W. Jones. Since the will of Brother Jones directed this money to the Superannuate Endowment fund the amount will be paid to J. B. Ivey, treasurer of the Western North Carolina Conference Superannuate Endowment fund. This leaves the amount of $63,000 now held in first mortgage investments in our treasury. The proceeds from the forty thousand dollars $(40,000). Heath funds have been paid to our Children's Home. The trustees have appropriated eighteen hundred ($1,800) dollars to our Superannuate fund.

The representatives of various interests have appeared before the board of trustees with requests for recognition in the distribution of certain funds we expect to receive on account of the court judgment in our favor in the John Wesley Higgins Will case. Inasmuch as no money has been received from this source, except for expenses incurred by our board, no recommendations are being made.

We request the appointment, in the adoption of this report, of J. B. Ivey and I. F. Craven as a committee with authority to sell our Mecklenburg farm at such time during the coming year as they may deem best and at such prices as they may be able to obtain, with instructions that the proceeds from said sale be invested in first mortgage on real estate.

The following officers of our board have been re-elected for the ensuing year: D. Atkins, president; W. R. Ware, vice president; I. F. Craven, secretary and treasurer.

A GREAT OCCASION

The recent conference in Greensboro met the most extravagant expectations of those who came expecting a good time. October did her best on the weather proposition. Greensboro with all ease provided homes for conference members and visitors. The meal tickets issued by the committee were accepted at ten different places, which gave the holders of these tickets access to the best hotels and cafes in town. This plan is ideal and greatly pleased the individual members of the conference.

We have attended thirty-two consecutive sessions of the Western North Carolina conference, and in all that time there has never been such large attendance upon the conference sessions as this year at Greensboro. The big West Market church was filled morning, afternoon and night.

The next conference goes to Statesville, a central point within the boundaries of this great conference and that good town may expect the biggest gathering of Methodists that ever assembled at an annual conference in North Carolina.

It tells the tale—the red label does.

"First church, Hamlet, in great revival. Overflow congregations hearing Dr. Luther Bridgers twice daily. Church will not accommodate the night congregations. Great interest manifested in meeting."—W. C. Martin.

The North Carolina conference meets November 12. Before that date look at the label on the back page of your Advocate. If it shows you are behind with us, give your pastor a sufficient amount to move you to '25. Attend to this at once.

Dr. G. T. Rowe will deliver the annual address at the meeting of the Historical Society of the North Carolina conference in Wilmington the morning of November 11. "Progress in Methodist Doctrine and Polity" will be the subject of his address upon that occasion.

"Mr. and Mrs. James Plunkett request the pleasure of your presence at their golden wedding anniversary on Monday, October the twenty-seventh, nine to eleven in the evening, Wadesboro, N. C. Emma Lydia Coppedge—James Plunkett. October 27, 1874; October 27, 1924."

"We have built one new church with four Sunday school rooms at Woodard-Cashie church. It will be ready for service October 26. Material is ordered and plans ready, work begun in remodeling and making an addition of six Sunday school rooms at Windsor. A new porch built to another church. Expect to have finances in full at the annual conference."—N. M. Wright.

"On the evening of September 25 the Nashville Methodist church suffered a severe loss in the death of Mrs. Celia L. Jenkins. For almost seventy years this saintly woman had lived influentially and helpfully among her loved ones and associates. Her delight was in sharing the responsibilities of others, and the kind words of this modern Dorcas may be liberally numbered on all sides. Her face, as well as her life, bore the impress of a vital and genuine inner Christian experience."—E. C. Few.

The marriage of E. C. Sharp and Miss Annie Mae Robbins September 24 at the home of Dr. Ashley Chappell was an event of interest to a wide circle of friends. Miss Robbins is the cultured daughter of Rev. and Mrs. W. M. Robbins and Mr. Sharpe is a successful young business man of Birmingham, Ala. Mr. and Mrs. Sharpe will make their home in Birmingham. Miss Robbins graduated a year or two ago from Greensboro College, was a popular student and has a wide circle of friends in North Carolina. To these choice young people we extend our heartiest good wishes and congratulations.

Look at the red label on the back page of your paper. It tells the story. If it does not give you a clean bill till '25, send us enough, or give to your preacher, to make it read 1925. Thank you.

FRANCIS ASBURY ON THE AVENUE OF THE PRESIDENTS

(Reported by The National Methodist Press.)

The "Hero of the Long Trail" could never have anticipated the scene of October 15, 1924, in Washington, D. C. Francis Asbury who expressed his faith in the American people before the United States government was founded, never dreamed that the day would come when the President of the United States would deliver an address at the dedication of a monument to his memory in the capital of the nation. Such was the scene joined in by thousands of Methodists from all parts of the country, and representing every branch of the Wesleyan family in America. It was a proud day not only for Methodists but all who cherish the best in religion and public life, for to this end had Asbury made one of the largest contributions.

When President Coolidge declared Francis Asbury was entitled to rank as one of the builders of our nation, he spoke no light word of eulogy. It was a statement which is sustained by every fact in the history of Asbury's ministry in America.

The unveiling of the Asbury statue was the culmination of a general effort on the part of all the branches of Methodism to erect a worthy memorial to the first bishop of the Methodist Episcopal church. For several years a committee has been carrying forward plans to this end. The cost, something over fifty thousand dollars, was subscribed by the various Methodist bodies, and as a result one of the finest stautes in Washington commemorates the services of this pioneer preacher.

At the two services held in connection with the unveiling representatives from various Wesleyan groups and those whose early history were associated with Asbury took part. On the evening of the fourteenth, at Mount Vernon Place Methodist Episcopal Church, South, Bishop James Cannon, Jr., was presented by Bishop W. S. McDowell, president of the Asbury Memorial Association, as the presiding officer of the evening. The Rev. W. A. Lambeth, pastor of the church, offered prayer. Bishop W. M. Bell of the United Brethren in Christ delivered a historical lecture on "Bishop Asbury's friend, Bishop Otterbein." Bishop D. Jones of the African Methodist Episcopal Church gave a most interesting address on "Bishop Asbury's traveling companion, Black Harry." Dr. Charles S. McFarland, general secretary of the Federal Council of the Churches of Christ in America, gave an address of greeting and paid a fine tribute to Francis Asbury and Methodism.

Statue Unveiled.

The unveiling took place on the afternoon of the fifteenth, at Sixteenth and Mount Pleasant streets. The beautiful little park where the statue is located, a triangular plot of ground, points directly down Sixteenth street and toward the Washington Monument, was crowded to overflowing with interested spectators. The speaker's stand was filled with bishops, ambassadors, public officials and church leaders. The Army Band furnished music, and detachments of marines, soldiers and sailors assisted in ushering and in unveiling the monument.

Bishop John W. Hamilton presided and gave one of the interesting historical addresses of the day. The Rev. F. J. Prettyman, former chaplain of United States Senate, conducted the responsive service. Dr. E. L. Watson of Baltimore, recording secretary and active promoter of the Asbury Memorial Association, offered prayer. The statue was unveiled by Mrs. Kathryn Watson VanNess of Baltimore. As the flags fell away, the Paul Revere bell in All Souls' church nearby was rung and a large flock of carrier pigeons rose from the monument. The crowd burst into applause as the beautifully executed statue of Francis Asbury, mounted on his faithful horse, was revealed to view. An enthusiastic tribute was paid to the sculptor, Augustus Lukeman, when Dr. James R. Joy, editor of The Christian Advocate, in a very felicitous speech, introduced him. Dr. Joy said the sculptor, as a youth, had desired to preach and that here he had presented an enduring sermon in bronze. When the sculptor was called upon to speak he pointed to the monument and said, "There is my speech."

Presentation of Statue.

Bishop McDowell, in that masterful manner which always marks his public addresses, presented to the Government of the United States the statue. It was received on behalf of the government by Lieutenant Colonel Clarence D. Sherrill, superintendent of public buildings and grounds. Colonel Sherrill, himself a Methodist, received the monument and stated that it was most appropriately located among the statues of warriors, scientists and statesmen who had contributed to the glory of this nation. A very interesting address on the work of Francis Asbury was given by Dr. H. K. Carroll, the corresponding secretary of the association, and to whom the largest credit is due for carrying to a success the movement which has resulted in this fine memorial. Bishop Cannon dealt in a very able manner with the significance of the Christian pioneer whose memory the people were perpetuating in the statue just unveiled.

President Coolidge's Address.

The address of the occasion which was looked to with greatest interest and listened to with marked attention was that of President Coolidge. He did not disappoint his hearers. He showed a surprising knowledge of Asbury's work and delivered an address filled with historical facts. He used the occasion as one in which to emphasize important national lessons, pointing out that religion is the only gasis of a free government, and that a nation cannot advance faster than its religious development.

Bishop Hamilton in introducing the President stated that the Chief Executive had chosen as his life companion a young woman brought up in a Methodist home and imbued with the teachings of Methodist parents. The President showed in an unusual way his interest in the tribute which was being paid to Frances Asbury. He arrived at the very opening of the program, accompanied by his secretary and Army and Naval aides, and although he was introduced early in order that he might leave, he stayed through the whole program and until after the benediction was pronounced by the Rev. C. W. Baldwin, veteran preacher of the Baltimore conference.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E Spence.

Switzerland and France.

Before we dismiss Italy I find it in my heart to write just one more word about it and its art. Personally I do not especially like Latin people. I do not hate them, but I find a strange lack of sympathy between myself and them. Even here in France there is a difference between the so-called "Romance" people and our sturdy Anglo-Saxon people that keeps my antipathies aroused. I mean no reflection on either group when I say that these people are more like our negroes than any other group of people that I know. Personally they are more or less unclean. I do not think that this is true of them as a whole, but it is true of so many that it is quite noticeable. There is a strange blending of odors about them that I find quite annoying also. When the French and Italians have had their semi-monthly bath and are perfumed they smell like a rose bush; when they haven't, they don't. In the average jam such as one finds in the subway or elevator there is a blending of the odor of unwashed bodies, cologne, garlic and wine or beer. The effect is overwhelming. Then, too, they are noisy and boisterous like our colored brethren. They can get excited and laugh and go into convulsions over nothing. One expects them to fight when they really are not even angry. They gesticulate and talk fast—but that is all. They are never in a hurry. If I live to see a Frenchman or Italian in a hurry I shall be an old man. Still they cannot be dismissed off hand. A nation or a race that has produced Savonarola, Dante, Michael Angelo, Garibaldi, Raphael, Caruso and the rest cannot be underrated. It is doubtful if any people ever made a greater contribution to the civilization of the world than the French and Italians. So we must dismiss our prejudices. I have not even mentioned the great names of France. Few people have done more for the great and good than these very people.

There is also striking difference between their customs and ours in the matter of common decencies. True they are polite enough. But their attitude toward what we would call the vulgar is so different from the attitude of the English and Americans. The climate may have something to do with it. Shailer Matthews says there is a vast difference between a toga and a trousers civilization. This is a toga civilization. Indecencies are to be seen everywhere. Public kissing and hugging is commonplace. Their playhouses display scenes that would be tabooed in the underworld of even New York and their best people view the vulgarities unshocked.

But to return to the rest of the people. There has never been any art like theirs. In sculpture they are the equal of the Greeks in their best days. In painting the world has never seen their equal. In music they are unsurpassed. In religion they have done much to affect the destiny of the race. In literature their contribution is marvellous. I must refer to one masterpiece well known to all of my readers—the Last Supper of Da Vinci. This is painted on the end of a little annex to a church in Milan. For a time Napoleon stabled his horses in this church. The walls were plastered and the picture covered. It was accidentally discovered and steps were taken to clean it. It is faded and will never be seen at its best. But even the faded masterpiece is one of the most marvellous of pictures. Especially is the face of Jesus a study. I know of no picture that makes a more profound impression.

The above paragraph was written so long ago that I have almost forgotten what I intended to say about Milan and Italy. Since it was written I have traveled through Germany and across the ocean. Perhaps there may be a few readers, however, who would like to hear about the rest of the trip and so I shall finish the series of articles. I have forgotten whether I wrote anything about the great cathedral at Milan or not. It deserves a great deal of emphasis for it is perhaps the most beautiful church in Europe. Its great stained glass windows are marvellous. One special thing of interest is the fact that Napoleon removed one of the statues of the saints wrich adorn the top of the cathedral and replaced it with a statue of himself. Such was the conceit of the would-be world conqueror.

We left Milan for Switzerland by way of the Italian Lakes. Here all language fails and adjectives run out. It is simply impossible to describe the beauty of water, hills and skies. No wonder that these people are artistic. If nature has any effect upon the temperament and natural endowment of people, these people ought to be the finest and most wonderful artists on earth. We had a lovely trip down Lake Como and spent the night at Menaggio. Then we went into Switzerland, the land of lakes and mountains.

Switzerland.

Switzerland occupies a unique position among the countries of Europe. It is almost centrally located and this perhaps is accountable for the cosmopolitan attitude which it affects. It has no language of its own and very little individuality. It is the parasite of the nations. It had no part in the world's war and yet was the rendezvous of so many fugitives that it really profited by the war. Its money has not depreciated; its borders were uncrossed; its people were unharmed. It has grown fat at the expense of the rest of the world. The probabilities are that it will continue to thrive. It is more expensive than New York City. Its money is at par. Its natural scenery is attractive. Its people are not timid in the matter of extortion. The Swiss do not need to beg, cheat or steal. The bill which they present the tourist will make up for all of these ways of extracting money. The average Swiss is not distinctive either in appearance or speech. He has no language of his own. He speaks naturally either German or French and if he is a tradesman he will add English and Italian to his stock of languages.

Switzerland has been rightly termed the playground of Europe. Tourists visit the other countries for their history and art. Switzerland has little of either. It is true that Arnold von Winklereid was a Swiss. William Tell is also numbered among the heroic Swiss. We saw his statue and a little chapel near the spot where he unceremoniously left the lake when a prisoner. But for the most part, people visit Switzerland because of its beauty. Her lakes are matchless. Her little cities are models of beauty and cleanliness. Her people are attractive, thrifty and decent. Her mountain scenery is the qual of almost any in the world. We visited several of the famous resorts, Lucern, Interlaken, Montreux, Lausanne, Geneva. All these cities are models of cleanliness and orderliness. The Swiss are well-behaved, courteous and apparently honest. One special item of interest that might be noted is the existence of a Kursaal in practically all of their larger cities and the imposition of a kursaal tax on all travelers. The Kursaal is a sort of community center. It consists of a large gaming room, a restaurant or bar, a theatre, reading room, etc. The attractions are at a nomi-

nal sum except in cases of an expensive attraction. In every case holders of Kursaal tickets are given more reasonable rates. So whether one wishes to attend the kursaal or not, he must pay this tax for the support of the public amusement. In some respects this is a good thing. It causes the whole community to become interested in the public amusement house and guarantees a minimum of commercialism of amusements. I regret to have to record that the leading feature of kursaal was a sort of roulette wheel, a cheap and yet fatal form of gambling. It is practically impossible to beat the game. One of the literary attractions of Lake Leman is the Castle of Chillon where Bonivard was imprisoned. The incident was made famous by Byron in his poem, the Prisoner of Chillon. One is disillusioned when he visits the castle, as it is not one-half as bad as Byron portrays it. Byron's name is scratched on one of the pillars. Upstairs another name, better known to Americans that the name of Byron, was inscribed. It was Mary Pickford. With its snow-capped mountains, its rushing torrents, its lovely valleys and clear skies, Switzerland might well claim to be the most beautiful country on earth.

When we left Switzerland we went to a little section in France that appeals to me far more than did Switzerland. I refer to Chamoinx. It is a lovely little town at the foot of that most glorious monarch of the Alps, Mont Blanc. Far above it stretches out the vast mountain with its peaks shrouded in perpetual snow. Past it rushes and roars a mountain torrent. Nearby are two or three magnificent glaziers. These glariers are frozen rivers described by Coleridge:

"Torrents, methinks, that heard a mighty voice,
And stopped at once amid their maddest plunge."

They are literally that. In places the ice is forty to one hundred feet thick. Great fissures and crevices appear, into which one may peer with amazement at the thickness of the ice. Immense boulders an piles of dirt and debris are slowly brought down the mountain by these ice-rivers. At the foot the glarcier melts away into a roaring stream. We climbed over the famous Mer de Glace. It was a most thrilling experience.

From Chamonix we returned to Geneva on our way to Paris. We spent the night there and the remarkable experience the next day of eating in a rstaurant where no alcoholic drinks were served and no tips allowed. When we were leaving the restaurant a piano began playing the familiar tune: "Let the Lower Lights Be Burning." We felt very much at home. One other incident that reminded us of Home, Sweet Home occurred at Dijon where we spent the night. About two o'clock in the morning we were aroused by boisterous voices and soon recognized them as belonging to a crowd of American college boys and girls who had arrived on a two o'clock train and had to wait for a five o'clock train. They were parading the town American style, singing at the top of their voices: "Hail, hail, the gang's all here."

I will write of Paris in my next.

MEMBERSHIP PLANS FOR SOUTHERN METHODIST SUNDAY SCHOOLS THIS AUTUMN

By John W. Shackford.

What Jesus said of the institution of the Sabbath, that it is made for man and not man for the institution, is true of every institution, of every plan, of every program. Loyalty to Jesus Christ means loyalty to his brethren and to his little ones. The church must never forget this. Its teaching, its preaching, its organization, its method are all that folks may come into the fullness of the life that is in Christ.

No church in America has a finer Sunday school program than our own. Nowhere are there signs of more earnest effort to make the Sunday school all that it ought to be. In no church are there so many officers and teachers devotedly trying to equip themselves for the service which the church has committed to their hands. But all of this has its central purpose in the pupil, and this means not only the pupil who is in the Sunday school, but also the pupil who ought to be in the Sunday school and is not. To be sure we must first attempt to do our duty by those who are already members of the Sunday school, yet the Christian church can never stop short of trying to reach the last man, the last woman, and the last child.

It is true that our Sunday school growth has shown an encouraging increase during recent years, but has this increase been what it ought to have been? What of the vast numbers of spiritually destitute and religiously illiterate boys and girls growing up all around us? That is the problem that stares us in the face wherever there are unshepherded multitudes. At the sight of them the heart of the Master is moved to compassion. With little children growing up who are denied their spiritual inheritance can we be content, even though our own Sunday school is first class in every way?

It is this problem of the unreached that the General Sunday School Board is seeking to place upon the conscience of our workers everywhere. We are saying to our army of faithful Sunday school workers, "Life up your eyes and look on the fields that are white but neglected."

The organized Sunday school will not find it a difficult task to survey its community and discover those within its reach who ought to be brought into its membership. Nor will it find it in any wise impossible through personal influence of one sort and another to reach most of those who are discovered and to bring a large proportion of them into the membership of the Sunday school.

It stands to reason that this must be done not only thoroughly but wisely. Provision must be made for those who are brought in and care must be taken not to embarrass the Sunday school work that is already under way by bringing in large numbers who cannot be assimilated into the organization. On the other hand, provisions must be made to enlarge the organization, to select and equipped teachers who can take care of new classes, and to distribute now members with such care as to prevent deterioration of the work already being done while the proper service is rendered to the new recruits.

During the last few years following the rapid increase in membership at the close of the war many of our Sunday schools have been busily occupied with the effort to assimilate and develop the pupils already enrolled. It is not unlikely that in many instances there has not meanwhile been the proper effort to enlist new members. In the opinion of the General Sunday School Board the time has come to call special attention to the need for increased emphasis upon ingathering and to urge our pastors, our superintendents and all of our Sunday school workers to give due consideration to the importance of this matter. The board suggests that plans be made for this membership campaign, proper surveys taken, that the Sunday school organization be strengthened to take care of the possible increase, that there be provided if necessary additional room in which to house new members, and that a thoroughgoing and persistent effort be made to bring into the Sunday school those for whom the local school is properly responsible and to take care of them in the school and assimilate them as rapidly as possible into the work and life of the school.

Let us see that this movement for an increased enrollment in our Sunday schools is carried forward with thoroughness and vigor. Let us bear in mind that this campaign for new members has large significance, not only for the future strength of our Sunday schools, but also for the future increase in our church membership, as well as for the strengthening of all the lines for which the church stands.

We must not be content to reach thirty or forty or even fifty per cent of the people and teach them the tidings of Christ. If we are to build a Christian civilization and establish the foundations of a triumphant Kingdom of God, we must not be content with anything that stops short of reaching all the people and teaching them the things of Christ Jesus.

Those who are interested in plans for Sunday school membership increase should write to the General Sunday School Board for special pamphlet literature giving practical suggestions for the campaign.

I laid me down and slept; I awaked, for the Lord sustained me.—Psalm 3:5.

The child leans on its parent's breast,
Leaves there its cares and is at rest;
The bird sits singing by its nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

—Isaac Williams.

THIRTY-FIFTH SESSION OF WESTERN NORTH CAROLINA CONFERENCE IN GREENSBORO

(*Continued from page one*)

Duke fund commission. This commission has in charge a special fund that J. B. Duke gives each year to be used in helping to build rural churches and to assist in paying the salaries of country preachers in North Carolina. Both funds amount to $25,000 each year.

Rev. Edgar Burns represented the Near East Relief.

When the name of Rev. R. L. Foster was called he requested that he be located for a year. His request was granted.

Bishop Denny called minute question 15, "Who are deacons of one year?" and Theodora Webb Hager, Arthur Cicero Kennedy, William Arthur Rollins, Reuben Ayer Truitt, Robert Elisha Ward, Robert McCullom Price and Augustus Crawford Tippett were elected elders and ordained following the sermon by Bishop Denny at West Market Sunday morning.

Transfers Announced.

The bishop announced the transfers to this conference of R. M. Price and H. M. Wellman from the North Carolina conference, and Forest J. Prettyman from the Holston conference. He also announced the transfer from the conference of W. A. Lambeth and H. L. Hoffman to the Baltimore conference, J. R. Walker to the Memphis and A. A. Godfrey to the Florida.

The following visitors were introduced: Rev. E. L. Pell, of the Virginia conference; Rev. A. F. Smith, editor of the Christian Advocate, Nashville, Tenn.; Rev. W. G. Cram, missionary secretary; Revs. W. H. Willis, R. F. Bumpas and O. I. Hines, of the North Carolina conference, and Rev. E. A. Schenck, of the local Lutheran church.

The committee appointed at a former session of the conference to investigate charges against the character of Rev. C. W. Bowling, made its report, which brought charges and specifications and stated that a trial was necessary. The wrong use of money was the charges and the specifications were to the effect that Mr. Bowling had taken up goods without a probability of paying for them and borrowed money without making an effort to pay it. The conference allowed him to withdraw from the membership and ministry of the church with charges pending. This make the third case thus disposed of during the present session of conference, the others being A. G. Canada and J. H. Capps.

The Laymen.

The report of the board of lay activities was read by C. H. Ireland, and H. A. Dunham, J. F. Shiver and G. F. Morlock, the general secretary of the board of lay activities, spoke to the report.

Dr. A. F. Smith, editor of the Christian Advocate, addressed the conference.

The following undergraduates having passed the examination of character and the committee on examination of the class of the third year, were advanced to a higher class: G. G. Adams, W. A. Barber, A. A. Godfrey, J. A. Howell, T. F. Higgins, G. R. Jordan, J. L. Reynolds, G. L. Wilkinson, W. E. Hauss and H. L. Hoffman.

Report on Children's Home.

The report of the board of trustees of the Children's Home, Winston-Salem, was read by Rev. C. A. Wood, superintendent. This report is as follows:

"We have at the Children's Home practically the same number of children that were there a year ago, 152. There has been no falling off in the number of appeals for admission. The Home is able to take most of the children applying who have neither father nor mother, but there are a great number of mothers with more children than they can take care of. If a person is to make a living for the children of the Home somebody must take care of the children while she is at work. The number of women who are left widows with children and those who are deserted or families otherwise broken up is very large. These women must live and the children need somebody's care, if they are to make good citizens and be saved for the Master. We are not keeping up with the demands from these sources.

"We have built the hospital during the year or at least it is almost finished and will be ready for occupancy the first of November. A cottage to accommodate 25 boys is under construction. A friend, whose name is withheld by request, has authorized

us to build a baby cottage to cost $25,000.

"We have received during the year a bequest from the late J. W. Crummel of Booneville, $3,422, and from the estate of Lawson Petree, Hickory, $409; H. F. Little, Albemarle, $2,000. Mr. Clarence Simpson, Statesville, gave $500 in memory of his father and mother. Mr. H. G. Chatham furnished blankets for our hospital and also enough to refurnish the High Point building, a gift which amounts to several thousand dollars. The Higgins estate has not been closed up but it is likely that the Children's Home will receive for its share something like $50,000. From this we are required to spend at least $25,000 for a cottage to be known as the Julia Higgins Cottage."

Saturday Morning.

The outstanding features of Saturday morning's session was the selection of Broad Street church, Statesville, as the place of meeting next year and the address of Bishop Denny to the class of young men who were admitted into the conference. Several important reports were also submitted, among these the report of the conference trustees which appears a little further on.

The business of the morning ran in the following order:

The conference met at 9 o'clock and Rev. A. L. Aycock of Canton led the devotional exercises.

Rev. W. W. Edwards, a local preacher, surrendered his credentials as a minister.

Rev. J. H. Barnhardt was elected to succeed himself on the Duke commission which has the oversight of funds donated each year by J. B. Duke for superannuate preachers and to help churches in rural communities.

Rev. I. L. Shaver, a missionary in Japan, having passed a satisfactory examination, was advanced to the class of the third year.

J. A. Sharpe was granted a location.

A. A. Angel on motion of his presiding elder was discontinued.

In answer to minute question No. 1, the following young men were admitted into the conference on trial: Joseph Wayne Parker, Coy Bascomb Newton, John Walter Groce, Tyler Bennett Hunneycutt, Edgar Harrison Nease, Joseph Henry Brendell, Jr., George Clifton Ervin, Herbert E. Stimson, Joseph Nathaniel Wise, Homer Maxwell Keever, Howard Peterson Powell, Edward Everett Snow, Archie James Bowling, Oscar Lester Brown, William Ernest Rufty, Paul Revere Rayle, Floyd Ellsworth Hartsfield, Lacey Thomas Eden. A total of 18, which is one of the largest classes to be received on trial in the history of the conference.

John R. Church, H. C. Freeman, D. P. Grant, R. E. Hinshaw, J. E. Hipp, M. E. Leftwich, W. J. Miller, Jr., M. E. Moretz, M. W. Rathburn, F. L. Setzer, J. N. Randall, F. J. Stough, C. F. Tate and R. M. Price, having completed the probationary period of their ministry, gathered around the chancel, and Bishop Denny propounded the disciplinary questions to them, after which they were unanimously received as members of the conference.

Bishop Denny's Charge.

Bishop Denny told the young men that they were called upon to devote all their time to the work of the ministry, and if they failed to do so they would fail as ministers of the gospel. Continuing he told them that if they were not minded to do so that they had better stop now. You cannot be a minister and a politician at the same time. Neither can you make a success in the real estate business and a preacher of the gospel. The bishop admonished the young men not to allow a day to go by without reading the Bible. Pray much. Don't think overmuch about your salary. If you do your work it will not be necessary to go to the bishop about your appointments. The people will largely take care of that. You make yourself efficient and your appointment will be taken care of. I would rather be a dog and bay the moon than to try to worship a Christ who did not come up out of the tomb. If you do not believe these teachings of Jesus Christ stop where you are. He sends you to two places. They range between Calvary and the judgment. Visit the people. They want you and need you in their homes. Stay out of debt. The folks may forgive you for getting drunk or running off with another man's wife, but not for going in debt beyond your ability to pay."

Monday Morning.

Devotional services were conducted by M. T. Smathers. Following this service the minutes of the conference session of Saturday, and the ordination and memorial service of Sunday were read and approved.

Bishop Denny announced in answer to minutes question 8: "What traveling preachers and what local preachers have been ordained deacons?" that on Sunday he had ordained as deacons the following named: J. R. Church, H. C. Freeman, D. P. Grant, R. E. Hinshaw, J. E. Hipp, W. J. Miller, W. E. Moretz, D. A. Oakley, W. M. Rathsburn, F. L. Setzer, traveling preachers, and the following local preacher, S. W. Phillips.

Answering minute question 20: "What traveling preachers and what local preachers have been ordained elders?" Bishop Denny announced that on Sunday he had ordained as elders the following: T. W. Hager, A. C. Kennedy, T. F. Higgins, R. M. Price, W. A. Rollins, A. C. Tippett, R. O. Truitt, R. E. Ward, traveling preachers, and C. B. Newton and W. J. Baker, local preachers.

Presiding Elder T. F. Marr, of the Salisbury district, announced to the conference that T. P. Jimison, whom the conference on Friday granted a location at his own request, had surrendered his credentials as a local preacher and had withdrawn from the ministry of the Methodist Episcopal Church, South. The credentials thus surrendered were placed in the hands of the secretary of the conference.

Answering minute question 10: "Who are received as traveling preachers from other churches?" O. B. Mitchell, an elder in the Baptist church, and W. T. Carner, an elder in the Methodist Episcopal Church, were received into the conference as traveling preachers.

Bishop Denny appointed A. W. Plyler to preside while he and the presiding elders completed the work of the cabinet.

J. B. Ivey, of Charlotte, submitted the report of the conference superannuate endowment fund, which was adopted. The report showed this fund now amounts to $129,839, all safely invested.

Charles H. Ireland, of Greensboro, offered a resolution recommending that all young preachers who contemplate seeking admission into the conference attend some college of the conference to secure educational equipment before coming to the conference for admission on trial. This resolution was adopted.

H. H. Jordan and Fred N. Tate spoke to the conference in the interest of the conference brotherhood and urged all preachers who have been admitted into the conference at this session to become members of the brotherhood at once.

C. A. Wood presented a resolution touching conference entertainment which was adopted. This resolution recommended that only delegates to the conference, clerical and lay, members of boards and visitors officially connected with the conference or the church be entertained during the annual session of the conference without cost to themselves.

Rev. M. Bradshaw, a member of the North Carolina conference, and Rev. William A. Lambeth, a former member of the Western North Carolina conference, and now a member of the Baltimore conference, were introduced to the conference.

Rev. G. T. Rowe, of Nashville, Tenn., but a member of this conference, and editor of the Methodist Review, addressed the conference.

The remainder of the session was occupied with the reading and adoption of reports of conference boards and committees and the transaction of other minute business.

Bishop Denny returned to the chair at 11:30 o'clock.

The answers to the statistical questions revealed the following figures of interest to the conference and the churches throughout its territory: Number of districts, 11; pastoral charges, 294; societies, 927; number licensed to preach during the year, 44; local preachers, 188; total church membership, 131,067; adults baptized, 3,502; infants baptized, 1,629; number of Sunday schools, 855; officers and teachers, 8,051; scholars enrolled, 127,535; amount contributed to foreign missions, $21,802; home and conference missions, $36,145; church extension, $14,525; education, $27,051; American Bible Society, $1,850; general conference expense fund, $1,992; support of bishops, $6,377; support of presiding elders, $42,709; support of preachers in charge, $489,415; to conference claimants, $27,490; to superannuate endowment fund, $46,916; total contributed for all purposes, $2,048,542.

H. G. Hardin read the resolutions of thanks which were adopted by a rising vote of the conference. In these resolutions the appreciation of the conference was expressed to the pastors and churches of the city, to the press of the city and state, and to all individuals and agencies contributing to the success of this session of the conference.

Addressing the conference, Bishop Denny said that he felt he could not allow the conference to close without expressing his appreciation of the very harmonious and pleasant session it has been from beginning to close. He said that he thanked God and the conference for this. He expressed also his appreciation of the courtesies shown to him personally as presiding officer of the conference.

A resolution was presented and adopted requesting the college of bishops to arrange the plan of episcopal visitation, if possible, so that the Western North Carolina conference may be held one or two weeks later than at the present.

The business of the conference having been completed, a hymn was sung, after which Rev. R. M. Hoyle, at the request of Bishop Denny, led the conference in prayer.

Bishop Denny then read the appointments, after which he pronounced the benediction and the conference adjourned at 1:30 o'clock.

Treasurer's Report.

C. W. Brown, conference treasurer of the conference, made his report. This shows that the total assessment last year for benevolences amounted to $232,146 and that there was collected $179.747. The report follows:

Total assessments	$232,146.00
Total amount collected	179,747.22
Total amount collected last year	177,343.47
Increase over 1923	2,403.75

Apportioned as follows:

General conference	$ 75,206.24
Annual conference	104,540.98

Assessments and Amounts Paid by Districts

District	Assessed	Paid
Asheville (less Oteen assmt)	$19,942.00	$18,418.50
Charlotte (less Oteen assmt)	29,691.00	28,391.50
Greensboro (less Oteen ass.)	25,605.00	24,605.26
Marion (less Oteen assmt)	17,411.00	11,311.75
Mt. Airy (less Oteen assmt)	15,693.00	10,732.50
N. Wilkesboro (less Ot'n ass.)	7,986.00	3,569.36
Salisbury (less Oteen assmt)	23,540.00	16,676.00
Shelby (less Oteen assmt)	25,234.00	15,492.90
Statesville (less Oteen assmt)	26,256.00	18,951.50
Waynesville (less Oteen ass.)	15,020.00	6,296.45
Winston (less Oteen assmt)	25,768.00	25,629.50

General Conference Distribution

Foreign missions	$21,892.55	
Home missions	8,530.86	
Negro work	2,173.46	
Church extension	6,956.59	
Education	4,051.13	
Theological school	2,895.44	
Superannuate fund	7,249.88	
Epworth League	1,707.18	
Sunday school	7,174.67	
Bishop's fund	6,377.48	
American Bible Society	1,850.10	
General conference expense	1,992.96	
Temperance and social service	436.19	
Hospital	142.89	
Lay activities	1,338.67	
Unapportioned	436.19	$75,206.22

Annual Conference Distribution

Church extension	$ 7,659.98	
Conference claimants	27,494.28	
Conf. exp. and entertainment	4,657.16	
Conference missions	27,615.07	
Education	23,000.00	
Epworth League	2,707.61	
Lay activities	767.59	
Sunday school	9,967.29	
Winston district—Oteen	333.00	
Statesville district—Oteen	339.00	104,541.00
		$179,747.22

TWO NEW PRESIDING ELDERS

At the beginning of the cabinet work Bishop Denny announced that he expected to continue all presiding elders whose term of service had not expired except any who might desire to be relieved of the work. Whereupon, R. S. Howie asked to be assigned to a charge that would not take him away from home so much of the time.

This left two vacancies to be filled, as J. W. Williams had served four years on the North Wilkesboro district.

Seymour Taylor, who succeeds Brother Williams, and P. W. Tucker, who goes to the Waynesville district, are two of our most trustworthy men. They are men of poise and sound judgment and ministers devoted to their tasks. Both of them have excellent records as successful gospel ministers. We expect these brethren to give a good account of themselves in the office of presiding elder. There is no more useful man in the Methodist itinerancy than the presiding elder who measures up to the possibilities of his office. And we expect these brethren to prove themselves worthy in all particulars.

FIRST CHURCH, SILER CITY

Our meeting began the 21st of September and lasted ten days. We were highly favored in having Rev. J. Vincent Knight of Edenton with us in the meeting. His preaching delighted our people and it brought conviction and salvation to the unsaved. There were fifty conversions and reclamations, while thirty have been received into the church. So far this year there have been forty-seven received into the church, making a total of over one hundred for the last two years.

First church, Siler City, has a bright future before her. She has a body of fine workers, men and women, who love both the church and the Lord. It is that layolty that has made the splendid new church possible. We are now using the church, though not fully finished, but there is not a cent of indebtedness on it. It is a credit to the congregation and a glory to the Lord.

We are expecting to take a full report to conference. O. I. Hinson.

THURSTON B. PRICE AT DECATUR, ALABAMA

We have just had a very fine meeting in Decatur with Rev. Thurston B. Price and his singer, Mr. W. G. Waltermire. Decatur is an old town, and the Methodist church is made up largely of the best element in the community. The people are intelligent, cultured and strongly conservative. They love the Methodist church, and jealous for its good name; opposed to wild-fire evangelism, and all that.

Local conditions were unfavorable, and the time just before conference was inopportune. Dr. Price, perhaps, has seldom faced a harder task. But he grew in favor with our people from the start, and the whole community has been stirred by his powerful preaching. He is sound in doctrine, clean in speech, fearless in spirit, and in tremendous earnestness. He is a loveable man and his messages reach the heart. His coming to us has been a great blessing, and I confidently commend him to pastors and churches who want an evangelist who is free from vulgarity, eccentric sensationalism, and lopsided work. I invited Dr. Price to help us because I thought he was a preacher who could reach my people and handle a difficult situation, and I was not disappointed.

S. A. Steel.

MARROW'S CHAPEL, OXFORD CIRCUIT

The revival services at Marrow's which closed on the night of August 15 will long be remembered in this section as the "great N. B. Strickland revival." Best of all, God was with us and we give Him the praise for sending Brother Strickland in our midst. His powerful and soul-stirring gospel sermons brought many of the people to a vital need of a closer walk with God, and were interesting and uplifting to the large congregations who heard him. The church was greatly revived, numbers of times the altar was crowded with members of the church in an earnest consecration service. Men, women and children who have never been known to lead in prayer or testify will now do both. There were many professions, some of them being old men who had been gamblers and drunkards for many years, a number of reclamations and many reconsecrations. Twenty-one joined the church and others will join later, I understand. Among the number who joined were two Roman Catholics. Too much cannot be said in praise of Brother Strickland's efforts. He is a man of God truly with the love of God shed abroad in his heart by the Holy Ghost given, enabling him to conduct two and sometimes three services a day. He fights sin and honors the Son of God, holding up the shed blood of Christ as the only cure for sin, and the only means of salvation. He is ever ready and willing to co-operate in anything that is for the advancement of God's kingdom—at times his face seemed to light up with the presence of him who is unseen, and that spirit filled the entire house of worship. Brother Strickland also led the singing and directed the music with the efficient Miss Eloise H. Sorrell, of Chapel Hill, as pianist. Miss Sorrell also rendered several soul-stirring solos during this meeting, and the congregational singing was wonderful. The crisis of the meeting was reached Friday night when almost every man, woman and child in the large congregation acknowledged having been brought closer to Christ through Brother Strickland's powerful sermons. We feel we have been greatly blessed by his presence among us, and we extend him our prayers for God's blessing upon his work. A Friend.

THE QUILLIAN LECTURES AT EMORY UNIVERSITY

The Quillian Lectures for 1924 will be delivered at Emory University in the chapel of the Theology building at eight o'clock on the evenings of November 12, 13, 14, 17, 18, 19. The lecturer will be Dr. Harris Franklin Rall, professor of Systematic Theology in the Garrett Biblical Institute, Evanston, Illinois.

The Quillian lectureship was established in Emory College in 1897 by a gift of the Rev. W. F. Quillian, a member of the North Georgia conference of the Methodist Episcopal Church, South. The lectureship provides for the delivery and publication, at intervals, of lectures on theological subjects by ministers of some branch of Methodism. It has been filled, since its establishment, by Bishop Charles B. Galloway, Bishop Eugene R. Hendrix, Dr. James M. Buckley and Bishop Warren A. Candler.

Dr. Rall, who fills the lectureship this year, is a distinguished scholar of the Methodist Episcopal Church. After receiving his bachelor's and master's degrees from the State University of Iowa, he entered the divinity school of Yale University. Completing his theological course in that institution, he studied as a fellow of Yale at Berlin and received his Doctorate of Philosophy from Halle-Wittenberg. The University of Denver and Ohio Wesleyan University have conferred upon him the degree of Doctor of Divinity.

He entered the ministry of the Methodist Episcopal Church in 1900 and served pastorates in New Haven and in Baltimore until 1910. From 1910 to 1915 he was president of Iliff School of Theology, Denver, Colorado. He was called to his present position in Garrett Biblical Institute in 1915. He is secretary of the Methodist Federation for Social Service and a member of the commission on courses of study for the M. E. Church. He is widely known as an author, his published works including The Social Ministry (1911); A Working Faith (1914); A New Testament History (1917); The Life of Jesus (1917); The Teachings of Jesus (1918); Modern Premillennialism and the Christian Hope (1920).

The general subject of the lectures will be the Meaning of God. The six individual lecture subjects will be:

The God That Is Near.
The God That Is Far.
The Democracy of God.
God and the Problem of Evil.
The God of Our Lord Jesus Christ.
The Spirit of God.

There is no charge for admission to the lectures; the public is cordially invited to attend.

PRAYING THROUGH

I was raised in a Christian home and went to bed from an open Bible and from an altar of prayer. I wandered out in the world and for twenty-seven years never stuck my nose in a church. I drank like a fish and abused God's servants (the preachers and church). My children shunned me and my wife feared me; the neighbors despised me. In 1900 I stood over the dead body of my old blessed mother, whom I had not seen in twelve long wretched years. Then and there I promised God to quit and lied to Him. In 1907 I was called back to the old home to stand by the body of a dead father who loved his God, his family and church. At times I can hear him praying now in my sleep. Once mother came and stood by me as she did in the long, long ago. Three times I've heard them calling me. Soon I will go over to see them. That day at father's grave I told the Master I would quit, and lied again. Three years later, on October 14, 1910, I staggered into a revival meeting to see what all the noise was about. This was my last call, and it was the first in 27 years. With a big gun in one pocket and a bottle of whiskey in the other, I listened to a man raised in the mountains of Kentucky preach from John 3:16. He preached God's love down deep into my poor old drunken soul. It gripped me hard. I thought of the times He had saved me from death, of the loved ones gone on to glory, and then of a wife and little girl then at home praying for me if awake. I sat there in tears. No one came near me. Many gathered about the preacher. I pulled my old ragged coat about me and started out I said I was not wanted here, but I'll go home and get on my knees and see if that preacher lied. He said "Whosoever believeth," etc. I stopped in the aisle and said, "Lord, I will get on my knees and I will stay there until I starve to death if you will not forgive me." And God just filled my soul with joy. He said I meant it and would die praying and begging for pardon. I prayed through, and bolted down those stairs for home. God put His wireless to work and called my poor wife out of sleep and said your husband is coming home a changed man. She dressed herself hurriedly and was downstairs at the front door when I got home to the little green house, No. 1809. I can see the vines about it now as I write. She grabbed me about the neck and the little girl clung to me. What a time we three had on that front stoop. Governor Mason lived next door. He had so often begged me to quit. He and wife heard us that Wednesday night. He said, "Get up, wife; let us go see what is wrong with Brother A, for he is not drunk, but something is wrong." He came and other neighbors came. I got out my wife's Bible and read the 103rd Psalm and led in prayer, and buckets of glory came down over me there in my first family prayer service, and I've pledged my children to keep it up after I go home. Brother, you can fool your wife, your neighbor and your preacher, but you can't fool God. When you mean it, it's no trouble to get through to God. He put a new song in my mouth. He turned the joy bells of heaven loose in my soul, and soon I shall cross over to see Him and see that old mother and father whose prayers for their baby son, I fully believe, kept me out of hell, and God answered them long after their bodies had gone to dust. Bless His name forever. O. C.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

WHAT IF?

What if the sky is darkening,
What if the stars are fled,
I hear a voice now whispering,
"There are brighter days ahead."

What if the rain is falling,
What if the leaves are dead,
There's still a sweet voice calling,
"There are brighter days ahead."

What if no sun is shining,
And the days are full of dread
Do not give way to pining,
"There are brighter days ahead."

And ever down the pathway,
Where'er our steps have led,
Hope beckons ever onward,
"There are brighter days ahead."

This voice so strangely calling
Hath ever our spirits fed
And bade us still look forward,
For a brighter day ahead.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

REV. AND MRS. I. L. SHAVER

Friends of Rev. and Mrs. I. L. Shaver, who have been in Japan for a number of years are interested to know that they are in the States for a furlough. They have recently visited Mount Airy and their many friends in the "Granite City" gave them a most cordial welcome. Mrs. H. K. Boyer, former editor of the Woman's Page, tells most interestingly of their visit as follows:

"It was our pleasure last week to have as our guests Rev. and Mrs. I. L. Shaver, recently returned missionaries from Japan. We were glad indeed of the privilege of seeing Mrs. Shaver again, who as Miss Pearl Tesh, of Winston-Salem, we had known intimately and loved, and were also glad to meet her 'perfectly good husband' and two lovely children.

On Sunday afternoon we had a called meeting of our Woman's Missionary Society to hear Mrs. Shaver speak informally on Japan—telling us many interesting things about their work and the customs of the people. She had with her several children's Japanese costumes, and we dressed children in them for the service. The material of these costumes is exquisite and the colors most gorgeous. Our ladies enjoyed Mrs. Shaver as did our entire congregation Mr. Shaver in two fine services on Sunday. We shall be looking forward to the time when these two friends come again to Mt. Airy."

WEEK OF PRAYER LITERATURE

The Week of Prayer Literature has been distributed to the presidents of the adult auxiliaries in the conference by Mrs. S. H. Isler, conference superintendent of literature and publicity, and if there is a president who has failed to receive it for her society Mrs. Isler will appreciate it if she will notify her and she will be glad to mail it out. According to a new ruling the young people and junior societies will be supplied with literature for the Week of Prayer by the president of the adult auxiliary in their church, but shoud there be a young people's or junior auxiliary in a church where there is no adult society, Mrs. Isler will be glad to send literature direct to them, if she is notified. Her address is 201 N. Edgeworth Street, Greensboro, N. C.

INTERESTING MEETING GIVEN AS FAREWELL TO MRS. WEAVER

(Reported by Mrs. Roscoe Phifer.)

The October meeting of the Woman's Missionary Society of Central Methodist church was in the nature of a farewell to Mrs. Chas. C. Weaver, who has been such an inspiration and help to the society since becoming a member four years ago. Mrs. S. H. Hudson had charge of the program and the meeting was opened by singing "Blest Be the Tie That Binds." Mrs. Atha Stevens read for the scripture lesson the thirty-first chapter of Proverbs, beginning with the tenth verse, these verses being a description of the ideal woman and being especially applicable on this occasion. Mrs. L. N. Presson led in prayer and a short business session followed.

Mrs. T. C. Lee read a very interesting paper on "The Life of a Methodist Minister's Wife," graphically picturing the events which take place ash she moves from one appointment to another, leaving old friends and making new ones, often the "power behind the throne" that makes for the success of her husband as he labors in God's vineyard.

Mrs. Walter Crowell then gave an appreciation of Mrs. Weaver in well chosen words. Mrs. Crowell said in part that one place that Jesus always loved to go was to the home of Mary and Martha. Then she described the two women, Martha who was "cumbered with much care," and Mary, who chose "that better part" which Jesus said should not be taken away from her. She said that sometimes we have a Mary in the parsonage and sometimes we have a Martha, but rarely do we have both combined as we have in the present pastor's wife. She spoke of our love for her and how we delighted to do honor to one who so richly deserved it, and how loth we were to give her up, at the same time expressing the hope that she would meet with us as opportunity offered.

Mrs. L. N. Presson, district secretary, made a short talk in her usual able manner, expressing our joy at having had Mrs. Weaver with us for these four years, and regretting her departure. Mrs. Presson spoke of the work that Mrs. Weaver had done in our midst as not stopping, but going on and on in the lives of the people that she had come in contact with.

Mrs. T. C. Lee, president, in an appropriate speech, presented Mrs. Weaver a handsome traveling bag, a gift from the society. Mrs. Weaver expressed her appreciation of the gift and also of the many expressions of love and esteem to which she had listened. She said that this was her first experience as a pastor's wife and how glad she was that they were permitted to come to Monroe, where Father and Mother Weaver had loved and labored. She expressed her pleasure in having had a part in the work of the society and requested that the new society of younger women which she organized and which is named the Florence Weaver Society, be looked after and assisted by the older organization. She concluded her remarks with this beautiful poem:

A Friend's Greeting.

I'd like to be the sort of friend
That you have been to me.
I'd like to be the help that you've
Been always glad to be.
I'd like to mean as much to you
Each minute of the day
As you have meant, dear friends of mine,
To me along the way.

I'd like to do the big things and
The splendid things for you;
To brush the gray from out your skies
And leave them only blue;
I'd like to say the kindly things
That I so oft have heard,
And feel that I could rouse your soul
The way that mine you've stirred.
I'd like to give you back the joy
That you have given me,
Yet that were wishing you a need
I hope will never be;
I'd like to make your feel as rich
As I, who travel on
Undaunted in the darkest hours
With you to lean upon.

The meeting was closed with the song, "God Be With You Till We Meet Again."

North Carolina Conference

He shall feed His flock like a shepherd: He shall gather the lambs within bosom, and shall gently lead those that are with young.—Isaiah xl:11.

FEDERATION MEETING AT FARMVILLE

The Pitt County Federation of Methodist Women held their annual meeting at Farmville Tuesday, October 7. The meeting was largely attended and much enthusiasm displayed.

His arm, and carry them in His

Promptly at ten o'clock the Federation president, Mrs. J. W. Lovelace, called the meeting to order and requested Mrs. W. M. Edwards, president of the Ayden auxiliary, to lead the devotional exercises. Mrs. Edwards took the subject "Service" for her inspirational message. A cordial welcome was then extended the delegates and visitors by Mrs. B. B. Slaughter and the response given by Mrs. Hortense Moye, president of Greenville auxiliary.

The president's address was next on the program. Mrs. Lovelace expressed most sincerely and beautifully her thanks for the co-operation accorded her by the officers and members of the Federation, and told of the satisfaction which came to her in reviewing the achievements of this body during the past year.

A sacred duet by Mesdames J. C. Andrews and L. E. Turnage, accompanied by Mrs. O. C. Stroud, all members of the Ayden choir, followed the president's message.

The secretary, Mrs. J. W. Parker, then read the minutes of the last meeting, and the constitution and by-laws of this body as framed by her. A rising vote of thanks was given the secretary for efficient service. The roll call was responded to by delegates from four churches of the county, Ayden, Farmville, Greenville and Simpson. The treasurer's report followed.

As president of the Greenville auxiliary Mrs. W. C. Vincent reported that a live missionary society had been organized by her group at Simpson and that she was very proud to say this society had reported more money given per capita to missions than any other in the Washington district. Mrs. O. C. Stroud, of the Ayden auxiliary, reported splendid work done locally but no federation work. Mrs. R. A. Fields, of Farmville, in her report stated that she had corresponded with a church in a nearby town and hoped to organize a society there soon. Simpson was formally enrolled as a new auxiliary and a hearty welcome was extended her.

A nominating committee composed of Mesdames J. H. Harris of Farmville, T. A. Person and W. M. Edwards of Greenville and Little of Simpson was appointed by the president.

A soul-stirring praise and testimony meeting was conducted by Mrs. C. L. Steidley of Gastonia, who is assisting the local pastor in a revival this week. Old time religious songs brought memories to the hearts and tears to the eyes of the singers and an inspiring service was entered into.

Vocal solos by Mesdames C. L. Steidley and M. V. Jones offered delightful variety to the morning's program.

Just before an invitation to luncheon given by Mrs. T. W. Lang, the ministers of the town and their wives were introduced and given a cordial welcome.

The morning session closed with a benediction by Rev. D. E. Hill of the Baptist church.

After a bounteous and elegant luncheon, to which were invited the ministers and their wives, the presidents of the different church auxilaries and the high school teachers who are members of this particular body, the federation reassembled in the church.

Mrs. D. L. Mangum of Greenville had charge of the devotional service at the afternoon session, and a beautiful anthem was rendered by members of the Ayden choir.

A round table discussion on the missionary society was led by Mrs. W. C. Vincent of Greenville. Mrs. T. W. Lang told how to make the society programs attractive enough to guarantee good attendance. Rev. B. B. Slaughter pointed out reasons why the Aid Society is not sufficient to cover the program of the church, and other important matters were discussed by Mesdames Milton White of Greenville and O C. Stroud of Ayden. Mrs. Person of Greenville closed the discussion with an interesting talk on "How to Keep a Missionary Society Missionary," stressing the obligation taken by members and emphasizing the necessity of each member being a praying member and rendering active service. She closed her remarks by stating that "with a vision of the needs of a world benighted money will be the least of our troubles."

A report by the nominating committee and a ballot taken by the official delegates resulted in the following election:

President, Mrs. W. R. Willis of Greenville; secretary, Mrs. Wiley Brown of Greenville; treasurer, Mrs. J. C. Andrews.

Master Walter Lee Stroud, infant son of Mr. and Mrs. O. C. Stroud of Ayden, who was made a life member of the Bright Jewels at the last meeting held in Greenville, renewed his acquaintance with old friends, and made several new ones upon a formal introduction by the federation president.

Master Alton Wells Thomas, son of Mr. and Mrs. L. P. Thomas, was also introduced and had this honor bestowed upon him.

Mrs. Lovelace, the retiring president, in a short graceful speech, again thanked the organization for its support and promised her continued interest and aid as a private in the ranks.

Upon the motion of Mrs. Milton White, the federation gave rising votes of thanks, first, to its officers, and then to the arrangement and luncheon committees.

Mrs. J. L. Shackelford, vice president of the Episcopal auxiliary, in behalf of the auxiliary president of the town, thanked the local auxiliary for the invitation to luncheon which was extended them.

Mrs. O. C. Stroud of Ayden extended an invitation from the Ayden auxiliary for the next annual meeting and upon motion of Mrs. W. C. Vincent this was unaimously accepted.

A sweet and beautiful consecration service conducted by Mrs. C. L. Steidley brought the meeting to an end.—Farmville Eenterprise

"I just stopped in to tell you," began the man at the complaint desk of the gas company, "that my gas stove blew up yesterday."

"Tell your troubles to a plumber," growled the surly clerk. "That's no fault of ours—you got no kick here."

"Oh, I'm not kicking," replied the customer cheerfully, as he opened the door. "Only I thought I'd tell you that the old slot meter backfired at the same time, and I haven't been doing anything but pick up silver quarters all over the cellar ever since. Good day!"—American Legion Weekly.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR FIRST ANNUAL CHECK-UP

We are now in the midst of our first annual check-up campaign in the North Carolina conference. The period of October 12-26 is being used, and during this period sixty-odd trained and accredited representatives of our Sunday school board are visiting approximately 200 Sunday schools which have adopted the official Program of Work, meeting with the officers and teachers of these schools, securing reports concerning the conditions of the schools as measured by the official standards, explaining the various points in the Program of Work, and seeking to stimulate and inspire these officers and teachers to "carry on" the fine work they have begun. Already these checkers are beginning to send in their reports to our office, and official seals are being awarded where earned. Quite encouraging are the expressions of the checkers concerning their experiences and we expect great good to come of the fine work they are doing.

This one suggestion: If your school has adopted the official Program of Work and your officers and teachers have not yet arranged with the checker a date for checking your school, get in touch with the checker, or with this office, at once. It is important that every school be checked during this campaign.

And this: If your school has not adopted the program, write to L. L. Gobbel, Durham, who will see that it is properly explained to your officers and teachers.

OUR FAYETTEVILLE CREDITS

One hundred and three persons attending our Fayetteville Co-operative Standard Training School earned certificates of credit during the week, and two others secured "office credit," that is, two others did most of the work and will finish it in a few days. A total of 160 were actually enrolled in the school. Of the 103 certificates issued 58 went to Methodists and 45 to Presbyterians. They were distributed among the various schools as follows: Hay Street 24, Cumberland 5, Marvin 4, Stedman 3, Calvary 3, Cokesbury 3, Camp Ground 3, Black's Chapel 3, Parker's Grove 2, Person Street 2, Fayetteville circuit 1, Fayetteville district 1, Person Street and Calvary charge 1, Duke circuit 1, Roseboro 1, Salem 1, First Presbyterian 25, Highland Presbyterian 16, Mile Branch 2, Comfort 1, and Sunnyside 1. Sixty-five per cent of those enrolled did credit work. Splendid work and the finest kind of spirit characterized the school.

The names of the Methodists receiving certificates, by courses, are as follows:

"Beginner Lesson Materials," Mrs. Charles Van Noppen, instructor—Lula Culbreth, Ellen Lamb, Lizzie Dell Sutton, Mrs. Floyd Sowders, Beatrice Vinson.

"Training Primaries to Worship," Miss Georgia S. Keene, instructor—Mrs. C. G. Carter, Mrs. John C. Davis, Mrs. W. R. Davis, Edna Dellinger, Mrs. J. E. Fussell, Mrs. James C. Gilkey, Mrs. B. C. Gorham, Mrs. J. H. Judd, Alma Lyttle, Blanche Lyttle, Mrs. W. L. Maness, Mrs. L. H. Porter, Mrs. J. F. Vinson, Mrs. R. H. Willis.

"Junior Organization and Administration," Mrs. H. E. Spence, instructor—Rebecca Crowson, Mrs. Jasper Edge, Mamie Gray, Ella Garrett, Mary Belle Williams.

"Intermediate - Senior Agencies," Prof. H. E. Spence, instructor—Miss Pearl Bullard, Mrs. H. C. Butler, Mrs. Paul Farrell, Mrs. Harper Jones, Dr. J. M. Lilly, Irene Lucas, Ione McClure, Hilda Poe, G. C. Trice, Robert H. Upton, Norman M. West.

"The Missionary Message of the Bible," Dr. Charles M. Meeks, instructor—Julia Wyche Allen, W. H. Cherry, Rev. H. A. Humble, Fred W. Cunningham, Isabel S. Lamb, Mrs. T. H. Sutton, Mrs. E. C. Nienford, Rev. R. H. Willis, Mrs. C. S. Beard, Geo. N. McCall, Rev. W. L. Maness, Rev. E. C. Maness, A. M. Williams, J. H. Williams, Jr., Mrs. J. A. Hair, B. A. McKinnon, Rev. H. L. Davis.

"Principles of Teaching," C. T. Carr, instructor—Eva Johnson, J. H. Cooper, Mrs. Rowland Britt, Joseph B. Biggs, Frank Carr, Mrs. Etta Henderson.

JONESBORO SCHOOL GOOD

At this writing we are holding our second annual standard training school at Jonesboro for the western half of the Fayetteville district. Attendance has been very good, and present indications are that sixty-odd persons will earn certificates of credit. The recent continued rainy weather threw the farmers behind with their work, and they are especially busy just now in an effort to harvest their crops. This fact has kept not a few from attending the school and has made it difficult for others to find time to do the necessary work for credit. Nevertheless the attendance has been creditable and the percentage working for credit commenable.

STEELE STREET FORGES AHEAD

Perhaps no Sunday school with which the writer is acquainted has made more substantial progress in the past twelve months than has Steele Street, Sanford. Since our first standard training school at Jonesboro last year, which was attended by many Steele Street workers, this school has purchased two more pianos, installed eight blackboards, equipped the beginner and junior departments, observed Promotion Day and Sunday School Day, made plans for the observance this month of Children's Week, instituted the regular monthly meeting of the workers' council, organized a Sunday school committee (according to the provisions of paragraph 388 of the Discipline), made a 24 per cent increase in enrollment, and some of the leaders are beginning to look forward to construction of additional housing facilities, perhaps a new Sunday school unit. Rev. L. B. Jones is the pastor, and Dr. M. L. Matthews the superintendent.

MEMBERSHIP CAMPAIGN ON

Throughout Southern Methodism is being launched a great membership campaign. An effort is being made to interest leaders everywhere in the matter of reaching the unreached and teaching the untaught. Valuable practical suggestions are offered all who are interested in increasing the size and usefulness of their schools. These suggestions and helps are contained in various leaflets and posters, which are available free upon application to L. L. Gobbel, Durham. The period of the campaign is October, November and December. There ought to be conference-wide interest in and co-operation with this effort to bring more children, youths and adults into our Sunday schools. It is really a missionary enterprise—a home mission enterprise, if you please. Investigate. Co-operate. Let's go out "into the highways and compel them to come in."

Our minimum membership goal, you remember, is at least as many Sunday school pupils as church members. Will you help attain it?

NEW BERN SCHOOL NEXT

At New Bern next week will be held the last standard training school of this conference year, and we are hoping it will be one of the best. Courses in various phases of Sunday school work will be offered. The board of managers, through its committees, is seeking to enroll workers from various schools of the district. Class work will begin Sunday evening, October 26, at 7:3 0o'clock, and will continue at this hour each evening of the week through Friday.

Western North Carolina Conference

CREDITS STUDENTS

The second standard training school for Lenoir, Davenport College, and surrounding territory was a decided success. Oue of an enrollment of 80 students, made so small because of outsiders' inability to reach the school due to road construction, 73 did the required work and received certificates of credit. These credit students represent thirty Sunday schools according to home address, though only four schools are listed as temporary possessors of such good talent. Thirty-five Davenport students, thirty officers and teachers from First church, Lenoir, six from Littlejohns and two from South Lenoir compose those who came, saw and conquered. These are hereby listed by courses:

Pupil Study, O. V. Woosley, instructor—Miss Virginia Ballengee, Miss Margaret Blackwell, Mrs. C. A. Clay, H. M. Courtney, Mrs. H. M. Courtney, L. B. Huntley, Mrs. J. E. Hipp, Miss Mary Lee Hunt, Miss Edith Hoover, Miss Lela Howell, Miss Elizabeth Hallyburton, Miss Pantha Harrelson, Miss Alma McCain, Miss Bertha Moser, J. E. Shell, Miss Winona Williams.

Bible—New Testament, Rev. W. A. Jenkins, instructor—E. F. Allen, Miss Alice Collins, Mrs. C. E. Copening, Mrs. Ida Penn Coffey, C. A. Clay, Mrs. J. E. French, Pansy Kincaid, Mrs. G. A. Link, Mrs. W. L. Minnish, Miss Helen Myers, Mrs. R. C. Powell, Mrs. M. J. Sigmon, A. N. Todd, G. A. Tuttle, Rev. J. E. Hipp, Rev. P. W. Tucker, Julia Tucker, Janie Tucker, Varra Underwood, L. H. Wall.

Beginners' Organization and Administration, Mrs. M. J. McArdle, instructor—Miss Helen Vance Bell, Miss Pauline Garrett, Mrs. R. C. Powell, Mrs. P. W. Tucker, Miss Edith Lee Radford.

Primary Pupil Study, Mrs. M. J. McArdle, instructor — Miss Martha Crowell, Miss Frances Davis, Miss Ora Lee Davis, Miss Agnes Mabry, Miss Pauline Mabry, Miss Clara Spencer, Mrs. Clary C. Stimson, Miss Hazel Teague.

Junior Organization and Administration, Miss Virginia Jenkins, instructor—Miss Bertha Allen, Miss Edna Atwell, Miss Ruth Avett, Miss Mary B. Badgett, Miss Cleta Black, Miss Carrie Lee Collins, Mrs. H. W. Courtney, Miss Virginia Colson, Miss Anna Keever, Mrs. W. F. Luther, Miss Davie Morris, Mrs. Roy Moore, Fannye Rogers Mann, Miss Clyde Mullis, Mrs. H. E. Merritt, Mrs. L. S. Spurling, Miss Louise Todd, Miss Pauline Yandell, Miss Elsie Warlick.

Intermediate - Senior Organization and Administration, Miss E. Jane McDonald, instructor—L. Sarl Blancher, Lucy Craig, Mrs. W. T. Pitts, C. C. Stimson, Mrs. A. N. Todd.

RE-ELECTED

At the annual meeting of the Sunday School Board, held on the first afternoon of the annual conference, your humble servant was elected to his position as Conference Superintendent of Sunday School Work for the eighth year. Miss Virginia Jenkins was elected for the third year as Superintendent of Elementary Work and Mr. Paul F. Evans was re-elected as Superintendent of Rural and Extension Work, to which work he came early last summer. Miss Mabel Grimes was chosen to serve as office secretary for her third year, she having become indispensable at the home base. We are very grateful for the confidence with which we are favored and shall try to prove worthy of it. What we lack in other ways we will try to make up in hard work.

OUR ANNIVERSARY

Our Sunday school anniversary meeting proved to be full of interest and profit. Acting chairman, D. E. Henderson, presided, Rev. W. H. Willis led the worship period, Mr. J. Gurney Briggs and the Wisdom sisters sang and Dr. J. W. Shackford delivered the principal address of the evening. Miss Jenkins and your humble servant offered a few feeble remarks dealing with the work of the year. Chairman Henderson proved a very interesting director as he spiced things up with fund and wit.

THE BEST YET

A distinctive feature of the Sunday school anniversary service was the delivery of honor certificates to the 162 pastors who had during the year earned one or more units of credit in the standard training course..

These ministers were called forward by districts and after well directed remarks from the presiding officer were presented with beautiful lithographed certificates signed by the chairman and secretary of the Sunday School Board and by the conference superintendent of Sunday school work. A list of the fine fellows will be presented to the Advocate readers in due time.

THE BARBER WAY

While others were earning from one to seven units of credit this year in the standard training course Rev. S. T. Barber, pastor of the Denton circuit, worked out nine credits and therefore leads the year's procession. A pastor who can keep seven churches growing in all lines of endeavor must grow himself. How about trying the Barber way?

TWO GOLD SEALS

Eight general, or basal, credits and four specialization credits constitute the work required for a goal seal diploma in the standard training course. The first pastor in the Western North Carolina conference to earn one of the diplomas is Rev. W. A. Jenkins, pastor of Central, Concord, where he has done some outstanding work in religious education. Soon after the first diploma was earned Rev. M. W. Heckard, pastor of Trinity, Gastonia, did his last work entitling him to the gold seal on his diploma. Brother Heckard got his call to preach while doing Sunday school work and it is no wonder that he is very much interested in religious educational work. These two have led the way, but there are a number of others close behind.

TRAINING SCHOOL

Our standard training school record for last year is the best thus far obtained. It is hereby given. The first figures are for number of Sunday schools reached, the second for bona fide enrollment and the third for credits earned:

Charlotte	13	163	114
Winston-Salem	13	122	75
Greensboro	11	148	97
Stanly County	10	105	61
Cabarrus County	12	133	92
High Point-Thomasville	15	145	106
Salisbury-Spencer	13	119	83
Union County	14	125	98
Hickory-Newton	7	96	63
Anson County	5	60	46
Gaston County	16	149	105
Asheville District	10	114	83
Rickingham County	4	53	26
Surry County	11	110	85
Rutherford County	12	107	78
Wilkes County	4	34	25
McDowell County	5	30	29
Iredell Counyt	5	61	53
Lenoir-Davenport	30	80	73
Outside Schools	10	19	19

BUSY EPWORTH LEAGUERS

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

WEBB AVENUE, BURLINGTON

I see from reading the many interesting letters in the Advocate that the league work is still progressing everywhere, and so it is with Webb Avenue. Burlington. We are still moving upward in our work.

On our apron social we made about $25. No hard work for anyone and a good time for all.

A few weeks ago we gave a crippled man in needy circumstances on account of no work in our communiyt a pounding. You should have seen the happy thanks on his face that he couldn't express. We all felt rewarded.

In my last letter I told you all our interest at the present was centered on the Superannuate Endowment fund Well, we've been working hard to this end and have in view all of our pledge except a few dollars by simply keeping it as our motto:

"Just life up your head,
Don't let it be said
That you failed where others made fame;
Just keep up the fight
With all your might,
And in the end
You'll win the game."

Lillian Horne, Cor. Sec.

.... FROM ABERDEEN

Our pastor, Rev. Euclid McWhorter, conducts a religious service for the patients at the state sanatorium for the treatment of tuberculosis (seven miles from here) the second and fourth Thursdays in each month. On Thursday evening, October 9th, he was accompanied by members of the Euclid Epworth League, who gave the following program:

Chorus—Day Is Dying in the West.
Prayer.
Violin Solo—Ralph Nickerson.
Chorus—Onward Christian Soldiers.
Trumpet Solo—LeRoy Johnson.
Recitation—Martha Pleasants.
Duet—Mary Leach and Mary Harrington.
League Motto Song.

We are greatly indebted to Mr. C. V. Kelley for his help, under whose direction music was furnished by part of the Aberdeen orchestra, the members present being: Ralph Nickerson, LeRoy Johnson, Richard Johnson, Robert Farrell and Katherine Butner.

IMMORTAL MONUMENTS

By Elmer T. Clark.

Not long ago I attended the dedication of Munger Bowl, a new stadium on the campus of Birmingham-Southern College. The field was formally opened by Governor Brandon in the presence of his staff, a former governor, distinguished leaders in church and state, and a mighty concourse of ten thousand people.

It was a great success, but it meant much more than the mere opening of an athletic field. It commemorated the faith and works of two distinguished philanthropists of our church. It once more illustrated the fact that gifts to the cause of Christian education are immortal investments which pay large dividends in character, achievement, and world advancement.

The Munger Bowl was the gift of Mr. R. S. Munger, who, by the way, attached to his subscription the tender condition that for all time to come "all little boys under twelve years old with clean faces" should be admitted free to the grounds. This stadium, however, is but one of the munificent gifts which this good man and his wife bestowed upon the college.

For several years they stood behind the administrative expenses of the institution. They gave $55,000 in cash for the Munger Bowl. They gave $100,000 to the endowment fund. They endowed the chair of English.

Mr. Munger passed away several months ago. His wife, Mrs. Mary Collett Munger, followed him to the grave on the first of September, 1924, wrote into her will a final gift of $250,000 for the erection of a great auditorium and administrative building.

Thus the gifts of this devout couple to Christian education totalled nearly half a million dollars. Nor was this all. For they left in the hearts of their manly sons a love for this cause as intense as that which actuated the parents.

During the past four years, since the coming of Dr. Guy E. Snavely to the presidency, other philanthropists than Mr. and Mrs. Munger have turned their attention to Birmingham-Southern College as a field of service. Mr. W. H. Stockham, well known as a leading layman everywhere among our people, made a gift of $100,000 to the endowment fund and for the erection of a president's home. And Major M. Paul Phillips gave $50,000 for the erection of a library.

Now let us notice some of the immediate effects of these gifts to Christian education.

In 1921, about the year these benevolences began, this institution was serving 220 students—boys and girls. In 1922 this number increased to 348 and the following year 564 young men and women sought the benefits of the institution.

Additional funds enabled the college to establish a summer school and to make a most interesting and valuable extension of its service by establishing Saturday and evening classes for teachers and others who were unable to attend the daily lectures.

At the present time this college enrolls 502 boys and 240 girls in its regular classes, and of these 742 young people 285 are in the Freshman class. It serves 250 in the Saturday and evening classes. Last summer instruction was given 517 persons in the summer school. Thus it serves this year nearly 1,500 students solely in the arts and sciences. It has in an incredibly short space of time come to be one of the largest colleges of the Methodist Episcopal Church, South. None of its advances could possibly have been made without the large benefactions it has received.

If we want tangible results in real service to the largest number of persons, we will experience difficulty in duplicating the immediate returns on these investments in Christian education.

Be it remembered, however, that these immediate returns are as nothing compared to the service which these gifts will render through all the future. There will never be a time when they cease to reflect honor upon the memory of those who made them. Through all the future trained men and women will march out from the college to lead the affairs of society, each of them the product of these investments.

This is an element which ordinary forms of benevolence do not possess. Much charity, as in the case of gifts to paupers, actually perpetuates the problem it purports to solve. But gifts to Christian education have a tendency to solve all social problems by producing Christian leaders who will eventually create a new world for us. Nothing is quite so fundamental as this. And it is to be hoped that in every section of our church philanthropists will arise who will pour their wealth into this vital channel.

Gifts to the cause of Christian education build immortal monuments to the honor of those who make them. They are investments which cannot be swept away; they pay their dividends forever in terms of Christian character and manhood. And he who produces a leader of men does the best that can be done for his country.

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

On Saturday evening, October 18, the anniversary night of the Epworth League was well attended. Rev. L. A. Falls, chairman of the Epworth League Board, presided. Seats were reserved for Epworth Leaguers of the Grensboro district and more than 200 leaguers attended. They marched in singing "Onward Christian Soldiers" in a most impressive manner. The speakers of the evening, of whom Mr. E. O. Harbin of Nashville, Tenn., was the principal speaker, were introduced by Rev. L. A. Falls, after first calling on Rev. J. F. Armstrong, secretary of the board, for his annual report, which showed the splendid growth in league work. Mr. B. L. Lunsford, president of Western North Carolina Epworth League conference, was introduced and he, after first introducing the officers of the Epworth League conference who were in attendance as follows: Miss Ruth Colvard, secretary of North Wilkesboro district, Mrs. D. L. Webster, secretary of the Greensboro district, Mr. Earle Reese, conference treasurer, and Rev. D. W. Brown, vice president of the conference, then delivered a short address in which he stressed the importance of league work and co-operation. Miss Martha Rogers Brooks, the field secretary for the league conference, gave a splendid talk, in which she addressed most of her remarks to the pastors, citing chapter 13 of the Discipline, which she stated was the law governing their duties toward league work.

Mr. Harbin was then introduced and he gave a most impressive discourse on the Epworth League as a means of an outlet to develop the latent talent and energies in the young life of the church and direct it into proper channels. Mr. Harbin is director of third department work in the office of the general secretary and is author of Phunology, a splendid work on the recreational part of the Epworth League field.

In another column of this issue is the address of Miss Brooks, the field secretary, which made a good impression on all her hearers, and we invite the Epworth Leaguers and pastors to read it.

GREENSBORO DISTRICT UNION MEETING

On Thursday night, October 9, at Spring Garden Street church, Greensboro, the Greensboro District Union meeting of the Epworth League was called to order by the president at just 7:45, and the following two and one-half hours were crowded with interesting things pertaining to our young people. After the devotional service, which was led by one of the Spring Garden Street church leaguers, a little financial obligation of $50 was met with great dispatch. Other matters of business were disposed of, and then came a very interesting talk by Rev. G. C. Ervin. Brother Ervin also led the singing, which was filled with that quality known as "pep." The attendance was very fine, leagues from all over the district being represented by large delegations, indicating that Epworth League work in the Greensboro district is very much alive. After the interesting program all the leaguers wended their way to the joy spot of the hospitable Spring Garden Street League (the basement), where they were entertained for an hour in a manner which was characteristic of the hosts and hostesses. Many amusing contests were indulged in, the most amusing and probably ludicrous of which was an attempted duet by Doctors Bond and Hayes. Refreshments in delightful style were served, as per schedule, and judging from the way some of the young and old people ate, they were much enjoyed. The next meeting of the district union will be held in Wesley Memorial church, High Point, on the second Thursday night in November. W. A. B.

SPRING GARDEN STREET LEAGUE

Spring Garden Street League, Greensboro, reports that they are improving each day as an efficient league. They are proud that they are located so near the North Carolina College, and say that many of the students attend their services. These college young ladies assist greatly in the devotional meeting programs. The budget of this league is reported as complete, with pledges coming in steadily. All the departments are running smoothly, and they expect this to be the best year in the history of their league. W. A. B.

ASHEVILLE DISTRICT UNION MEETING

One of our Greensboro district leaguers has been visiting in western North Carolina, and reports that while there he attended the regular monthly meeting of the Asheville District Union, which was held at Weaver College auditorium, Weaverville, on the night of October 10. He was carried away with the manner in which the program was carried out. Here is his version of the meeting:

"The officers for the ensuing year were duly installed by our conference president, Mr. Lunsford, the business was transacted promptly and the affair was a huge success. We look forward to great things from the Asheville district under the leadership of Mr. Mills, who is a live wire.

After the devotional and business, the Weaver College chapter gave a very interesting pageant, written by Mrs. Towbridge of the college. This is one of the best Epworth League pageants ever presented, in the writer's opinion, and I recommend it to all chapters in the conference. It will surely create more interest in our work, as it gives the right way the league work should be carried on.

The Asheville district have their own song. This also was written by Mrs. Towbridge. We hand it to the Asheville district for the great work they are doing. They should have a press agent so that the rest of us can keep in touch with that live organization."

It is to be hoped that all our leagues may have the privilege of attending real district union meetings, such as the one reported by Mr. Webster. This, assuredly, cannot be done unless each district can and will select a man or woman with the qualities of leadership in the spiritual, business and social work of the league, and then support him or her, to the last leaguer in ths district. If your district organization is not functioning, get in behind it, leaguers, and make it go. It will help tremendously your individual league chapers. W. A. B.

On Friday evening, October 10, the Senior Epworth League of Granite Falls held their monthly social at the home of Miss Ruth Yount. Thirty-two young people were present. We were favored with several piano solos, which we enjoyed very much. Several games of interest to young folks were played, and after having much fun refreshments were served. Every one had a fine time.

We have a fine senior league at Granite Falls. We would be glad to have other leagues to visit us.

Gladys Payne, Cor. Sec.

ADDRESS OF MISS MARTHA ROGERS BROOKS, FIELD SECRETARY, AT ANNIVERSARY NIGHT

Mr. President, Pastors and Fellow Epworth Leaguers: I consider this a rare opportunity to be present at Anniversary Night at a meeting of our Western North Carolina conference to give a word of testimony as to my belief in the Epworth League. Since I have been actively engaged in the

(Continued on page fifteen)

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Request Number One—I want to request all of our faithful and consecrated teachers that they get behind the Special Orphanage Day in the Sunday schools and make it go with enthusiasm. By making preparation a few Sundays before the appointed time, which is the fourth or fifth Sunday in November, the day will be crowned with success. Let's pull off the biggest day in the Sunday schools that we have ever had in the interest of our beloved Methodist Orphanage. I am going to count on every teacher to do his or her full duty for a cause that lies very close to the heart of our heavenly Father.

* * * *

Request Number Two—I want to ask that all Sunday school superintendents observe Orphanage Day in their schools on the fourth Sunday in November. If anything should prevent them from setting apart the fourth Sunday, then fall back on the fifth Sunday in November, which is Sunday following Thanksgiving on Thursday. On this particular Sunday ask all the teachers to emphasize the need of our two hundred and fifty children. The Sunday before the collection is taken, the superintendent should ask that everybody come prepared to make a special contribution for the orphanage. By following this suggestion there is every reason for believing that we can secure a large offering in the aggregate which will enable us to meet all of our current expenses.

* * * *

Attention, Pastors—By action of the last annual conference in Elizabeth City the ten per cent orphanage assessment was taken out of the conference budget, and put on its own merits. By reason of this change all orphanage assessments should be sent direct to me and not to Mr. R. A. Brown, the conference treasurer. All specials should be sent direct to me also. It will be necessary for those who have sent orphanage assessments to me to put their receipts in the conference envelope when they make their report to the conference. Let all who take orphanage assessments to conference either get a receipt from me at conference, or put their checks in the envelope, made payable to me as superintendent. If all are not careful along this line, there may be some confusion and the orphanage lose money that was intended for us.

* * * *

Request Number Three—One of the most fruitful sources of the revenue we have is the organized classes of our conference. Many of these classes support children in our home. Their financial aid goes a long way to help pay our monthly bills. However, there are many organized classes that do not give us a monthly contribution. The appeal I wish to make is that all organized classes settle on the fourth or fifth Sunday in November as special orphanage day. On the Sunday before this special day, let the president or teacher set forth the urgent need of our Methodist Orphanage with the request that on the following Sunday every member of the class make a special offering for the benefit of our orphanage. It would be well to send a special invitation to all the members of the class the week before the special day and ask them to be present on this important occasion. I am banking on the organized classes to put this orphanage special day over with great success.

* * * *

Supporters—One of our greatest needs is more individual supporters. We have several friends who never fail us. Their contributions help us considerably in financing our home. Many of them have told me personally the great joy they derive from the service they render. It is a source of much encouragement to the individual child to know that some one person is making a sacrifice for his or her benefit. The idea of thus establishing a living link between the benefactor and the benficiary is always productive of mutual good. There are hundreds among us who could assume the financial support of one or more orphan children. Many whose hearts yearn for comfort and peace would be made happy by taking up this line of service. I shall be glad to get in touch with any one who reads this note and is willing to assume this task in His name.

* * * *

Request Number Four—I want to urge all of our pastors to take a special collection in all the churches during the Thanksgiving season. We lose a great deal of money each year by reason of the fact that many of the pastors change from one charge to another and do not hold Thanksgiving services. I want to request all the pastors on stations who return to their present charges to have Orphanage day on the fourth or fifth Sunday in November; pastors on circuits to begin with the fourth Sunday in November and go through the second Sunday in December. The pastors on stations who change can have a special orphanage day on the fifth Sunday in November and the pastors who go to new circuits can begin on the fifth Sunday in November and close up the orphanage campaign on the third Sunday in December. As a rule the collections taken on Thursday never amount to very much, because most of the members do not attend service on Thursday, Thanksgiving day. I want every church to have a special service on a Sunday in the interest of our cause. To make the service count for much, there is need of great preparation before hand. We are enlarging our work and consequently our needs are proportionately larger. I do want every church during the Thanksgiving season to take a special offering on some Sunday for the benefit of our fatherless children. Let's begin to plan now for a great orphanage day in every church during Thanksgiving season!

The North Carolina conference meets November 12. Before that date look at the label on the back page of your Advocate. If it shows you are behind with us give your pastor a sufficient amount to move you to '25. Attend to this at once.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

A YOUNG LADY WENT TO WORK

On the first of June, 1923, at a beginning salary of $65 a month. Now, thanks to her DRAUGHON training, she is receiving $150 a month. She has the brains and the determination; we gave her the training, and this combination couldn't fail. We have room for a few more.

The Draughon Business College
Knoxville, Tenn.

October 15 to January 15

THE CHRISTIAN EDUCATION MOVEMENT

DO YOU KNOW

That this Movement has Right-of-Way for the next Three Months?

HAVE YOU HEARD

1. That it has collected $5,000,000 of the $9,000,000 already due up to October 1, 1924?
2. That it has laid the foundation for and helped to raise $7,000,000 "New Money" in special campaigns of which $3,000,000 has been paid?
3. That it has paid many old debts that have been sapping the life of our schools for years?
4. That it has increased by thousand of dollars—yes, millions—the endowments of our colleges and universities?
5. That it has erected many new buildings to meet the growing needs of our schools?
6. That it has increased substantially the salaries of underpaid officers and teachers?
7. That it has enrolled 7,000 Life Service Volunteers for full time Christian service?
8. That it is helping hundred of these capable young men and women to go to college and prepare for a useful life?
9. That it has put new life and spirit and hope into our educators who have been battling against heavy odds?
10. **That the fourth payment falls due November 1st, 1924.**

HAVE YOU A WORTHY PART IN THIS GREAT MOVEMENT?

HAVE YOU PAID YOUR PLEDGE

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

AMOUNTS PAID ON SPECIAL EFFORT QUOTAS NOW TOTAL OVER $750,000

Each day brings us closer to the $1,000,000 mark in the Special Effort to raise $10,000,000 for Superannuate Endowment. To date (October 4, 1924,) $754,900.27 has been paid to the Board of Finance. It seems certain that by Christmas a total of $1,000,000 will actually be in hand from the movement. Are you proud of your annual conference's record? Up to October 1, 1924, the annual conferences have paid on Special Effort quotas as follows:

Alabama $15,742.69; Arizona $877.70; Baltimore $2,799.25; Central Texas $14,148.57; Denver $2,604.96; East Oklahoma $5,975.02; Florida $35,909.53; Holston $36,523.69; Illinois $3,033.26; Kentucky $29,413.84; Little Rock $13,111.20; Lousiana $26,541.58; Louisville $42,724.20; Memphis $14,501.14; Mississippi $16,578.62; Missouri $29,320.40; New Mexico $3,721.90; North Alabama $15,352.96; North Arkansas $12,-859.73; North Carolina $34,375.00; North Georgia $34,150.11; North Mississippi $12,557.83; North Texas $26,988.15; Northwest $2,790.77; Northwest Texas $8,448.17; Pacific $9,503.90; St. Louis $26,551.25; South Carolina $12,723.82; South Georgia $13,548.08; Southwest Missouri $36,575.98; Tennessee $37,275.95; Texas $7,549.08; Upper South Carolina $18,538.00; Virginia $48,649.61; West Oklahoma $6,188.12; West Texas $28,697.84; Western North Carolina $23,207.69; Western Virginia $26,801.80; Brazil Mission $10.00; Congo Mission $315.00; Japan Mission $210.00; Belgian Mission $55.93; total $737,522.32.

The Clickety-Click of the Forgotten Man Special

It is not enough to state what the annual conferences have done, but the success of the charges paying one-fifth or more of their total quotas sholud also be listed. In addition to previous reports on this subject, attention is called to the following:

Beaver Dam, Louisville—Owensboro, Rev. F. E. Lewis, pastor. Total assumed quota $1,11; amount remitted $226.50.
Hanson, Louisville—Henderson, Rev. G. W. Pangburn, pastor. Total assumed quota $870; amount remitted $261.35.
Trinity (Wilmington), North Carolina—Wilmington, Rev. H. C. Smith, pastor. Total assumed quota $3,300; amount remitted $660.
Edinburg, West Texas—Beeville, Rev. H. S. Goodenough, pastor. Total assumed quota $2,128; amount remitted $425.60.
Manchester Circuit, St. Louis—St. Louis, Rev. C. D. Hewitt, pastor. Total assumed quota $1,320; amount remitted $266.
Labaddie and Gray Summit, St. Louis—West Plains, Rev. R. D. Kennedy, pastor. Total assumed quota $934; amount remitted $291.70.
Oakville, West Texas—Beeville, Rev. Richard H. Heacock, pastor. Total assumed quota $575; amount remitted $163.75.
Pulaski, Tennessee—Columbia, Rev. J. R. Parsons, pastor. Total assumed quota $3,020; amount remitted $604.
Centenary (Chattanooga), Holston—Chattanooga, Rev. W. S. Neighbors, pastor. Total assumed quota $6,715; amount remitted $1,395.
Baker, Louisiana—Baton Rouge, Rev. J. T. McVey, pastor. Total assumed quota $1,500; amount remitted $388.10.
North Cadiz, Louisville—Hopkinsville, Rev. A. L. Schanzenbacher, pastor. Total assumed quota $1,125; amount remitted $235.30.
Roswell, New Mexico—Roswell, Rev. Clyde Campbell, pastor. Total assumed quota $3,500; amount remitted $700.
Immanuel (St. Louis), St. Louis—St. Louis, Rev. O. A. Bowers, pastor. Total assumed quota $1,600; amount remitted $320.
Houston, St. Louis—West Plains, Rev. Dawson C. Bryan, pastor. Total assumed quota $1,150; amount remitted $230.
Kennedy, West Texas—Cuero, Rev. D. Scarborough, pastor. Total assumed quota $2,280; amount remitted $456.
Central (Albany), North Alagama—Decatur, Rev. J. D. Hunter, pastor. Total assumed quota $4,050; amount remitted $812.
Flat River, St. Louis—Farmington, Rev. Wm. Stewart, pastor. Total assumed quota $2,035; amount remitted $407.
Kingdom House (St. Louis), St. Louis—St. Louis, Rev. J. M. Bradley, pastor. Total assumed quota $200; amount remitted $40.
Shaw Avenue (St. Louis), St. Louis—St. Louis, Rev. J. O. Ensor, pastor. Total assumed quota $3,250; amount remitted $740.
McKendree (Nashville), Tennessee—Nashville, Rev. H. B. Trimble, pastor. Total assumed quota $5,034; amount remitted $2,403.65.
Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota $11,100; amount remitted $3,570.
Grove Avenue (East Radford), Holston—Radford, Rev. Z. B. Randall, pastor. Total assumed quota $2,917; amount remitted $583.40.
Highlands (Ft. Thomas), Kentucky—Covington, Rev. J. P. Strother, pastor. Total assumed quota $3,000; amount remitted $700.
Alexandria, Louisiana—Alexandria, Rev. O. W. Bradley, pastor. Total assumed quota $5,000; amount remitted $1,085.
Decatur Station, North Texas—Decatur, Rev. W. Harrison Baker, pastor. Total assumed quota $2,800; amount remitted $616.75.
Clayton Church (St. Louis), St. Louis—St. Louis, Rev. C. J. Dohn, pastor. Total assumed quota $2,700; amount remitted $422.
Amherst, Virginia—Charlottesville, Rev. W. A. Orser, pastor. Total assumed quota $2,000; amount remitted $400.10.
Highland Church (Petersburg), Virginia—Petersburg, Rev. W. H. Atwill, pastor. Total assumed quota $1,597; amount remitted $362.40.
Raymondsville, West Texas—Beeville, Rev. F. E. Ludwig, pastor. Total assumed quota $1,410; amount remitted $280.
Main Street (Thomasville), Western North Carolina—Winston-Salem, Rev. A. C. Gibbs, pastor. Total assumed quota $5000; remitted $1000.
Clovis, New Mexico—Roswell, Rev. W. S. Vanderpool, pastor. Total assumed quota $3,210; amount remitted $642.
Wahatchey, Holston—Chattanooga, Rev. A. M. Tomlinson, pastor. Total assumed quota $200; amount remitted $40.
Main Street (South Boston), Virginia—Danville, Rev. J. G. Unruh, pastor. Total assumed quota $2,000; amount remitted $400.
Gainesville, Alabama—Greensboro, Rev. J. C. Phares, pastor. Total assumed quota $1,740; amount remitted $380.50.
Centenary (Knoxville), Holston—Knoxville, Rev. John C. Patty, pastor. Total assumed quota $3,712; amount remitted $740.
Broad Street (Knoxville), Holston—Knoxville, Rev. H. E. Kelso, pastor. Total assumed quota $3,500; amount remitted $700.
Park Street (Atlanta), North Georgia—South Atlanta, Rev. C. M. Meeks, pastor. Total assumed quota $4,020; amount remitted $1,568.42.
Centenary (Cape Girardeau), St. Louis—Cape Girardeau, Rev. J. R. Spann, pastor. Total assumed quota $2,800; amount remitted $560.
New Providence and Bethel, Tennessee—Clarksville, Rev. J. R. Spurlock, pastor. Total assumed quota $2,000; amount remitted $994.35.
Onancock, Virginia—Eastern Shore, Rev. H. W. Dunkley, pastor. Total assumed quota $2,720; amount remitted $909.21.
Mnotcalm, Holston—Bluefield, Rev. Henry Lee Dean, pastor. Total assumed quota $2,000; amount remitted $400.
Tulip Street (Nashville), Tennessee—Nashville, Rev. J. Allison Molloy, pastor. Total assumed quota $4,400; amount remitted $900.
Brookside (Knoxville), Holston—Knoxville, Rev. J. H. Reynolds, pastor. Total assumed quota $150; amount remitted $30.
Jasper, Holston—Chattanooga, Rev. S. A. McCanless, pastor. Total assumed quota $1,125; amount remitted $225.
Gainesville, Alabama—Greensboro, Rev. J. C. Phares, pastor. Total assumed quota $1,740; amount remitted $380.50.
Lutesville and Glen Allen, St. Louis—Farmington, Rev. J. A. Wood, pastor. Total assumed quota $800; amount remitted $196.14.
Lufkin Station, Texas—Nacogdoches, Rev. E. W. Solomon, pastor. Total assumed quota $3,375; amount remitted $966.
Bulls Gap, Holston—Morristown, Rev. E. Z. Blanckenbeckler, pastor. Total assumed quota $1,500; remitted $300.
Lakeport, Pacific—San Francisco, Rev. S. E. Grenfell, pastor. Total assumed quota $1,400; amount remitted $397.50.
Erin, Tennessee—Dickson, Rev. J. T. Cotton, pastor. Total assumed quota $1,340; amount remitted $384.25.
Central (Newberry), Upper South Carolina—Cokesbury, Rev. J. M. Steadman, pastor. Total assumed quota $3,055; remitted $711.
Tierce Chapel, West Oklahoma—Panhandle, Rev. B. F. Gassaway, pastor. Total assumed quota $175; amount remitted $35.
San Marcos, West Texas—San Marcos, Rev. C. M. Raby, pastor. Total assumed quota $3,450; amount remitted $1,884.44.
Central (Monroe), Western North Carolina—Charlotte, Rev. C. C. Weaver, pastor. Total assumed quota $4,350; amount remitted $870.
Hawthorne Lane (Charlotte), Western North Carolina—Charlotte, Rev. L. D. Thompson, pastor. Total assumed quota $4,265; remitted $853.
Mt. Vernon (Danville), Virginia—Danville, Rev. S. T. Senter, pastor. Total assumed quota $4,400; amount remitted $880.
West Plains, St. Louis—West Plains, Rev. J. C. Montgomery, pastor. Total assumed quota $2,070; amount remitted $414.01.

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OUR LITTLE FOLKS

CAP

Georgina W. Pelton.

Captain was the minister's dog. He was called Cap for short.

The minister was hitching his horse to the buggy. He and his wife were going to drive out to the country. They lived on the edge of town.

Cap felt very frolicsome as he capered about near the horse and buggy He hoped he was going, too. He liked to run beside the buggy. So presently he went to the front of the house and waited. But the minister thought Cap's place was at home; and when he had led the horse around, and saw Cap waiting, he said, "Go back, Cap. You cannot go. You must stay here."

Cap felt disappointed, but he went back, and the minister's wife came out, and they started.

After a little while the minister looked back and saw Cap following. He was running as hard as he could to catch up. So the minister had to turn back and shut up the dog.

Something like this happened a number of times, and then one day when the minister was nearly ready to start ,and was thinking of shutting up the dog, he missed him. Neither he nor his wife could find Cap. So presently they drove off.

Their way lay along the pike between large fields, for it was a farming country.

"I wonder where Cap could have been," said the minister as he drove along. "I saw him when I was about to hitch up."

"I wonder, too," said his wife.

As they continued on their way enjoying the pleasant air and sunshine and looking about over the broad green fields, the minister's wife suddenly exclaimed, "Oh, look!" and pointed to the right. Then she burst out laughing. The minister looked, and he laughed too. What do you think he saw?

It was Cap running as fast as he could to join them. With one bound he leaped over the fence at the side of the road. How joyfully he did bark, and how he did wag his tail! I wish you could have seen him.

"He was hiding behind that stump watching for us," said the minister's wife. I" saw him come out," and she laughed again.,

"I think he deserves to go along. Don't you?"

"He certainly does," said the minister. "Cap, you're a knowing dog."

KOKOMO DOG ADOPTS HUMAN BABY

The story of the unusually loyal devotion of a stray dog came to light at Kokomo, Indiana, recently. It is the story of "Jim," a big yellow nondescript, who "adopted" a little girl. He isn't homeless now, but we are getting ahead of the story, which is this:

When little Geraldine Rammel, a golden-haired child, was less than a year old, her mother took her on a shopping tour, the babe riding in a large perambulator. Stopping at a store to make her final purchase, the woman left the baby asleep in the perambulator in front of the store.

Coming out again, she was greeted by a deep growl when she attempted to approach the carriage. A strange dog, huge and tawny-coated, stood guard and refused to allow any one to come near. He also refused to leave. No one knew to whom the animal belonged, but evidently he proposed to stay where he was.

The mother became alarmed and was about to call a police officer to take away the unwelcome guardian. On a second thought, however, she realized that the big fellow was doing what he thought was right. She set about to convince him that she was a friend and approved his attitude.

She finally succeeded and the dog consented to allow her to come near, but he did not leave. Instead, he walked sedately by the side of the perambulator all the way to the family residence. There was no foolishness from him—no cat chasing or rambling about in yards. He marched like a dignified soldier.

Arriving at the house, the big dog watched with interest while the little girl was taken out of the carriage. He insisted on going into the house. Not wishing to arouse his ire again, the family allowed him to enter.

After hearing the unusual account of the "adoption" of the baby by the strange dog, it was decided to give the animal a home, if he cared to stay. He did care to stay and soon became "one of the family." Not knowing his real name, Jim was chosen for him, and he soon learned to answer to it. He was found to be a well-trained dog, above the average in intelligence, obedient and thoughtful of the welfare of his human associates. The family also discovered that he was not always as sedate and solemn as on the first trip home, but that he liked to romp and play.

But, while he made friends with Mr. Ramel and the two older boys, Jim's "true love" was the little girl. During the summer months he dozed for hours close to her crib in the shady yard, but he slept only lightly and resented in no uncertain manner the approach of a stranger.

When Geraldine learned to toddle, Jim's duties became manifold, but he took the increased responsibilities upon himself without question. When she could escape the eye of her busy mother the child wandered all over the neighborhood.

Wherever she went, however, her self-appointed guardian was close at her heels. "Here come Jim and Geraldine" was frequently heard throughout the neighborhood. But the dog's devotion was not limited simply to trailing his charge. Time after time the child would wander toward the busy street, but the moment she started to step on the pavement Jim would catch the folds of her dress and gently pull her back into the yard.

(When first told of this feat, the writer gave little credence to it, but a personal investigation proved it to be true. In fact, he saw the dog pull the little tot back when she protested strongly.)

Jim's origin is still a mystery to the Rammel family, although it has been four years since he came into their lives and took it upon himself to care for Geraldine, who is now five years old. The dog seems to have a place in his heart for all members of the family, who are very fond of him, but it is to the beck and call of the little girl that he responds most willingly.—C. F. Baker, in Our Dumb Animals.

"Why don't you attend church?" asked the minister of the non-church-going man.

"Well, I'll tell you, sir. The first time I went to church they threw water in my face, and the second time they tied me to a woman I've had to keep ever since."

"Yes," said the parson, "and the next time you go they'll throw dirt on you."

When a boy is too big to obey his mother, he is big enough to go to the bad.

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

PRAISE FOR OUR FORMER PASTOR, REV. W. B. SHINN

Now that it is a foregone conclusion that our beloved pastor, Rev. W. B. Shinn, will be changed to another field of labor by the Western North Carolina conference, now in session at West Market Street church, Greensboro,) he himself having made this request of his presiding elder some time ago), I feel that, as a member of the First Newton Methodist church, it is my conscientious Christian duty to say something in the way of appreciation of the services of this devoted, earnest and faithful man of God while serving us as pastor for the past three years. I have been living here in Newton for fourteen years, and we have had exactly half that number (seven) good, conscientious, God-fearing, courageous pastors; but with only one exception (if he can really be called an exception, and I am here referring to the Rev. R. M. Hoyle), have we had a man who could measure up, both in preaching ability and with courage to speak his convictions and hew to the line, let the chips fall where they may regardless of who it may hit, or who the shoe may fit, as did Brother Shinn. And my earnest prayer is that the appointing powers at the annual conference will send Brother Shinn to such appointment as in their best judgment and wisdom they may feel and recognize he deserves. To a people who will not only recognize his ability as a profound preacher and leader of his flock, but who will also possess in their hearts and souls the old time type of Holy Ghost religion, such as that will cause them to stand loyally and faithfully by their pastor as he goes forth daily laboring for the Master and trying against any and all odds to build up his people in the most holy faith, and at the same time doing all in his power to spread Scriptural holiness throughout the land.

These few lines have been penned out of a heart full of love for my former pastor and his good wife and children, and in a sincere, true and Christian spirit and fellowship and good will toward all mankind, and especially toward all who love the Lord Jesus Christ and are trying to help build up His kingdom here on earth. May the Lord bless and save every one, is my pryaer.

G. P. Drum, L. P.

A SUGGESTION

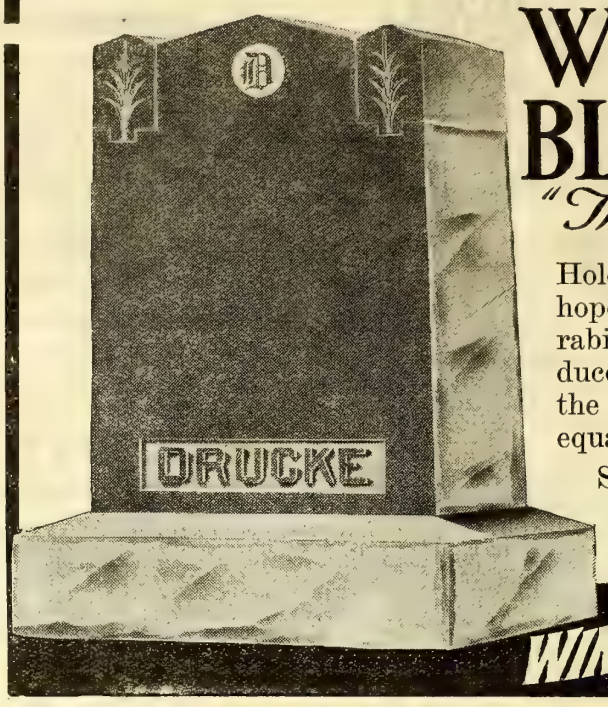
I desire without human suggestion to make the following proposition in connection with the question of Unification:

The body of the membership in the two churches concerned constitute the human element interested, and this element is behind every movement of the church. The people, therefore, should have opportunity to sound a clear note expressing their preference in this matter.

That within one month before the session of each district conference which shall elect the delegates to the annual conference, that shall vote on the question of unification, the preacher in each pastoral charge, in consultation with his official board, call a meeting of all the churches of his charge, severally, and that every member vote for or against unification, the vote being taken by ballot. That each delegate to the annual conference, voting on the question of unification, shall be governed by the vote of the several charges in his district, as the majority of the charges shall vote for or against unification. That the people be requested to pray daily for divine guidance in their action.

It is not claimed that there is provision of law for the above action, but it is fair and right, and all the people should have anopportunity to speak. In the meantime let the preachers and leaders see that the people have the facts. Thos. W. Smith.

Concord, N. C.



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TO KEEP HISTORY STRAIGHT

In order to help keep history straight, but with no desire to enter into any controversy, I saw an article in the Advocate a short time ago stating that President Polk was a Presbyterian.

If the writer of the article referred to will refer to the life of Dr. J. B. McFerrin, by O. P. Fitzgerald, pp. 231 and 232, he will find a full account of his reception into the Methodist church.

I also saw in another paper some time ago that it had been understood largely that he was a Presbyterian and so published, but that it was a mistake, as he was a Methodist. His mother and wife were Presbyterians.

C. B. Townsend.

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Nashville (N. C.) M. E. church lost one of its faithful members, when Mrs. H. B. Jenkins entered into rest on September 24, 1924.

Throughout her long illness she never lost interest in her church or her friends. She was a good neighbor, a kind friend, and her whole life was spent in loving service to home, family and friends. We loved her for her noble, generous heart. We will miss her in our homes, our church and our town.

We extend to the bereaved family our love and sympathy and trust that her life may lead others safely to Jesus.

Mrs. J. L. Robertson,
Mrs. R. C. Calton,
Mrs. J. A. Winstead.
Committee.

Look at the red label on the back page of your paper. It tells the story. If it does not give you a clean bill till '25, send us enough, or give to your preacher, to make it read 1925. Thank you.

NORFOLK SOUTHERN RAILROAD
Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For		Arrive From
6:15 a.m.	a-Norfolk	8:10 p.m.
7:30 a.m.	b-Charlotte	5:15 p.m.
3:00 p.m.	c-Belhaven	12:25 p.m.
9:45 p.m.	d-Norfolk	7:05 a.m.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

November
Gilkey, Gilkey, 11 8-9
Rutherfordton, 7 9
Bald Creek, Bald Creek, 11 15-16
Burnsville, 7 16
Micaville, Deyton's Bend, 11 22
Spruce Pine, 11 23
Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 20
Morganton, First Church, 7 30

December
Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January
Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February
Mill Spring, Gray's Chapel, 11 1

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

October
East Greensboro, Holt's Chapel 26
Glenwood, night 26

November
West Greensboro, Muir's Chapel, at 11 1-2
Jamestown-Oakdale, Jamestown, at 3 2
Caraway Memorial, at night 2
Coleridge, Rehoboth 8-9
Ramseur-Franklinville, Ramseur, at 11 9
Park Place, at night 9
New Hope, Center, at 11 and 3 15-16
Uwharrie, Oak Grove, at 3 and 11 15-16
Asheboro, at night 16
West Market Street 23
Gibsonville, Gibsonville, at 3 23
Walnut Street, at night 23
Randleman, Naomi, at 11 30
Deep River, West Bend, at 3 30
East End, at night 30

December
Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, at 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

October
West End, at 11 26
Trinity, at night 26

November
Mount Holly, at 11 2
Parkk Street, Providence, at 3 2
Main Street, Belmont, at night 2
Cramerton, at 11 9
McAdenville, at night 9
South Fork, Palm Tree, at 11 15
Lincolnton, at 11 16
Lincoln Circuit, McKendree, at 3 16
Dallas, Dallas, at night 16
Cherryville Circuit, St. Pauls, at 11 22
Cherryville, First Church, at 11 23
East End, at night 23
Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December
Bellwood, Lawndale, at 11 6
Mavlo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 23
Franklin Avenue, at night 28

January
Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October
Cedar Grove Ct., Carr, 11 25
S. Alamance Ct., Phillip's Chapel 26
Mebane, night 26
Gregson, night 27
West Durham, night 29
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Dare Ct., Mann's Harbor 25-26
Roanoke Island, Wanchese, night 26
Kitty Hawk, Kity Hawk, 10 27
Kennekeet, Avon, 8 28
Hatteras, Trent, 8 29
Stumpy Point, 8 30

November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October
Goldston, Goldston 23-26
Haw River, Mann's Chapel 24
Pittsboro, Chatham 25-26
Siler City, Siler City 26-27
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9
Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

October
Newport, a.m. 23
Harlowe, a.m. 24
Straits, Tabernacle, a.m. 25
Atlantic-Sealevel, Atlantic, a.m. 26
Ocracoke, p.m. 27
Beaufort, p.m. 28
Morehead City, p.m. 29

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Raeford, Raefod 25-26
Red Springs 26-27

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October
Granville, Calvary 24
Oxford, 7:30 24
Oxford Ct., Salem 25-26
Zebulon, Zebulon 27
Bailey, Bailey 28
Kenley, Kenley 29
Semla, 7:30 29
Princeton, Micro 30
Millbrook, Rolesville 31

November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

October
Mattamuskeet, Inglehard, 11 25-26
Swan Qu ater, night 26
Fairfield, night 27
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

October
Northampton, Jackson, 11 25-26
Garysburg, p.m. & 11 26-27

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11 2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

October
Swansboro, Stella, a.m. 24
Maysville, Belgrade, a.m. 25-26
Shallotte, Andrews, a.m. 31

WESTERN N. C. LEAGUE

(Continued from page ten)

field work of our conference I am made to feel more and more at home with our ministers, for it is principally through you that the Epworth League work is fostered. Our Discipline in chapter thirteen provides the various instrumentalities for the development and growth of this great field for our young people, and it is made a part of your duties as ministers to promote its interest and to effect the organization of local chapters wherever possible. In making reports to your presiding elder at your district conference, answer must be given to the question, "Do you have Epworth League?" I am more than pleased with the encouragement I have received from the pastors of this conference and allow me to state that I believe in you and that I am strengthened and encouraged by the support you are giving.

No one can estimate the great possibilities which may be in store for our young people in the church relative to this great organization to which I have been called as a servant, and I feel that so much depends upon the efforts of all who lead in this great work.

Our Epworth League conference is composed of about three hundred local chapters, eleven district with a district secretary and an assistant secretary in each district, the usual conference officers with a conference department superintendent for each of the four departments, and you can readily see that some one has to work in order that the great organization may function as it should. The duties would be overwhelming to the point of discouragement were it not for the fact that I have found in every community yet visited willing workers who are ready to sacrifice time and means in the interest of the Epworth League.

The Epworth League is primarily an organization which has for its purpose the finding of leaders and assigning to those leaders some definite task of Christian service. Though the word task might be ill used in that respect, for to every enthusiastic leaguer who keeps our motto "All for Christ" steadily in mind, the work which he is called on to do is not considered a task, but a service, a duty, indeed an opportunity, to work for the Master where in the joy and pleasure of leading some one else into a place of broader vision and brighter hopes is recompense enough, and to do this in the true spirit of the Master is no task; it is a privilege.

I cannot help tonight but recall the feeling I had when I first entered upon my work in this conference. Being unacquainted with Western North Carolina and its people, it was necessary of course for me to equip myself as best I could with the knowledge of not only the officials of the Epworth League conference and district officers and as many Epworth Leaguers of the various local chapters as possible, but I was to study the organization of this conference—learn the names of the presiding elders and the various connectional officers, and also apply myself to the study of geography in western North Carolina, of which I have already learned that you have a great deal.

A statement was made to me by Mr. Lunsford, our conference president when I first took up this work which I recall tonight to let you ministers know what a feeling of reliance I have in your deep interest in the welfare of young people and that each Methodist parsonage is a home for me during my sojourn in this conference. His words were: "Now, remember, in case of sickness or accident or any unforeseen trouble that in whatever town you may happen to be from Greensboro to Murphy, you will find at the Methodist parsonage a home where the door will swing wide for you, and where there is a man upon whose honor and integrity you can always rely and a woman whose devotion to the cause you represent is exemplary of your own." So since seeing you I wish to say that it will be a pleasure regardless of what town I may be going to realize that when I get off the train I will know that I am only a few blocks from home and I hope you will be as glad to see me coming as I will be to get there.

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In Memoriam

HENDERSON—Blanche Henderson, the nine-year-old daughter of Mr. and Mrs. James Henderson, died September 10, 1924. The week iollowing the fourth Sunday in August Blanche was taken with diptheria, and on Wednesday she grew rapidly worse and about eight o'clock she passed away. She asked her mother and sister to pray that God would give her a good night's rest (she said she had asked Him), and how quickly God answered that prayer—and she entered into eternal rest. Blanche was faithful to the Sunday school and loyal to the church. Her funeral was conducted at the home by the pastor and her body was laid to rest in the family burying ground. May the God of all grace comfort the beeraved ones.

Mrs. J. A. Howell.

GIBSON—Nathaniel N. Gibson, son of William and Catherine Gibson, was born July 22, 1848, and died September 8, 1924, in his 77th year. On May 21, 1884, he was happily married to Miss Matilda J. McLaurin. To this union four children were born—Grover C. Gibson, Mrs. L. W. Odom and Anna Gibson. One child died in infancy. Brother Gibson was a hard working farmer; he was never contented unless he was trying to make something grow. Even when he was so feeble that he was confied to the house he would steal away and hobble to the field, where he would be foud using his hoe. When about 12 years old he was converted and joined St. John's Methodist church, where his membership remained until the church in Gibson was built, when it was move dthere. Thus for more than 64 years he led a quiet, faithful Christian life, held in high esteem by all who knew him. In October, 1921, he was stricken with paralysis. For three years he was an invalid, being confined to his bed much of his time. The strokes came at various times during these years, each one leaving him weaker. Just before the last one had made him unconscious he told his family that he was ready to go and that soon he would be beter off. He was a great sufferer. All was done for him that it was possible for human hands to do. His family cared for him so tenderly. The devotion of his daughter, Miss Anna, was beautiful to behold. Surely no one ever loved a father better than she. In his death the community has lost a substantial citizen, the home a loving father, the widow and faithful husband and the church a loyal member.

A. J. Parker.

PARKER—Sister Elizabeth O'Neal Smith was born November 29, 1846, and departed this life September 12, 1924, at the ripe age of 77 years, nine months and 22 days.

She was the daughter of Rev. A. B. Smith, a Methodist minister of the N. C. conference. She was married to Bro. C. P. Parker, the son of W. J. Parker, of a prominent family and a noted Methodist of Bladen county and state, on December 12, 1866, and to this union were born four children, but all were gathered to their heavenly Father in infancy.

She is survived by her husband, one sister, Mrs. M. I. Robinson, and a great host of friends.

Sister Parker was a woman of solid piety and filled with good works, for her chief characteristic was that of helping others, as she labored untiringly to relieve the sufferings of others, continuously on the outlook for some opportunity to aid and to serve, whether rich or poor, white or colored. She was affectionately known to all as Cousin or Aunt Lizzie.

Kindness to her was a second nature, for in this home were many relatives and friends entertained, and among these have been a long line of Methodist ministers, many of whom have departed this life. Others will feel deeply our loss, for in this home the pastor found a hearty welcome and every need gratiously met. Her every joy was doing good, searching the Scriptures, attending to some work for the Master; for her faith in God was supreme, accepting His promises through Christ to every good work. Her latest Bible, though comparatively new in age, yet shows unmistakable marks of constant use.

She joined the church while very young and ever lived a true and consistent Christian, always standing true to her convictions. She was a good and tender wife, a loving companion and a good neighbor. May God sustain her husband and friends in their loss.

Funeral services were conducted by her pastor, Rev. E. W. Hrust, assisted by the writer, having been her former pastor for four years, at Antioch church, and her body was laid to rest in the cemetery at the old home place at Cypress Creek, September 13, 1924. J. A. Tharpe.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call from a life of service and usefulness our brother, James N. Teer, of Burlington, N. C., on September 18, 1924, at the age of 68 years, be it resolved:

First, That we, the members of Webb Avenue M. E. Church, Sout, bow in humble submission to the will of God.

Second, That we cherish his memory and extend to the bereaved ones our deepest sympathy, assuring them that we are partakers with them in their sorrow.

Third, That we as a church deeply miss his genial smile, his pleasant word, his liberal support and his personal interest in all the life of our church, having been steward for several years, and we reverently cherish his memory as one who literally made the world better for having lived in it.

Fourth, That while we miss him we rejoice in the hope that all is well with him and that his reward is that of the faithful servant.

Fifth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, a copy to the Burlington News for publication, and a copy be spread upon our minutes.

John F. Idol,
Mrs. Loy V. Harris,
Chas. D. Hargrove,

Trinity College Library

HOWELL — Katherine Fabrice, nine-months-old child of Mr. and Mrs. Shelley T. Howell, after intense suffering recently passed up into the world that is heavenly to join the unnumbered thousands of children who stand about the throne. Seldom if ever does one find a child of better promise, seldom if ever does one find young parents more beautifully devoted to their offspring. The days are long and lonely without Fabrice, but it must be remembered that she has not been sent away but simply sent before.

"How can a mother feel her road too
dark or dreary,
Who knows her treasure sheltered
from the storm?"
Heaven is dearer and a bit nearer, too,
since she entered there.

J. Frank Armstrong.

IN MEMORIAM

In fond and cherished remembrance of our lost member, Mrs. Frank Klein, who passed away September 30, 1924.

Her noble character and patience in suffering will ever be an inspiratio nto those who knew her.

The Missionary Society of the Methodist church of Morehead City, N. C.
Mrs. E. H. Gorham,
Mrs. W. A. Cade,
Mrs. C. S. Wallace.

SOUTHERN RAILWAY SYSTEM

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A manufacturer's first question, when planning the location of a factory, is "What are the railway facilities?". Business men who are investing capital in new industries in North Carolina know that a location on the lines of the Southern Railway is an assurance of prompt deliveries of fuel and materials to the factory, and of finished goods to inland markets and ocean shipping ports.

North Carolina's prosperity depends on adequate transportation. Good railway service is a magnet that draws industry to a state, just as poor service throttles business and discourages new enterprises. The character of Southern Railway service in North Carolina is notably contributing to the prosperity of the State.

The high standards of service on the Southern could not be maintained without continued heavy expenditures for new facilities to handle promptly and efficiently the traffic offered our lines. In the past twenty years our outlays for additions and betterments in the State of North Carolina have amounted to more than $40,000,000. These capital expenditures have been in addition to our day-to-day operating expenses and taxes in North Carolina, which annually amount to millions of dollars. In 1923 they totalled $26,000,000.

Most of the new capital expended on our North Carolina lines in these two decades has been devoted to improvements which enable us to move traffic promptly and thus attract new industries to the State and so contribute to North Carolina's increasing prosperity.

Nevertheless we respond as generously as practicable to the wishes f our fellow citizens of North Carolina for improvements, which, while desirable, do not increase the capacity of the railroad as a transportation facility. In the last ten years we have eliminated fifty-four grade crossings and have provided forty-four new or improved station buildings in the State.

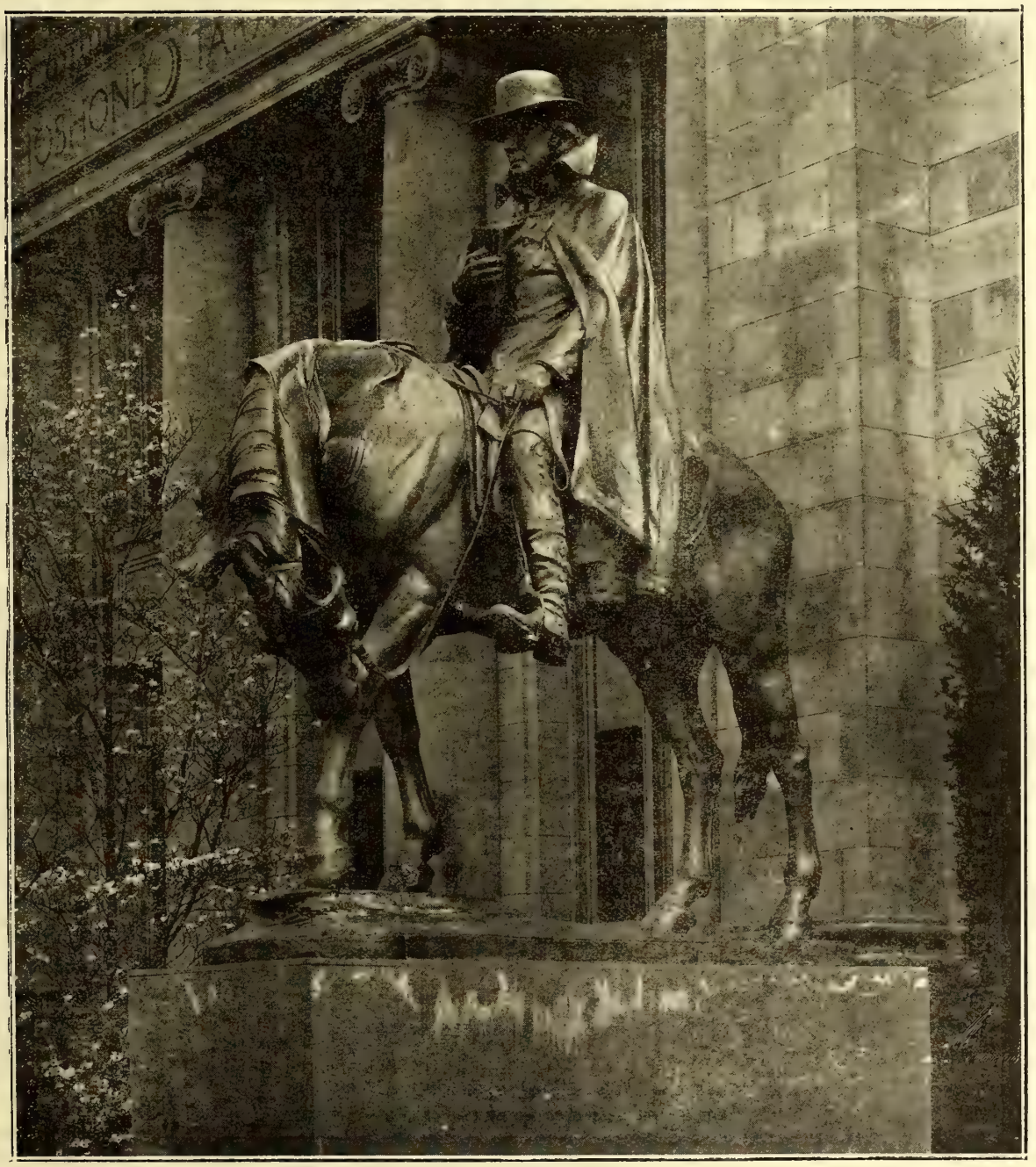
With the cooperation of the people of North Carolina we hope to be able to continue our policy of making our major outlays for additions and betterments that will increase our capacity to do our day's work.

THE SOUTHERN SR SERVES THE SOUTH

The SOUTHERN SERVES THE SOUTH

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, OCTOBER 30, 1924 No. 44



Equestrian Statue of Francis Asbury. The statue, which stands at 16th and Mt. Pleasant Avenue, Washington, D. C., is a gift of American Methodism to the United States Government. This memorial to "The Prophet of the Long Road" was dedicated with appropriate ceremonies October 15th, 1924. President Coolidge delivered the principal address of the occasion. Bishop W. F. McDowell made the formal presentation address. Lieutenant Colonel Clarence D. Sherrill accepted the gift for the government. Among the notables present were the French Ambassador, Mr. Jusserand and his wife.

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NORTH CAROLINA AT THE DEDICATION OF THE ASBURY STATUE

North Carolina had a conspicuous part in the dedication of the equestrian statue of Francis Asbury in Washington, D. C., October 15, 1924.

Col. Clarence D. Sherrill, son of the late Miles O. Sherrill, for many years state librarian, and a brother of Mrs. S. L. Alderman of Greensboro, N. C., in an appropriate address received the statue for the United States government. Hon. Josephus Daniels was on the program for an address, but on account of urgent business in California could not be present. Mr. Daniels, however, sent a letter of regret and with it a brief address which was read to the great assembly. The New York Christian Advocate reported that the announcement of Mr. Daniels being called to California caused President Coolidge to smile as if he understood the import of Mr. Daniels' mission.

Dr. Forrest J. Prettyman of Gastonia, also, had a place on the program of dedication. Another North Carolinian connected with that historic event was Dr. W. A. Lambeth, pastor of Mt. Vernon Place church, where the exercises of Tuesday evening were held and in which he had a part.

AN ITINERANT'S SONG

Just now when quite a few of our pastors have packed for the journey and others expect at an early date to be on the go, the following lines will be of timely interest. The poetry is not such as to crown the author a "poet laureate," but the writer was evidently a Methodist preacher who writes out of a long experience.

Dr. J. H. Barnhardt read this "poem" last Sunday morning to his West Market congregation at the close of a few personal words about his own departure and the coming of his successor, Dr. J. F. Kirk. We think the readers of the Advocate will enjoy these lines by some anonymous writer:

How familiar to my heart are the old packing boxes,
Piled out ofthe way in the loft of the shed;
Infested with spiders and 'broidered with cobweb,
Serenely they're waiting high up overhead.
Serenely they wait for the verdict of Conference,
Undisturbed by the fiat "Go forth" or "Go back,"
As days hasten on for the annual flitting
When the Methodist preacher is ordered to pack—
The old wooden boxes, the dust covered boxes,
The iron-bound boxes the preacher must pack.

How often when Conf'rence is over we hasten
To pull down the boxes and brush off the dust,
And take up the carpets and take down the curtains,
And wrap up the dishes, for pack up we must.
Ah, me, who could tell of the work and the worry,
The din and confusion from morning till night,
The rush and the whirl—till a well ordered household
Has lost its headquarters—demoralized quite;
The old wooden boxes, the iron bound boxes,
The old packing boxes all ready for flight.

'Tis easy to pack all the goods and the chattels,
The old packing boxes are spacious and wide.
We can carry the bird-cage, the cat, and the chickens;
We can ship the old cow and the horses besides;
But the friends we have known, and the hearts we have tested,
The communion of souls that were kindred and dear,
The trust and the love that consoled in affliction,
The words and the smiles that encourage and cheer,
Are not packed in the boxes, the old wooden boxes,
The iron-bound boxes at the end of the year.

They are folded away in the heart's inner recesses,
Like flowers that blossomed away from the light;
Unforgotten they yield their perfume like a censer,
These memory blossoms so precious, so bright.
When the bishop of souls makes our final appointment,
We shall welcome a crown and an entrance abundant,
To mansions of glory, eternal, sublime;
Bid farewell to the boxes, the iron-bound boxes,
That so often we packed after Conference time.

WORSHIP AND FELLOWSHIP

There are two main reasons why we should attend church.

First: To worship the Lord.

We can be greatly stimulated in our worship by reminding ourselves that the church is "none other than the house of God and the gate to heaven," and "My house is the house of prayer."

The music, as well as the sermon, should contribute to the spirit of worship. I wonder if the criticism uttered about a minister years ago, "if he had touched upon religion he would have left nothing out of that sermon," would be applicable to any of our sermons today. Daniel Webster said: "I do not go to church to learn history or science, but to be reminded of moral duty." A serious minded man went to a church where the minister lectured on Palestine, and was overheard to remark on leaving: "I came to learn the way to heaven and was told the way to Palestine." Christianity is a message. It is a proclamation of good news. Happy is that church where the people are helped in their worship.

Second: We should attend church to be strengthened in our faith in fellowship of "kindred minds." David said: "I was glad when 'they' said let 'us' go up to the house of the Lord." Going to a crowded church of enthusiastic worshippers is an experience both pleasant and profitable. No normal human being can get much out of a church of empty pews. You don't see many people entering those churches with a sign by the door, "Come in and meditate and pray." Who can meditate in any empty church with its impersonal, ghost-like atmosphere? On the other hand, how very much alive seems that very same church filled with ardent worshippers, all joining heartily in the service!

AWAY WITH THE UNLUCKY THIRTEEN

Smite the groundless superstitions—that is, the outgrown beliefs which are not supported by the facts. Some of these superstitions are hoary with age and garments of sanctity have been thrown about them. But they are not objects to be revered. For in them is no merit. They are only flotsam or jetsam which has drifted to us from an over credulous past.

The "unlucky" thirteen is an illustration of all this. We are indebted to Z. T. Gardner in the Nashville Banner for facts that annul the idea of an "unlucky" thirteen. He says:

"Thirteen is written all over our country. First, there were thirteen colonies; then the first flag had thirteen stars and thirteen stripes. Revolutionary, which tells of the greatest war, has thirteen letters in it; so has 'E Pluribus Unum' and 'American Eagle,' our motto and emblem. Now take the quarter of a dollar; there are thirteen stars over the head of Liberty, thirteen leaves in the olive branch held by the eagle, thirteen thunderbolts in his talons, thirteen bars on the shield, thirteen feathers in each wing, and thirteen letters make 'quarter dollar.' Perry's great naval battle was fought in 1813 and resulted in the writing of the 'Star-Spangled Banner.' John Paul Jones had thirteen letters in his name, and was thirteen when he came to America; he carried the first flag of thirteen stars to victory. The first fleet ordered by the American government consisted of thirteen vessels."

THE COMING OF THE NEW PASTOR

It is wonderful what a tidal wave of church attendance and fresh interest attend the coming of the new preacher. Mere curiosity and a renewed interest in the church blend in a surprising fashion. As a result the congregations are swelled to overflowing and frequent are the expressions of a fresh interest in church activities.

The wise pastor will profit by this ground swell. He will preach his best sermons and fling himself into the work in such a fashion as to daze the mere spectators and to sweep all the question marks out of those whose religious lives are made up mainly of interrogation points. A big, good start will carry its momentum to the end of the year.

And the church should join the pastor in all this. Start in to do bigger things this new year than ever before. Do not measure your plans by what you have been doing but by what you ought to do. It is often easier to do a big thing than a little. God does not help a man to piddle, but He will assist him in divine tasks. God is no piddler, and has no use for a church devoid of a large vision and a heroic daring. Make this the biggest and best year in the life of your church and begin at the very first. Sound the trumpets of conquest and you will set the joy bells to ringing.

HAS THE CHURCH A PLACE IN YOUR LIFE?

Christian people have invested millions of dollars in church buildings, hospitals, school buildings and orphanages. Every year they spend millions of dollars upon missions, education, philanthropy and church programs. Their gifts are actuated by their desire to serve God and their fellowmen. They are trying to make the world better and happier through their interpretation of the teachings of Christ.

The church stands for brotherhood. She stands for good citizenship. She stands for educaton. She makes a great vital contribution to every community. The church has had a large part in making the community as good as it is.

What is your relationship to the church? Every man owes it to himself, to his family, to his community and to God to become a member of some church and support her program.

"THE TRIBES OF REUBEN"

Deborah led Israel to victory against Jabin after thirty years of oppression. In her song of triumph she tells of those tribes who entered the struggle for liberty; how others were indif ferent and even critical of the victors.

Reuben was interested and even summoned sufficient courage to debate the issue, but took no part in the actual fighting.

Great debates—searchings of hearts—but no soldiers.

The Church of Christ is guarding the bulwarks of home and school and altar, and doing battle with the forces of unrighteousness.

The tribe of Reuben is still numerous—people who condemn rotten government and sit comfortably at home on election day—people who know just what is wrong with the world and think their cynical quip a generous contribution to the cause of righteousness. These are the armchair heroes who criticise the battle-scarred veterans.

The church is an army—calling men and women of heroic mould to fight for truth and righteousness.

PEOPLE AND THINGS

N. C. Conference, at Wilmington, November 12.

Rev. T. E. Wagg writes: "My address now is Connelly Springs, N. C., R. F. D. No. 4."

Any church that may be in need of a secretary or assistant to pastor will do well to correspond with the N. C. Christian Advocate at once. We are in position to furnish the address of one who is capable in every respect.

We are not accustomed to call attention to interesting letters from the field, because there are too many of special interest. But be sure to read the one in this week's paper headed "Perquimans." It is in Stanford's best style.

Rev. W. A. Newell calls attention to an error in the report which said that W. T. Carner was received into the conference. He was not received as a member of the conference. His orders as a local deacon were recognized and he serves as a supply.

"Mrs. James Edgar Gay requests the honour of your presence at the marriage of her daughter, Mary Douglas, to Mr. Thomas Stokeley Morgan Bloodworth on the evening of Tuesday, the eleventh of November, at eight o'clock, West Market Street church, Greensboro, North Carolina."

Thurston B. Price and helper, who have recently closed a good meeting in Decatur, Alabama, and are now engaged in a like work at Jackson, Ala., through the moving of a pastor have an open date for November 16 to 30. He can be reached until November 2 at Jackson, Alabama; after that, Lake Junaluska, N. C.

The Wisdom sisters, who pleased the Western North Carolina conference with their singing, will be at the North Carolina conference in Wilmington. If that conference appreciates them as much as the members of the Western conference did, their presence will add greatly to the pleasure of those itinerants who are to assemble in the "City by the Sea" November 12. The visitor will enjoy them, too.

Rev. Walt Holcomb preached each aftenoon befoe the Tennessee conference which was recently held at Columbia, Tennessee. Bishop Mouzon has asked Brother Holcomb to preach daily during the Memphis conference which convenes in Memphis, Tennessee, November 12. Dr. George Stuart has invited Mr. Holcomb to occupy the pulpit of the First Methodist church, Birmingham, Alabama, November 2, during the absence of the pastor at the North Alabama conference.

"China Grove parsonage has the stoutest dining room table in the Western North Carolina conference. If you don't believe it come and see. Its capacity was tested for the third time during the past year and a half on last Thursday night. It stood the strain only because the full force of the load was bolstered up by chairs. These people say they have a good preacher. The preacher knows he has a loyal group of people, who not only attend church, but attend pounding as well. I'll be glad to send a copy of my pounding speech to any pastor who needs it for $2.00. Come to see us and help eat chicken and the other 57 varieties of good things."—W. E. Hauss.

For more than forty years the name of H. G. Carroll has been prominent in the Methodist press. Dr. Carroll was first a sailor, then an editor, first with The Methodist, and later with The Independent. He supervised the church division of the United States Census of of 1890. President McKinley made him a special commissioner to Porto Rico, he was assistant corresponding secretary of the Board of Foreign Missions, and later associated with the Federal Council. His ability as a statistician is widely known through his annual compilation of figures on church membership. In connection with the unveiling of the statue of Francis Asbury, in Washington, last week it should be known through the length and breadth of Methodism that it was due to the indomitable persistency of Dr. Carroll that the project was carried through to brilliant success. He has lived with and for this proposition for ten years and his optimism never failed, whatever the obstacles. In his boyhood he was a sailor and perhaps it was in those days that he learned to follow the maxim: "When you get to the end of your rope. tie a knot in it and hang on."—The Christian Advovate (New York).

Rev. C. M. Lance closed a very successful meeting last Sunday night at the Seaboard church. The pastor did the preaching and M. C. Miles of Mebane, N. C., led the singing. Five members were received by baptism and two by letter. Brother Lance's preaching made a great impression.

Rev. S. W. Phillips, pastor at Fairview, in the Asheville district, paid the Advocate office a visit Tuesday. Brother Phillips was returning from a visit to relatives in the eastern part of the state, where he went after the session of the W. N. C. conference.

It is understood that Hay Street, Fayetteville, will make a strong pull for the North Carolina conference to meet with that church next year. Kinston and Trinity, Durham, the Advocate learns, will also ask for the 1925 session.

"At the recent session of the Southwest Missouri annual conference Bishop McMurry appointed me to Appleton City, Missiouri. We are in one of the most beautiful towns that I have seen in the Middle West. We have a new church building and a progressive, hard-working membership and indications are good for a very fine year."—E. L. Kirk.

Rev. J. H. West writes: "I am at Darlington, S. C., spending a few days with my youngest son and wife for a little visit and rest. If you were down here we would smite the fish hip and thigh." What about an elder smiting "the fish hip and thigh!" We are amazed. May all sort of mercies be granted the finny tribe of South Carolina.

Rev. W. F. Womble, presiding elder of the Greensboro district, has called the district stewards, pastors and lay leaders of the district to meet at West Market Street church, this city, on November 10 at 10 o'clock. He requests the Advocate to urge every one of the above mentioned to be present, and to be at the church promptly at the appointed time.

"Mrs. Mollie McLeod Person announces marriage of her daughter, Mary Ruth, to Reverend Edgar Parke Billups on Wednesday, the twenty-second of October, nineteen hundred and twenty-four, Carthage, North Carolina. Will be at home after the eighteenth of November at nineteen Duckworth avenue, Charlotte, North Carolina." To. Mrs. Billups we extend the hand of welcome into the itinerant rank and wish her great happiness. To Mr. Billups we offer congratulations upon his good fortune.

GREENSBORO COLLEGE AND CONFERENCE

Two of the most delightful features of the recent session of the Western North Carolina conference were the Trinity College banquet in the dining room of Greensboro College Friday evening, and the concert Saturday afternoon in the Odell Memorial auditorium.

More than three hundred sat down to the banqueting tables, but the service was with all the ease and grace that one might expect, if such banquets were served daily.

The address of welcome was by President S. B. Turrentine. The other speakers were Bishop Denny, Dr. E. C. Brooks and President W. P. Few. Sidney S. Alderman, the toastmaster, set the pace for brevity and sprightliness that the other speakers gladly followed.

The concert given Saturday afternoon by members of the college faculty showed talent of an unusually high order and the conference greatly enjoyed the hour and will carry to every part of Western North Carolina expressions of appreciations of the courtesies so graciously extended by Greensboro College.

MISS DAISY DAVIES TO SPEND A YEAR IN SCOTLAND

Saturday, November 1, Miss Daisy Davies, well known in all parts of North Carolina, leaves New York on a Cunard liner for Scotland to spend one year in study at Aberdeen under Drs. D. S. Cairn and George Adam Smith.

Miss Davies will return to America next fall and will be ready for work in evangelistic meetings.

In a note to the editor Miss Davies says:

"I have just returned from Muskogee, Okla., where I held a two weeks' meeting at St. Paul's church, Rev. J. H. Handy, pastor. Muskogee is a fine city of 30,000 folk and St. Paul is the leading Methodist church. There are more than 1,000 members. We had a fine meeting. I never worked with more appreciative people."

THE RELIGIOUS LIFE OF TRINITY COLLEGE

Of the 1,118 students enrolled at Trinity College this semester there are only 39 who have no church affiliation, according to a survey made recently by the religious council of the college. This survey, probably the most complete ever made at Trinity, shows there are 17 denominations represented among the students, Methodists predominating. Baptists, Presbyterians, Episcopalians, Christians, Reformed, Catholics, and Hebrews, with nine other faiths, complete the list.

The religious organizations of Trinity College are now, more effectively than in some years, taking a vital part in the religious life of the community. Members of these organizations: the Y. M. C. A., Y. W. C. A., Ministerial band, Volunteer band, council of religious interests, and others are getting their training along practical lines in filling church positions in Durham churches and Sunday schools.

The Y. M. C. A. has a large membership among the men students, probably more than 800. The associations, co-operating with the women's association, gives entertainments for students, takes charge of Sunday afternoon vesper services, Wednesday morning chapel exercises, secures prominent speakers to address student body on subjects relating to life problems, and sends students to conferences for college men held in various parts of the country. The Y. W. C. A. is taking a great part in the religicus life of the women students, cooperating with the Y. M. C. A. in its activities.

There are approximately 70 students who have affiliated themselves with the Ministerial band. These young men hold devotional meetings every Friday evening which serve not only to strengthen them in their spiritual lives, but binds them closely together in life purposes and labors. The volunteer band is made up of young men and women who have expressed a willingness to enter any field of missionary service that may seem most appealing when they finish their college courses.

The council of religious interests, composed of representatives of the four student organizations and three members of the faculty, is doing an effective work. The purpose of this orgaization is to correlate the activities of all the religious organizations and personal factors in the college, thus giving efficiency and unity to all that is done. It seeks to save overlapping of function and give a more general supervision which might serve to cover all the needs of one or other of the activities.

Those more especially interested in the religious life of Trinity College are of the opinion that this is to be one of the most successful years in the college's history, insofar as religious progress and service is concerned. A. A. W.

NO HURT, BUT A GREAT HELP

As I read the discussions about unification I am reminded of the opposition to the union of the Woman's Board of Foreign Missions and the Woman's Board of Home Misions in 1910. The arguments by some on both sides were similar to those we hear now. We feared loss of interest and membership, absorption one way or the other, loss of property. Some in the minority were afraid to trust the majority. Our plans might have been called loose and impractical. Some of us could not give up "our homes"; with others the "Woman's Missionary Advocate" was indispensible.

It is fourteen years since the venture was made, and we still have our schools, our hospitals, our community centers, our work with the miners, our work in the mountains, on the coasts, and over the ocean waves on both sides of us. We have lost in no field, but have entered others, and our work has grown almost beyond our ability to support it. For a time some of us had two treasurers and paid dues to one or the other as we chose. I think most of us have forgotten that it was ever so. The Missionary Voice fills well the place of the other valuable publications. Now and then I take down some of the old copies and look lovingly through them, but I would not go back to the two boards. Through the Woman's Missionary Council we have unity, union and unification in our mission work.

God always calls us to work beyond our ability, because "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." The power is His. The will to use it must be ours. Mrs. J. A. Morris.

Look at the red label on the back page.

BISHOP JAMES CANNON IN SCANDINAVIA AND FINLAND

(The following communication has been sent to the editor by Bishop Anton Bast of Copenhagen, the bishop in charge of the work of the Methodist Episcopal church in Scandinavia and the Baltic states).

In behalf of the World Anti-Alcohol League, Bishop Cannon visited Scandinavia in August. It was a great pleasure to me when he visited in Stavanger, Norway, during the Methodist Episcopal conference session. He took an interesting part in our conference work, and on Sunday he was the much beloved preacher in one of our Norwegian Methodist churches. But he came here as a representative of the World League work, and he did it well in every way. In a mass meeting on the market place he spoke to more than three thousand, and privately he highly interested our preachers and people in league objects.

About his special task he on his way from the conference town lectured in Bergen and in Christiania, Norway, to a very strong throng of hearers. The Norwegian vice president of the World League, Lawyer Solnordal, introduced the bishop and in his introduction speech he stated that among the much of good we in Scandinavia receive from America nothing is like the impulse for temperance and prohibition. In that connection he, though himself not a Methodist, praised the Methodist church and its leaders for valuable service in that for every nation requireable work.

With the undersigned as his interpreter, Bishop Cannon gave strong addresses concerning the reasons why America will stand for prohibition.

The American prohibition movement, he said, have strong champions among the immigrated Scandinavians. Two Norwegians, Mr. Volstead, and Krute Nelson, took a prominent part in carrying prohibition through in America.

Then he gave an historical sketch about how prohibition took hold of American people, and at last he gave a very interesting collection of facts which stated that American prohibition has not been in vain.

On his way to Finland, Bishop Cannon stopped in Stockholm, Sweden. It was a week day (Wednesday, August 20,) and at five o'clock in the afternoon he gave his address. Though not a convenient hour, the large St. Peter Methodist Episcopal church gave room to an exceedingly great and much representative assembly.

Senator Alexis Bjorkman, the vice president of the Swedish branch of the Anti-Alcohol League, gave the introduction speech ,and then the bishop delivered a much interesting lecture, and told how prohibition has worked in America.

As the Swedish people last year took a general vote for or against prohibition, and nearly half of the votes cast were dry, the temperance people have a good hope in the near future to overthrow the liquor business. Therefore, the bishop's rather too short visit to Sweden was much appreciated, and his lecture packed with real facts, and it will become of great use in the work for a dry Sweden.

In Finland, Bishop Cannon was an honorable guest to the Finnish-Swedish mission conference of the Methodist Episcopal church. It was held in the city of Helsingfors, and there the bishop lectured to very large audiences. In Finland they have prohibition, and like America they must fight very hard to keep out alcohol from outside the borders and enforce the prohibition law.

A special welcome was given to Bishop Cannon by the Finland government, and in some ways we other Methodist preachers profited by his being there. One day the secretary of social affairs of the government invited us two bishops and some of the preachers to a very pleasant drive together with himself in an auto belonging to the government. In the afternoon of the same day we were invited by the said secretary of state together with the superintendent, Rev. Karl Hurtig, and some Methodist preachers for tea. Some of the foremost officers of the social department were invited, too. There the bishop was given a wholesome occasion for propagating his task in that influential circle.

Bishop Cannon went from Finland to Esthonia and Latvia, and made addresses in Reval and Riga, the capital cities of those countries. He made several addresses in Denmark last year, so he has now delivered the prohibition message in all the Scandinavian and Baltic states.

All in all Bishop Cannon in that visit to Scandinavia proved himself not only a much desired and appreciated visitor whom it is a benefit to meet everywhere, but also as a powerful champion for that significant cause in behalf of which he gave his time, his strength and his talents. I enjoyed very much his brotherly fellowship and I expect much fruit for good because of his being here.

PASTORS' REPORTS TO CONFERENCE

The brother who has been serving as statistical secretary in the North Carolina conference for the past few years has called my attention to the fact that many of our pastors are very careless in making their reports. This makes the work of the statistical secretary much more difficult than it would be otherwise, and makes it impossible for us to publish in the minutes statistics that are really correct. It takes more time to correct the reports than it does to tabulate them, and then not all errors are discovered. I call attention to some of the most common defects in these reports.

First, Average attendance at Sunday school. Many do not give this at all, and when the average is given the figures are often evidently not correct. It will take a little time to get this information, but we are expected to go to the trouble to get it, and get it correct, not guess at it.

Totals. At the foot of table one and of table two the grand total for that table should be given, and carried forward to table three—these to be included in the grand total for the year. Many fail to do this, and the charge does not get credit for all that it has contributed.

General and conference work. These assessments are distinct, and the amounts paid on same should be given separately. Yet some give in their reports only the total for both causes, and the secretary cannot make the proper distribution.

"Cents." Money reported should be given only in dollars. The cents are not regarded and should not be given. If one must give them the decimal point should not be omitted. Failure to observe this rule is responsible for many errors.

Let me beg every pastor in the North Carolina conference this year to be more careful than ever before in making out the reports. We are anxious to have the published statistics just as nearly correct as possible.

R. H. Willis.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

Paris.

Paris! At the very mention of the name it seems as if one has touched Aladdin's Lamp and brought to the mind treasures of beauty and art that are more bewildering and fascinating than those of any other city on earth. As a matter of fact one soon becomes so extravagant when he speaks of Paris that superlatives become commonplace and one feels the need of an even more extravagant vocabulary than the average American has. One can use the term "most" in connection with almost any descriptive adjective which he may select and still fall short of an adequate description of Paris. It is the most beautiful city, the most artistic, the most vulgar, the most wicked. It has the loveliest streets, parks and gardens; the most beautiful opera house, the finest art galery, the most beautiful women, the fastest talking and the slowest moving folks of any city that I know. So don't be surprised if I use extravagant language and when I get mild in my expressions—substitute wild notions of your own. Perhaps you may then get an adequate impression of Paris.

To begin with, Paris is one of the finest examples of a many-sided, well-rounded metropolis that one can find. It has the most modern equipment in the way of sanitation, conveyances, the conveniences of life, the sinews of trade and commerce. From its marvelous underground railways to its cabs and taxis, it presents one of the finest systems of transportation in the world. In contrast to our American system, when the bus or street car is full there they hang out the sign, "Complet," and refuse to allow others to board the car. One American who did not understand French and did not know that the sign merely meant that the car was full said: "I have been to every place in Paris except Complet. But every time I see a car marked Complet and try to get on, they won't let me. So I can't go." The hotel systems, the fine shops, the business houses, the exchange, all of these things mark Paris as a modern city of the most efficient type.

Paris is also one of the most cosmopolitan cities in the world. People of every tongue and race throng her streets. The costumes of all lands are to be seen there. The French colonies send part of the great multitude and one of the most interesting sights is to see scores of negroes, all of whom speak French. I might add that one of the most disgusting sights I have ever witnessed is that same group of negroes dancing with and embracing the white women of Paris. Of course they tell us that these negroes are not like our American negroes. I am afraid, however, that I am so patriotic that I like the American negro a bit better than I do these. I simply can't stand to see a white woman cuddling up against a negro, no matter where he is from.

But Paris is also the city of art, music, poetry, and science. Her universities are world-renowned. Her great names in the various fields of human endeavor will rank with those of any other country. Her Pantheon contains the bodies of illustrious dead who are second to none in greatness. A roll call of the great of Paris will convince the most skeptical: Pasteur, Balzac, Rousseau, Hugo, Voltaire, Napoleon! To these might be added the names of many others—authors, artists, sculptors, poets, preachers, statesmen.

Paris, the Beautiul.

In order to appreciate the beauty of Paris, one must visit the city and view its beauty both by day and night. Its gardens are marvelous both for the trees and the flowers. The Champs-Elysees, the Jardin des Tuileries, the Luxembourg gardens—all these are models of beauty. Row upon row of flowers most artistically arranged are to be seen. Grass plots, shrubs, rows of trees combine to add to the elegance and grace of these famous gardens. The long, broad avenues shaded by symmetrical trees are things of beauty also. The Seine reflecting the sunlight by day and the soft glow of the lamps at night is most bewitching. And everywhere there rears a lofty tower that tells of palace, church or monument that speaks of a present or a departed glory.

In churches, Paris is not so wonderful as Rome. The Pantheon was originally intended for a church and has been considered such a part of its history and corresponds to Westminster Abbey in London, though not so impressive. The Madelline has the grandeur of a Grecian temple. The Sacre Coeur is lovely in its modern style. The Notre Dame Cathedral is impressive in its grandeur. None of these will compare with the great cathedrals of Italy or even England. The little church of Saint Chappelle is the most unique in Paris and has the loveliest windows. So precious were these that they were taken out and buried during the war for fear they might be destroyed. But church life in Paris is not as notable as in the countries just mentioned. We went to the little Methodist church and were sorry. Not only were we sorry for the poor church, but for anyone who has to put up with the type of service rendered there. Same old story of trying to put on airs with nothing to do it with. How long will it take simple folks to learn to act in a simple manner?

The public squares, the buildings, the monuments of Paris are also far-famed for their beauty. Just to mention the Louvre, the Totel de Ville, the Palais de Justice, the Hotel des Invalides, Eiffel Tower, the Place de La Concord, the Trocadero, the Grand and Petit Palaces, the Arc de Triompe—this is to conjure up sights that are most impressive. The beautiful shops, the show windows, the magnificent opera house—words fail—that's all. I know of no city more lovely.

Paris, the Artistic.

Of course it is impossible to separate Paris the beautiful from Paris the artistic, since beauty plays such a large part in art. But I mean in this paragraph to discuss something of the art of Paris from the standpoint of its art galleries and its artists. The city has long been renowned as the home of artists both famous and perhaps infamous. The Latin Quarter is full of struggling artists even yet who are there painting or carving, trying to gain proficiency in their art while they eke out a miserable existence in a garret, dining in cheap restaurants and cafes. These contribute much to the color of Paris life. The students and artists make very merry in the dance halls and cafes of the Quarter.

But it is of the real artists and art galleries of Paris that I am to write now. The Louvre is the most outstanding art gallery there, or in the whole world for that matter. The building itself was once the palace of the kings of France. It is now filled with priceless treasures of art. When I tell

you that the smallest official guide to this gallery contains 250 pages and is but a sorry guide at that you can easily see something of the immensity of the task of describing it. There are 21 large rooms on the first floor and 33 on the second. To call a roll of the artists whose paintings are exhibited here is to name absolutely every great painter of all times. The greatest of French masters are here: Prud'hon, Watteau, Rigaud, Poussin, Desportes, Millet, Greuze. Representative English, Dutch and Spanish artists are here: Rembrandt, Reynolds, Murillo, Van Dyke—the roll is almost endless. But the greatest of the rooms is the Grand Gallery, where the famous paintings of the Italian masters are. Here are the works of Titian, Raphael, Da Vinci, Corregio, Guido Reni. Here are Andrea Del Sarto, Perugino, Bottselli, Fra Lippo Lippi. A hundred other famous names might be mentioned in connection with these. Here is the world-renowned Mona Lisa, the far-famed Angelus. In the hall of statuary one finds the finest of relics from Greece, Rome, Nineveh, Assyria and Egypt. There are the two wonderful statues, the Winged Victory and the Venus de Milo. There are the Slaves by Michael Angelo. Of great interest was the Code of Hammurabi, the great law giver of Babylon, whose code of laws antedates that of Moses many centuries and is supposed to have influenced Hebrew legislation to a great degree. There is scarcely a thing in the development of civilization that is not represented in some form in this wonderful gallery.

There are many other galleries in Paris, but I cannot go into further detail in my description of the art of Paris. One must visit these galleries. see the paintings and statuary for oneself, to appreciate fully the greatness of the storehouses of art of this city. The Cluny, the Luxembourg, the Petit Palais, the Musee de Armee—all are worth seeing and should be included in one's plans when visiting Paris.

Paris, the Tragic.

While Paris is one of the loveliest cities in the world it is also one of the most tragic. The Seine has a fascination for the poor unfortunate who has "drunk life to the lees" and found it "vanity of vanities." Thousands of persons commit suicide here each year and their recovered bodies are exposed in the Morgue for identification. Thousands of others die of hunger or exposure and disease. A city where so much of sin and vice and romance flourishes takes heavy in its toll of human life.

But it is of the historical tragedy that I write at present. One finds reminders of departed glory and horrible violence everywhere. In the Palais de Justice is to be seen the Conciergerie where Madame Roland, Madame Du Barry, Marie Antoinette, Marechal Ney, Robespierre and others were imprisoned. In the Place de La Concorde the bloody guillotine was erected. One knife blade is to be seen that cut off more than 2,000 heads. It was in this place that Louis XVI was beheaded. Here Robespierre, responsible for so much of France's terror, was also beheaded. Nobody knows the awful agony of those dreadful days.

The Place is a lovely, though rather austere sort of public plot now. It contains statues representing the provinces of France. One notable change I observed. In 1912 I saw this spot and one of the statues, that representing Alsace-Lorraine, was draped in mourning. This was to remind France that the lost province must be taken back before the score of France with Germany was settled. The crape is now removed.

Many other tragic things are to be noted in Paris, but to my mind the most beautifully tragic thing is the Tomb of Napoleon. Here near the Seine, in the midst of the people whom he claimed to love, lies the body of the great warrior. The tomb is the shrine of the French people who still love their emperor. Around the great tomb are the names of the important battles through which he won his fame —Arcola, Jena, Austerlitz—one is noticeably absent from the list—Waterloo. Napoleon may have loved France, but his selfishness was so great that it nearly ruined her. Still one cannot write the history of her glory and her granduer and leave him out.

Paris, the Vile and Vicious.

It is a pity that this title should be deserved. But it is a fact that Paris also is one of the vilest and most vulgar cities on earth. I know of no place where wickedness flaunts itself so unabashed as it does in Paris. Not only are there signs of indecencies almost everywhere, but the conduct of the people is shocking. In subway, in the theatre, on the street, in the cafes, everywhere men and women fondle and embrace each other. They walk the streets with their arms around each other. They kiss without regard for onlooking eyes. Some try to defend this on the ground that the French are temperamental and that the men even kiss each other. I saw no men wasting kisses on the cheeks of girls. They kiss each other on the cheeks.

The truth is that Paris is spoiled and vulgar. It has the reputation of being naughty and rather glories in it. Nor is the misconduct limited to the Montmartre district. The Moulin Rouge is not alone in its evil reputation. There is hadly a cafe where promiscuous kissing and spooning is not done openly and brazenly. The women of Paris are the most impudent and vulgar that I have ever seen. Even in the old tough days of the Bowery, New York was mild compared with Paris. London is a Christian community in comparison. The vampires of Paris go boldly about the streets day and night seeking their victims. They beg for cigarettes, beer, money, and follow up their success with even more brazen approaches. In many instances they become so persistent that men have to protect themselves with blows. And the Paris playhouses! Their plays are of the most vulgar type. Nearly all of their plots are risque and their language indecent. In the more sensational show places their conduct and lack of costume is horribly shocking and degraded. I know of no more demoralizing place. Yet the average American simply loafs around Paris, swilling the wines and liquors and feeding his mind on this sensational vulgarity.

"One Word More."

Still Paris cannot be dismissed in this way. I repeat that it is spoiled, vulgar and overrated. Even its shops will not compare with curs. There is hardly a way, except in art, that it will compare with New York. But it is beautiful. From the top of the Eiffel Tower one has a view that is superb. The Arc of Triumph fills one with awe. The grave of the Unknown Soldier with its Undying Fire is symbolic of the spirit of France. The environs of Paris are indescribable and incomparable. I shall write more of these in my next.

SOME "TALL" ONES FROM VERMONT

A contributor who has laughed at some of the sportsmen's yarns that we have printed from time to time sends us these anecdotes, told years ago by an old Vermont "character" to the boys, who always surrounded him.

"When I was a boy," said old Sam, "the deer were so thick in Vermont where I lived that they used to come right into the fields and destroy the crops. One day when I was hoeing potatoes one came into the potato patch. I took after him, chased him into a snow bank and killed him with my hoe.

"The wild pigeons also were very numerous. One morning a large number of them were feeding on the refuse from a glue factory. On being disturbed they rose and lit in a large dead tree nearby. When they started to fly away their feet had stuck to the limbs, so they took the tree right along with them.

"One morning a flock of wild pigeons lighted in a wheat field. As they could completely destroy a crop in a short time, I took my gun and crawled up behind the fence and fired. Just as I shot they rose. I never killed a pigeon, but I picked up two bushels of legs."—Youth's Companion.

OUR BOOK TABLE

THE KINGDOM WITHOUT FRONTIERS

By Hugh Martin.

"If the Bible is in any sense the record of a divine revelation, it bears unmistakable witness to an unwavering purpose in the heart of God to gather into one all the nations of the earth. The Bible is a missionary book, not because it contains isolated texts with a missionary flavor, but because the main line of argument that binds together all its volumes is the exposition, the unfolding, and the gradual execution of a missionary purpose."

The Macmillan Company, Publishers, New York.

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MODERN EVANGELISM AND ANCIENT ENVIRONMENT

By Walt Holcomb.

The sermons comprising this volume were delivered during an evangelical campaign in Central Europe. In the cities where they were first delivered the illustrations and references had a local coloring, and all these localisms have been allowed to remain in their printed form. These sermons were skillfully and sympathetically interpreted into Czech language by Rev. Joseph Dobes. There was such harmony and sympathy existing between preacher and interpreter that the effect of his sermons was identical in every respect as would no doubt have been the case if they had been delivered before an American audience. Dr. Holcomb delivered these sermons in one of the oldest cities of Central Europe and in the largest theatre. The results were marvelous and every night the immense auditorium (built four stories underground) was filled to capacity. These are practical sermons that appeal to a man's personal life regardless of vocational or religious interests. Price $1.25 postpaid. Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

ONE THOUSAND BIBLE READINGS

By Rev. D. J. Wetzel.

It goes without emphasizing that the public reading of the Bible is not only often badly done but that still oftener the passage read has not been selected at all. It has been either picked at random or an old favorite forced to do duty once more.

All those charged with the conduct "of the opening religious exercises"—school principals, chairmen of the parish board of officials, the senior deacon, presidents of the ladies' society, the missionary circle, the young people's organization, etc. —will welcome the first aid prepared for them in "One Thousand Bible Readings."

Mr. Wetzel went straight through the Bible and chose all the passages averaging about twelve verses adapted to public reading. Then he arranged them under topics and, also, collated them a second time according to their suitability for specific days, like Christmas, Washington's Birthday, etc.

The passages themselves are purposely not printed, only the exact place in Scripture where they may be found, because the author believes the time-honored practice of reading from the Bible itself should be kept up.

The Macmillan Company, Publishers, New York.

* * * *

"THE MISSIONARY MESSAGES OF THE BIBLE"

By Edmund F. Cook.

This book has been prepared at the request of the General Sunday School Board through its Curriculum committee and by the Home Cultivation department of the Board of Missions. It is primarily intended as a text book for the leadership training schools of the Sunday School Board and for the schools for pastors and Christian workers, conducted jointly by the General Board of Missions, the General Sunday School Board and the General Board of Education. It is specially intended as an aid to Christian workers who are seeking more thorough preparation for leadership in the Methodist church, and along with other special studies, desire to survey the books of the Bible that they may discover those missionary elements in the Biblical records which have inspired the missionary program of the church of today and which constitute the basis of Christian obligation.

Cokesbury Press, Publishers, Nashville, Tenn.

* * * *

HEALING OURSELVES

By Elmer T. Clark.

How much effort have we put into the task of Christianizing heathen lands while America itself remains unchristianized. In this America of ours there are Indian tribes as pagan as they were when Columbus first landed on these shores. There are foreigners who practice superstitions as depraved as any known in the dark ages; we have large sections of our population who could not hear the gospel if they so desired; we have society and business that is pagan to the core.

Many nations take their ideals and practices from us, and necessarily the first task of the church, toward the Christianization of other lands should be the complete Christianization of this great America. Dr. Clark has adequately presented to the church the many problems facing the home mission worker and has outlined in detail the methods and polity followed by the various home mission boards in their task of Christianizing the homeland. He has prepared this volume at the direction of the home secretaries and it is sent forth with their sanction.

Cloth board binding, $1.50 postpaid; Manila binding, $1.00 postpaid. Cokesbury Press, Publishers, Nashville, Tenn.

EXECUTIVE COMMITTEE OF BOARD OF MISSIONS TO THE CHURCH ON FINANCIAL CONDITION OF THE BOARD

In conformity with the policy of the Board of Missions the executive committee informs the church of the conditions of our missionary operations and the resources by which these operations must be carried on.

Five years ago a carefully made survey of our work in the home and foreign fields revealed urgent need for buildings and re-enforcements that seventy-five years of successful missionary endeavor had made imperative. Prayers for open doors for laborers for the harvest and for access to the hearts of unevangelized peoples had been so answered that no doubt could remain that the hand of God was upon us for good. It was shown that the amount required by our very successes was twenty-five millions of dollars for a five year period of expansion and building, and at the conclusion of that period a doubling of the regular income of the board in order that the vastly augmented work of the church at home and abroad might be sustained. The Centenary movement in a wave of spiritual revival resulted in the pledging of thirty-five millions for the causes represented.

Now at the conclusion of the five year period of the Centenary we find ourselves with an uncollected balance of $15,000,000 on the total Centenary pledges of $35,000,000 and an unpaid balance of $8,000,000 on the minimum askings of twenty-five millions; and that, instead of doubling, the income of the board from collections and specials has actually suffered a decrease of about $250,000 a year.

Until the beginning of the current year, while we realized that our responsibilities were heavy and our way for the future by no means clear, the payments on Centenary pledges during 1923 encouraged the board to make appropriations of the amounts actually needed for economically sustaining the work and furnishing some sorely needed equipment. This was done in the faith that Centenary payments for 1924 would be at least as large as they had been in 1923. Thus far, after nine months have passed, the yield from the Centenary even under some pressure for both home and foreign general work amount to $614,840, and from all sources to $981,164.79, against a budget for the same nine months period of $2,069,903, showing a shortage of $1,088,738.21. The actual deficit, however, is not so great, for such appropriations as could be deferred remain unpaid.

Beginning the year with a debt carried over from 1923, the outstanding debts of the board for the department of general work now aggregate the huge sum of $1,216,159.67, less bank balances of $147,571.36, annuity notes of $85,677.82 and a loan of $75,000 from the Centenary Commission, or a present indebtedness of $907,910.49.

In the face of diminished Centenary income we have had no alternative, but have gone on paying the appropriations that the board had made; and indeed these appropriations are for the most part for actual support of the missionaries, schools, hospitals and settlements that depend solely upon the board. The executive committee had no alternative but to authorize the treasurer of the board to borrow such sums of money as were necessary in order to save the board from defaulting in its obligations.

The deficit that the treasurer's report showed last May has thus risen to the present huge proportions. It will not increase during the remaining three months of the year, as receipts from collections on the assessments and from specials will suffice to defray current needs. But the best that can be expected from these sources cannot save us from the prospect of facing the new year with a debt approximating a million dollars. This means, at the best, that we shall come to the board meeting of 1925 with a staggering debt unless payments of Centenary pledges and our new specials are made at least in the measure that was anticipated when the budget was adopted. Should these resources fail, we shall have to beat a retreat from territory now occupied, close schools and hospitals, recall missionaries, say to volunteers who have prepared themselves and are ready to sail, "We cannot send you forth on your divinely appointed mission," and resiously impair the efficiency of our administrative departments by drastic retrenchment.

Will the church consent to this alternative? The church must say. Spontaneous and sacrficial giving of small and large sums alone will enable us to hold our own, to say nothing of advancing. A church on the defensive is as surely beaten as an army.

Will the church respond to the needs of the situation? Only when the church has fasted and prayed. Our prosperity is so great that our luxuries have ensnared us and diminished our sympathies and responsiveness; therefore we must fast and pray. While our benevolences have been coming to want savings bank deposits have increased by $1,140,000,000; and the total gain in invested wealth of our country was $12,000,000,000. No doubt the members of our church have enjoyed a share in this prosperity. Is God's cause alone to be reduced and embarrassed? A portion of the refund on our income taxes alone would probably equal our debts.

This statement has been issued by order of the executive committee in order that the church may know the facts and share the responsibility for keeping our work for the cause of missions from disaster. Far from desiring to conceal any part of our missionary situation from you, we desire that you may be most fully acquainted with it, and, indeed a reading of the annual report will lay before you such an exhibit of vast evangelistic, eleemosynary, medical and educational work, as doubtless will cause the church to say in most concrete terms, They shall not be weakened or abandoned.

The Executive Committee: F. S. Parker, E. D. Mouzon, Mrs. Luke Johnson, Mrs. W. F. Tillett, O. E. Brown, P. D. Maddin, A. B. Ransom, Mrs. J. H. Dickey, J. E. Edgerton.

CZECHOSLOVAKIA MISSION MEETS

J. L. Neill, superintendent of the mission, writes: "We have just closed the third session of the Czechoslovak Mission. It was by all odds the best session we have had to date. Visitors present were: Bishop James Cannon, Jr., Rev. W. C. Cowart, superintendent of the Belgian Mission, and Prof. F. C. Woodard, presiding elder of the Warsaw district of the Polish Mission and treasurer of that mission. Those present were of the opinion that few, if any, home conferences were more Methodistic in all their work. The reports were very gratifying and showed four districts, 27 pastoral charges and 36 organized churches. We now have 18 native pastors besides our five missionaries, making a total of 23 preachers. The total membership is 8,958. We have 11 Epworth Leagues with 242 members, 32 Sunday schools with 88 officers and teachers and 1715 pupils. We have 11 women missionary societies with 400 members. The Bible school enrolled 20 pupils during the past year, 18 of them passed their examinations successfully. The third session of the Bible school will open Tuesday, October 14, and bids fair to be the best session to date. One of the most gratifying things connected with the reports was the attitude of the church towards self-support—$3,389 had been raised for church buildings; the total raised for all purposes was $7,699. This is more than double what was raised last year; more than four times what was raised the first year. There were 36 lay delegates present. It was interesting to see them take such an active part in the work of the conference. All of our men go to their respective fields of labor with a renewed determination to take this country for the kingdom of God. Bishop Beauchamp and Dr. Rawlings tell me that unless the Centenary subscriptions are paid at an early date, that our whole work will face disaster. They have urged that I spend the winter in the States, assisting with the collections. I am leaving within the next few days for America. Rev. D. P. Melson of the South Georgia conference will be in charge during my absence.

THE CHRISTIAN EDUCATION MOVEMENT

The Christian Education Movement approaches the peak of its opportunity. The fourth regular payment falls due November 1, and many deferred payments begin then. The Centenary has passed its zenith, and the Superannuate Endowment cause is being cared for. Throughout the church there is the feeling amounting to a conviction that the Education Movement, having waited patiently its turn for making collections, now has its opportunity. The message of the movement has not been in vain, but has largely gripped our people. They are impressed more and more with the importance of Christian education. There has never been greater need nor greater opportunity for the church's ideals and influence in our educational system. These ideals will live and shape the life and destiny of the nation largely as they are embodied in our own institutions. The church's work and part in the field of education is more clearly defined than ever. Shall we occupy this field and do this work?

The answer to this question is now up to our educators on the one hand, who must do this work, and to our people on the other hand, who must provide the sinews of war. These two factors are interdependent. One cannot do without the other, and one very much helps the other. When our institutions of learning send forth a product that, measured by Christian standards, is vastly superior to that produced by the secular schools, Methodists will provide the material resources for adequately equipping and maintaining our schools. On the other hand, unless the funds are furnished, it is impossible for them to do their work thoroughly. These two factors will determine the future of the church's educational activities.

Though there may be some "spots on the sun," every Methodist ought to know that our schools, by all reasonable tests, are doing well their part and keeping faithfully their covenants in this dual proposition. Every loyal Methodist who loves his church intelligently will make a diligent effort to do his part. The Christian Education Movement is the concrete, practical response of the church in this cause so vital to the kingdom.

Every man in the organization of the movement needs to be impressed with his responsibility. If he fails, the effort to that extent fails. This is true of bishops, secretaries, presiding elders, pastors, collectors and subscribers. But at this stage of the effort the last two named are in the most responsible positions. The collector who in a prompt business way looks after the payment of pledges as they fall due renders an inestimable service to the cause and deserves the "well done" of the Master. The subscriber should make his payments promptly and respond cheerfully to the collector's appeals, appreciating that he gives his time and talent to this work without salary.

THINKS WELL OF NEW PASTORS

The Landmark says:

"Rev. John W. Moore, whose recent conference appointment is to Winston-Salem, expects to leave with Mrs. Moore about the middle of this week for his new charge. At the same time Rev. E. W. Fox and Mrs. Fox will go to Newton, where the former was pastor to the Newton Methodist church prior to his ministry in and near Asheville.

Succeeding Rev. Mr. Moore as pastor of the Broad Street Methodist church is Rev. Z. E. Barnhardt, who comes to Statesville from the Centenary church, Winston-Salem. Rev. H. H. Robbins of Salisbury is now pastor of the Race Street Methodist church, Statesville.

Speaking today of the conference appointments, particularly with regard to this city, Rev. D. M. Litaker, presiding elder of the Statesville district, declared that 'while Statesville is giving up two of the most successful men in the Methodist ministry, worthy successors have been appointed to their places.'

He referred to the new pastor of Broad Street church as a man 'strong in the pulpit and thorough in his pastoral work.' Graduated from Trinity College in the year 1906, Rev. Mr. Barnhardt the following fall joined the Western North Carolina conference which met that year in Mount Airy. Among his earlier appointments were West Asheville, Lenoir, and Spring Garden Street church, Greensboro. One of his later appointments was Tryon Street Methodist church, Charlotte.

In the second year of his ministry Rev. Mr. Barnhardt married the daughter of Rev. T. E. Wagg.

Rev. H. H. Robins, who comes here from the Park Avenue church in Salisbury, joined the conference, according to Rev. Mr. Litaker, in 1904. 'It is interesting to know,' the presiding elder said, 'that Mr. Robbins was the much-loved pastor of Race Street church in its early days. The bishop and cabinet knew of his former work here and they regarded him as having peculiar fitness for the Race Street church of today, which commands a high type of efficiency.'

The two new pastors are expected to arrive in Statesville next week, about Thursday. Both Rev. Mr. Moore and Rev. Mr. Fox will preach here Sunday, October 26."

Do it at once. See what the red label on the back page says.

A RAINY SUNDAY IN A COUNTRY CHURCH

You remember how it poured the last Sunday in September! One of the most unfavorable days of this good year. I had just moved into this section to begin school work.

About 9:30 Bro. D. E. Drum came by in his Ford with wife and three children. I joined the group and on the way two girls were added to our load. A drive of three miles over a gravel road brought us to Pisgah church on Ball's Creek circuit. Several other cars were already on the ground. Bro. D. E. Drum, the faithful superintendent, was in charge of Sunday school. There were thirty present. This out of a church membershiop of ninety.

This new church was dedicated last May. It has six class rooms with folding doors. And you should hear those Pisgah people sing. They all sing and carry all parts. Bro. Albert Wilkinson is the capable leader.

On this Sunday, the last of the quarter, I was asked to teach the lesson to the whole school. It was a genuine pleasure to review the lessons that told of the early ministry of Jesus on earth. And they knew something about every lesson of the quarter.

The people of Ball's Creek are delighted to have Brother Hager return as pastor for another year. That new building at Pisgah is a monument to his energy and wisdom and to the loyal devotion of a consecrated membership. There are five churches on the charge, but an effort will be made to do some consolidation this year.

I should say this Sunday school has a cradle roll, and a workers' council has been started. A. C. Sherrill.

OCRACOKE

Since making our home on this lovely island and becoming neighbors to about 700 interesting people, and becoming acquainted with their many handicaps and lack of opportunities, I have wanted to write something in their behalf that would be read by a thinking public. I have postponed doing so for fear of being misunderstood by the people whom we have learned to love.

Having passed recently with them through a terrific storm, and witnessed how bravely and cheerfully they faced the disasters that have befallen them, my convictions are confirmed that here on this island reside a heroic and wonderful people. It will take many hundreds of dollars and much manual labor to restore the property that was snatched away by wind and tide, and yet their good humor prevails.

I have many times wondered from whence came the strength of character to be found among these people. Today it seems plain. They have fought with the forces of nature and beat back the wolf from their doors until there is bred in their bones a strength that the state of North Carolina would do well to utilize. Their greatest handicap is their lack of educational facilities. There is little community spirit other than acting the Good Samaritan when occasion offers. There are no organizations for the uplift of the community except two Methodist churches. These churches are weak because of divided Methodism. We have in each church a few loyal members who are doing about the best they can in view of conditions existing here.

There are no facilities here for doing high school work. During our stay of two years at this place we have made investigation and found that last year there were 22 high school students in school in various parts of the state at an expense of $4,000 and quite a number not in school.

The hope of the church as well as the state depends upon how well these isolated communities are looked after.

Amidst all the discouragements incident to our work here there is one bright star of hope, viz., our Ladies' Aid Society, that was organized 29 years ago by Mrs. R. F. Taylor of sacred memory. Without a break this society through all these years has done much toward keeping up our church and parsonage, proving thereby that we have the material here for building a strong and effective church.

With the coming of unification and with better schools, I see no reason why this place should not become a desirable point for any energetic preacher who is sincerely trying to spread the gospel. He will find work a plenty and many discouragements, but if he will enter into that work with the same determination to do and to dare as these boatmen do their efforts will be crowned with success.

Mrs. Sam Leffers.

BACK IN THE OLD HOME COMMUNITY

Having wished for some years to visit the old community where I was born and spent the first seventeen years, and if possible to attend a meeting at old Gray Rock church where I was converted at nine years old, I wrote Bro. N. B. Strickland, pastor of Oxford circuit, and in reply he said he would commence his protracted meeting at Gray Rock on the first Sunday in October and invited me to come to Oxford and he would take me out with him to the first service at 3 p. m.

It had been fifty-two years since I left the community where I spent all my school and childhood days, I being the tenth child in one of the happiest families of twelve, so you can only imagine my anticipations.

We were on the ground on time, and after a fine spiritual sermon, Brother Strickland called me up and asked me to tell the people who I was for my presence had excited some curiosity. I did so, and after the benediction I was surrounded and completely snowed under with pressing invitations to visit the homes of those fine friendly people, and enjoy their hospitality. Many said they had heard their parents and grandparetns speak of myself and our family. I found only four or five of my old schoolmates living. But I must leave off about myself and tell about the meeting.

Another fine, sweet sermon Sunday night, and Monday afternoon, and Monday night after the sermon an invitation was given all who really wanted to get right with God to come up, and about seventy-five came, practically all of them grown people. After prayers about half of them came back to say they had found satisfaction. There were shouts of praise and joy and gladness took hold of preacher and people.

The meeting grew better and better as the days passed. There were converts at every service. The church was crowded at night and all could not be seated, and in the afternoons the church was well filled, though it was a specially busy time for farmers. The spirit came with old time power. There were times when no one could spea kor sing. You know Gray Rock claims the best country choir in all the country, and I will not dispute the claim, but they were completely overcome and left speechless now and then. One night the preacher was so overcome that he could only stand and laugh for some time, and when he did get his breath he asked me what was the matter with him. I could not answer.

It was just one of the very best "old time big meetings" you ever knew about, held by the preacher in charge with the help of the church and the Christians of the community, where preacher and people worked together and the spirit came in power. There were, according to our best estimate, one hundred and twenty-five or more converts and reclamations of all denominations and including every Methodist in the community so far as we know. Only seven have joined the church so far.

I am most afraid to tell what a preacher Brother Strickland is, for those people want to keep him at least four years, and showed their teeth when I intimated otherwise. I have learned from sad experience that it won't do to brag too much on a preacher that you want to keep.

I found some families who did not take the Advocate; in fact it is not taken by near all who need it. You might get Brother Strickland to distribute some copies containing this article.

I came home from that meeting determined to be a sweeter father, hunband and neighbor, and I know many more made the same resolve, and will keep it. O, for more such in town and country. T. H. Raney.

ATTENTION, PASTORS!

Will you kindly let the pastors know, through the Advocate, that J. C. Coston of Hendersonville, N. C., has three months open for work. He has been with Mr. Leaman for the past several months and they have had most successful meetings in several places. I have worked with Coston and know him to be a high tone Chritian gentleman, a hard worker, a good song leader, in fact he is an all right man in every way. No pastor who calls him will regret it. He will give satisfaction anywhere.

You may be interested to know that we have paid the ten thousand dollar debt against our church. We owe about three thousand dollars now and have it subscribed and most of it covered by notes. Had the crops been normal we would have had it all paid.

L. L. Smith.

JOHN THREE SIXTEEN

By Rev. E. C. Sell.

The world was dark in sin—the clouds of gloom were low;
In dismal night, tribes of earth groped in fear;
Their state was sad—truly sad—God they did not know;
To them the way was hard and life was drear.

The world was lost in sin—had wandered far away;
Perplexed, confused, the nations did not see
The path of hope—the path direct to brighter day,
When God, through prophets said, "Look unto Me."

The world was dead in sin—so dead it did not do
The will of God—unrighteous was the throng;
Soul-killing sin was rushing, onward rushing through
The world. Dead—dead to God, men had no song.

The God of grace was still enthroned. He thought of man;
He loved the world, and gave His Son to die,
The light to bring, the lost to find, in every land,
And give to souls the life of God on high.

The angel band appeared, and shepherds heard them sing,
"Glory to God in the highest, on earth,"
"Peace, good will to men." "Good tidings," said one, "I bring."
Angelic words proclaimed the Saviour's birth.

In giving Christ, His Son, God did His love reveal;
Of virgin birth—incarnate God—He came,
And died for all. To us His birth and death appeal;
Believe in Him. Be saved. Exalt His name.

Stedman, N. C.

"PERQUIMANS"

Perquimans is an Indian name meaning, "The land of beautiful women." I was not here hundreds of years ago when the name was chosen and therefore cannot speak for that day and time, but if it had been named in this generation a more suitable name could not have been found.

I will promise you that this letter will not be long, so I had better at once proceed to give a brief account of the happenings on the Perquimans charge.

We have held five revivals in the past two months, followed by good results. So far we have had one hundred and two additions to the church. We were well assisted in these revivals by the membership of the churches. We have on this charge some very fine church workers. I wish I had time and space to give a detailed account of each revival. They were seasons of great spiritual refreshing.

No people could be kinder than the people of Perquimans have been to their pastor this year.

Our membership numbers nearly eight hundred and fifty. More than three hundred and fifty homes are represented in the membership of the church. So you can at once see that this circuit rider has some riding to do. I am sorry that our people do not live closer together so that I might visit them more often.

However, I am glad to say that the county and state have joined hands in giving us some very fine hard surface roads. There are more hard surface roads in this county in proportion to the taxable property than any other county in the state. In a few weeks we will have hard surface roads to all the five churches except one, and to this one we will have only one mile of sand clay road to travel. I know of not other circuit in the state composed of five churches with hard surface roads almost to the door of each church.

The state is doing some of the most wonderful road building through the swamps of Eastern Carolina. Our causeway road near Hertford is the most picturesque road in the east.

So, Mr. Editor, I can show you my five churches in sixty-three minutes and not break the speed limit, if you will just come down to see us. I think that we are entitled to a visit from you because we sent you the largest number of new subscribers for the Advocate as coming from the Elizabeth City district. Also in this connection I will state that we have had the largest number of additions to the church in the district. Now of course you will say, "I told you so." If our people in the state will just subscribe to the Advocate great results will follow.

Now in conclusion I must tell my "'possum" story. In the dead hours of a bright moonlight night the household of a Methodist preacher was aroused by shrieks of distress emanating from the hen house. Next scene was a tall 250-pound Methodist preacher clad only in a thin night gown, barefooted, heavily armed with a flashlight and big stick hastening toward the place from which came the shrieks.

Scene third. Inside the henhouse a great big fat 'possum sitting amid the terrified brood. There was one terrific blow and that 'possum was no more.

I made one discovery that night. I discovered the next thing to omnipotent power—a blow struck with a heavy stick by a chicken loving Methodist preacher under such circumstances. J. T. Stanford.

The North Carolina conference meets November 12. Before that date look at the label on the back page of your Advocate. If it shows you are behind with us give your pastor a sufficient amount to move you to '25. Attend to this at once.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

WORLD NEWS

Rediscover China.

The church is needed in China today in order to help her to realize her own high ideals, to rediscover, translate and apply them to modern conditions. China must be true to her own best. There are many developments today which threaten that best. The Master who came to Israel calling her to fulfill and not to destroy her great aspirations and her historical heritage, comes to China through the Chinese church today with a like message. The writings of China contain wonderful truths only awaiting the touch of a greater Hand to be lifted forth and set like gleaming jewels to gladden men's hearts and eyes and to meet their spiritual need. Only as China digs into her own past and finds its deeper meaning in Christ can she bring her choicest gifts to the Master's feet for His service in all the world.—National Christian Council Secretaries.

Beautiful Central at Sac Paulo Becomes Hospital.

The following letter was written by Rev. W. G. Borches of Santos (the New York of Brazil), during the brief but severe revolution in that vicinity: "We have just organized an evangelical loan library of 60 volumes. To this I shall add as good books come from the press. Some are yet in the press and others are being translated or written. I am following Dr. A. H. Godbey's plan in the use of this library, taking the books to the homes of people who will read them, and when read I take them up and leave others. I am expecting large results from this in the course of time. We expected to begin the erection of a part of our church building several weeks ago, but the city council has been rather slow approving our plan and especially our request for exemption from the heavy building tax. And, now, to delay matters more, for almost three weeks everything is at a stand still except the revolution, so we don't know when we shall get started. We are cut off from the interior, being unable to get news or food supplies from there, and since our good vegetales, fruits, milk, butter and eggs come from there, the matter is growing somewhat serious. A paper that was smuggled through brought among other news that our large Central church at Sao Paulo is being used as an emergency hospital and is full of wounded men. So far there has been no fighting in Santos. We see only the movement of troups, war ships, war planes and the arrival of trains of wounded men. Twice the revolutionists' planes have been over the city scattering handbills, but in their efforts to quell the revolution the government forbids people to pick them up and read them, and also orders the police to gather and burn them. The Independent Presbyterians are offering their new church building to the government to serve as an emergency hospital in case it should be needed. I understand the Congregational church has done likewise. Unfortunately, we cannot to do so for the simple fact that our church has not yet been erected. We are sorry. We would be glad to render this aid to the sick and suffering. We are praying that order may soon be established. We are aware of the great responsibility that these moments of national anguish put upon us as God's represenatives among men."

School That is Saving and Making Men

Mr. Calvin N. Joyner, the director of "Colegio Industrial Agricola" (Industrial and Agricultural College) at Montemorelos, Mexico, visualizes most vividly the needs, the personalities, the opportunities to which he has fortunately fallen heir. Read his latest letter, dated September 4, 1924: "School opened this week and we have new evidence every day of Mexicans turning to our church schools as the only source of good education. Some of our people are pathetically anxious to have their children in our institutions in spite of their extreme poverty. One such case arose the other day wen an old carpenter came to enroll his children. He is desperately poor and so old that he finds it difficult to get work. He actually cried with joy when we told him that he could pay their tuition this year with three days work each month. Several days later when he was working in the shop I noticed that he was too weak to work, and on inquiring discovered that he had not eaten a meal for thirty-eight hours. We have found him a light job where he can earn enough to eat. Two boys arrived for the boarding department who had ridden over fifty miles on horseback to get here.

Bandits continue to operate in this neighborhood when they first came. One, the son of a drunkard who has refused to support him since the death of his mother, came to Mr. McKay two years ago in an abandoned condition. He had been a street rat, abused by the world so long that he had lost entirely the bearing of a human being. He walked with his head thrust forward, arms swaying loose in front, and his feet sliding along in the peculiar manner of a raccoon. Now that boy is one of our best students, he is a picture of health and physical perfection, he walks with his shoulders back, head up, with a smile for everyone in this world, which he now finds full of friends. He works for his board and tuition and says that at the end of this year, when he will graduate from the grammar school he intends to take the course in agriculture and wants to stay with us all of his life as a teacher. (So far as I know he has covered the course in record time, two years and a half) and he can preach a better sermon than many of our mature native pastors. eH is president of the Epworth League, a member of the board of stewards, and has helped the local pastor, Rev. Homobomo Pinales, open church services in four new villages."

A Cuban Circuit Concious of a Presence Divine.

The consecrated Cuban pastor, Rev. Prospero Guerra, in charge of the Antilla circuit, reports on the work through the "Evangelista Cubano" of September 1, published in Havana, and translated for us by Rev. R. J. Parker, as follows: "Throughout the entire circuit of Antilla, in a very precious way, we are feeling the influence of the Spirit of the Lord. Very often the place in Sagua de Tanamo is too small for the crowds that come. These brethren labor with Christian faith and zeal. The Vargas family do not rest for a moment now in their work for the betterment of the conditions of the church. They have made and paid for the benches, and they pay the cost of travel each time that I visit them, which amounts to six dollars. They are struggling to pay the house rent, and I believe that very soon they ill reach this ideal. We ask the prayers of all of the brethren that this people may soon know Christ. Preston is developing satisfactorily. Each day the number in attendance on services is increasing. New people come each Monday to listen to the good news of salvation. This congregation has paid its quota. This is a splendid group of faithful members who in the midst of life's struggle do not fail to work for the church. The last meeting which we held in Guayabo and Mayari was well attended. In Mayari we had forty-eight present, all manifesting much interest. In these two places there are faithful groups of workers who are laboring for the cause of Christ. There is good hope for teh future. Antilla is getting along finely; all of the departments are increasing. We shall soon have some changes in the Epworth League. We have good attendance at the meetings. We have lately made some changes in the school building. Now we have three large and comfortable class rooms. This school will this year begin to be self-sustaining, without any help from the board of missions. This, without a doubt, will be an advance step in the progress of this school. We have bright prospects this year and with faithful perseverance we shall conquer. 'If God be with us who can be against us?'"

Western North Carolina Conference

THY STRENGTH AND MY DAY

By Annie Johnson Flint.

Give me Thy strength for my day,
That wheresoe'er I go
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I find not burden
Greater than I can bear,
So shall I have the courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow,
Give me Thy strength for my day, O Lord,
Cover my weakness so.

"Nothing can strengthen our hearts like knowing that God has promised to be our strength."

"Every man has a right to be himself. He ought not to be dominated, mastered by any other than God."—Bishop Gore.

The following letter from Mrs. C. C. Weaver, conference superintendent of young people's work, carries with it an appeal to our young people that we hope they will read and work diligently to answer with full reports by the close of the year:

My Dear Young People:

I have just closed my books for the third quarter and I am so glad to tell you that the report is very much better than the one for the third quarter last year.

Now while this is true, we are still far from our goal, and there remains only one more quarter before the close of our conference year. It is evident then that we must do our best if we are to reach the goal that we set at our annual meeting last spring. The goal is 25 new societies, 500 new members, and $3500 offering. I feel sure we will get the new members, for we have accepted our slogan for the year and have been working "To-Get-Her," but what about the new organizations and offering? Have you done your part to accomplish this?

Please do not wait until the last of the year to have your specials paid, but collect all funds as soon as possible. Remember the Council pledge and our girls at Scarritt. These girls will stand as your representatives in heathen lands telling the sweet story of Jesus.

The Week of Prayer literature has just been sent to the president of the adult society. Please see her at once, get your part of it, and plan your program right away. You will find the dialogue quite interesting and I trust this will prove to be the best Week of Prayer service you have ever had.

Do not fail to organize your mission study and Bible study classes. This is one of the most important phases of missionary work and yet is sadly neglected.

I am counting on you to be on the roll of honor for 1924 if possible. On page 52 of our annual minutes which I sent you some time ago you will find the list of credits for the honor roll. Please check them up and see just what your society lacks and work to that end. Then, too, there is the pennant that is going to be awarded. Are you helping your district to win it?

"Whatsoever thy hand findeth to do, do it with all thy might." May these words be the application of each life in this great work for the Master.

Mrs. C. C. Weaver.

The following article on "Young People's Work" was contributed to the Special Edition of the Wesleyan Christian Advocate several months ago by Mrs. R. M. Striplin, superintendent of Y. P. work of the North Georgia conference:

The Young People's Missionary Society is a royal highway up which, thank God, hundreds of high souls have climbed through loftiness of purpose and higher ability and strength of character.

The young people have a place in the world, for which no other age is qualified. Who are the heroes after all, and when they do fix their purposes? We have been studying in the Y. P. M. S. this year missionary heroes, and we have been thrilled that the decisions for life service have been made when very young. Jane Addams was only eight years old when she felt the injustice of all the beautiful homes and streets being on one side of the town and said then, that when she was grown she meant to build a beautiful home in the poorest part of Chicago and live among those people. Her dream culminated in Chicago's famous Hull House. The love of adventure and the courageous spirit of youth is not daunted by rebuffs and experiences, and failures have not yet weakened the enthusiasm of their souls. We find young people the first to volunteer in war. They are the ones who offer their lives to change the conditions they feel unjust in this land and across the sea.

Why Organized?

The Y. P. M. S. is organized for the purpose of helping the young people get a world of vision if there is to be a world redemption; to get a sense of world comradeship; to feel the responsibility of financing certain fields through organized efforts; to fill the ranks of the missionary forces, and be trained for that service. The command, "Go ye into all the world," is to the young people of our day.

Bible Study.

Systematic Bible study is emphasized in order that the young people may know God's will for them through His word. The study of the various fields will help them to learn the lesson of world brotherhood and to be able to know intelligently the needs and meet them. Besides desiring a deeper prayer life for each, we are asking each group to have a definite prayer special—one outstanding thing for which all shall pray.

Social Service and Stewardship.

The social service is broad, suggesting the study of local needs. State and national legislation should be given attention and co-operation with civic organizations for cleaner towns and for better law enforcement should be encouraged. Stewardship is a vital part of the program. We are anxious for the next generation to know how to enjoy giving. Although all that we have belongs to God is true, He has given it over to us that we may use it for Him and for ourselves as well. We are to hold it and manage it and give to God His part. We are stewards not only for our money, but of our time, our prayer life, our artistic talents, our literary ability and our personality. All things we are as well as what we possess are a trust.

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

A PARAGRAPH

A paragraph in the report to the Sunday School Board in our recent annual conference reads as follows:

"Much growth has been shown in leadership training. During the year 2,407 units of credit in the Standard Training Course have been earned by our progressive Sunday school leaders. You may remember that the number last year was 1,403 and that the year before there were only 747 credits. Our growth in this fundamental work is 71.5 per cent over last year and 222 per cent over two years ago."

LEADERSHIP

One hundred and sixty-two pastors in the Western North Carolina conference earned 251 credits in our Standard Training Course last year. I am told that this is the largest number in any one year. We think so much of these ministers who are studying to know how to better lead their religious educational forces that we are hereby presenting them to you for further reference. The number opposite the name stands for units earned.

Asheville District.

H. C. Sprinkle	5
R. P. Fikes	4
J. W. Groves	2
T. C. Jordan	1
W. F. Sandford	1
A. C. Chappell	1
G. R. Jordan	1
L. W. Colson	1
G. A. B. Holderby	1
D. Atkins	1
J. W. Hennessee	1
H. L. Powell	1
B. C. Reavis	1
R. C. McClamrock	1
Carlock Hawk	1
Number pastors 15; credits	23

Charlotte District.

M. W. Mann	7
R. E. Hunt	2
J. C. Umberger	1
D. S. Richardson	1
T. F. Higgins	1
C. M. Short	1
J. H. Armbrust	1
W. M. Robbins	1
Elzie Myers	1
C. C. Weaver	1
J. R. Warren	1
J. S. Gibbs	1
D. C. Ballard	1
J. W. Strider	1
W. R. Shelton	1
E. N. Crowder	1
T. J. Houck	1
W. B. Davis	1
T. B. Honeycutt	1
Number pastors 19; credits	27

Greensboro District.

W. T. Albright	3
J. W. Hoyle	3
C. P. Goode	3
E. J. Harbison	2
J. E. Woosley	2
W. F. Womble	1
R. G. Tuttle	1
W. A. Barber	1
L. B. Hayes	1
G. T. Bond	1
J. H. Barnhardt	1
T. J. Rogers	1
W. H. Willis	1
E. K. McLarty	1
A. G. Loftin	1
M. F. Moores	1
W. L. Scott	1
T. V. Crouse	1
Number pastors 18; credits	26

Marion District.

W. E. Poovey	4
R. C. Goforth	3
J. C. Gentry	2
G. L. Wilkinson	2
J. N. Wise	2
Z. Paris	1
Elmer Simpson	1
E. J. Poe	1
E. D. Ballard	1
J. C. Keever	1
J. O. Ervin	1
Parker Holmes	1
J. P. Hornbuckle	1
Number pastors 13; credits	21

Mount Airy District.

W. R. Jenkins	4
W. M. Wellman	3
A. P. Ratledge	2
M. Q. Tuttle	2
C. W. Bowling	1
H. K. Boyer	1
G. W. Williams	1
M. E. Leftwich	1
C. C. Totherow	1
Number pastors 10; credits	17

North Wilkesboro District.

R. K. Brady	2
M. B. Woosley	2
M. T. Smathers	1
S. M. Needham	1
P. H. Brittain	1
Number pastors 5; credits	7

Salisbury District.

G. G. Adams	6
W. A. Jenkins (Gold Seal)	5
F. J. Stough	3
E. W. Hauss	2
Ebenezer Myers	2
F. O. Dryman	2
W. A. Rollins	1
T. F. Marr	1
C. M. Pickens	1
R. A. Swaringen	1
L. H. Griffith	1
C. R. Ross	1
L. A. Falls	1
J. F. Armstrong	1
A. C. Tippett	1
C. R. Allison	1
Seymour Taylor	1
W. B. Thompson	1
J. F. Moser	1
M. A. Osborne	1
J. F. Kirk	1
H. H. Robbins	1
T. A. Plyler	1
Number pastors 23; credits	37

Shelby District.

M. W. Heckard	5
C. O. Kennerly	3
W. E. Moretz	3
C. S. Kirkpatrick	2
E. P. Stabler	1
A. S. Raper	1
C. M. Campbell	1
G. W. Vick	1
D. W. Brown	1
W. B. West	1
R. H. Kennington	1
D. P. Grant	1
O. P. Ader	1
H. C. Byrum	1
J. N. Randall	1
E. M. Avett	1
Number pastors 16; credits	25

Statesville District.

H. H. Jordan	4
J. M. Barber	1
L. B. Abernethy	1
N. C. Williams	1
D. A. Lewis	1
W. B. Shinn	1
J. W. Bennett	1
P. W. Tucker	1
J. E. Hipp	1
D. P. Waters	1
J. A. Peeler	1
W. M. Rathburn	1
J. W. Moore	1
R. L. Melton	1
F. H. Price	1
J. E. McSwain	1
Number pastors 16; credits	19

Waynesville District.

M. B. Clegg	4
O. J. Jones	3
J. T. Mangum	2
V. B. Harrison	1
A. H. Bryant	1
W. M. Smith	1
Number pastors 6; credits	12

Winston-Salem District.

S. T. Barber	9
H. G. Allen	6
G. B. Clemmer	4
J. W. Vestal	2
P. L. Shore	1
John Cline	1
J. C. Cornett	1
E. O. Cole	1
W. L. Hutchins	1
R. A. Smith	1
A. C. Swafford	1
A. C. Gibbs	1
J. M. Varner	1
J. W. Fitzgerald	1
R. F. Huneycutt	1
C. M. McKinney	1
J. R. Church	1
J. S. Hiatt	1
J. A. J. Farrington	1
J. P. Hipps	1
T. B. Johnson	1
Number pastors 21; credits	37

FIVE ELDERS

Among those busy credit ministers listed are five presiding elders as follows:

Rev. H. C. Sprinkle, Asheville district.

Rev. W. F. Womble, Greensboro district.

Rev. Z. Paris, Marion district.

Dr. T. F. Marr, Salisbury district.

Rev. C. S. Kirkpatrick, Shelby district.

If a busy presiding elder can find time to study better Sunday school procedure, any one else can.

MARR & COMPANY

The Salisbury district leads the conference in the total number of ministers taking credit in the Standard Training Course last year. Not only have the pastors in this district studied during the past year but they have wrought mighty well. This good work will not doubt be carried on during the ensuing year.

THANKS

Since the appropriation made by the Budget Commission to the Sunday School Board is not sufficient to finance our conferene Sunday school work, it is necessary to have this amount supplemented by Sunday School Day offerings from the local Sunday schools. Our Sunday schools are growing in their willingness to do this very thing, and we wish most heartily to thank them. The Sunday School Day offering is hereby given by districts:

Asheville district	$ 294.96
Charlotte district	461.25
Greensboro district	340.18
Marion district	164.74
Mount Airy district	152.65
North Wilkesboro district	28.85
Salisbury district	281.21
Shelby district	382.58
Statesville district	192.68
Waynesville district	112.12
Winston-Salem district	388.93
C. W. Brown, district unknown	136.22
Total	$2939.37

North Carolina Conference

JONESBORO SCHOOL CREDITS

Eighty-seven workers representing 13 Sunday schools were enrolled in our West Fayetteville district standard training school at Jonesboro October 12-17, and of this number 60 earned certificates of credit. The certificates were distributed among the various schools as follows: Steele Street, Sanford, 17; Jonesboro 14, Morris Chapel 6, Lemon Springs 5, Jonesboro Presbyterian 5, Poplar Springs 3, Broadway 2, Osgood 2, Spring Hill 2, St. Andrews Presbyterian 1, Jonesboro Baptist 1, Jones Chapel 1, and Sanford Christian 1. Names of those earning certificates of credit are as follows:

"Junior Pupil," Mrs. H. E. Spence, instructor—Miss Bessie Barnes, Mrs. L. C. Davis, Mrs. D. M. Gurley, Mrs. J. D. Hill, Mrs. A. M. Hubbard, Mrs. W. M. Kelly, Mrs. C. F. Malloy, Mrs. R. A. Watson, Miss Carrie Butler, Miss Thelma Cox, Mrs. J. E. Crowson, Miss Myrtle Holden, and Miss Florence Matthews.

"Organization and Administration of the Sunday school, L. L. Gobbel, instructor—F. Y. Hanner, W. M. Holt, Dr. M. L. Matthews, Adelai Seawell, Mrs. Adelai Seawell, W. L. Thomas, Mrs. I. H. Underwood, Miss Mabel Watson, R. B. Watson, James H. Worthy, O. M. Yarborough, I. L. Shaw, and Phil C. Yarborough.

"Primary Lesson Materials and Teachings," Miss Georgia S. Keene—Miss Bertha Avent, Mrs. Paul Campbell, Miss Lulu Campbell, Mrs. Guy Cox, Miss Melva Cox, Miss Leathie Cox, Mrs. L. C. Davis, Mrs. Albert Hamilton, Miss Janie Holt, Miss Ernestine Matthews, Mrs. W. M. Pugh, Jr., Mrs. R. L. Robertson, Miss Mayo Rosser, Miss Mattie Wicker, Miss Valesta Wicker.

"Beginner Lesson Materials," Mrs. Charles Van Noppen, instructor—Miss Louise Temple, Miss Edythe Wyche, Miss Sadie Matthews, Mrs. G. T. Chandler, Mrs. D. E. Buchanan, and Miss Bertha Cox.

"Missionary Message of the Bible," Prof. H. C. Ritter, instructor—J. E. Brim, Mrs. W. L. Seawell, Miss Retha Moffitt, C. F. Fawcett, Rev. L. B. Jones, Mrs. Belle Barnes, Miss Flora McDonald, Miss Annie F. McLeod, L. H. Jackson, Mrs. J. D. Pegram, Guy Cox, Mrs. D. C. Campbell, T. E. Crowson.

SIMILAR SCHOOL NEXT YEAR

A similar school to the one at Jonesboro was requested for the western half of the Fayetteville district next year. Upon motion of J. W. Gilliam, those in attendance at Jonesboro extended a unanimous vote of thanks to the faculty for the splendid school this year and asked that the school be continued next year.

After the business of the school was over Friday evening a delightful social hour was held. The young ladies of the Epworth League served refreshments, and a number of vocal and instrumental numbers were given.

REPORTS ARE COMING IN

Reports are coming into your Sunday School Board office daily from the sixty-odd representatives of the Sunday School Board who are visiting the approximately 200 Sunday schools of the conference which have adopted the official Programs of Work. The period of October 12-26 was set apart for this special cultivation, and we expect most of the work to be done before the period is over. Any schools not visited then, however, will be visited before the campaign ceases.

OLIVET PICTURE CARDS

We find that a large number of Sunday schools in our conference are using "Olivet Picture Cards" as the only lesson material for some of the classes. This is a great mistake and should be corrected. These cards as published now are intended to be used as a supplement to the primary course with the quarterly, "Our Little People," and under no condition should they be used any other way.

Some of the little children in our Sunday schools are receiving nothing from the Sunday school on Sunday morning but a little card not written for them even. This is an injustice to the children. Those four and five years of age should have the Beginners' Graded Course, which is the only course approved and published by our church for them.

GIVE THE PUPILS THE BEST

A great many questions have arisen concerning the "Group Uniform Lessons" which are being used by a large number of Sunday schools in our conference.

These lessons are for use in the small Sunday school where there is only one class of primary children and one of juniors, or two of juniors—one of boys and one of girls.

The primary class composed of children six, seven and eight years of age should use "Our Little People." Each pupil has a copy of this quarterly, and the teacher must have, in addition to the quarterly, the "Elementary Teacher," which is the teacher's textbook for this course. It is impossible for her to teach the lessons successfully without this quarterly.

The Junior class, composed of boys and girls nine, 10, 11 and 12 years of age should have copies of "Junior Lessons." The teacher should have this quarterly and a copy of the "Elementary Teacher," which is her textbook for the course and without which she cannot teach successfully.

The only course approved by the Methodist Sunday School Board for use with children four and five years of age is the "Beginners' Graded Course." The teacher has a text book for the quarter, and the children get a lesson leaflet each Sunday containing the story they have just heard,

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

Following is a letter from our conference third department superintendent, which should be read by every leaguer. We also present a communication from our conference treasurer which is important. Make note of these two conference officers' addresses, and when you need to write them you will know just where to find them.—W. A. B.

Dear Leaguers:—I know you are wondering much about your conference third department superintendent, why she has not let herself be known, but I am going to help you more by being tardy in taking up my work.

There has been so much pretty weather for third department work lost that we must get busy and make up for lost time, as near as it is possible to do so.

What have you done, superintendents, about your written plan of activities for your department? If you have neglected this most important work of making out your plan of activities for the year, let's get busy at once and do some real studying and planning, and then carry out our plans.

We have one of the greatest works to do that is known of in Epworth League realms, and we must, by all means, see that this work goes on successfully. First, in our department we must have an aim to work toward. Let us use as our aim for the year, "To gain culture through recreation." If we strive to reach our aim, we will accomplish a great deal—that is, if we strive hard enough. Dr. Frank Crane has given us three rules for having a good, lively social, bubbling over with fun. Why not follow them? Here they are:

First—"You must find your fun in your imagination."

Second—"You must observe decorum."

Third—"You must learn to have a good time without spending money."

But this is only one phase of the work to be done by our third department. What are we to do about the other half of our work, culture? I wonder how many leaguers in Western North Carolina conference have looked over the list of books for this year's reading course. Leaguers, we have the best course we have ever had. Central office has made a list of books that are easily read and outlined. They are such books as "Tom Sawyer," "Oliver Twist," "The Merchant of Venice," and others of our classics that all young people like to read. There are only three of the required books this time. If you don't have the list write to me, or to Central Office, 810 Broadway, Nashville, Tenn., and get it at once.

Let's get busy on this work, leaguers, at once and see what can be done.

By the way, have you planned your socials for the remainder of the conference year? I hope you have, but if you have not, write me all about the size, make-up, interests, etc., of your league, and I will gladly help you. Remember, too, that I must have the name and address, and name of church of every third department superintendent in the W. N. C. conference.

Now again, leaguers, let's all work hard and see what we can really accomplish by conference next spring.

Mrs. R. M. Stafford,
Conf. Third Dept. Supt.

ATTENTION, CHAPTER TREASURERS

Realizing the necessity of funds to carry on the work of the Western North Carolina Epworth League Conference, I make this my first appeal to the treasurers of all Epworth League chapters in the Western North Carolina conference to send in all dues for the first quarter which is now past due so that there will be no delay in carrying on the great work which we are now doing.

My address is P. O. Box No. 430, Hickory, N. C., and I am especially anxious to receive the missionary special and conference pledges for this year of each and every chapter in the conference.

Up to the present time the missionary dues have been coming in fine, but payment of conference dues are unduly slow.

Trusting that this appeal will find a ready response from all chapter treasurers and that I may have the pleasure of hearing from each one at the earliest possible time,

Earl W. Reese,
Treas. W. N. C. Ep. League Con.

"ALL FOR CHRIST"

Epworth League Motto.

"All for Christ"—the sunny days
That gladden us along our way,
The sweet fresh air at early morn,
The children happy in their play.

"All for Christ"—the flowers in bloom
That shed their fragrance all around,
And cheer full many a weary heart
And make it with new gladness bound.

"All for Christ"—the bird's sweet song
That caroled forth the livelong day,
Should tell us of the Father's love,
And of His care upon our way.

"All for Christ—the white and gold
That stand for purity and worth,
Shall tell to others that we seek
A home above when called from earth.

"All for Christ"—the days of gloom
That sometimes come into each life,
Shall teach us only ho to prize
The sunny days with blessings rife.

"All for Christ"—each gift of love
Our Father hath so freely given,
Should only make us strive the more
To point the way from earth to heaven.

Mrs. E. M. Anderson.
St. Petersburg, Fla.

The Epworth Leagues, senior and junior, held their social Saturday night, October 11, at the Mt. Olivet M. E. parsonage. All the young people who were present enjoyed it fine. We sang several selections, directed by Mrs. R. F. Huneycutt. This was part of our devotional exercise. After that we went out into the yard and played lots of games of interest to the young people.

When we had finished the games, which were directed by Miss Margaret Perryman, we were getting hungry, so we went down to the bonfire and roasted and ate wenies. We have a splendid president and also some wide awake leaguers.

Lena Wilson, Sec.

ADVOCATES WANTED

If you will do so, we shall greatly appreciate it if you will make an appeal to the subscribers of the Christian Advocate that feel prone to do so, send regularly their copy of the Advocate to us after reading, as it is our thought and desire to place each back issue in the jail, stockade, county home and other places that we think the Advocate will help.

The most readers of the Advocate discard their copy after reading and all those that will mail their Advocate to the writer, we assure them that we can place the back issues of the Advocate in such places as will reflect a credit upon the Epworth Leagues and the church as well.

We assure you also, Brother Plyler, that we shall distribute the Advocate judiciously so as not to counteract or wane the paying circulation.

Epworth League Extension Board,
Wilmington, N. C.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

HOBO PICNIC IN BURLINGTON

Tuesday night, the 15th of October, the Front Street Leaguers entertained the Webb Avenue Leaguers on a hobo picnic. The "hoboes" met at Webb Avenue church at seven o'clock, each on being dressed as a hobo, carrying an ear of corn and an apple tied to a stick, and they were all typical hoboes, too.

When the hour arrived to go to the hobo camping ground the leader invited all the boys to go on one side of the church and the girls on the other. At a signal from her the march began, the boys and girls meeting at the steps, and in this way the partners for the march were chosen. She led us down the road, hopping, skipping, jumping and singing until we came to the camping ground. Soon we had two big bonfires going, ready to roast our corn and apples. While these were roasting the boys went and cut sticks to toast marshmallows on; these and peanuts being passed while the crowd sat around the fires singing many songs, giving yells, etc.

We were having such a big time together the hour for departure came all too soon, and reluctantly we departed for our homes, feeling happy that we had been together, and for the tie that binds the two Epworth Leagues together in their work, "All for Christ."

Saturday night, the 18th, some of our Front Street and Webb Avenue leaguers went to Greensboro to hear Mr. Harbin. Those of us who had known him at Junaluska knew what was in store for us, while the others had quite a pleasant surprise in store for them and were delighted to have heard him. We all felt we had been strengthened for or work and that our leagues would be greatly benefited by our trip.

We hope Mr. Harbin will be in our section more in the future, as he always gives us new enthusiasm and determination to do better work.

DANIELS CHAPEL

We wonder if some of the smaller Epworth Leagues that do not have enough members to have a good social ever have joint socials with some other leagues. The Daniels Chapel and Pine Forest leagues had a joint weenie roast on the evening of October 14. The roast was given at the home of Mr. Hiram Grantham in the Pine Forest neighborhood, and we think that this was one of the most perfect places we ever saw for such an occasion.

The crowd arrived at Mr. Grantham's between seven and eight o'clock, and Miss Sallie Sutton of the Pine Forest League, assisted by Mr. Henry T. Hines, also of the Pine Forest League, and Miss Eleanor Daniels of Daniels Chapel, led the games which all took part in and thoroughly enjoyed.

About nine o'clock we went to the big fire and roasted the weenies. We were very much pleased with the marshmallows to which the Pine Foresters treated us.

There was an abundance of weenies, rolls and marshmallows, and an abundance of humor and good feeling and everybody had a good time.

After standing around the fire for quite a while we played some more, sang some songs, of which the most appropriate was "In the evening by the moonlight," talked a lot, and then came home, wondering when we'll be invited there again to a social.

Corresponding Secretary.

Look at the red label on the back page of your paper. It tells the story. If it does not give you a clean bill till '25, send us enough, or give to your preacher, to make it read 1925. Thank you.

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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF REQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

State Fair—The State Fair officials were exceedingly kind to and considerate of our children. They let them in through the gates free of charge. The smaller children attend the fair on Tuesday and the larger ones on Wednesday. Our youngsters had the time of their life. Thanks to the officials of the State Fair.

* * * *

Dining Hall and Atwater Cottage—Within the next few days we expect to occupy these buildings. For years we have been seriously handicapped in our kitchen and dining room service because we have not had adequate facilities. It will be a source of joy to us to show our friends these buildings that are to be occupied so soon.

* * * *

Athletics—Our foot ball team is making an enviable record this year. Those who compose the team are rather light, but they have wonderful endurance and splendid training. Mr. John Camerson, a business man living near the Orphanage campus, coaches them, as he has opportunity, without pay. The boys play a clean game from start to finish. The many fine by-products of good sports make for the highest development of character. Athletics has wrought marvels among our children. The morale of the Methodist Orphanage is highly gratifying to those who work with our boys and girls.

* * * *

Attention—I will be at Grace church on Tuesday before the conference opens Wednesday to receive money for assessment and specials and to give receipts for same. Of course I will be at my table Tuesday night and all day Wednesday and longer if I am needed. Brethren, please see me before depositing your conference report. If there are those who put their Orphanage assessment in the envelopes, be sure to make checks payable to A. S. Barnes, Superintendent. If we are not careful at this point, there will be some confusion which may cause the Orphanage to lose hundreds of dollars.

* * * *

Matter of Importance—Money given by Sunday schools, organized classes and individuals cannot be transferred from specials to assessment. Many requests come asking that this be done. I feel confident that no harm is intended by such requests. If we were to do so, it would throw all of our bookkeeping to the winds. There is a more serious question involved than the matter of bookkeeping. Have I a right to transfer a special to the assessment and thus divert it from the purpose for which it was intended to serve? In addition to this, how can I transfer specials to assessment when the money has already been spent for the support of some particular child or other purpose? Furthermore, I would have all our people to know that the Orphanage assessment does not meet one-half of our current expenses. If we did not secure specials we would be compelled to more than double our present assessment. In view of these facts, I am sure that no pastors at conference will ask that specials be transferred to assessment. Our brethren think too much of the Methodist Orphanage to cripple it in its service to our fatherless ones.

AVOIDING "THE BLUES" IN THE SUNDAY SCHOOL

By M. W. Brabham.

One of the favorite methods of seeking to increase Sunday school membership has been the contest between two sides known as the "reds" and the "blues." Most people have frankly recognized that such methods are a snare and delusion and without genuine merit as a permanent or worthwhile plan for ingathering and upbuilding. It happens occasionally here and there that such a method is continued from year to year. It is a spasmodic plan and follows the line of least ressitance. Such a plan is wholly unnecessary; and when other plans have been systematically introduced and followed for a period of months and years, the necessity for such efforts will have entirely been dissipated.

There is no comparison in the value as between the high-pressure contest, with all its attending dangers and frequent distresses, and the survey method with its carefully laid lines for following up the information secured.

The school which makes its yearly calendar will wisely provide for an annual survey of the community. This survey will be either independently or with other churches, depending on local conditions. The information must be studied and carefully distributed to the groups responsible for winning those outside. This information will constitute the list of "prospects" for each class or department of the school. Steadily, persistently, continuously efforts will be made all through the year to enlist those who are eligible to membership. Certainly one who is already a member of some school is not eligible material for another school.

The survey will seek to win the prospect to membership in a particular class or department. The class or department with its officers leading will be made responsible for these prospective members. Reports will be called for and expected each month. There will be no guesswork about these projects. There will be accounts, regularly and methodically, of how a new member was won or why a certain person refuses to come in.

Make the survey.

Distribute the information.

Follow the prospects.

Report from month to month concerning efforts to win new members.

Look after absentees. Let no member now enrolled become a member who has to be regained.

Prepare now to expand your organization for new members.

Prepare for a survey of your community and constituency.

Prepare for Rally Day.

Prepare for the Sunday School Membership campaign.

Two hundred and fifty thousand new Sunday school members enrolled during the next three months is the goal of the Methodist Episcopal Church, South.

DAVENPORT COLLEGE

On Saturday, November 1, the first Davenport lyceum number will make its appearance. This first attraction "Every Day," a three-act home town comedy-drama. The five characters are sharply differentiated; they are real people such as one meets and knows in his own town, the kind of individuals who live, and love, and hate with all the strength that is given to human beings. Presented by the Redpath Lyceum Bureau, the play should be up to the standard set for Davenport attractions.

On Thursday, October 23, the faculty and student body turned out almost en masse for the annual Hibriten. Since the trip had been postponed once, everybody was fearful that the weather would change; but Thursday dawned as bright and clear as one could wish. From a cloudless sky a mocking, inveigling sun laughed at the world, and dared everybody on the Hill to be just sixteen for the day. And all who were sixteen in years or in spirit took up the challenge. The short hike to the mountain, the climb, the exploration of the cave at the top, the lunch, the return—every feature of the day's activities was thoroughly enjoyed. And when the crowd turned in that night tired and sore, it was with the feeling that a brief period of play is conducive to more congenial relations on a college campus.

Monday evening, October 27, the Kiwanis Club of Lenoir entertained the faculties of the graded school and the college at an informal dinner. As a result of kindly forethought on the part of the Kiwanians, the floor was given over to the visitors. Songs, brilliant skits, witty interplay of dialogue kept the hall in a continual uproar. Everybody who had any surplus talk in his system had an opportunity of expressing himself briefly. Since every person present had retained his sense of proportion, all the contributions were brief. All in all, the three bodies of people who had been brought together for the evening parted with the knowledge that the civic and social institutions of the town had been brought into a closer harmony of understanding and purpose.

And so another week at Davenport has brought its meed of progress. To understand one another better, to live on a higher plane, to uplift college and town and state, to be better citizens—that is the aim of education. X.

Great ideas travel slowly and for a time noiselessly, as the gods, whose feet were shod with wood.—James A. Garfield.

A COMPREHENSIVE KNOWLEDGE OF THE FUNDAMENTALS OF SUCCESSFUL AGRICULTURE SHOULD BE A PART OF THE EDUCATIONAL EQUIPMENT OF EVERY CITIZEN.

A comprehensive knowledge of the underlying principles of successful agriculture is most essential in this great agricultural country of ours. We have in all of the states splendidly equipped and highly efficient agricultural colleges and schools of various grades devoting themselves largely to the teaching of agriculture. It is their function to equip their students with a theoretical and practical knowledge of the science of soil handling, the enrichment and maintenance of soils, and the husbandry of plants and animals. In addition to the education of men to become farmers, the writer is strongly of the opinion that the fundamental principles of agriculture should be taught in all of the schools. This for the reason that no business can hope to prosper where agriculture is not successful. Indeed, it may be said that all business, other than agriculture, in our country is merely incident to that great industry because, aside from the products of mines and forests, all the added wealth is desired, practically speaking, from agriculture. A knowledge of the basic principles of agriculture on the part of all men and women will mean sympathetic co-operation to the end that highest efficiency in practice in farming will be assured.

In our Southland most unfortunate economic errors were made, and who has not heard of the South's misfortune because of the one-crop system of agriculture? Had the combined brain power of the South been brought to bear upon the matter of determining an agricultural policy, there can be no doubt that the South would have been incomparably richer than she is. How much more splendid would have been her achievement had that brain power, in its entirety, been schooled in the basic of fundamental principles of soil handling and husbandry? The uneconomic practice of raising a single crop continuously upon the land, resulting in its erosion and deterioration, would have been impossible in the light of an intelligent and comprehensive understanding of the principles of soil building and maintenance. Likewise, the economic error of buying food and feed, so largely, which could have been produced upon our lands, would never have been made. Knowledge is indeed power, and the more general knowledge is disseminated among a people, the more powerful that people may be. The farmer is making great progress in solving these important problems and his progress is in direct relation to the progress in awakening the men and women of business to the existence of economic errors and practices and to the conditions generally complained of.

Diversification of production upon our farms has been in proportion to the extent to which public opinion has sanctioned its importance and approved its development. The growing of any new crop or the addition of any phase of farm production whatsoever is not likely to appeal to one engaged in farming unless it can be shown that such a crop or line of production will substantially benefit the producer. Since farming is so intricate and the successful and profitable production of all farm products is related to and dependent upon so many factors, it frequently is not clear to the farmer the extent to which the suggested crop or phase of production really may benefit him.

To illustrate, the cotton producer does not always realize that a rotation of crops and the growing of legumes upon his farm are very important factors in successful and profitable cotton raising. He may even hold that a legume crop does not pay and sometimes a careful accounting upon an "exclusive" basis of reasoning may show even a loss in cultivating a legume crop. Therefore, unless account be taken of the enhanced producing power of the land upon which a legume has been cultivated, when planted to cotton, even sound business practice would dictate the elimination of legume production. As a matter of fact, such reasoning has resulted in the development and continued practice of the one-crop system of the cotton farmer. The reasoning upon our farming plans and policies has been "exclusive" when it should have been "inclusive." That is to say, our farming industry should have been developed upon the basis of due and proper consideration of all factors. Our plans should be "inclusive," and while it is highly desirable to know something of the profits or losses on every crop and operation, we sholud not neglect to give credit or to make equitable distribution of values in connection with the many factors operating to produce either profits or losses in the farming plan.

The writer well remembers when the one-crop system — cotton — supplanted a fairly well balanced diversified farm policy in Georgia and in the South. Rather, we remember the days when the process of reasoning that resulted in the one-crop system was operating most effectively and the change from diversified farming to a one-crop system became a practical fact. This great change in the policy of the Southern farmer was the result of "exclusive" reasoning. It was reasoned that corn could be bought with money produced from cotton; that hay could be bought with money from cotton; that meat, lard, etc., could be bought with money from cotton, and this to the benefit of agriculture upon the theory that a given field cultivated in cotton, the proceeds from which, when so used would purchase more feed or food than could be produced on such a field—an "exclusive" line of reasoning. Therefore, our unsound, economic system resulting in improper labor distribution, in poor, eroded, worn-out lands, and what is saddest of all, the loss of the spirit of thrift, of hope in the future that always accompanies varied industrial interests and activities. Indolence and monotony are certainly very closely allied or related. The grind and monotony of one-crop agriculture holds its victims and seems to dull their intelligence. The tendency of the young and ambitious is to get away from the one-crop farm. The environment and daily and yearly experiences of an ambitious and hopeful farm boy upon a one-crop farm are certainly calculated to blunt his ambition, cool his ardor and develop in him a disgust for farming and all things pertaining thereto. The system results in such deprivation, coupled with its monotony and the absence of hope in the future, as insures the determination upon the part of the farmer boy to leave the farm and seek his opportunity for success in some other field as soon as he is a man of his own.

Therefore, successful farming and a successful farming industry involve an extensive and most comprehensive education. The farmer should realize and fully appreciate all of the factors operating and upon which the highest, fullest measure of success depends. Economy in living is fundamental as well as economy in crop production. The farmer should be first of all self-sustaining insofar as food and feed at all practical of production upon the land are concerned. It sholud be fully recognized that farming is more a mode of life than a business, although the business side of farming ought not to be overlooked. Economic, business-like methods of buying and selling should be used but above all the productiveness of the land and a living at home should be recognized as fundamental. No item of food and feed should be bought when it is possible to produce it upon the farm at a cost not greatly exceeding the price paid at the store. A thorough understanding and appreciation of the value of crop rotation from the standpoint of soil improvement and maintenance should not only be a partof the education of every man engaged in farming but should be a part of the education of every American boy whether he lives on the farm or in the country.

The agricultural industry is so fundamental and is so nearly the "backbone" of American business, that we cannot well justify our negligence to see that every citizen is schooled in the fundamentals of sound, economic agriculture.

In no section of the country are greater natural advantages enjoyed by farmers in the matter of living at home and of soil improvement and maintenance in a most economic and almost incidental way than in the South. Upon southern lands it is entirely practicable to have a crop growing throughout the entire twelve months. Catch crops may be used to prevent the leaching out or washing away of plant food that our plants require and should find available for production of wealth. The natural process of soil formation and improvement is operative almost continuously in the southern country and the responsibility of southern farmers and of all business interests which are primarily dependent for their well-being upon the annual production of wealth from farm lands is equal in the matter of agricultural knowledge and a comprehensive understanding of all factors involved in successful agricultural pursuits.—Article appearing in Southern Railway System Agricultural and Live Stock Bulletin for October, 1924.

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

AND BEHOLD SO MANY ARE TALKING THAT I MUST BE SILENT!

Radford, Holston—Radford, Rev. W. D. Mitchell, pastor. Total assumed quota $925; amount remitted $185.
Earlington, Louisville—Henderson, Rev. D. L. Vance pastor. Total assumed quota $1,620; amount remitted $517.47.
Wesley, Pacific—San Francisco, Rev. Theophilus Lee, Jr., pastor. Total assumed quota $500; amount remitted $131.50.
Central Church (Kansas City), Southwest Missouri—Kansas City, Rev. M. N. Waldrip, pastor. Total assumed quota $12,401; amount remitted $8,514.50.
Salisbury, Virginia—Eastern Shore, Rev. R. F. Gayle, pastor. Total assumed quota $2,711; amount remitted $542.20.
Burnet, West Texas—Lampasas, Rev. O. O. Moore, pastor. Total assumed quota $900; amount remitted $190.20.
Hondo, West Texas—Uvalde, Rev. A. M. Foster, pastor. Total assumed quota $1,856; amount remitted $371.20.
Belwood, Western North Carolina—Shelby, Rev. John H. Green, pastor. Total assumed quota $2,185; amount remitted $442.28.
New Castle, Central Texas—Weatherford, Rev. R. J. La Prade, pastor. Total assumed quota $2,225; amount remitted $445.
Bayou La Chute, Louisiana—Shreveport, Rev. W. F. Roberts, pastor. Total assumed quota $1,250; amount remitted $656.
Clint, New Mexico—El Paso, Rev. J. O. Cox, pastor. Total assumed quota $905; amount remitted $181.
Sanford, North Carolina—Fayetteville, Rev. L. B. Jones, pastor. Total assumed quota $4,000; amount remitted $800.
Grantville, North Georgia—La Grange, Rev. A. A. Sullivan, pastor. Total assumed quota $1,790; amount remitted $435.05.
Ben Hill, North Georgia—South Atlanta, Rev. J. F. Sparks, pastor. Total assumed quota $1,060; amount remitted $250.
Wesley, North Texas—Dallas, Rev. W. L. Perryman, pastor. Total assumed quota $600; amount remitted $120.10.
Redlands, Pacific—Los Angeles, Rev. J. J. Woodson, pastor. Total assumed quota $832; amount remitted $210.26.
Cloverdale, Pacific—San Francisco, Rev. John I. Huff, pastor. Total assumed quota $1,665; amount remitted $386.
Pioneer Memorial (Oakland), Pacific—San Francisco, Rev. A. T. O'Read, pastor. Total assumed quota $3,000; amount remitted $1,090.27.
Santa Rosa, Pacific—San Francisco, Rev. G. C. Emmons, pastor. Total assumed quota $826; amount remitted $210.
Abbeville, Upper South Carolina—Cokesbury, Rev. W. L. Mulliken, pastor. Total assumed quota $3,000; amount remitted $600.
Asheboro, Western North Carolina—Greensboro, Rev. W. H. Willis, pastor. Total assumed quota $2,700; amount remitted $540.
Cherryville Circuit, Western North Carolina—Shelby, Rev. J. E. B. Houser, pastor. Total assumed quota $1,488; remitted $297.60.
Indian Mission, West Oklahoma—Lawton, Rev. R. M. Templeton, pastor. Total assumed quota $150; amount remitted $33.68.
Elida, New Mexico—Roswell, Rev. A. J. Brown, pastor. Total assumed quota $900; amount remitted $180.
Gainesboro, Tennessee—Cookeville, Rev. E. M. Wise, pastor. Total assumed quota $914; amount remitted $192.80.
Central (Shelby), Western North Carolina—Shelby, Rev. A. L. Stanford, pastor. Total assumed quota $3,300; amount remitted $660.
Del Rio, West Texas—Uvalde, Rev. J. M. Perry, pastor. Total assumed quota $3,450; amount remitted $690.
Red River, Tennessee—Clarksville, Rev. C. M. Charles, pastor. Total assumed quota $1,500; amount remitted $600.
Woodbine, North Texas—Gainesville, Rev. C. B. Garrett, pastor. Total assumed quota $580; amount remitted $116.
St. John's, Baltimore—Baltimore, Rev. G. G. Martin, pastor. Total assumed quota $3,000; amount remitted $742.
Durango, Denver—Denver-Durango, Rev. C. W. Hardon, pastor. Total assumed quota $394; amount remitted $81.
Fountain City, Holston—Knoxville, Rev. C. W. Kelly, pastor. Total assumed quota $2,812.60; amount remitted $562.52.
Broadway (Louisville), Louisville—Louisville, Rev. D. K. Pegues, pastor. Total assumed quota $3,508; amount remitted $1,530.
South McKinney, North Texas—McKinney, Rev. H. S. Porter, pastor. Total assumed quota $900; amount remitted $180.
Stewart, Tennessee—Dickson, Rev. W. H. Freeman, pastor. Total assumed quota $938; amount remitted $189.15.
West End (Lynchburg), Virginia—Rev. J. L. Finch, pastor. Total assumed quota $3,000; amount remitted $700.
Capron, Virginia—Portsmouth-Newport News, Rev. A. K. Lambdin, pastor. Total assumed quota $1,949; amount remitted $402.75.
Haven Street (St. Louis), St. Louis—St. Louis, Rev. O. H. Duggins, pastor. Total assumed quota $2,650; amount remitted $530.
Hanes-Clemmons, Western North Carolina—Winston-Salem, Rev. J. C. Cornett, pastor. Total assumed quota $3,100; remitted $602.
Weslaco, West Texas—Beeville, Rev. W. P. Carmichael, pastor. Total assumed quota $1,887; amount remitted $377.40.
Sarasota Station, Florida—Tampa, Rev. E. W. Smith, pastor. Total assumed quota $2,500; amount remitted $517.48.
Flora, Mississippi—Jackson, Rev. H. A. Wood, pastor. Total assumed quota $1,675; amount remitted $335.
First Church (Atlanta), North Georgia—North Atlanta, Rev. C. J. Harrell, pastor. Total assumed quota $5,440; amount remitted $1,483.25.
Tyler Street (Dallas), North Texas—Dallas, Rev. F. A. Crutchfield, pastor. Total assumed quota $4,550; amount remitted $910.
Whitesboro, North Texas—Gainesville, Rev. C. C. Childress, pastor. Total assumed quota $849; amount remitted $246.
Anutt, St. Louis—West Plains, Rev. W. V. Gastin, pastor. Total assumed quota $603; amount remitted $210.
Thompson and Whites, Tennessee—Murfreesboro, Rev. E. F. Hudgens, pastor. Total assumed quota $1,350; amount remitted $354.45.
Matagorda and Gulf, Texas—Galveston, Rev. J. W. Wardlow, pastor. Total assumed quota $750; amount remitted $150.
Amelia, Virginia—Farmville, Rev. R. T. Clarke, pastor. Total assumed quota $1,472; amount remitted $321.
Larchmont, Virginia—Norfolk, Rev. J. T. Allen, pastor. Total assumed quota $3,206; amount remitted $641.20.
Trinity Institutional Virginia—Richmond, Rev. W. H. Euston, pastor. Total assumed quota $984; amount remitted $197.
Epworth (Oklahoma City), West Oklahoma—Oklahoma City, Rev. T. R. Morehead, pastor. Total assumed quota $3,500; remitted $700.
Bastrop, West Texas—Austin, Rev. E. Y. S. Hubbard, pastor. Total assumed quota $2,300; amount remitted $817.
Oakville, West Texas—Beeville, Rev. R. K. Heacock, pastor. Total assumed quota $575; amount remitted $168.75.
Smiley, West Texas—Cuero, Rev. W. L. Hankla, pastor. Total assumed quota $786 amount remitted $179.81.
Lytton Springs, West Texas—San Marcos, Rev. W. L. Hightower, pastor. Total assumed quota $1,200; amount remitted $245.
Central (Mt. Airy), Western North Carolina—Mt. Airy, Rev. H. K. Boyer, pastor. Total assumed quota $4,000; amount remitted $1,131.
Leaksville, Western North Carolina—Mt. Airy, Rev. W. L. Sherrill, pastor. Total assumed quota $2,252; amount remitted $452.
Claycomo, Missouri—Richmond, Rev. A. B. Coffman, pastor. Total assumed quota $960; amount remitted $190.
Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota $11,100; amount remitted $3,645.
Welch, Holston—Bluefield, Rev. G. L. Lambert, pastor. Total assumed quota $3,000; amount remitted $700.
Cochran Chapel (Dallas), North Texas—Dallas, Rev. W. M. Bowden, pastor. Total assumed quota $1,000; amount remitted $200.
Myra and Hood, North Texas—Gainesville, Rev. W. C. Clement, pastor. Total assumed quota $1,400; amount remitted $283.50.
First Church (Long Beach), Pacific—Los Angeles, Rev. J. A. B. Fry, pastor. Total assumed quota $3,065; amount remitted $613.
Jamestown, Tennessee—Cookeville, Rev. J. W. Madewell, pastor. Total assumed quota $395; amount remitted $79.
McMinnville, Tennessee—Cookeville, Rev. C. E. Hawkins, pastor. Total assumed quota $2,060; amount remitted $644.50.
Epworth (Norfolk), Virginia—Norfolk, Rev. J. W. Moore, pastor. Total assumed quota $10,000; amount remitted $6,986.
First Church (Hampton), Virginia—Norfolk, Rev. B. F. Lipscomb, pastor. Total assumed quota $3,206; amount remitted $642.
Laurel Heights (San Antonio), West Texas—San Antonio, Rev. S. H. C. Burgin, pastor. Total assumed quota $7,000; remitted $2,149.05.
Devine-Lytle, West Texas—Uvalde, Rev. John M. Lynn, pastor. Total assumed quota $1,840; amount remitted $413.
Pineville, Western North Carolina—Charlotte, Rev. T. J. Houck, pastor. Total assumed quota $1,643; amount remitted $466.50.

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OUR LITTLE FOLKS

HOW TO HANDLE PETS

Small animals go through a lot of pain and are frequently injured because of their owners' ignorance or carelessness in picking them up and carrying them. Just because a mother cat carries a kitten by the loose skin at the back of its neck is no proof that the same method is best when we carry the adult cat. The latter is far heavier in proportion to the strength of the skin. Both hands should be used in picking up a cat, one being placed beneath to support most of the weight. Never lift a cat, or any other animal by one foot; it throws a strain on the entire body and may seriously injure the limb at its juncture with the trunk.

Small rabbits should be lifted as most persons lift a cat—by the back of the neck. But with the larger rabbits a sustaining hand should always be placed beneath. Instead of lifting a rabbit this way, the custom is to take hold of its ears. Well then, why don't we lift a dachshund by the ears? His are plenty long. The dog would object in very positive terms, but the poor Beligan hare, though often heavier than a dachshund, must stand the cruel treatment. Carry a rabbit, or a cat, one one arm and close to your body, just holding it still with your other hand. Set it down carefully; don't dangle it by the ears or the back for several seconds before letting the feet touch ground. Nine times out of ten a rabbit with drooping ears owes the deformity to some handler's carelessness.

Guinea pigs have no such convenient "handles" as ears, tail or long legs. The best way to lift one is to place both hands around the body. In carrying one let him stand on one of your forearms close to your body while you steady him with the other hand.

Cage birds, such as canaries, finches and parrots, can be easily caught with one hand if the cage is small. But if the place of confinement is very roomy it is necessary to use a small net, something like that used by butterfly hunters. Otherwise you will have the pet in a terrible fever of excitement by the time you corner it with your pursuing hand. When taking the bird from the net or when carrying it in your hand, be sure not to clasp the little body tightly. Place the hand around it just snugly enough to hold the wings down, and let the head protrude well between your thumb and index finger.

The best way to catch poultry is to interest the chosen chicken in some grain you have placed on the ground, then throw a net over it. When you take the captive from the net hold it by the wings close to its body. If you handle pigeons or doves remember that their feathers are easily loosened, and be especially careful.—Our Dumb Animals.

ANIMAL SWIMMERS

Nearly all large animals are better swimmers than man. With our flat palms, we can outstrip many of the small-footed quadrupeds, but the web-footed features and most of the big animals have us beaten when it comes to swimming. Anthropoid apes, because of their build, are commonly believed to swim as well as man, but the fact is that they cannot swim at all unless taught by trainers.

And that reminds me of another interesting fact along the same line: fur seals cannot swim when first born; they are actually afraid of the water, and have to learn. But once they have mastered the art, they soon forget to walk.

The rhinoceros and the hippopotamus are both good swimmers, and the latter is one of the very best divers. The reindeer is at home in the water, as shown by his method of deep submersion—he keeps his head but a little above the surface. The elk carries his head well out of water and avoids turning; he likes to go directly from bank to bank and get it over quickly.

The Indian elephant must be a powerful swimmer, to judge by the surprising burdens he carries across great rivers. It takes both strength and skill to swim when heavily loaded.

The polar bear is a marvel in the water. He is not the swiftest of swimmers, but considering the icy temperature of the water and remembering that cold is a great deterrent in swimming, this animal must surely be the hardiest and most enduring of "water dogs," for he can swim twenty or twenty-five miles with but moderate effort.

The squirrel is still another surprise when it comes to swimming. I read of a sportsman who experimented to learn whether these little animals swim naturally. He selected one that had been born and raised in captivity, and took it in a boat to the center of a lake. The instant the squirrel was liberated it made for the shore, and it swam so rapidly that the man had much difficulty to recapture it.—L. E. Eubanks, in Our Dumb Animals.

THE RHINOCEROS' HORNS

Accordingto Dr. Herbert Lang, who studied the great white rhinoceros in the valley of the Nile, this animal has several very remarkable peculiarities.

Its lower lip is armed with a plate of horn as a protection against the sharp sword-grass, which constitutes a part of its food.

The strange thing is that the great horns which it carries on its nose—the front one of which is about twice as long as the rear one—do not grow from the bone, but from the skin. This is continuous under the base of the horn. The horns are attached to the skin by slender fibres, and two days after the animal is dead they can be plucked off with ease. Therefore these huge horns are not weapons of offense and defense, but merely tools which the big animal uses for pushing its way through the dense jungle. Dr. Lang says the white rhinoceros is a sociable and inoffensive beast. It never attacks men and never quarrels with its own kind. It has the habit of taking a daily mud bath. It is estimated that only about 3,000 white rhinoceroses remain, the others having been slaughtered as were the American buffaloes.—Our Dumb Animals.

HEAVY LABOR

Wife: "I suppose you've had a hard day at the bank."

Third Vice President: "Yes, dear, I heard three stories I'd heard before."—American Legion Weekly.

THE RESULT

Amateur Philosopher: "If you stick to a thing long enough—"

Hardened Cynic: "—you'll get mighty sick of it."

SPEED BOYS

First Snail: "Aw, what's your hurry?"

Second Snail: "I gotta get across the street by week after next."

"Sure ya got plenty juice?"

"Betcha."

"Well, step on her, an' watch out for the traffic cop."—American Legion Weekly.

GREENSBORO COLLEGE

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

WILLIAMSTON REVIVAL

Several weeks ago I wrote you a few lines stating that we were then beginning a revival, being conducted by the Layman-Coston evangelistic party.

I am glad to write that people who thought we could not have a real revival here, that we really have had a remarkable one. Many were saved and joined the churches. Mr. Layman is a sincere, honest, plain Baptist preacher, and in my opinion is being used of God to build up His kingdom.

Mr. J. C. Coston of Hendersonville, N. C., is a choir leader that gets hold of all the people as one seldom does. A fine leader indeed, and builds up a choir that is about as good as is possible. His second great work is in the prayer meetings that he conducts each day. I think this was one of the greatest features of our meeting and contributed more to the success of the meeting than any other part of the meeting. Scores of men were saved in these prayer meetings that possibly would not have been reached any other way.

Mr. Coston has just written me that as Mr. Layman now goes to Texas, and he is not going, he will be glad of the opportunity of helping any of the pastors in the state any time after this week. He will be with me next week at Hamilton and go with me to our conference. He is a Methodist and a most excellent fellow.

E. D. Dodd.

WOMAN'S PAGE

(Continued from page eight)

Many men and women have come to maturity before they have realized that God had a plan for each life and that the fullest life could only come by fulfilling the plan for which they are created. The Y. P. M. S. gives the opportunity to find this plan and shows the way to fulfill it.

ANNUAL CONFERENCE REPORT OF W. M. SOCIETY, OCTOBER 1, 1923-OCTOBER 1, 1924

No. members on roll	35
No. subscribers to Voice	6
No. visits to sick and strangers	509
No. leaflets distributed	50

Money Paid Out.

Dues	$ 66.20
Pledge	105.75
Conference expense	9.78
Retirement and relief fund	1.97
Week of Prayer	15.03
Mem. Fund (Belle Bennett)	10.00
Educational Fund	60.00
Local work—	
Needy helped, etc.	276.50
Work on parsonage	143.06
New church work—	
Toward heating plant	500.00
Toward Bldg. fund & Furn'gs:	
Circle No. 1	241.61
Circle No. 2	373.32
Circle No. 3	795.16
Circle No. 4	534.08
Frt. & drayage on windows	81.14
Paymt. on F. J. Cooledge & Sons' account	1514.15
Total raised and paid out	$4754.85
Less error on Cooledge Ck.	.15
	$4754.70

	On Hand.	Taken In.
Circle No. 1	$18.04	$ 259.65
Circle No. 2	.88	374.20
Circle No. 3		795.16
Circle No. 4	15.50	549.58
Amt. on hand for window fund	201.82	
	$240.04	$1978.59

Mrs. J. H. McCall, Pres.
Mrs. H. G. Elkins, Cor. Sec.

SUNDAY SCHOOL WORK

(Continued from page nine)

the memory verse, the picture, and sometimes a song or prayer.

If there is any question about the literature and you are not sure that the children in your Sunday school are getting the best material prepared for them, write to Miss Keene and let her help you in your effort to give the pupils in the elementary department of your Sunday school the very best literature published for them.

MORE PROGRAMS ADOPTED

Official Programs of Work have been adopted by the following schools. The type of program is indicated by the letter set opposite the name of the school:

First church, Wilson ....."A"
Lemon Springs ....."C"
Durant's Neck ....."C"

The superintendents of these schools are, in order, as follows: A. E. Bishop, R. B. Watson, and J. L. Outlaw.

In addition, Marvin Sunday school, North Rocky Mount charge, has ordered a new wall chart, having adopted the program of work some months Rev. P. D. Woodall, pastor of Rowland charge, is securing three wall charts for the three Sunday schools of his charge. Others are contemplating similar action.

It is the desire of the Sunday School Board that every Sunday school in the conference should get acquainted with these Programs of Work and adopt them officially. Paragraph 389 of the Discipline provides for just this and makes it the duty of the superintendent to see that his school is organized according to these standards.

BEAUFORT HAS RIGHT IDEA

"Our Sunday School Council contemplates adopting the graded literature," writes Mr. J. A. Hornaday, Jr., superintendent at Beaufort. "If you have in your office the plan of grading and of promotions, I shall appeciate your furnishing me with same. Ours is a small town school of two hundred average attendance, and I would appreciate any suggestions from you as to organization in conformity with the general plan of the Sunday School Board. We desire to get in closer relationship with the Conference Sunday School Board and its work and to attain to an accredited rating.

"We wish to organize a teacher-training class. Will you kindly advise what literature should be employed in a course for this class?"

We like the spirit of this letter and welcome this opportunity for service.

FINE ATTENDANCE RECORD

Murfreesboro Sunday school, with an enrollment of 82 had 72 members and 11 visitors present Sunday, October 5. This Sunday school was the second in the conference to attain to "Standard" rank under Program of Work "C." A school organized and conducted according to the standards of the Sunday School Board seem to have little difficulty in securing attendance.

WEST DURHAM CLASS BANQUET

A delightful mixture of oysters, Brunswick stew, pickles, coffee, men, women, preachers, laymen, officers, teachers, pupils, sense, nonsense, business, and fine fellowship featured the semi-annual banquet of the F. S. Thomas Wesley Bible class and the Philathea Wesley Bible class of West Durham Methodist church held in Erwin auditorium last Wednesday evening. These two classes met together around the festive board, partook of the food served by the good ladies, listened to talks by W. E. Alley, superintendent of the school, C. B. West, Rev. R. Hibberd, Rev. J. W. Bradley, and the writer, and resolved to continue to go forward in their work as classes. J. C. Dailey, president of the men's class, presided as toastmaster.

Look at the red label on the back page.

HIGH BLOOD PRESSURE

Thousands of people die because of it each year. If afflicted with it, write to THE BIGGS SANITARIUM, Asheville, N. C., for special pamphlet which explains the cause and outlines the rational sanitarium treatment.

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FALL TERM OPENS SEPTEMBER 2

Note these facts:

(1) Two full years of College work offered.
(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.
(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.
(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

For catalogs and other information address
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Faculty of College Graduates exclusively, each with at east two years of experience.

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N. C. CHRISTIAN ADVOCATE

The 2,500,000 members of the Methodist Episcopal Church, South, are asked to

Pray Daily, November 16-23, 1924,
For
Our Missionary Work on Our 11 Foreign Fields
And
The Eleven Different Phases of Our Home Mission Work.

Read in this issue for Information and Preparation.

1. The Financial Condition of the Board of Missions..Exec. Com.
2. The Call to Prayer ..... A. C. Zumbrunnen
3. Foreigners in the United States ..... R. L. Russell
4. Our Church's Opportunity and Crisis in Brazil....E. H. Rawlins
5. What We Are Doing in Our Cities .....J. W. Perry

Order from the Advocate

The following forms are kept in stock and will be mailed the day order is received:

Baptismal and Marriage Certificates, 25c per dozen.

Regular form Membership Certificates; book of fifty, 50c.

Sunday School Teachers' Class Cards at 25c per dozen.

Collection envelopes will be printed and mailed within two days after order is given. It will take about two weeks to get sets out.

Blanks for trustees' reports. Order all your supplies from the Advocate.

Disciplines and Bibles always on hand.

THE ADVOCATE, GREENSBORO, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St., Asheville, N.C.
FIRST ROUND

November
Biltmore, 11 2
Bethel, night 2
Weaverville Ct., Flint Hill, 11 8-9
Asheville Ct., Riverview, 3 9
Mount Pleasant, night 9
Mars Hill, Laurel, 11 15-16
Weaverville, night 16
Spring Creek, Roaring Fork, 11 23
Flat Rock-Fletcher, Flat Rock, 11 30
Skyland, Skyland, 3 30
Oteen-Oakley, Oakley, night 30

December
Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January
Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February
Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November
Chadwick, 11 9
Thrift-Moores, Pleasant Grove, 3 9
District Stewards' Meeting, Tryon St., 1:30 12
Prospect, Trinity, 11 14
Lilesville, church dedication, 11 16
Forestville, church deidication, 3 16
West Charlotte, 3 17
Hickory Grove, 10 18
Rural Trinity, 2 18
Peachland, Peachland, 10 20
Bethel Circuit, New Hope, 11 20
Unionville, Unionville, 11 21
Weddington, Wesley Chapel dedication, 11 23
North Monroe, Icemorlee, 3 23
Pineville, Pineville, 2 24
Dilworth, 11 30
Matthews, 3 30
Trinity, night 30

December
Maxhaw, Waxhaw, 2 1
Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

November
West Greensboro, Muir's Chapel, at 11 1-2
Jamestown-Oakdale, Jamestown, at 3 2
Caraway Memorial, at night 2
Coleridge, Rehobeth 8-9
Ramseur-Franklinville, Ramseur, at 11 9
Park Place, at night 9
New Hope, Center, at 11 and 3 15-16
Uwharrie, Oak Grove, at 3 and 11 15-16
Asheboro, at night 16
West Market Street 23
Gibsonville, Gibsonville, at 3 23
Walnut Street, at night 23
Randleman, Naomi, at 11 30
Deep River, West Bend, at 3 30
Fast End, at night 30

December
Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, at 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

November
Gilkey, Gilkey, 11 8-9
Rutherfordton, 7 9
Bald Creek, Bald Creek, 11 15-16
Burnsville, 7 16
Micaville, Deyton's Bend, 11 22
Spruce Pine, 11 23
Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 30
Morganton, First Church, 7 30

December
Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January
Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February
Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

November
Mount Airy, Central, 11 2
Rockford Street, 7 2
Spray, 11 9
Draper, 7 9
Elkin, 11 16
Pilot Mountain, Pilot Mountain, 7 16
Sandy Ridge, Sandy Ridge, 11 23
Leaksville, 7 23
Rural Hall, Bethel, 11 30

December
Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon. 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January
Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November
Ronda and Roaring River, Roaring River, 11 1-2
North Wilkesboro, North Wilkesboro, night 2
Moravian Falls, Beulah, 11 8-9
Wilkesboro, Wilkesboro, night 9
Watauga, Henson Chapel, 11 15-16
Boone, Boone, night 16
Todd, Todd, 11 17
Avery, Plumtree, 11 22
Elk Park, Elk Park, 11 23
Helton, Helton 29-30

December
Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs, Transou 27-28

The district stewards will meet in Boone at 10 a. m. November 14. The pastors and lay leaders are requested to be present at this meeting.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November
Mount Holly, at 11 2
Parkk Street, Providence, at 3 2
Main Street, Belmont, at night 2
Cramerton, at 11 9
McAdenville, at night 9
South Fork, Palm Tree, at 11 15
Lincolnton, at 11 16
Lincoln Circuit, McKendree, at 3 16
Dallas, Dallas, at night 16
Cherryville Circuit, St. Pauls, at 11 22
Cherryville, First Church, at 11 23
East End, at night 23
Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December
Bellwood, Lawndale, at 11 6
Maylo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January
Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November
South Main, 11 2
East Spencer, Long Street, night 2
Woodleaf, Gay's Chapel, 11 8
Concord, Central, 11 9
Kerr Street, night 9
North Main, night 12
Salisbury Ct., Shiloh, 11 15
Forest Hill, 11 16
Epworth, night 16
Concord Ct., Bogers, 11 22
Bethel, 11 23
Gold Hill, Gold Hill, 11 27
New London, Richfield, 11 29
Salem, Salem, 11 30
Badin, night 30

December
Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January
Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

The district stewards will meet in First church, Salisbury, November 13, at 11 a. m. All the pastors and district stewards are urged to be present.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut, Statesville, N. C.
FIRST ROUND

November
Hickory, Westview, 2 and 7 8
Hickory, First, 11 and 2 9
Newton, 4 and 7 9
Elmwood, Elmwood, 10 10
Mooresville, Central, 7 10
Davidson, 7 11
Dudley Shoals, Grace, 10 12
Catawba, Catawba, 3 and 7 12
Hiddenite, Hiddenite, 10 13
Stony Point, 7 13
Ball Creek, Pisgah, 10 14
Statesville Ct., Parsonage, 2 15
Troutman, 7 15
Alexander, Taylorsville, 11 and 2 16
Race Street, 7 16-17

Pastors please notify all stewards to be ready to organize for the year. An early start promises a successful finish.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

November
Jonathan, 11 2
Waynesville, night 2
Macon Ct., Mt. Zion, 11 8
Franklin Ct., 11 9
Franklin Station, night 9
Hayesville, Ledford's, 11 15
Murphy Station, 11 16
Murphy-Hiawassee Sts., Murphy, 2 16
Haywood Ct., Crabtree, 11 22-23
Canton, night 23
Bethel Ct., Bethel, 11 29-30
Clyde-Junaluska, Clyde, Qr. Con. 3 p. m.; preaching, night 30

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November
Ogburn Memorial, Ogburn Memorial, 11 2
Forsyth, Westview, night 2
Walkertown, Walkertown, night 4
Grace, Grace, night 7
Davie, Salem, 11 8-9
Advance, Mocks, 3 8-9
Mocksville, Mocksville, night 11
Erlanger, Erlanger, night 12
Green Street, Green Street, night 14
Farmington, Farmington, 11 15-16
Cooleemee, Cooleemee, night 16
Centenary, Centenary, night 18
West End, West End, night 19
Burkhead, Burkhead, night 21
Davidson, Olivet, 11 22-23
Linwood, Cotton Grove, 3 22-23
Lexington, Lexington, night 23
Hanes-Clemmons, Hanes, night 25
Lewisville, Doubs, 11 29-30
Kernersville, Sedge Garden, 3 30
Central Terrace, Central Terrace, night 30

The pastors, charge lay leaders, district stewards and Sunday school workers will hold a joint meeting at Centenary church, Winston-Salem, beginning at 2 o'clock Thursday afternoon, November 6. Supper will be served in the church dining room, after which the meeting will adjourn at will.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

October
Rougemont Ct., Bethel, 11 31

November
Durham Ct., Bethany 1-2
Carrboro Ct., Carrboro, 3 2
Memorial, night 3
Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Stumpy Point, 8 30

November
First Church, 8 5
South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October
Glendon, High Falls 31

November
Hemp, Mt. Carmel 1-2
Carthage, Carthage 2-3
Jonesboro, Broadway 8-9

Training school for Sunday school workers at Fayetteville, October 5-10, and at Jonesboro October 12-17.

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

November
La Grange, a.m. 1
Mt. Oliver Ct., a.m. 2
Mt. Olive and Calypso, p.m. 2
Bridgeton, p.m. 3
Craven Ct., a.m. 4
Riverside, p.m. 5
Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

November
Mt. Gilead Ct., Mt. Gilead 1-2
Mt. Gilead 2-3
St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

October
Princeton, Micro 30
Millbrook, Rolesville 31

November
Tar River, Plank 1-2
Louisburg, 7:30 2
Youngsville, Prospect 3
Central, 7:30 4
Jenkens Memorial, 7:30 5
Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

October
Farmville, 11 30
Greenville, night 30

November
Bath, 11 2
Rocky Mount, First Church, niht 3
Elm City, 11 4
Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

November
Warren, Providence, 11 1-2
Middleburg, Drewry, p.m. & 11 2-3
Rosemary, 11 9
Roanoke Rapids, p.m. 9

WILMINGTON DISTRICT
J. M. Daniel, P. E., Wilmington, N. C.
FOURTH ROUND

October
Shallotte, Andrews, a.m. 31



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Why not try being 10 years younger again—why not grow stronger in body, in mind, in vitality? Why not take McCoy's Cod Liver Oil Tablets and drop 10 years from your age in 30 days? We mean this literally, of course. We believe that a 30 days treatment will make you feel 10 years younger—but at any rate try them for 30 days and if you are not satisfied get your money back—60 tablets—60 cents at any progressive druggist. Be sure and get McCoy's—the original and genuine.

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GLOBE FURNITURE CO., 25 Park Place, NORTHVILLE, MICH.

NORFOLK SOUTHERN RAILROAD
Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
b-Connects week days for Fayetteville.
c-Via Pinetown.
d-Sleeper to Norfolk.

S. C. HIGH,
City Ticket Agent.
J. E. SINGLETON,
Depot Ticket Agent.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our Aid Society of Parkton M. E. Church, South, the oldest and one of the best loved members, Mrs. Eliza Jerrigan, wife of Bro. James Jerrigan; therefore be it resolved:

First, That we, the members of the society, bow in humble submission to His will.

Second, We thank our heavenly Father for her patient, cheerful, Christian life, which has been an inspiration to us all.

Third, That we extend our deepest sympathy to her bereaved loved ones.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on our minutes, and a copy published in the North Carolina Christian Advocate.

Mrs. A. J. Garriss,
Mrs. J. C. Humble,
Mrs. Annie E. Johnson.

Do it at once. See what the red label on the back page says.

It tells the tale—the red label does.

In Memoriam

SIMMONS—Mrs. Lillian Branson Simmons, a daughter of Dr. Levi and Mrs. Edith Cunninggim Branson, of Raleigh, N. C., was born Apuril 2, 1866, and passed in great peace to her home above September 4, 1924, in the 59th year of her age.

In 1889 she was united in marriage with Rev. George T. Simmons of the North Carolina conference of the Methodist Episcopal Church, South, and for thirty years she walked by tl e side of her husband as he went from one charge to another, always with a smiling face and a singing heart, although many of the charges served by her husband were not classed as "desirable charges."

For several months prior to her death Mrs. Simmons had occupied a bed in a Richmond hospital known as "Rest Home" on Maryland avenue, Highland Park. It was my privilege to visit her a few weeks before she was called home, and I was impressed with her patience and resignation as she just waited for Him whom she had loved and trusted through the years, to call her to the joys of the life in which there is no suffering.

Her husband had died in another Richmond hospital on the 3rd of February of this year, thus preceding her to the final home seven months and one day. Knowing them both as I did through more than a quarter of a century, I feel justified in saying I have not a shadow of doubt they have been reunited in the great city above.

They left three children to linger a while longer here in this world—Mrs. P. S. Murrill, Bernard L. Simmons, and Eugene B. Simmons. Mrs. Murrill and Bernard live in Richmond and Eugene B., who is not yet fifteen years old, is in school at Ferrum, Va.

In March of last year Brother Simmons in a letter to me had this to say about his wife: "During my first year in the ministry one of the best girls that ever lived left one of the happiest homes in North Carolina, and a good position, to become my wife. And from the mountains to the seaboard she gladly zigzagged with me from charge to charge for more than thirty years, and now that she is an invalid in a sanatorium, and I am not able to provide for her as I wish, I am up against the saddest proposition of my seventy years of this life."

Heaven's blessings upon the bereaved ones. J. A. Hornaday.

PHELPS—On October 2, 1924, Franklin R. Phelps, after two years suffering following a stroke of paralysis, passed to his reward. He was the father of eleven children, who together with his wife survive him. He was more than 64 years old and had borne a good name, as attested by the friends who came to his funeral, conducted by his pastor. Judge F. D. Winston paid a tribute to his memory. N. M. Wright.

McARTHUR—Mrs. Mary Frances (Oliver) McArthur was born January 4, 1846, and died September 12, 1924. She was married to John S. McArthur September 25, 1869. To them were born three daughters: Miss Attie McArthur, Rowland, N. C.; Mrs. E. T. Ayers, Nichols, S. C.; Mrs. S. T. Harrell, St. Pauls, N. C.; and two sons, J. O. and C. W. McArthur, both of Rowland.

In early life she joined the Methodist church and was faithful and loyal to the church as long as she lived. Sister McArthur was a woman of great force of character. She had an indominatable will. Her husband died a good many years ago and she had the task of caring for and educating her children. She met this duty and responsibility well. Her faith in God was great. She had remarkable intelligence, was gifted in conversation as well as being entertaining. One could easily see that she was a woman of superior qualities. She had the love and confidence of all who knew her.

Several years before she died her health gave way and she never recovered. Her sufferings were borne with patience. Her loved ones and friends were constant in their attention that she might be made comfortable.

When the end came it was peaceful. Angels carried her spirit to the city beautiful. A large crowd was present at the funeral, which was conducted by the writer, her pastor. Her body now sleeps by the side of her husband in the family cemetery. A good woman is gone. She did her work well. She fought a good fight and kept the faith. May God comfort the sorrowing. P. D. Woodall.

RESOLUTIONS OF RESPECT

Our hearts were saddened at the sudden death of our beloved member, Mrs. C. W. Waller, whom God in His infinite wisdom has seen fit to call from our class; therefore, be it resolved:

First, That we, the members of the class, bow in humble submission to His will.

Second, That we extend to the family our deepest sympathy.

Third, That a copy of these resolutions be sent to the bereaved family, a copy be spread upon our class record and a copy be sent to the North Carolina Christian Advocate.

Mrs. S. R. Secrest,
Mrs. J. A. Hatley,
Mrs. J. B. Griffin.

WEST—Lucy F. West was born in Chatham county, near Brown's Chapel church, July 11, 1883. She died September 24, 1924.

She was the daughter of Z. T. and Bettie Cook; married I. A. West February 6, 1900. Four children came as a result of this union—Julian, Thelma and Jessie, who are at home with their father, and Milton, who lives with his uncle, Dr. Gordon West, Camden, N. J.

Mrs. West was a re[illegible] and mother in her [illegible] believed in the unity [illegible]ness of the home life, and [illegible] never better pleased than when she was with her own by her own fireside. She and her children were constant companions.

She joined the M. E. Church, South, when a child, was true to it till the day of her death, and was at her best when engaged in the duties her church called on her to do. To know her was to love and appreciate her, and those who knew her more intimately loved her best. The many beautiful flowers that covered her grave bore evidence of the high esteem in which she was held by her neighbors. She was laid to rest at old Mt. Pleasant church, on Haw River charge, by her pastor, assisted by Rev. Mr. Howard of the Christian church of Chapel Hill.

We commend those who love her to Him who marks the sparrow's fall, who loves and cares for those who mourn and who doeth all things well.

J. W. Autry.

WOMBLE—On August 10 God sent [illegible]s angel to claim the spirit of Gus Womble. He was driving alone from Sanford to Lakeview when death claimed him. The body was brought back to Sanford, where hte funeral services were conducted by the Masonic order. The remains were laid to rest in Jones Chapel cemetery under a mound of beautiful flowers, which told eloquently of the love and admiration of many friend sin this state and South Carolina. Mr. Womble was a loyal member of the church and will be missed there as well as in business circles. He leaves to mourn his loss his wife and two children, Gus, Jr., and Ellen, also his father and several brothers and sisters. His mother preceded him to the grave more than a year ago. A Friend.

SOUTHERN RAILWAY SYSTEM

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North Carolina is spending large sums for schools, highways and other public improvements.

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Southern Railway Company takes pride in being a good citizen of North Carolina and giving a full measure of citizenship. Its properties along 1,200 miles of lines in 47 counties of the State are now assessed for taxation at $94,000,000, compared with $44,000,000 ten years ago, and $24,000,000 twenty years ago.

In the State of North Carolina our tax payments last year amounted to $1,600,000, an average of $4,400 a day.

We take satisfaction in thus contributing our share to the general welfare of a State whose prosperity is inseparably linked with our own.

The SOUTHERN SERVES THE SOUTH

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, NOVEMBER 6, 1924 No. 45

"Such As I Have"

Excerpt form "World's Work" Prize Sermon by Dean Charles R. Brown

"Silver and gold have I none; but such as I have give I thee."—Acts 3. 6

WE are often told that nothing can be done in this world without money. Here was a man without money! He hadn't a shilling. He was a poor man like his Master who had nowhere to lay his head. And it was money that was wanted on that occasion. The lame man looked up, expecting to receive an alms, but Peter shook his head. "Silver and gold have I none"—and the lame man's face fell. Then Peter added these words which put another look on the whole situation. "Such as I have, give I thee." And when he stood ready to use what he had, a lame man was set on his feet there at the gate of the temple called Beautiful.

The man who uttered those words was a man who lived in the positive rather than in the negative mood. "Silver and gold have I none"—he might have prolonged the list. There were a lot of other things which Peter did not have. He did not have an education. He had no social position worth naming—he was just a common fisherman from Galilee. He was not very good looking, if we can trust the tradition as to his personal appearance. He lacked that moral steadiness which is always a thing to be desired. Just a short time before he had denied his Lord three times over in a single evening, and had sworn about it like a pirate. There were scores of things which Peter did not have besides silver and gold. If he had undertaken to make out a complete list of all his deficiencies, he would have needed a sheet of paper as long as a church.

But all that is beside the mark. The nub of Peter's statement was—"Such as I have, I give." The positive rather than the negative facts about his life were decisive. The world is not much interested in what men do not have or in what they do not believe or in what they cannot do. What have you? What can you do? What do you believe? These are th significant elements in any life. And what is still more to the purpose, what do you mean to do with those gifts? If you are ready to use such as you have in the way that Peter did, then lame lives of all sorts can be set upon their feet and made to advance under their own steam.

Dwight L. Moody was once preaching to a great crowd in one of his meetings. He was putting his very soul into it as he always did. He was thinking more about the content of his message and of its effect upon the hearts of men than about the precise literary form of it. There was a certain fastidious gentleman sitting on the platform that night, and at the close of the service he went to Mr. Moody and said: "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?" "Such as I have, I give"—that is the attitude which counts!

We are all conscious of our limitations. If in our blindness and conceit we are not conscious of them, then our friends become all the more keenly conscious of them for us. We all wish that we had more brains, more skill, more social tact, more kindness of heart, more character—more of everything that is good.

But it is idle to sit down wishing and repining. There is nothing to be gained in crying for the moon. What we might possibly do if we had all those greater gifts which are not ours is not important. It is a purely hypothetical question. And no man is ever condemned for not using abilities which he does not possess.

In our estimate of goodness, it is the positive rather than the negative qualities which are to be emphasized. It is what a man does rather than what he does not do that makes him good. You sometimes hear it said of some elderly gentleman who has just gone to his reward: "He was a good man. He never drank; he never smoked; he never swore; he never injured any one; and we never heard him speak an unkind word of anybody in his life." And when that list of negative virtues is complete you have the picture of a life as innocent and as harmless as a pan of skim milk. "But what did he?" you are moved to ask. How far did he make his life count for righteousness in politics, in industry, in promoting better health conditions for his community, in securing better educational facilities ,in making his church a power for good? If he simply refrained, his goodness was weak and thin.

We are not taught anywhere in the Bible that men are to be honored here on earth or that they will be taken to heaven when they die because of what they have not done. Indeed the plainest and most pungent words of warning uttered by Christ were directed against the sins of omission. He was most of all concerned about moral neglect. The man in the parable who failed to use his one talent; the young women who failed to have oil in their lamps; the rich man who failed to relieve the necessities of the poor fellow who was starving to death at his gate! In all these cases the people were condemned because of their lack of attention to duty. "Inasmuch as ye did it unto the least of these, ye did it unto me—enter the kingdom prepared for you." It is the postive attitude that marks a man up on the books the Lord keeps.

Furthermore, Peter lived in a sympathetic mood. He was on his way to the temple to say his prayers. But his eyes were not solely on the clouds. He saw what was going on around him. He had a keen scent for plain human need. He saw that lame man at the gate of the temple begging and his heart went out to him in instant, honest sympathy. "He took him by the right hand and lifted him up." And the finest symbol of kindly service which we know anything about is a human hand stretched out, open, ungloved, ready for the clasp of friendship.

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THE NORTH CAROLINA CONFERENCE IN WILMINGTON

The eighty-eighth session of the North Carolina conference will convene in Grace church, Wilmington, at 9 o'clock Wednesday morning, November 12.

This conference first met in Wilmington in 1855. Bishop J .O. Andrews presided. That was sixty-nine years ago and the conference reported 29,461 white members and 10,187 colored members. Twelve years later in 1867, the conference met for the second time in Wilmington and Bishop David S. Doggett presided. The membership numbered 33,310 whites and 1,196 blocks. An actual loss of 5,142 members in twelve years. But the Civil War with its attendant horrors had intervened. Many of the white members had been killed in battle or died of disease and all the negro members except 1,196 had separated themselves from the church.

In 1875 the conference for the third time assembled in the city on the Cape Fear with Bishop H. N. McTyeire presiding. In these eight years the membership had grown to 56,052 white members and the colored membership had dwindled to 355.

The conference met again in Wilmington in 1884 when Bishop Lineus Parker presided. The white membership was 75,128 and the colored 182. In 1893 Bishop W. W. Duncan presided over the conference in Wilmington and the statistics showed a membership of 57,908 whites and 22 colored. The conference had been divided and the Western North Carolina conference organized in 1890, which explains the material decrease in membership.

Wilmington entertained the conference for the sixth time in 1902. A. Coke Smith was the presiding bishop and the membership had grown to 66,776. The conference returned to Wilmington in 1915, Bishop Kilgo presided and the figures showed 89,704 members.

Now after nine years, the North Carolina conference with a total membership of approximately 110,000 and an official roll of 330, returns to Wilmington for its annual gathering. Bishop Denny will be the presiding bishop.

There are now in the conference nine presiding elders' districts and two of these presiding elders—J. H. Shore of the Rockingham and J. M. Daniels of Wilmington district—will be moved by the four year time limit.

Fifteen pastors are completing a quadrennium on their respective charges and will probably be assigned elsewhere. They are as follows: J. W. Bradley, West Durham; G. M. Daniel, Graham and Haw River; B. C. Thompson, Person circuit; R. N. Fitts, Dare circuit; T. E. Davis, Pantego and Belhaven; E. C. Maness, Person Street Calvary, Fayetteville; J. J. Boone, Pittsboro circuit; R. A. Bruton, New Port circuit; B. W. Barfield, Pink Hill circuit; D. N. Caviness, Carey; D. H. Tuttle, Smithfield; W. C. Martin, Hamlet; A. J. Parker, St. Johns and Gibson; F. S. Love, Wilson; and J. B. Thompson, Conway circuit.

Wilmington will live up to her best traditions in the fine art of entertaining visitors. To once partake of her hospitality is a guarantee of the desire to return. It has been only nine years since the conference was at Wilmington and there is a unanimous desire on the part of its members to return. Dr. A. D. Wilcox will be conference host with a glad hand extended to everybody.

NEXT SUNDAY AND MONDAY

There remains yet two days for the pastors and people of the North Carolina conference to complete their work and present full financial reports to the annual conference which meets in Wilmington on the morning of November 12. It yet remains for those charges that are behind to snatch victory from defeat. The joy and self-respect that grows out of the consciousness of one's having done his best may be secured by a strenuous effort in these last hours of the conference year.

Decide right now that every dollar on each and every claim will be paid in full. Then strike steadily and hard till the task is finished. Marshall every energy and resource for victory. Half-hearted efforts never accomplish anything really worth while. Crosses invariably go ahead of crowns. Excuses never win victories. The sluggard says "there is a lion in the way," but the world only laughs at him.

Let next Sunday and Monday be days that count big in the completion of this year's work, then the trustworthy, steady-going old North Carolina conference will have occasion for special joy when the hosts assemble in their great annual gathering. All together for a great finish!

SAMUEL BOBBITT UNDERWOOD

It was distressing news to hundreds of friends throughout North Carolina that was sent out from the Moore-Herring hospital, Wilson, Tuesday morning, announcing the death of Sam Underwood. For several weeks he had been battling against odds. About four months ago he went to Johns Hopkins Hospital, Baltimore, hoping to get relief from what he supposed was an ulcerated stomach, but when an incision was made it was discovered that he was suffering from an inoperable cancer. He was brought to Wilson a few weeks ago, where all that love and skill could do was done to save the life of this good man.

Mr. Underwood was the son of the late Rev. J. E. Underwood and was just 39 years of age. He finished at Trinity College with the class of 1906. In the oratorical contest for the Wiley Grey medal, the most coveted prize at Trinity, Mr. Underwood was declared the winner.

After his graduation he taught two years in Sutherland College in Florida. In the fall of 1909 he returned to his native state and accepted the superintndency of the graded schools at Hertford. He remained there for three years, and was called to the headmastership of Trinity Park School. He only remained there one year, and resigned that he might take charge of the Kinston schools. From Kinston he went to Greenville and was at the head of the Pitt county schools for a number of years, and laid down that work to accept the superintendency of the schools of the city of Raleigh. He was there when his health began to fail, and resigned to accept lighter work in East Carolina Training College.

Mr. Underwood was a prominent member of Jarvis Memorial church, Greenville. He was a member of the General Conference which met in Atlanta, Ga., 1918. There was nothing that looked to the advancement of the kingdom of God that he was not interested in, and put the strength of his ability forth to its achievement.

The funeral services were held in the Jarvis Memorial church Wednesday afternoon at 2 o'clock, and Rev. J. M. Daniel, presiding elder of the Wilmington district, Rev. F. S. Love of Wilson and Rev. T. A. Sikes, all former pastors of the deceased, and who had been close friends for years, were in charge.

Mr. Underwood had seven sisters and one brother as follows: Mrs. John Mann, Lake Landing; Mrs. George Mokely, Swan Quarter; Mrs. Walter Connelly, Leasburg; Mrs. A. J. Barber, Greensboro, and Miss Mary Underwood of Mt. Olin; Mrs. J. A. Worrell, Rich Square; Mrs. L. R. Woodhall, Bethlehem, Pa.; J. E. Underwood, Jr., Goldsboro.

A more extended notice will be given later.

KEEP ARMISTICE DAY SACRED

The world waits upon America at this hour. God alone can give the world peace, security and ultimate victory over war. Jesus Christ is the world's panacea. In His name go to church.

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all."

Worship God.

"Blessed is the nation whose God is the Lord." "Bless the Lord, O my soul, and all that is within me, bless His holy name."

We worship Jehovah as we gather in gratitude for His unnumbered mercies and His constant remembrance of our needs. We praise Him in our petitions as unitedly we wait in His presence, beseeching His forgiveness for our mistakes and ask for strength and guidance for the coming days. "I was glad when they said unto me, Let us go into the house of the Lord."

Inspire others.

"Do unto others as ye would that others should do unto you." "Even so let your lights so shine before men that they may see your good works and glorify your Father in heaven." "Make your example count for good." "The path of the righteous is the dawning light."

Nourish your soul.

Attend church and thereby nourish your soul. "Man cannot live by bread alone." "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Living in these strenuous times makes it imperative that we wait upon the Lord in sincere prayer, praise and meditation. "My God shall supply all your need according to His riches in glory by Christ Jesus."

"Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His word,
Make friends of God's children, help those who are weak;
Forgetting in nothing His blessing to seek."

"NORTH CAROLINA'S DREAMS COME TRUE"

An interesting and illuminating story of the last twenty years of industrial and educational progress in North Carolina appears in the November number of "The World's Work." French Strother is the writer of this story which will serve a good purpose in advertising the "Old North State." The readers of the story, which bears the caption, "North Carolina's Dreams Come True," will have a new appreciation of that commonwealth which was at one time "a valley of humility between two mountains of conceit," but is now the envy of her neighbors.

The story which is beautifully illustrated by views of North Carolina mountain scenery closes with the following paragraph:

"North Carolina is one of the oldest states in the Union. Twenty years ago it was one of the poorest. Today, with practically no immigration from other states, with only the increase in population that comes from excess of births over deaths, it finds itself one of the richest states, progressing rapidly in every desirable instrument of civilized life—a community of contented, industrious citizens with beautiful and modern homes, thriving farms and factories, hotels in every small city that cannot be excelled anywhere, highways that make travel and commerce comfortable and expeditious, schools that are good and daily growing better, a public health department that has brought its death rate to the lowest in the country, and, best of all, a people of one mind upon the great issues of life, inspired by a common ideal and confidently pressing forward to further acchievements."

"Tact," said the lecturer, "is essential to good entertaining. I once dined at a house where the hostess had no tact. Opposite me sat a modest, quiet man. Suddenly he turned as red as a lobster on hearing his hostess say to her husband, "How inattentive you are, Charlie! You must look after Mr. Brown better. He's helping himself to everything!"—Congregationalist.

PEOPLE AND THINGS

N. C. Conference. at Wilmington, November 12.

Rev. J. M. Green requests us to say that his address is Gastonia, N. C., Route 2.

At the home of the bride's father, T. W. Corbin, in Fremont, Herman L. Pippin and Miss Elizabeth Corbin were married at 11 o'clock October 27, 1924, the pastor, Rev. J. A. Dailey, officiating.

Dr. M. R. Stephenson, leading layman of Seaboard church, died last Thursday. He had a heart attack, followed by pneumonia. He was a great friend to the church, especially the orphanage.

Look at the red label on the back page of your paper. It tells the story. If it does not give you a clean bill till '25, send us enough, or give to your preacher, to make it read 1925. Thank you.

"Mr. and Mrs. Ernst H. Cushman announce the marriage of their daughter, Ernestine Gertrude, to Mr. Jesse Herbert Lanning on Sunday, the twelfth of October, one thousand nine hundred and twenty-four, Hollywood, California. At home after November first, Lexington, North Carolina."

A full house greeted Rev. R. O. Eller, the newly appointed pastor of Spencer Methodist church, Sunday morning and at night, and the large audiences were greatly pleased with his sermons. The congregation has arranged for a formal reception to the new minister and his family at the church Thursday night, when a supper is to be served and all members of the congregation are expected to attend.

"There was an unusually large attendance, the largest perhaps for a year or more, at the men's Bible class at the Methodist church Sunday morning, when Rev. Tom P. Jimison, the teacher was heard in a thrilling discourse on "Peace," the subject for the day. The class is composed almost entirely of stalwart railroad men, some of whom would miss a run on the road to attend the Jimison Bible class. At the close of the service Sunday a purse was made up by the members and given Mr. Jimison as a token of the high esteem in which he is held and as an indication of the faith they have in the man."—A. W. Hicks.

The formation of the Boosters' Club marks another step upward in the growth of Davenport College. Last week the members of the senior and junior classes met at dinner at the Carlheim Hotel for the purpose of forming an organization that would have for its object the bettering of the college in any way possible. Specifically, these students propose to enlist their time and their energies in the financial campaign for a greater Davenport. After discussing the needs of the college and the attitude of the students toward such needs, the students at the dinner made plans for the formal organization of the Boosters' Club. Later the club was organized and Miss Mildred Sherrill elected president. The first step in the campaign was a student body meeting in which several members of the upper classes spoke strongly and forcefully for the enlistment of every student in the college in the drive for additional funds and students.

In the hideous valley of the Somme of 1916, among the corpses and shattered war materials, lay two men, both wounded. The one was German, the other English. The Englishman moaned for water and the German gave him to drink. Then they talked together, though racked with pain, until the hour when night drew a merciful curtain over the human slaughterhouse. After dark, stretcher bearers carried both away in different directions. That was eight years ago. There was a double wedding in Hampstead the other day. A German, Otto Falkenhagen, married Miss Ellen Martin, and Miss Martin's brother, Frank, married Fraulein Falkenhagen. In the little Anglican church the two couples slowly walked up the aisle. From overhead came the sweet strains of the organ playing, "Blest be the tie that binds our hearts in Christian love"—Falkenhagen behind Martin, not as soldiers of destruction and hatred this time, but as men about to participate in a sacred, beautiful ceremony, a ceremony of love, the very opposite of war. The clergyman spoke for a few minutes on the strange circumstances that brought the couples together, the grooms wounded on the battlefield, subsequent correspondence and visits to each other's homes.—Religious Telescope.

Rev. G. W. Perry, assisted by Rev. J. V. Knight of Edenton, has just closed a very successful revival in Weldon. Rev. Mr. Knight as preacher and leader in the revival greatly pleased the Weldon people. Brother Knight has assisted several of the pastors of his conference in meetings this year and upward of 200 professions and additions to the church are reported as the results of these revivals.



Dr. A. D. Wilcox, Pastor of Grace Church and Host to the North Carolina Conference.

THE PERSONNEL OF THE PRESENT UNITED STATES CONGRESS

By H. E. Woolever, Editor The National Methodist Press.

Who's who in Congress may be treated from many angles. Some time ago we gave our readers the religious affiliations of the present Congress. This aspect of our national legislature is of importance because of the fact that the individuals who have any definite religious convictions will be guided by them to a considerable extent in their conduct. Such was the case with the founders of this nation.

The Sixty-eighth Congress, which will continue to make our laws until the forthcoming March, is representative of many professions and activities. However, a summary of both Houses reveals an unusually large number of lawyers. In fact, more than one-half of both houses are by profession lawyers. This recalls the fact that one of the Southern states discovered that all of the members of its legislature were lawyers some years ago. This caused a cry throughout the state that the lawyers made the laws, argued the laws and interpreted the laws. As a result, for twenty-five years that state did not elect a lawyer to its legislative body. However, good lawyers ought to know the art of making laws which are both commendable and understandable.

Who Is in the United States Senate?

The United States Senate, which is composed of ninety-six members, has fifty-two who are lawyers by profession. While the majority of these have continued to practice law when not in public office, many have also followed other pursuits. Some of the major interests and occupations represented by our members of the upper house are as follows:

Eight were educators, one of whom was a college president; eleven were engaged in banking; seven in farming and stock raising; two owners and editors of daily newspapers; two are authors of books on government; eight had served as governors of their state; twenty-three had served as members of state legislatures and eleven had held other state offices. Three had been judges, two justices of state courts, fourteen had held office as public attorneys, four had served offices as mayors and a few are connected with manufacturing industries.

The average age of the members of the U. S. Senate is about 60 years, the youngest member being 40 and oldest 80 years of age.

In the Senate are forty-three who were graduates from college, two from the U. S. Naval Academy. One is a graduate of medicine, one of pharmacy, one of dentistry, one of civil engineering and one of business college. Thirty are graduates from law schools. Twenty-five did not complete their college courses.

Only 32 of the 85 whose records on this fact are given were born outside of states they now represent. One is a native of Sweden, and another of Scotland.

The House of Representatives.

The House of Representatives having 435 members, is much more diversified in its make-up and has a much closer relationship to the various section and activities of the country. But here, as in the Senate, lawyers are in the majority. Two hundred and sixty are lawyers, over forty have been engaged in manufacturing and the mercantile business. Twenty have been engaged extensively in farming and stock raising. Fourteen have been prominent in educational work. Fifteen have been editors and newspaper men. Among the rest are found, one who served over 20 years as a minister of the gospel,one a founder and president of a business college, an actor, a jeweler, a manager of a chain of music stores, an author of two western novels, a university president, three physicians, two dentists, a pharmacist and some former forest rangers.

Many of the House members served in some public office before elected to the 68th Congress. Ninety-one have been members of state legislatures and nearly one-half of this number have held other state offices. Three were governors, one a U. S. senator, fourteen city mayors, one a county sheriff, two consul-generals, and among others are those who have served as judge, prosecuting attorney, solicitor and assistant U. S. attorney general. Two hundred twenty-six are graduates from some college or university or law school and seven from business colleges. Thirty others had gone no further than the high school and many had only a common school education.

The average age of Congressmen is about 52 years; one-half of the members in the lower house are between 29 and 51. The youngest is 29 years of age and hails from Michigan. Twenty-nine others are between 40 and 44 years of age. Sixty-nine between 45 and 49 and the largest number, 79, are between 50 and 55 years of age. Fifty between 65 and 69. Two between 75 and 79. Two between 80 and 84, and only one over 85. The senior member of the House of Representatives is General Isaac R. Sherwood, who was born at Stanford, N. Y., and is 89 years of age. He represents the 9th Ohio district and is the oldest surviving general of the Civil War. There are thirteen veterans of the Spanish-American War and forty of the World War who serve in the House of Representatives.

The records of 390 Congressmen show that 286 are natives of the state they represent and 104 were born in other states, or as is the case with 15, born in another country.

NOTICE

Dear Advocate:

Please announce to my friends that I am still a local preacher in the Methodist church and continuing as usual in evangelistic work. For various reasons I decided not to become a regular member of the W. N. C. conference and consequently asked to be discontinued from the class of admission on trial. As I understand the situation there is no dishonor attached to my action and I am still a general evangelist of the Methodist Church, South.

Raymond Browning.

MEETING OF COMMITTEE ON ADMISSIONS

The Committee on Admissions will meet in its room in Grace church, Wilmington, Tuesday night, November 11, at 7:30. All candidates for admission on trial into the North Carolina conference, those for admission into full connection, for re-admission or those coming from other churches please come before this committee at that meeting.

N. C. Yearby.

ADMISSION ON TRAIL

The Committee on Admission will meet at place designated by local committee in Wilmington, Tuesday night, November 11, at 7:30. All candidates for admission will please be present.

O. W. Dowd, Chairman.

BOARD OF MISSIONS

The Board of Missions of the North Carolina conference will meet at Grace church, Wilmington, on Wednesday, November 12, at 2:30 o'clock in the afternoon. W. W. Peele, Chairman.

Do it at once. See what the red label on the back page says.

APPEAL TO THE OFFICIAL RECORDS

By Bishop Collins Denny.

In the October 3, 1924, issue of Christian Advocate (Nashville) the "chairman of Commission on Unification" states, "It is certain that there are numerous and very serious errors in" the minority report submitted to the recent Chattanooga meeting. It is regrettable that these errors are not pointed out, for when such an assertion is made proof should be offered. He does, however, "call attention to only one of these errors, a misleading mistake which needs to be corrected."

The chairman says that the minority report "does mean and intended to mean one thing—namely, that the Plan of Separation adopted by the General Conference in 1844 provided that **before it could become effective it was to be submitted** to the members of the annual conferences and local ministry and membership of our entire territory amounting to nearly 500,000." (Black type supplied.)

The simple and natural reply to this statement of the meaning and intention of the minority is that they meant and intended to mean exactly, and only, what they said. So careful was the minority in presenting the facts that they quoted verbatim from the official report of the Louisville Convention, used quotation marks, and referred for authority to the volume and page.

The chairman says, putting the words in black type, that he "understands the minority report to say that the Plan of Separation adopted in 1844 provided that before it could become effective it **had to be submitted to the vote of the membership of the church at large.**"

The minority deeply regrets that the chairman so completely misunderstands the officially quoted record and the statement made in the report. The words of the record and the statement of the minority are easy and simple and the meaning is plain. Not one word in the minority report can be found in which the assertion is made "that the Plan of Separation . . . provided that before it could become effective it **had to be** submitted to the vote of the membership of the church at large." That is not to read the report, but to read something into the report, and something not there and not intended to be there.

What is the exact question involved and how can it be definitely and authoritatively answered? The exact question is, **Was the Plan of Separation before its adoption by the Louisville Convention submitted to the members of the annual conferences, the local ministry and membership of our entire territory? That question can be authoritatively answered by an appeal to the official records.**

It is just possible that the chairman failed to consult the **official** records. There are two books, each entitled "History of the Organization of the Methodist Episcopal Church, South"; the first, the official record, published in Nashville, Tenn., in 1845, said by some writers to be rare; the second by Dr. Redford, published in 1871, now also out of print. In the references given below the unbracketed figures refer to the official record, the bracketed numbers to Redford. In quoting this title the minority report refers only to the official record.

The day after the adjournment of the General Conference of 1844 the Southern delegates met in New York for consultation and adopted a plan of action. They submitted to the consideration of the conferences "the expediency of concurring in the following plan of procuring the judgment of the church." Delegates were to be elected to a convention and instructed "conforming their instructions, as far as possible, to the opinions and wishes of the membership within their several conference bounds." P. 104 [pp. 377, 378].

That this does not refer simply to the preachers, and is not confined to the "border," is made abundantly clear by the address those delegates published. That address is "to the ministers and members" of the church in the South. P. 105 [p. 378].

The body of the address says the delegates "thought proper to invoke the attention of the church in the South to a state of things they are compelled to regard as worthy the immediate notice and action of the church throughout all the" South. P. 105 [p. 380]. "The plan does not decide that division shall take place; but simply, and it is thought securely, provided that it may, if it be found necessary. Of this necessity, you (i. e., ministers and members to whom the address is directed) are to be the judges." P. 106 [p. 381].

Lest some one else may misunderstand the record and the minority report, let it be said once for all that this consultation of the membership was not for the purpose of adopting the Plan of Separation, but as a sure guide to those on whom the responsibility for the purely legal vote rested. This consultation of the views of the members was, with our fathers, a matter of propriety and justice. A referendum in this country on the League of Nations would not legally bind the President and Senate, but it is not likely that the result would be disregarded. A great political party has just demanded such a referendum.



Grace Church, Wilmington, N. C., Where the North Carolina Annual Conference Will Convene November 12, 1924.

The address further says "We beseech our brethren of **the ministry and membership** . . . to examine this matter carefully, and weighing it well in all its bearings, try to reach the conclusion most proper under the circumstances." P. 106 [p. 382]. (Black type supplied.) "Disposed, however, to defer to the judgment of the church, we leave this subject with you. Our first and most direct object has been to bring it fully before you, and giving you an opportunity to judge and determine for yourselves, await your decision. The minority from the South in the late General Conference were most anxious to adjourn the decision in the case of Bishop Andrew, with all its attendant results, to the annual conferences and to the church at large," p. 107 [p. 383].

Following the General Conference of 1844, the Southern annual conferences met in their first sessions from September, 1844, to March, 1845. At these annual conference sessions the plan of separation was considered. The Virginia conference adopted the following: "That, from the ample sources of information before your committee, in numerous primary meetings, which have been held in various charges within our pastoral limits, and the proceedings of quarterly meeting conferences, which we have the most sufficient reason to regard as a fair and full exponent of the mind and will of the membership upon the subject of the action of the recent General Conference, and the propriety of division—we are of opinion that it is the mind of the laity of the church, with no exception sufficient to be regarded as the basis of action," p. 140 [p. 611].

The North Carolina conference adopted the following: "From the reports of quarterly meeting conferences and numerous voluntary meetings within the bounds of the North Carolina conference, both to ministers and people, we feel assured that it is the mind of our people and preachers fully to sustain the action of the Southern and Southwestern delegates," p. 142-3 [p. 613]. Our chairman says in his article, "Only along the 'border' did the Plan of Separation allow the laymen to vote on anything." North Carolina was not on the border, and yet that conference certifies "that it is the mind of our people and preachers fully to sustain the action of the Southern and Southwestern delegates."

The South Carolina conference adopted the following: "It appears to your committee, on the evidence of numerous documents, and the testimony of the preachers, in open conference, that in all the circuits and stations of this conference district, the people have expressed their minds with respect to the action of the General Conference, and the measures proper to be adopted in consequence of that action. Resolutions to that effect have been adopted by the quarterly conferences of all the circuits and stations, without any exception; and in many, perhaps in most of them, by other meetings also, which have been called expressly for the purpose, and in some of them, by meetings held at every preaching place where there was a society. And on all these occasions there has been but one voice uttered—one opinion expressed—from the seaboard to the mountains." . . . "Your committee also have made diligent inquiry both out of conference and by calling openly in conference for information from the preachers, as to the number, if any, of local preachers, or other official members, or members of some standing among us, who should have expressed, in the meetings or in private, a different opinion from that which the meetings have proclaimed. And the result of this inquiry has been that in the whole field of our conference district one individual only has been heard to express himself doubtfully as to the expediency of a separate jurisdiction for the Southern and Southwestern conferences; not even as to the character of the General Conference action," p. 144 [pp. 614, 615].

Here again, notwithstanding the positive assurance of our chairman that "only along the 'border' did the Plan of Separation allow the laymen to vote on anything," the laymen, with one exception in the entire conference, voted favorably. If it should be claimed that the Plan of Separation itself did not provide for a vote of the members, the answer is that the minority report says not a single word touching any provision in that Plan for a vote by the members. What the minority report says is that the Plan was submitted not alone to the members of annual conference, but also to the local ministry and membership of our entire territory amounting to nearly 500,000.

Much reading and hearing is done carelessly. Perhaps no reader or hearer is always on his guard. What does the chairman mean in the sentence just above, quoted from his article, by the word "allow?" The Plan of Separation nowhere forbids a vote by the people, nor does it make such a vote mandatory. The Plan of Separation provided for a vote of the people on "the Northern boundary." Our fathers thought it prudent and becoming to consult the people, and they tell us they submitted the Plan to the people, and then they give us the percentage vote.

In Georgia the conference said: "The sentiments of our people in primary meetings, in quarterly conferences, as expressed in the most solemn forms, sustain the course of our delegation in the General Conference, and approve and even demand an organization . . ." p. 151 [p. 627]. Georgia was not on the border.

In Alabama the action was: "The foregoing sen-

timents and opinions embody the general views expressed most unequivocally throughout the conference district since the late General Conference, by a large body of the membership, both in primary meetings and quarterly conferences," p. 156 [p. 627].

Here is conference after conference, not one of them from North Carolina to the Gulf is "along the border," yet the official record shows in each of those mentioned that the members were consulted.

"The plan having already been legally adopted, the laymen were allowed to say whether or not they would go with the Northern or Southern branch of the church," says our chairman; but it is certain that in this the history has been misread and misinterpreted. Except "with regard to the Northern boundary," "the laymen were allowed to say," **prior to the meeting of the Louisville Convention,** (which convention met May 1, 1845,) what were their "opinions and wishes" touching "the points on which action is contemplated." "That the membership of our entire territory" had already voted for "a separate organization" is the testimony of the members of the Louisville Convention, pp. 104, 203 [pp. 378, 490].

After the adoption of the Plan of Separation by the Louisville Convention, the following "letter" touching the work of missions was approved. That letter was addressed "to the ministers constituting said conferences, and **to all the brethren"** (black type supplied), and says: "We feel that our action in this convention pledges us anew for that great motive principle of Methodism. . . And your action, brethren, without which ours might not have been attempted, pledges you to sustain us to the utmost of your power," p. 191.

The pastoral address adopted by the Louisville Convention, signed "James O. Andrew, President," and "Thomas O. Summers, Secretary," and directed as follows: "To the ministers of the several annual conferences of the Methodist Episcopal Church, South, and to all the brethren of their pastoral oversight"—states: "We made it a point of early inquiry, in the course of our proceedings, to ascertain with what unanimity the annual conferences represented by us, and the entire body of the ministry and membership within their general bounds, were known to have concurred in sustaining the declaration of the Southern delegates in the late General Conference, and in approving of the plan provided by that conference for our being constituted a distinct ecclesiastical connection, separate from the North. The Committee on Orgaization, being composed of two members from each of the annual conferences, was furnished with ample means of obtaining satisfactory information. The members of the committee held meetings with their several delegates apart, and on a comparison of their several reports carefully made, it was found that both as to the members of the annual conferences and the local ministry and membership of our entire territory, the declaration had been sustained, and a separate organization called for, by as great a majority as **ninety-five to five.** Nor did it appear that **even five in a hundred** were disposed to array themselves against their brethren, whose interests were identical with their own, but that part were Northern brethren sojourning in our borders, and part were dwelling in sections of the country where the questions involved did not materially concern their Christian privileges, or those of the slaves among them. So great appears to have been the unanimity of opinion prevailing, both among the pastors and the people, as to the urgent necessity of the great measure which we were deputed to effect, by organizing on the basis of the discipline, and the plan provided by the late General Conference, THE METHODIST EPISCOPAL CHURCH, SOUTH," p. 203 [pp. 489, 490].

The "Report of the Committee on Orgaization"—the fundamental document in the history of our church as a separate organization—says: "The evidence before the committee establishes the fact in the clearest manner possible that throughout the Southern conferences the ministry and membership of the church, amounting to nearly 500,000, in the proportion of about ninety-five in the hundred, deem a division of jurisdiction in dispensable to the welfare of the church, in the Southern and Southwestern conferences . . ." p. 212 [p. 443].

It must be clear to every one that till the division of the church actually took place there could be no "northern boundary," no border societies, to determine by vote to which branch of the church they would "adhere." Only after the division did the branches and border exist.

With our fathers the division of the church was a momentous step, not enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God. To them it was all important to know what were the wishes, the opinions, the determination of the members of the church concerning this proposed division. The preachers asked the members to express their wishes, their opinions. Was a division really necessary, and if so, was the Plan of Separation agreed upon by the General Conference of 1844 as "a contingency" "not improbable," a satisfactory contract? Those preachers said let "the church at large" vote. Let the members "determine for themselves," and the preachers would "defer to the judgment of the church." The preachers further say, "We leave this subject with you." Before our fathers exercised the option to divide the church, which option the Plan of Separation passed by the General Conference of the undivided church granted, they believed it was prudent, wise, right, just to consult the members. The members voted before the Louisville Convention met, and that vote was summarized and certified by the convention, and afterwards the convention passed the resolution that the border societies should vote as provided for in the Plan of Separation.

Our fathers seemed determined that no one should ever successfully question the fact that the Plan of Separation was submitted to the entire membership of the church. After all that had been said in '44 and '45, the General Conference of 1846 appointed a committee of five, consisting of Drs. Bascom, Capers, A. Penn, Sehon and Richardson, "to draft a pastoral address." (Journal 1846, pp. 26, 30, 38.) That address, officially signed by Bishop Soule, President, and Dr. Ralston, Secretary, contains the following statement: "The General Conference had confided the right of decision to 'the annual conferences in the slave-holding states' as the sole judges of the necessity of a separate General Conference jurisdiction, South. The Southern delegation, however, resolved to consult the **People** before exercising the right conferred by the General Conference. A year was allowed for deliberation. Meanwhile the subject was fully discussed, and came up for judgment and action, not only in all the annual conferences, but also in nearly all the quarterly conferences, and other official bodies, representing distinct and entire charges, besides primary meetings of the people almost innumerable, throughout every division of the South. And the result was, the ministry and **membership of the whole church** in the slave-holding states, in the proportion of at least ninety-five in the hundred, decided in favor of separation, as essential to the success of Methodism in those states." (Journal 1846, p. 106.) (Last black type supplied.)

In the light of this appeal to the records which is in error, the chairman or the minority report? What can be said for one who leaves certainties and accepts errors?

Our chairman says: "No one would think for a moment of wanting any Plan of Unification that did not meet the approval of our laymen." At Chattanooga a motion was offered to permit "the adult members of the M. E. Church, South . . . to express their will on the Plan of Unification"; and the motion was laid on the table. To say, for instance, to the more than 20,000 laymen of the Richmond district that they are consulted on this matter because eight of their number will have a vote in the Virginia conference, is not likely to be satisfactory to those thousands, and it is not likely to be satisfactory to the thousands of laymen in other districts of the church.

NOTES ON UNIFICATION

By D. Atkins.

All Episcopal Methodism is divided into three parts: First, all who desire unification and are willing to try it on the present plan; second, all who desire unification, but oppose the plan and would rather remain apart than come together on the present plan; third, all who oppose union on any terms. The first and second have much in common and constitute a very large majority. Unification on the present plan seems to have a large majority in its favor and any other plan which the opponents of this plan would like is neither possible or desirable. This plan is the work of the commission of fifty representing in equal numbers the two jurisdictions of Methodism. They were selected with care as the very best men for this work, and they gave it their best thought, and with only three negative votes recommended it to both general conferences. One should be very, very sure of his position when he sets up his own judgment against all these in a country and a church where majorities are expected to rule. This fact should have great weight with every loyal Methodist. In addition to this, the Northern General Conference adopted it with only eight negative votes and the Southern General Conference with 50 votes more than the required two-thirds. If all these are satisfied with it and can live under its provisions, I see no reason why I should oppose it to the bitter end. No one should allow others to do all his thinking for him, but due deference to the opinions of others and particularly to large majorities is always safe and wise. The only other plan would be to fix a geographical line like the old plan of separation and each keep to his own side. This is what the opponents of this plan urge—this or nothing. But this is impossible and undesirable. The old plan of separation limited the Southern jurisdiction to the slave holding states and all our members outside that limit would be forced to change their affiliations without their consent, and the same is true of the Northern Methodists living in the South, and besides all this hundreds of thousands of negroes would be turned into our jurisdiction with two negro bishops, a negro newspaper and a number of negro schools, which might upset some of our people and cause no small stir. It is very plain that the North would not consent to that plan and that the South does not wish it. The chief objection to the plan before us is that for the present at least it leaves Northern Methodists among us in the South. Some write about this plan as though it brought them here and will keep them here. Now they are here already, and will stay here if we reject the plan. To adopt this plan will certainly not make matters worse; it may make them better. Now we are two, then we will be one, and a church is not likely to compete with itself. We cannot drive people about from church to church without their consent. We can not say to the Northern Methodists in the South like the Turks did to the Armenians, "Get out of our country or be Turks."

After all, they are doing good in the South. They are doing us very little harm. We are prospering notwithstanding their presence. We are doing good in their territory in the West. There is more work both in the South and West than we both can do. The cry of "altar against altar" has been somewhat overworked. In Chattanooga we have thirteen churches; they have eight. They are all so located that in the event of union only one consolidation would be necessary. Doubtless mistakes have been made, errors have been committed, but the first step toward union is to forgive and forget the faults and sins of each other. While neither is faultless the South has more to forgive than the North. The sin of invading the Southern territory in violation of the plan of separation is the chief sin, and to many the all sufficient reason for rejecting union. Some of our people will hold it against them while life lasts. Others of a different mind, who really like them and desire union with them and forgive their wrongs, would like to see these wrongs in the most favorable light. Then let us begin at the beginning. The church was divided in 1844 by a majority vote of the General Conference. The separation was left with the conferences in the slave-holding states. The General Conference of 1848 repudiated the plan because it was not sanctioned by the required majority in the annual conferences and they did not feel bound by it. During the Civil War Bishop Early and others stressed loyalty to the Confederacy and made it very unpleasant for Union ministers and members, of whom there were many on the border. When the war ended the South was torn to pieces and these Union ministers asked Northern ministers to come and organize. Many of our former ministers joined them and became leaders in the movement. The negroes who had been set free looked upon the Northern church as their friends. They were very poor and needy. Our Northern brethren looked upon it as a divine call and a great opening for service. The South being conquered and our church in tatters, they assumed that we would return to the fold. It is questionable whether if conditions had been reversed we would have done much better. By the plan of separation the Southern jurisdiction was shut up to the limit of the slave-holding states. The rest of the (*Concluded on page six*)



Rev. J. M. Daniel, Presiding Elder of the Wilmington District.

THE EUREKA-YELVERTON REVIVALS

The two above named churches on the Fremont charge have recently been blessed with gracious revivals. We began at Eureka the first Sunday in October and ran there for ten days. John A. Russell of Snow Hill was with us for the series and preached the gospel with signal success. Brother Russell is a most valuable man in a revival, and withal an excellent preacher. He greatly endeared himself to all the people and did a most effective work. The church was much revived, backsliders reclaimed and nine converts joined the church.

At Yelverton's church we began the Sunday night in the same month and ran for a week. L. T. Singleton was with us there. Singleton is a preacher of force and power. The gospel he brought enriched the people in a life of holier living. At this church the revival fires burned increasingly from the beginning unto the close. The people took considerable interest and the church and community were stirred mightily. Three souls were added to the church, one of whom was a man greatly advanced in years. At both of these revival meetings people rushed to the altar under conviction on account of sin and were happily converted. We feel that great good was accomplished in these services unto the whole people. The pastor feels grateful to these brethren for their faithful service rendered, and may the Lord abundantly bless them both.

J. A. Dailey.

A WORD IN BEHALF OF SUPPLIES

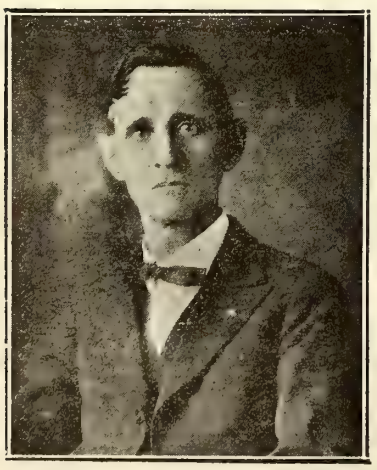
Let me begin by saying that I am not a Methodist, but have been closely associated with the work of the M. E. church for some years, and feel constrained to say a word in behalf of your local preachers who serve as supplies.

Among them you have a number of faithful, consecrated men who have given the best years of their lives to the ministry, serving charges where conditions were unfavorable and salaries meager, sometimes filling vacancies refused by conference men; never murmuring, but taking as it were the crumbs, glad of an opportunity to serve their Master. Often left without work, or moved for no better reason than because some of his church leaders said, "Yes, he is a good man and preaches well, but he is only a supply and we ought to have a conference man here." You must admit that some of them are more capable and deserving than a number of your conference men. You accept their service and concede to them the privilege of administering all the sacred rites of the church; yet when their days of usefulness are ended, like the former custom with a faithful beast, they are "turned out to pick a living."

Colleges and theological seminaries confer degrees on their alumni, who have made good along certain lines, regardless of the fact that they have not followed the prescribed course of study; yet no compensation is offered by your church to these worthy men.

Would it not be for the good of the cause, and but justice to these God-fearing, God-serving men, that after a certain number of years of efficient service, they be received into the conference and allowed to share its benefits, thus removing the handicap under which they have been laboring and enabling them to more satisfactorily to fill the vacancies you must of necessity look to them to fill?

A Baptist Friend.



Rev. J. A. Snow, Pastor of Epworth Church, Wilmington.

RESOLUTIONS OF APPRECIATION

(By Wesley Bible Class, Central M. E. Church, E. Laurinburg.)

We wish to express our appreciation of our most beloved pastor, Rev. Frank Culbreth, who is completing his four years as pastor of this church.

His sermons will be remembered for their earnestness and for the great inspiration that they have brought to us, inspiring us to higher and nobler life. His pastoral visits will linger as the truest and most faithful consideration of pastor to people. His friendship and love is not confined to Methodists alone, but all denominations have a high regard and sincere appreciation of him as he has labored among us.

As he goes to other fields to harvest souls for God, we sincerely pray that God's richest blessings may go with him and the work may prosper in his hands. In our memory he will be with us still, his words of truth and friendly greetings will urge us on the heavenly way, where by faith and prayer we can meet and be with him again. Words cannot express our love and appreciation of him and his wife, as we have labored together for the past four years in the service of God, and we pray that the Holy Spirit may guide and direct them on in the years yet to come, and that heaven's choicest blessings may be theirs.

Bible Class,
Mary E. Sanford, Teacher.

SOME GRACIOUS REVIVALS

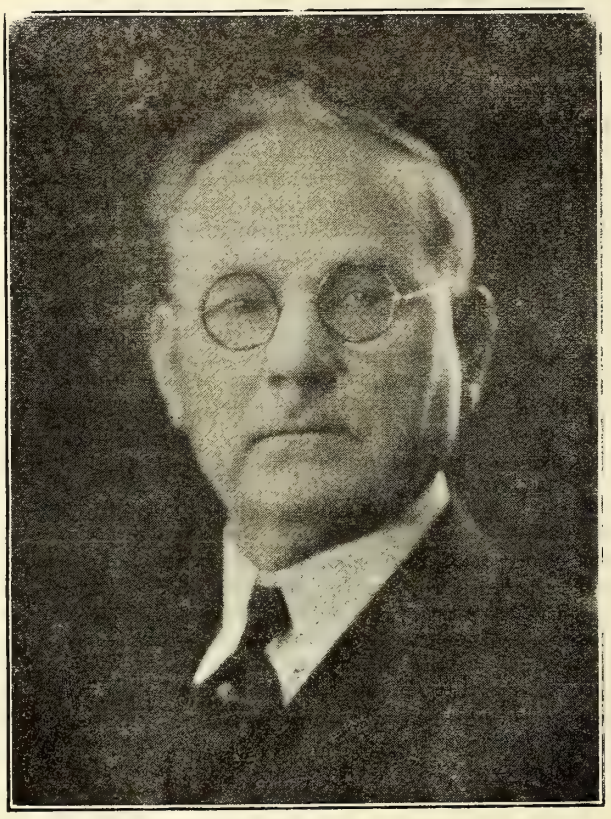
We have had some very gracious meetings this fall. One at old Rainbow church in which Bro. R. E. Pittman of LaGrange did the preaching. We had a number of reclamations and rededications, but only three to join the church. It was indeed a good meeting, and Brother Pittman was at his best and everybody enjoyed hearing him and will welcome his coming again.

Our meeting at Ormondsville was also a good meeting, although it was broken up by the rains and swollen streams. Brother Starling came out from Ayden and preached two good sermons for us. The meeting promised to be a great one in view of the fact that the pepole, members and friends, were practically running the meeting. I never saw people so anxious to testify and willing to do any service they could to bring the message of Jesus to the people.

Our meeting at Hookerton is in progress now, having begun Wednesday night, but it looks now as if we will have to stop it on account of my sickness. I regret this very much, for I do want to have a real revival here for these good folks of Hookerton. Some of the real salt is to be found here—some as fine people as I ever lived among.

We hope to have a great report for conference from the Hookerton charge.

R. R. Grant.



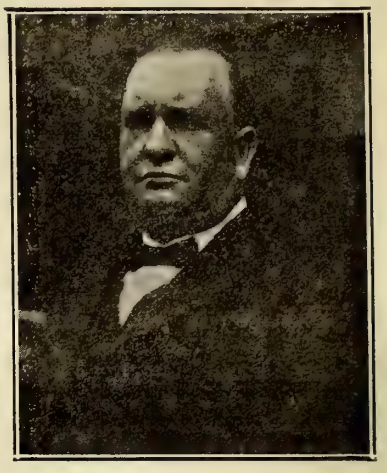
Rev. A. L. Ormond, Pastor Fifth Avenue Church, Wilmington.

NOTES ON UNIFICATION

(Continued from page five)

word was open to the Nothern jurisdiction. They violated the plan by going into California, all the West and Southwest, Illinois and Maryland, and in 1866 by formal act of the General Conference declared ourselves ready to go anywhere the people wanted us. We tried to change our name so that we could become a nation-wide church and would have united with the United Brethren, thus extending our administration into many Northern states. The Cape May commission reached all their conclusions of fraternity and good will on the basis of the present relationship of the two churches, which was adopted by the General Conference. Nothing was said about the invasion and no request to evacuate.

We have spent a great sum to establish churches in the city of Washington which the plan of separation forbade us to enter, and which is well taken care of by our sister jurisdiction. We are also planting in Baltimore, in California, Oregon, Montana, Washington, Idaho, Colorado. There were reasons. We had people there who wanted our ministry. Likewise our sister jurisdiction found people in the South who wanted their ministry. The principle is the same, the offense is the same, but it has not been without its blessings, for many have been saved to Methodism on both sides by the overlapping. In the light of all this history, how absurd and impossible is any plan of unification which calls for the basis of the old plan of separation. Neither side would accept such a plan. The present plan even to those who do not like it is the next best. A very large majority on both sides believe it will work. If we really desire union, why not yield objections and conclude may be after all the large majority is right? Then why should any one try to defeat the wish of this great majority, agitate the church unduly, and prevent unification altogether? For it seems this plan or nothing. I appeal to my brethren who desire unification, don't reject this plan which is within easy reach and which evidently suits a majority of Methodists until you have seen a better and a more satisfactory one. We all love our church and seek its highest welfare. Let us start on the road to unification trusting the ever present Head of the church to guide us to the end.



Rev. C. N. Phillips, Pastor of the Wilmington Circuit.



Rev. H. C. Smith, Pastor of Trinity Church, Wilmington.

NEWS ITEMS FROM SNOW HILL

As nothing has been said through the Advocate this year about Snow Hill we wish to say a few words. I had often heard of Snow Hill and Greene county, but had never known anything about the people until last December After living here for a year, I think I am prepared to say that we have here as good a people and as fine a type of citizenship as can be found in any county in N. C.—and this is the best state in the Union.

We have had good revivals this year at each of the churches and we believe that great and lasting good has been done. Sixty-one have been added to the church. We have had no ministerial help in any of our meetings. Bro. M. V. Lewis led the singing in the Snow Hill meeting and did a fine work. He is a great song leader.

The Snow Hill church gave their pastor a two weeks' vacation and a check for one hundred dollars to make it a real vacation. Miss Sallie Hart and the Bright Jewels have pounded the pastor twice this year: The people have been exceedingly nice to us and always very thoughtful during sickness or in any hour of need.

We had a very enthusiastic fourth quarterly conference on the 19th of October. Brother Wooten preached a great sermon, which inspired and delighted every one who heard him. All the churches promised to meet all their assessments for the year, which they will easily do. A committee was appointed to repair the parsonage. The members of the Snow Hill church gathered for a supper on the 27th of October. The object of this meeting was to discuss the need and possibility of a new church. Much interest was manifested. Hon. J. Paul Frizzelle delivered a wonderful address on "The church as related to the business interests of the community." Brother Frizzelle is one of the most gifted speakers and best lawyers to be found in eastern North Carolina. Mrs. W. B. Murphy, a professed Presbyterian but active Methodist, also made an interesting and inspiring speech on "The church as an educational institution." Mrs. Murphy is a great woman, and is to be known ever afterwards as "Ma" Murphy. While a member of the Presbyterian church she is one of our best workers. Five groups of committees are now at work soliciting funds for the building of a new church. We feel that there is a great new day just ahead of us for the church and religious life of Snow Hill and Greene county.

We shall go to conference in a few days with a clean sheet, a glad heart and a willingness to return to Snow Hill for another year. J. A. Russell.

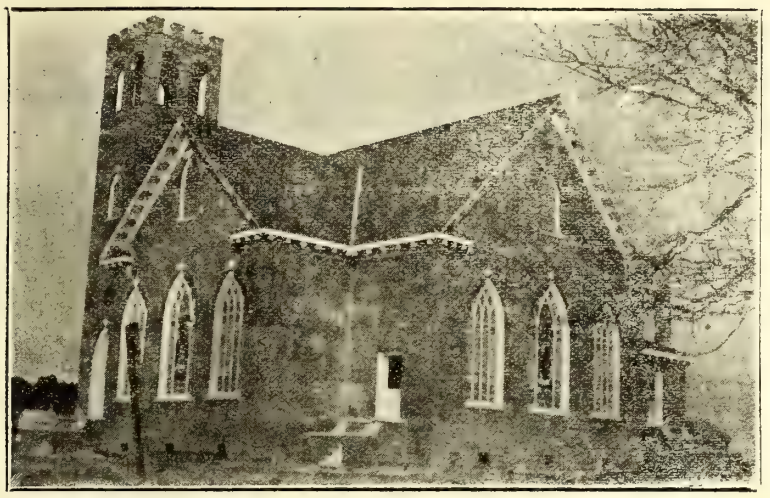
A GOLDEN WEDDING

Mr. and Mrs. G. W. Hunt, of Franklin county, who live near Youngsville, gathered their children, grandchildren, friends and relatives about them Saturday for a celebration of their fifty years of married life together. It was a real golden wedding, the best fruit of the fifty years' harvest being the large family gathering.

Out of twelve children born to them eleven are living and all but two were able to be present on this occasion, together with their husbands and wives and children. There are more than fifty grandchildren. Both Mr. and Mrs. Hunt are well and enjoying life, none entering more heartily into the celebration of the occasion than they. Mr. Hunt is a well known farmer of the Youngsville section.

Mrs. Hunt before her marriage was Miss Ella Hunt of Franklin county, and the wedding was performed at the home of her parents fifty years ago by Rev. Dr. Wellons now of Elon College, who was one of the honored guests of the day. Mr. and Mrs. John T. Hunt, near relatives from Greensboro, were also among those present.

The children present for the occasion were: C. G. Hunt of Greensboro, Joseph Hunt of Mt. Airy, R. S. Hunt of Raleigh, Mrs. Ella Moss of Weldon, Mrs. E. A. Cooper of Kane, Penn., Mrs. F. B. Cooper of Henderson, Mrs. Margaret Phillips of Kansas City, Mrs. Ivy White of Youngsville, and Miss Virginia Grace Hunt of Raleigh. E. W. Hunt of Greystone, and G. F. Hunt of Louisville, Kentucky, were unable to be present. X.



METHODIST EPISCOPAL CHURCH, SOUTH, SEABOARD, N. C.

This church was completed early in the year at a cost of approximately $18,000. Recently an indebtedness of $5,000 was paid. The church will soon be ready for dedication. The church is heated by furnace, has electric lights and six Sunday school rooms. Rev. Chas. M. Lance is the pastor.

SUCCESSFUL MEETING AT FARMVILLE

A very fine meeting came to a successful conclusion at Farmville Methodist church Sunday, October 19th. Thirty-nine have come into the church with four or five to come; nine of these came by letter and the rest by baptism and vows. This makes seventy-two to come into the church this year, and we have lost seven.

Mrs. C. L. Steidley of Gastonia assisted the pastor and rendered most faithful, earnest and effective work not only as leader of the singing, and an hour with a Bible lesson interpreted by experimental religion, but a most effective work among the girls of the town through the city schools. Mrs. Steidley's work and life are too well known in North Carolina to need any advertising or words of commendation. Our people are anxious to have her come again next year.

The splendid co-operation of the church people of the town both in attendance and assistance was very gratifying, and the work of the choir and the ushers deserve special praise for their loyal and faithful service.

B. B. S.

BEGINNING THIRD YEAR

We are beginning our third year on this charge. We have had two years of preparing, repairing, repainting and building. The Bessemer City church and our splendid country church, Concord, had to be repaired. Then the parsonage had to be repaired and repainted. Then last August we set in to build Puett's Chapel, a new church in a new place. We cut the trees down and sawed the lumber and built the church with our own hands, and organized a new Sunday school of seventy-three members and a new church with twenty-four members. So now we are starting off our third year with three churches.

church with twenty-four members. So

The Bessemer City congregation came to the parsonage last Tuesday evening and gave us an extraordinary pounding, and we sure did appreciate it and now we are really enjoying it. The pounding was of a very substantial kind. One very pleasing feature was that so many of our mature members attended. Such an expression of kindness from these splendid people leads us to resolve to try, by the grace of God, to do better and to be better than ever before. It is our desire to carry on all the work of the charge in such a way as will glorify God and advance the cause of Christ in our hearts, homes, churches and throughout the whole world.

We invite all who read this paper to pray for the members and friends and the pastor of the Bessemer City charge. E. P. Stabler.

TESTIMONIAL FROM PASTOR AND BOARD OF STEWARDS

A testimonial from the pastor and board of stewards of the First Methodist church, Hamlet, N. C., and endorsed by a rising vote of the large congregation that filled the church to overflow:

We ,the pastor and board of stewards of the First Methodist church, Hamlet, N. C., and members of this great congregation, desire to express our deep appreciation to Rev. Luther Bridgers, D. D., his good wife and saintly mother for their faithful, efficient and effective ministry during the two weeks of evangelistic services. Words fail to express our heart's gratitude for the far-reaching results accomplished in this revival. Many have made profession of faith in Christ and hundreds have reconsecrated themselves to God, and we believe that the invisible spiritual results are even greater than the visible.

We commend them to any church desiring a revival of religion. Dr. Bridgers is a strong preacher, and he presents the whole gospel message without fear or favor, but with kindness and sympathy. His methods are sane and free from the clap-trap kind often used by evangelists. The constructive character of his work will, we believe, leave permanent results in our church and community.

His sweet spirit and magnetic personality has made for him a place in our friendship and affection. We shall follow him with our prayers and good wishes as he goes from us, and we by rising vote express in a small way our appreciation for his ministry among us.

W. C. Martin, Pastor.
O. T. Goodwin, Chairman.
Hugh R. Smith, Sec'y.

HE CAPTURED THE LIONS

Whereas, at a recent meeting of the Methodist conference Rev. Carlock Hawk was transferred to the town of Lenoir and by reason of which the Lions Club will lose one of its most valued members;

Therefore be it resolved by the Lions Club of the city of Asheville that it extend to Rev. Carlock Hawk its deepest thanks and appreciation for the active and tireless efforts which he has expended in behalf of this club, and that we extend to him our best wishes for a prosperous and successful administration in his new charge.

Be it further resolved that Carlock Hawk be made an honorary member of this club.

The Lions Club of Asheville.

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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

ELECTION OF OFFICERS IN NOVEMBER

At the 1924 meeting of the Woman's Missionary Council it was decided that the election of officers should take place in November, instead of December, and in compliance with this wish of the Council, our various societies, during this month, will elect the women who are "to hold the reins" in 1925. As soon as these officers are chosen, a complete list should be sent to your district secretary, and also to the conference corresponding secretary, Mrs. H. A. Dunham, 224 Patton Avenue, Asheville, N. C. Then in order to secure the literature promptly Mrs. S. H. Isler, conference superintendent of literature and publicity, 201 N. Edgeworth Street, Greensboro, N. C., must have a list, and of course you will not fail to send to the department superintendents in the conference the names and addresses of their corresponding auxiliary superintendents. Now this is a very important matter and one that shold receive our closest attention. Let us see that our conference officers have these lists of officers as soon as they are chosen.

MRS. CHARLES C. WEAVER TO WINSTON-SALEM

In the changes that come in the appointments of our preachers at an annual conference, there also comes some changes in the addresses of some of our workers, for we are glad to include among the most faithful and efficient of these, some of our preachers' wives. This year brings its usual changes, but the only change coming to our conference officers is that of our conference superintendent of young people, Mrs. C. C. Weaver, who is moved from Monroe to Winston-Salem, where her husband is appointed to serve Centenary church. Monroe regrets deeply to give up this consecrated couple, but we congratulate Centenary church and feel sure that they will receive a cordial welcome from the good people of their new charge and that a profitable and pleasant year is in store for them.

ARE YOU A LIMOUSINE OR A WHEELBARROW?

"Being in the church no more makes a Christian of a man than being in a garage makes a limousine of a wheelbarrow," declared Dr. H. W. DuBose recently to an assembly of men, as he spoke on the subject of general activity in the church. "The difference," he said, pursuing the wheelbarrow episode, "is detected in action. The man who is in the church, but not of it, like the wheelborrow, goes into action only when he's pushed; then it takes both hands to hold him up. And there are men like that in the church, and organizations like that in the church. When time hangs heavy on the minister's hands he tinkers with the machinery of the old Brotherhood and gets it started. Frequently the ladies are called in to prime it up with oyster stew and turkey dinner; and the old machine is started out on the road. It runs fine for a time, but stalls in the first mudhole, or as soon as a little load is put on."

Does this apply in any way to our missionary societies? What about yours? Is it a wheelbarrow, to be pushed along and held up by a few faithful members who attend the meetings regularly, conduct the devotionals, give the programs, pay the pledges and assume the responsibilities? Or is it a limousine with all the powers of going, that rides over the small hills of discouragements without being affected in the least by them, that goes forward to the end of the year without a single record of punctured hopes or broken promises, coming out victorious in the race?

"I FEEL SO SORRY FOR MISSIONARIES"

The following is from "Our Mountain Work," a periodical published by Asheville Presbytery, and was contributed by a young missionary of that church who has been stationed in the Congo:

Two months ago a lady said to me, "I feel so sorry for the missionaries, they always look so sad." There are a few things in a missionary's life to make him sad, it is true. To tell ice cream goodbye for three and a half years may seem sad, or to have to take five grains of quinine a day. During the eight months that I have been home I have gained 18 pounds, and one lady from my station gained 32 pounds during the first six months of her furlough. Our bodily appetites are tickled by the same things that tickle yours. Sometimes when being sailed through the country in a car, I am almost tempted to forget about Africa and my hot tiresome days riding a bicycle, or in a hammock which is equally as tiresome and twice as slow. We are flesh and blood as are you and love the things that you love.

It is much more interesting to read a daily paper the day that it is printed than to read a magazine three months old and wonder what is going on while you read. A civilized man loves civilization.

We sorely miss the Christian fellowship with our Christian friends and the encouragement which we always obtain from that fellowship. Can you realize the loneliness of a person living in a foreign land? Watch the restlessness of a man who has always lived in the hills, when he gets away from them. The restlessness of a white man in Central Africa is far worse.

And yet as we go back to our work I feel that we are happy in that we will be helping others to hear of our Saviour, Jesus Christ. And we are happy in that we are serving where we believe God has called and placed us. I beg you to think of us as happy in the work in Congo. We can leave it any time that we wish and yet we do not. "How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things." Plumer Smith.

SOME QUESTIONS AND ANSWERS ABOUT THE "CARRY-ON" FUND

What is the "Carry-On" fund?

It is the fund which we hope to realize from the continued payment of a whole or a part of the amount formerly given to the Centenary on the part of women who have completed their Centenary payments.

Why is it asked?

In order to support the enlarged work and the missionaries which have been made possible by the Centenary as well as to meet the increased cost of operating.

Has there not been an increase in collections during the Centenary period?

Yes; but not sufficient for the full support of the work.

Will it be cunted on our pledge made at Council?

Yes; it will make possible the payment, and overpayment, of all increases in pledges made at the last Council meeting. But it must not take the place of any funds which we have been paying before. It must be over and above all that we have been paying. If your conference is planning to take over Centenary missionaries or other Centenary specails, the "Carry-On" fund can be applied to these objects. Any increase over last year made for the regular work as planned for in the appropriations can be met in this way.

Why name the fund?

In order that it may all be sent into the Council treasury and not retained for local or conference expenses.

Is this a reasonable appeal of the Council?

Yes; for the following reasons:

1. In no other way can we support this enlarged work. Otherwise we shall have to retrench.

2. Our gifts to missions should never fall back to the pre-Centenary standards.

3. The general work is calling upon the church as a whole for the continuation of these gifts and should get a generous response; our woman's work ought to get at least the gifts of the missionary society women.

North Carolina Conference

TO THOSE MOST INTERESTED

If there is any missionary worker who can be helped in her work by the Bulletin, let her send her name and address to me at once.

SNAPSHOTS FROM BRAZIL

Installment II.

If it is true that "the more kinds of people you see, the more things you do, the more things happen to you, the richer you are," then we are all missionaries this day. Awfully difficult reporting things with events popping so fast.

Bello Horizonte, Brazil, Sept. 8.

Sao Paulo, Campinas, Piracicaba, Rebeirao Preto, Bello Horizonte, Juiz de Fora, Petropolis, Rio de Janerio, a list of places dear to Southern Methodism. And we have seen them all with their churches, parsonages, chapels, colleges, day schools, the publishing house, institutional church, student groups and church members. We have been in the homes of friends whose names are long familiar, we have eaten at their tables, laughed with them, and rejoiced with them. Never again will Brazil be a strange field.

Miles and miles of maroon red roads as smooth and dustless as a floor, that is the road from Piracicaba to Ribeirao Preto, and we did it in a Ford. Nobody could tell us from the distance, but it is about 150 miles and it took seven hours. At places from horizon to horizon the eye met only coffee bushes, and it was easy to believe that we were in the greatest coffee field in the world. It was a long way. Nobody traveling but us. We met a few ox-carts, some stray cattle, a horseman or two, and some groups of people on foot. One mother raised her baby hastily so the little one might see the roaring concern go by. (Silent operation was not one of the virtues of that Ford). The rude wayside shrines were objects of interest. We counted ten of them, each with its cross and the remains of offerings. As we neared our destination darkness came on. The dust thickened, we met Fords going home to the coffee ranches, and from the top of a hill we could see the lighted city of the valley. It was a glorious ride, with thrilling scenery at intervals, but we agreed that the best sights of the day were the one we left and the one we reached: Misses Stradley, Schalch, Kennedy and Porter waving us farewell from the beautiful Piracicabano; and the other quartette, Misses Putnam, Matthews, Moore and Clark as they appeared in the broad glow of welcoming light that formed the Collegio Methodista doorway.

No, we did not see the diamond mines. They kept them a short but safe distance away, up in the mountains. We did see the church day schools which pry some of the poorest children loose from the clay setting and polish them into the likeness of Christian men and women. They are the true jewel mines of Brazil.

We saw our first leper yesterday, another one today. No wonder Naaman the Syrian was willing to give ten talents of silver, six thousand pieces of gold, and ten changes of raiment to be cured of that.

If those of you who have traveled the French Broad Valley between Knoxville and Asheville will imagine those hills strangely covered with royal palms, Parana pines and bamboo thickets, bananas, pineapples, and oranges, coffee bushes, sugar cane and blooming orchids, you will have an idea of the Valley of the Parahyta between Barru de Pirahy and Juiz de Fora. Put a Swiss chalet or two among the folds of the hills, tiny cross-crowned chapels or big ornamented churches here and there, thatch-roofed clay huts for the barefooted negro people, black goats browsing around conical anthills, long horned cattle with Roman noses, and burros almost hidden under their loads. There is plenty of local color. Men and women are working in the fields or along the river bank; two, four, or even twelve team ox-carts creak along in the dust, soldiers stroll about in the blue and scarlet of the national troops, priests are present with shovel hats and long black gowns, men embrace each other in seemingly fervent greeting, and there are crowds going on a pilgrimage to the shrine at Congonhas de Campo. The river cascades along absorbed in its own pursuits. Little children wave hands at the train, and we conclude that humanity works and plays and worships among the mountains of Minas Gervaes much as it does among the mountains of Tennessee.

We are not in the least deceived. We recognize you at once, Linimento de Sloan, Agencia Ford de Fordson, Underwood Machina de Escrever, Tapetes Congoleum, Farina Lacteal Nestle, and Dr. Ayres Salsaparrilha. Your Portguguese costume is no disguise. And you do not look a bit better on Brazilian billboards than you do in the States.

There are a few adverse superlatives which need to be used about the approach to Bello Horizonte: the roughest road, the queerest cars, the hardest seats, the least clean diner, the poorest food, and the most comfortless surroundings we have found. There was no friendly porter to brush us, and we reached the city looking as though we had spent the summer sliding down the cellar door. But Miss Christine and Miss Jarrett met us at the station, greeted us as the father did the prodigal son, whisked us to the college, and popped us into three waiting bath tubs. Then Miss Johnson and Miss Morgan fed us hot chocolate, sandwiches, and cookies (real American stuff) and made us so comfortable we almost purred.

Sour oranges at five for a penny make a good substitute for the water cannot get when traveling some places.

And then there are the scholarship girls. I could give a hearty Brazilian "viva," which is a concentrated American "hurrah," for the scholarship girls. We have met them all and have had heart-to-heart talks with them, ten at Bennett, seven each at Ribeirao Preto, Piracicaba, and Bello Horizonte. They are varied types, but they have a uniform desire to make the most of opportunity and to be of service. The faculties of the schools have selected their best to be educated on the American scholarships. You who give of your abundance to train these girls would be proud of them.

Do you wonder why more is not said about the work and the staff and the new buildings? I am leaving that wonderful narrative for the administrative secretary. I must tell, however, that we have bent attentive heads over yards and yards of blueprints and specifications, have studied buildings and property, and have discussed for hours the possibilities of advance. The Centenary must pay its pledge to this country.

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

AS THE END DRAWS NEAR

As the end of this conference year draws near pastors, superintendents, your conference workers, and, we might say, all of eastern North Carolina Methodism have their thoughts turned toward Wilmington while their hands and hearts are busily engaged in rounding out a full year's work.

With us all it is a busy season. Pastors and superintendents are completing unfinished tasks and getting together their annual reports. Your conference workers are completing their busiest, fullest, and, we believe, most satisfactory year in the field.

Last year we held, at New Bern, the last standard training school of the year, the fourteenth since last conference. We have held this year 14 standard schools, at least one in every district in the conference, with two in the New Bern, Washington, and Fayetteville districts and three in the Durham district. This, of course, does not include quite a number of non-standard schools.

We are also busy rounding out our first annual check-up campaign, making visits to and securing reports from all schools in the conference which have adopted the official Program of Work. This is a big task, and we shall be engaged in it right up to the last minute of this conference year.

Another important phase of our work engaging our time and efforts in these closing days of this conference year is Children's Week. Largely due to the splendid work of Miss Georgia Keene, our conference elementary superintendent ,the largest number of schools ever, have observed or will observe Children's Week this year.

Still another piece of promotion work which we have been hammering on all the year and which the whole church is taking up with increasing vigor during the months of September, October, November and December of this year is the matter of increasing Sunday school enrollment. This campaign will carry over into the new conference year, and we are hoping for worth-while things from it.

In this connection may we call attention to the importance of accurate and complete reports concerning Sunday school work to annual conference. We are hoping th at reports will indicate a healthy increase in all departments of the work this year. But regardles of the showing, we are especially desirous that the reports be correct so that we may know for a fact just where we are. We are asking the co-opertion of all concerned at this point.

BEAUFORT-MOREHEAD CITY

Wednesday evening of last week we met with the workers of Beaufort Sunday school. While our standard training school was in session at New Bern the writer slipped off one day to discuss with the officers and teachers of our school at Beaufort some plans and programs for Sunday school improvement. Supt. J. A. Hornaday, Jr., and his fine corps of co-workers entered into the discussions enthusiastically, adopted Program of Work "B," and set themselves the task of attaining the standards set forth in the program.

From Beaufort the writer went to Morehead City, where, with Rev. W. A. Cade, the pastor, and others, he went over the fine new Sunday school building in process of construction there.

Both Beaufort and Morehead City Sunday schools have their faces to the front and are going forward in the work of character building.

BAYBORO AND STONEWALL

Meeting with the superintendents and other workers of both Bayboro and Stonewall Sunday schools at Bayboro Monday of last week, the writer presented to them Program of Work "C," interpreted the plans and standards of the Sunday School Board, and checked Bayboro school. It was a delightfully profitable little gathering. There were just a few of us, but so interested were those present that we spent nearly two hours together, both asking and answering questions. But for the fact that the writer had to leave in order to meet his engagement at the New Bern Training School, more time could have been profitably spent with this interested group. Among those present were Rev. W. C. Jones, the pastor, R. T. Farnell, superintendent at Bayboro, Miss Maude Satterthwaite, superintendent at Stonewall, Mrs. R. T. Farnell and A. C. Riggs.

STONEWALL ENROLLS ALL!

At this time when Sunday schools all over Southern Methodism are becoming interested in the campaign initiated by the General Sunday School Board for increasing the membership of our Sunday schools, it is refreshing to learn that there is at least one school which has already done what the General Board is seeking to bring to pass in every community. At Stonewall, Pamlico county, there is a Methodist Sunday school in which are enrolled approximately all the people, men, women and children. According to the superintendent, Miss Maude Satterthwaite, there are only two or three individuals in the community, within a radius of about two miles, who do not attend Sunday school. Miss Satterthwaite has ordered Program of Work "C" wall chart and is going to enlist the other officers and teachers, and the pupils, in an effort to attain the full standard of efficiency.

THAT MEMBERSHIP EMPHASIS

The period of September-December, 1924, has been designated by the General Sunday School Board as a time for special emphasis on the matter of increased membership of Sunday schools throughout Southern Methodism. Inasmuch as annual conference is right on us, pastors are perhaps too busy to give much thought to this important matter just now. It is well, however, for superintendents, teachers, and others to get acquainted NOW with the helps and suggestions available and to make plans to utilize them and their own resources in an earnest effort to bring into the Sunday school ALL who are not already members of the Sunday school. Space forbids even a bare outline of the plans and suggestions here, but we list below the leaflets and helps which are available in quantities for the asking. Write to L. L. Gobbel, Durham, N. C., stating how many of each you can use to advantage. Available leaflets and helps are as follows:

"Get Ready for the Membership Campaign."

"Some Definite Suggestions for Increasing Sunday School Enrollment."

"Purpose."

"One Hundred Per Cent Sunday School Homes."

Survey cards.

And others.

OSGOOD ADOPTS PROGRAM

Osgood Sunday school, Fayetteville district, through its superintendent, Mr. O. M. Yarborough, has adopted Program of Work "C" and is going to work toward the attainment of the points in the standard. Mr. Yarborough has done what approximately 200 other Sunday schools in the North Carolina conference have done and what we expect every other school in the conference to do. Not only do we expect them to do so, but the Discipline, paragraph 390, makes it the duty of the superitnendents to see that such is done: "to see that the school is organized according to the standards of the General Sunday School Board." We are giving constantly increasing emphasis to the placing and checking of these official Programs of Work and believe that their use by officers and teachers will do more to increase the efficiency and usefulness of our schools than perhaps any other one thing. It may take a year or two, or even longer, to get all the points of these Programs of Work in full operation. That is why they are thought of as **programs of work** rather than merely as standards or yardsticks. They are dynamic programs rather than static measurements, as Mr. M. W. Brabham, head of the Department of Sunday School Administration of the General Sunday School Board, so aptly says. They commend themselves to schools desiring to do effective work.

Western North Carolina Conference

EAST SPENCER

Due to good roads, good people, and a fairly good Ford last Sunday proved to be a good day. Leaving home rather early I hastened over to Long Street, East Spencer, where Rev. R. C. Kirk and Supt. W. E. Harkey have been laboring together for the past five years. In spite of the fact that Brother Kirk was no longer pastor of the church, he having been transferred to another charge, he was on hand to assist the superintendent in opening the Sunday school. Our congregation at East Spencer is heroicly at work in the building of a handsome and commodious brick church. Rev. E. M. Avett, the new pastor, will find a splendid congregation at East Spencer to help him in his progressive ways of doing things.

CENTRAL, SPENCER

After speaking to the Sunday school at East Spencer I hurried across to Spencer in time to enjoy the exercises of the "Willing Workers," a leading women's class at Central, taught by P. Stoudemire, the lay leader of the church. I found our congregation at Spencer in a very good frame of mind, making plans to "boost out their old preacher and boost in their new," as a good lady expressed it. Mr. T. P. Jimison, former pastor, and Rev. R. O. Eller, pastor elect, are strong friends and it is thought that the transition between the old and new regime will be in line with the usual harmony attendant to Methodistic moves.

Miss English Estelle Witcher in her usual place of usefulness in Spencer church activities, I found her later in the Salisbury hospital where for a number of weeks she has been an intense sufferer with rheumatism. I found her wreathed in smiles amid her suffering as she talked of her love for her Sunday school class and their love for her.

ALBEMARLE

Sunday afternoon was spent in Albemarle, where the Stanly County Standard Training School for Sunday school leaders was set up. In spite of the rainy afternoon the leading sections of the county were represented and plans were laid for a successful school. On arrival at Albemarle I found the Central board of stewards in session using their first Sunday after conference to set in motion their year's machinery. Rev. C. M. Pickens, the pastor, C. A. Reap, Sunday school superintendent, and R. L. Smith, chairman of the board of stewards, compose a trio of great worth as leaders.

TRINITY, CHARLOTTE

On Monday night, October 27, I had tne great pleasure of meeting with the Workers' Council of Trinity church, Charlotte. On arrival I found Supt. E. R. Bucher and Rev. J. E. Abernethy at the head of a well arranged dining room where about fifty Sunday school workers were enjoying a bountiful meal as they planned for the continued promotion of their Sunday school work. It was my assignment to check up the school on the "Program of Work." It was found that the school could meet five of the ten points. Two others were selected to be reached within the next four months. Superintendent Bucher and his band of workers move together. I don't think I have seen any superintendent who commanded in a larger degree the consolidated admiration of his associates more than the superintendent of Trinity Sunday school. A magnetic Christian personality, always mindful of the other folk's task, can always secure united co-operative endeavor.

TRYON STREET

Amid the mysteries attendant to hobgoblins of Hallowe'en a most enjoyable booster meeting for the fifth Standard Training School for Charlotte and Mecklenburg county was held at Tryon Street church Thursday night of last week. Supt. D. E. Henderson had arranged for the Charlotte pastors, superintendents and enrollment chairman to meet together around the festive board to plan for the largest training school yet held in North Carolina. The surroundings were mystic and fanciful, but the plans agreed upon were real and substantial. It is expected that the Charlotte school which opens Sunday afternoon, November 9, will be well attended.

THE CHARLOTTE SCHOOL

The fifth annual Standard Training School for Charlotte and surrounding territory will be held at Tryon Street Methodist church beginning Sunday afternoon, November 9, at three o'clock. The following courses and instructors will be offered:

Beginner Pupil—Miss Willette Allen, Atlanta, Ga.

Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City, Okla.

Training Juniors in Worship— Miss Virginia Jenkins, Lexington.

Intermediate-Senior Lesson Materials and Teaching—Miss Barnett Spratt, Nashville, Tenn.

Bible—New Testament—Rev. C. S. Kirkpatrick, Gastonia.

The Educational Task of the Local Church—Dr. A. A. Brown, Chattanooga, Tenn.

Organization and Administration of the Sunday School—O. V. Woosley, Lexington.

The following officers of the school will head up the local board of managers: J. B. Ivey, president; M. W. Evans, vice president; Miss Maud McKinnon, secretary; J. L. Wolfe, treasurer.

THE GREENSBORO SCHOOL

The fifth annual Standard Training School for Greensboro and surrounding territory will be held at West Market Street Methodist church, Greensboro, beginning Sunday afternoon, November 16, at three o'clock. These courses and instructors will be offered:

Beginner Pupil—Miss Willette Allen, Atlanta, Ga.

Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City, Okla.

Training Juniors in Worship—Miss Virginia Jenkins, Lexington.

Intermediate-Senior Organization and Administration—Miss Barnett Spratt, Nashville, Tenn.

The Church and Its Work—Rev. J. F. Kirk, Greensboro.

Bible—New Testament—Rev. W. A. Jenkins, Concord.

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

TALK HAPPINESS

Talk happiness. The world is sad enough
Without your woe. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of earth; so hurt by one continuous strain
Of moral discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt
If you have faith in God, or man, or self,
Say so; if not push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-ending tale
Of mortal maladies is worn and stale
You cannot charm, or interest, or please
By harping on that minor chord disease.
Say you are well, or all is well with you,
And God shall hear your words, and make them true.

EPWORTH LEAGUE HAS MEETING AT MONROE

The Charlotte District Epworth League Union met Sunday afternoon, October 26, at Monroe with about seventy members present. A good attendance in view of the inclement weather. New officers elected were:

Rev. J. F. Armstrong, new pastor of Belmont Park church, Charlotte, president; Miss Mary Lee of Monroe, vice president; Joseph Stewart of Monroe, recording secretary; Mrs. Frank Harris of Charlotte, corresponding secretary; Miss Lillian Lewis of Matthews, Epworth Era agent; James Hall of Matthews, treasurer; Miss Mattie McLaughlin of Matthews, junior superintendent. The intermediate superindents to be elected later.

The district secretary, Mrs. C. V. Fite of Charlotte, presided.

The Charlotte leaguers are to be congratulated upon having such a splendid orchestra. There are sixteen young people in it. They rendered several very beautiful selections Sunday. Their music is quite an inspiration.

Our conference president, Mr. B. L. Lunsford, was unable to be with us on account of an automobile accident. The union voted to send him a telegram of regret and wish him a speedy recovery.

Mrs. Frank Harris spoke on league work in general, and James S. Sease outlined the duties of the various officers.

"FINEST OF THE FINE ARTS, OR HOW TO BE ALWAYS HAPPY"

1. Cultivate the habit of always looking on the bright side of every experience.

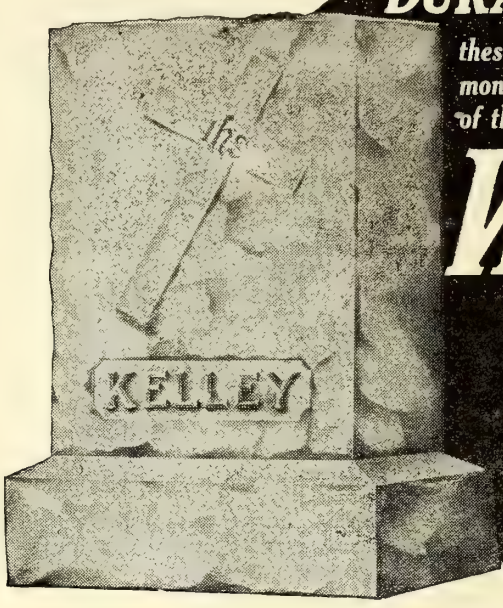
2. Accept cheerfully the place in life that is yours, believing that is the best possible place for you.

3. Throw your whole soul and spirit into your work, and do it the best you know how.

4. Get into the habit of doing bits of kindness and courtesies to all those who touch your life every day.

5. Adopt and maintain a simple, child-like attitude of confidence and trust in God as your own Father,

"The Silk of the Trade"



FOR STRENGTH DURABILITY and BEAUTY

these three factors which determine the value of the monument you intend to erect to preserve the memory of those dear to you, DEMAND

Winnsboro Blue Granite

No rain, snow, heat or cold can mar the beauty of this lasting stone.

WINNSBORO GRANITE CORP.

RION S. C.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

ROCKINGHAM LEAGUEDOM

Our league hasn't been heard from for some time, but we are progressing nicely. We have thirty-eight or forty members on the roll now and new ones coming in each meeting. Our roll has been revised because some of our members stopped coming. That pulled our percentage of attendance down at our monthly union meeting.

We have several new leagues in our union which makes a total of seven. At our union meetings the league which has the most points in missionary work gets a banner. The banner which is black and gold is very pretty and something to be proud of. The league that wins it keeps it until next meeting and so on.

Our average in visits to the sick each month is around 70 or 75. We have just as good reports on this work from the other leagues, too. It seems that this is one of the greatest things we are doing just now.

Sometimes we give stunts at our union meetings, giving the league which has the best stunt one hundred points toward the winning of the banner the following month.

We are planning to have a Bible study class, although we haven't definitely decided on it.

We haven't anything more of interest this time, but we're hoping to have a better report next time.

Pearl Currie, Cor. Sec.

SUNDAY AND WEEK DAY WORK IN RELIGIOUS EDUCATION

The last General Conference charged the General Sunday School Board with responsibility for the oversight of week day religious instruction conducted in conjunction with Sunday school work, also with the determination of a curriculum for schools holding week day sessions in correlation with the Sunday sessions.

A great deal has been said during recent years about extending the time of the Sunday school into the week days. Many and various types of experiments in religious education work, including week day time, have been undertaken.

In view of the fact that this whole development is in a formative and experimental stage the General Sunday School Board is not at this time seeking to promote any rapid extension of this movement. The more important thing at the present time seems to be to conduct a number of carefully supervised experiments. When some of the problems of providing a satisfactory curriculum, a unified program and a satisfactory administration have been worked out it will then be time to undertake the general and more widespread promotion of this work.

Materials have been provided through the editorial department as a basis for the proposed experiments for schools with Sunday and week day sessions. The material for week days is closely correlated with the Sunday materials of the International Graded Lessons. These materials are now available for the primary and the first junior grades and may be ordered of Lamar and Barton.

It is the desire of the General Sunday School Board to keep in close touch with every experiment in this field conducted in the church so that there may be opportunity to study the experiences and observe the results in the various experiments undertaken.

Mrs. V. R. McDonald has been elected by the General Sunday School Board as special representative to study the problems involved in this new development and to assist churches or communities undertaking this form of work. Churches or communities desiring to undertake this work may write to her at 810 Broadway, Nashville, Tenn. A brief "Manual of Suggestions for Church Schools with Sunday and Week Day Sessions" has been prepared which includes a catalog of the curriculum materials referred to above. This may be ordered from the General Sunday School Board.

John W. Shackford,
Gen. Sec. S. S. Board.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Do it at once. See what the red label on the back page says.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

MORPHINE and WHISKY HABITS successfully treated. Write for information. Correspondence confidential. 12th successful yr. WILLIAMS PRIVATE SANITARIUM Greensboro, N.C.

Big Savings on Church Pews
Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars.
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1155 So. Virginia St., Hopkinsville, Ky.

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Apples, Peaches, Grapes, and Berries are needed as much as vegetables or grain. If you plan right you can have *fresh fruit* nine months of the year. Ask us how to do it. Send for our new catalog of all kinds of trees and shrubs.
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Sure Relief FOR INDIGESTION



6 BELL-ANS Hot water Sure Relief
BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

WHAT WILL THEY DO WHEN YOU ARE GONE
?
All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.
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J. H. SHUMAKER, Secretary
808 Broadway, • • Nashville, Tenn.

THE METHODIST ORPHANAGE

RALEIGH, N. C

Hon. R. N. Page ..... President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins ..... Matron
Owned and maintained by the North Carolina Conference

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Thanksgiving—Thanksgiving offerings are expected from every church in the North Carolina conference during the Thanksgiving season. The week and the strong churches alike will join in this campaign in behalf of our fatherless children.

* * * *

Sunday Schools — Every Sunday school in our conference is requested and urged to take an offering for our beloved Methodist Orphanage either on the fourth or fifth Sunday in November. The superintendent can render a great service by calling the attention of their schools to this important matter a few Sundays before the date fixed for the offering.

* * * *

Sunday School Teachers—All the teachers in the Sunday schools of the North Carolina conference have a big place in their hearts for our cause. I am asking that they join hands and hearts with the pastors and superintendents in securing from their classes a generous offering for our orphan children either on the fourth or fifth Sunday in November which is during the Thanksgiving season. An offering from each class will not only help us, but will stimulate a greater interest in the class.

* * * *

Attention—It will be best if every pastor will send me his orphanage assessment a few days before conference so I will have ample time in which to mail receipts before going to conference. In the event some can't get their orphanage assessment to me before leaving for conference, then I would suggest that they take their checks to me and secure receipts before depositing their report in the conference box. I trust that all will hand me their specials and not put their money in the conference envelopes. If all will comply with this important request, it will save confusion and loss.

* * * *

Organized Classes—The organized classes of our Sunday schools know how I depend on them for much of our finances. Without their co-operation and financial aid we could not begin to meet our obligations. They help us through the entire year, and then make a special effort in our behalf around Thanksgiving time. This year they will unite in our big effort to raise a large special on the fourth or fifth Sunday in November. Since we are in great need of help they are going to make greater preparation for this important occasion. Watch them go over the top.

* * * *

Every Member—It would be a wonderful achievement if every member of our church would make an offering for the Methodist Orphanage the last week in November. The minimum amount that is being asked is the equivalent of one day's work or income. There are thousands who can do far more than giving the wages or income of one day's work. It is hoped that every church member will give either through the church or Sunday school, but in the event such an opportunity is not given, the contribution may be sent direct to me. Let's all get behind this movement and roll up a big offering during Thanksgiving for a cause that appeals to the finer sensibilities of our being.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

If you suffer from Rheumatism, indigestion, or from any curable disease accept the guarantee offer below by signing your name. Clip and mail to Shivar Springs,
Box 4D, Shelton, S. C.
Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons (two five gallon demijohns) of Shivar Springs Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

WE WANT YOU

Men—women, 17 years and up. Good salaries—$1000 to $2000 a year. We can place you after you take our training. Common school education necessary to enroll. A postal brings handsome catalog. Write at once to

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It is the most speedy remedy we know.

WANTED

RAW FURS and HIDES, TALLOW, BEESWAX and GENSING. Write for prices.
FRANK E. BROWN, Roanoke, Va.

But — What Do You Say?

¶ What we do with our schools and colleges will determine the moral and religious destiny of this Nation and of the world. Without Christian leadership the future is an unthinkable menace.

OUR DISCIPLINE SAYS

¶ That "Education sound in principle and Christian in spirit is fundamental to the work of our Methodism." "Institutions dedicated to a distinctly Christian culture are a necessity to the Church's divinely appointed ministry of service."

OUR SCHOOLS SAY

¶ That they are "special agencies of the Church for the salvation of the world;" that they are "best fulfilling their mission when they are doing most to fashion the character of youth in the image of the Master."

REASON SAYS

¶ That no college can lift itself up by its bootstraps. Inadequately equipped schools cannot produce adequately trained Christian leaders. Without the backing of the Church our schools must inevitably fall short of their great spiritual purpose.

WHAT DO YOU SAY?

¶ Your part in the Christian Education Movement is your answer. Our schools will be firmly established when these millions are paid, but colleges cannot live on promises.

You Have Pledged--
Have You Paid?

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

OVER $9,000,000 PAID TO-DATE—MAN, LOOK AT 'EM PLAY

Henry's Cross Roads, Holston—Knoxville. Total assumed quota $700; amount remitted $140.50.

Bethel (Greensboro), Western North Carolina—Greensboro. Total assumed quota $1,444; amount remitted $289.

Lake Butler, Folrida—Jacksonville. Total assumed quota $575; amount remitted $115.

Crystal Springs, Mississippi—Brookhaven. Total assumed quota $2,800; amount remitted $627.50.

First (Abilene), Northwest Texas—Abilene. Total assmued quota $3,500; amount remitted $800.

Carroll Street (Nashville), Tennessee—Nashville. Total assumed quota $1,890; amount remitted $378.

Culpepper, Virginia—Charlottesville. Total assumed quota $2,152; amount remitted $434.75.

Gordonville, Virginia—Charlottesville. Total assumed quota $1,400; amount remitted $280.35.

Farmville, Virginia—Farmville. Total assumed quota $2,850; amount remitted $790.

McKendree, Virginia—Norfolk. Total assumed quota $3,203; amount remitted $640.

First Church (Corpus Christi), West Texas—Beeville. Total assumed quota $3,500; amount remitted $1,116.75.

Las Fresnos, West Texas—Beeville. Total assumed quota $332.40; amount remitted $66.50.

Milton, Western Virginia—Huntington. Total assumed quota $1,430; amount remitted $301.

Littleton, North Carolina—Weldon. Total assumed quota $2,663; amount remitted $535.40.

Pottsboro, North Texas—Gainesville. Total assumed quota $550; amount remitted $110.

New Town, North Texas—Wichita Falls. Total assumed quota $1,250; amount remitted $250.

Vashti, North Texas—Wichita Falls. Total assumed quota $675; amount remitted $134.75.

Floral Heights (Wichita Falls), North Texas—Wichita Falls. Total assumed quota $6,000; amount remitted $3,245.

Cochran, South Georgia—Macon. Total assumed quota $2,200; amount remitted $440.

First Church (San Angelo), West Texas—San Angelo. Total assumed quota $3,894; amount remitted $778.80.

Colorado Springs, Denver—Denver-Durango. Total assumed quota $2,813; amount remitted $697.

Smithville, Aast Oklahoma—Hugo. Total assumed quota $475; amount remitted $100.

Bay St. Louis Mission, Mississippi—Seashore. Total assumed quota $1,320; amount remitted $264.

Little Lot, Tennessee—Dickson. Total assumed quota $684; amount remitted $170.85.

Batesburg, Upper South Carolina—Columbia. Total assumed quota $2,205; amount remitted $441.

Highland Park (Richmond), Virginia—Richmond. Total assumed quota $1,500; amount remitted $700.

Marble Falls, West Texas—Lampasas. Total assumed quota $1,725; amount remitted $346.10.

Tyro Circuit, North Mississippi—Sardis. Total assumed quota $945; amount remitted $189.

Kirkwood, St. Louis—St. Louis. Total assumed quota $2,160; amount remitted $540.10.

East End, Tennessee—Nashville. Total assumed quota $3,300; amount remitted $1,120.05.

Floresville, West Texas—Cuero. Total assumed quota $1,710; amount remitted $372.50.

Cotulla, West Texas—Uvalde. Total assumed quota $1,090; amount remitted $218.

West End (Richmond), Virginia—Richmond. Total assumed quota $1,605; amount remitted $321.

Ivy Bluff, Tennessee—Murfreesboro. Total assumed quota $280; amount remitted $56.

Johnson Memorial (Huntington), Western Virginia—Huntington. Total assumed quota $10,000; amount remitted $3,486.50.

Bethlehem and Shiloh, Tennessee—Fayetteville. Total assumed quota $448; amount remitted $89.60.

Haywood Mission, East Oklahoma—McAlester. Total assumed quota $50; amount remitted $10.

Quinton Station, East Oklahoma—McAlester. Total assumed quota $1,750; amount remitted $350.

Oak Ridge, Mississippi—Vicksburg. Total assumed quota $1,225; amount remitted $245.

Trinity (Durham), North Carolina—Durham. Total assumed quota $4,365; amount remitted $873.

Bonita, North Texas—Gainesville. Total assumed quota $700; amount remitted $140.

Denton Street (Gainesville), North Texas—Gainesville. Total assumed quota $3,033; amount remitted $607.

Denton (First Church), North Texas—Gainesville. Total assumed quota $5,000; amount remitted $1,000.

Sulphur Springs Station, North Texas—Sulphur Springs. Total assumed quota $4,200; amount remitted $850.

Brentwood and Johnson, Tennessee—Murfreesboro. Total assumed quota $1,340; amount remitted $271.

Manchester Station, Tennessee—Murfreesboro. Total assumed quota $1,372; amount remitted $274.40.

Walnut Grove, Tennessee—Murfreesboro. Total assumed quota $1,127; amount remitted $286.

West Nashville, Tennessee—Nashville. Total assumed quota $2,710; amount remitted $542.

Grace (Danville), Virginia—Danville. Total assumed quota $1,320; amount remitted $264.

Exmore, Virginia—Eastern Shore. Total assumed quota $1,740; amount remitted $348.16.

Smithfield (Trinity), Virginia—Portsmouth-Newport News. Total assumed quota $1,949; amount remitted $389.

El Campo, West Texas—Cuero. Total assumed quota $1,500; amount remitted $300.

Harwood and Thompsonville, West Texas—San Marcos. Total assumed quota $720; amount remitted $143.50.

San Marcos, West Texas—San Marcos. Total assumed quota $3,450; amount remitted $1,945.44.

Delhi, West Oklahoma—Mangum. Total assumed quota $410; amount remitted $82.

Texhoma, West Oklahoma—Panhandle. Total assumed quota $2,100; amount remitted $420.

Brooklyn Avenue (Dallas), North Texas—Dallas. Total assumed quota $2,000; amount remitted $401.

West Dallas, North Texas—Dallas. Total assumed quota $300; amount remitted $201.

Terrell, North Texas—Greenville. Total assumed quota $950; amount remitted $190.

Rockwall, North Texas—McKinney. Total assumed quota $2,500; amount remitted $720.

Roxton, North Texas—Paris. Total assumed quota $2,900; amount remitted $560.

Honey Grove, North Texas—Sherman. Total assumed quota $3,375; amount remitted $675.

Waples Memorial (Denison), North Texas—Sherman. Total assumed quota $4,050; amount remitted $810.

Cooper, North Texas—Sulphur Springs. Total assumed quota $2,250; amount remitted $451.70.

St. John (Anderson), Upper South Carolina—Anderson. Total assumed quota $5,000; amount remitted $1,000.

Main Street (Columbia), Upper South Carolina—Columbia. Total assumed quota $4,421; amount remitted $2,000.

Calvary, Virginia—Danville. Total assumed quota $2,310; amount remitted $462.

Ferrum, Virginia—Danville. Total assumed quota $330; amount remitted $66.

Blackstone, Virginia—Farmville. Total assumed quota $2,750; amount remitted $550.

Chase City, Virginia—Farmville. Total assumed quota $2,200; amount remitted $440.

Rivermont Avenue (Lynchburg), Virginia—Lynchburg. Total assumed quota $3,070; amount remitted $614.

Lynhaven, Virginia—Norfolk. Total assumed quota $1,600; amount remitted $320.

White Stone, Virginia—Rappahannock. Total assumed quota $1,625; amount remitted $325.

Bishop, West Texas—Beeville. Total assumed quota $2,694; amount remitted $2,001.50.

George West-Three Rivers, West Texas—Beeville. Total assumed quota $1,328; amount remitted $270.01.

Oakville, West Texas—Beeville. Total assumed quota $575; amount remitted $173.75.

Pharr, West Texas—Beeville. Total assumed quota $1,612; amount remitted $322.40.

Trinity (Charlotte), Western North Carolina—Charlotte. Total assumed quota $4,602; amount remitted $920.40.

Concord-Central, Western North Carolina—Salisbury. Total assumed quota $3,274; amount remitted $655.

Central Avenue (Batesville), North Arkansas—Batesville. Total assumed quota $1,400; amount remitted $500.

Brooksville, North Mississippi—Columus. Total assumed quota $1,344; amount remitted $288.

Tutwiler, North Mississippi—Greenwood. Total assumed quota $1,500; amount remitted $300.

Union and Southern Bleachery, Upper South Carolina—Greenville. Total assumed quota $300; amount remitted $60.

East Halifax, Virginia—Danville. Total assumed quota $1,430; amount remitted $286.

Emporia, Virginia—Petersburg. Total assumed quota $2,595; amount remitted $1,008.

Manor, West Texas—Austin. Total assumed quota $1,440; amount remitted $315.

Grace (Dallas), North Texas—Dallas. Total assumed quota $5,750; amount remitted $1,150.

Oak Lawn (Dallas), North Texas—Dallas. Total assumed quota $5,700; amount remitted $3,295.

South Halifax, Virginia—Danville. Total assumed quota $1,440; amount remitted $430.

Park Place, Western North Carolina—Greensboro. Total assumed quota $3,000; amount remitted $600.

MAKE ALL REMITTANCES ON SPECIAL EFFORT QUOTAS TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MISSOURI

OUR LITTLE FOLKS

WINTER

By Estelle Link, age 10.

Dear little blossom under the snow,
You must be weary of winter, I know;
Sweet little violets, hid from the cold,
Put on your mantles of purple and gold.
Little white snow drops, I pray you arise;
Bright little crocus, come open your eyes.

When the top of the house is covered with snow,
Down comes good old Santa Claus.
His sleigh, it is long and deep and wide,
While dozens of drums hang over the side.
With the sticks fastened under the strings,
It will carry a host of things.

And yet not the sound of a drum is heard,
And he mounts to the roof like a flying bird;
Not a bugle blast is blown,
And drops to the hearth like a stone.
The bright little sled for the great snow hills
Goes swiftly past the old mill.

Then Santa Claus mounts to the roof like a bird;
Not the sound of a bugle or drum is heard.
He rides to the east and he rides to the west,
He eateth the crumbs at the Christmas feast.
The beautiful mission is his,
When you find out who this little man is.

Granite Falls, N. C.

PETER RABBIT'S EARACHE

Once upon a time there lived in a little house under the hill Mother Rabbit and her little son, Peter. One morning Mother Rabbit waked up and heard Peter crying. He was saying, "Oh, Mother, my ear aches so bad!" Mother Rabbit dressed quickly. She took her big umbrella and put on her bonnet and her shawl and set out down the road. Where do you suppose she was going? Why, she was going over to The Hollow to gather some flannel leaves to make a poultice for Peter Rabbit.

Now, there were two ways to go to The Hollow. The nearest way was by the brook. The longer way was by the hollow tree. Mother Rabbit chose the shorter way; but do you know, when she got there it had been raining, and the brook was all swollen. Now, what do you suppose she did? She turned right around and ran lickety-split, as fast as she could, up by the hollow tree. When she got there she heard some one say in a croaky voice, "Good morning, Mother Rabbit, where are you going in such a hurry?"

Mother Rabbit looked around and saw Brother Fox. She said, "Good morning, Brother Fox; I am going over to The Hollow to gather some flannel leaves to make a poultice for Peter Rabbit, who has the earache."

"How strange!" said Brother Fox; "my three little Foxes have the earache this morning."

"Come with me and gather some flannel leaves, and I'll come back and make them some flannel poultices," said Mother Rabbit.

So off down the road they went as fast as they could. After a while they met Johnny Woodchuck. "Good morning, Mother Rabbit; good morning, Brother Fox," said Johnny Woodchuck; "where are you both going in such a hurry?"

"Oh! Johnny Woodchuck, my darling little Peter has the earache, and the three little Foxes have the earache, and we are just going over to The Hollow to gather some flannel leaves to make some poultices for their ears," said Mother Rabbit, all in one breath.

"How strange?" said Johnny Woodchuck, scratching his head; "my little Woodchucks have the earache, too, this morning."

"They must have caught it at school yesterday," said Brother Fox, shaking his head.

"Come with us," said Mother Rabbit, "and gather some flannel leaves, and we will make some poultices for them. They will soon be well."

So they all set off down the road lickety-split.

When they got to The Hollow, Mother Rabbit gathered the flannel leaves and put them in her apron. Brother Fox gathered flannel leaves and put them in the bag around his neck; Johnny Woodchuck gathered some flannel leaves and put them in the little red cap on top of his head. Then they all started home.

When they got to Johnny Woodchuck's house, Johnny said: "Mother Rabbit, I don't know how to make a flannel-leaf poultice."

"Well," said Mother Rabbit, "just wait till I go home and make one for little Peter Rabbit's ears, and I'll come back and make them for your little Woodchucks."

When they got to Brother Fox's house, Brother Fox said: "Mother Rabbit, I don't know how to make a flannel-leaf poultice, either."

"Just wait till I go home and make one for my darling little Peter, and I'll come back and make some for the dear little Foxes," said Mother Rabbit. Then she started home as fast as she could go. When she got there Peter Rabbit was crying—oh, how he was crying! His ears hurt so bad! Poor little Peter Rabbit!

Mother Rabbit went into the kitchen and got a clean cloth. Then she made a warm poultice and tied it all around little Peter Rabbit's ears. Then she tucked him in his nice warm beddy, and kissed him goodbye and went over to Brother Fox's house.

Here she made three nice warm poultices for the three little Foxes. And, do you know, they stopped crying right away. Such dear little Foxes! Then Mother Rabbit went over to see the little Woodchucks. Of course, she made the poultices for them, and of course they began to feel better at once. How good and kind of Mother Rabbit to help all her little neighbors! Then she started home. When she got home—little Peter Rabbit was asleep!

And I have heard it said that if you ever have the earache, if you will just make a flannel leaf poultice it will stop right then!—The Christian Sun.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

FOR MEMORIALS

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Piedmont Monument Company
Charlotte, N. C.

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For further information write
A. W. MOHN, President Louisburg, N. C.



The crowd always goes to the Thompsons

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold...."

CHRISTMAS EVE. All the crowd is gathered at the Thompsons, singing Christmas carols. Everybody joins in the lovely old songs, so full of the Christmas spirit.

The crowd always goes to the Thompsons. They always have a jolly time—singing together, or listening to inspired renditions of classic masterpieces and of favorite new and old popular selections. For the Thompsons are blessed with a Weaver Player Piano—truly a "harp of gold."

Imagine the boundless joy you can give your family with a Christmas present of a Weaver Player Piano. It is the gift supreme—a gift of years of enjoyment of beautiful music, of opportunity to learn to play, of countless happy crowds gathered in your home for songs, and hours filled with pleasure, playing whatever the mood calls for.

As the years slip by, and your children grow up and follow diverging paths, the family gathering at Christmas will become increasingly important to you. Like old times, the family, reunited, will gather 'round the Weaver, its mellow tones unaffected by time and use, and sing again the Christmas songs.

Greet your family Christmas morn with a Weaver Player Piano. Write us to-day for the Weaver catalog, describing how the Weaver Player is built, and why it gives years of genuine satisfaction. Convenient terms are easily arranged, and a liberal allowance will be made on your former piano.

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Factory and General Offices: York, Pa.

Weaver, York and Livingston Pianos and Player Pianos

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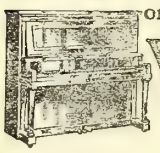
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Williams Piano & Organ Co.
1266 Fullerton Avenue Chicago

WOMAN'S PAGE

(Continued from page eight)

September 15th is the day set for our departure to the far south of Brazil. It will take six days' travel by boat and two more by train to reach Santa Maria where the Woman's Society of the South Brazil conference is holding its annual meeting. It reminds us of the pioneer days of meetings in the States, of which Miss Gobson tells, when the delegates went a week early to rest before the meeting, and stayed a week after it was over to rest before the home journey. More about it in the next set of brevities. Mrs. F. F. Stephens.

SUNDAY SCHOOL WORK

(Continued from page nine)

Organization and Administration of the Sunday School—O. V. Woosley, Lexington.

The officers of the local board of managers are: L. M. Johnson, president; F. M. Brown, vice president; Miss Agnes Ellinwood, secretary; I. F. Peebles, treasurer.

THE WINSTON-SALEM SCHOOL

Beginning Sunday afternoon at three o'clock, November 23, the fourth annual Standard Training School for Winston-Salem and surrounding territory will be held at Centenary church, Winston-Salem. The following courses and instructors have been arranged:

Beginner Pupil—Miss Willette Allent, Atlanta, Ga.

Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City, Okla.

Training Juniors in Worship—Miss Virginia Jenkins, Lexington.

Intermediate - Senior Organization and Administration—Miss Barnette Spratt, Nashville, Tenn.

Program of the Christian Religion—Dr. C. C. Weaver, Winston-Salem.

Organization and Administration of the Sunday School—O. V. Woosley, Lexington.

Missionary Message of the Bible—To be selected.

The officers of the board of managers are: G. C. Graham, president; F. A. Stith, vice president; A. W. Cline, secretary; T. S. Womble, treasurer.

THE ALBEMARLE SCHOOL

The second Standard Training School for Albemarle and Stanly county will be held in the high school building at Albemarle beginning Sunday afternoon, November 20, at three o'clock. These courses and instructors will be offered:

Beginner Pupil—Miss Willette Allen, Atlanta, Ga.

Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City, Okla.

Junior Lesson Materials and Teaching—Miss Virginia Jenkins, Lexington.

Intermediate - Senior Organization and Administration—Miss Barnett Spratt, Nashville, Tenn.

Pupil Study—Mrs. E. R .Michaux, Greensboro.

Sunday School Organization and Administration—O. V. Woosley, Lexington.

Of the eighty leading Sunday schools in our conference that agreed to observe Children's Week, thirty-five have sent in a complete report. Others have done the work, but have not yet reported. Those having complied with all conditions are hereby listed:

Chestnut Street, Asheville.
Bethel, Asheville.
Calvary, Charlotte.
Belmont Park, Charlotte.
Brevard Street, Charlotte.
Hawthorne Lane, Charlotte.
Dilworth, Charlotte.
Tryon Street, Charlotte.
Duckworth Memorial, Charlotte.
Trinity, Charlotte.
Central, Monroe.
Morven.
Wesley Memorial, High Point.
West Market Street, Greensboro.
Main Street, Reidsville.
Walnut Street, Greensboro.
Central, Mount Airy.
Elkin.
Central, Spencer.
Park Avenue, Salisbury.
Norwood.
South Main, Salisbury.
Main Street, Gastonia.
Central, Shelby.
Alexander.
Old Fort.
Balsam.
Sylva.
Waynesville.
Canton.
Murphy.
Burkhead, Winston-Salem.
Central Terrace, Winston-Salem.
Green Street, Winston-Salem.
First Church, Lexington.

RUTHERFORD COLLEGE

FALL TERM OPENS SEPTEMBER 2

Note these facts:

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(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

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Classical and scientific courses leading to bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

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READ IN THIS ISSUE

1. Lest We Forget ..... W. W. Pinson
2. The Frontier ..... R. L. Russell
3. Pastors' Schools ..... R. H. Ruff
4. Our Church's Opportunity and Crisis in Cuba and Mexico ..... E. H. Rawlings

Ponder over these things. Pray earnestly regarding these things November 16-23, 1924.

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W. E. WEBB, Secretary
STATESVILLE, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St., Asheville, N.C.
FIRST ROUND

November

Weaverville Ct., Flint Hill, 11 8-9
Asheville Ct.; Riverview, 3 9
Mount Pleasant, night 9
Mars Hill, Laurel, 11 15-16
Weaverville, night 16
Spring Creek, Roaring Fork, 11 23
Flat Rock-Fletcher, Flat Rock, 11 30
Skyland, Skyland, 3 30
Oteen-Oakley, Oakley, night 30

December

Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Chadwick, 11 9
Thrift-Moores, Pleasant Grove, 3 9
District Stewards' Meeting, Tryon St., 1:30 12
Prospect, Trinity, 11 14
Lilesville, church dedication, 11 16
Forestville, church deidication, 3 16
West Charlotte, 3 17
Hickory Grove, 10 18
Rural Trinity, 2 18
Peachland, Peachland, 10 20
Bethel Circuit, New Hope, 11 20
Unionville, Unionville, 11 21
Weddington, Wesley Chapel dedication, 11 23
North Monroe, Icemorlee, 3 23
Pineville, Pineville, 2 24
Dilworth, 11 30
Matthews, 3 30
Trinity, night 30

December

Maxhaw, Waxhaw, 2 1
Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

November

Coleridge, Rehobeth 8-9
Ramscur-Franklinville, Ramseur, at 11 9
Park Place, at night 9
New Hope, Center, at 11 and 3 15-16
Uwharrie, Oak Grove, at 3 and 11 15-16
Asheboro, at night 16
West Market Street 23
Gibsonville, Gibsonville, at 3 23
Walnut Street, at night 23
Randleman, Naomi, at 11 30
Deep River, West Bend, at 3 30
East End, at night 30

December

Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, at 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

November

Gilkey, Gilkey, 11 8-9
Rutherfordton, 7 9
Bald Creek, Bald Creek, 11 15-16
Burnsville, 7 16
Micaville, Deyton's Bend, 11 22
Spruce Pine, 11 23
Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 30
Morganton, First Church, 7 30

December

Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

November

Spray, 11 9
Draper, 7 9
Elkin, 11 16
Pilot Mountain, Pilot Mountain, 7 16
Sandy Ridge, Sandy Ridge, 11 23
Leaksville, 7 23
Rural Hall, Bethel, 11 30

December

Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon. 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Moravian Falls, Beulah, 11 8-9
Wilkesboro, Wilkesboro, night 9
Watauga, Henson Chapel, 11 15-16
Boone, Boone, night 16
Todd, Todd, 11 17
Avery, Plumtree, 11 22
Elk Park, Elk Park, 11 23
Helton, Helton 29-30

December

Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs, Transou 27-28

The district stewards will meet in Boone at 10 a. m. November 14. The pastors and lay leaders are requested to be present at this meeting.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

Cramerton, at 11 9
McAdenville, at night 9
South Fork, Palm Tree, at 11 15
Lincolnton, at 11 16
Lincoln Circuit, McKendree, at 3 16
Dallas, Dallas, at night 16
Cherryville Circuit, St. Pauls, at 11 22
Cherryville, First Church, at 11 23
East End, at night 23
Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December

Bellwood, Lawndale, at 11 6
Maylo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November

Woodleaf, Gay's Chapel, 11 8
Concord, Central, 11 9
Kerr Street, night 9
North Main, night 12
Salisbury Ct., Shiloh, 11 15
Forest Hill, 11 16
Epworth, night 16
Concord Ct., Bogers, 11 22
Bethel, 11 23
Gold Hill, Gold Hill, 11 27
New London, Richfield, 11 29
Salem, Salem, 11 30
Badin, night 30

December

Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

The district stewards will meet in First church, Salisbury, November 13, at 11 a. m. All the pastors and district stewards are urged to be present.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut, Statesville, N. C.
FIRST ROUND

November

Hickory, Westview, 2 and 7 8
Hickory, First, 11 and 2 9
Newton, 4 and 7 9
Elmwood, Elmwood, 10 10
Mooresville, Central, 7 10
Davidson, 7 11
Dudley Shoals, Grace, 10 12
Catawba, Catawba, 3 and 7 12
Hiddenite, Hiddenite, 10 13
Stony Point, 7 13
Ball Creek, Pisgah, 10 14
Statesville Ct., Parsonage, 2 15
Troutman, 7 15
Alexander, Taylorsville, 11 and 2 16
Race Street, 7 16-17

Pastors please notify all stewards to be ready to organize for the year. An early start promises a successful finish.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

November

Macon Ct., Mt. Zion, 11 8
Franklin Ct., 11 9
Franklin Station, night 9
Hayesville, Ledford's, 11 15
Murphy Station, 11 16
Murphy-Hiawassee Sts., Murphy, 2 16
Haywood Ct., Crabtree, 11 22-23
Canton, night 23
Bethel Ct., Bethel, 11 29-30
Clyde-Junaluska, Clyde, Qr. Con. 3 p. m.; preaching, night 30

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Grace, Grace, night 7
Davie, Salem, 11 8-9
Advance, Mocks, 3 8-9
Mocksville, Mocksville, night 11
Erlanger, Erlanger, night 12
Green Street, Green Street, night 14
Farmington, Farmington, 11 15-16
Cooleemee, Cooleemee, night 16
Centenary, Centenary, night 18
West End, West End, night 19
Burkhead, Burkhead, night 21
Davidson, Olivet, 11 22-23
Linwood, Cotton Grove, 3 22-23
Lexington, Lexington, night 23
Hanes-Clemmons, Hanes, night 25
Lewisville, Doubs, 11 29-30
Kernersville, Sedge Garden, 3 30
Central Terrace, Central Terrace, night 30

The pastors, charge lay leaders, district stewards and Sunday school workers will hold a joint meeting at Centenary church, Winston-Salem, beginning at 2 o'clock Thursday afternoon, November 6. Supper will be served in the church dining room, after which the meeting will adjourn at will.

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FOURTH ROUND

Chapel Hill, 11 9
Lakewood, night 9
Trinity, night 10

ELIZABETH CITY DISTRICT
C. B. Culbreth, P.E., Elizabeth City, N. C.
FOURTH ROUND

November

South Mills, Trinity 8-9

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FOURTH ROUND

October

Glendon, High Falls 31

November

Jonesboro, Broadway 8-9

NEW BERN DISTRICT
J. C. Wooten, P. E.
FOURTH ROUND

November

Dover, a.m. 6
Oriental, a.m. 7
Grifton, Gum Swamp, a.m. 8

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

November

St. Paul, Barker, S. 8

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FOURTH ROUND

Epworth, 7:30 6
Edenton Street, 7:30 7

WASHINGTON DISTRICT
S. A. Colton, P. E., Washington, N. C.
FOURTH ROUND

Rocky Mount Ct., 3 8
Tarboro, night 9

WELDON DISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FOURTH ROUND

November

Rosemary, 11 9
Roanoke Rapids, p.m. 9

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Passenger Schedules

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Leave For		Arrive From
6:15 a.m.	a-Norfolk	8:10 p.m.
7:30 a.m.	b-Charlotte	5:15 p.m.
3:00 p.m.	c-Belhaven	12:25 p.m.
9:45 p.m.	d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
b-Connects week days for Fayetteville.
c-Via Pinetown.
d-Sleeper to Norfolk.

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City Ticket Agent.
J. E. SINGLETON,
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We recommend Othine Complexion Soap for use with Othine
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Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and $1.00.

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Ford....34 mi.	Reo....24 mi.	Chevro't..32 mi.
Buick 4...30 mi.	Chalm's...23 mi.	Max'l (25) 30 mi.
Buick 6...24 mi.	Olds. 6....23 mi.	Nash 6....23 mi.
Hudson...30 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	StdbkrLt6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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In Memoriam

GADDY—Miss Mary Julia Gaddy was born February 18, 1863, and died December 21, 1923. She was sick several months with an incurable disease and suffered a great deal. She was very patient with her suffering. Everything possible was done for her comfort.

She was a member of Centenary Methodist church on the Rowland circuit. Her loyalty to the church and Christian character were unquestioned. By reason of her affliction she was unable to attend her church but little several years before her death. The funeral service was conducted by the writer and was attended by many friends and relatives. She leaves behind several sisters and a brother. Her soul is with the great Head of the church, whom she loved and trusted. D. P. Woodall.

BURNS—William Minter Burns, a twin brother of T. L. Burns, was born October 2, 1861, and died June 24, 1924. Was buried in the old Chatham church yard. On April 9, 1890, he married Evie L. Snipes, who bore him six children, three boys and three girls, who mourn the loss of a devoted father.

Brother Burns having been nurtured in a Christian home, joined Chatham church early in life and ever remained a consecrated member. Besides being a loving father and a devoted husband, he was a thoughtful and helpful neighbor. He was loved and honored by both friends and relatives. His body sleeps with the dead, but his life is still among the living.

May God save his devoted widow and bless his honored children.

J. J. Boone, Pastor.

RESOLUTIONS OF RESPECT

Whereas, our brother, T. F. Murdock, has been a member of the M. E. Church, South, for sixty-seven years and recording steward of the Alexander charge for a great many years; and

Whereas, it has pleased our heavenly Father to take him out of our midst; therefore be it resolved:

First, That we bow in humble submission to Almighty God.

Second, That we extend our heartfelt sympathy to the bereaved wife and son and daughter.

Third, That a copy of these resolutions be spread on our minutes and a copy be sent to the Advocate and a copy sent to Sister Murdock.

A. R. Bell,
Mrs. D. C. Henley,
R. L. Snow.

RESOLUTIONS OF RESPECT

With sad hearts we, the members of Oak Grove Ladies' Aid Society, regret the passing away of Mrs. J. L. Taylor, July 30, 1924. Be it resolved:

First, That in her death our society has lost one of its most active members.

Second, That while we miss her so much at church, Sunday school and in our meetings, we bow in humble submission to our heavenly Father's will. Our loss is her gain.

Third, That these resolutions be spread upon the records of our society, a copy be sent to the family, and the North Carolina Christian Advocate.

Mrs. S. J. Bell,
Mrs. J. L. Smith,
Mrs. Bessie King,
Committee.

MYERS—Fannie Myers, daughter of Absolom Myers, a prominent citizen of Anson county, and Adilene Boggan, a descendant of Patrick Boggan of revolutionary fame, was born October 2, 1832. She was converted and joined the Methodist church when about 12 years of age and remained a consistent member until the end. She was happily married to Mr. John P. Little of Little's Mills, Richmond county, May 27, 1852. To this union were born eleven children, eight of whom survive her—John P. and Julian H. Little of Charlotte, N. C., Albert J. Little of Little's Mills, William P. Little of Atlanta, Ga., and four daughters, Misses Addie, Emma R. and Laura G. Little of Little's Mills, and Mrs. James A. Turner of Charlotte. She died September 30, 1924, lacking two days of being 92 years old. This in brief outline is the history of a life; were it written in detail would fill volumes. Sister Little, in many respects, was the most remarkable women I ever knew. She was very highly endowed intellectually, well educated, refined, cultured, and had an unusual memory. She kept herself well informed and was therefore a splendid conversationalist. Though a woman of unusual energy she was never known to lose control of herself. She was possessed of a stern sense of right and justice, yet withal a kind, gentle, lovable disposition that we rarely see combined in one person. She knew and loved her Bible, and could quote many of her favorite passages, such as the 23rd and 91st Psalms, the 14th chapter of John and others.

She loved her preacher and his family, and had nothing that was too good for them. What a delight it was to go into that splendid home! At times during the last year or two of her life Sister Little was a great sufferer, but she was never heard to murmur or complaint.

Everything was done that possibly could be by those devoted children to make it easy and comfortable for mother, and she was so appreciative. After living such a life we are not surprised that death meant no more to her than simply saying goodbye to loved ones here and being ushered into the presence of her Lord and Master and those who had gone before.

The funeral services were conducted in the home by her pastor, Rev. E. E. Dixon, assisted by Rev. [illegible] Lee. Then the body was taken to Wadesboro and laid to rest beside loved ones until the resurrection morn.

"Upon the flowers about her grave let nature shed, in bright dew drops, her morning tears, telling of the earthly life that must so soon fade and pass away." Over her resting place let the silent stars keep nightly vigil, symbolizing the coming brilliant dawn of eternal day. A. J. Groves.

JOHNSON — Dr. Liston Leander Johnson, son of Wiliam and Mary Johnson, born January 1, 1851, and departed this life on October 3, 1924, in the 74th year of his age. On December 21, 1880, he was married to Miss Eloise Morris, daughter of Capt. B. T. Morris.

He graduated from the College of Physicians and Surgeons, Baltimore, Md., at the age of 23 and entered immediately upon the practice of his profession and for more than thirty years [illegible] his community faithfully and well as doctor. It was in those days when the physician's fee was small and the ways of travel difficult and hazardous, but he administered unto the people in spite of the difficulties and they love him and shall cherish his memory through life.

Funeral services conducted from the Mills River Methodist Episcopal Church, South, on October 4th, which was the 39th anniversary of his uniting with the church on profession of faith. J. O. Cox, Pastor.

SOUTHERN RAILWAY SYSTEM

Building North Carolina Prosperity

Southern Railway Company contributes to the prosperity of North Carolina not only by providing a transportation service of acknowledged excellence but through large disbursements for wages, materials and taxes.

Nearly 9 000 employees of the Southern have their homes in North Carolina, and their wage earnings last year aggregated $12,000,000. Of these, 2,300 were employed in the Spencer Shop, the 1923 payroll of which was $3,500,000.

We have kept our capacity as a transportation machine ahead of the demands upon it. In 1923 our freight service in the State of North Carolina was 82% greater than in 1913.

The Southern has spent more than $40,000,000 during the last twenty years in adding to its facilities to provide superior transportation service for North Carolina industries. Last year fifty-eight new manufacturing plants were established on Southern Railway lines in the State and ninety-two old plants were enlarged.

The main line of the Southern through the Piedmont has been double-tracked. This work on the Washington-Atlanta line cost $52,000,000. No commonwealth in the South has received greater benefit from this improvement than North Carolina.

Our lines in the State represent an investment of nearly $100,000,000.

Improvements in the State now under way will call for the expenditure of more than $5,000,000.

The Southern that is today serving North Carolina is a transportation system in which North Carolina can take pride.

The Southern, in turn, is proud to be a builder of North Carolina prosperity.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, NOVEMBER 13, 1924 No. 46

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The Laboring Men

WILL CARLETON

Who are the laboring men?
We are the laboring men:
We, the muscle of the tribes and lands,
With sun-trod faces and horn-gloved hands;
With well-patched garments, stained and coarse—
With untrained voices, heavy and hoarse;
Who brave the death of the noontide heats,
Who mow the meadows and pave the streets,
Who push the plow by the smooth-faced sod,
Or climb the crags with a well-filled hod.
Yes, we are the laboring men—
The genuine laboring men!

And each somewhere in the stormy sky,
Has a sweet lover-star, be it low or high;
For pride have we to do and dare,
And a heart have we to cherish and care;
And power have we—for, lose our brawn,
And where were your flourishing cities gone?
Or bind our hands or fetter our feet,
And what would the gaunt world find to eat?
For we are the laboring men!
Aye, where were your gentry then?

Who are the laboring men?
We are the laboring men:
We, who stand in the ranks of trade,
And count the tallies that toil has made;
Who guard the coffers of wealth untold,
And ford the streams of glistening gold;
Who send the train in its breathless trips,
And rear the buildings, and sail the ships;
And though our coats be a trifle fine,
And though our diamonds flash and shine,
Yet we are the laboring men—
The genuine laboring men!

We bolt the gates of the angry seas,
We keep the nation's granary keys;
The routes of trade we have built and planned
Are veins of life to a hungry land;
And power have we in our peaceful strife,
For a nation's trade is a nation's life;
And take the sails of our commerce in,
Where were your "artisans' pails of tin?"
Aye, where were your "laborers" then?
For we are the laboring men!

Who are the laboring men?
We are the laboring men:
We, of the iron and waterway,
Whom fire and steam and tide obey;
Who stab the sea with a prow of oak,
Who blot the sky with a cloud of smoke,
Who bend the breezes unto our wills
And feed the looms and hurry the mills;
Who oft have the lives of a thousand known,
In hissing valves that hold our own!
Yes, we are the laboring men—
The genuine laboring men!
And though a coat may a button lack,
And though a face be sooty and black,
And though the words be heavy of flow,
And new-called thoughts come tardy and slow,
And though rough words in a speech may blend,
A heart's a heart, and a friend's a friend!
And power have we; but for our skill
The wave would drown, and the sea would kill;
And where were your gentry then?
Aye, we are the laboring men!

Who are the laboring men?
We are the laboring men:
We of the mental toil and strain,
Who stall the body and lash the brain;
Who wield our pen when the world's asleep,
And plead with mortals to laugh or weep;
Who bind the wound and plead the cause,
Who preach the sermons and make the laws,
Who man the stage for the listening throng,
And fight the devils of Shame and Wrong.
Yes, we are the laboring men—
The genuine laboring men!
And though our hands be small and white,
And though our flesh be tender and light,
And though our muscle be soft and low,
Our red blood-sluices are swift of flow!
We've power to kindle Passion's fire
With the flame of rage and fell desire;
Or quell, with soothing words and arts,
To throbs of grief, the leaping hearts,
And who shall question, then,
That we are the laboring men?

Who are NOT the laboring men?
They're not the laboring men:
They who creep in dens and lanes
To rob their betters of honest gains;
The rich that stoop to devour the poor,
The tramps that beg from door to door,
The rogues who love a darkened sky,
And steal and rob, and cheat and lie;
The loafing wights and senseless bloats
Who drain their pockets to wet their throats!
They're not the laboring men—
The genuine laboring men!
And all true hearts that the price would give
For honest joy and a right to live,
And every soul to truth alive,
Willing to thrive and let others thrive,
Should rise with a true and steady hand,
And mark these foes with a villian-brand,
And shame them into the ranks of toil,
Or crush them under their kindred soil,
Away from the laboring men—
The genuine laboring men!

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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IN BEHALF OF PEACE AND INTERNATIONAL GOOD WILL

The big National theatre of Greensboro was packed last Sunday afternoon at three o'clock when Dr. James I. Vance, pastor of the First Presbyterian church, Nashville, Tenn., delivered an address in behalf of peace and internation good will. The distinguished speaker had been brought to Greensboro by the churches of Greensboro for this meeting which was in accord with the peace plans of the Federal Council of Churches.

"Our Debt to the Dead Soldiers" was the speaker's theme and right eloquently did he plead for the observance of the Golden Rule among nations as well as between individuals. The soldiers died to end war and it is our duty to complete what they died for.

An interesting feature of the afternoon's exercises was the singing of a negro quartette from the A. and T. College of the city. These negroes sang "I ain't goin' to study war no more" to the unmistakable delight of the entire audience and as an encore the quartette rendered "Swing Low, Sweet Chariot."

The presence of that great representative assembly on Sunday afternoon shows a deep and widespread interest on the part of the people in the cause of international peace. The spirit of Jesus Christ, the Prince of Peace, seems to have a larger place in the hearts of men and women than ever before in the history of our nation.

A campaign of education in behalf of peace for one generation would serve to eliminate from civilization the practice that rightfully belongs only to savages and barbarians. This responsibility of teaching the nations to put away war devolves upon the schools and churches, and it is gratifying to see that they are getting about this task in earnest. Especially is that true of the Christian churches of America.

"SERMONS ON GREAT TRAGEDIES OF THE BIBLE"

This book of sermons, just from the press, is by Dr. Ashley Chappell, pastor of Central church, Asheville. Some of the subjects are: The Tragedy of the Ashen Face; The Tragedy of Losing One's Soul; The Tragedy of the Blighted Memory; The Tragedy of the Missing Bridegroom; The Tragedy of Spiritual Death; Sin's Insanity; Victory and Defeat.

Bishop Sam R. Hay, the writer of the Preface, among other things says: "My years of friendship for the author of these sermons and my strong personal feeling for him, and my high appreciation of his contribution to the church, might tempt me to extravagance of speech. Dr. Chappell is in the highest and best sense a gospel preacher. He follows the advice that Paul gave to Timothy, 'Preach the Word.' This has been his motto since the beginning of his ministry.

"These sermons are given just as they were preached from his pulpit in Central church, Asheville, North Carolina, to the eager, listening throngs that always crowd his ministry, and as you read them, you can see the man—the preacher in action—and feel the force of his magnetic personality.

"Dr. Chappell has no fads nor fancies, but his passion is to win souls to Christ. Sound in doctrine, clear in statement and evangelical in purpose, this book of sermons will be a distinct contribution to that virile type of preaching which stirs the conscience and directs the faith of humanity 'to the Lamb of God that taketh away the sin of the world.' "

THE RED FLAG BEHIND

In "The Parables of Safed the Sage" as they appear in the Christian Index is one that runs as follows:

"There was a man who drave a Truck. And it went by the power of Gasoline. And sometimes he piled it high with Boxes and Bales and Bundles. But one day I saw him, and he had some Iron Pipes that were meant to be used for Gas. And they were Very Long. And they thrust their Length Far Behind the Truck. And on the end of the Longest One was a Red Flag.

And I said, Wherefore is it thus, and why dost thou hang that Flag on the end of the Pipe? For it is not night, and a load of Iron Pipe is both Visible and Audible.

And he said, When men drive up behind, they cannot always judge of the length of a thing which sticketh out behind a car."

This story is worth thinking about. Lives not a few should have a red flag set behind them, because it is dangerous to follow them. They are like a truck load of gas pipes, noisy, ugly and dangerous. The profane swearer, the dirty mouthed scandalmonger, the tattler and tale-bearer, the man who lacks in the fundamental elements of common honesty, the irreverene, and he "who maketh or loveth a lie," are among that class at whose heels should constantly be set the flags of red.

SHERWOOD EDDY ON WAR

Sherwood Eddy, the author of many books, a world traveler and the author of "The Right to Fight," a widely read book of the World War, now states his mature convictions after a ten year conflict in his own mind. Mr. Eddy, writing in The Churchman, says:

"Now at last, after ten years, I have reached bedrock in my conviction; I have found stable equilibrium in my thought. I am finally done with war. I, too, can now say with that growing army of men and women of good will in every land, 'No more war.' I can now throw my life into the breach against it. Concerning war, like William Lloyd Garrison on the great moral issue of slavery, I count myself an Abolitionist. I stand for nothing passive or palely pacific, but for indomitable love and the great offensive of militant good will, as ready to live or die for this cause as the men who fought in the trenches. I believe that in this great modern crusade I have found for myself what Professor James called 'the moral equivalent of war.'

"I believe in the use of force under judicial sanction. I believe in an adequate police force, municipal, national and, with adequate safeguards, international. I would make full provision for the state and the protection of life and property. I would render to Cæsar in the duty of good citizenship the things that are Cæsar's."

THE BLIND BEGGAR'S CUP

Did you ever notice that the blind beggar, who sits on the street and begs in silence or sings some simple melody as he extends his little tin cup for the coins of the passerby, invariably has a few nickels and dimes in his cup? If he held out an empty cup it would in all probability remain empty. But the very appearance of his doing business encourages others to join in what looks like a success. People help the beggar who succeeds and not the one who has the appearance of being a failure.

There is a lesson in this of great value to all. People rally to a success or things that appear to be succeeding and turn from a failure. A preacher, for example, who parades his failures or the shortcomings of his church is only inviting additional troubles. You will never build up the prayer meeting by telling the folks on Sunday morning how few were on hand last Wednesday night. You, kind friend, may be a beggar, but be sure to keep a few nickels and dimes in your cup. "To him that hath shall be given." An empty cup will likely remain empty.

THE JACKSON TRAINING SCHOOL

It was our privilege and pleasure, too, last Sunday morning to speak to the boys of the Jackson Training School. These boys to the number of 400 and a score or more of men and women to whom have been committed the care and training of these young Americans constitute an impressive assemblage as they gather in the big auditorium, which has been provided for church services and all public meetings of the Training School.

Those boys look and act the part of young soldiers and join with interest and good will in the services. Their quickness of perception and manifest interest in the speaker inspires him to do his best.

Superintendent Chas. E. Boger is leading in a great work and he is meeting in admirable fashion every demand of his important task as superintendent. And no man in North Carolina is engaged in a more important work than he in training these boys for citizenship and Christian manhood.

The boys of the Jackson Training School each week bring from their presses "The Uplift," an interesting and valuable periodical that is ably edited by Col. James P. Cook of Concord, who has been from the first the valued and enthusiastic friend of the Jackson Training School, and this weekly paper is but a suggestion of the high class of work the school is doing in all lines of its varied activities.

When you are passing on the state highway from Concord to Charlotte, or from Charlotte to Concord, as the case may be, do not fail to stop and see what is being accomplished by one of North Carolina's most valuable institutions —The Jackson Training School.

WILLIAM WALTON KITCHIN

The death early Sunday morning, November 9, of W. W. Kitchin, former governor of North Carolina, removes one of the state's most gifted sons. "Will" Kitchin was an attractive personality. An Apollo in personal appearance, gifted with a native eloquence, and as spotless in morals as he was brilliant in intellect, this charming and gracious man was for more than twenty years a commanding figure in the political life of his native state.

At the early age of 30 he was in 1896 elected to Congress from the fifth district and continued to represent the district till 1908, when in the historic convention at Charlotte he was nominated for governor. He was then only 42 years of age.

In 1912 he was a candidate for the United States Senate, but was defeated by Senator F. M. Simmons. He then returned to his law practice, where he continued till 1919, when he suffered a stroke of paralysis which marked the end of his participation in the active affairs of life.

His was a brilliant public career and his health broke too soon under the strain of political campaigns, but no stain ever touched his escutcheon. He was as pure as a woman. Peace to his memory.

THE CHURCH A VITAL AGENCY IN CIVILIZATION

Civilization is a complex and peculiar thing, and the forces that uplift it too often go unrecognized. Our American civilization is what it is because of the time honored agencies and institutions that safeguard life.

The church is one of the most essential of these vital agencies, but it is helpful only in so far as we use it and support it. The church in its broadest conception is the whole body of the people. How often men say: "I do not go to church, but I believe in the church and support it." Whether that is possible or not, I cannot say, but I know that any man with a vision today must feel the need of the church.

A godless nation or city means a selfish and greedy nation or city. May we be spared from such a destiny.

If we could thoroughly understand anything, that would be enough to prove it undivine. . . . The only and the greatest thing man is capable of is trust in God.—Geo. MacDonald.

PEOPLE AND THINGS

Billy Sunday is now in a revival campaign in Nashville, Tenn. He began November 2.

The address of Rev. C. E. Stedman has been changed from Lee to Spring Creek. Correspondents will please take notice.

"Announcing the arrival of Harry Belmont, Jr., on November 1, 1924. Mr. and Mrs. Harry B. Hill, pastor Main Street M. E. church, Nashua, N. H."

The North Alabama conference this year reports a membership that totals 124,988, a net gain for the year of 3,990. This is 6.079 less than the Western North Carolina conference.

"You may say to all the world that we are at the parsonage, well fixed. We begin here tomorrow in our first quarterly conference. Will have something to say later of our kind reception. All mail to Moravian Falls, N. C., address will reach me."—W. I. Hughes.

"Big pounding last Monday night; 40 to 50 people here with 'big packs.' Tell it out. These are a good folks and know how to treat their pastor. Ladies were here with big supper for us at 7:30 on the 29th ult.. Success to the Advocate."—Jos. W. Kennedy.

"At a meeting of the stewards of the Jonesboro circuit held last Monday, November 3, each of the six churches paid in full all that was due on salaries and conference collections. At the quarterly conference held today (Saturday before conference) no money had to be handled, only a record made of what had been done. A remarkable record."—R. H. Willis.

"Mrs. Robert Franklin Wrenn announces the marriage of her daughter, Cara Frances, to Mr. Harry Lane Jordan on Saturday, the first of November, one thousand nine hundred and twenty-four, at Siler City, North Carolina. Mr. and Mrs. Harry Lane Jordan will be at home after the fifteenth of November, West Raleigh, North Carolina."

That versatile and magnetic man, Rev. Frank T. Fulcher, of the Virginia conference, has been down among his devoted friends and former parishioners on the Pamlico circuit. He preached through a ten days' revival at Hoboken church, much to the delight and profit of those who heard him. He is strong both in and out of the pulpit, and a great lover of men. A number were added to the church.

The North Mississippi conference has seven members who have been members of the body fifty years or more. They are: D. L. Cogdell, who joined in 1868; J. J. Brooks, who is still on the active list and joined in 1869; W. A. Langley, who joined in 1870; J. W. Bell, who joined in 1873; W. J. O'Bryant, who joined in 1873; D. W. Babb, who is retiring at this conference from the effective list and who joined in 1874, and E. Johnson, who joined in 1874. Most of these were in attendance on the session of the conference.—New Orleans Advocate.

Ohio Wesleyan men are continuing to redeem themselves in scholarship competition with the coeds of the university. Men of the senior class have taken again this year the lion share of Phi Beta Kappa honors. For many years the women were almost monopolizing Phi Beta Kappa honors at the university. Last year the men exerted the prerogatives of the supposedly stronger sex, and the close of the year found men in the majority among seniors elected to the scholarship fraternity. This year but three members out of the senior class of 275 were elected to Phi Beta Kappa at the annual fall election at Ohio Wesleyan, and two of these three students were men.—Wesleyan Advocate.

With the leaving of Rev. O. J. Jones for another field the local Methodist church loses the best preacher that has ever regularly filled its pulpit; the town loses as good a citizen as ever lived in it, and the entire community keenly regrets that Mr. Jones' years of labor among us is completed. For four years Mr. Jones has been the faithful pastor of the Methodist church, and the town, the community and the members of his congregation have learned to love him and his gentle, kindly way. He is admittedly one of the ablest preachers in the entire conference, a deep student and a powerful expounder of the gospel, having a keen insight into the Scriptures, in human nature and in the problems that perplex mankind. We most heartily congratulate the people of Rutherford College and of Burke county upon having been sent so fine a man and so splendid a preacher.—Editorial in Journal.

Rev. G. M. Daniel writes the Advocate: "We have just closed a gracious revival at Haw River. Rev. Wm. Stewart, evangelist, and R. C. Goodchild, singer, assisted in these services. I want to heartily endorse these brethren. They are working almost exclusively in the bounds of our conference, and are being used more and more as they become known. Brothers Stewart and Goodchild work together, and their address is Haw River, N. C. They will attend our conference in Wilmington and any pastor who can secure their assistance for meetings may feel sure that he has engaged good help."

"Last Sunday was a great day for our church. Great congregations filled the church to overflowing, greeting Rev. J. H. Armbrust, our new pastor. He preached two most excellent sermons. The sermon on faith at the morning hour was one of the best heard in our church for years. He handled the old subject in a new and different manner than many of us had heard it handled. The church has started the new conference year in a most auspicious manner. We have a pastor who is a fine preacher and who will work. All together for the greatest year in its history!"—Layman.

"Epworth church, Raleigh, is indeed in the ascendancy. The congregations at the Sunday services have been growing from week to week, especially at the evening service when a great number of young people are present. The past five weeks have witnessed a splendid spirit of giving among this membership, Epworth reporting all claims paid in full at its fourth quarterly conference, this despite the fact that they had been without a pastor for some months or more during the third quarter. The new parsonage is rapidly nearing completion and when finished will be one of the best in the district. Epworth church is moving forward, and best of all is moving forward on spiritual ground."—Philip Schwartz, P. C.

The district stewards, lay leaders and pastors of the Winston-Salem district held an enthusiastic meeting Thursday afternoon, November 6, in Centenary church, Winston-Salem. The presiding elder, W. A. Newell, was in charge and that means that there were no dull moments and that there was no cut and dried program. But those broadminded, forward looking men did things. Among the items of business transacted was the determination to raise $20,000 to aid in the building of a hundred chapels in Korea, and also, to secure 1,000 new subscribers for the North Carolina Christian Advocate. Rev. John W. Moore, the new pastor, who has already completely captivated his West End congregation, was elected to lead in this campaign for new subscribers. They are expecting a great year on the Winston-Salem district.

Mr. Jas. W. Atkins of Gastonia writes: "Main Street church, Gastonia, of which Rev. Forest J. Prettyman, D. D., is pastor, reported to the recent annual conference at Greensboro a little over $81,000 raised for all purposes during the last conference year, this being the largest amount reported by any church in the conference. Of this amount $35,000 was on the budget and $46,000 on the building fund. This was all paid in cash, not in notes or promises. At the first meeting of the official board of this church for the conference year 1924-25 the pastor's salary was raised from $5,000 to $5,500. When the treasurer, Mr. W. B. Roddey, closed his books for the conference year 1923-24 he found that he had a clear balance on hand of $1,900. This church starts out the new conference year with an associate board of stewards, composed of eighteen young men of the congregation who are enthusiastic and plan to do many things during the year. Dr. Prettyman is a preacher of great power and ability and has large congregations at every service. His congregation is with him heart and soul in every undertaking for the advancement of the Christian religion and every indication is that the present year will be in every respect the biggest year Main Street has ever had."

DAVENPORT COLLEGE

The dramatic club of Davenport College, The Masquers, has chosen its new members for the current year. Among these are some of the ablest of the new students. The list follows: Mabel Anderson, Louisa Harrison, Kathleen Sherrill, Winnie Price, Janie Tucker, Bertha Allen and Anne Clark.

According to the club constitution, "Student members shall be selected from a list of student submitted by the English faculty and the expression department. This list shall comprise the names of such as have shown literary insight and histrionic ability. These students shall be invited to read before the committee on membership a passage from some play chosen by the committee on plays; and from these the committee on membership shall select the requisite number of members." Since the student membership is limited to fifteen and the faculty to five, a premium is placed upon downright ability.

Meeting the first and third Thursdays in the month, the club membership reads and discusses some play. Since there is no tinge of the classroom about these meetings, the discussions are entirely original and often quite spirited. At the last meeting Percy Mackaye's "The Scarecrow" was considered largely for its idealistic treatment of mankind. At the next meeting Kennedy's "Servant in the House" will be read.

Twice a year the club puts on a play, attempting always to choose one that has more than passing interest. Last spring the club selected Oscar Wilde's clever play, "The Importance of Being Earnest." For the first one this year the selection will probably lie between Tarkington's "Seventeen" and Barrie's "The Admirable Crichton."

SPECIAL SERVICES AT GREENSBORO COLLEGE

The annual series of special meetings at Greensboro College was held November 4-7. An unusually interesting program was arranged under the leadership of Rev. J. Marvin Culbreth, religious education secretary of the M. E. Church, South. He was assisted by Miss Helen Hodgson, the student secretary of the board of missions.

Following the lead of the colleges who are doing most constructive work in religious education, Greensboro College this year decided to provide a series of meetings designed to inspire the students to seek for themselves the most effective kind of life service. To this end the students were given information about the various kinds of Christian activity open to college graduates.

On the opening day of the services Miss Hodgson spoke of the new training school for Christian workers at Nashville, Tenn. Here students are prepared for responsible positions in community centers and religious institutions where especial effort is to bring to needy peopleof all ages and nationalities a practical side of the gospel message? Both the Wesley institutions and the Bethlehem homes are giving opportunities for girls trained in religious activities to render conspicuous service to Christ and the world.

Miss Hodgson in her brief talks and acceptable musical selections added much to the interest of the meetings. Mr. Culbreth spoke with the conviction of a man thoroughly in earnest, and abounding in practical wisdom. He was intensely devoted to his work, and handled his opportunities sanely and effectively.

On the last day his addresses were especially persuasive and vigorous. He spoke in the morning on the attributes of the Christian scholar. In the evening his message was from the text, "By grace are ye saved through faith." In all the events of the week the thought kept uppermost was that service is the true test of a successful life. A real deepening and broadening of the spiritual life of the college has taken place during Mr. Culbreth's ministration. The best wishes of the college and community go with him to his work at Raleigh and at other points in the state where he represents the cause of religious education and its relation to life service.

DISTRICT NOTICE

The set-up meeting of the Marion district, which will include pastors, district stewards, lay leaders, Sunday school superintendents, Epworth Leaguers, Woman's Missionary Society workers, Centenary and educational treasurers and all others interested in building up Marion district, will convene in Marion at 10 a. m. December 2, 1924.

All connectional men and women are invited to be present and represent their respective branches of our church work.

Z. Paris,
Presiding Elder.

SHELBY DISTRICT NOTICE

The district stewards of the Shelby district are called to meet at Main Street, Gastonia, Thursday, November 20, at 10:30 a. m. Pastors and charge lay leaders are invited.

C. S. Kirkpatrick, P. E.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

Environments of Paris.

Although Paris is one of the most remarkable cities in the world, one has not seen the most fascinating places in France when he has seen all of Paris. Two or three of the surrounding suburbs are among the most attractive places in Europe.

About thirty miles out of Paris is Chantilly, with a fine chateau, splendid library, a magnificent park and one of the finest forests in France. The chateau is surrounded by a moat, which is still filled with water and which gives a very fine idea of the splendor of a medieval estate. The grounds and parks are laid off in the English style and have dignity as well as beauty.

Another most interesting suburb is St. Cloud, where one of the finest fountains in France is to be seen. The water rises to splendid heights and then comes leaping down terrace after terrace to end in a magnificent pond below. The driveways and walks here also are magnificent, though it is not so pretentious on the whole as some of the other suburban attractions.

Perhaps the most famous suburb of Paris and the most elaborate is Versailles. Here a magnificent palace was erected by a famous Louis, and here the French court assumed its grandest and most dazzling heigths. The palace itself is tremendous, covering many, many acres of ground. It is almost a day's work to "do" just this one building. There are many halls of national and international fame and there are also famous royal rooms and suites which were occupied by those famously extravagant kings, their queens, mistresses and royal guests. A room in which Queen Victoria, the great queen of England, stayed is pointed to with pride. There are also the apartments of Maria Therese, Marie Antoinette and others. There are rooms there which were occupied by Napoleon. The great secret chambers may be seen and secret passageways by which the corrupt kings went stealthily from one apartment to another, unseen by any save their body guard. Magnificent furniture that is more interesting because of its association with historical names, is still to be see nthere. There are splendid picture galleries here containing some of the finest masterpieces. Two halls are especially notable. One of these is the so-called Hall of Battles, which has every large picture of all of the prominent battles in which Napoleon took part, except Waterloo. There is also the famous glass gallery, which is 235 feet long and 42 feet high and it contains 17 tremendous mirrors. Other buildings of interest at Versailles are the Grand and Petite trim, two buildings erected largely for the use of the king. These buildings are also filled with interesting and priceless furniture and objects of art. A most interesting building contains the coaches, among them the famous gold coach in which Napoleon rode to his coronation.

But the grounds at Versailles are even more beautiful than the buildings themselves. Plants of all description are to be found, and lovely lakes dot the landscape, fountains representing all forms of animals, fish and even human beings are to be seen everywhere. There is a grand canal of 200 feet wide and one mile long. And in every direction there are perfect archways, caused by the well trained, well-kept, over-hanging trees. A stream wanders idly through this great woods and at one place there is the little house which Marie Antoinette used as a play house. Near it is a rustic bridge, where curious tourists still find amusement in feeding hundreds of large carp.

Versailles, as has already been suggested, is famous not only for its association with the kings, queens and other notables of France, but for the historical events which took place here. The King of Prussia was crowned here as Emperor of Germany in 1871—here a series of great banquets were held which led to the massacre of the French royal house. Here the great event of the signing of the treaty of Paris took place at the conclusion of the recent war. So for beauty, elegance, granduer and historical associations, Versailles has few equals.

The Pantheon De La Guerre.

Speaking of the recent war reminds me that I have not yet described one of the most striking buildings in Paris, and yet one which few tourists seem to know about, The Pantheon of the War. This is a large circular building in the very heart of Paris, that has been built as a monument to the war and in some attempt to express the contribution which each of the allied nations made in the struggle.

As one enters the great building he is directed to a large side gallery in which there are hundreds of life sketches, or photographs of the great officers and statesmen, who were instrumental in bringing the war to a successful close. Marshal Foch, General Joffre, Pershing and many others of international fame, with hundreds of others who were not so well known, are to be seen there. There are also various manuscripts, documents, etc., that are more or less of historical interest and directly connected with the war.

But the main attraction of the wonderful building is a panoramic view which undertakes to show a very life-like picture of the actual battelfields and of the armies and individuals taking part in the struggle. It is perhaps the most amazingly life-like picture that has ever been painted. It has been painted on the walls of a circular building and those who wish to see the picture walk around on a platform built in the centre of the room. Opera glasses are to be had through which one may study more closely the picture.

By some almost supernatural effect the painting and the setting are so arranged as to leave the impression that the persons depicted are almost actually alive. One special picture, representing a mother in mourning stooping at the door of a tomb, is so life-like that one can almost imagine he sees her very dress waver in the wind. The background of this picture gives a fine delineation of the country in which the battles were fought. The rolling hills, the valleys, the skyline, all are accurately and beautifully portrayed. In their relative position the various sectors of the battlefield and the many cities concerned are placed. One can get a bird's eye view of the entire panorama of the battlefields. Then in the foreground, completing the circle of the building, are life-sized representatives of the different nations and groups that took part in the war, with some of the outstanding individuals in each group actually painted. Also there are the embellishments of warfare, the flags and the various organizations that assisted in the war, such as Red Cross, Y. W. C. A., Salvation Army, etc. Belgium, Italy, the colonies, France, England, America, all are represented there. Belgium's sector represents the Pope of Rome, indignant and angry and yet with a hurt expression because the cathedral at Rheims had been desecrated and torn to pieces. The kings and other leaders of practically all the countries and the outstanding generals are also portrayed. Our own Woodrow Wilson stands there with the dignity and strength of character which was so characteristic of him, and one can almost imagine that he is about to lift his hat and smile. Our own Tar Heel, Josephus Daniels, stands out prominently in the group as attribute to the splendid work which he did in keeping the navy in such efficient condition. Another famous Tar Heel, Walter Hines Page, also is represented in the group.

As one spends hours studying this elaborate and stupendous spectacle, one is overwhelmed with the vastness of the enterprise which the Allies undertook, one is impressed with the magnitude of the war and the terrible cost of carrying on this titanic struggle. And one cannot help but feel as he views the co-operative forces that finally overthrew the despotic Kaiser, that if these forces should join in an attempt to make the world happy and safe perhaps the Kingdom would come in a much more satisfoctory way than even the millennialists have dreamed of.

The Battle Fields.

If one does not get an impression of the immensity and fearfulnes of the war in observing the pictures of the war, he has but to visit the battle fields of Europe to be convinced of the grim reality of the barbarian conflict. Our time was so limited that we went at once to the heart of the fighting and saw the battle fields at their worst in the vicinity of Verdun. We arrived at Verdun one day in time for lunch and were immediately driven to the battle fields by a man who was an ex-soldier, and who had actually fought in the forts at Verdun and had been severely wounded. He was a most excellent guide and strange to say was self taught. He spoke both German and English fluently in addition to his native language, French. He learned English so as to be in a position to do satisfactory guide work, but he said that he learned German out of necessity. He was captured and carried to Germany for some months and simply had to learn to speak the language.

I have never seen a more overwhelming sight in my life than the battelfields in the vicinity of Verdun. Five great forts practically hidden from view protect this strategic point from evasion by the enemy. Just a little hill in the distance turns out to be an entrance to a really great underground fort. Round, smooth spots prove to be the tops of revolving towers which contain guns of greater or less size and which rear up from the ground, fire and then sink back, at the will of the gunner. The forts contain many long passage ways. There are sleeping quarters, hospitals, etc., all under ground. These are all lighted by electricity.

Here was waged the fiercest struggle of the war. In one battle 250,000 men were killed in four days time. One stronghold was pointed out that changed hands seven times in one day, so fierce was the conflict. Indeed it is a wonder how anyone lived through that awful ordeal. French and German both occupied the same fort at the same time and frequently were within three or four feet of each other, jabbing with bayonets, throwing hand grenades, releasing gas attacks and resorting to any sort of warfare in the attempt to win in this fierce struggle. At times the water supply was turned off. Seventeen men in one fort were sent out as volunteers and only three of these returned with just enough water for the sick soldiers. The horrors which these folks endured are almost indescribable.

But the open battle fields present an even more fearful appearance. For miles and miles there is not a single tree left of what was once a great forest. A few shattered, dead tree trunks, five or six feet in height and splintered to pieces, stand as mute evidence of the fearfulness of this hail of bullets and shell. For miles there is hardly a place twenty feet square that has not been utterly churned to pieces by the explosion of shells. The whole field is one mass of briars, grass, weeds, with hundreds of thousands of yards of barbed wire entanglements still cluttering the field. It is doubtful if these fields will be reclaimed for many a day. Indeed there is still danger in walking about in the unexplored parts. Visitors are warned not to take hold of even the most innocent looking relic for fear that it might be attached by a wire to some hidden mine which would perhaps explode with fearful results. Perhaps the mutest and most impressive evidences of the ravages of the war are to be seen in what was the village of Fleury. This was a flourishing little village of 1200 inhabitants, with several hundred homes. There is not a single square yard of the city that has not been utterly torn to pieces. Not a chimney or pile of rock is left standing, except one small pile of rocks which bears the name "Fleury." The vilage is utterly annihilated, even to the bare ground on which the village stood has been entirely destroyed.

But perhaps the most horrible and realistic evidence of the war is the Trench of Bayonets. During the early years of the war, when gas attacks were practically unknown, a cloud of gas was suddenly released with such fatal effect that approximately 150 French soldiers were killed and left standing in their trenches. The Germans followed the gas attack by a fearful bombardment which threw dirt all over these trenches and left these men buried in an erect position, with their bayonets protruding from the dirt.

Such excavations were made as were needed to prove that there was actually a soldier at the end of each bayonet, and then these men were left standing there—a mute and gruesome monument to the horrors of modern warfare.

An American millionaire conceived the idea of making this a monument of the war and erected a concrete pavilion over the trench and had it enclosed so as to protect it and there they stand today—these mute sentinels—their bayonets still protruding from the ground. I know of no more horrible sight.

Just across from the battle fields is a small chapel in which there are various monuments to the victims of Verdun. Upward of 250 coffinfuls of unidentified bones have been collected and are placed in this chapel. Services are held daily to remind visitors of the debt we owe these dead heroes. Subscriptions are solicited for the erection of a suitable monument, and upon the purchasing of a certificate granting one stock in this enterprise, the visitor is ushered through the rear door of the chapel where he may go along a walkway and peer through a number of glasses and view a most realistic panorama of the battle of Verdun. Life-sized pictures illustrate the fearful slaughter and car-

nage of this most awful of the battlefields.

I do not believe that the fatalities in this war were as great relatively speaking, as in our own war. I am sure that the financial embarrassment of most the European countries is not to be compared with the losses that were sustained by our own ancestors. But it was terrible enough even at that.

It is true, of course, that things grow with their telling and I have no way of knowing how fearful was the night of reconstruction in the South. But even if a little bit of it is true, our own forefathers have experienced a humiliation that far exceeds anything felt by the conquered forces of Europe. I had occasion to visit the occupied regions in Germany. It is true that there is some humiliation imposed upon the Germans by the French officers who flaunt themselves rather ridiculously in the face of the natives. In almost all of the trains the better compartments are reserved for the officers of the occupation and signs posted upon the windows distinctly state that any person who occupies these apartments without permission will be summarily dealt with by the police authorities. All official purchase, especially those dealing with railroads must be paid for in French money. No pains are spared to let the Germans know that they have been licked. As a matter of fact, that is about the only thing, except the loss of Prussian dignitaries and their army and navy that makes the Germans believe that they are licked. For they have suffered less than any people in all Europe. But I shall have more to say about this in dealing specifically with Germany.

With our Southland it was far different. Not only was there utter loss of our money and property in the terrible depreciation that followed our defeat, but our lands were devastated, our slaves freed, and we were compelled to reassume a position in the Union under almost abject humiliation. The death of Lincoln, with its subsequent loss to the South and the vengeance visited upon us by the abolitionists, the contemptuous and contemptible attitude of the freedman's bureau, and other evil effects incident upon the carpet baggers' administrations, all combined to make our condition exceedingly unbearable. Our own slaves were encouraged to be impudent, and the haughty attitude assumed by our enemies here was of a much more aggravating type than that which is assumed by the French in the occupied regions. As before stated, however, this is only a general surmise and I have no way of making a definite observation and no real ground for making positive statements. As to Germany, however, I shall have more to say in my next article.

DEFINITE STEPS IN THE MEMBERSHIP CAMPAIGN

By M. W. Brabham, Director.

In the call announced by Dr. J. W. Shackford, general secretary of the General Sunday School Board, looking toward an increased emphasis upon an enlarged Sunday school membership, several things are set forth as the chief features of this effort to make Methodism's Sunday schools more far-reaching. These things naturally call for more extended treatment than is possible in any one article. The purpose of this article is to indicate the definite steps recommended to Sunday school workers. Other material is available giving more of detail than is here undertaken. This material is in the form of pamphlets and these are being circulated without cost to the schools.

1. Making a Survey of Conditions.

Early in the campaign there should be a meeting of the officers of the Sunday school for the purpose of making a survey of conditions. This survey will involve at least two approaches.

(1) A survey of the inner workings of the school. This survey should lead to an intensive study of the local school along such lines as the following: The bona fide enrollment of the school by classes and departments; the average attendance of the membership of the school as compared with the enrollment; the record system used in classes and departments; the average methods used in looking after absentee members, programs of Sunday school sessions in departments or in the school as a whole; plans of week-day activities. These are only suggestive of the studies which should be made. Other studies closely related to the foregoing will include plans in operation for training leaders and organizing efforts to secure new members.

(2) A survey of conditions outside the school. This survey may take one or more of several worth while directions. Certainly it should include a careful study of the church membership roll as compared with the Sunday school membership roll. The unreached masses of people will also without question be one of the major interests of the survey. The survey will of necessity be definitely pointed toward things which will make for the advancement of the school, but it will look beyond the interest of any one school and seek to make the community a better place for all. One of the points worthy of consideration is that of discovering all available sources within the community seeking to carry on Christian work. An investigation of the places of recreation, amusement, and social gatherings will be one of the interesting angles of any survey which undertakes to discover facts bearing on the life of the school. A comparative study of the enrollment and attendance upon the public school as compared with the Sunday school will give facts likely to stir up a community to a new realization of its responsibility to its children and youth. A study of the church plant and its possible development for a well rounded program will perhaps lead to a new building enterprise.

2. Following the Beginning.

The meeting of the workers in the early part of the campaign will also include a discussion of plans for following up the facts obtained from having made the surveys of the inner and outer life of the school. The information will be of little value unless it leads to such things as the following:

(1) Distribution of the information to all officers and teachers. Both as to the inner and outer conditions affecting the school life there should be full information given to the officers and teachers. Only in this way may they be expected to become thoroughly interested in what is to follow.

(2) Enlargement of the present organization to care for expected growth.. There may be needed in many instances new officers and teachers to care for the increase which is sure to come as a result of the survey. New classes may have to be provided for, and this will result in a call for additional teachers. Some classes will have need for a different meeting place; this should be faced as one of the probable developments.

(3) Extend personal invitations. After the information has been secured, and the organization strengthened by the observance of Promotion and Training Day, the school should be ready to go after those who have been discovered as logically belonging to it. Promotion Day comes the last Sunday in September. This occasion is not to be confused with Rally Day which is soon to follow. On Promotion Day all classes and departments go through whatever readjustments are necessary because of the advancement of the pupils. Here let it be suggested that following Promotion Day there should be definite personal invitations systematically extended to those who are to be sought as new members. Class committees, special officers, and others will use the information secured in the survey so as to reach every possible member.

(4) Observe Rally Day. This occasion should as a rule be observed on the second or third Sunday in October. Special programs should be prepared and the community should be given a hearty welcome to this popular service. Particular attention should be given to securing an attendance upon this service by those whom the school is hoping to win to permanent membership. Enrollment cards should be on hand for distribution and classes and departments should be on the alert to greet those for whom they are responsible. Following Rally Day efforts should be continued looking to the winning of other prospects.

(5) After pupils have been enrolled. An important part of the membership campaign is to make it more than a mere spasmodic effort. Pupils brought in under high pressure methods with loosely conducted contests are likely to drop out as rapidly as they came in. This campaign is to be more than a flare-up. It is to be a part of the continuous policy of the school. Therefore the information secured will be constantly used and as it grows to be out of date it will be renewed from time to time by keeping the information fresh and up to date. Good records will be accurately kept; no absentee will be permitted to drop out through carelessness on the part of anyone concerned.

3. Conserve Results.

This is a campaign to discover our conditions; to survey the field; to win new members; and to hold all to a high average of attendance.

The camping of evangelism will naturally follow. Let us reach out now and touch the unreached that our harvest may be greater. These campaigns are very closely related and bear each on the other.

Details of how to make the survey and suggestions as to following it up effectively are contained in pamphlet material available by writing to your conference superintendent of Sunday school work or the Department of Sunday School Administration, 810 Broadway, Nashville, Tenn.

SOME THINGS ARE FUNNY

Let us thank heaven for the funny things about this Unification discussion.

Serious though the subject is—and charged with dynamite the decision—what **episcopal** Methodist can keep his face altogether straight as this strange new exhortation floats down to us from our episcopal hilltops: "Let **the people** say!"

Can anything agitate the risibles of a church with a sense of humor more than this so sudden slogan of the old guard of Methodism that the voice of the people is the voice of God? Shades of John Wesley and Francis Asbury!—not to mention (with a rising inflection) the **substance** of sundry high priests of our present Prelacy!

A sincere admiration and respect for the historic effectiveness and the present personnel of our episcopacy cannot quite blind us to the humorous aspect of the situation as here we have it, as follows, to-wit: Bishops of our church born either with or without (as the case may be) a natural pontificial toe, but at least habituated by years of practice to telling both the membership and preachers of the church where to get on and where to get off, when to button and when to unbutton, where to put up, how to loosen up and when to shut up, **all-of-a-suddenly** begin to intone "Not unto us, O Lord, not unto us; thy will and wisdom is not with **us bishops**; nor has thy will and wisdom been with our general conferences, the exact mathematical half of which minus Franklin N. Parker **want to be** bishops; nor is thy will and wisdom with the great army of preachers in our annual conferences any and many of whom **may be** bishops; but thy will and wisdom, O Lord, is with the plain people, the adult lay membership of our churches, each one to count as one, O Lord, after thine own democratic method ,all the way from Crazy Willie whose only thought of church is when he gets religion at each recurring August revival on up to Major Jones who is lay leader of his charge and promises us to read over the Plan if he is ever called to vote on it." Really, an old time Methodist layman must smile even at the risk of disturbing the service.

As one of the laymen to whom this glad hand is being extended I am greatly interested in knowing whether in this matter the episcopal mind "really **do move**" or is just running around in circles and will tie up at its old anchorage when the present storm is over.

These hitherto ultra-conservative prelates in their new found zeal for democracy might do some business with us laymen of the church if they will promise to "stay bought" (or sold!) on this new plank for the Methodist platform.

However, political experience tells us laymen that with the passage of 80 years **(four generations)** since this boon was held out to the laity (and that in a case that was a 10 to 1 certainty before the vote was taken), with an unbroken government-from-the-top since that time, and with these bishops so lately converted to democracy in this single instance alone where it may help them to throw a monkey-wrench into the machinery of Unification for which not one of them has ever offered a plan for which he himself would vote—political experience tells us laymen, I repeat, that in wisdom we may not set too much store by these friendly gestures toward laymen's rights and Democracy of Methodism.

If democracy is to be brought once only to every fourth generation of laymen, and that by a hierarchy in desperate momentary need of a whiff of democracy in its business, we laymen of the present generation feel that we might as well let the tail go with the hide and take our **episcopal** Methodism **straight**—as did our fathers, grandfathers and great-grandfathers before us, and as, under the present law of averages, will our children, grandchildren and great-grandchildren after us.

Beuna Vista, Va. R. L. Durham.

JONESBORO CIRCUIT

We are now at the close of another conference year. Just a few more days and the Methodist hosts of North Carolina conference will have their eyes turned toward Wilmington, "the city by the sea," as the preachers and delegates assemble there for the work of transacting the annual confrenece.

I trust it will not be out of place to say a few words about the work on this circuit. It has been a year of work and some things have been accomplished. We have entirely completed a nice brick church at Lemon Springs. It is well arranged and ample to take care of the growing Sunday school there. The congregation is taking on new life and they are a fine people to serve. The church at Memphis has been remodeled and painted this year also. All of the six churches on this charge are painted and in good repair.

On November 3rd the circuit board of stewards met for their final report and review of the year's work. Every church made a full report of every penny of the financial budget for the year. This was a fine showing and tells of the loyal, faithful work of our stewards I have never served a charge that had more faithful and loyal stewards who are zealous and anxious to build up the kingdom. And the people are responsive and appreciative and it is a pleasure to serve them.

My report to conference will show a large number received into the churches and a number of babies baptized. Yet it is sad to think that we have had more funerals this year than usual. Many of these were some of our most faithful and best members and we will miss them; yet we think they are at rest, and our loss is their gain.

The fourth quarterly conference will be Saturday, November 8th, at Broadway. We are looking forward to a good one.

I do not know what the bishop and his cabinet will say at conference and where I may be sent, but I would be glad to finish up the four years' work on this charge with these good people. But I have learned to go to conference not knowing what may befall me except an appointment. And where that may be is for others to say.

So altogether we have had a good year and I have enjoyed the work. We give thanks to the Great Head of the church for His goodness and mercy and the strength to accomplish what has been done.

Sincerely praying for a great conference soon to convene,

B. E. Stanfield.

PINEVILLE TO ANDREWS

For five years the good people of Pineville charge minitsered to us in temporal things as we tried to minister to them in spiritual things. They were kind, patient and generous. We tried to help them and please God. We loved them, they loved us; and the best of all God was with us. But on the morning of October 29 wife and I turned our faces toward Andrews, N. C., 257 miles away. We came to Charlotte, thence to Statesville, thence to Asheville. We had crossed Blue Ridge many times before, but that grand and wonderful scenery attracted our attention and thrilled us as much as ever. And when we reached the crest of the mountain and looked out on those towering peaks in every directions, we felt that we would like to get out of the train long enough to fall down on our faces and kiss the earth, our heavenly Father's great handiwork. We reached Asheville at 3 p. m. and left at 4. When we were near Balsam Mountain we passed the finest apple orchard we had ever seen. One Mr. Barber owns it, and he expects to sell 80,000 bushels of fine apples this year, and this does not include the scrubs. Well, the scenery is grand all the way to Andrews, which place we reached about nine o'clock in the evening. Kind friends met us at the station with a car and soon we were in the parsonage, where we found everything we needed to make us comfortable. Pounded us? Yes. Do we like our new appointment? Yes, we always do. Do they like us? Well, I hope so. "If they don't they better had." We have a large new church buildings and a good looking congregation, for I looked at them last Sunday. The parsonage is new and up to date. The country is beautiful. We are "well fixed." Pray for us. We want to be useful in His service.

T. J. Houck.

A HELPFUL BOOK ON WINNING MEN

The most interesting, fascinating, inspiring book of this sort that I have ever read is "Adventures in Evangelism" by Rev. Dr. Edmund Thickstun, of Danville, Alabama. A hearty introduction is written by Bishop Theodore Henderson, of the Methodist Episcopal church. Dr. Thickstun is a minister in the Methodist Episcopal Church, South, and spent his early years in the Methodist Episcopal church. The book is simply a thick bundle of leaves from the notebook of a plain Methodist preacher who is determinedly bent on the one great work of leading men to Christ; and to a great extent by personal appeal, face to face; personal evangelism illustrated in a series of thrilling stories, put in the form of real literature, too attractive to skip over. Every pastor should read this book just as he is about to begin special evangelistic services. It will tend to lift us into the proper atmosphere. It will do us good to try it.

George C. Wilding.

MOYOCK CHARGE

A word from Moyock may interest the readers of the Advocate. This has been a year of steady progress along all lines. I am closing one of the most satisfactory years of my whole ministry. I have never had a happier year. I have lived with the consciousness of the divine presence. God meant it for good. I have seen things grow. The congregations, the Sunday schools, the Epworth League, and the missionary societies have all grown. One Sunday school and two woman's missionary societies have been organized during the year.

Finances are coming up in good shape. The salary of the pastor was increased nearly fifty per cent over last year. The salaries and the conference collections will be paid in full by each church. In the two churches which do not use the budget system I have had the easiest time in twenty years in getting up the collections. The first year's quota of the Superannuate Fund will be paid in full. This has not been a good crop year either.

Nearly forty have been added to the membership of the churches. At the request of the people I held my own meetings. The continuing results have been very satisfactory. The spirit in all the churches is very hopeful and therefore progressive. Moyock is witnessing the dawning of a new day. When the daytime of its possibilities arrives it will stand at the forefront of the country charges in the North Carolina conference.

There has been an increase in the quantity of preaching. Perhaps the quantity has to make up for the quality. Unfortunate is the preacher who is short on both quantity and quality. There are three churches on the charge, and for several months each church has been having preaching every Sunday. I find it easy to preach three times every Sunday. Moyock is a triple-barreled station. Is there another in the conference?

The secret of Moyock's progress is found in the co-operation of the people. In preaching and visiting I have driven my automobile nearly seven thousand miles in eleven months. In preaching I have tried to be faithful as I have everywhere else in preaching full salvation according to the Bible and the Discipline of our church. I have emphasized holy living. The people have neither rejected the message nor stoned the messenger. Nobody has asked that the standard be trimmed to suit their way of living. I have never preached to a more appreciative people. They are steadfast in thrown bouquets the first part of the thrown bouquets the first patr of the years and brickbats the other. They are not that kind. There are as fine people and as many of them right here on Moyock charge as I have found anywhere I have been.

These people certainly know how to treat a preacher and his family. In the courtesies shown us they easily surpass anything we have experienced in this conference. They are not surpassed by any experience we have had anywhere.

I have had a good year. (Q. E. E.)

C. T. Thrift.

RESOLUTIONS OF APPRECIATION

Whereas, our presiding elder, Rev. J. H. Shore, has finished his quadrennium on the Rockingham district, and under the law of the church cannot serve us longer as presiding elder, and

Whereas, Chestnut Street Methodist church, of Lumberton, has heard his ministry with profit and delight, and therefore wishes to express in some way its appreciation for what he has meant to the church; now therefore be it resolved:

First, That we express to our presiding elder our appreciation of his ministry among us during the past four years. His preaching has been with fervor and power and has deeply moved the hearts of this people, and it is with keen regret that we remember that under the laws of our church he must now be removed to another field.

Second, That we commend Brother Shore to the presiding bishop of the North Carolina conference as a man faithful in duty, zealous for the right, and an earnest and powerful exponent of the Word, and we bespeak for him the faithful consideration at the hands of the conference worthy of his ability and talents.

Third, That a copy of these resolutions be spread upon the minutes of the fourth quarterly conference of Chestnut Street Methodist church, and a copy furnished the press for publication.

H. E. Stacy,
J. A. Sharpe,
W. H. Humphrey,
Committee.

MORE POWDER!

Someone has given the definition of powder as "the propelling force back of a projectile intended to reach the object of one's aim." It may be possible to reach something at which we aim without powder, but as yet that is the device that has proven the most effective in reaching one's aim. Springs, surprises, snares and nets—all these are somewhat substitutes, but for effective results get good powder back of a properly shaped projectile.

What is true of the sporting realm is true in others. The greatest need of Methodism today is not more preaching, not more organization, not more evangelism along beaten lines, but a renaissance of awakened consciences on the part of the membership to their personal responsibilities in so far as their earthly possessions are concerned—trying to make them realize that this is their duty to God.

I really believe that if we would concentrate all of our efforts this year on this one object of trying to convert more to the doctrine of Christian stewardship we would find that the year will have proven the best year, spiritually, for many decades.

Do we stop to contemplate that 126 charges in our conference now receive missionary appropriations for the maintenance of their pastor? In many of these places the gospel has been preached for from 50 to 100 years, and still the hand of the mendicant is extended and no effort made to withdraw it nor any shame felt when it is known that these conditions prevail.

Why is this not true in any other phase of life? In these same communities if any one were to go there and intimate that that community, or any one of the community, needed to be sent to the alms house for support it would mean a riot of indignation, but these same people calmly, year by year, ask the presiding elder to apply for money to support the pastor, who is to reach and train the children of their love and to comfort and guide the older ones in the most vital affairs of life, without the blink of an eye. Why? Is it poverty? No, I make the assertion that there is not a circuit or station in our conference that has been in existence five years that could not meet every church obligation fully and be just as well off at the end of the year as they now are or will be by refusing to meet these obligations.

I assert again that it is possible to find one layman in each congregation who could make it possible to meet all these necessities if this could be brought home to his heart that this was his duty.

In behalf of our people in all walks of life—circuits, mill villages, city chapels and city stations—they come as nearly wanting to do the right thing, if they are convinced of what is right, as any set of laymen in any church on earth. Please do not pull that old gag about all the forceful men having moved to town. I think many of them have gone and more will go if we do not bring about a change in social and religious opportunities. The educational conditions have been, or are being, met. The tide is at its flood now and still the inclination on the part of many is to remain in the country with these school improvements, but that is not all they want. They want that which only the church can supply. This can only be done by awakening the consciences of these people to their obligations to God, in that we owe Him a part of all that comes into our hands.

The only people who believe all the talent and leadership has deserted the country is the church. The school, the political leaders and the financial leaders are all taking a different view and are appealing not to those who have left the country, but to those who are there now. I grant you that it would be much easier to put over our church programs if we had these people back, who have left these communities, but why cry over what we cannot have?

There isn't a community anywhere in this conference where property values have decreased or where you can buy it for a sacrifice of what it brought in 1912. Every part of North Carolina is advancing yearly and I believe it would continue to do so more rapidly if we would deal more fairly with God.

Our Founder's aim was a Christ revealed to the whole world. The church he founded halts and hesitates to give the gospel to the nations that have not heard it. Volunteers stand in solid phalanx, ready to carry this projectile. What we need is POWDER. We have it. It's just for our leaders to persuade our membership to dedicate it to God's needs. The Board of Lay Activities is trying to help by supplying the priming, that is, the every member canvass contribution cards free. Don't wait for the wet weather of December, January and February to do your priming. Dampness is not good for powder. Prime your guns now in the very beginning of the year. Every member who signs one of these cards and meets his obligations will be a better, a happier, a much more useful member of the church this year.

Charles H. Ireland,
Lay Leader W. N. C. Conf.

YANCEYVILLE CIRCUIT SET FREE

On November 8 at two o'clock in the court house at Yanceyville the stroke was made that broke the shackles of bondage from the Yanceyville circuit. Represenatives from the several churches met in the court house, and after a song and prayer, each church was called and came forward and laid their quota of the four thousand and six hundred dollar debt that hung over the parsonage on the table. It was a fine scene to see faces brighten and eyes glisten. You could tell the Holy Spirit was moving in their lives. After some remarks by the pastor and a motion by the members to give the pastor and his wife a rising vote of thanks, we all joined in singing "Praise God from whom all blessings flow." We have raised seven thousand and eighty-one dollars and twenty-eight cents on churches, parsonage, and for furnishing parsonage and churches, and building road to Yanceyville church. These debts ranged in size from sixteen dollars to four thousand and six hundred dollars, and in age from seven years in the past to the present time. This looked like a herculean task and many said it could not be done, but when we expect great things and pray and work that our prophecy may be fulfilled we will rarely be disappointed. It seems that, with the "white elephant killed and in his grave and all the little elephants killed and thrown in on top of him, there should be wonderful development on this charge. The great need now is more religion and greater faith in each other and in God.

E. L. Stack.

MEMBERSHIP IN GATHERING AND OUR TRAINING PROGRAM

By J. Q. Schisler.

1. Every phase of our work related to every other phase. Many persons are responsible in the operation of a railway train. Each of these is dependent upon every other. The welfare, safety and pleasure of many persons are dependent upon the harmonious co-ordination of the work of these several workmen. Nearly every wreck of a passenger train is due to the failure of someone or more of these persons to meet fully his responsibility at eevry point. The passenger traffic manager, the superintendent of construction and repair, the dispatcher, the station agent, the switchman in the yards, and the train crew, all these must do team work if people are to be transported safely and rapidly across the country.

Sunday school work is also team work. Every phase of it is related to every other phase. The teacher in the primary department is concerned with the training program, with the missionary education program and with every other program that touches her department, and those responsible for these programs are concerned with the work of the primary teacher. The success or failure of any one department or class affects to a greater or less degree the work in every other department or class in the school; therefore any campaign that looks to the increase of membership throughout the school is of vital concern to every officer and teacher in the entire school.

2. Inter relationship of membership campaign and training work. The task of the director of training work in the local school is larger than the direction of the present porgram of training. He is concerned also with future plans for training work. He and his committee must forecast the number of teachers that will be needed six months hence, one year hence and lay plans for training these future teachers. Upon the success of his work will depend largely the final results of the campaign for membership increase. A large increase in the numbers of students will necessarily demand an additional supply of teachers. Many of these students if not most of them will not have a background of training which they would have been enrolled had they been in Sunday school previously, hence teachers to whom these new pupils are assigned should be well trained and, if possible, experienced teachers. In other words, the influx of a large new constituency in the Sunday Sunday school will place a very great responsibility upon the teaching force of the school. The director of training work in the local school and all others responsible for this work, even though they have been succeeding fairly well in maintaining a training program that meets the needs of a moderately growing school will find the program wholly inadequate for a suddenly enlarged enrollment such as should be brought in by this membership campaign.

When our government saw the necessity of entering the World War and began to lay plans for calling millions of men into the army, it realized the necessity that the first thing to be done was the training of officers for the leadership of these men. The government wisely establsihed officers' training camps and brought raw recruits into the army only as these training camps could turn out officers who were qualified to lead these recruits. Is there any suggestion for the church in this experience? Are we so foolish as to think that we can suddenly expand our membership fifty to one hundred per cent and hope to hold it without a trained force for leading these new members? Any programgram of membership increase that does not take into account the necessity for a trained leadership is doomed to failure before it gets started.

3. Training for service as well as for teaching. Any teacher who knows anything about his task has some conception of two truths as follows: First, expression is a vital part of the teaching process; second, Christian character is developed by the right sort of activity. The teacher who would meet his full responsibility must not only know but apply these truths in his work. His influence and leadership must project itself into the week-day life of the child. Any training program, therefore, that professes to measure up to the teacher's needs must go further than merely to equip her for class room instruction. In other words, the idea of service activities must be interwoven into the purpose and objectives of a whole training program for Sunday school teachers. The membership campaign will serve a useful purpose in many churches by calling the attention of teachers to this responsibility that lies beyond the field of mere instruction and emphasizes in this one form the activity the necessity of training for service as well as training for teaching.

REVIVAL AT WELDON

The series of services which have been in progress for the past ten days at the Methodist church have been well attended and much enjoyed by all present. There have been two services each day, morning and evening, and a special service for men on Sunday afternoon last. Rev. J. Vincent Knight of Edenton, who has been doing the preaching, is an earnest, interesting and forceful speaker, with nothing whatever of the sensational; he has preached a sound doctrine and presented the gospel truths in a most attractive and convincing manner. His appeals to professing Christians to a higher life has met with a ready response and many have pledged themselves to this. The singing has been good. Led by the pastor, Rev. G. W. Perry, with Mrs. W. T. Shaw and Miss Mary Anderson at the piano, the congregation has joined heartily in this part of the worship, singing the old standard hymns, many of them which were sung by our fathers in the years that are gone. The choir, too, has been faithful and the special music from time to time has been appropriate and much enjoyed.

These services were finally concluded on Sunday last. A large crowd attended the morning service and partook of the holy communion after an inspiring sermon by the pastor, and one person received into the church by certificate.

At the evening service eight persons were received by assuming the vows and one by transfer from the Presbyterian church.

The pastor, Rev. G. W. Perry, while regretting that there were some whom he would have loved to see come into the church who did not seem at all moved, is pleased with the conditions which attend the close of his first year's work in Weldon. He had planned well for the series of services and began by holding daily prayer services for a week before the meeting began. These, in spite of the fact that the county fair was in progress and other interruptions on hand, were well attended and the church membership entirely in sympathy with him in his work. The co-operation of the other churches has been beautiful and Dr. E. D. Poe of the Baptist church has rendered valuable aid. Mrs. W. T. Shaw, Mrs. W. A. Pierce and Miss Mary Anderson were faithfully in their places with the music, which was well chosen, well rendered and much enjoyed.

As the conference year closes pastor and people are in love and complete harmony with no fear nor wish for a removal or change.

Mrs. Ida Wilkins.

CENTRAL BRAZIL CONFERENCE

Our conference met this year on the 28th of August in the old city of Piracicaba, the city of our first girls' school in Brazil and the first church building in the state of Sao Paulo. The sessions were held in the Sunday schools rooms of the splendid new church, which is near the college and splendidly located. Three of the Brazilian pastors were absent. Two were beyond the lines of the revolutionary forces and communications were cut off. But we were not at all uneasy about them. Our people everywhere conducted themselves so as to win the respect of both sides in the struggle. The other, Brother Bevilaqua, has been sick for months, but recent news is encouraging. One pastor died during the year.

We were not a little shocked when the statician read out 4164 as the total of members this year. That does not mean a loss of members this year. It simply means that there has been a lot of cleaning up of church records. But there were only 388 members received, notwithstanding the hundreds of probationers that have been received during the year, and less than 400 children baptized.

We have 70 Sunday schools, 274 officers and teachers and 3253 pupils; 27 woman's missionary societies with 839 members. They raised 5675 milreis, which was a most decided gain. We have seven schools with 44 teachers and 746 pupils, and property worth 775000 milreis; 50070 milreis were raised for ministerial support, 20 per cent more than last year. For all purposes 216411 milreis were raised, nearly 50 per cent more than last year. There are 39 houses of worship worth 1533795 milreis with 70050 milreis indebtedness; 26 parsonages worth 344000 milreis and no indebtedness.

We were obliged to stop the building of the Moore Institute in Campinas for lack of funds just at this juncture.

There were three urgent invitations before the conference to open schools in different points of the conference, with land offered and help in money, in two cases from private citizens outside the church and in the other from the city government. For absolute lack of men and money we could not accept these offers.

Right or wrong, the Brazilian people are more and more convinced that the kind of education the hour demands is the kind the Americans give. Notwithstanding all the pressure the Romish priests can bring to bear on their people against us, they will send their children to our schools. Protestant schools are educating the very best people there are in Brazil. It does not take a prophet to see what that will mean for the future. Romanism is more troubled about our schools than about our churches.

Brother Manchester and his beautiful young wife are doing splendid work in Campinas, laying the foundations for the Moore Institute in a parochial school.

The Imprensa Methodista is in our conference at Sao Paulo. We have had a hard struggle to get it on its feet, but we are beginning to feel that the job can be put over. There is no press in Brazil that is putting out books so attractive as ours, and we are stimulating a wider desire for books of our kind all the time. We are publishing not only religious books, but clean literature of various kinds. The best sellers published this year represent a clean, healthy, humorous type of literature, and the largest edition of any book we have ever published was of a humorous book for children.

Our Sunday school literature is used by all Protestants, I think, except the Baptists, who have their own publishing house, and who say they are not Protestants—they are just Baptists.

Our work on the whole is encouraging. A great change is showing itself in the spirit of the pastors and the public in general. Two years ago street preaching was condemned as improper for the disposition of the Brazilian people. Today it is rapidly spreading and Brazilian Methodist preachers are at the head of the movement. It has all come about in the most natural way—without any cut and dried plan.

The Superannuate Endowment has marked its first milestone in our conference. Our quota for the first year was 8219 milreis and we raised 8746. Twenty-five out of the 34 pastoral charges paid as much or more than the first year. And just as we have covered the first year we expect to cover the five.

The movement for self-support has marked Christmas time for the occasion of a great thank offering. The plan is to place this annual thank offering in the hands of the Conference Board of Missions. And charges not able to pay their pastors will be helped by the board, and the amount that has been coming from the U. S. for that purpose will be gradually released for other work.

We are all very much interested in this movement. It is purely Brazilian and means a great deal to the church. Missionaries of course will do all in their power to make it a success.

It is my purpose to spend a few months in the States next year. It has been ten years since I was there.

W. B. Lee.

"Faintly trust?" Nay! I will trust not faintly; I will trust fully, freely, strongly. It must be all trust here, no sight—not even the smallest ray of light. To trust is hard. But if one can trust at all, why is it not as easy to trust perfectly as to trust faintly? If I cannot think that God is perfect in justice, love, and power, in spite of all appearances to the contrary, then I will not trust him at all; no, not one inch. But if I do think he is thus perfect, then I will trust him forever and for all.—Mary Emily Case.

Shall we not open the human heart,
Spread its doors till the hinges start?
Stop our worrying, doubt, and din,
Hunting heaven and dodging sin?
There's no need to look so wide:
Open the door and stand aside—
And God comes in!

No man can be at peace with God without getting up a row with the devil.

WOMAN'S PAGE

N. C. CONFERENCE
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1220 Glenwood Ave., Raleigh, N. C.

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19 Orange St., Asheville, N. C.

North Carolina Conference

NEW AUXILIARY ORGANIZED AT CURRITUCK

The Elizabeth City district welcomes a new auxiliary organized at Baxter's Grove church, Currituck.

Miss Hilda Jeannette, corresponding secretary, writes that they are preparing a good program for their next meeting, Noevmber 20.

Let the conference officers note the address of Miss Hilda Jeannette, Currituck, N. C., and give all assistance possible to this new organization.

MRS. HARVEY BONEY ILL

Our missionary workers will be sorry to know that Mrs. Harvey Boney has been quite sick at Goldsboro with an inflammation of the glands of the neck. The latest news from her indicates that she is improving and will soon be able to return home.

INTERESTING MEETING OF MISSION STUDY CLASS

The mission study class of the W. M. S. of the Edgar Long Memorial church, Roxboro, have just finished the home mission book, "Save America." An original plan conceived by our superintendent, Mrs. Kendall Street, proved very interesting, therefore we pass it on. The twenty-five members were divided into two sections, with Mrs. W. T. Pass and Mrs. Margarette Teague as leaders of contending sides, each giving out in advance written questions on the lesson. We met on three successive afternoons. A record of attendance and lessons was kept by our superintendent, the grade on lessons being determined by whether the answer was read from the book or given from memory. The loosing side must entertain the winning one.

The meetings were opened by Mrs. Street who read Scripture lessons suited to the topic studied. The prayers for these lessons were read in concert, and the hymn "America the Beautiful" was sung.

As an entertaining feature of lesson No. 1, Mrs. Johnson of Weldon gave us a reading, "Killing the Giant," and at No. 2 Mrs. Mamie Merritt and Mrs. Critcher read the dialogue, "Depth and shallows." Lesson No. 3 closed with an informal discussion of the book and prohibition problems as we personally see and hear of them today, and a prayer to God to save America.

A rising vote of thanks was given Mrs. Street for fatihful services as superintendent of mission study for the past two years. She responded by thanking the class for splendid cooperation. Secretary.

OUR WORK IN BRAZIL

Since our Council officers, Mrs. F. F. Stephens, Miss Estelle Haskins and Miss Esther Case, are visiting our mission stations in Brazil, it is an opportune time to consider the work in this great country of Latin America.

Our conference society feels a peculiar interest in this field, for three of our own women have labored there, and two of these have returned and are now strengthening the home base.

Elizabeth Davis, who is the wife of Rev. W. B. Borchers, remains on the field to continue her efforts to lift the Brazilians to a higher level of Christian civilization.

Miss Elizabeth Lamb of Fayetteville and Miss Mary Pescud of Raleigh were forced to return on account of health conditions.

Miss Estelle Haskins writes the following:

The school at Piracicaba is our oldest in Brazil and it was with reverence that we walked through its halls remembering the early struggles of Miss Watts and the women at home who supported her to get a footing in this city. When Miss Watts came to Brazil, woman's work for women was unknown; for a woman to appear on the streets either alone or in company with a gentleman was an innovation that shocked the natives. Miss Watts started her school in a small rented building with one pupil and no servant. The old building—the one that was first erected—begins to tell the tale of its age, but stands as a monument to faith and self-secrificing efforts. The newer building—the Martha Watts Annex—is larger and more imposing than the one to which it is annexed, and is indeed a fitting monument to the founder of the school.

Miss Stradley and Miss Watts are the only two principals that this institution has ever had, and it is the embodiment of both. It has a personality all its own manifested in the spontaneity and enthusiasm of the pupils. Miss Stradley tells us this is due partly to the character of the people from which the school draws; they are characterized by a greater independence of life and thought than in some other portions of the country. A large per cent of the pupils in this school become Protestant by open profession. The school has been established so long and our work here has been so full of power that it is no longer an opprobrium to become a Protestant. Miss Stradley teaches a class of young men in the Sunday school, former pupils of hers in the school. A number of these young men have volunteered for the ministry.

A beautiful school is being built in this community entirely through the efforts of the congregation except for the price of the old church which has been bought by the school and is being converted into class rooms. Piracicabano turns away pupils every year for lack of room; a new dormitory is a necessity. This is our training center for the Central Brazil conference and sholud be equipped for the present needs of Brazil.

At Colegio Methodisto we received a royal welcome. The buildings and grounds here are most attractive, but the capacity for the pupilage limited. No larger a number of boarders than thirty can be accommodated. In a way this is an advantage, for the small number makes possible a most charming family life, and this we realized was an outstanding characteristic of this school. Here we found an abounding young life, cordial and genial. Under a loving guidance these girls are being given full play in the development of their personalities. Their royal welcome to the strangers from the far North, and their determination to do their share in the honors gave full evidence of this. Numbers of these girls were girls with a purpose. One girl, with a strong blend of Indian blood, told me in her broken English that she was an orphan and had worked in a factory, but she was now getting ready to teach in the far west. This school is crowded also; classes are taught in old buildings left standing on the grounds, and another class room in the end of the dormitory hall upstairs. When a new dormitory can be built, the present building will be remodelled for the administration building. The school is in the heart of the greatest coffee region in the world—a shipping center where eighty trains go in or out every day. Our missionaries have made their way and have won the respect of the community. We met numbers of the best people in teh drawing rooms of the school while there.

Bello Horizonte, like its name, is indeed a beautiful horizon—a fine place for a school, a healthful location and the capital of the state of Minas, which means mines. The state is the great mining section of Brazil.

(Continued on page fourteen)

Western North Carolina Conference

"We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But hearken! God saith, 'Pray'!
And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!"

Jessie Andrews.

"Do not get discouraged because the askings for missions constantly increase. If you cannot double the gifts double the givers."

HARVEST DAY PROGRAM IN DECEMBER

Early in December is the time set by the Council for the observance of Harvest Day—that service which is held each year for the purpose of bringing to a successful close the financial part of the year's work. Those who did not observe Harvest Day in 1923 or 1922 may secure suitable programs now by ordering from Literature Headquarters, Lambuth Building, Nashville, Tenn., and asking for "The Missionary Society Listens In," or "The Missionary Society That couldn't Pay Out." Those who have had these programs may order the new ones, "Dividends," which will be on the press early in November and will be ready for distribution. If you wish to close your year's work with all pledges paid in full, observe Harvest Day, and get programs suitable for the service.

DISTRICT SECRETARY OF NORTH WILKESBORO DISTRICT

Mrs. J. D. Rankin of Boone, N. C., has been made secretary of the North Wilkesboro district in place of Mrs. W. P. Horton, who has resigned the work. We feel sure that Mrs. Rankin will make a most acceptable officer and we congratulate the district on having secured her as its leader. Mrs. A. W. Horton of North Wilkesboro has been chosen assistant to Mrs. Rankin.

THE AMY HACKNEY MISSIONARY SOCIETY

The very "newest" organization with the children of the conference is the Amy Hackney Missionary Society, which was organized recently at Valle Crucis with seventeen members, and with Mrs. Arthur Mast as leader. We congratulate Miss Hackney, our conference superintendent of children's work, on her namesake and wish for them the greatest success possible.

The Margaret Foster Missionary Society of West Market Street church, Greensboro, held a particularly interesting meeting in the ladies' parlor of the church Sunday afternoon at 3:30 o'clock.

The program was a little Chinese play, planned and presented by members of the Student Volunteer Band of Greensboro College. The setting for the play was the interior of a Chinese home, with the grandmother as the center of interest. A game of Mah Jong (apparently in progress) was interrupted by a visit from one of the daughters of the household who attended a mission school, accompanied by the members of the faculty whose music gave pleasure. All of the girls appeared in Chinese costume. Miss Zoen Kuh Zien, a Chinese student at Greensboro College, was one of the characters.

At the close of the program chocolate and wafers were served. Each plate was decorated with the gay little Chinese emblem which expresses a wish for happiness, a greeting from Miss Nina Troy, who represents the Margaret Foster Society in Soochow, China.

Another delightful occasion in missionary circles in West Market church was the reception given by the Woman's Missionary Society and the Margaret Foster Society, honoring Mrs. J. H. Barnhardt, who has been a member of the adult society for a number of years, and who was leaving for her new home in Charlotte, where Mr. Barnhardt has been sent as pastor of Tryon Street church. Receiving with Mrs. Barnhardt were the members of the executive committees of both societies and the children of the circles, and the coming together of the friends of this loved "woman of the parsonage" proved altogether pleasant. A musical program was given by Miss Helen Glenn Rankin and Miss Sara Alderman, and an interesting feature of the afternoon was the presentation to Mrs. Barnhardt of a silver pitcher and tray. The presentation was made by Mrs. L. W. Crawford, on behalf of the women of the church. Several hundred women called during the receiving hours.

NORTH WILKESBORO DISTRICT MEETING

Mrs. Clement Wrenn, Secretary.

The annual district meeting of the Woman's Missionary Societies of the North Wilkesboro district was held in the Methodist church at Valle Crucis, N. C., October 22-23. There were in attendance delegates from all over the district. The first session was held Wednesday morning. Mrs. T. H. Taylor of Valle Crucis extended a cordial welcome to the visitors and introduced Mrs. H. A. Dunham of Asheville, our conference corresponding secretary, who was the speaker of the evening. Mrs. Dunham delivered a strong and inspiring address. She spoke of the Council meeting in Tampa, and of our missionary work in general, both at home and in the foreign field. In her unique and forceful way she gave to every woman present an enlarged vision and a deeper appreciation and interest in the misisonary work being done by the Methodist church, and the large share of the work which is being accomplished by the woman's missionary auxiliaries of the church.

The first business session was held Thursday morning at ten o'clock. In the absence of the district secretary, Mrs. Dunham took charge of the meeting. An interesting program had been prepared and was successfully carried out. Splendid reports from the young people's and children's societies were given.

The conference was fortunate in having Miss Amy Hackney of Asheville, conference superintendent of children's work, present. She spoke most earnestly in behalf of this work, urging the women to more persistent and conscientious efforts in training the children of the church. She emphasized the importance of beginning their missionary training and instruction while very young. Her message brought home to all present the wonderful responsibility and opportunity which is ours, as regards this phase of missionary work.

Gratifying reports from the adult auxiliaries were given, indicating a steady growth and enlargement of the work all over the district. A bountiful and lucious luncheon was served on the church lawn. After partaking of this the women again assembled in the church. The afternoon session was brief in order that the visiting delegates from across the Blue Ridge might start on their homeward drives before dark. The principal business attended to was the election of a district secretary to fill the unexpired term of Mrs. W. P. Horton of North Wilkesboro, who because of ill health resigned. Mrs. J. D. Rankin of Boone was elected to this office, with Mrs. A. W. Horton of North Wilkesboro, assistant. The Jefferson delegation extended an invitation for the meeting next year, which was most cordially accepted.

Look at the red label on the back page.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

CORRESPONDENCE

There is a growing number of Western North Carolina conference Sunday school workers who are becoming interested in earning a Sunday school diploma. It will be remembered that a Sunday school diploma stands for twelve units of credit in the Standard Sunday School Training Course, eight of which must be general units and four specialization units in any one of the nine special departments. When four given general units are taken one earns an incomplete diploma. When four other general units are taken a blue seal is placed on the diploma and when the other specialization units are earned a gold seal is placed on the diploma. There are three ways to earn this certification: In standard training schools, in local training schools and by correspondence. Any one who desires to do so may secure a given text book, study it and then write for questions from the Leadership Training Department, Nashville, Tenn., and in answering these questions satisfactorily will receive a certificate of credit on the course.

The following have earned one or more units of credit by correspondence during October:

Rev. M. W. Heckard, Cliffside, Gold Seal diploma.

Rev. S. T. Barber, Denton, Blue Seal diploma.

Rev. M. W. Mann, Charlotte, Blue Seal diploma.

Mrs. F. H. Price, Mooresville, Blue Seal diploma.

Miss Mamie Cox, Pilot Mountain, incomplete diploma.

Mrs. Chester Hunnicutt, Asheville, incomplete diploma.

Rev. F. H. Price, Mooresville, one certificate.

Rev. John Cline, Winston-Salem, one certificate.

L. L. Walker, Rural Hall, one certificate.

For work previously done in college Rev. G. G. Adams, Norwood, received five certificates of credit and Rev. G. Ray Jordan, Greensboro, four certificates.

ORGANIZATION

If a well defined organization means anything the big Standard Training schools to be held in Charlotte, Greensboro and Winston-Salem during November will be quite successful. Not only have well selected persons become interested in their own Sunday schools but they have collectively bound themselves together to put across the forward looking community training school movement.

Thursday night, November 6, Rev. W. A. Newell, the hustling presiding elder of the Winston-Salem district, turned his big district organization meeting into a Sunday school banquet, where the merits of the Winston-Salem Standard Training School were presented to some seventy-five of our church leaders of Winston-Salem and Winston-Salem district. If the weather is at all favorable our Winston-Salem training school will draw a liberal patronage from throughout the bounds of the Winston-Salem district.

VERY REMARKABLE

Mr. Paul F. Evans spent last Sunday with Rev. J. N. Randall on the South Fork circuit, discussing with the splendid Palm Tree congregation Sunday morning an enlargement of their church for better facilities for their growing Sunday school, and meeting with the congregation at Ebenezer in the interest of their work in the afternoon. The Palm Tree people, led by Supt. Leon Gilbert, have definitely decided to brick veneer their present rectangular building, add splendid class rooms to the sides and rear of the building and so arrange the front of the building as to make it attractive to the passersby. Plans were agreed upon and a building committee has been authorized to proceed with the splendid undertaking.

Mr. Evans reports that Brother Randall has just closed a most wonderful year's work. In the revivals held in the eight churches of the circuit 560 conversions were recorded out of which 183 joined the church. The circuit now has a membership of 1,000 members. A general line of progress engages the attention of this membership.

CHILDREN'S WEEK

In addition to the thirty-five leading Sunday schools listed last week as having sent in their complete reports for Children's Week must be included the following who have since reported their work:

Haywood Street, Asheville.
First Church, Wadesboro.
Spring Garden Street, Greensboro.
Ramseur.
Centenary, Greensboro.
Park Place, Greensboro.
Boone.
Central, Albemarle.
First Church, Salisbury.
First Church, Lincolnton.
Spindale.
West End, Winston-Salem.

MISS JENKINS

Miss Virginia Jenkins reports a very full day last Sunday. She conducted the worship service and taught a class in the junior department at Central, Spencer. From there she worshiped with her own congregation at First church, Salisbury, at the 11 o'clock hour. Sunday afternoon she attended the parents' meeting held at Broad Street, Statesville, where she discussed the subject, "Training Children in Worship." Miss Jenkins reports that Mrs. John R. Scroggs, the key-woman, A. J. Salley, the superintendent, and Rev. Z. E. Barnhardt, the pastor, enthusiastic in the work of giving more attention to the childhood of their congregation.

WESLEY CLASSES

The following Wesley classes have been added to our up-to-date roll since last report:

Mary and Martha Class, Tryon Street, Charlotte.
Knights of Wesley, Tryon Street, Charlotte.
Winning Wesley, Tryon Street, Charlotte.
Working Wesley, Tryon Street, Charlotte.
Earnest Workers, Tryon Street, Charlotte.
Gleaners Wesley, Tryon Street, Charlotte.
Young Men's Wesley, Tryon Street, Charlotte.
Excelsior Wesley, Tryon Street, Charlotte.
Leadership Training, Tryon Street, Charlotte.
Flashlights, First Church, Lenoir.
Graded Intermediate, Chestnut Chestnut Street, Asheville.
Earnest Workers, Waxhaw.
Younts Wesley, Holt's Chapel, Greensboro.
Young People's Wesley, Randleman.
Willing Workers, Rocky Ridge, Concord circuit.
Knights of Wesley, Newton.
Wesley Baraca, Central, Mt. Airy.
Woman's Wesley, Boone.
Young Men's Wesley, Race Street, Statesville.
Dorcas Wesley, Taylorsville.
Cleveland Wesley, Cleveland.
Mt. Bethel Wesley, Olin.
Gaither Wesley, Olin.
Wesley Adult, Pisgah, Hiddenite circuit.
Marvin Wesley, Marvin, Alexander circuit.
Shiloh Wesley, Shiloh, Statesville circuit.
Bethel Wesley, Bethel, Statesville circuit.
Wesley Adult, Shepherd, Shepherd circuit.
Young Women's Wesley, First Church, Waynesville.
Badgett Wesley, Ogburn Memorial, Winston-Salem.

EXTRAORDINARY

During the past year two extraordinary things connected with the Wesley Bible Class movement in the Western North Carolina conference have occurred. The first was the renewing of 14 charters of the fourteen Wesley classes in Tryon Street, Charlotte, Sunday school. Miss Maud McKinnon, director of religious education, and Supt. D. E. Henderson are very much interested in the Wesley Bible class movement.

The second outstanding piece of service was the organization of ten Wesley classes in and about Statesville, by the Men's Wesley Class of Broad Street, Statesville. This class has the habit of visiting in a body the country churches of Iredell and Alexander counties. This visitation has led to the organization of ten Wesley classes since our last report.

North Carolina Conference

FLASHES FROM THE FIRING LINE

Great good has already come and will doubtless continue to come of the work which has been done by the sixty-odd representatives of the Sunday School Board assisting us in visiting and checking the approximately 200 Sunday schools which have adopted the official Program of Work—good to the schools visited and good to the visitors. In addition to getting accurate reports concerning the various points in the program, these workers had as their task the even more important work of talking over with the officers and teachers the plans and purposes of the Methodist church regarding the organization and conduct of Sunday schools and stimulating them to undertake definitely some of the things recomended. Space here permits only brief extracts from letters from a few of the checkers:

"I have devoted three days to the "check-up" of the three Sunday schools assigned me. It was a new and difficult task, but I have enjoyed it, did the best I knew, and feel that good will come from this work. These people entered the undertaking wholeheartedly, and I am sure there will be better reports in the future."

"I am glad I could be of some service in this great cause."

"I have visited the schools—as you directed. . . . If there is any further service that I can render in this section, will be glad to do anything possible to advance the work of the Sunday school."

"I found an intelligent corps of teachers and a willingness to raise the standard of work. The spirit of the folks is fine. I believe they are going to make a better showing next year."

"I am enclosing herewith the last of the check-ups I have been able to make. They have not been satisfactory to me, but I am sure they have been worth while."

"Good meeting—all officers and teachers present."

"I am enclosing report of check-up at ————. We didn't have many workers there, but it was a good thing anyhow, and I believe it will bear fruit. I enjoyed it. They had lost their wall chart and are ordering another."

"The superintendents treated us with all the courtesy desired. . . . . Expenses? Yes, if the Sunday School Board will send me a bill of what I owe them, I will try to pay what I can on it, but this trip has been such a blessing to me that it cannot be paid for in dollars and cents. I thank you for the appointment."

BEAUFORT BUILDS ROOMS

Beaufort Sunday school is just now completing the construction of fifteen additional Sunday school rooms. This equipment will enable this school to have at least three departments. Rev E. B. Craven is the pastor and Mr. J. A. Hornaday, Jr., son of our own Rev. J. A. Hornaday, who was once pastor at Beaufort, is superintendent of the Sunday school, which has an enrollment of 315. The officers and teachers have adopted Program of Work "B" and set themselves to the task of organizing and conducting the school according to the plans of the Sunday School Board.

EDENTON STREET'S RECORD

Under the leadership of that prince of superintendents, Mr. Joseph G. Brown, Edenton Street Sunday school, Raleigh, is reaching and holding a large number of people, which indicates that it is serving them in an effective manner, for to hold them it is necessary to give them something worth while. With an enrollment of 1636, including a cradle roll department of about 45 and a home department of 154, this school's record of attendance for three Sundays in October was as follows:

October 12 1300
October 19 1345
October 26 1250

And October 26 was a cloudy, disagreeable day!

Rev. W. A. Stanbury is the pastor.

MISS KEENE AT SANFORD

Miss Keene spoke at Sanford November 2 at the parents' meeting, which was a part of the Children's Week program. The pastor, Rev. L. B. Jones gave the 11 o'clock hour to this service. Mrs. Wilkins, of the Sanford Sunday school, made a talk on "Home Atmosphere," and Miss Keene talked on "The Sunday School Training Children in Worship."

At this meeting the parents and Sunday school workers adopted as a forward step, growing out of their renewed interest in the religious life of the children, the erecting of a new Sunday school building. Nearly everybody present at the meeting voted for it.

MOREHEAD'S NEW BUILDING

Morehead City Sunday school is about to complete a really modern Sunday school building. It is a handsome structure, three stories in height, departmental throughout, with a capacity of 500 pupils. It is situated on a lot adjoining the church. It is not only handsome, well arranged and commodious, but it is so designed and so well proportioned that the Sunday school can function in its threefold way—teaching, training in worship, and training in conduct. It is a credit not only to the local church and community and to those responsible for its design and construction but to the North Carolina conference and to Southern Methodism, and we gladly point to it as a type worthy to be followed by other congregations in need of additional Sunday school equipment. It cost approximately $30,000 or $35,000. Rev. W. A. Cade is the pastor and Mr. Chas. S. Wallace superintendent.

CENTRAL, RALEIGH, GROWS

Central Sunday school, Raleigh, has experienced rather remarakble growth during the past year, and, at the parents' meeting held at the church Sunday, November 2, as a part of Children's Week observance, made plans for bigger and better things for the year just ahead.

According to figures given by Supt. P. B. Magruder, the average attendance for the past year has shown an increase of over 100 over the previous

(Continued on page fourteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epwoth League page to Rev. W. A. Barber, Greensboro, N. C.

MONTHLY LETTER BY OUR CONFERENCE PRESIDENT

FINANCE

Dear Epworthian:

More depends upon the payment of your missionary pledges and your conference pledges this year than ever.

Please see that your chapter secures the amount of your pledges at an early date and send to your conference treasurer, Mr. E. W. Reese, Hickory, N. C., indicating the amount of each pledge. If you are a true Epworth Leaguer you will attend to this matter readily, for really our chapter pledges are nominal and the pro rata share each one has to pay amounts to very little, but in the end the amount that goes to our missionary special and the expense of our teaching force and work of the conference amounts to a great deal.

Do not hesitate to call on our field secretary and other conference officers for help and instruction when needed.

Let each Epworth Leaguer be persistant this year in this determination to attend upon the meetings of the local chapter, to pay the monthly dues and to set as high marks as possible for the work which may be accomplished during this conference year. Each Epworth Leaguer should secure a hand book and at once become familiar with our organization. It makes it so much easier for those in authority to transact the duties that fall in their hands when the individual members are familiar with Epworth League work. We do not hesitate to say that this organization affords the best opportunity for the development of young leadership and for the equipment for the sterner duties of life, if the plan and purpose be carried out.

We were encouraged by the endorsement which our Epworth League received at the annual conference just closed. We were allowed an evening for anniversary night, and our program was well received. Many ministers speaking in high terms of our organization. We took occasion at that time to thank the preachers of our conference for their support, and this letter is to instruct the local chapters to co-operate with the pastors in charge and to hold up his hands in the great cause he represents.

B. L. Lunsford, President.

"You are writing a Gospel,
A chapter each day,
By the deeds that you do
And the words that you say.

"Men read what you write,
Whether faithless or true,
Pray, what is the Gospel
According to YOU?"

We are at last able to report to our league friends that we have organized an Epworth League chapter in Highland church in East Hickory. It has been our aim to organize a league here ever since last July, when we first came to this work from Trinity College, but until now have we been able to see this dream a reality.

I wish to report here the very enthusiastic meeting held this afternoon for the purpose of organizing the first league chapter in this side of town.

With a goodly crowd of interested and ethusiastic friends present, the meeting was opened at 2:30 by a devotional service conducted by the pastor. This service consisted of a song, sung by all, a prayer, led by Rev. H. H. Jordan, and the reading of the 90th Psalm by the pastor, concluding with a few suggestive remarks upon the twelfth verse of this chapter, which is the league benediction, after which we were highly entertained and inspired by the singing of the Rutherford College male quartettte.

The meeting was turned over to Mr. W. S. Smith of Hickory, district field secretaary for Statesville district. Mr. Smith explained the purpose of the meeting as being to explain to the young people the nature of the league and its work, and to organize a chapter. He explained that due to the extensiveness of the work of the four departments we would not have time to discuss more than one in detail at this time, but that the others would be discussed in other meetings to be held at a later date. He then introduced Rev. H. H. Jordan, pastor of Hickory First M. E. church, to discuss the work of the second department, which is the social service department. This subject was ably handled by Brother Jordan.

We were next favored by another selection by the quartette, after which Mr. Smith proceeded with the work of organization.

First, a canvass was made for a membership to constitute a voting body. As a result fourteen of those present became charter members of the chapter.

The following young poeple were elected:

President, Homer Kaylor; vice president, Willie White Witherspoon; secretary, Iva Green. Due to the absence of those other young people who had been chosen to fill office, the other offices were left open until a later date.

This chapter hopes to let you hear from it with some reports of great accomplishments in the near future.

By the pastor, Rev. R. M. Stafford.

A little more kindness, a little less creed;
A little more giving, a little less greed;
A little more smile, a little less frown;
A little less kicking a man when he's down.
A little more we, a little less I;
A little more laugh, and a little less cry;
A little more flowers on the pathway of life,
And fewer on graves at the end of the strife.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

SELMA EPWORTH LEAGUE

President—A. K. Easom.
Vice President—J. W. Irwin.
Sec.-Treas.—Harry Candler.
First Supt.—Miss Mildred Perkins.
Second Supt.—Mrs. J. R. Barker.
Third Supt.—Miss Anne Stinson.
Fourth Supt.—Miss Rosa Waddell.
Epworth Era Agent—Douglas Raiford.
Cor. Sec.—Mary Parker.

The leaguers of Selma are not boasters but workers. We are not going to do any boasting, but we feel that it is time we are doing some boosting. Of course it is possible to boast when you have nothing, but in order to boost you must have something to boost, and we surely have something. We have about ninety-three members on roll who attend regularly. We meet once a week on Tuesday night, and a very interesting program is carried out. We have four departments: Department of Devotional Exercise, of Literature, of Social Service, and Home Missions.

Our motto is "All for Christ," and it is put into daily practice by each member. Over these four efficient departments is the president. He is one of the best that can be had, and is an Epworthian through and through. He is always on the watch for anything that will help the league, and there's not many things that slip him.

Our secretary and treasurer is in the A No. 1 class when it comes to efficiency. Since the new year began in June the reports and books are kept up to the minute.

We have a real Epworth Era agent, too. He is so full of pep that it is almost impossible to pass him without giving him a subscription.

Our pastor is very much interested in our league. We call on him very often to give us talks. When he is out of town we have charge of church. We can always count on the church's support in anything we attempt to do.

Do you have any trouble in getting your leaguers to attend the meetings? We surely do not. They all know that each Tuesday night there will be something interesting and worth while, so they all come.

Our leaguers are very enthusiastic, and we have prospect for some very efficient work done by them during the year.

The league held its regular weekly meeting on Tuesday night, October 29 with sixty odd members present. Miss Rosa Waddell, fourth superintendent, had charge of the program and gave us a very impressive service.

A business meeting was held for the purpose of electing new officers for the league. Dr. O. P. Fitzgerald, presiding elder, called for nominations for president, vice president and secretary and treasurer. The following were nominated and elected: A. K. Easom, president; Harry Candler, vice president; Norman Railard, secretary and treasurer.

Dr. Fitzgerald in a few well chosen words gave an outline of the rapid progress of the league had made since being organized on January 1, 1924, with 13 members present. Now we have a membership of 95 with a regular attendance of 50 and 60 at each meeting.

At the close of this meeting the social committee invited all to the old church adjacent, where we were greeted at the door by ghosts and ushered into an appropriately decorated Hallowe'en party. Many witches and ghosts were in attendance and the fortunes of all were read by the witches from the old pot, and all were glad to know of such a good fortune.

A superstition contest was given, Miss Mildred Creech having the best variety was awarded the prize. Dr. O. P. Fitzgerald told several ghost stories. A Hallowe'en song was sung by little Miss Edna Ruth Easom. Refreshments were served by the attending ghosts and witches.

Every one reported a most delightful time and are anxiously waiting for the next entertainment.

Mary Parker, Cor. Sec.

ANXIOUS FOR PASTOR'S RETURN

Rev. W. C. Jones closes a very successful year on the Pamlico circuit. This charge has been without a preacher for a while, and when Brother Jones came here he found as a whole the charge in a dilapidated condition; but the good people of the circuit at once signed in with Mr. Jones and from the very outset it was predicted that good results would follow. Brother Jones is a hard working preacher with untiring efforts to serve his people, his church and his God. There have been several real conversions on the charge this year, and these converts don't mind testifying any time what God did for them.

Sunday afternoon the stewards met in Bayboro church at four o'clock to close the business of the year and lay plans for the next. It would do anyone good to sit and listen to those stewards talk and pray. They voted unanimously that Mr. Jones come back next year and adopted a resolution asking conference to return him.

The writer thinks Mr. Jones should be returned because he is familiar with the work commenced and is more able to carry out the aim next year than a new man. J. H. Hill.

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Gargle with warm salt water —then apply over throat—
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INSIST! Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 24 years.
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Handy "Bayer" boxes of 12 tablets
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THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Conference Week—The pastors of the North Carolina conference are in Wilmington this week. The circuits and stations are anxiously awaiting the result of the conference, especially as to the appointments. Some old ties will be broken and new ones formed. It is a time when the pastors and churches should seek divine guidance. In the years gone by God wonderfully blessed Methodism. We have a great church and great missions. Let us measure up to our opportunities.

* * * *

Financial Conditions—Let me say frankly that I know that this has been a hard year financially with most of our churches. It has also been a hard year with the Methodist Orphanage. Our pastors and churches have made tremendous demands upon their Orphanage in the way of applications for admission of needy children. We have responded gladly as far as we could. Our expenses are no less because of hard times. I am sure that all appreciate the situation that confronts the Orphanage and will do their level best even though money has been tight this year. If everybody will fall in line and make a real sacrifice we can tide over our embarrassment. Let's do that for our beloved Methodist Orphanage.

* * * *

A Happy Occasion—One of the happiest occasions I have witnessed in a long time was the reception given our children and officers by Mr. and Mrs. Joseph G. Brown. The occasion was Mr. Brown's birthday. The first group of children to call were the little boys who live in the Joseph G. Brown cottage. A warm welcome was extended to every one of our children. Refreshments were served to all the children and officers. Our big family love and appreciate Brother Brown as a father. The Orphanage has no better friend than he. He loves the Orphanage with a great father heart. Much of its success and development is due to his devotion. I have been itimately associated with Brother Brown since coming to the Orphanage. I don't think I ever before saw him look so happy as he did at the reception he gave us. May the blessings of heaven continue to rest upon him as he advances in years.

* * * *

Oil Portrait—Recently Mr. John N. Cole of New York, who bears the name of his sainted father, donated to the Orphanage a beautiful oil painting of the late Rev. John N. Cole, who was one of the most prominent members of the North Carolina conference. It is peculiarly fitting that we should have this fine portrait of the former superintendent of the Methodist Orphanage. He did a wonderful piece of constructive work at our Orphanage. He succeeded wonderfully in putting the cause of the orphan child upon the mind and heart of our North Carolina Methodism. He loved the Orphanage and put all of his great power of mind and heart into it. I honored and loved him as I have but a few men. I owe him a debt I shall never be able to pay. Under his consecrated ministry I felt a distinct call to preach the unsearchable riches of the Gospel of Christ. Personally and officially I am very happy over the portrait of one who meant so much to me and the Orphanage. It will be a benediction to all of our children and an inspiration to me as I endeavor to carry forward the work which he loved so dearly.

* * * *

Much at Stake—I sometimes wonder if all of our pastors and church members really understood the great responsibility that they have placed on my shoulders. It would fill the hands and heart of any man if he were able to meet all the demands made upon him as superintendent if he had no financial obligations to look after. I am expected by the conference and board to raise more than fifty thousand dollars for current expenses this year not to say anything about money with which to carry out our building program. Unless I have access to the churches and Sunday schools and have the hearty co-operation of all our pastors, I cannot succeed in raising over fifty thousand dollars in specials. Some of our pastors and churches seem satisfied when they secure the orphanage assessment. If all were to follow their example we should be compelled to dismiss more than half of our children. Such a course is unthinkable. We must not only hold what we have, but go forward to larger achievement. I want the prayers and hearty support of every pastor and church member in the North Carolina conference. Let everybody respond generously to our Home during the Thanksgiving season. We need a big lift now so that we can get on our feet financially.

CONCRETE SUGGESTIONS FOR BUILDING A S. S. MEMBERSHIP

By M. W. Brabham, Director.

Make Your Plans Continuous Rather Than Spasmodic.

There should be a regular committee on surveys and new membership plans. On this committee may well be included the general superintendent himself, as well as the secretary of the school. To this committee should be referred suggestions and plans from time to time with the thought that such plans may be considered for incorporation into the policy of the school. This committee should seek to keep the matter of continuous growth before the classes or departments through the officers and teachers of the groups concerned. This committee will also pass upon the plans which are contemplated by any class or other group in the Sunday school before it is undertaken or authorized. No one group or combination of groups should introduce methods which will cut across the greater good of the whole school.

The Information Should Be Made Available.

The information secured by means of surveys and otherwise under the direction of the committee already referred to should be carefully arranged so that it will be easy of access. But it should be more than this; it should be distributed to the various groups which are to seek to reach the unreached. The list should include the names of those not now in any church or Sunday school; it should also include those within the membership of our church who are not now in the Sunday school. This list will, therefore, be a prospective membership list, and from this list during the year new members should be sought.

.... Distribute Responsibility.

In any plan there must be definite placing of the responsibility if there is to be an avoidance of confusion, waste of time when a new member is to be sought. Definite, personal and sympathetic invitations must be extended. Generalizations here as elsewhere in dealing with persons who are inclined to be indifferent will fail to produce the desired results. Therefore the committee in charge of seeking new members should see that the name of a person is given to some one or to a group which would have immediate approach to the prospect.

Make the School Session Tell for Good.

Whoever goes after a "prospect" should not have to avoid telling what the school actually does in session. The session itself should be the chief feature to be spoken about when a "prospect" is invited. It should be possible for the worker who is trying to win a new pupil to say that the school gives value received for every moment of time and interest invested. This means that thoroughgoing organization is essential. It further means that the purpose of the school is definitely understood by its leaders and that no frivolous, worthless and meaningless sort of program is to take place. Good, worth while hymns, interesting uses of fellowship materials, well prepared leaders in charge of the classes, and kindred matters should be available as talking points.

When We Get a Member We Must Hold Him.

It does not enough to make a survey, to properly classify the results, distribute information and seek the prospective members. These are essential, but if they constitute the end instead of the means our work is a failure. There must be exceedingly great care in placing the new member in the right group. There must be great care observed in enlisting the new pupil in worth while activities. The pupil won must be an asset to be utilized rather than a fresh liability incurred. No absence should be overlooked or allowed to remain unchecked. No inclination to tradiness should be looked upon as without consequence in its possibilities. The average attendance of the pupil should be watched. A low average results in high average loss of membership.

Steps to Take Now for the Campaign.

1. Secure survey cards and make a careful survey of the community.
2. Study this information and see that it is carefully arranged so as to be accessible.
3. Distribute names of prospective members to the groups into which they would naturally go if they attended the school.
4. Plan to have all prospective members visited by persons who are likely to have an approach to them.
5. Observe Rally Day, using a printed program and send prepared invitations to every prospective member.
6. On Rally Day watch for these newcomers and greet them seeking to make them feel at home. If possible enroll them in the school that day; if this is impossible follow Rally Day with other personal visits.
7. Continue to reach out after prospects seeking to win every such person.
8. Inaugurate plans for looking after absentees. Strengthen your records if they are not providing for regular monthly reports to the pupil or to the home in the case of younger pupils.
9. Work for a good average attendance rather than a large enrollment.
10. Look forward to the coming campaign of Sunday School Evangelism.

Further Information.

For supplies of survey cards and further information concerning the ingathering of new members requests should be sent to the Department of Sunday School Board headquarters.

Laxatives do not overcome constipation

LAXATIVES and cathartics provide temporary relief only. Their continued use leads to permanent injury. In time, says an eminent physician, an almost incalculable amount of harm is done by the use of pills, salts, mineral waters, castor oil and the like.

Physicians advise lubrication for Internal Cleanliness

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

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Edited by Luther E. Todd Secretary

THE FIRST MILLION DOLLARS NOW NEARLY PAID— IS YOUR CHARGE HELPING?

By the time these lines are read it is practically assured that $1,000,000 will have been paid by the charges on Special Effort quotas. This fact seems important enough to inspire our thanksgiving and increase our courage to carry on. This million dollars now in hand out of the Special Effort means $60,000 a year for the support of the Forgotten Man as long as time lasts. The thing thrills! It ought to send us to the task of raising the second million with greater zest than ever. The church is going to win this fight, and the preacher who does not do his part in the struggle will be an object of pity.

Tuskohoma, East Oklahoma—Hugo. Total assumed quota $300; amount remitted $82.
West End (Winston-Salem), Western North Carolina—Winston-Salem. Total assumed quota $5,000; amount remitted $1,000.
First (West Tampa), Florida—Latin. Total assumed quota $150; amount remitted $30.
First (La Grange), North Georgia—La Grange. Total assumed quota $3,336; amount remitted $825.
Lambuth Memorial, North Texas—Dallas. Total assumed quota $1,560; amount remitted $312.
Paris (First), North Texas—Paris. Total assumed quota $7,000; amount remitted $1,470.
Roxton, North Texas—Paris. Total assumed quota $2,800; amount remitted $615.
Colusa, Pacific—Sacramento. Total assumed quota $1,680; amount remitted $336.
First (Sacramento), Pacific—Sacramento. Total assumed quota $2,016; amount remitted $403.52.
Cape Charles, Virginia—Eastern Shore. Total assumed quota $2,500; amount remitted $500.
Hooker, West Oklahoma—Panhandle. Total assumed quota $2,100; amount remitted $449.50.
Beeville, West Texas—Beeville. Total assumed quota $2,800; amount remitted $588.
Devine-Lytle, West Texas—Uvalde. Total assumed quota $1,840; amount remitted $541.
Calvary (Charlotte), Western North Carolina—Charlotte. Total assumed quota $5,004; amount remitted $1,833.25.
Walnut Cove, Western North Carolina—Mount Airy. Total assumed quota $1,890; amount remitted $378.
Smyre, Western North Carolina—Shelby. Total assumed quota $372; amount remitted $75.
Newton, Western North Carolina—Statesville. Total assumed quota $2,475; amount remitted $495.
Notasulga, Alabama—Montgomery. Total assumed quota $1,317; amount remitted $280.13.
Granger, Central Texas—Georgetown. Total assumed quota $2,225; amount remitted $463.50.
Citra, Florida—Gainesville. Total assumed quota $1,590; amount remitted $323.80.
Winter Haven, Florida—Orlando. Total assumed quota $3,000; amount remitted $700.
Monroe, Louisiana—Monroe. Total assumed quota $4,520; amount remitted $904.
Wright Mission, North Alabama—Florence. Total assumed quota $275; amount remitted $55.
Fayetteville, North Arkansas—Fayetteville. Total assumed quota $3,500; amount remitted $1,039.25.
Devereux, North Georgia—Augusta. Total assumed quota $1,412; amount remitted $307.55.
Gateway, North Texas—Dallas. Total assumed quota $1,650; amount remitted $330.
Pioneer Memorial (Oakland), Pacific—San Francisco. Total assumed quota $3,000; amount remitted $1,190.27.
Washington Street (Columbia), Upper South Carolina—Columbia. Total assumed quota $4,421; amount remitted $885.
San Bernardino, Pacific—Los Angeles. Total assumed quota $1,725; amount remitted $345.
Franktown and Johnsons, Virginia—Eastern Shore. Total assumed quto $2,730; amount remitted $544.
Goldthwaite, West Texas—Lampasas. Total assumed vote $125; amount remitted $25.
Gloucester Point, Virginia—Rappahannock. Total assumed quota $1,500; amount remitted $312.67.
Woodland Heights, Virginia—Richmond. Total assumed quota $1,750; amount remitted $350.
Mathis, West Texas—Beeville. Total assumed quota $2,000; amount remitted $400.
Cross Mills, Western North Carolina—Marion. Total assumed quota $740; amount remitted $148.
North Wilkesboro, Western North Carolina—North Wilkesboro. Total assumed quota $3,025; amount remitted $605.
Bishop, West Texas—Beeville. Total assumed quota $2,694; amount remitted $2,336.50.
McKinley Avenue, (San Antonio), West Texas—San Antonio. Total assumed quota $4,046; amount remitted $824.11.
Main Street, (Tazewell) and North Tazewell, Holston—Tazewell. Total assumed quota $2,825; amount remitted $851.70.
Grace Station, Texas—Jacksonville. Total assumed quota $2,270; amount remitted $451.
Doucette, Texas—Beaumont. Total assumed quota $276; amount remitted $60.
Memphis, Northwest Texas—Clarendon. Total assumed quota $3,480; amount remitted $700.
Mulberry Street (Macon), South Georgia—Macon. Total assumed quota $5,280; amount remitted $1,056.
LeKies Memorial (Norfolk), Virginia—Norfolk. Total assumed quota $2,558; amount remitted $533.
Leighton, North Alabama—Florence. Total assumed quota $2,100; amount remitted $420.
Hamlet, North Carolina—Rockingham. Total assumed quota $3,245; amount remitted $649.
Hinton, Baltimore—Lewisburg. Total assumed quota $3,500; amount remitted $1,116.25.
First Church (Mansfield), Louisiana—Shreveport. Total assumed quota $4,480; amount remitted $896.
Robards, Louisville—Henderson. Total assumed quota $1,145; amount remitted $375.
Fayette, North Alabama—Jasper. Total assumed quota $2,500; amount remitted $500.
Evening Shade, North Arkansas—Batesville. Total assumed quota $592; amount remitted $108.75.
Clayton, North Carolina—Raleigh. Total assumed quota $2,273; amount remitted $455.
Winona, North Mississippi—Grenada. Total assumed quota $2,850; amount remitted $736.50.
Bellevue, North Texas—Wichita Falls. Total assumed quota $1,600; amount remitted $320.
Bethel, Upper South Carolina—Rock Hill. Total assumed quota $3,303; amount remitted $727.95.
Emory University, North Georgia—North Atlanta. Total assumed quota $500; amount remitted $207.50.
Elm Street (Nashville), Tennessee—Nashville. Total assumed quota $2,820; amount remitted $1,000.
Oceana and Virginia Beach, Virginia—Norfolk. Total assumed quota $1,923; amount remitted $816.65.
Mason, West Texas—Kerrville. Total assumed quota $1,450; amount remitted $290.
Leander, West Texas—Lampasas. Total assumed quota $1,610; amount remitted $412.45.
Welvin, West Texas—San Angelo. Total assumed quota $442.50; amount remitted $92.50.
Miles, West Texas—San Angelo. Total assumed quota $750; amount remitted $341.
Denver Heights (San Antonio), West Texas—San Antonio. Total assumed quota $2,650; amount remitted $530.
Gonzales, West Texas—San Marcos. Total assumed quota $3,105; amount remitted $661.50.
Sapulpa, East Oklahoma—Tulsa. Total assumed quota $4,200; amount remitted $840.
Sulphur Springs, Florida—Tampa. Total assumed quota $685; amount remitted $154.85.
Hamburg, Little Rock—Monticello. Total assumed quota $2,025; amount remitted $475.
Mount Washington, Louisville—Elizabethtown. Total assumed quota $1,140; amount remitted $437.
Bradford, North Alabama—Albertville. Total assumed quota $1,250; amount remitted $250.
Valley Head, North Alabama—Gadsden. Total assumed quota $2,000; amount remitted $422.80.
First Church (Temple), Central Texas—Georgetown. Total assumed quota $4,675; amount remitted $998.75.

MAKE ALL REMITTANCES ON SPECIAL EFFORT QUOTAS TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MISSOURI

OUR LITTLE FOLKS

AFTER SCHOOL BEGINS

Why did vacation go so fast?
I think that it should be
Ten times as long as it has been—
But six from nine leaves three.

The days are far too warm for school;
Too warm, and fair, and fine;
It is so hard to study now!—
But five plus four is nine.

This morning when I came to school,
Two squirrels called to me;
They were at play upon a mall—
But eight less five is three.

And in an orchard that I passed,
The ground was covered o'er
With apples that have fallen off—
But two times two is four.

And every stalk of goldenrod,
As though it were alive,
Just smelled and beckoned me to stay,
But five from ten leaves five.

And so I had to hurry here
For fear that I'd be late,
And lose, perhaps, my whole recess—
How much are six and eight?
—Harriet Sutherland, in Youth's Companion.

MESSAGE FROM THE HILL

"Are you going to the contest, Ivor?"

Ivor shook his head. "I cannot leave the sheep," he replied.

"They would be safe enough," begged Ian. "I'm going to leave mine. And you know you are one of the best archers in the kingdom. You would surely win the prize."

"I cannot go, Ian. My father is away, and he trusts the care of the sheep to me. Our neighbor told only yesterday of a strange beast that enters the sheepfold under the shepherd's eyes and carries off the sheep."

"There are ever such tales," replied Ian. "The sheep are quite safe. They will not wander when the grass in their own pasture is so fine. You are foolish not to go."

But again Ivor shook his head. He could not leave the sheep alone. He had promised his father to watch them, and he must keep his promise. But how he longed to enter the archery contest. It had been announced that all the boys of his age in the kingdom could compete for the prince's medal, which was a high honor. Ivor was a fine marksman and had made himself a bow that carried far and nearly always hit the mark. But when his father left that morning he gave up all hope of entering the contest.

As the days passed, and he heard much from Ian about the contest, his heart grew heavy. But he had one comfort. The contest field lay in a grassy meadow just beyond the hill on which his sheep browsed. From a certain point he could look down and see all that took place.

The day of the contest brought great excitement. Crowds of people filled the valley at an early hour. Targets were set up, and canopies, flying gay pennants, were erected over the stands on which the prince and his followers were to sit. Ivor was excited, too. He had brought a crayon and paper, on which he hoped to keep the score. He had also brought along his finest bow and several of his best arrows, though he had no hope of using them.

There were many contestants, and shout after shout rang out as an arrow came near the mark. Ivor fairly trembled with excitement. He watched constantly for Ian, but as the afternoon wore away, he had not yet been called. Just then Ivor's attention was attracted to something else.

He heard the distant barking of dogs, the frenzied bleating of many sheep, the thud, thud of running hoofs. He ran across the hilltop, where he could get a better view of his own sheep. They were safe, but disturbed by something that was happening farther away. He ran farther, and at once saw what was the matter. A strange beast was among Ian's sheep. He was chasing the frightened animals, and in spite of Ian's trusty dog was likely to do grave damage unless he was stopped at once.

Ivor thought quickly. He knew that he alone could do little, for if he left his own sheep unguarded, the beast might enter his pasture and injure them. However, he called his dog and ran across to Ian's pasture, blowing loudly upon his horn as he ran. Here, with the aid of the two dogs and the noise fro mhis horn, he was able to drive off the animal. But he knew that at any minute it might return. He must have help. Suddenly a plan formed in his mind.

Taking the paper on which he was keeping score, he printed as well as he could:

"Ian, come. Danger. Ivor."

Through this he threaded his swiftest arrow. Then, running to the spot on the hill on which he had been standing, he saw that Ian was about to take his turn at the target. Taking careful aim, he let the arrow fly.

Watching its quick course through the air, he saw with joy that it fell at Ian's feet just as Ian's arrow flew from its bow, and entered the bull's eye. At once Ian stopped and picked it up. Then dropping his bow, he started running in the direction from which it had come, followed by many who had read the message and were anxious to help. When they reached the hillside, Ivor was bathing the wounded sheep and binding its wound with his kerchief.

The stange animal proved to be a great wolfhound which was even fiercer than the fiercest wolf the shepherds had ever seen. Great was their joy when, later in the day, he was captured.

But best of all, the next day, as Ivor was sitting upon the hillside, a messenger from the prince arrived. As Ivor arose to his feet, he said:

"The prince has heard the story from the lips of Ian, who hit the bull's eye. Ian says he has not won the prize fairly, for he won it while neglecting his duty. So it will go to the next nearest marksman. But the prince thinks you have won far more than a prize. By remaining at your post you have done a finer thing. Hence, he sends you a special medal and a piece of gold that you may buy shoes and a cloak and so attend school, which he hears you desire above all things.

"The prince also sends you this message:

"'It is a fine thing to learn from books, but learning to do our duty comes first always. When we have learned that, we have a good start toward other things.'"

Ivor could scarcely speak for joy. His first thought was to run home and tell his father his good fortune. Then he glanced at the sheep. He must remain with them until sundown. Even now he must keep his promise to remain by them.—Selected.

Possibly.

Rastus: "Dey done stopped mah pay down to de foundry."

Liza: "Whatever fer?"

Rastus: "Well, Ah think firin' of me had somethin' to do wid it."—American Legion Weekly.

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

MINISTERS PASS RESOLUTION ON DEPARTURE OF REV. W. L. SHERRILL

Resolutions of the Leaksville-Spray and Draper Ministerial Association in honor of Rev. W. L. Sherrill presented at the farewell service at Leaksville Methodist church on Sunday night, October 26:

Whereas, our brother, Rev. Wm. L. Sherrill, who has been serving as the much loved president of our association, is leaving our community, we take this opportunity of expressing to him officially our sense of loss at his going from us; and of saying to him that to few men is it given to win in the short time allotted to him in this part of the Lord's vineyard an esteem so universal and sincere and such love and admiration from his fellow ministers of the gospel.

Brother Sherrill we believe to be a faithful preacher of God's Word, a wise, godly and loving pastor, a Christian gentleman, one of God's noblemen, a true disciple of his Lord.

Furthermore, we believe that his ministry among us has been a distinct blessing to our community and that his benign presence has advanced the spirit of Christian fellowship ("Blest be the tie that binds") and the cause of the kingdom of God.

John S. Cook,
Howard P. Powell,
Wm. J. Gordon,
Leaksville, N. C. Committee.

PROUD AND HAPPY OVER HIS APPOINTMENT

On October 27th we left the good people of Bethel to the care of Brother Cook, whom we served two years, and started to cross the Blue Ridge. After an all day's drive through the rain and mud we found ourselves in the village of Smyre. Upon our arrival we found a large crowd of the good people at the parsonage to give us a welcome into their midst.

We are very comfortably and pleasantly housed, for which we largely give the Ladies Aid credit. I have never known any small organization to get around and do things as this small society has. From Friday until Monday night they put into the parsonage about $200 worth of furnishings.

Did they pound us? They certainly did. When the crowd left we began to look around and it seemed like a large truck had been unloaded into our kitchen. The many good things they left us will supply our needs for many days. They also brought us a lot of coal and wood. This preacher is very proud and happy over his appointment. May God bless and prosper His people at this place and make us a blessing to them. J. M. Green.

WOMAN'S PAGE

(Continued from page eight)

at Bello Horizonte we find an attractive group of young girls and a far-reaching work being done. The pupils here seem more reserved than in the other schools, and harder to reach with the truth of the gospel. However, during the years, the school has made its way. On Sunday afternoon the officers of the missionary society called upon us and except for the strange tongue in which they spoke, we would have thought ourselves among our own missionary women at home. We realize the results of our years of work at this time and again when the faculty gave a tea in our honor inviting the graduates of the school.

The conditions under which our work here is being carried on is the most distressing in the field. The little beds in the dormitories are so close together that there is only room for a chair between. The whole building presents a crowded and jammed appearance. To find sufficient class room space is almost an impossibility and yet this is our only school in all the big state of Minas. It has been voted that our next Centenary building shall be at Bello Horizonte. Pray that the collections may be speedy; the need here is urgent.

On our return to Rio we stopped for a day in Juiz de Fora. How I wish I could tell you about Granberry, the beautiful new church being erected, and the missionary society of 238 members. But this letter is too long already, so I must close.

SUNDAY SCHOOL WORK

(Continued from page nine)

year. Sunday, November 2, was a red letter day, with 394 people present. The enrollment, not including cradle roll and home departments, is 395, with 22 teachers. The attendance for the corresponding Sunday a year ago was 221.

The parents' meeting, although not very largely attended, was a lively one. Presided over by Mr. L. B. Davis, the assistant superintendent, it consisted of short talks by Superintendent Magruder, Rev. H. I. Glass, the pastor, Messrs. Russell and Falls, the writer, and others; informal discussion of ways and means of securing closer co-operation between homes and the Sunday school, and the adoption of certain definite objectives for the year.

Central, Raleigh, recently turned the old parsonage over to the Sunday school for the use of certain classes and departments. Even yet there seems to be need for additional equipment, and we would not be surprised to see building operations started before many months.

NEW BERN SCHOOL CREDITS

Sixty men and women were enrolled in our New Bern Standard Training School, and of this number 36 earned certificates of credit. In addition there were quite a number who were present as visitors but failed to make the necessary attendance requirements to be counted as enrolled. The certificates were divided among the churches as follows: Centenary 21, Riverside 4, First Presbyterian 7, Vanceboro Methodist 2, Beech Grove Methodist 1, and New Bern Christian 1. The names of the credit pupils, together with the names of the courses and instructors, are as follows:

"Missionary Message of the Bible," Dr. John William Smith of Roanoke, Va., instructor: Miss Lizzie Hancock, Mrs. O. W. Lane, Mrs. Gertie Matthews, Miss Burnice McElwean, Mrs. J. Neal Smith, Mrs. W. B. Rouse, Mrs. J. C. Wooten, Mrs. G. C. Jones, Mrs. F. M. Chadwick, Miss Hattie Lokey.

"Organization and Administration of the Sunday School," Prof. B. G. Childs of Trinity College, instructor: A. J. Baker, Rev. J. W. Dimmette, and Mrs. C. S. Hollister.

"Training Primaries in Worship," Miss Georgia Keene of Durham, instructor: Mrs. N. G. Gooding, and Miss Verona Jackson.

"Junior Pupil," Mrs. H. E. Spence of Durham, instructor: Mrs. Bruce Barfield, Mrs. Claude B. Foy, Mrs. Robert Grantham, Mrs. W. W. Gaskins, Mrs. W. L. Hand, Mrs. W. B. Harris, Miss Miriam Koch, Mrs. L. E. Lancaster, Mrs. L. C. Lawrence, Miss Helen Nicholson, Mrs. Fred M. Scott.

"Intermediate - Senior Organization and Administration," Miss Marie McDonald of Columbia, S. C., instructor: Mrs. W. C. Chadwick, Mrs. George Howard, Miss Jenie Hudson, Rev. W. C. Ormond, T. Walton Smith, Jr., Miss Lena Mae Taylor, W. W. Gaskins, Miss Caroline Bracy, Dr. W. L. Hand, and Chas. S. Hollister, Jr.

The officers of the local board of managers representing the churches sponsoring the school are W. W. Gaskins, chairman, Rev. J. A. Vache, secretary, and Dr. W. L. Hand, treasurer.

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REMEMBER THE WEEK OF PRAYER FOR MISSIONS

NOVEMBER 16-23, 1924

Read in this issue—

1. Our Church's Opportunity and Crisis in Europe ..... E. H. Rawlings
2. Our Work Among the Negroes ..... J. W. Perry
3. The Call of the Country Church ..... R. H. Ruff
4. Evangelism ..... R. L. Russell

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THE ADVOCATE, GREENSBORO, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

November

Mars Hill, Laurel, 11 15-16
Weaverville, night 16
Spring Creek, Roaring Fork, 11 23
Flat Rock-Fletcher, Flat Rock, 11 30
Skyland, Skyland, 3 30
Oteen-Oakley, Oakley, night 30

December

Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Prospect, Trinity, 11 14
Lilesville, church dedication, 11 16
Forestville, church deidication, 3 16
West Charlotte, 3 17
Hickory Grove, 10 18
Rural Trinity, 2 18
Peachland, Peachland, 10 20
Bethel Circuit, New Hope, 11 20
Unionville, Unionville, 11 21
Weddington, Wesley Chapel dedication, 11 23
North Monroe, Icemorlee, 3 23
Pineville, Pineville, 2 24
Dilworth, 11 30
Matthews, 3 30
Trinity, night 30

December

Maxhaw, Waxhaw, 2 1
Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

November

New Hope, Center, at 11 and 3 15-16
Uwharrie, Oak Grove, at 3 and 11 15-16
Asheboro, at night 16
West Market Street 23
Gibsonville, Gibsonville, at 3 23
Walnut Street, at night 23
Randleman, Naomi, at 11 30
Deep River, West Bend, at 3 30
East End, at night 30

December

Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, at 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

Rutherfordton, 7 9
Bald Creek, Bald Creek, 11 15-16
Burnsville, 7 16
Micaville, Deyton's Bend, 11 22
Spruce Pine, 11 23
Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 30
Morganton, First Church, 7 30

December

Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

November

Elkin, 11 16
Pilot Mountain, Pilot Mountain, 7 16
Sandy Ridge, Sandy Ridge, 11 23
Leaksville, 7 23
Rural Hall, Bethel, 11 30

December

Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon. 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Watauga, Henson Chapel, 11 15-16
Boone, Boone, night 16
Todd, Todd, 11 17
Avery, Plumtree, 11 22
Elk Park, Elk Park, 11 23
Helton, Helton 29-30

December

Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs, Transou 27-28

The district stewards will meet in Boone at 10 a. m. November 14. The pastors and lay leaders are requested to be present at this meeting.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

South Fork, Palm Tree, at 11 15
Lincolnton, at 11 16
Lincoln Circuit, McKendree, at 3 16
Dallas, Dallas, at night 16
Cherryville Circuit, St. Pauls, at 11 22
Cherryville, First Church, at 11 23
East End, at night 23
Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December

Bellwood, Lawndale, at 11 6
Maylo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November

Salisbury Ct., Shiloh, 11 15
Forest Hill, 11 16
Epworth, night 16
Concord Ct., Bogers, 11 22
Bethel, 11 23
Gold Hill, Gold Hill, 11 27
New London, Richfield, 11 29
Salem, Salem, 11 30
Badin, night 30

December

Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

The district stewards will meet in First church, Salisbury, November 13, at 11 a. m. All the pastors and district stewards are urged to be present.

STATESVILLE DISTRICT
D. M. Litaker, P. E., 240 Walnut, Statesville, N. C.
FIRST ROUND

November

Hiddenite, Hiddenite, 10 13
Stony Point, 7 13
Ball Creek, Pisgah, 10 14
Statesville Ct., Parsonage, 2 15
Troutman, 7 15
Alexander, Taylorsville, 11 and 2 16
Race Street, 7 16-17

Pastors please notify all stewards to be ready to organize for the year. An early start promises a successful finish.

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

November

Hayesville, Ledford's, 11 15
Murphy Station, 11 16
Murphy-Hiawassee Sts., Murphy, 2 16
Haywood Ct., Crabtree, 11 22-23
Canton, night 23
Bethel Ct., Bethel, 11 29-30
Clyde-Junaluska, Clyde, Qr. Con. 3 p. m.; preaching, night 30

December

Andrews, 11 7
Robbinsville, night 7
Judson, Almond, 11 8
Webster Ct., Webster, 11 13
Sylva, 11 14
Cullowhee, night 14
Bryson City, 11 21
Whittier Ct., Whittier, Qr. Con. 3, pr. night 21
Highlands Ct., Horse Cove, 11 27
Glenville Ct., Glenville, 11 28

January

Fines Creek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

The pastors, charge lay leaders, district stewards and district parsonage trustees will meet in Bryson City Wednesday, November 19, at 10:30 o'clock.

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Green Street, Green Street, night 14
Farmington, Farmington, 11 15-16
Cooleemee, Cooleemee, night 16
Centenary, Centenary, night 18
West End, West End, night 19
Burkhead, Burkhead, night 21
Davidson, Olivet, 11 22-23
Linwood, Cotton Grove, 3 22-23
Lexington, Lexington, night 23
Hanes-Clemmons, Hanes, night 25
Lewisville, Doubs, 11 29-30
Kernersville, Sedge Garden, 3 30
Central Terrace, Central Terrace, night 30

December

Trinity, Trinity, night 2
Welcome, Midway, 11 3
Thomasville, Main Street, night 3
Oak Ridge, Oak Ridge, night 4
Denton, Denton, 11 6-7
Thomasville Circuit, Prospect, 3 6-7

WEBSTRAD—Just a few months have passed since the grave closed over our daughter, Neva. The river of sorrow has been deep and the bridge has been wide, but we are nearing the other side, dear one, and we know the spirit of our girl that we took in our home when only a baby awaits us at the gate. She was 48 years old when she left us, but through those years of childhood and as she grew to womanhood we found her true. We are glad we opened our heart and home to this little girl.

For every sacrifice we made for her she gave it back in love and tender devotion. In our old age she never tired of us, but took us near her home to shelter us from the storms of life. When we were weak she was our strength. When we needed comfort she was by our side. We saw her grow from a child to womanhood with a noble character. She married Clyde Webstrad when she was 23 years old. He was faithful to her in health and patient and true when affliction took her suddenly from her home to the hospital, where she had every care and attention given that doctors and nurses could give. He stood by her with his two sons, Ervin and Bennie, through the weeks of suffering trying to save her who hau been so faithful to him and so fond of her boys. She lived to see them grown. They miss their darling mother, but death claimed her and we had to give her up with broken hearts. We saw her leave the home she beautified with flowers and motherly love, and she sleeps now in peace. We expect to see her again in a home not made with hands. God bless her memory.

She was a member of Asbury M. E. church. Her funeral was preached by her pastor, Rev. J. P. Bross, and her casket was covered with the flowers she loved.

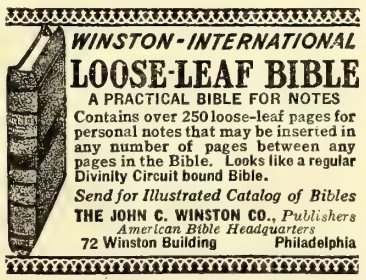
By her heart-broken mamma and papa,

Bennie and Annie Walker.

DAIL—"It is required in stewards that a man be found faithful." This is truly applicable to the life of Bro. E. S. Dail, who was born in Perquimans county October 19, 1848, and died at Windsor October 24, 1924. He had been a steward in the Methodist church and secretary of the quarterly conference about 49 years. In that time he missed not more than three quarterly conferences. He filled many places in Sunday school and church. He loved his class, his church, his pastor. To all he was "faithful." The same may be said in the home and county.

Three times married—Miss Mary Louise Parker, January, 1874; Mrs. Cornelia Valtentine, August, 1882; Miss Mary Capehart, November 8, 1905. His children are E. E. and E. A. Dail, Mrs. Mary Belle Gaskill, Geo. E. Dail, Mrs. Mary Gillam and Robt. C. Dail. One son preceded him to the home above. A host of friends paid silent tribute at his funeral, conducted by Rev. L. D. Hayman and his pastor. We revere his memory.

N. M. Wright.





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In Memoriam

LUTHER—Thomas Elsie Luther, just past 45 years of age, passed to his reward October 5, 1924. He had been a faithful member of Oak Grove M. E. Church, South, for 20 years; was a steward at the time of his death, and was a good one. He was married to Florence Miller, daughter of T. L. Miller, in 1905, and is survived by her and three boys and one girl. Brother Luther was a good man and will be greatly missed. The funeral was conducted by his pastor, assisted by his former pastor, Rev. W. B. Thompson. May God bless his memory and comfort his loved ones.

Geo. W. Clay, Pastor.

MARKHAM—There was born into the home of Mr. and Mrs. Fred Markham, Jr., of Weeksville, N. C., on January 23, 1924, a beautiful baby boy named for his maternal grandfather, Elisha Lister Markham. For nearly eight months he was the light and love of the home and then after a four days' illness passed into the Father's keeping on October 12th.

The funeral was conducted by the pastor at Union Methodist church near Weeksville and the interment was in the church cemetery.

May the God of all grace give comfort to the crushed hearts of the father and mother in thse hours of their great sorrow. W. T. Phipps.

ALBRITTON—Sister Leora Albritton, wife of B. E. Albritton, was born in Green county, near Snow Hill, 1845, and after a long illness died July 7, 1924.

Her maiden name was Sugg, coming from one of the old families of the county, and true to type, was a very fine character. She was faithful in her religious life and it always gave me great pleasure to talk with her, because she would invariably ring in some of the old fundamentals before you left her.

She leaves to mourn her going a husband, two daughters and three sons and their families.

The Lord keep them to the end.

R. R. Grant.

WEEKS—On August 8, 1924, Sampson, N. C., the soul of Mrs. Mattie Harrell Weeks, took flight to the God who gave it. The deceased was born July 1, 1881. She was happily married to J. H. Weeks in the year 1898. To this union was born thirteen children, five of them preceding her to the grave. She joined the M. E. church when about twelve years old and lived a consistent member till God called her to the great church triumphant. It may be truthfully said, "to know her was to love her." Her going has brought sorrow and sadness in the church and Sunday school, of which she loved and worshipped and in the community, and above all in the home, words cannot express how we miss that smiling face and happy disposition, that motherly touch which no one can give as a mother. Her life was one of service, for she was never happier than when doing something for others. So often was she heard to say she was not afraid to die and that "all was well with her soul." No richer heritage could she leave.

We cannot always understand God's will, but we must bow in submission to His will. May this be the path by which heaven will be closer and brighter to all of us, especially to the devoted husband, father and children, and may God give that grief-stricken husband power and guidance to direct and lead the little family left to his care to that land where we will all be one united family, where we will have no more sorrows, no more goodbyes, but all will be peace and happiness forever.

The body was laid to rest the following day in the family plot in the presence of a large concourse of sorrowing relatives and friends, beneath a mound of beautiful flowers to await the resurrection morn.

She has gone from her dear ones, her children, her husband,
Whom she willingly toiled for, and loved as her life;
Oh, God, how mysterious and how strange are Thy ways,
To take from us this loved one in the best of her days.
Weep not that her toils are over,
Weep not that her race is run;
God grant we may rest as calmly
When our work like hers is done.
'Til then we yield with gladness
Our mother to him to keep,
And rejoice in the sweet assurance,
"He giveth His loved ones sleep.
Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand"

Mrs. R. A. King.

ROUSE—Joseph S. Rouse, the oldest member of Magnolia church, passed away in the 76th year of his life on August 9, 1924. Brother Rouse joined the church when quite a boy, and for many years was one of its faithful stewards. When his health began to fail the mantle of his stewardship fell on his son Walter. He was a man of faith, and faithfulness to his Lord, always ready to help in every good cause in the church and among the distressed of the community. In his latter days he seldom got to church. He was hard of hearing and could not understand the message from the pulpit. His good and faithful wife died several years ago, and he spoke of her and the prospects of meeting her again. His life was above reproach in every respect, and as he saw the end approaching, he had no fears as to his future. His devoted children will know where to meet him. May God's blessings abide with them.

W. E. Hocutt.

RESOLUTIONS OF RESPECT

Whereas, God in His love and wisdom has removed from the Woman's Missionary Society of Forest City Methodist church our beloved member, Mrs. Beulah Moore. Therefore be it resolved:

First, That we bow in humble submission to His divine will, knowing He is too wise to make mistakes and too good to be unkind.

Second, That we, the members of the society, thank our heavenly Father for her cheerful life and patience through her illness.

Third, That we extend to her children our tenderest sympathy and commend them to Him who doeth all things well.

Fourth, That a copy of these resolutions be put on our minute book and a copy sent to the North Carolina Christian Advocate.

Mrs. G. P. Reid,
Mrs. J. F. Alexander,
Mrs. Parker Holmes.

KNIGHT—Charlie Jackson Knight, of Chatham county, and of Chatham Methodist church, passed from the natural life to the realm of the spiritual on June 8, 1924. He was born in Chatham county July 15, 1861.

On November 17, 1889, he married Miss Emily Eliza Clegg. To this union were born eleven children. Brother Knight has two living sisters, Mrs. Thomas and Miss Emma Knight, who share in the grief and sorrow of this home with his widow and children.

Brother Knight joined the church early in life and remained a member until death. He died with a child-like faith in Christ, and said shortly before death that there was no known barrier between him and God.

He was devoted to his wife and was rightly proud of his noble family of children.

May the Lord bless the memory of his faith and virtues to the good of his family and to the enrichment of the body of Christ.

J. J. Boone, Pastor.

GUTHRIE — Mrs. Jessie Stubbs Guthrie, wife of Rev. J. O. Guthrie, Raleigh, N. C., was born in Williamston, N. C., November 25, 1862, and passed to her reward Sunday, September 21, 1924.

Mrs. Guthrie came of good old Southern stock, her father being Gen. Jesse R. Stubbs, who built the railroad from Tarboro to Williamston, and was its first president; and her mother was Miss Mary Williams, for whose family the town of Williamston was named.

She was married first to Mr. D. D. Simmons, of Williamston, who passed away in early manhood. To this union there was born one child, Mrs. M. M. Harris, Elizabeth City, N. C. December 13, 1893, she was again married to Rev. J. O. Guthrie of the North Carolina conference, Methodist Episcopal Church, South, with whom she lived in happy wedlock till the day of her death. To this union there is one living child, Mrs. Eloise G. Kearney, Raleigh, N. C. Mrs. Guthrie was a true, good wife and mother, affectionate and kind, not only to her own children, but also to her step-children. As a neighbor she was kind and accommodating to a fault. She would actually deny herself of comforts to supply the needs of others. As a friend she was staunch, and true, and dependable. In early girlhood she joined the Methodist church in Williamston, remaining in that church until twenty-three years ago when she transferred her membership to Edenton Street Methodist church, Raleigh. She loved her church with a true devotion and was glad to make any sacrifice for it. She loved her Bible and read it, and tried to live by its teachings. If Jessie Stubbs Guthrie had possessd a strong, healthy body, the Father only knows the vast benefit she would have been to her day and generation. But, like so many other excellent people, she was for many years a great sufferer from an incurable diease, and, on a Sabbath morning, she gave up the unequal conflict and passed on to the Church Triumphant. And we laid her tired body tenderly away in the beautiful Oakwood cemetery, amid a circle of friends and a wealth of lovely flowers.

R. W. Bailey.

FARABEE—Louise Josephine Farabee was born March 8, 1854, died August 10, 1924, aged 70 years, five months and two days.

Before her marriage she was Miss Myers, coming from one of the leading families of western Davidson. In the year 1873 she was married to John T. Farabee. To this union were born nine children, all of whom are living except one who died when but a child. The names of those living are: Mrs. Henry Walser, Mrs. Vance Davis, Mrs. George Parnell and Mrs. William Hunt; James H., Marshall P., J. Lewis and Gorden Farabee. There are five brothers living—Barton, Albert, John, James and William Myers. She has 40 grandchildren.

When her husband died thirty years ago she was left with eight children, most of whom were small, but she was not discouraged,and by her industry and good judgment she provided well for her family and gave all of her children a fairly good education. She held them close to the church and today they rise up to call her blessed.

In the presence of an immense crowd of people her body was laid to rest in the family burying ground at Bethel church near Tyro.

Mrs. Farabee was a member of Bethel Methodist church and it was in this church she brought up her children. In her death we consider the church has lost one of its most loyal and faithful members and the community one of its most unselfish and noble women. We shall ever cherish her memory and believe her life will remain a bright and shing star to point her loved ones and friends to the better country.

R. F. Huneycutt, Pastor.

RESOLUTIONS OF RESPECT

It is with sadness that we, the members of Lee's Chapel Ladies' Aid Society, are compelled to chronicle the passing away of our beloved co-worker and friend, Mrs. J. R. Lindsey.

We realize the loss of one of its most devoted members which the society feels most keenly. She always had such a cheerful, loving disposition, although for months pior to her death she had suffered with ill health. However, her interest in the church and society never wavered. She was true to the last and was happier than when she could contribute to any good cause. She was a dutiful wife, a loving mother, and a kind, true friend.

God has called her home, where suffering and sorrow are no more. Therefore be it resolved:

First, That we bow in humble submission to the will of our heavenly Father, who doeth all things well, and that we are grateful to Him for having permitted her to dwell among us though only for a few years.

Second, That to the bereaved family we express our deepest sympathy in their loss and pray that the Comforter may be near in this time of sorrow to cheer the hearts of those who loved her, bless the friends she loved so well, and lead them on by faith to meet her where the saints forever dwell.

Third, That a copy of these resolutions be published in the Christian Advocate, one spread on our minutes and one sent to the family.

Mrs. J. U. Underwood,
Mrs. Jack Parrish,
Mrs. E. R. Brewer,
Committee.

BOGGS—Sister Barbara Boggs was born March 21, 1869; and died October 19, 1924. She leaves two sisters, Mrs. A. G. Higgins and Mrs. J. A. Peeler, both of Belwood; also two brothers, W. M. Boggs and J. D. Boggs, and a host of loved ones. She was converted and joined the church at Kadesh in early life. She was a good woman. She was an invalid for 34 years. Her funeral was conducted at Kadesh church, her pastor being at conference, by Rev. L. E. Stacy, assisted by Rev. Mr. Morgan, after which she was laid to rest in Kadesh cemetery.

Written by her pastor,

John H. Green.

WALDROOP—S. J. Waldroop, a noted citizen of Clay county, who was born in 1853, passed away into a life of happiness on October 10, 1924, being 71 years, nine days old. He was married to Fina Moore when a young man about 25 years of age. To this happy couple were born eight children, four sons and four daughters. One son went to be with God and the angles when a mere infant.

A friend of his, Mr. Adams, conducted the funeral.

Missed on earth but better off now. Left to mourn his departure are a devoted wife, seven children and a host of friends and grandchildren. He had lived a Christian life from childhood up. He had been a help to many a poor one to see the right way.

May God help the near relatives and all grieved ones to see that God knoweth best in all things.

Granchild.

RESOLUTIONS OF RESPECT

Again we are called upon to chronicle the death of another beloved member of our society, that of Mrs. Inda. Poythress, whose spirit took its flight to realms above on September 12, 1924. Therefore, be it resolved:

First, That in her death the Woman's Missionary Society of the First M. E. church, Henderson, N. C., has lost one of its oldest and most loyal members. For many years a great sufferer, all of which she bore with patient, loving resignation. Always interested in her Lord's work and ready to give to every call to advance His kingdom.

Second, That we bow in humble submission to the divine will, acknowledging His love and wisdom. A beautiful character, a loving and gentle spirit has gone from us, but we will fondly cherish her memory, and try to emulate those virtues which were so clearly defined in her daily life—her unfaltering faith, her example will live to illuminate the way when shadows envelop us.

Third, That a copy of these resolutions be sent to the Christian Advocate and a copy to the bereaved family, an da page in our minute book be set aside to the memory of one who beautifully exemplified the Christian life.

Mrs. N. B. Thomas,
Mrs. J. L. Currin,
Mrs. W. T. Cheatham.

RFOLK SOUTHERN RAILROAD
Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.
b-Connects week days for Fayetteville.
c-Via Pinetown.
d-Sleeper to Norfolk.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, NOVEMBER 20, 1924 No. 47

The North Carolina Conference

HELD IN GRACE CHURCH, WILMINGTON, NORTH CAROLINA

AT nine o'clock, November 12, the North Carolina conference, for the eighth time, assembled in annual session in the historic Grace church, Wilmington. This was its eighty-fifth session. Up to 1890 the crest of the Blue Ridge marked the western boundary of the conference. Since that date, on account of the formation of the Western North Carolina conference, that territory in North Carolina east of Rockingham, Guilford, Randolph, and the Pedee river, constitute the North Carolina conference. It is a great section of the state and this is a great conference—good looking, cultured, and is coming into the possession of perhaps the best trained young ministers of any conference in the connection.

The conference is not the least bit noisy. Its movement is onward, but the progress is like the flow of some deep, steady-going stream.

Last Wednesday morning Bishop Denny opened the services by announcing the hymn, "Come Holy Spirit, Heavenly Dove," the singing of which was followed by the Sacrament of the Lord's Supper. The bishop was assisted in this service by Revs. L. E. Thompson, J. L. Cunninggim, J. T. Gibbs, and W. B. North.

R. H. Willis, the secretary of the last conference, called the roll. He was then elected to succeed himself, and chose as his assistants T. M. Grant and W. H. Brown, and as statistical secretary, Rufus Bradley.

J. M. Daniels for the presiding elders, who are the standing committee on nominations, named all necessary committees and the organization was then complete.

The presiding elders in their reports sounded repeated notes of progress. According to the reports of the presiding elders 7,750 new members have been received into the church this conference year. The collections for the Superannuate Endowment fund have been quite large. One church at least, that is Harry North's church at Rocky Mount, has paid this year in full the entire assessment for the five years.

Among the speakers of the morning was B. A. Whitmore, who represented the Publishing House at Nashville, Tenn. Of especial interest to the conference was his announcement that he had for sale M. T. Plyler's new book, "Bethel Among the Oaks."

Dr. Frank Wells, presiding elder of the St. Louis district, delivered an address in behalf of the Superannuate Endowment fund and Rev. Edgar C. Burns spoke for the Near East Relief.

The bishop then resumed the call of minute questions and called the names of those who have been on the superannuate roll and also the supernumeraries. The superannuates on the roll are J. O. Guthrie, R. B. John, Phillip Greening, C. C. Brothers, M. D. Giles, T. J. Dailey, B. S. Allred, J. A. Lee, W. F. Galloway, A. McCullen, J. M. Lowder, T. H. Sutton, R. W. Bailey, D. L. Earnhardt, J. J. Barker, J. F. Usry, J. H. Hall, J. A. Hornaday, S. A. Nettles, N. E. Coltrane, J. T. Gibbs, F. B. McCall.

E. C. Glenn, E. W. Glass, N. M. McDonald, R. T. Bumpas, J. L. Rumley and J. G. Johnson were referred for the superannuate relation.

Lindsay Frazier of the class of the second year, having passed the required examination, was advanced to the class of the third year. K. S. L. Cook, M. R. Chambers and J. C. Cummings, of this class, having failed to pass the examination, were continued in the class of the second year.

When the names of Revs. J. E. Underwood, G. T. Simmons, W. P. Constable and M. D. Hix were called, Secretary Willis announced that these brethren had died during the year, and their names went to the committee on memoirs and a special session was held Sunday afternoon to pay tribute to these fallen comrades. On motion of Rev. J. H. Shore, presiding elder of the Rockingham district, Rev. R. W. Townsend was granted a location.

Bishop Denny called the question, "What traveling preachers and what local preachers have been elected elders?" John Oglesby Long, Andrew Jarvis Hobbs, Jr., Ernest Roy Clegg, Edgar Lafayette Hillman, Daniel Monroe Sharp, were elected elders, and T. C. Eklers local elder. William R. Brown and J. K. Worthington were elected deacons in the local ranks. These were ordained on Sunday morning.

Second Day, Thursday.

The sessions of the conference convened at 9 a. m. and adjourned at one o'clock p. m. This gave four long hours for business. The first day dispatched much business and the second day even more than the first. The unusual thing occurred in that all the minute questions except two or three had been called and answered by noon Thursday. The work of the second session ran somewhat in the following order:

Conference convened at 9 o'clock and L. L. Smith, of Bethel, led the conference devotions.

In answering minute question, "Who are transferred to other conferences?" the bishop announced that he had transferred M. G. Ervin to the Northwest conference, and H. M. Wellman to the Western North Carolina conference.

J. C. Cummings and F. W. Selsor were at their own request discontinued from the ministry of the church.

A. J. Parker presented and read a resolution which looks to the better support of the superannuate preachers during the first year of their superannuation.

The class of the first year was called, viz., "Who remains on trial?" and M. C. Ellerbe, L. A. Watts, McDonald McLamb, Shirley J. Starnes, J. Marvin Joliff, Hiram K. King and Joseph A. Snow made their reports, their character passed and were advanced to the class of the second year. H. L. Witten and W. N. Vaughan having failed to pass the required examination, were continued in the class of the first year.

In answer to minute question, No. 6, "Who are admitted into full connection?" H. L. Davis, F. B. Peele, A. E. Brown, R. J. Lough, E. W. Downum, G. G. Whitehurst, W. L. Dawson, Jr., J. V. Knight were admitted and elected to deacons orders.

After Mrs. J. B. Finley, of the local church, had sung very beautifully the old Methodist hymn, "Palms of Victory," the Rev. J. H. Shore, of the Rockingham district, made an earnest appeal in behalf of J. L. Rumley, whose name had been referred for the superannuate relation, and who is in a hospital. An old time Methodist offering was taken, the conference going forward almost in a body and laying their gifts on the table. The collection amounted to approximately $450.

Rev. H. B. Hill has withdrawn from the conference. It was stated on the floor that he was at this time serving a work in the Methodist Episcopal church.

J. W. Barton, junior member of the firm of Lamar and Barton, publishing agents of the Southern Methodist church, was introduced and addressed the conference. He stated that the church has an investment of $2,500,000 in the publishing house and that there is turned out of it every day millions of pieces of literature. This concern publishes all the Sunday school, Epworth League and missionary literature of the church as well as the Christian Advocate, Methodist Quarterly Review and a large volume of books. This is one of the oldest church publishing houses in the country.

The Rev. L. E. B. Rosser, negro, of the Colored Methodist church and president of an industrial school at South Boston, Va., was introduced and he spoke to the conference in behalf of the school. A collection was taken.

The Rev. E. Frank Lee, of the Southern Presbyterian church, formerly pastor of old historic Buffalo Presbyterin church, Greensboro, where he served for ten years, was admitted into the conference. Mr. Lee was reared a Methodist and educated at Trinity and feels that he is just coming back home.

The Rev. G. T. Rowe, D. D., book editor and editor of the Methodist Quarterly Review, was introduced and spoke of the magazine which he edits.

T. A. Sikes introduced resolutions which deplored the action of the legislature in passing special legislation that legalized boxing and that asked the next legislature to repeal said act. These resolutions were passed by a unanimous vote.

N. H. D. Wilson moved that the credentials of the Rev. J. E. Bates, who served First church, Rocky Mount as its pastor several years ago, and who for moral reasons had surrendered his credentials, be restored. M. T. Plyler and D. H. Tuttle opposed the restoration and N. B. Strickland and Mr. Wilson in addresses to the conference favored the restoration of these credentials. By a large majority the conference refused to restore the minister's credentials.

The report of the Sunday school board was read by T. M. Grant. This recommended that L. L. Gobbel be re-elected as conference Sunday school superintendent and Miss Georgia Keene as elementary superinatendent. The report was adopted.

Under question 42, "Where shall the next session of the conference be held?" H. A. Humble, pastor of Hay Street, Fayetteville, extended a very cordial invitation for the meeting in 1925 to be held in that church. Invitation was unanimously accepted.

Friday Morning.

The Friday morning session was given over almost entirely to addresses and reports of pastors. Notable among these addresses was that of Bishop Denny to the class admitted into the conference and the inimitable address of Dr. R. H. Bennett who greatly interested the conference by relating humorous stories which *(Concluded on page six)*

APPOINTMENTS *of the* NORTH CAROLINA CONFERENCE

DURHAM DISTRICT
M. Bradshaw, Presiding Elder

Burlington—Front Street ..... J. B. Hurley
Webb Avenue ..... L. V. Harris
West Burlington ..... E. G. Overton
Burlington Circuit ..... R. A. Bruton
Brooksdale ..... B. T. Hurley
Carrboro ..... J. W. Autrey
Cedar Grove ..... E. C. Durham
Chapel Hill ..... Walter Patton
Durham—Branson ..... W. F. Elliott
Calvary ..... D. E. Earnhardt
Carr ..... J. H. Buffoloe
Gregson ..... D. M. Sharpe
Lakewood ..... D. A. Clark
Memorial ..... H. E. Myers
Trinity ..... W. W. Peele
West Durham ..... J. A. Martin
Durham Circuit ..... W. F. Craven
Graham and Haw River ..... G. W. Starling
Hillsboro ..... S. F. Nicks
Leasburg ..... E. R. Clegg
Mebane ..... L. E. Thompson
Milton Circuit ..... J. B. Hurley
Mt. Terzah ..... B. O. Merritt
Person Circuit ..... J. W. Bradley
Roxboro—Long Memorial ..... F. M. Shamburger
East Roxboro and Longhurst ..... M. C. Ellerbee
Rougemont ..... J. F. Starnes
South Alamance Circuit ..... F. A. Lupton
Yanceyville Circuit ..... W. C. Merritt
Professor Trinity College ..... H. E. Spence
Professor Trinity College ..... J. M. Ormond

ELIZABETH CITY DISTRICT
C. B. Culbreth, Presiding Elder.

Chowan Circuit ..... M. R. Chambers
Columbia Circuit ..... S. Salyer
Currituck Circuit ..... E. W. Hurst, Sup.
Dare Circuit ..... R. L. Beasley, Sup.
Edenton Circuit ..... J. V. Knight
Elizabeth City—First Church .....N. H. D. Wilson
City Road ..... Daniel Lane
Gates Circuit ..... R. F. Munns
Hatteras ..... J. M. Joliff
Hertford ..... L. S. Massey
Kennekeet ..... R. N. Fitts, Sup.
Kitty Hawk ..... W. A. Chahbers, Sup.
Manteo ..... A. W. Price
Moyock Circuit ..... C. T. Thrift
North Gates ..... J. O. Long
Pantego and Belhaven ..... J. P. Bross
Pasquotank Circuit ..... W. P. Phipps
Perquimans ..... J. T. Stanford
Plymouth ..... W. G. Lowe
Roper ..... R. F. Taylor
South Camden ..... T. S. Cobble
South Mills ..... A. B. Crumpler
Stony Point ..... C. A. Johnson, Sup.
Wanchese ..... W. R. Hardesty
President Scarritt College Christian
Workers ..... J. L. Cunninggim

FAYETTEVILLE DISTRICT
R. H. Willis, Presiding Elder.

Bladen Circuit ..... G. H. Biggs
Carthage ..... J. M. Wright
Duke ..... L. C. Brothers
N. M. McDonald, Sup.
Dunn ..... G. T. Adams
Elizabeth Circuit ..... H .E. Lance
Fayetteville—Hay Street ..... J. H. Shore
Person Street and Calvary ..... M. F. Hodges
Fayetteville Circuit ..... W. L. Maness
Glendon Circuit ..... E. L. Hill
Goldston Circuit ..... H. L. Witten
Haw River Circuit ..... C. H. Caviness
Hemp Circuit ..... L. R. Gains, Sup.
Jonesboro Circuit ..... B. E. Stanfield
Lillington Circuit ..... H. L. Hendricks
Mambers Circuit ..... G. C. Wood, Eup.
Newton Grove Circuit ..... W. J. Underwood, Sup.
Parkton Circuit ..... J. C. Humble
Pittsboro Circuit ..... C. M. Lance
Roseboro Circuit ..... R. B. John
Sanford ..... L. B. Jones
Siler City Circuit ..... O. L. Hinson
Stedman Circuit ..... W. A. Piland

NEW BERN DISTRICT
J. C. Wooten, Presiding Elder.

Atlantic Circuit ..... C. W. Wilson, Sup.
Beaufort Circuit ..... E. Frank Lee
Craven Circuit ..... W. L. Dawson, Jr.
Dover Circuit ..... E. B. Bell, Sup.
Goldsboro—Elm St. and Pikeville....C. P. Jerome
St. John ..... R. E. Atkinson
St. Paul ..... J. M. Daniel
Goldsboro Circuit ..... R. E. Brown
Grifton Circuit ..... R. J. Lough
Harlow Circuit ..... J. C. Carter, Sup.
Hookerton Circuit ..... R. R. Grant
Jones Circuit ..... H. C. Ewing
Kinston—Queen Street ..... G. K. Procter
Morehead City ..... W. A. Cade
Mount Olive and Calypso ..... L. T. Singleton
Mount Olive Circuit ..... H. L. Davis
New Bern—Centenary ..... J. W. Harrell
Riverside and Bridgeton ..... J .H. Lanning
Newport Circuit ..... B. W. Barfield, Sup.
Ocracoke and Portsmouth ..... W. T. Check, Sup.
Oriental Circuit ..... J. C. Whedbee
Pamlico Circuit ..... W. C. Jones
Pink Hill Circuit ..... K. S. L. Cook
Seven Springs Circuit .....E. J. Lewis, Sup.
Straits Circuit ..... Samuel Leffers, Sup.
E. W. Glass, Assistant Supply
Snow Hill ..... J. A. Russell
Student Boston University ..... W. V. McRae
(Centenary Quar. Conf.)
Student Boston University ..... Guy Hamilton
(Riverside and Bridgeton Quar. Conf.)

RALEIGH DISTRICT
M. T. Plyler, Presiding Elder.

Bailey Circuit ..... E. C. Maness
Benson ..... J. E. Blalock
Cary-Apex Circuit ..... W. C. Ball
Clayton ..... Marvin Self
Creedmore Circuit ..... J. J. Boone
Four Oaks ..... W. J. Watson
Franklinton ..... E. H. Davis
Franklinton Circuit ..... V. A. Royal
Fuquay Circuit ..... K. F. Duval
Garner Circuit ..... G. W. Fisher
Granville Circuit ..... L. H. Joyner
Kenley Circuit ..... W. B. North
Louisburg ..... O. W. Dowd
Millbrook Circuit ..... S. J. Starnes
Oxford ..... E. M. Snipes
Oxford Circuit ..... N. B. Strickland
Princeton Circuit ..... G. B. Perry
Raleigh—Central ..... H. I. Glass
Edenton Street ..... W. A. Stanbury
Epworth ..... D. N. Caveness
Jenkins Memorial ..... W. H. Brown
Selma—Edgerton Memorial ..... O. P. Fitzgerald
Smithfield ..... A. J. Parker
Tar River ..... J. C. Williams
Youngsville Circuit ..... W. B. Humble
Zebulon ..... E. M. Hall
Business Mgr. N. C. Christian Advocate..T. A. Sikes
Supt. Anti-Saloon League ..... R. L. Davis
Supt. Methodist Orphanage ..... A. S. Barnes

ROCKINGHAM DISTRICT
C. L. Read, Presiding Elder.

Aberdeen and Vass ..... E. H. McWhorter
Biscoe Circuit ..... F. B. Peele
Caladonia Circuit ..... J. L. Smith
Ellerbee Circuit ..... W. F. Trawick
Hamlet ..... E. C. Few
Laurel Hill Circuit ..... W. J. Dubois, Sup.
Laurinburg ..... W. R. Royal
Lumberton ..... T. McM. Grant
Lumberton Circuit ..... N. L. Seabolt
Maxton ..... A. S. Parker
Montgomery Circuit ..... F. B. Noblett
Mount Gilead ..... B. C. Thompson
Mount Gilead Circuit ..... F. E. Dixon
Piedmont Circuit ..... M. E. Cotton, Sup.
Raeford Circuit ..... N. C. Yearby
Red Springs Circuit ..... G. M. Daniel
Richmond Circuit ..... C. A. Jones
Roberdel ..... S. T. Moyle
Rockingham ..... J. D. Bundy
Rowland ..... P. D. Woodall
Roberson Circuit ..... N. B. Johnson
St. John and Gibson ..... J. B. Thompson
St. Paul ..... I. T. Poole
Troy ..... J. H. McCracken
West End ..... A. J. Groves
Student Hartford Theological Seminary,
Rockingham Q. C. ..... L. M. Hall
Student Yale Divinity School, Rockingham
Q. C. ..... D. A. Petty

WASHINGTON DISTRICT
S. A. Cotton, Presiding Elder

Aurora Circuit ..... W .C. Benson
Ayden ..... G. B. Starling
Bath Circuit ..... To be Supplied
Bethel ..... L. L. Smith
Elm City ..... D. H. Tuttle
Fairfield ..... H. M. Jackson
Farmville ..... B. B. Slaughter
Fremont ..... J. A. Dailey
Grimesland ..... J. J. Lewis
Greenville—Jarvis Memorial ..... V. P. Scoville
Mattamuskeet ..... W. M. Wall, Sup.
McKendree Circuit ..... J. H. Miller
Nashville ..... A. L. Ormond
Robersonville Circuit ..... F. F. Eure
Rocky Mount—Clark Street .....J. W. Potter
First Church ..... H. M. North
H. C. Sprinkle, Jr., Junior Preacher
South Rocky Mount .....To be Supplied
Rocky Mount Circuit ..... W. G. Farrar
Stantonsburg Circuit ..... B. H. Black
Spring Hope Circuit ..... W. E. Trotman
Swan Quarter Circuit ..... W. N. Vaughan
Tarboro ..... R. C. Beaman
Vanceboro Circuit ..... J. W. Dimmette
Washington ..... L. D. Hayman
Wilson—First Church ..... F. S. Love
Conference Educational Secretary.....H. M. North

WELDON DISTRICT
S. E. Mercer, Presiding Elder

Aulander Circuit ..... W. L. Clegg
Ahoskie ..... R. G. L. Edwards
Battleboro and Whitaker ..... B. F. Boone
Conway Circuit ..... E. B. Craven
Enfield ..... C. T. Rogers
Garysburg Circuit ..... J. A. Tharpe
Halifax Circuit ..... J. L. Midgett
Henderson—First Church ..... T. G. Vickers
North and South Henderson ..... L. E. Sawyer
Littleton ..... G. F. Smith
Middleburg ..... J. T. Draper
Murfreesboro—Winton ..... L. C. Larkin
Norlina ..... H. M. Eure
Northampton Circuit ..... B. P. Robinson
Rich Square ..... Rufus Bradley
Roanoke Rapids ..... R. H. Broom
Rosemary ..... E. N. Harrison
Scotland Neck ..... E. L. Hillman
Seaboard Circuit ..... Frank Culbreth
Warren Circuit ..... William Towe
Warrenton Circuit ..... H. B. Porter
Weldon ..... G. W. Perry
Windsor Circuit ..... N. M. Wright
Williamston and Hamilton ..... E. D. Dodd
Student Boston University .....G. G. Whitehurst
(Henderson Quarterly Conference)
Student Yale Divinity School ..... R. M. Price
(Weldon Quarterly Conference)

WILMINGTON DISTRICT
H. A. Humble, Presiding Elder

Burgaw Circuit ..... L. A. Watts
Carvers Creek Circuit ..... J. C. Harmon
Chadbourn Circuit ..... T. E. Davis
Clinton ..... J. E. Holden
Faison-Warsaw Circuit ..... E. L. Stack
Hallsboro Circuit .....J. K. Worthington, Sup.
Ingold Circuit ..... A. E. Brown
Jacksonville-Richlands ..... J. H. Frizzelle
Kenansville Circuit ..... J. W. Sneeden, Sup.
Magnolia Circuit ..... W. E. Hocutt, Sup.
Maysville Circuit ..... E. C. Sell
Scotts Hill Circuit ..... E. W. Downum
Shallotte Circuit ..... W. J. Freeman, Sup.
Southport ..... J. R. Edwards
Swansboro Circuit ..... D. A. Futrell
Tabor-Fairbluff Circuit ..... L. M. Chaffin
Town Creek Circuit ..... McD. McLamb
Vineland ..... W. B. Ward, Sup.
Wallace-Rose Hill ..... T. W. Lee
Whiteville ..... L. B. Pattishall
Wilmington—Epworth ..... J. A. Snow
Fifth Avenue ..... W. C. Martin
Grace ..... A. D. Wilcox
Trinity ..... H. C. Smith
Wilmington Circuit ..... C. N. Phillips
Student Yale Divinity School ..... A. J. Hobbs, Jr.
(Epworth Quarterly Conference)
Student Southern Methodist Univ...Lindsay Frazier
(Chadbourn Quarterly Conference)
Missionary to Poland ..... Hiram K. King
Missionary Secretary ..... A. D. Wilcox

PEOPLE AND THINGS

Rev. W. E. Rufty, pastor of the Landis circuit, reports a pounding, abundant and bountiful, last Saturday evening. The people have the pastor's thanks.

The Ladies' Aid of Lee's Chapel, Summerfield circuit, a few weeks ago pounded their pastor, Rev. W. L. Dawson, in admirable fashion and to the great delight of the occupants of the parsonage.

In thinking about what to send for a Christmas present, don't forget that the Advocate will make an acceptable one.

A pastor in the North Carolina conference has requested us to call attention to the following paragraph in the report of the committee on church property: "We urge all our pastors, their wives and children to use great care in protecting parsonages and their furnishings which they occupy, and to leave them as clean and attractive as possible for those who shall come after them."

You can have your stationery printed at the Advocate office on short notice.

A good deal of indignation has arisen in Virginia because of an article in a paper in Hendersonville, N. C., edited by Hon. John Temple Graves. Mr. Graves, in comparing the roads of North Carolina with those of Virginia, says the Virginians are saying that "roads that were good enough for Thomas Jefferson and Robert E. Lee are good enough for us."—Richmond Advocate.

The following is a partial report of the work done during the past year by Rev. D. H. Tuttle, pastor of Centenary Methodist church. A full report of his year's work will be given in a later issue of this paper. Number sermons, 159; prayer meetings, 43; visits, 910; home prayers, 473; funerals, 21; marriages, 26; Bibles, 49; Bible portions, 615; Testaments and Psalms, 82; tracts, 5832; religious books, 1632; religious papers and magazines, 1165; added on profession of faith, 22; by certificate, 24; adults baptized, 13; infants, 4; lost by death, 4; by certificate, 15; present membership, 521; 270 added in four years.—Smithfield Herald.

"November 8 was a big day for Central Methodist church. It was the day of the opening of our new Sunday school building. Quite a while before the hour of the opening, the church auditorium was filled with people of all ages. After the devotional exercises, conducted by the superintendent, assignments were made to the different departments. A march was played on the piano and the children marched to their new places of work and study. There was not a blunder made anywhere. It looked as though everyone was just following a routine instead of launching into something entirely new. A teacher awaited every class. Before going to the class rooms every department sang, "Praise God From Whom All Blessings Flow."—Wm. A. Jenkins, Pastor.

A welcome service for Rev. and Mrs. J. H. Armbrust was held at the Methodist church Sunday evening. The services were participated in by all the ministers and the churches of the city. The meeting was presided over by Rev. John Jordan Douglas, pastor of the First Presbyterian church and president of the Wadesboro Ministerial Union. The opening prayer was by Rev. C. L. Jackson, D. D., pastor of the First Baptist church. Rev. J. F. Hammaker, rector of Calvary Episcopal church, read the scripture lesson, and addresses of welcome to the incoming minister were delivered by Dr. Jackson, Rev. J. F. Hammaker and Dr. Douglas. Rev. J. H. Armbrust, the new minister of the Methodist church, made a fitting response. He and his wife have made a fine impression.—Messenger.

The Advocate will make people glad 51 weeks in the year. Send it for a Christmas present.

CHURCH TO BE DEDICATED

The new church at Wesley Chapel will be dedicated next Sunday, November 23.

Dr. J. B. Craven of Charlotte will preach the dedication sermon at 11 a. m. Dinner will be served on the church grounds, and at 1:30 p. m. the quarterly conference will be held. There will be a sermon at 2:30 by Dr. Hardin of Monroe. Everybody is invited to attend these services. The former pastors should come if possible. T. J. Huggins, Pastor.

REV. J. W. FRANK'S LETTER FROM JAPAN

Rev. J. F. Frank, a missionary from the North Carolina conference, in Japan, sent his greetings and love to the conference. In closing his letter he stated, relative to the union of the two bodies of Methodism in the United States: "We have had Methodist union in Japan for one-sixth of a century, and the missionaries of the Methodist Episcopal church and Methodist Episcopal church, south, and of the Canadian Methodist church sit together, pray together and vote together at the Japan Methodist conference, and at the conference at Kobe in 1923 we all slept and ate together in the mission house when I was in charge as steward, and there were no bloody noses, nor other signs of strife. Common sense, unity and pleasantness have always and altogether prevailed. Whatever else might be said about our missionaries and their shortcomings, it is true that we all have to come to the field without hatchets and monkey wrenches. We are so encouraged by the prospect of a glorious union of the two dominant bodies of the United States. With Jesus Christ on his throne and John 17:11-21 in the Bible, the advocates of Methodist union are encouraged to be much in prayer, the result of which will be a united Methodism against which race prejudice and monkey wrench methods shall not prevail. The evidence of our ready access to the throne of God in the light of recent experiences and victories should hearten the advocates of union in daily prayer for victory until the last votes shall have been counted, after which it will be time to be demonstrative. Let not strife and vainglory divert us from ceaseless prayer for unity and union.

"All honor to the editors of the North Carolina Advocate for their noble convictions and steady hand."

PRAYER FOR MISSIONS

The alarm that is being sounded through the church today is not an exaggeration of the facts. There is no need for any worked up alarm. The existing facts as they may be gathered from missionaries, secretaries and others who know the conditions on the mission fields and in the office of the Board of Missions, are so appalling that they would overwhelm us were it not for our faith in God and our confidence in the gospel. There is the debt of a million dollars. There are all our missionaries whose support is being threatened. There is the native church whose confidence in the Christian church is being tested. The world is looking on and asking "Will Methodism fail in her hour of opportunity and trial?"

Brethren, what shall we do? First of all, let us pray. Let us pray that we may see clearly what we ought to do, and that we may have courage and consecration to do the Lord's will. Let us pray for the men and women upon whose shoulders rests the responsibility for leadership in this work. Some are ready to criticise. Before we criticise these who are bearing tremendous burdens let us pray for them. They need our prayers. Let us pray for the missonaries. These are testing days for every missionary who has gone out. They need our prayers. Let us pray for the native Christians. The advances made on mission fields in the last few years have inspired the native church to look for greater things. The disappointments that have come to the native Christians are exceedingly trying. They need our prayers.

Each of the conferences in North Carolina have voted to observe the week December 7-14 for prayer and mission study. The November issue of the Missionary Voice carries very helpful suggestions for the observance of this Week of Prayer.

R. M. Courtney.

"HOMER NODS"

Our esteemed friend at Raleigh, The News and Observer, last Tuesday morning carried the following editorial note:

"Rev. Franklin Swindell Love is the first Methodist preacher in North Carolina to be sent back for a fifth year to the same charge. The Wilson Methodists would not think of giving him up and there was nothing else for the bishop to do."

That Mr. Love is the first Methodist pastor in North Carolina to be returned for the fifth year is an oversight. The Western North Carolina conference, for example, last year had six pastors serving their fifth year, three their sixth and one his eighth.

Don't forget to look at your red label.

BEGINNING THE NEW YEAR

We enter again upon a new conference year. The pastors and other leaders of the local church, unless utterly mindful of their duties, are laying their plans for the next twelve months. And these plans ought to be the result of a large, clear vision and a holy daring. There should be a well fixed determination on the part of all our church leaders to undertake big things for God and the kingdom of Jesus Christ. To begin by following the line of least resistance and with an eye single to having an easy time spells nothing but failure.

Furthermore, great numbers of people have resolved to do better this year than last. The church officials have come to the end of the year with the annual struggle to pay out and they have said, "We will do better next year." Now, do not let that resolution die. Begin at the very first of the year as you resolved to do, and let this mark a new era in your church by putting good business methods in the management of your church.

The new year should bring with it a new enthusiasm that translates itself into sacrifice and high service. Nothing worth while is wrought out in cold blood. Blundering youth with a heart that thrills with an eager desire to do will accomplish more than wise old age, cold and afraid, that limps to its task. There is slight reference here to the calendar.

Let this be a year when North Carolina Methodists will gird themselves for bigger tasks than ever before and let this begin at the beginning of the new year.

THE BOARD OF LAY ACTIVITIES

President W. P. Few has been re-elected conference lay leader for the North Carolina conference and with his board of lay activities is planning big things for the ensuing year.

We advise every reader of the Advocate to read with care the report of this board which appears on page five of this issue of the Advocate.

There is a great opportunity ahead for the laymen and they are awaking to this. With increased zeal and in ever growing numbers are the laymen addressing themselves to the task that the leaders have set for them. If you, gentle reader, are not numbered with those who have set themselves to the big tasks of our church, you will do well to give your attention to this rising tide of enthusiasm on the part of Methodist laymen and, also, hasten to join them in their work.

STATESVILLE DISTRICT LAYMEN'S CONFERENCE

On Tuesday, November 25th, Bro. Charles Ireland, the conference lay leader, will hold an all day conference with the laymen of the district at Newton, N. C. The session will open at 9:30. The ladies of Newton will furnish dinner and the afternoon session will close about three o'clock.

This conference is for the purpose of organizing the finances for the year. The charge lay leaders, the church lay leaders, and at least one active progressive steward from each church are requested to attend. The pastors are invited to come and participate, bringing with them the men of their charges who can best carry back and inaugurate the adopted plans.

We trust every charge will have a full delegation. If any lay leaders cannot come, bring substitutes. D. M. Litaker, P. E.

A GRATIFYING GAIN

The net gain in church membership, as recorded by the North Carolina conference at its annual session, amounts to 4,832. This is a gratifying increase in membership and brings the total for the conference up to 112,329 which places it among the leading conferences of the entire church.

These figures should stimulate both pastors and people to undertake even greater things in the year that is just ahead.

ATTENTION, PASTORS AND PRESIDING ELDERS

The harmonizing committee provided by the General Conference has fixed the period, October 15 to January 15, for the Christian Education Movement. This committee says: "During the period of special emphasis of any board or commission, the other boards or commissions will carry on in a normal way the ordinary processes of cultivation and collections, without calling upon the general organizations and public agencies of the church."

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

On the Way to Germany.

Our trip to Germany was more or less in the nature of an after-thought, as we had not really planned to make this trip when we left the States. Our voyage both to and from Europe was on the steamship "Magnolia," which sails from New York to Hamburg, and a ticket is good the entire way at the same price. We had contemplated joining the ship at Cherbourg. We found, however, that our expenses had been so carefully handled that we would have enough money to continue our journey to Hamburg and join the ship there, and so we cut our trip a bit short in Paris and went through Germany. All passport arrangements had been made before leaving home, except for the trip to Germany. We were told that the trip would be exceedingly expensive, that the Germans were haughty and showed resentful and contemptuous attitude toward Americans, that it was exceedingly difficult to secure a permit to go through the Rhine region and that railroad facilities were so disorganized that travel would be exceedingly difficult. As a matter of fact none of these statements were true, except the first. Germany is very, very expensive. This is particularly due to the fact that they have a higher standard of living, more like that of our own country, than other nations in Europe. It is also due to the fact that their exchange is on the best basis of any country in Europe. The mark is about par now, and that is not true of any other exchange, with perhaps the exception of Switzerland.

In spite of warning to the contrary, we decided to go and I went around to the German Consul in Paris and applied for a passport. There was no difficulty in securing one, and neither was it necessary for us to have a police permit to visit the occupied territory. So after our trip to the Verdun battlefields we went on our way to Metz, where we spent the night preliminary to our invasion of Germany. The only embarrassment at all was that incident to the right language to speak. We found German very useful in Switzerland and Italy, but we had very little use for it in Paris. The French are so sensitive that they resent anyone's assuming that they are willing to use the hated "Boesch" language. So we had to be very particular about the sort of language we used when we got to Alsace-Lorraine. We realized that the people spoke French and German both, but did not know just how their sympathies leaned, and it was really a relief when we set foot upon actual German soil so that we might not be troubled about hurting people's feelings.

From Metz we went to Mainz, and from there took the steamer down the river Rhine—the most beautiful steamboat trip that I have ever taken. The Rhine, seven or eight hundred miles long, is the idol of the German nation. Nearly 300,000,000 marks have been expended on it in the last fifty years to make it navigable. It was a means of transportation for the Romans. It was the old commercial road between Italy and Flanders in the Middle Ages. It is perhaps the most picturesque river in the world. The German patriotic attitude toward the Rhine is best evidenced in the famous song, "The Watch on the Rhine," in which the Fatherland is assured that it may remain in absolute repose and security, since "the watch on the Rhine stands fast and true." How ironical it must seem to the natives now when the watch on the Rhine is made up of English and French troops, who are watching to see that military operations are not resumed in Germany.

The Rhine flows through perhaps the finest wine lands in the world. On every hand appear lovely vineyards and well cultivated fields. Perhaps the most picturesque feature of this trip, however, is the succession of castles; some standing intact and now inhabited, others consisting of fallen ruins, old, dilapidated, overgrown with ivy. One famous section of the river has what is known as the Lorelei Rocks. Here a steep cliff projects itself in the river and forms a curve that gives rise to such peculiar acoustics that an echo can be heard twelve distinct times. This cliff has been immortalized by Heine's famous song, "The Lorelei." According to the legend, a river nymph used to sit on the rocks, combing her golden hair, and a fisherman became so obsessed with her beauty that he thoughtlessly allowed his boat to be smashed at the foot of the cliff. This siren story is almost a parable of the way in which the German people became so obsessed with the idea of world conquest that they too lost control of the ship of state and it became at least badly battered, if not entirely destroyed.

But the Heine poem just referred to has been set to music and is one of the most beautiful and familiar of the German folk songs. A beautiful custom is prevalent among the Germans, that is each time the steamer takes a trip down the river, all of the people get on the foredeck and sing this lovely song as the steamer passes the cliff. Fortunately I remembered the German song from my old college days when Dean Wannamaker taught me to sing it, and so I joined them in the singing. But my tune and their's were slightly at variance and I am

We disembarked at Coblenz and took the train for Cologne, a lovely city of a half million inhabitants that dates back to the Roman times. Its name comes from the Latin expression Colonia Agrippinensis. Perhaps it is better known to us through the fact that eau de cologne got its origin there and its manufacture is still one of the prominent industries. The thing of most interest to the tourists, however, is the magnificent Cologne cathedral, for it is one of the half dozen outstanding cathedrals of the world. Its towers are the most unique perhaps in church architecture. They are magnificent and ornate and stand out overwhelmingly out of proportion to the rest of the building, and yet so perfect are they in construction that one is only amazed at their grandeur. These towers are clearly among the outstanding sights of Europe.

Time forbids a detailed description of all of the German cities. We were in Mainz, Coblenz, Cologne, Leipzig, Dresden, Berlin and Hamburg. All of these cities are models of excellence, cleanliness and efficiency.

One incident that happened at Leipzig is a fair indication of the attitude of the German people toward us throughout our entire trip. We arrived there at one o'clock at night. The hotels were all crowded and so practically no porters were at the station. We checked our heavy luggage and set out on foot to find the hotel. After wandering for five or six blocks and seeing no hotel, we began to wonder whether we were entirely on the wrong track or not. I asked a man standing on the street if he could direct me to a hotel, and he very politely escorted us three or four blocks, rang a door-bell and secured admission for us for the night. This was without any expectation of reward. We were courteously received even at that late hour and given splendid entertainment at a reasonable cost.

It would hardly be of interest to describe the magnificent public buildings, the splendid school houses, the fine public squares, parks and other things of interest in all of these cities. At Dresden we were very much interested in going to see the famous Sistine Madonna. One of the residents of Dresden told us that it was typical of Americans when asked, "Have you been to Dresden?" they would reply, "Oh yes, I have seen the Sistine Madonna—the finest picture in the world." It really is one of the finest pieces of art, ancient or modern. An entire room in a magnificent picture gallery is allotted to it and sightseers sit and gaze by the hour upon this wonderful picture. No description of it would be adequate, and so I shall not undertake it. As a magnificent, modern, up-to-date city, Dresden would attract attention in comparison with any of the other cities of the world. Its gardens are lovely, its public buildings, churches, universities and other institutions of an educational and religious nature are unsurpassed.

The most interesting part of our trip through Germany, however, was in and around Berlin. I have neither time nor ability to describe the wonderful art treasures, palaces, picture galleries, etc., of this great city. It has not as many literary interests as London, religious interests as Rome, or elements of beauty as Paris, but it is a rather splendid combination of all three. It is just a bit too much built for efficiency to be beautiful. And yet the things of beauty that are contained there are incomparable. One might name all the great palaces and castles of the world, including Warwick, Windsor, Hampton Court, Buckingham and St. James of England, Versailles in France, the Vatican in Rome, the Pitti and Uffizi in Florence and the Doge's Palace in Venice, and yet would not have named any that are comparable to the palaces of Germany. Those who have seen the great palaces of Russia declare that they also are inferior to the German palaces. There is enough of artistic value in the palaces of Germany to pay off its war debt, if they could be placed on a fair market. A most interesting trip was a day's journey to Potsdam to see the magnificent palace in which the late unlamented Emperor spent his most glorious days. Both the so-called new palaces and Sans-Souci are marvels of architectural beauty and artistic fame. The famous shell-room alone perhaps cost millions of dollars. There is not a square inch of it that is not made of some fine shell or precious gem, and a description of it would make John's description of the gem-bedecked New Jerusalem seem like tame writing. The halls are more magnificent and more beautifully furnished, and the gardens are more exquisite and lovely than even those of the world-famous Versailles. As before stated, William II spent his last days as Emperor of Germany here and when he left Germany, he left with nearly three truck loads of gold marks. He fled to Holland, where he lives more or less in isolation, utterly regardless of the fate of the people whom his ambition betrayed. An author who recently interviewed the Kaiser reports that in the two hours' interview the Emperor showed a very indifferent attitude toward Germany, not one time asking a question that would indicate any concern as to the fate of his nation. The few remarks that he did make were of a slurring and contemptuous sort.

In Berlin also there are several very fine palaces. Perhaps the former royal castle at Berlin is the greatest of these, though there are two others that approach this in splendor. Perhaps the most famous furniture and decorations of the world are to be found in this palace. The value is absolutely incalculable. Among the other famous buildings of Germany is the building in which the Reichstag holds its session. There are also the picture galleries, museums, and the royal theatre. We attended a modern opera in the last named building and looked with interest upon the royal boxes in which the family of the Kaiser sat while listening to the music. These boxes are unusual in that they are actually built on the stage and are behind the curtain when the main curtain comes down. Those occupying the boxes are within a very, very few feet of the actors. We could not help contrasting the appearance of the theatre crowds in Berlin and Paris. The Paris crowd was gaily dressed, and a more magnificent display of clothes would be hard to imagine. The Berlin audience was made up of a plainer and less elegantly dressed group, but their faces indicated something more of character than did the Paris audience.

I shall not take the time to describe Hamburg, or to write in detail further on the excellencies of the German cities. Germany is the real puzzle of the nations. I suppose it would be hard to estimate accurately the actual conditions in Germany today. Of course it would be the height of folly to presume that one could give a real insight into conditions in Germany by a hurried visit to seven of her cities, but I also had the privilege of talking with quite a number of her people and especially with dozens of those who were on a visit to Germany who had formerly been residents of Germany, but were now United States citizens. I am inclined to believe it was a satisfactory estimate that I got from these. Without guaranteeing the accuracy of these observations, I offer a few for what they are worth.

In the first place, Germany is not as impoverished as reports would have us believe. I know of course that the experts say that the German government is so efficient that her paupers are taken care of at public expense and are not allowed to beg on the streets. This may be true, but no amount of efficient supervision could cause people to look well fed and well clothed by any decree that they should not appear to be paupers in public. These people look well fed and are well clothed. We visited seven cities and saw only one barefoot child. The German children are methodically and enthusiastically going on their way to school as usual. They were well dressed, neat, clean and happy looking. We saw not a single beggar of the annoying type. One barefoot boy sold matches, one old woman sold matches, and one poor, blind man sat playing a minature graphophone, with a tin cup in front of him. These could hardly be rated beggars and they are all the sign of poverty that we saw in Germany. Their markets were fairly well furnished with food. Their fields were thoroughly cultivated and had the finest crops imaginable. Their trains were crowded with travelers, their hotels were well filled and even their shops in which articles of luxury were sold, were well stocked. Few signs of poverty are to be seen. One would judge from appearances that the Germans are in better shape financially

than the average American. Certainly their poverty is not comparable to that of England.

This raises the problem of the suffering of the people because of the depreciation of their currency. Germany, with her usual shrewdness has also changed this from a liability to an asset. She sold hundreds of millions of dollars of marks to her foreign friends and then immediately and deliberately depreciated these in value to a point of repudiation and literally made other people pay her national debt. Of course it is true that the middle class Germans, who had saved quite a vast amount of money, lost their savings. But that is all that was lost. No inconsiderable amount, to be sure, but there was little depreciation of property values and no great strain and destruction such as usually follows war.

Then why the howl of the poverty of Germany? Politics! Germany knew that her future fate depended upon her ability to get back into the commercial circle of the world. She further knew that she would never get there if France had her way about it. To pay the money demanded by France would mean not only to embarrass Germany further, but it would mean the promotion of French influence in the commercial world. So Germany "plays possum." She apparently ruins her currency and lies down and cries. The nations prod her, France threatens her, then France moves in and takes possession of some of her most valuable property. Still Germany whines and cries. In the meantime France is in such bad financial shape that her money market suffers. The franc depreciates to a point to where it is worth hardly one-fourth of its pre-war value. Conditions in Europe must be improved or France goes on the financial rocks. So when Germany has practically ruined France's finances by refusing to pay her demands, the London conference agrees to the Dawes' plan, offers Berlin a loan and practically assures Germany of her restoration to the commercial world, in order to make it possible for her to pay the war indemnity. Germany should worry! In ten years time she will pay her war debt and be back as the commercial mistress of the world, if she has half a showing. In the meantime she has practically retired her former currency and is now on the best exchange in Europe, as before indicated. The old Reich Mark has been supplanted by the new Rent Mark. One billion marks of the old currency is the equivalent of one mark of the new. At one time I had a little more than two hundred billion marks. I knew how it felt to be a billionaire, but it didn't last long in Germany. The new currency is on a gold basis and their silver has a higher intrinsic value than any silver coin we have ever minted. So Germany is sitting pretty, and it only remains to be seen as to just what her immediate success will be.

As before suggested, I am not basing this on my own observation alone. I inquired of friendly Germans who admitted that they were in very good shape. The majority of the German-American citizens who were returning from the Fatherland were absolutely indignant at having been imposed upon in the contributions which they had given to the Fatherland. One old man told me that he had given $2,000, not one cent of which had ever reached his German relatives and that they really didn't need it. He said that his German friends and relatives were just as well dressed as he was and that they were living as comfortably as he was living in America. These returning citizens were practically unanimous in their statement that Germany's poverty was largely an imaginable thing. I do not mean to suggest that all of our boards of charity that have been soliciting subscriptions for Germany have deliberately made false impressions. I understand that they really were in bad circumstances immediately following the war, but I believe they have recovered more rapidly than any nation in Europe.

Some other general observations of mine may not be quite so easily accepted. I wish to make myself clear. I have no sympathy with the German attitude in the war and I am just as bitterly opposed to Prussianism as any man imaginable. Neither do I take stock in so-called German higher criticism, for I really know too little about it to take a stand on the problem. So I hope I will not be misunderstood when I say that these German people are about the best people in Europe. To start with they are not responsible for the actions of their government during the war. The middle class Germans hardly knew what the war was about. Their fearful acts of cruelty came about as result of direct propaganda on the part of their government and the cruel things that they did were done because the government convinced them that this was the most effective way of ending the war and perhaps the most humane way. Then later in the war they were told stories about the cruelty and barbarity of the Allies, until the popular German mind was as influenced against the other people as our minds were toward Germany. As a whole, they are a peace-loving people, with very much of the same characteristics and tendencies that mark our Anglo-Saxon folks. As a matter of fact they are close blood kin to our own English ancestors. I do not believe that German higher criticism has affected the masses of the people either. I doubt seriously if the high brow stuff has affected the masses any more than our agitation about evolution has affected the average American man of common sense and sound morals. They seem to be a very religious people, and if one could only hear the fervor with which they sing the good old hymns, such as "Holy Night," "A Mighty Fortress Is Our God," and others he would be convinced of the fervor of the religion of the middle class folks.

There may be some doubt about my former observation, but there can be no question of the statement I am now about to make. They are by far the best behaved and most decent people of Europe. We had the opportunity of observing these seven cities from six o'clock in the morning until two o'clock at night. We were in one city after midnight during a great fair festival, and yet in all those seven cities we saw not a single indecency or vulgarity. We stumbled in one little drinking joint under the impression that it was a cafe and hoping to get a meal there. One gay young lover had his arm about the barmaid, but he took his arm away as quickly and looked as sheepish as if he had really been caught at a crime.

Not a single instance did we see of public embracing, public drunkenness, or any vulgarity or indecency such as is so common in the greater part of the remainder of Europe.

No, I am not pro-German in my sympathies officially, but I am strong for the German people as people. What a great calamity it was to the world when Prussian despotism got temporary control of the government. The future happiness of Europe will largely be determined by Germany's attitude toward Prussianism and her willingness and ability to make friends with England. If England and Germany could come upon a working agreement they could dominate the civilized world in behalf of righteousness.

Were we received cordially? Emphatically, yes. In none of the countries of Europe were we more cordially received than here. There were absolutely none of the contemptuous and condescending attitudes that we had been led to believe we might receive. Perhaps it was because we assumed a friendly attitude toward them. I do not know, but I do know that there is no country which I would rather re-visit and none which affords a finer display of education, sanitation, art and the other worth-while things than the much abused and much misunderstood German Republic.

Again I repeat I do not wish to be misunderstood as a German sympathizer. The biggest mistake of the war was when our sympathies for them kept the troops out of Berlin, and I think it was further a great mistake when the Allies did not insist upon the actual trail of the German leaders. Prussianism is the most contemptible form of despotism that the world has ever known, and Prussianism had the German nation by the throat. The Kaiser, Crown Prince, Von Hindenburg, and all of that group who despoiled the liberty-loving, God-fearing people of the land of Goethe and Schiller ought to have been captured and tried on the charge of piracy. I further believe that it would have been a wholesome thing for the world if they had been executed by the firing squad or hangman's noose. I am afraid that their poison still lingers in the heart of Germany. I still have a hope that this wonderful nation will again place itself on the side of right and liberty and become one of the potent factors in the promotion of a christianized civilization.

Of my return trip and final observations on Europe I shall write in my next and last article.

REPORT OF BOARD OF LAY ACTIVITIES

The Board of Lay Activities with a much larger attendance than ever before, and after careful deliberation, voted unanimously to carry through this year, with the co-operation of the presiding elders and pastors, the following undertakings:

1. That we set as our first goal the payment in full of all salaries and of all conference collections for the year 1925. To this end we request the presiding elders and pastors to use the lay leaders to set up early in the year a financial program in accordance with paragraph three below, and toward the closeof the year to use them in such final efforts as may be necessary to complete all collections in all churches.

2. That we commit ourselves to a concerted conference-wide movement for stewardship cultivation and an appeal to all our members for loyalty to the great unfinished tasks of the Centenary, the Christian Education Movement, and the Special Effort now being made for the benefit of our superannuated preachers.

3. That a thorough-going every-member canvass be undertaken in every church as soon as possible after the adjournment of this conference, and along such general lines as are laid down on pages 35 and 36 of our Manual of Lay Activities; and that every member of the church be urged to make weekly payments, or monthly payments in the case of church members who belong to circuits that do not have preaching every Sunday.

4. That a detailed financial report be made to the congregation of every church at stated times and that early in each conference year full explanation be made to each congregation of every item included in the collections and expenditures for the year.

We strongly urge this recommendation, to the end that intelligent and systematic giving may be secured from every member of the church.

5. That boards of lay activities in all the districts, in all the circuits, and in all the churches be formed, organize and made effective; and that the committees required by paragraph 547 of the Discipline of 1922 be appointed, organized and set to work.

6. That names be put in conspicuous places on our churches, and that appropriate signs be placed about hotels, railway stations and on public highways.

7. That the second Sunday in June be set apart as Layman's Day and that we undertake to have laymen hold services in every church during the absence of pastors attending the preachers' institute at Trinity College, and that we furthermore offer to provide a service in every community every Sunday by the use of lay speakers.

8. That we seek to promote a true revival of religion in the church to the extent that the laity of the church will engage in personal evangelism and all become witnesses for Jesus Christ.

9. That we will make an honest effort to organize the Wesley Brotherhood in every church.

10. That we pledge ourselves to obtain 700 subscribers to The Methodist Layman.

W. P. Few, Chairman.
J. P. Gibbon, Vice-Chm.
F. S. Aldridge, Sec.-Treas.

TRUE TOLERANCE

By the Late Phillips Brooks.

My friends, be more afraid of the littleness than of the largeness of life. Let that be your rule about your people when you come to be their minister.

Never let yourself think, and never allow them to think, that mere intolerance upon their part, mere bitterness against those who differ from them of from their Christ, is faith.

Never discourage them from thinking. If they are thinking wrong, do not try to stop their thinking, but teach them to think right.

Never doubt their capacity for the best faith, the profoundest experience, the largest liberty.

And for yourself, let the same rule be master. Be more afraid of the littleness than of the largeness of life. Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom He has called to be His ministers!

LEST WE FORGET

By W. W. Pinson.

In the face of things we lack, it is easy to forget the things we have. Ahab was put in bed for the lack of a vineyard. It is striking to recall how often we are enjoined in Scripture to remember. Almost the best or worst things in life are the memories we store up. "Bless the Lord, O my soul, and forget not all His benefits." In this mood we can rally our courage and kindle our hopes. Jesus must needs meet the discouragement and perplexity of His disciples with a rebuke of their stupid forgetfulness. If He did not forget us yesterday, it is unlikely that He has lost count of the hairs on our heads today.

Let us sit down with our memories. Let us put off the sackcloth of despair and wash off the ashes of despondency that we may be fit for the fellowship of the angels that bring us good tidings out of the past. Let us be grateful for five hundred missionaries being witness for us in the ends of the earth. Let us remember their deeds and their daring and take heart.

Let us be grateful for one hundred and fifty-six men and women in China, fifty-seven of whom are teaching in our institutions, the future leaders of Christian civilization; sixty-nine of whom are proclaiming the saving Gospel far and wide; thirty of whom are engaged in the ministry of healing and at this moment playing the Good Samaritan to multitudes whom the outlaw, War, has smitten and wounded. Let us summon the deeds of Allen and Parker and the Lambuths and rejoice in the fruitage of Soochow University, with its five hundred students, along with many other similar institutions, and Soochow hospital with its incomparable ministries for both men and women. Let us also be glad of those brave and worthy successors who to this hour push the lines forward, then highly resolve that we will not desert them.

Let us remember the church in Japan, shaken by earthquake, handicapped by international complications, fronted by encroached paganism both there and here. Let us share their burdens and also their patience endurance and heroic perseverance. They are our brethren nearly six thousand strong, the fruit of our faith and daring, the friends of our Lord. Have we no joy in Kwansei Gakuin, with its 17,000 students and its million dollar equipment? Have we no sense of its meaning to Methodist unity, as it stands as a bond not only between Asia and America, but between the Methodists of Canada and the Methodists of the South who share equally its burdens and its triumphs?

How can we fail to rejoice in Hiroshima Girls' School with thirty-five years of struggle and victory, its 900 students and its army of mothers and teachers and leaders of the womanhood of the East? Do we wish our children to remember that we could forget so great a thing and leave them to remember our neglect? Two of our bishops have died there, Ward and Lambuth, and the elder Lambuth. Can we forget?

Can we think of Korea with indifference? Have we no joy in the zeal of eighty missionaries, and the devotion of nearly 8,500 members which has in three years pushed out into four hundred new villages and established new centers of Christian influence? Have we no place in our thought for the more than twenty thousand inquirers newly touched by the Gospel? Let us pause and reflect on the fact that our reduced appropriation has already greatly crippled this great evangelistic program. Remember how "that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." In the past five years they have increased their giving over six hundred per cent. Baron Yun has in the past year given 14,000 yen to the Songdo Higher Common School of which he is president. Let us try to think how it would discount our gratitude to retrench in the presence of such facts.

Can we forget that latest chapter in our Methodist adventures in faith—the Siberia mission? It was on this final frontier that a mortal arrow pierced the frame of Bishop Lambuth. Here he bequeathed to the church "the lustiest mission we have ever organized."

As we try to gather this vast and bewildering array of heroic achievement that sets in new and more convincing terms Wesley's triumphant assurance, "The best of all is God is with us," one cannot think it would displease Paul if we paraphrased his tribute to the Macedonians and turned into the purpose "that the abundance of our joy terrifying prosperity shall abound unto the riches of our liberality."

A DRONING PULPIT

A droning pulpit makes a drowsy pew. Unless the minister is wide awake it is useless to expect that his people will be. What we need is what Dr. Chalmers used to call "blood-earnestness," that will manifest itself in the tone, accent, voice, manner, action of the preacher. "I didn't believe half of what he said, of course," said a free-thinker of a minister whose sermon he had just heard, "but he said it in such a way that I couldn't help listening." That was real preaching. "When he notices that the congregation is inclined to be drowsy," Henry Ward Beecher once remarked, "my sexton has a standing order to come up into the pulpit and wake up the minister." What we are pleading for is no simulated earnestness, no counterfeit enthusiasm that shall manifest itself in vociferous shoutings and extravagant gestures and profuse perspiration, all that is cheap stuff, and the average hearer soon sees through it, and comes to discount it; but such earnestness as comes from a deep and serious realization of the aim and purpose of preaching, and of the momentous consequences that may hang for some souls upon the delivery of a single sermon.—Watchman-Examiner (Baptist).

THE NORTH CAROLINA CONFERENCE

(*Concluded from page one*)

served to drive home the truth as he discussed the educational work of the church.

The pastors' reports showed that this had been a prosperous year for the church and that the ingathering of members had been unusually large.

Saturday Morning.

Walter Patton conducted the devotional services. The session was given over largely to the reports of boards and committees, which completed the business of the conference except the ordination of deacons and elders, which followed Bishop Denny's 11 o'clock sermon Sunday in Grace church, the memorial service Sunday at 3 o'clock and the reading of the appointments at 7:30 p. m.

The Epworth League report, read by E. L. Hillman, showed a gain of 30 chapters. This makes a total of 284 chapters with a membership of 7,483.

The committee on conference relations recommended that E. W. Glass and N. M. McDonald be granted the supernumerary relation and E. C. Glenn, J. M. Rhodes, J. J. Barker, B. C. Allred, C. C. Brothers, N. E. Coltrane, T. J. Daily, J. O. Guthrie, J. T. Gibbs, F. B. McCall, J. F. Usry, J. H. Hall, J. A. Hornaday, P. Greening, M. D. Giles, W. F. Galloway, J. A. Lee, A. McCullen, J. M. Lowder, T. H. Sutton, R. W. Bailey, D. L. Earnhardt, S. A. Nettles, R. F. Bumpas, J. L. Rumley, J. G. Johnson, W. H. Townsend, and D. A. Watkins, be given the superannuate relation, and they were granted this relation.

Rev. W. A. Stanbury and Messrs. W. T. Shaw and C. S. Wallace were named as the committee provided for in the resolution condemning boxing, to go before the next legislature and urge the repeal of the law that legalizes this sport.

William Towe read the report of the Bible board. This urged a wider distribution of the word of God and a more diligent reading of it.

The board of Christian literature reported through R. H. Broom. This board has the oversight of the church literature. The report stated that the North Carolina Advocate has had a very successful year and that it is the only one of the Advocate family of sixteen that is not subsidized in one way or another. It has the largest circulation of any of them, and owns its own plant. The board requested that Bishop Denny appoint T. A. Sikes to succeed himself as business manager.

S. E. Mercer moved that a collection be taken in every church in the conference the Sunday before Christmas for the benefit of the superannuate preachers. This was adopted.

Rev. J. C. McNeill, of Nashville, Tenn., representing the Board of Missions, spoke to the conference in behalf of the work of the board, giving special emphasis to the emergency fund which is to be raised early in the year to assist in carrying on the work begun by the Centenary movement.

Completing the call of minute question No. 21, "Are all the preachers blameless in their lives and official administration?" the names of the preachers in the Wilmington, Washington, Weldon and Rockingham districts were called, they made their reports and they characters were passed.

Rev. J. H. Lanning was announced as having been transferred from the Pacific conference.

Dr. W. P. Few, presented and read the report of the Board of Lay Activities. Great progress has been made in the activities of the laymen in the church during the past few years and they have a large program of endeavor before them for the coming year. The report appears in another column.

Financial Report.

F. S. Aldridge read the report of the Board of Finance and gave the distribution for raising the conference benevolences as follows: Conference missions, $18,000; education, $26,900; conference claimants, $15,000; Sunday schools, $10,500; church extension, $8,000; conference entertainments, $2,500; Epworth leagues, $2,000; lay activities, $500; conference treasurer, $400; a total of $83,800.

The total amount received and paid out to the conference claimants at this conference was $16,125.49.

W. C. Benson read the report of the Orphanage committee. It was found that the orphanage at Raleigh enjoyed its most successful year in 1923. A building program of large proportions was enterprised and some of the buildings are practically ready for occupancy. The Atwater dining hall, the Vann building and others are under way. S. C. Vann, who was buried since the assembling of this conference, gave $135,000 and this is being used for the construction of the building that bears his name, which will be one of the most modern buildings of its kind in the South. There are 250 children under the care of the institution and it has a property valuation of $750,000. The board asked that Bishop Denny appoint A. S. Barnes to succeed himself as superintendent.

J. E. Holden made the report for the board of church extension. This board has a loan fund of about one thousand dollars which is being added to each year, and has the distribution of about $8,000 to needy churches in charge. In the future it will only assist churches which are building on approved plans.

H. E. Myers presented and read the report of the Board of Education. He reported that the conference has four educational institutions with 127 teachers, 1,703 students and a property valuation of $2,955,072 and an endowment of $2,849,871.

Church Statistics.

The statistical secretary made his report and the figures given are as follows: There are nine presiding elder's districts, 727 societies and 227 pastoral charges; there have been 14 licensed to preach during the year, and the church has a total membership of 112,329 members, an increase over last year of 4,832. During the year 423 infants and 881 adults were baptized. The number of Epworth leagues is 288 with a membership of 8,475; Sunday schools, 725; officers and teachers, 7,236; scholars enrolled, 85,575; woman's missionary societies, 323, with 11,202 members. The conference contributed for foreign missions, $20,526; home and conference missions, $22,424; church extension, $6,522; education, $23,380; American Bible Society, $1,723; general conference expenses, $1,868; woman's missionary societies, $117,806; contributed for the support of the ministry-bishops, $6,150; presiding elders, $33,456; preachers in charge, $407,189; conference claimants, $16,123.49; superannuate endowment, $54,544. There are 758 houses of worship in the conference valued at $6,189,371, and nine district parsonages worth $87,500; 214 preachers' homes worth $1,032,950. The church carries $2,575,580 worth of insurance.

Memorial Service Sunday Afternoon.

The conference met in memorial session Sunday afternoon at 3 o'clock. M. T. Plyler presided and L. E. Thompson conducted the devotional services.

The memoirs of the members who had died during the year were read in the following order: Rev. T. A. Sikes read that of Rev. J. E. Underwood; J. M. Ormond that of Rev. G. T. Simmons; Rev. S. E. Mercer that of Rev. M. D. Hicks, and Rev. S. A. Cotton that of Rev. W. P. Constable.

At the conclusion of the reading of these tributes to the lives and characters of the deceased members of the conference, quite a number spoke in tenderness and warm appreciation of their comrades in service.

The session throughout was impressive and served to inspire the large congregation to higher and holier living.

PASTOR'S SCHOOLS

The demands made upon our pastors today are greater than ever before. This means of course that they must have thorough training, and possess a wider range of knowledge and information if they are adequately to meet the present day needs. When machinery becomes more complex the engineer must be more adequately trained if he is to handle it efficiently.

The church has endeavored to meet the need of a better trained and equipped ministry by establishing the pastors' schools, where the pastors may receive training and instruction in their respective fields of labor. These schools do a high standard of work, equal to that done in our colleges and seminaries. The very best instructors and platform speakers in America are selected as instructors and inspirational speakers. This year eighteen such schools were held, with an attendance of three thousand pastors.

No better evidence of the value of these schools can be given than the fact that the number has increased from two in 1921 to eighteen in 1924, and the attendance has increased from a little more than two hundred in 1921 to three thousand in 1924. No fee or tuition is charged. The only expense of attendance is that of board, books and railroad fare.

The courses are intensely practical, covering such subjects as: Evangelism, Rural Leadership, City Leadership, Stewardship and Finance, Social Service and Missions.

At their last meeting the bishops spoke as follows concerning the work of the schools:

"The rapid and substantial development of the pastors' schools throughout our entire connection is evidence that these schools are meeting a real need and rendering a large service to the church. This is cause for gratification. In the performance of their high and sacred duties, our pastors stand always in ned of wisdom and inspiration; in a day crowded with heavy tasks and weighty problems it is incumbent upon them to secure the widest possible knowledge of means and methods. Such training the pastors' schools are well adapted to supply, and we accordingly urge our preachers to avail themselves of the advantages thus offered.

It would be a worthy mark of appreciation, as well as a profitable investment, if our laymen and congregations everywhere would make it possible for their pastors to attend the pastors' schools by defraying the necessary expense. To sit for a season at the feet of competent instructors; to hear the lectures, and sermons of inspiration; to enjoy the happy association with brethren in the ministry; to rest in a changed environment from the constant round of duties—these are privileges which every pastor should enjoy. They can best be had at the pastors' schools and an attendance thereon will be profitable in an enlarged outlook, a more efficient leadership, a warmer heart, and a more spiritual pastoral oversight."

Let us pray that the work of the schools may be enlarged, that every preacher in our denomination may have the opportunity another year of availing himself of the advantages offered by these schools. Without a trained leadership we can never hope to occupy adequately the fields which are today so white into harvest.

HIS FIRST YEAR

We have now closed the conference year 1923-24 in Burgaw, N. C., and are ready again for the annual conference in Wilmington. Also I have ended the first year of my ministerial work. In reviewing the year there are many things which have been a source of great comfort and happiness to my wife and I, and it is an inspiration and a stimulant to us to continue with more dilligence in the great program of God's work through the Methodist church which we have loved all our life.

Will you please give space in our Advocate for this letter? It may prove a help to some fellow who wants to answer the call of God into the ministry. (There are some who are inclined to do this but cannot make a definite decision.) I want the people who read the Advocate to know that the people here in Pender county are putting forth an effort for God. I want them to know that I have appreciated their friendship, the fellowship and their loyal support by giving publicity to these endeavors. Also I would be a witness again and again for Christ, for this is the power that overcometh the world.

Last November the conference admitted me on trial and sent me to Burgaw circuit. It was a much better appointment than I could have hoped for. Inexperienced, with only four sermons in the barrel and with a record of having preached only five times, I faced the congregation and the duties here. With trembling and fear, yet groaning after the spirit of God, I entered upon the duties of an itinerant Methodist preacher and pastor.

These people received me, their sympathies went out to me, they were patient and kind-hearted and God made it possible for us to work together for the kingdom. During the year we had five revivals. Here in Burgaw we united with the other denominations for a union meeting. At Trinity Bro. P. L. Clark, the Presbyterian preacher, helped us. At Watha Bro. Lee from Rose Hill helped us, and at Jordans and Herrings we prayed and worked together without help. As a result of these labors God gave us twelve additions to the churches.

Three times during the year they have pounded us at the parsonage. On one of these occasions it looked like they were trying to give us a tanning. They gave us an abundance. Towards the close of the year the stewards realized that the salary was not coming in so fast, so they did this: They relieved the pastor of the embarrassment of having to visit the individual members and asking for the salary. They set their hearts upon the object and with the co-operation of the churches raised the amount.

In spite of the heavy rains which brought depression and destruction to the farmer, in spite of the national election which brought a dullness to business, in spite of a prevailing pessimistic sentiment, we raised a budget equal to past year.

We have worked together for the glory of God. They were generous enough to request that I be sent back again. If it is God's will that Bishop Denny will do this I rejoice.

There is one regrettable feature. Bro. J. M. Daniel, who is loved and admired throughout the conference and the Wilmington district, has finished his quadrennium on the district and by law of the church will be sent elsewhere. Our prayers are for him and we will remember with pride and a great deal of pleasure that he was our presiding elder on this district.

Lawrence A. Watts.

A GOLD WATCH AND CHAIN

Just a note to say that I have completed my fourth year at Lakewood and am leaving for conference with a good report for Lakewood church.

A splendid crowd heard Dr. Bradshaw Sunday night in a masterful sermon. This fine body of people also remained for quarterly conference and saw that everything was in good shape.

The people of the church presented me a handsome gold watch and chain as I was getting ready to leave them. They are a great people and I am predicting that Lakewood will be one of the strong churches of Durham as time goes by.

We have had a great year—by far the best in the history of the church.

W. C. Ball.

KINDLY RECEIVED

On October 20 we were assigned to McDowell charge by Bishop Denny. We left Micaville charge October 29, after spending three pleasant years with those good people, and reached the parsonage at Nebo. We were well pleased with our work. The people received us kindly at each church, and on November 7 the good people of Nebo began coming to the parsonage at 3 p. m. and continued to come till 8 p. m. They brought with them almost everything good to eat you could think of, and for two days later they came, bringing good things for us. We have plenty to eat for many days to come. One good man brought us a load of wood, for which we were very grateful.

We have never meet a kinder people anywhere. We can never express our appreciation to those good people for their kindness. May God's richest blessings rest upon each one of them is our earnest prayer.

H. E. Stinson, Pastor.

RESOLUTIONS OF APPRECIATION

To Rev. J. H. Shore, Presiding Elder of the Rockingham District:

Whereas, at the session of the last annual conference of the North Carolina conference of the Methodist Episcopal Church, South, held at Elizabeth City, North Carolina, guided as we are wont to believe by an all wise Providence the powers of our church delegated our beloved pastor, Rev. J. H. McCracken, to serve the Trinnity M. E. Church, South, Troy, N. C.

Now, upon the eve of the close of this year's work among us, we in apperciation of his services and to express our desire for his return, offer the following resolutions:

First, That it is the sense of this quarterly conference that the services of Rev. J. H. McCracken to this charge have been absolutely satisfactory in every way. that the same has been a real benediction to us and the entire congregation.

Second, That the church has been built up and strengthened and that a brotherly feeling now exists among the membership not heretofore known to us.

Third, That Brother McCracken has the capacity and does at every service feed us upon the bread of life, and too, has the happy faculty of being a good mixer and knows how and does make the rough places smooth, that he is unexcelled both as a preacher and pastor.

Fourth, That few churches in the conference are in the position as our church and no church is in greater need of a strong preacher than ours, and few churches have before them greater possibilities than we think has ours, that this is a critical time in the history of this church and that we think Brother McCracken is the man for the hour

Fifth, That while we will bow, humbly, to the powers that be, for we profess to be loyal Methodists, we do earnestly entreat that if possible, he be returned to us for another year; that if he is returned, we pledge to him our faithful and loyal support and also financial support.

Sixth, That we confess that we are so selfish that we would reluctantly acquiesce in his going to any place, except the district work on the Rockingham district.

(Signed) R. T. Poole, A. W. E. Capel, J. G. Tomlinson, C. G. Beaman, Ben T. Wade, Ernest King, H. T. Bolton, Ivy C. Nance, W. I. Myrick, T. N. Harris, W. C. Nance.

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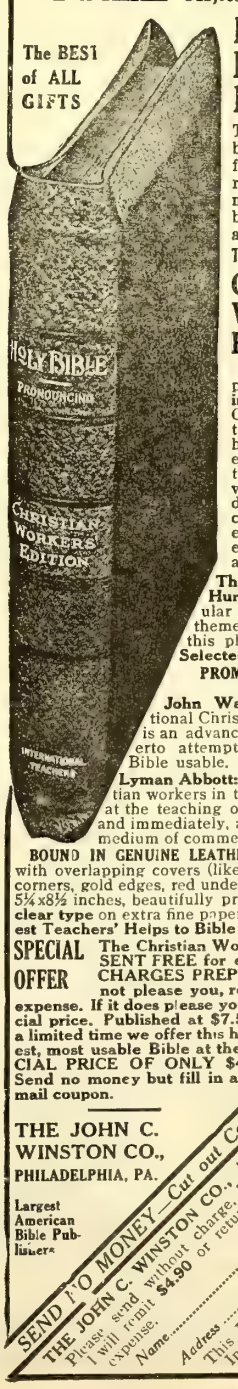
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WOMAN'S PAGE

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19 Orange St., Asheville, N. C.

Western North Carolina Conference

EXTRAORDINARY OFFER

Did you notice in the October Missionary Voice the special offer whereby you may secure this splendid magazine for one year for seventy-five cents? This unusual offer is made in order to secure a list of fifty thousand renewals and new subscriptions by January 1st. With this addition to the list of subscribers, the magazine can be enlarged and the Voice will reach Southern Methodists as well as any denominational missionary publication in the world reaches its constituency. Are you a subscriber? If not, now is the time to enter your subscription. This offer expires December 31st, so do not delay about the matter. All subscriptions should be sent to Missionary Voice, Box 509, Nashville, Tenn.

The address of Mrs. Charles C. Weaver, conference superintendent of young people's work, is now 600 North Spruce Street, Winston-Salem, N. C. Let the young people make a note of this, and send all communications to her at the above address.

The following extracts from a letter written by Miss Estelle Haskin, who with Mrs. F. F. Stephens, Council president, and Miss Esther Case, one of the Council secretaries, is making a visit to South America, will be read with interest, we are sure:

My Dear Co-workers: We are having a wonderful visit to our Brazilian mission field. We have been in Rio de Janeiro less than a week, but one has the feeling of having been here a long time, so brimful has been every moment with varied interests.

There is the beautiful city of Rio, so enchanting that it might absorb every moment if it were not for the human interests that press in on every side. This cannot be described for lack of words and time and space, and the human interests can only be felt. Yesterday was a day of contrasts. Early in the morning we found our way into a Catholic church. On one side was a confessional where a woman dressed in black knelt pouring her heart into the ear of a priest, while two others in black also were patiently waiting their turn. We saw another priest administering communion, and at the side was a group of people praying to the Virgin Mary. The most pitiful sight was at the door where an aged man was kneeling, kissing a book and crossing himself over and over, and throwing kisses toward an image in front.

Later in the day we visited our own Villa Isabella church. Here we met the native pastor in whose face shone the love and liberty found in the living Christ. He told us of the wonderful work being done by his membership, which numbers 235. During this year he has received 76 new members, 40 of whom are young people; there are 60 on the probation list waiting to be received. Every woman in the church is a member of the woman's missionary society. The auxiliary has a strong charity committee which cares for the poor. The Sunday school is also truly missionary, for just recently they have organized a mission Sunday school in another section of the city.

The Council has money on the field for the erection of a new building for the day school. It is to be built adjoining the church, and work will be begun in a very short time.

We are living during our stay here in our beautiful Bennett Collge. There are nearly two hundred pupils, and one is impressed with the high quality of girlhood that is being received and molded for future leadership. Many of the older students are thinking in terms of a real Christian purpose in life. The buildings are more than crowded; they are overflowing. The beautiful big front room is used not only as a reception room, but also for an assembly room. It is not large enough, however, to accommodate the entire student body at one time. At the midday meal, tables are set on the big back veranda in order to give lunch to the day pupils. We are thankful, however, that plans are on foot and the money is in hand for the erection of a new administration building. One of the chief missions of Miss Case, our administrative secretary for Latin America, in her visit to the field at this time is the enlargement of Bennett College. Today we attended a musical concert given in our honor by the music department, after which each of us spoke for a few moments, Miss Case speaking in Spanish and Mrs. Stephens and I through an interpreter. So many of the girls know English, however, that we found the points were caught long before the interpreter translated them. We surely had an enthusiastic and wide-awake audience. Added to the joy in the beauty of Rio, and the contact with this glorious young life there, there is the fellowship with our missionaries.

Perhaps it may help you to realize the importance of the school work which you are doing in Brazil when I tell you that the public schools cover only four grades, and the schools are conducted in rented buildings. There are some higher normal schools, but the majority of the people cannot have an opportunity beyond these first few grades. The parochial schools which we have opened in connection with many of our churches here do not take the children much higher, but the character of the work is such that many of the parents prefer to pay the small tuition to give the children this opportunity.

Sao Paulo, Brazil, is a beautiful city, the second in size in Brazil, and rich in possibilities because of the coffee region of which it is the metropolis.

Our work here is very interesting. On one compound is located the splendid new church, beautiful in every detail, the bishop's residence now occupied by the presiding elder, a double residence for the superintendent of the publishing house and the pastor, and the publishing house. Our publishing interests here are housed in a very unpretentious building but the exterior gives no idea of the marvelous work being done for Brazil. There has been almost a total lack of good, wholesome literature as we know it, and this publishing house is beginning to supply. The life of Livingston has been off the press only three months and already 2,000 copies have been sold. Books for the children, such as Robinson Crusoe, are being scattered everywhere. Soon the Life of Gypsy Smith is to come from the press.

I wish you might see the enthusiasm with which the children are receiving their magazine, the Bem Te Vi. It almost equals that of its editor, Miss Lelia Epps. In many in-

(Continued on page sixteen)

North Carolina Conference

NEW AUXILIARY ORGANIZED AT SAREPTA CHURCH

The ladies of Sarepta M. E. Church, South, met October 12 and organized a Woman's Missionary Society with fourteen members. The following officers were elected:

President— Mrs. M. M. Person.
Vice President—Mrs. R. E. Garbee.
Secretary—Miss Irene Gupton.
Treasurer—Mrs. J. C. Foster.
Cor. Sec.—Miss Helen Alston.

On November 9 we had a special missionary service at the church and the following program was rendered:

Song: "From Greenland's Icy Mountains," by congregation.

Secretary's report: Miss Irene Gupton, secretary.

Song: "Reapers Are Needed," Misses Irene Gupton, Lucy and Mattie Dement.

Talk: "Why a Missionary Society," Mrs. F. B. McKinne.

Solo: "Nailed to the Cross," Miss Maude Ashley.

Talk: "Our Bright Jewels," Mrs. E. W. Fergerson.

Recitation: "Little Missionaries," Graham and Athlalea Gupton.

Song: "Send the Light," Misses Irene Gupton, Mattie and Lucy Dement, Messrs. Towe and Watkins.

Reading: "Nellie's Gift," Miss Lucy Burt.

Talk: "Missions," Rev. Wm. Towe, pastor.

Song: "I'll Go Where You Want Me to Go," congregation

Benediction.

We have only a small membership and are working under difficulties, but we hope to do our best to be a live missionary society.

Helen Alston, Cor. Sec.

STOP, LOOK, LISTEN

My Dear Sisters and Co-workers:

We are in the midst of the last quarter of the year 1924. Our children lack $2470 of raising their pledge. Some of our children's societies which gave largely last year are sadly behind this year. Some of our smaller bands are doing fine work, but all they can give will not make up for the money which should be given by the women of the larger churches. Dear women, that is your responsibility. Most of the superintendents are doing faithful work, but oftentimes without much encouragement from you. A few of your superintendents are neglecting the work and you are not interested enough to know it. As a whole our superintendents are among the finest women we have, but they cannot make their work a success without your co-operation. Please get your copy of the minutes and read the report of the committee on children's work at your next auxiliary meeting. You will see that when you adopted these recommendations you promised to see that a standing committee on children's work be appointed in each auxiliary with the superintendent of children's work as chairman. Also that you would see to it that both baby and junior divisions were organized in your auxiliary. That the children's day in the week of prayer should be observed. And that you would pray earnestly at every meeting for the children's work and for your superintendent. Have you done this? If not you have failed sadly in your work, and have not kept your promise and should not be permitted to make the honor roll. No auxiliary that neglects the children's work should be on the honor roll. For our children's work is the very foundation of our woman's work and we must build it up or our prospect for growth in the future is all a failure.

We need you to help us raise the $2470 we are behind. We also want some of you to give something on the Bennett Memorial through the junior department. You should do this to show our children that you are interested in this great movement because you hope that many of them are going to Scarritt for training for the Master's service. These are our children and we must stand by them and help them in every way we can. God help us to feel our responsibility and to begin at once to help our children in every way possible.

Mrs. N. H. D. Wilson,
Conf. Supt.

NOTABLE MEETING TO BE HELD IN ATLANTA DECEMBER 3-9— VISITORS WELCOMED

One of the most important religious gatherings that has ever been held in the South will be the quadrennial session of the Federal Council of the Churches of Christ in America. The Methodist Episcopal Church, South, is one of the twenty-eight constituent Protestant churches represented on the Council. The Federal Council will meet in the South for the first time in Atlanta, Ga., December 3-9. While there will be a fixed official delegation, visitors will be welcomed and may share in all the privileges of the conference except voting.

A preliminary announcement of the program of the quadrennial meeting of the Federal Council of Churches of Christ in America to be held at Atlanta, Ga., December 3-9, has been made by the special committee on program of which Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is chairman. The program indicates that the quadrennial meeting of the council will be discussing some of the most urgent and important issues before the Protestant churches of America.

The general theme of the meeting as a whole is "The Church in the World." Among the specific subjects which are to be considered are: "The Co-operation of the Churches, The Evangelistic Work of the Church, The Educational Work of the Church, The Church and the Community, The Church and Race, The Church and the Nations, and The Churches Facing the Future."

The evening meetings during the entire session will be devoted to a series of public meetings centering around the "The Common Tasks of the Churches." The several subjects to be considered in this series are: "Training the Youth for Christ," "Winning Men to Christ," "Christianizing Our Social Relations," "Christianizing Our International Relations," and "Winning the World to Christ."

Each noonday there will be a series of meetings of a devotional and inspirational character upon the theme, "A Call to Personal Religion," emphasizing the great convictions and experiences which Christians of all denominations share. Included in this series are: "Faith in God, Loyalty to Christ, Prayer and Personal Religion, and Public Righteousness."

Among the speakers who are already announced are: Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions and president of the Federal Council; Gov. William E. Sweet of Colorado; Bishop William F. McDowell of Washington; Bishop Francis J. McConnell of Pittsburgh; Bishop Frederick F. Reese of Georgia; Bishop Edwin D. Mouzon of Nashville; Bishop Warren A. Candler of Atlanta; Rev. Rocwell H. Potter of Hartford, Conn., moderator of the National Council of Congregational Churches; Justice Florence E. Allen of Columbus, Ohio; President E. Y. Mullens of the Baptist Theological Seminary at Louisville, Ky.; Rev. M. Ashby Jones, pastor of Pone de Leon Baptist church, Atlanta; President John Hope of Morehouse College; Rev. Peter Ainsley of Baltimore; Rev. James I. Vance of the First Presbyterian church of Nashville, Tenn.

One of the most notable features of the gathering will be the presence of distinguished representatives of the churches of foreign lands. These will include: Rt. Hon. Sir Willoughby Dickinson of London, former member of the British Parliament and leader of the World Alliance for International Friendship through the Churches; Prof. Julius Richter of the University of Berlin, a world authority on foreign missions; and Dr. Adolph Keller of Zurich, Switzerland, one of the outstanding figures in European Protestantism. The National Christian Council of Japan will be represented by Rev. A. V. Reischauer, the president of Melji Cakuin, Tokio; the Foreign Missionary Movement will be interpreted by Dr. Samuel M. Zwamer of Egypt and Arabia, the leading missionary to the Moslem World.

Mrs. J. H. McCoy.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

OUR ANNUAL BOARD MEETING

With only three members absent, our conference Sunday School Board held its annual meeting in Wilmington Wednesday afternoon of last week and, on Wednesday evening, put on its Sunday School Anniversary program, with Mr. M. W. Brabham, of the General Sunday School Board, Nashville, Tenn., as principal speaker. In addition to Mr. Brabham's splendid address, there were brief talks by the conference elementary superintendent and the conference superintendent of Sunday school work, special music by the Wisdom sisters, the awarding of certificates to 105 pastors, and prayer by Rev. H. M. North. Prof. H. E. Spence, chairman of the Sunday School Board, presided.

A review of the past year's work and hearty discussion of plans for the new year marked the annual meeting of the Sunday School Board, attended by Prof. Spence, chairman, Prof. R. N. Wilson, vice chairman, Rev. Thos. McM. Grant, secretary, Revs. J. A. Martin, C. T. Rogers, D. N. Caviness, W. L. Maness, J. H. McCracken, J. B. Atwater, M. J. Cowell, Chas. S. Wallace, Capt. W. H. Newell and E. S. Yarbrough. Below we give a part of the report of the conference superintendent of Sunday school work, setting forth some of the things accomplished during the last year. Other items concerning the meeting and the work to be undertaken in 1925 will be given later. Here is the report:

Superintendent's Report.

The past year has been one of marked advancement in our work, and in submitting this my third annual report I do so gratefully acknowledging the co-operation of many of our people and the favor of a kind Providence which have made possible our record of achievement of the past twelve months. In a special way would I acknowledge the services of Miss Georgia S. Keene, our elementary superintendent, who will submit a report of her work, and of Prof. H. E. Spence, chairman of the board, to whom I have frequently gone for counsel and advice.

Our advancement has been along the same general lines which have marked our course for the previous two years, with a few readjustments in our organization and plans of work made necessary by an expanding program. We have directed our efforts toward the attainment of the objectives adopted by this board and ratified by the annual conference in session at Elizabeth City last year, and we are happy to be able to report that a generous measure of success has crowned our efforts.

Some Outstanding Items.

Some of the oustanding items in our program for the past year have been: (1) The promotion of leadership training work. (2) Placing and checking Programs of Work. (3) The holding of our first conference-wide Sunday school conference. (4) The initiation of a membership campaign. (5) An effort to promote evangelism in the Sunday school. (6) Definite emphasis on the matter of Sunday school and home co-operation through the observance of Chilren's Week. (7) Organization of Wesley classes. (8) Securing reports from Wesley classes already organized, and (9) Aiding building committees in planning buildings in keeping with the requirements of our denomination.

Leadership Training.

Our leadership training program has experienced a year of vigorous growth. Through training schools, training classes, correspondence, and college classes, a total of 2,295 certificates, 48 diplomas, 18 blue seal diplomas, 5 gold seal diplomas ,and one diploma of leadership—a total of 2367 awards—have been issued in our conference this year, as compared with 1563 last year, and 1142 the year before.

We have had fourteen standard training schools in the conference this year, as compared with nine such schools last year and six the year before. We have attained our goal of at least one standard training school in each district, with two in the Fayetteville. New Bern and Washington districts and three in the Durham district.

In addition to these fourteen standard training schools, non-standard training schools have been held at Bethel, Hamlet, Rockingham, Rich Square, Bayboro and Siler City. Represented in our training schools this year have been 238 Sunday schools—216 in our standard and 22 in our non-standard schools.

We also had a part in the promotion of the pastor's school at Trinity College again this year. In it five courses were offered for which credit in the standard training courses was given. Fifty-two certificates of credit were earned by workers of our conference.

Very gratifying is the way our presiding elders, pastors and Sunday School Board members are co-operating with us in our effort to promote our leadership training program. Not only are they co-operating with us in getting others to enroll in our training schools and training classes but are themselves taking courses for credit. During the year just closed 105 preachers have earned 170 units, as compared with 59 pastors and 107 units last year. Five presiding elders and eight clerical and two lay members of our board have this year taken one or more units each of the training course.

Your elementary superintendent and your conference superintendent of Sunday school work, moreover, in the midst of other many duties, have taken time for study and self-improvement, Miss Keene completing work necessary for a Blue Seal and a Gold Seal diploma and your conference superintendent completing work for a Gold Seal diploma and a diploma of Leadership. In addition, we have attended the sessions of the General Sunday School Council and gained therefrom much valuable information and inspiration.

Programs of Work.

One of the most gratifying and what promises to be one of the most resultful features of Sunday school administration in our conference this year has been the placing and checking of the Programs of Work, or official standard of efficiency. To date 212 Sunday schools have adopted these Programs of Work, and nearly 200 of them have been officially checked by accredited and trained representatives of our board. Approximately 400 seals have been awarded. In order to do this checking we called to our assistance approximately 60 trained ministers and laymen, who, afer careful checking, went out simultaneously during the period of October 12-26 to visit the various schools assigned to them. The results of this work are at least three-fold: (1) The checkers themselves became better acquainted with the standard, programs, and policies of our board; (2) official reports were secured from the schools visited; and (3) the officers and teachers were encouraged to work toward making more of the program operative in their respective schools before the next annual checking.

Wesley Classes.

The vitality and development of Wesley class work has been one of the wholesome features of our progress this year. Quite a number of classes have been organized, and an even larger number have renewed their registration. This fine work is attributable, mainly, to (1) the Wesley Class Section of our conference-wide conference, and (2) to the Program of Work check-up campaign in October. In this connection attention should be called to the fact that all Wesley classes are expected to renew their certificates annually. (See 1923 Year Book, p. 30).

(Continued on page sixteen)

Western North Carolina Conference

A TRUCE

It is my understanding that Bishop Denny, in a perfectly proper way, is securing a complete mailing list of all Methodist church officials in the Western North Carolina conference. Without doubt these officials will receive literature arguing against unification. Fairness would direct that a carbon copy of every list furnished Bishop Denny be also furnished Bishop Mouzon, who would doubtless see that literature favoring unification is sent out.

It however appears to your humble servant that there is too much agitation just now over unification. Our people out on the firing line are not having their morale built up. Instead of a combined attack on the common enemy, dissensions and prejudicial discussions are diverting the attention of our people from the big task at hand. Why not let up on unification for a few months? A truce has often served a great cause in a great way.

VERY SUCCESSFUL

Our fifth annual standard training school is being held at Charlotte this week and is very successful. More people are working for credit than in any school yet held in our conference. Out of an enrollment of 350 who have attended the sessions of the school more or less regularly it now appears that around 175 will do all the required work and receive credit. In addition to the splendid attendance from the eleven churches in Charlotte groups are driving in from Pineville, Harrison, Concord and Paw Creek. Our Charlotte Methodism is of a most wholesome kind. It is blessed by consecrated and loyal leaders.

BOOSTER MEETING

One of the most satisfactory booster meetings I have ever attended was the one held at West Market Street Methodist church last week in the interest of a good enrollment upon the sessions of our Greensboro standard training school which will be in session when this is read. Mr. L. M. Johnson, president of the board of managers, and Superintendent N. R. Hodgin, chairman of the enrollment committee, arranged for a meeting of all Greensboro pastors, superintendents and enrollment chairmen around the banquet table, where systematized plans were laid for pushing the interest of religious education. The results of this good meeting will doubtless be seen in the sessions of the seven courses which will be given in the Greensboro school.

NEW SUPERINTENDENTS

Two hundred and forty-two out of the eight hundred and fifty-five Sunday school superintendents in the Western North Carolina conference are entering upon their services this year for the first time, or after an interval of rest. In other words, we have two hundred and forty-two superintendents who were not holding this office last year. Each one of these superintendents has been sent a letter extending congratulations and a desire that the conference office be used in any possible way in the furtherance of their work. The new superintendents are listed as follows:

Asheville district 24
Charlotte district 14
Greensboro district 16
Marion district 29
Mt. Airy district 25
N. Wilkesboro district 21
Salisbury district 13
Shelby district 32
Statesville district 23
Waynesville district 27
Winston-Salem district 18

BETHEL

Mr. Evans reports a very interesting day last Sunday with our splendid workers at Bethel, on the Hanes-Clemmens charge. He found Supt. C. R. Snyder in the midst of an enlargement program for better Sunday school facilities. The church will be made much larger and more attractive. An interesting feature reported was the replacement of road signs in the neighborhood of the church directing people to Bethel church. Mr. Evans reports that on checking the Sunday school on its Program of Work seals were given on four points and that two others will soon be earned. Rev. T. B. Johnson is the new pastor of this charge, he having been transferred there in the place of Rev. J. H. Green, who was appointed to the charge by our last annual conference. Brother Johnson did most exceptional work on the Thomasville circuit during the past quadrennium.

HELPERS

Special mention is hereby being made of our co-operative congregations on circuits, which last year took time to hold a Sunday School Day and forward their offering to the treasurer of our Sunday School Board. Only those circuits which had two or more churches to do this fine work are hereby listed.

Asheville District.
Leicester, two out of five.
Swannanoa, three out of five.

Charlotte District.
Ansonville, two out of six.
Pineville, two out of three.
Waxhaw, two out of six.
Weddington, three out of four.

Greensboro District.
East Greensboro, two out of two.
Randolph, three out of six.
Uwharrie, four out of seven.

Marion District.
Broad River, two out of four.
Mill Spring, two out of six.
Old Fort, two out of six.
Rutherford College, three out of six.

Mount Airy District.
Summerfield, five out of seven.
Stokesdale, four out of six.
Walnut Cove, three out of seven.
Yadkinville, four out of five.

North Wilkesboro District.
Helton, two out of four.

Salisbury District.
Concord circuit, three out of four.
Landis, four out of five.
Mt. Pleasant, three out of five.
Norwood, four out of five.
Woodleaf, two out of three.

Shelby District.
Belwood, two out of five.
Cherryville, two out of four.
Crouse, two out of five.
Rock Springs, three out of eight.
South Fork, two out of eight.

Statesville District.
Hiddenite, two out of five.
Mooresville, two out of four.

Winston-Salem District.
Linwood, four out of four.
Forsyth, two out of five.
Davidson, two out of five.
Farmington, two out of five.
Davie, three out of six.
Lewisville, two out of seven.
Thomasville, three out of six.
Welcome, four out of four.

All other circuits either had only one church or no church doing this splendid work. It will be noted that there were only three 100 per cent circuits in the conference as follows: East Greensboro, Linwood, and Welcome. Without doubt a better record will be made next year. We are indeed thankful to our record makers during the past year.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

S. O. S.

Western North Carolina Leaguers! Your editor was left stranded this week off the coast of "League Copy." Come to his rescue, p-l-e-a-s-e!

SERVICE SECURES SUCCESS

It isn't the cut of your clothes that you wear,
Nor the stuff out of which they are made,
Though chosen with taste and fastidious care,
And it isn't the price that you paid.

It isn't the size of your pile in the bank,
Nor the number of acres you own;
It isn't the question of prestige of rank,
Nor the sinew, or muscle, or bone.

It isn't the servants that come to your call,
It isn't the things you possess,
Whether many or little—or nothing at all—
It's SERVICE that measures success.

It isn't a question of name, or of length,
Of an ancestral pedigree,
Nor a question of mental vigor and strength,
Nor a question of social degree.

It isn't a question of city or town,
Nor a question of doctrine or creed,
It isn't a question of fame or renown
Nor a question of valorous deed.

But he who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success. —Baxter.

"A haze on the far horizon,
The infinite tender sky,
The ripe, rich fruits of the cornfields
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod,
Some of us call it Autumn,
And others call it God."

GREENSBORO DISTRICT UNION MEETING

The Greensboro District Union meeting was held in Wesley Memorial church on Thursday night, November 13. The folks at Wesley Memorial church always do things right, and the leaguers of that church are no exception. Those who failed to attend the meeting selected the wrong time to stay home. Beautiful programs had been printed and were distributed to all present. The beauty and magnificence of the printed program was surpassed by the excellent rendition of it. Each number, from the very beginning even until the end, evidenced the painstaking care with which preparation had been made. We give here a copy of the program:

Program.

Hymn 544: "I Love to Tell the Story."
Prayer: Rev. W. B. Davis.
Selection: Orchestra.
Chorus: Junior League.
Scripture Lesson (Psalm 19): William Lewis.
Duet: Margaret Gurley, Dorothy Hoskins.
Address: Dr. E. K. McLarty.
Hymn 180: "All Hail the Power of Jesus' Name."
Business session, S. F. Plummer, presiding.
Announcements.
League Benediction.

The business session was very interesting. Mr. Berryman Jones was selected as vice president of the district union, Mr. Edwards having resigned this office a few weeks ago.

The social hour was all that could be hoped, even from Wesley Memorial leaguers. Every detail had been carefully provided for, and the entire program of stunts, games and refreshments seemed to be much enjoyed. All together! Three cheers for Wesley Memorial leaguers! We will see you again soon.

The next district union meeting will be held at Glenwood church, Greensboro, on the second Thursday night in December. W. A. B.

MAYLO LEAGUE HAS FINE MEETING; NEW OFFICERS ELECTED

On Sunday, October 12, 1924, the Senior Epworth League of Maylo Methodist Episcopal church, south, held a very interesting and lively meeting in the league meeting room with thirty or thirty-five members in attendance.

Mr. J. F. Clarkson, principal of the Ranlo high school and a devoted, efficient league worker, was present and made a brief inspiring talk on the inner workkings of the league; its duties, responsibilities and value to the member, the church and community. He expressed an earnest desire to see our organization do a greater work in the future than it has in the past and therefore pledged his undivided support to this end and urged every member to give his or her support likekwise. His interest in our work has encouraged each one of us and we hope to work faithfully hand in hand until his expectations are realized.

Immediately after Mr. Clarkson's talk the officers to serve during the ensuing year were elected as follows: J. F. Clarkson, president; Ralph Bell, vice president; Roy Lowe, secretary and treasurer; Miss Lois Cunningham, corresponding secretary; Mrs. H. G. Godwin, president devotional department; Miss Grace Moore, president social service department; Miss Doris Reid, president recreational department, and Mrs. B. L. Biddy, president missionary department. The social department has arranged for a social gathering and entertainment to be given on Friday evening, November 14, and each leaguer will no doubt attend and enjoy this occasion. With Mr. Clarkson as president our organization hopes to let the others hear from it in the future. Drives will be put on from time to time securing new members and our one outstanding object will be to develop into one of the best organized group of your Christian workers in the Western North Carolina conference.

Roy Lowe, Sec.-Treas.

FINDING OUT THE WILL OF GOD ON UNIFICATION

I suppose every writer and speaker on the subject of Unification thinks he is interpreting the will of God, but evidently some are missing the mark. In the face of the confusion into which the discussion of the subject has brought us, how can we know the will of God? That this is vital is unquestioned when we recognize that antagonism of the divine will means spiritual suicide either for the individual or the church.

Generally we would conclude that when the church has spoken through her constituted authority, her chief councils—in our case the General Conference and the College of Bishops—we have as clear an interpretation of the will of God as the church can give. (Of course a dead church can not interpret the will of God).

But today the church faces a divided leadership; a minority of which would have us believe that not longer are we as ministers in the Methodist Episcopal Church, South, to accept the action of our General Conference as the voice of the church, nor the decisions of our College of Bishops as final, or a safe interpretation of the will of God. Are we then without a leadership? Is the church without a voice?

With our moorings gone and our leaders divided how can we know the will of God?

First of all, we need remind ourselves that God wills in this as in all other matters affecting His church. It is not only possible, but altogether probable that we may become more concerned for maintaining a position or defending a tradition than for discovery of the will of God. We may cling more tenaciously to a prejudice than to the desire to know the will of God. In fact there is nothing that more effectively obscures His will than tradition or religious prejudice. Those who have found out and done the Divine will have had their Gethsemane. For us, it may be the giving up of our idea of a United Methodism, or the sacrifice of the cherished traditions of Southern Methodism, or possibly some place of preferment we hold in the church.

We need remember that the kingdom of God is bigger than Southern Methodism or even a United Methodism, and that to think in harmony with the will of God is to think in terms of the Kingdom of God. Methodism at best can only be a means under the providence of God for the extension of the Kingdom of God. Who under God is called upon to defend Methodism or the traditions of Southern Methodism? So long as Methodism is true to her task and I am true to the same task, Methodism defends me and God defends both.

I am not to discover the will of God under pressure. Any effort to line men up to vote either on one side or the other of this question is not the Christian way to the discovery of the will of God, nor will it lead to such a discovery. The facts should be presented, certainly; but the ministry and laity of the Methodist Episcopal Church, South, are Christian men and women. God knows how to deal with them. Let them alone to think and pray their way through to definite conviction and decision according to the will of God. God grant that no man or woman who has a vote on this question, or who may have part in choosing representatives to our annual conferences may feel under any pressure from any source whatever to vote otherwise than his enlightened conscience dictates.

We cannot find out the will of God apart from Christ's high-priestly prayer for the unity of the Christian church. It has been intimated by some, however, that this prayer is not apropos to the discussion now before the church. May I venture this suggestion, that whether this be so or not, this prayer is expressive of the will of God concerning His church, and that, while the unity for which Christ prays is spiritual rather than organic, spiritual cleavage is the primary justification for organic union and the only basis upon which it is safe? And further, that the will to unify is at least a symptom that the deeper spiritual unity has already begun? Christ's prayer unmistakably puts the burden of proof upon the church to justify her divisions rather than to defend her efforts to unite.

Finding out the will of God is not a matter of uncertainty. "He (or the church) who wills to do the will of God shall know." The spiritual reaction upon any group in the church in its pronouncements upon the subject, or upon any individual in his personal stand or in his declarations must be indicative of the Divine approval or disapproval. Surely, if we are in the will of God, there must be some spiritual evidence, some comforting assurance; or if we transgress, a corresponding sense of the Divine disapproval. To ignore or discount these

(Continued on page fourteen)

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RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Last Word Before Thanksgiving.—It is absolutely imperative that our pastors, Sunday school superintendents, Sunday school teachers and presidents of organized classes get back of the movement to take a special offering in every church, Sunday school and class. If any fail the Orphanage in this particular we shall be seriously handicapped in our effort to finance our great Home. Sincerely and earnestly, let me appeal to one and all to rally to the support of your Orphanage which is facing a serious situation. I believe our host of friends will rise to the occasion and put their Orphanage on its feet.

* * * *

LITTLE ONE HAS A WORD

"I am the Future, for in me there lies
What through the ages our land shall be;
Yet what I am is what you are to me—
I am the question to which you make replies."

The helplessness of the child makes a universal and powerful appeal. Only the heart in which the spirit of the Master does not dwell is untouched by this appeal. If you want to know whether your heart is in the right place, seriously inquire of yourself how near you can approach, in a Christian spirit, a fatherless and homeless little child. Have you ever felt the thrill and the warmth of heart that comes when the weak hand of the little child smuggles into yours on a dark night, or in a strange place? If you have, this message will appeal to you. If not, it is "sweetness wasted on the desert air."

When the Good Master wanted to teach men a lesson in trust and in faith, and in child-like innocency, He set a little child in their midst and said: "Inasmuch as ye do it unto one of the least of these, my brethren, ye have done it unto me." On many occasions during His ministry among men the Master referred tenderly to the care and protection of children. Shall we, then, offer an apology for bringing again the needs of the fatherless and motherless children of North Carolina to the attention of the peopel at Thanksgiving?

The farmer plants his seed for the harvest he expects to realize. The orphan homes of the state are planning for a harvest of the race. Shall we give to growing children that degree of care and attention the farmer expends upon the plants from which he expects an abundant yield of golden grain? Shall we have a part in building for the future? Shall we grow patriots for the coming years?

In order that more adequate equipment and support may be provided for our patriot-making agencies, the orphan homes, the "One-Day-for-the-Orphans" movement was started, calling upon all our people to add to the stream of regular contributions a special Thanksgiving offering equal to a day's income. Hitherto, their request has met with a generous response. It has enlisted our people of all creeds and classes in beautiful co-operation for the support of a needed civic and Christian philanthropy.

The need of the orphan homes is still urgent, and every citizen of the state is asked to co-operate in the movement to save from degeneracy and help thrain for good citizenship the most exposed children in the world?

How can you do this? How can you so give that your charity will reach directly to the homeless orphan?

A list of these splendid institutions follow. Every one of them is worthy of your support. You are asked to forward to one of these a special Thanksgiving offering. A day's wage, or the income of a day, is suggested—more if you can, less if you can do not better.

And, remember, you are asked to do this in the name of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It is for His unfortunates this appeal is made. To the liberal giver it will bring happiness and contentment; and the liberal contributor is the individual who gives in the right spirit, be it much or little. "For God loveth a cheerful giver."

Winter, with its cold, its sufferings, and its privations for money, is approaching. Can we allow a single orphan child in our great commonwealth to lack for food, for clothes, or for knowledge that will enable that child to become a useful citizen, and that will direct its steps into the ways of pleasantness and peace?

Raymond Robbins once said. "The greatest hope for the world lies in the fact that there is a new generation born three times in every century." Three times in every hundred years God gives us a new generation of children to teach and to lead into the paths and the ways of His family. And we are admonished to "train up a child in the way he should go, and when he is old he will not depart from it."

Let us take God at His word and train up the new generation to be true and honest and worthy men and women. Then we may confidently hope for and have reason to expect that the boys and girls of today will become the splendid men and women so necessary for tomorrow. You can help by entering into the spirit of this message, from the North Carolina Orphan Association, which asks you to help gladden the lives of hundreds of fatherless and motherless children now under the fostering care of the fine orphan homes located in various sections of our progressive state.

Make your offering on or about Thanksgiving Day. Make it on the basis of your earning capacity of a single day. Make it through your church, or lodge, or send direct to the orphanage of your choice. Make it, remembering that thousands of others are with you in this movement. Make it, if you will, with the prayer that our orphan children may be led into the larger life here and the life eternal hereafter. Make it with the wish that the next Thanksgiving Day may be the gladdest and best ever observed in North Carolina.

M. L. Shipman, Stacey W. Wade, J. W. Bailey, J. R. Young, W. A. Graham, Annie Travis, Mary G. Shotwell—Committee.

List of Orphanages and Superintendents.

Baptist Orphanage—Rev. M. L. Kesler, Thomasville.

Methodist Orphanage—Rev. A .S. Barnes, Raleigh.

Presbyterian Orphanage—Jos. B. Johnston, Barium Springs.

Methodist Orphanage—Rev. C. A. Wood, Winston-Salem.

Thompson Orphanage—Rev. W. H. Wheeler, Charlotte.

Methodist Protestant Home—H. A. Garrett, High Point.

Christian Orphanage—Charles D. Johnston, Elon College.

Oxford Orphan Asylum—R. L. Brown, Oxford.

Odd Fellows Home—Charles H. Warren, Goldsboro.

Eleida Orphanage—Rev. Lucius B. Compton, Asheville.

Pythian Home—C. W. Pender, Clayton.

Children's Home Society—J. J. Phoenix, Greensboro.

Nazareth Orphan's Home—W. H. McNairy, Crescent.

Falcon Orphanage—J. A. Culzreth, Falcon.

Free-Will-Baptist Home — C. G. Pope, Middlesex.

Nazareth Orphanage—Rev. George A. Woods, Nazareth.

Mountain Orphanage—R. D. Bedinger, Balfour.

Granfather Orphanage—J. M. Holcombe, Banner Elk.

St. Ann's Home—Sister Mary Claire, Belmont.

Alexander Home—Mrs. L. Brown McKoy, Cor, Sec., Charlotte.

Wright Refuge—Miss Alice Pirie, Durham.

Juvenile Relief Home—Mrs. George Norfleet, Winston-Salem.

Memorial Industrial School—Rev. W. J. Poindexter (Col.), Winston-Salem.

Orphan Home (Col.)—Henry P. Cheatham, Oxford.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Cancers Treated Successfully at the Kellam Hospital

The Kellam Hospital has treated successfully, since it has been established, many hundreds of sufferers from Cancers, Tumors, Ulcers, X-Ray burns and Chronic Sores, without the use of the Knife, X-Ray, Radium Acids or Serum.

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HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

TIRED EYES Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

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Get rid of constipation by internal cleanliness

HEADACHES, biliousness, sleepless nights, heaviness, are Nature's warning that intestinal poisons are flooding your system. If this is allowed to continue, you may become a victim of serious organic disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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Edited by Luther E. Todd Secretary

LISTEN TO THE SONG OF THE MERRY HARVESTERS— OVER ONE MILLION DOLLARS PAID TO DATE!

Cartwright, Arizona—Phoenix: Total assumed quota $1,440; amount remitted $288.

First Church (Tampa), Florida—Tampa: Total assumed quota $4,068; amount remitted $1,317.55.

Corning, North Arkansas—Paragould: Total assumed quota $2,300; amount remitted $477.

Starkville, North Mississippi—Columbus: Total assumed quota $3,360; amount remitted $672.

Drew, North Mississippi—Greenwood: Total assumed quota $3,375; amount remitted $675.

Sunflower, North Mississippi—Greenwood: Total assumed quota $2,233; amount remitted $446.60.

Ware Shoals, Upper South Carolina—Anderson: Total assumed quota $1,076; amount remitted $215.20.

First Church (Laurens), Upper South Carolina—Greenville: Total assumed quota $3,285; amount remitted $619.50.

South Bluff (Corpus Christie), West Texas—Beeville: Total assumed quota $1,350; amount remitted $270.

San Antonio, West Texas—San Antonio: Total assumed quota $590; amount remitted $118.

Oakland, Memphis—Jackson: Total assumed quota $1,980; amount remitted $401.71.

Walker Memorial, North Alabama—Birmingham: Total assumed quota $3,300; amount remitted $660.

Waverly, Tennessee—Dickson: Total assumed quota $1,400; amount remitted $291.70.

St. Pauls (Muskogee), East Oklahoma—Muskogee: Total assumed quota $6,000; amount remitted $1,200.

Fulford and Pompano, Florida—Miami: Total assumed quota $1,500; amount remitted $365.85.

Highlands (Ft. Thomas), Kentucky—Covington: Total assumed quota $3,000; amount remitted $800.

Fourth Avenue (Louisville), Louisville—Louisville: Total assumed quota $6,650; amount remitted $4,224.75.

Settle Memorial (Owensboro), Kentucky—Owensboro: Total assumed quota $8,000; amount remitted $1,900.

Fayette, Mississippi—Vicksburg: Total assumed quota $1,750; amount remitted $350.

First Church (Birmingham), North Alabama—Birmingham: Total assumed quota $11,000; amount remitted $2,708.06.

Front Street (Burlington), North Carolina—Durham: Total assumed quota $5,000; amount remitted $1,000.

Park Street (Atlanta), North Georgia—South Atlanta: Total assumed quota $4,020; amount remitted $1,591.92.

Ervay Street (Dallas), North Texas—Dallas: Total assumed quota $4,080; amount remitted $816.

First Church (Abilene, Northwest Texas—Abilene: Total assumed quota $3,500; amount remitted $875.

Polk Street (Amarillo), Northwest Texas—Amarillo: Total assumed quota $5,200; amount remitted $1,040.

Rocky Ford, South Georgia—Savannah: Total assumed quota $1,000; amount remitted $200.

Bedford Springs, Virginia—Lynchburg: Total assumed quota $1,293; amount remitted $279.

Park Place (Norfolk), Virginia: Total assumed quota $5,310; amount remitted $1,062.

Tyrone, West Oklahoma—Panhandle: Total assumed quota $1,750; amount remitted $350.

Medina, West Texas—Keerville: Total assumed quota $673; amount remitted $135.86.

Tuskohoma, East Oklahoma—Hugo: Total assumed quota $400; amount remitted $105.

Harper, West Texas—Kerrville: Total assumed quota $684; amount remitted $137.80.

Johnson City, West Texas—Lampasas: Total assumed quota $870; amount remitted $174.

Melvin and Pear Valley, West Texas—San Angelo: Total assumed quota $854; amount remitted $198.

Waterproof, Louisiana—Monroe: Total assumed quota $2,260; amount remitted $483.20.

First Church (Mayfield), Memphis—Paducah: Total assumed quota $3,350; amount remitted $762.40.

Louise and Holly Bluff, Mississippi—Vicksburg: Total assumed quota $2,000; amount remitted $400.

Town Creek, North Alabama—Florence: Total assumed quota $2,075; amount remitted $415.

First Church (Ft. Smith), North Arkansas—Ft. Smith: Total assumed quota $5,647; amount remitted $1,134.60.

Blytheville, North Arkansas—Jonesboro: Total assumed quota $1,375; amount remitted $281.

First Church (Searcy), North Arkansas—Searcy: Total assumed quota $3,000; amount remitted $600.

Canton and Ball Ground, North Georgia—Marietta: Total assumed quota $1,808; amount remitted $839.25.

Fulton, North Mississippi—Aberdeen: Total assumed quota $503; amount remitted $100.60.

Water Valley (First), North Mississippi—Grenada: Total assumed quota $3,500; amount remitted $700.

Rocky, West Oklahoma—Chickasha: Total assumed quota $1,000; amount remitted $200.

Pauls Valley, West Oklahoma—Ardmore: Total assumed quota $4,140; amount remitted $828.

Rush Springs, West Oklahoma—Chickasha: Total assumed quota $1,000; amount remitted $200.

Bloomington, West Texas—Cuero: Total assumed quota $1,200; amount remitted $240.

Park Street (Belmont), Western North Carolina—Shelby: Total assumed quota $700; amount remitted $140.

Crichton, Alabama—Mobile: Total assumed quota $2,264; amount remitted $650.

Clearwater, Florida—Ocala: Total assumed quota $3,000; amount remitted $663.50.

South Cleveland, Holston—Cleveland: Total assumed quota $625; amount remitted $156.

Highlands (Ft. Thomas), Kentucky—Covington: Total assumed quota $3,000; amount remitted $900.

Ellisville, Mississippi—Hattiesburg: Total assumed quota $1,600; amount remitted $320.

East Lakke, North Alabama—Birmingham: Total assumed quota $3,300; amount remitted $660.

Cabot, North Arkansas—Conway: Total assumed quota $1,500; amount remitted $300.

Whitewright, North Texas—Sherman: Total assumed quota $2,025; amount remitted $414.

Rotan, Northwest Texas—Sweetwater: Total assumed quota $2,760; amount remitted $552.

Langley, Upper South Carolina—Columbia: Total assumed quota $442; amount remitted $115.

Culpepper, Virginia—Charlottesville: Total assumed quota $2,152; amount remitted $467.50.

Buck Creek, West Oklahoma—Chickasha: Total assumed quota $150; amount remitted $30.

Mountain View, West Oklahoma—Chickasha: Total assumed quota $1,200; amount remitted $240.

Staples, West Texas—San Marcos: Total assumed quota $1,840; amount remitted $377.

Wesley Memorial (High Point), Western North Carolina—Greensboro: Total assumed quota $5,044; amount remitted $1,330.90.

Cave Spring, North Georgia—Rome: Total assumed quota $1,000; amount remitted $202.97.

Bayou La Chute, Louisiana—Shreveport: Total assumed quota $1,250; amount remitted $906.

McCalla, North Alabama—Bessemer: Total assumed quota $1,050; amount remitted $214.30.

Ohatchee, North Alabama—Talladega: Total assumed quota $420; amount remitted $94.43.

Harrison, North Arkansas—Searcy: Total assumed quota $2,010; amount remitted $402.

Gregson (Durham), North Carolina—Durham: Total assumed quota $477; amount remitted $100.

Long Memorial (Roxboro), North Carolina—Durham: Total assumed quota $2,739; amount remitted $550.

First Church (Corinth), North Mississippi—Corinth: Total assumed quota $3,400; amount remitted $690.

Kress, Northwest Texas—Plainview: Total assumed quota $1,350; amount remitted $270.

Munday Circuit, Northwest Texas—Stamford: Total assumed quota $1,400; amount remitted $281.

Halifax, Virginia—Lynchburg: Total assumed quota $1,405; amount remitted $304.

George West-Three Rivers, West Texas—Beeville: Total assumed quota $1,328; amount remitted $271.01.

Kingsville, West Texas—Beeville: Total assumed quota $3,350; amount remitted $1,012.

Arlington Heights, Central Texas—Fort Worth: Total assumed quota $500; amount remitted $100.

Sallisaw, East Oklahoma—Muskogee: Total assumed quota $1,212; amount remitted $242.40.

Richton, Mississippi—Hattiesburg: Total assumed quota $2,500; amount remitted $517.75.

Lauderdale and Electric Mills, Mississippi—Meridian: Totalassumed quota $1,118; amount remitted $224.

Norwood, North Alabama—Birmingham: Total assumed quota $4,620; amount remitted $924.

Woodlawn First Church, North Alabama—Birmingham: Total assumed quota $4,400; amount remitted $880.

Edenton, North Carolina—Elizabeth City: Total assumed quota $1,620; amount remitted $324.

Merkel Station, Northwest Texas—Abilene: Total assumed quota $2,320; amount remitted $464.

Plainview Station, Northwest Texas—Plainview: Total assumed quota $4,140; amount remitted $828.

Mecklenburg, Virginia—Petersburg: Total assumed quota $1,732; amount remitted $498.80.

West End (Winston-Salem), Western North Carolina—Winston-Salem: Total assumed quota $5,000; amount remitted $2,000.

Henleyville, Pacific—Sacramento: Total assumed quota $672; amount remitted $247.17.

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Toward making life worth while,
That costs the least and does the most,
Is just a pleasant smile.

The smile that bubbles from a heart
That loves its fellow men
Will drive away the cloud of gloom,
And coax the sun again.

It's full of worth and goodness, too,
With manly kindness blent—
It's worth a million dollars
And doesn't cost a cent.

—Selected.

WHEN TEETH SLEEP

Frank was a queer little boy. He thought that when he went to bed only his eyes slept. Since he closed his eyes and did not see anything, he forgot all about the other parts of the body.

After a long day of romp and play, when he was very tired, he would rub his drowsy eyes and say, "Mamma, my eyes are sleepy. They want to go to bed."

Then his mamma would tell him, "No, Frank, not only your eyes but also your busy hands which have been playing all day, and your tired little feet which have been running about, and your whole body wants to rest. Even your teeth which have chewed your food today, they too must have sleep."

This made Frank smile. "Mamma, my hands and feet don't sleep like my eyes; and my teeth are never tired. When the sandman comes around, only my eyes want to go to bed." He did not understand what his mamma told him.

One night Frank was very tired. All day he had been playing hard and having a jolly time. At supper he was so tired he almost fell asleep at the table.

"Oh, mamma," he said, "my eyes-sleepy; my eyes-sleepy."

That evening his little head scarcely touched the pillow before he was far away in dreamland.

Soon after midnight, when all the house was dark, and everything was quiet something terrible happened to Frank. He had never been so frightened before.

As he lay there sound asleep he was suddenly awakened by a strange, sharp pain shooting into his mouth. It set his whole head throbbing. His eyes were hardly opened when another pain, sharper than the first, made him sit up in bed with a jerk and a groan.

"What is wrong with my face? What has happened? Are there robbers in the house? Or fire?" he wondered, rubbing his eyes and staring into darkness to see if anyone was near to harm him. He could not see a thing. There was no one near.

Now he was terribly frightened. Suddenly, as a fresh bolt of pain shot into his mouth, he clasped his hands to his face, jumped out of bed and screamed at the top of his voice. "Ouch, ouch, ouch. My face is on fire. My face is on fire."

His cries brought his mamma.

Children, what do you think was wrong? Yes, Frank was having his first toothache. One of his teeth was sick.

As his mamma cleaned his sick tooth and put in some medicine, she said, "When your teeth do not sleep, then your eyes and hands and feet cannot rest. You thought that only your eyes slept. Now you are learning how one sick tooth can keep your whole body awake." Then wrapping his head in a warm cloth, she tucked him back in bed.

For a few moments the pain was gone. "Now my tooth is asleep mamma. All the pain is gone," he said, closing his eyes.

Frank's peace did not last long. A fresh pain soon jerked him about in bed, made him roll and toss and sent him into tears.

"My tooth is awake. Oh, my tooth is awake. It won't go to sleep," he cried over and over.

The next morning, bright and early, Frank and his mamma went to the dentist. Because Frank had suffered pain and had not slept, he felt weak and sick. He was very anxious to have the sick tooth cured.

When he came to the dentist he told all about his painful experience of the past night.

"My bad tooth kept me awake. It burned and thumped and wouldn't let me sleep. Won't you please cure it?"

The dentist smiled kindly and replied, "Little folks should be kind to their teeth. Then tooth trouble will not come to keep them awake."

While the dentist talked to Frank, he washed and treated the sick tooth, soon the pain was gone. Frank smiled again. Now he was greatly relieved.

"My tooth is well, mamma. It will never hurt again," said Frank.

At this the dentist raised his hand in warning and replied, "Unless you take better care of your teeth than you have, the tooth trouble will soon return. Your teeth are now sick because you have not kept them clean. They are very dirty. Night after night you have sent your teeth to bed without their daily bath. Dirty teeth soon get sick. And sick teeth cannot sleep because they are in pain. If you did not wash your face and hands any oftener than you have cleaned your teeth, you would look so strange that people would not know you."

This made Frank think. It was true he had not thought about his teeth. He always washed his face and hands before going to bed. But since he did not believe the teeth needed clean, healthy rest, he refused to keep his mouth clean.

A new thought now came to Frank.

"Why do teeth sleep?" he asked the dentist.

The dentist replied, "Did you ever think, my little man, of how much your teeth do every day? Of how tired they must be in the evening? Your teeth are active from morning to night, chewing your meals and lunches, and helping you to talk. This constantly leaves them not only tired, but also dirty at the end of the day. No one should go to bed with dirty teeth. Boys and girls do well to brush every piece of food out of the mouth before bedtime so the teeth can get clean, healthy rest they need."

"Can't my teeth sleep when they are dirty?" asked Frank.

"No," replied the dentist, firmly. "Like yourself, the mouth rests best when taken to bed sweet and clean. Tonight tell your sick tooth you are sorry for not having kept it clean and promise that in the future you will never send it to bed covered with dirt and food. Then you can feel quite sure that your teeth will never keep you awake."

After Frank thanked the dentist for his kind treatment and advice and was walking home with his mamma, he said, "Mamma, I wish every little boy and girl knew what I just learned; that they should clean their mouths every evening before going to bed, so their teeth could sleep soundly."

"I never jump at conclusions," said the preacher. "No," replied the elderly member of the congregation, who is very frank, "I have noticed that from your sermons; you reach a conclusion very slowly."

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Finding Out the Will of God on Unification

(Continued from page ten)

reactions (for they are inevitable) is to be left without assurance in a wilderness of uncertainty from which there is no way to the discovery of the will of God.

Finally, the church has never come to know the will of God, except as the church has prayed. It is never true that the time for prayer is past. Are we afraid to pray? Let the church be called to prayer. Prayer can unite our College of Bishops. Prayer can unite thefactions in Southern Methodism. Prayer can destroy prejudice, suspicion and distrust. Prayer can bring in the Kingdom of God. **Prayer alone can discover the will of God.** Our hope is not in discussion and agitation, but in the fact that some in the church are praying — earnestly, constantly praying—praying with open minds and hearts that the will of God may be done. R. K. Nevitt.

TATE—Samuel Pinkney Tate was born November 17, 1840; died November 5, 1924; age 83 years, 11 months and 18 days. He was laid to rest in the family cemetery near his home. The funeral service was conducted by his pastor, assisted by Rev. W. E. Poovey of Marion. Brother Tate was converted and joined Snow Hill Methodist church in 1867, and was a faithful member till death. He was married to Miss Bell M. Corpening December 1, 1848. To this union were born five girls and two boys. The wife and five children survive. The church and community will greatly miss this good man. H. E. Stinson, P. C.

Rheumatism

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Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

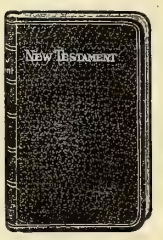
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Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

November

Spring Creek, Roaring Fork, 11 23
Flat Rock-Fletcher, Flat Rock, 11 30
Skyland, Skyland, 3 30
Oteen-Oakley, Oakley, night 30

December

Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Peachland, Peachland, 10 20
Bethel Circuit, New Hope, 11 20
Unionville, Unionville, 11 21
Weddington, Wesley Chapel dedication, 11 23
North Monroe, Icemorlee, 3 23
Pineville, Pineville, 2 24
Dilworth, 11 30
Matthews, 3 30
Trinity, night 30

December

Maxhaw, Waxhaw, 2 1
Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

November

West Market Street 23
Gibsonville, Gibsonville, at 3 23
Walnut Street, at night 23
Randleman, Naomi, at 11 30
Deep River, West Bend, at 3 30
East End, at night 30

December

Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, at 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

Micaville, Deyton's Bend, 11 22
Spruce Pine, 11 23
Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 30
Morganton, First Church, 7 30

December

Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

November

Sandy Ridge, Sandy Ridge, 11 23
Leaksville, 7 23
Rural Hall, Bethel, 11 30

December

Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon. 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Avery, Plumtree, 11 22
Elk Park, Elk Park, 11 23
Helton, Helton 29-30

December

Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs, Transou 27-28

The district stewards will meet in Boone at 10 a. m. November 14. The pastors and lay leaders are requested to be present at this meeting.

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

Cherryville Circuit, St. Pauls, at 11 22
Cherryville, First Church, at 11 23
East End, at night 23
Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December

Bellwood, Lawndale, at 11 6
Maylo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November

Concord Ct., Bogers, 11 22
Bethel, 11 23
Gold Hill, Gold Hill, 11 27
New London, Richfield, 11 29
Salem, Salem, 11 30
Badin, night 30

December

Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

The district stewards will meet in First church, Salisbury, November 13, at 11 a. m. All the pastors and district stewards are urged to be present.

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.

November

Olin, Olin, 10 28
Cool Springs, Clarksbury, 2 28
Granite Falls, 7 and 11 29-30
Hudson, Hudson, 2 and 3 30
Rhodhiss, 11 and 4 50
Westview, 7 30

December

Hickory, First, 7 1
Statesville, Broad Street, 7 2
Maiden, 7 3
Shepherd, Parsonage, 7 4
Mooresville Ct., Parsonage, 2 4
Mooresville, Broad Street, 7 5
Mooresville, Jones Memorial, 7 6
Mt. Zion, 3 and 11 6-7
Lenoir, Firts, 7 8
Lenoir Ct., Gamewell, 11 8
South Lenoir, 3 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

November

Haywood Ct., Crabtree, 11 22-23
Canton, night 23
Bethel Ct., Bethel, 11 29-30
Clyde-Junaluska, Clyde, Qr. Con. 3 p. m.; preaching, night 30

December

Andrews, 11 7
Robbinsville, night 7
Judson, Almond, 11 8
Webster Ct., Webster, 11 13
Sylva, 11 14
Cullowhee, night 14
Bryson City, 11 21
Whittier Ct., Whittier, Qr. Con. 3, pr. night 21
Highlands Ct., Horse Cove, 11 27
Glenville Ct., Glenville, 11 28

January

Fines Creek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Davidson, Olivet, 11 22-23
Linwood, Cotton Grove, 3 22-23
Lexington, Lexington, night 23
Hanes-Clemmons, Hanes, night 25
Lewisville, Doubs, 11 29-30
Kernersville, Sedge Garden, 3 30
Central Terrace, Central Terrace, night 30

December

Trinity, Trinity, night 2
Welcome, Midway, 11 3
Thomasville, Main Street, night 3
Oak Ridge, Oak Ridge, night 4
Denton, Denton, 11 6-7
Thomasville Circuit, Prospect, 3 6-7

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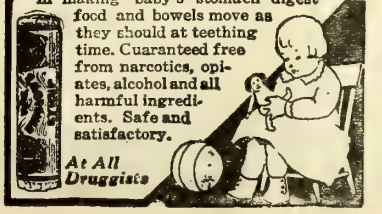
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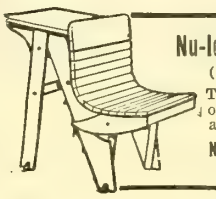


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A MOUNTAIN REVERIE

When life was young and bright to me
As morn's refreshing ray,
All that my soul aspired to be
I'm thinking of today.

And visions bright comes to me when
I muse on days gone by,
Filled with life's hopes and promises
Pure as the boundless sky.

Bright as that golden tinted tree
And crimson forest nigh,
And as that lofty range I see
Crowned with the clouds on high.

Free like that bird that winging soon
To lands with summer blest,
Where sweetest flowers unfading bloom
Around his downy nest.

His thrilling song cheers me today,
Now singing o'er the hill;
For He who plans the sparrow's way
Will guide my pathway still.

Hope from these everlasting hills
Is wafted o'er the main;
What Spring begins Autumn fulfills
With golden leaf and grain.

I listen for the Master's call,
Some work given to me;
To follow Him in labors all,
On land or distant sea.

And should I not my dreams fulfill
All that I meant to be,
I pray He may accept the will,
My righteous purpose see.

Mrs. N. M. Pleasant.
Burnsville, N. C.

WOMAN'S PAGE

(Continued from page eight)

stances the parents are compelled to subscribe for more than one copy to prevent quarrels over ownership. This is really the only first class children's magazine in all of Brazil. Think of the opportunity before it.

In addition to the Bem Te Vi, Miss Epps has already published the first year book for missionary societies, also a handbook; each month she puts out a bulletin which she multigraphs and illustrates. It contains news and program material. The women pay for this bulletin and are eager for the material it contains.

Not long ago Miss Epps made a forty day journey up into the interior where our church is just pioneering a most promising work. She found a society in Binguy where every woman member of the church is a member of the missionary society. Last year all dues were paid in full. Miss Epps says that out in this territory women often walk ten to fifteen miles, carrying their babies, to attend the missionary meeting. At one place she talked to sixty women, only six of whom could read. On Easter morning she spoke to sixty children, not one of whom had ever seen inside of a schoolhouse. I am sure you will agree with me that there is a wide open door of opportunity here.

A PLEA FOR THE TWELVE

Hours in the year.....8,760
Hours for the missionary society 12

Hours—balance on hand 8,748

It is not too much to ask—12 from 8,760—yet it is more than most of us give.

Our Saviour gave his life for missions.

Is it asking much that we should give twelve hours a year to prayer for, and the study of, that for which the Son of God gave his life?

This is not a plea for money, nor a plea for work.

It is a plea for twelve of the 8,760 hours of the year, for the missionary society.

We need givers and we need workers, but the most discouraging thing to missionary leaders is the poor attendance at the meetings.

Whether or not you belong to the society, you are invited to attend the meetings.

Will you give twelve hours to missions this year?

We lead such busy lives that unless we plan ahead many important things are crowded out.

Most of us have a sort of general expectation of attending the meetings, but first one thing and then another comes up and the missionary meetings are crowded out.

We would not definitely throw them out and avow our purpose to stay away, but gradually they are crowded out.

Make twelve engagements for the year.

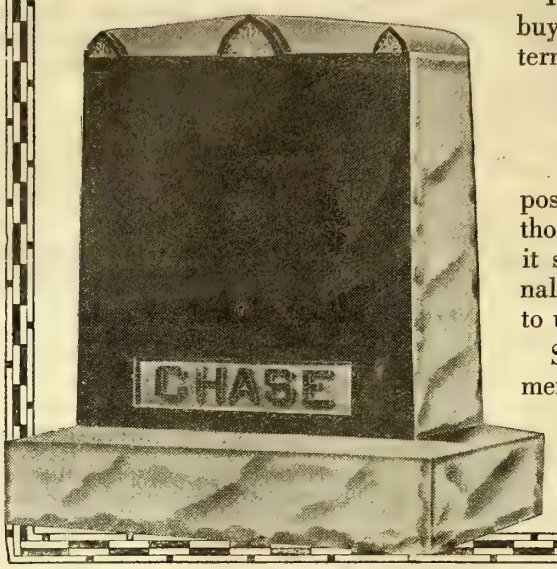
Set aside one hour of each month now.

Write down the date where you will see it and not forget.

Hold these meetings sacredly above petty interruptions and flimsy excuses.

Plan definitely to attend the twelve meetings of the year.—Selected.

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SUNDAY SCHOOL WORK

(Continued from page nine)

Conference-Wide Conference.

At Wilson, April 1-2-3, 1924, we held our first conference-wide Sunday school conference, with gratifying results. Over 300 people from the nine districts were in attendance. In addition to general sessions, group meetings were held, an administrative section for administrative workers, a Wesley class section for organized class workers, and an elementary section for elementary workers. Mr. M. W. Brabham, Miss Minnie E. Kennedy, and Miss Lucy Foreman, of the General Sunday School Board, were on our program. Others assisting in this conference were Prof. H. E. Spence, Bishop Collins Denny, Dr. Gilbert T. Rowe, and others.

Membership Campaign.

Early in the year we began an effort to increase our Sunday school enrollment. At our conference-wide meeting this matter was brought to the attention of presiding elders, district workers, superintendents, and others in attendance, who pledged their aid in an effort to secure at least as many pupils of our Sunday school as there are members of our churches. Since then the General Sunday School Board has announced a church-wide membership campaign, and we have been working to make this effective in our own conference. How effective our efforts have been can be seen only when the statistical reports are all in.

Evangelism in the Sunday School.

We have lost no opportunity to emphasize the importance of making our Sunday schools evangelistic, calling attention to the fact that the aim of the Sunday school is "to lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Saviour and Lord, and the development of a Christian character, that is expressed through worship, right living, and efficient service." We have called attention to the importance of continuous evangelism in the Sunday school, with emphasis upon the value of special and seasonal evangelistic efforts through the observance of Decision Day as recommended by the General Sunday School Board. (See Year Book for 1923, pp. 36-37). Reports indicate that quite a number of our schools are observing Decision Day.

Home Co-operation-Children's Week.

Definite emphasis has been given to the matter of Sunday school and home co-operation. In numerous ways we have insisted that the Sunday school is not taking and cannot take the place of the home in the religious training of childhood and youth, and, under the leadership of Miss Keene, Children's Week has been promoted in an effort to bring about between parents and teachers a mutual understanding of their reciprocal relationship in this tremendously important matter. A start, moreover, has been made in the promotion of home and parent-teacher work, although it will be some time before this movement makes very much progress.

Sunday School Architecture.

Architectural matters have not been overlooked. Throughout the year we have sought, through training schools, institutes, and personal conferences with pastors, superintendents, and building committees to emphasize the necessity of adequate educational equipment for Sunday school work, and to get congregations to build or remodel in accordance with the requirements of our denomination. A course in church and Sunday school architecture, moreover, was offered in our pastors' school at Trinity College in June, and several pastors of our conference took this course. Although still some congregations [illegible] unmindful of the [illegible] in the [illegible] and blue prints, [illegible] considerable improvement [illegible] type of buildings being constructed.

R J Aiken 29Oct24
W Chapel Hill

District Workers.

We have this year increased the number of volunteer district workers from 10 to 13. (See exhibit F). These workers have been of great assistance in the promotion of our work, especially in circuit institutes, training schools, and placing and checking Programs of Work. In this connection mention should also be made of the 60 checkers used in our Program of Work promotion.

Some Statistics.

In line of duty this year your conference superintendent has traveled 11,736 miles, made 73 visits to Sunday schools and churches, made 127 talks and addresses, tought in eight standard and three non-standard training schools, personally directed 17 training schools, spent 216 days away from home, written 5,324 letters, and distributed 11,930 (approximate) leaflets, 14,500 training school porgrams, and 12,585 Sunday School Day programs. In addition, he has written for the North Carolina Christian Advocate an average of over two columns a week and for the secular press numerous items from time to time.

PITTARD—After a sweet life of over three score years Mrs. Mary Pittard went home to God on August 21, 1924. Her last days of suffering were long and tedious, but she always wore the Christian's smile, and it was often a smile through tears. It was a real inspiration to go into her room and look on her happy face and to hear her strong Christian testimony. Her body was quietly laid to rest in Cedar Grove Methodist church cemetery, of which church she had long been a faithful and loyal member. She left many loved ones, but she awaits their coming. E. C. Durham, Pastor.

RESOLUTIONS OF RESPECT

Whereas, death has claimed our brother, Ira B. Townsend, and thus removed from the official board of Chestnut Street Methodist church one of its most efficient members; and

Whereas, we feel keenly the loss of our deceased brother, and desire to record our appreciation of his untiring service to his church.

Therefore be it resolved by the board of stewards of Chestnut Street Methodist church of Lumberton:

First, That we recognize in the life and service of our deceased brother, Ira B. Townsend, an example of untiring devotion and true allegiance to his church and the kingdom of Christ.

Second, That while we humbly bow to the Divine Will in removing from our midst our beloved brother, we cannot but feel deeply the loss that his death brings to his church and his associates who are members of its official board.

Third, That we extend to the bereaved family of the deceased our profoundest sympathy in the hour of their bereavement.

Fourth, That a copy of these resolutions be spread upon the minutes of this board, a copy be sent to the family of our deceased brother, and a copy furnished the Robesonian and the North Carolina Christian Advocate for publication.

H. E. Stacy,
J. A. Sharpe,
W. H. Humphrey,

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, NOVEMBER 27, 1924 No. 48

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EDITORIAL PARAGRAPHS

It is said that a child in broken health asked, "Father, how much would my education cost?" "Why do you ask that, my daughter?" inquired the father, greatly interested. "Because, father, I want you to spend that much money in educating some other child when I am gone." "I will do it for your sake," replied the father. And he did. The result was that Alexander H. Stephens of Georgia invested and reinvested that money in ninety young lives and only one of them proved unworthy. That little girl must somewhere in God's universe be crowned with many crowns.

⚜ ⚜ ⚜

"It isn't the individual
Nor the army as a whole;
It's the everlasting teamwork
Of every bloomin' soul."

So wrote Kipling of the army. It is as emphatically true of the church. "Everlasting teamwork of every bloomin' soul" never fails to spell out the largest possible success. The individuals must be trained and equipped, but with these must go organization. The units must be wrought into a smooth-running machine.

⚜ ⚜ ⚜

The world is "daffy" about the man who can do his job better than anyone else. "Red" Grange, for example, the Illinois football half-back, delivers ice in the summer for a living, but on the gridiron in the fall he is "the greatest broken field runner of all time," and 70,000 spectators shout themselves hoarse as they behold him in action. For 28 years William Jennings Bryan has been before the American people as the "Peerless Orator," but still whenever he is announced to speak the people assemble by the thousands because he has no equal on the American platform. In every department of human activity are to be found examples of those who excel, and in each and every instance the world is in homage at their feet.

⚜ ⚜ ⚜

Here is an estimate of Calvin Coolidge at the age of twelve, as given in the New York Christian Advocate by E. C. Carpenter, who taught the little village school at Plymouth, Vermont, the winter of 1884-5. Rev. Mr. Carpenter is now a member of the New York East conference. He is straightforward and frank in his declarations concerning the future President of the United States. Listen to him:

"He was not a noisy or over-active boy. He did not care for baseball or football or boisterous sports such as many young people enjoy. This was not because he was a book worm or recluse, but because they did not exactly appeal to his taste. He had a dry and solemn sort of humor that made him popular. He would often say things so solemnly that one was at a loss to know how to take him. He was a little odd and even in those days, no one seemed just to understand him. He was not a brillant scholar. In a school of twenty-five he was possibly among the first half dozen. Any stories that he was an infant prodigy and early showed signs of coming greatness may be put down as pure invention."

The best lesson of Elijah's picturesque and eventful life was to learn that "the still small voice" is mightier than windstorm or earthquake. The same is a needed lesson for the present hour. People may no longer rely upon storm and earthquake, but their trust is in world voices. And the roar of these world voices drown the voice of the sage, of the prophet, of the poet, and of that inner voice of the spirit. Speed on the highway and the noise of the streets are mistaken for real progress in the kingdom of life. An urgent need of the hour is to come down from the housetop at times and be at home with one's self and with God. "Solitude is to the soul what space is to the growing tree—without it the tree or the soul is stunted and dwarfed."

⚜ ⚜ ⚜

Jesus preached with repeated emphasis the gospel of expectancy. "What I say unto you I say unto all, Watch." "What! Could ye not watch with me?" "Watch ye and pray." Over and over again did Jesus enjoin his disciples to watch. He who is watchful not only thwarts the thieves and keeps his treasures in safety, but with that attitude of mind he is able to catch the first notes of heavenly songs and to get an early glimpse of his treasure ships coming home. The angler, even when no fish touches his hook, knows that expectancy clothes the passing moment with a strange and mystical joy and enables him to wait in hope. The day is drab, if one allows himself to slip down in the mire of doubt, where he lives under the delusion that nothing really worth while can, or will happen. Rather expect great things of God and of the passing hours.

⚜ ⚜ ⚜

These clear, crisp November mornings, when the crowing of a cock, the barking of a dog, or the blast of a locomotive whistle seems to be broadcasted by amplifiers of most approved pattern, have converted W. E. Poovey of Marion, N. C., into a devotee of the muses. Listen to him, who dwells at the foot of the Blue Ridge, in his poem, "The Challenge of an Autumn Dawn":

"Awake! Awake! the day begins to break,
The morning hour imparteth power to all who will partake;
Why pawn the dawn for time to doze and yawn,
And fling away the spring of day which hope is builded on?
The Night in flight
Is skulking out of sight;
The Morn is born, the frost is on the corn,
The bracing air will make you dare to try the hope forlorn.

Get out, and shout defiance to the doubt,
That yesterday was in the way, and bid faint heart be stout;
The bird that stirred quite early, as you've heard,
Secured the firm and fatted worm, in flavor much preferred;
'Twas done by one
Who rose before the sun;
So, too, can your routed faith renew,
Take heart again, and be a man, and hope, and dare, and do!"

North Carolina Christian Advocate

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Postoffice at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1102, act of October 2, 1917, auhorized September 9, 1918.

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"THE PATHS THAT LEAD TO GOD"

Wilbur Fisk Tillett, dean emeritus of the Theological faculty and professor of Christian doctrine in Vanderbilt University, in his new volume, "The Paths That Lead to God," has given a new survey of the grounds of Theistic and Christian belief. And into this volume of 581 pages the eminent Vanderbilt professor has gathered "the fruitage of a life time of study in the field of religious philosophy."

The scope and content of the book make this volume a small libary within itself as the headings of the twenty chapters into which the book is divided indicate. These headings follow: "A Knowledge of God Man's Greatest Need," "The God We Seek—Who Is He? What Is He?" Where Is He?" "Religion and Religions as Related to God," "Through Nature to God," "Through Science to God," "Evolution and God," "Through Man to God," "Through Philosophy to God," "Through Reason to God," "Through the Bible to God," "The Progressive Revelation of God in the Scriptures," "The Divine Inspiration of the Scriptures," "The Place of Miracles in Modern Apologetics," "The Prophets as Interpreters and Revealors of God," "Through Christ to God," "Through the Church to God," "Through the Creeds to God," "Through Doubt to Faith," "Through Exeprience to God," and "Through Suffering and Death to God."

This important and illuminating study of the way to a realization of God is particularly significant at this time of serious inquiry as to the Divine nature and the destiny of the race, and should command widespread interest among thoughtful men.

The author, in the preface to the book, sets forth his aim and purpose in the following illuminating paragraph:

"The author is not seeking in this volume to take his readers on some short and quickly ended excursion for pastime or pleasure; but on a serious and extended journey into many fields of thought, far and near, the results of which will effect perchance profoundly and radically not only their thoughts and faith in matters of religion, but their purposes and plans for life. He is leading them into th broad and open fields of nature and science, into intricate and spiritual realms of philosophy and psychology, as well as into the more familiar fields of religion and theology, to seek for and to find God. He is here surrounding them with a great cloud of witnesses, called in from many regions of research and knowledge, that he may furnish cumulative and convincing proof of the reality of God and of the truth of the Christian religion. He is introducing them to many believing thinkers and authors, and this for the purpose of showing them how goodly and great is the company of pilgrims along this path that leads to God."

We have here attempted nothing more than to indicate the scope and content of one of the notable books of the year in the sphere of theology and religion and to announce that by special arrangements with the Geo. H. Doran Company, publishers, Dr. W. F. Tillett, the author, has secured a special price of $3.00 for all ministers of the Methodist Episcopal Church, South. The publishers' price is $4.00 net.

It seems to us that every Methodist preacher should hasten to secure a copy of this book. It is a careful survey of the very field that every well equipped minister of the gospel must have full and accurate knowledge. The book will, also, prove of inestimable value in sermon making.

Why not without a moment's delay order a copy from Lamar and Barton, Nashville, Tenn., or Richmond, Va., and thereby secure a book of great value for the days of winter that are just ahead?

THE INFLUENCE OF THE CHURCH

Since we do not know what life is, we are grateful for its tendency to manifest itself in visible forms. What is the Ecce Home, what is St. Paul's Cathedral, and what is "In Memoriam," and Fidellio but maifestations of the minds of Guido and Wren and Tennyson and Beethoven?

Religious life has the same tendency. It is for this reason that the world has ever been full of temples, shrines and fanes. It was religious belief that lifted the stately pillars of the imposing temples of Egypt and Syria, and in ancient times, as well as those of Saint Peter and Saint Paul in our own time.

The church, built upon the belief that Christ is the Son of God and the Saviour of the world, bears the name Christian. It has not always been worthy of its name. At its worst, however, it has been infinitely better than the age in which it lived.

The claims of the church upon society are many and strong. It, more than any other institution, is responsible for the good in civilization. Take from art the contribution it has made and the galleries of the world would be meaningless; and strip literature of all it has inspired and it would be a jumble of words.

The church has peculiar claims upon the individual by reason of what it has accomplished for him. Without its self-sacrificing labors society would soon be plunged into anarchy and ruin. The restraint which it puts upon men, the mastery which it gives to the spirit of men, is the saving power of society.

All those who believe in the sanctity of property, the perpetuity of free institutions, the permanence of the home, the lordship of Jesus Christ, and the unseen girding of life by the Eternal, should find their way into some church to tarry awhile before its altars, there to receive the fullness of life it has power to give.

NATURE'S NOBLEMAN

Judge Henry Groves Conner, who at the age of 72 passed from earth last Sunday, November 23, at his home in Wilson, N. C., was truly one of Nature's noblemen. Through all the years of his life this princely man commanded the approbation of every man who knew him. "None named him but to praise." "His life was gentle and the elements so mixed in him that Nature might stand up and say to all the world 'This was a man!' "

At the early age of 33 he, by appointment of Governor Scales in 1885, became a judge of the superior court, and being elected to succeed himself held this position eight years. His poise, evident fairness at all times and ability as a judge won for him golden opinions in all his courts, and soon he became one of the most highly appreciated members of the state's judiciary. He served six years as associate justice of the supreme court of North Carolina and fifteen years as a United States district judge, making a total of twenty-nine years of judicial service. And he honored alike each of these judicial positions.

Judge Conner was twice a member of the General Assembly of North Carolina. A senator in 1885 and a member of the house in 1899, when he was elected speaker. In both these legislative experiences he served with signal ability.

Especially noteworthy in the life of this public servant and Christian gentleman was his ability to excel in all relations of life. As husband, father, neighbor, citizen, public servant his name seemed to lead the rest. In his well rounded and flawless character he made us think of the great Southern chieftain, Robert E. Lee.

GREAT STADIUM FOR TRINITY COLLEGE

Prof. R. L. Flowers tells us that after repeated delays Trinity College has now secured land adjoining the college campus for a football stadium, track, and other necessary facilities for athletic sports. The ground which the college has purchased lies north of the college campus and just across the street from the Trinity Park School buildings. This new site is easily accessible from the college campus and is also near the street car line. The college authorities count themselves fortunate in having secured such a desirable location. The purchase of this land will make it possible to remove the present athletic field from the campus proper and at the same time provide for all outdoor sports. What the Harvard stadium is to that great institution and the Yale bowl to Yale such will the Trinity stadium be to Trinity College. Not only will Trinity College in the course of its contemplated enlargement need such a stadium, but the erection thereof will provide a stadium that can render a needed service to the entire state of North Carolina in becoming a center for great athletic events. While the plans are not yet perfected, this will doubtless be the greatest stadium in the South as Trinity College is destined to become one of the nation's greatest institutions.

HOW TO OBSERVE GOLDEN RULE SUNDAY

The method of observance will vary with local or domestic conditions, but, wherever practicable, it is proposed that, on Sunday, December 7, all persons who are disposed to make a practical application of the Golden Rule in their own lives or homes shall provide for their Sunday dinner approximately the same menu that is provided for tens of thousands of children in Near East Relief orphanages (tens of thousands of others in refugee camps, for lack of funds, do not have even the simple orphanage meal). Having placed ourselves in their position for a single meal on Golden Rule Sunday, we are asked to make such generous contribution to their physical needs for the remaining days of the year as we would like to have made for our requirements if conditions were reversed.

A Golden Rule dinner menu:

Pilaf Armenian
or
Marcaroni and Cheese
Stewed Apricots with Karo Syrup
Bread Cocoa

CHRISTIAN EDUCATION MOVEMENT HAS RIGHT OF WAY

By agreement between the several boards of the church the Christian Education Movement now has right of way and the coming months are set apart for the collection of these pledges. The church should give heed to this call and our efforts should be directed to the collection of these pledges that are now due.

Rev. W. L. Sherrill has in another column of this issue a communication calling attention to this important matter. And Rev. H. M. North, secretary for the North Carolina conference, is in the same receptive mood.

Let the church and the schools and colleges interested push these collections while a particular time has been set apart for this important work.

A GOOD AND USEFUL CITIZEN GONE

The death last Monday morning, November 24, of Henry C. Kearns, Sr., of High Point removes a prominent and useful citizen of that city. He was 85 years of age and his long life had been one of great usefulness. His greatest gift, however, to the world and society was the remarkable family of sons and daughters whose lives enrich both church and state. Here follow the names of the men and women who occupy so large a place in the city of their birth. The six sons are O. E., G. H., E. T., J. W., T. A. and H. C. Kearns, Jr., all of High Point, and two daughters, Mrs. L. M. H. Reynolds and Mrs. J. Allen Austin, also of High Point.

PEOPLE AND THINGS

Rev. J. C. Cornett and his people at Central Terrace, Winston-Salem, are having plans made for a new church in the southern part of the city. The plans provide for a church to cost $40,000.

Rev. W. M. Wall, formerly pastor of the Mayodan charge, but now pastor of the Mattamuskeet charge in the N. C. conference, was called back to his old charge to perform the marriage vows of Mr. Robert Fuller and Miss Eadora Lanten. This young couple will make their home in Greensboro.

"The people of the Randolph charge are mighty good to their pastor and his family. On the evening of November 18 a large number of the members visited the parsonage bringing glad tidings of joy in the form of a bounteous pounding. We are thankful for this kindness."—W. Reid Harris.

The rush of work occasioned by the recent sessions of the two conferences has put us behind in marking up labels on our mailing list. Every one who paid has been given proper credit, and labels will be marked up as soon as possible. Please be patient with us.

Rev. O. W. Dowd returned Tuesday from Wilmington, where he attended the annual conference of the Methodist church, to take up another year's pastorate of the local Methodist church, to the great delight and satisfaction of the people of Louisburg regardless of denomination. He will conduct regular services next Sunday.—Times.

Rev. H. L. Davis of Duke, N. C., but now appointed to Mt. Olive circuit by the conference in Wilmington, and Miss Swindell Johnson of Burgaw, N. C., were united in marriage at the home of the bride at ten o'clock on November 18, 1924. The ceremony was performed by Rev. P. L. Clark of the Presbyterian church and Rev. L. A. Watts of the Methodist church. Mr. and Mrs. Davis are visiting Greensboro and Salisbury before going to their home in Mt. Olive.

Dr. Theodore Copeland of Dallas, Texas, has just concluded a wonderful five weeks' evangelistic campaign in Bristow, Oklahoma. Starting as a revival in the Methodist church, the revival soon spread to the other churches. A large tent was secured and in less than a week it was taxed to capacity. The meetings were moved to the great municipal auditorium and crowds jammed it to hear this great preacher. The churches received three hundred additions.

Rev. J. S. Hiatt at the recent session of the Western North Carolina conference was appointed to Ardmore, a western suburb of Winston-Salem. At the time of his appointment five weeks ago there was no organized church nor church building. Now he has a membership of 150 and has just let the contract for a $50,000 church. Work on the new structure began last Monday. It is a safe prediction that before the end of this year there will be a new church and a large and constantly growing congregation at Ardmore.

The Brunswick County News has the following appreciative note of Revs. J. R. Edwards and H. A. Humble: "The Methodist conference at Wilmington has named Rev. J. R. Edwards for Trinity Methodist church for the ensuing year as its pastor. This will be pleasing not only to the members of that church but to the members of all the other churches here, who have learned to know Mr. Edwards and his work along religious lines. Also there are those not members of any church who will be glad to have Mr. Edwards sent back. It is also a matter of interest to know that the presiding elder for this district for the next term will be the Rev. H. A. Humble, who is well known here."

The editors of the Protestant religious journals of Boston, Mass., meet once a month for luncheon and a social hour together. According to Zion's Herald the following clever invitation to a recent meeting was sent out by "Brother John": "This is to remind you that the monthly meeting of editors is to be held in my apartment on the top floor of 174 Newbury street, Wednesday, November 12, at 12:30—dedicated to high climbing, high thinking, high eating. As I am to cook a camp feed myself, the brethren are urged to be prompt, enter without knocking (building adjoining Universalist Publishing House), climb to top floor, go in. First man to arrive is to put the match to the camp-fire and sit down in the biggest chair. No ladies allowed on premises. Dogs invited."

Send your order to the Advocate printing office for your printed stationery.

The good people of the Cary circuit presented Rev. T. J. Dailey with a purse to defray his expenses to and from the conference at Wilmington Here was one superannuate with all expenses paid and nothing to do but enjoy himself to the limit.

Rev. D. R. Proffit, of the Thomasville circuit, called at the Advocate office a few days ago, and stated that he and family had got accustomed to their new surroundings in Thomasville and that they had been accorded a royal welcome. The parsonage has had some needed attention since conference. One of his churches, Unity, is just putting the finishing touches on some new Sunday school rooms; a new heating plant and bell have also been added. Brother Proffit believes that he has a top notch charge.

Bishop McConnell in reporting the recent semi-annual meeting of the bishops of the Methodist Episcopal church in the Pittsburgh Christian Advocate says: "Reports from all fields showed that wherever the Ku Klux Klan is strong it is interfering with the effectiveness of the church. It does not appear that any great number of our preachers are Klansmen, but many of our laymen seem to be involved. Probably not many of our people think of the conflict between the Klan's anti-racial attitude and the program of our Methodism, but the conflict is there and works harmfully against the evangelistic, missionary and social service activities of the church."

We direct the reader's attention to Dr. Wilding's article, "The Highway to Victory," in this issue of the paper. Dr. Wilding in a personal note to the editor says: "I am in my fifty-third years as a minister of the Methodist church. All of these years I have been a church paper enthusiast. I have always believed strongly in its value and influence for good, and I have proved its effectiveness over and over. I scarcely ever went to a new church without increasing my list of subscribers, often doubling it, and then increasing my own list from year to year. Hence I have no hesitation in commending this improved, systematic budget plan to your pastors and churches. I know that if it has a fair trial it will demonstrate its real worth."

IMPORTANT NOTICE FROM THE CONFERENCE EDUCATIONAL SECRETARY

The recent conference laid upon me the task of directing the campaign to collect the balance due on the pledges made to the Christian Education Movement, and I feel sure that I shall have the active help of the presiding elders, pastors and charge collectors in this important work.

I hope the presiding elders will make prominent mention of the work at all quarterly conferences, that the pastors urge from the pulpit the importance of paying installments as they fall due and that the church collectors make diligent effort to collect promptly. We all labored hard in the drive of 1921 to secure the Christian Education pledges and it behooves us now to labor equally as hard to redeem these pledges. Other causes have hitherto had precedence, but now the Christian Education cause has the right of way and all over the church special effort is now being made to redeem these pledges.

The amount pledged in our conference is in round figures $750,000, of which $188,000 has been collected, including the sum received from the Higgins estate. The balances due on pledges to date now amount to $350,000 and statements are being sent out from our office to all the pastors and charge collectors, and we urgently request all who have not paid to date to assist the collectors by making early settlement of balances due. When the drive was made in 1921 our schools were in sore need of the money and the needs are greater now than then.

W. L. Sherrill,
Conference Educational Secretary.

"THE MINISTER AS SHEPHERD"

I have just read The Minister As Shepherd, by Dr. C. E. Jefferson. Though now out of the pastorate, I was profoundly impressed and stirred by the five lectures contained in Dr. Jefferson's book. I regret exceedingly that I did not read it while serving as pastor. Not only for young ministers is it an ideal book, but it would help any pastor, however long he may have been a shepherd. I dare say that few if any pastor can read it without being convicted of neglects and failures, if he is at all conscientious.

N. R. Richardson.

DUKE FUND COMMISSION MAKES ITS APPROPRIATIONS

The Duke Fund Commission was in session a good part of last Tuesday, November 25, in President W. P. Few's office, Trinity College, working on the annual appropriations for the aid of country churches in North Carolina. Careful consideration was given each application for aid and the following appropriations made for church buildings:

North Carolina Conference.

Church. Charge. District.	Amount.
Orange—Carrboro, Durham	$500
Drewry—Middleburg, Weldon	400
Lemon Springs—Jonesboro, Fayetteville	500
Memphis—Jonesboro, Fayetteville	200
Salemburg, Roseboro, Fayetteville	500
Norman—Ellerbe, Rockingham	500
Pleasant Grove—Northampton, Weldon	500
Cashiers—Windsor, Weldon	300
Stanhope—Spring Hope, Washington (referred for further investigation).	
Bladenburg—Lumberton, Fayetteville ($100 to go into the purchase, if feasible, of additional lot).	350

Western North Carolina Conference.

Grace Chapel—Dudley Shoals, Statesville	500
Hiddenite—Hiddenite, Statesville	750
Liberty—Davie, Winston-Salem	200
Mt. Pleasant—Yadkinville, Mt. Airy	100
Mt. Vernon—Randolph, Greensboro	500
Ogburn Mem'l—Ogburn Mem'l, Winston-Salem	500
Puett's Chapel—Bessemer City, Shelby	250
Smithfort Chapel—Jefferson, N. Wilkesboro	300
Weddington—Weddington, Charlotte	300
Mt. Moriah—Sylvia, Waynesville	250
Calvary—Todd, N. Wilkesboro ($200 of this for the purchase of additional ground if at all feasible).	700

Parsonages.

Charge. District.	
New Hope—Charlotte	250
Shepherds—Statesville	250
Warrenville—N. Wilkesboro	250

Appropriations were also made to supplement the salaries of country preachers. There is a long list of these and as they will appear in the conference journals no list of them is made in this connection.

As is generally known, Mr. J. B. Duke for a number of years has been giving annually $15,000 to aid in the erection of country churches and $10,000 for supplementing the salaries of country preachers. Trinity College is made the custodian of these funds and President Few disburses them. The commission serves as a board of advisers in making the several appropriations. This fund has been of great service in developing the work in the country and Mr. Duke for his generosity and broad vision has the sincere thanks of all North Carolina Methodists.

COLLECTED FOR SUPERANNUATE ENDOWMENT FUND

The reports of the North Carolina conference show $56,335 collected last year for the Superannuate Endowment fund. That is approximately $30,000 short of the amount apportioned for the first year, but it is a very fine showing when compared with most other annual conferences. The North Carolina conference ran ahead of the Western North Carolina conference approximately $10,000. We do not have at hand the exact figures, but the showing of the North Carolina conference should stir her sister conference to greater activity in behalf of the worn-out preachers.

UPPER SHELBY DISTRICT

The presiding elder asked me to call a meeting of the preachers of the Upper Shelby district to meet at Cherryville December 1 at 2:30 p. m., for the purpose of laying plans for the year and discussing our work in general. Let me urge that all preachers be present.

A. L. Stanford, President.
Robt. F. Mock, Secretary.

TO WHOM IT MAY CONCERN

As was stated on the conference floor in Wilmington, the checks to the conference claimants will be sent out promptly when the treasurer and secetary of the Conference Board of Finance hear from the treasurer of the conference funds. The claimants may rest assured that there will be no needless delay on the part of any one in regard to the sending out of the checks.

J. A. Hornaday, Secretary.

METHODIST UNIFICATION

By Bishop J. C. Kilgo.

Mr. Editor: Eighteen years ago my brother, J. C. Kilgo, did write the article you so prominently published in your issue of October 9. Ten years later when it was used to appear from an entirely different standpoint to that he intended, he felt it "incumbent upon me to make some additional statements, lest the public form an unwarrantable conclusion." The necessity of this protest was thus forced upon him, though at the time he occupied an invalid's room.

Knowing him as I do, I dare to say for him that he could not have accepted the present Plan of Unification, however much he might have desired "A genuine and abiding union." He saw that "There are complicated conditions which call for the wisest judgment, the soundest statesmanship, and an undivided devotion to Christ." That "no sentimental partnership" or "zealous enthusiasm," but "a fixed sense of spiritual communion dominating the hearts of the Methodist **people** (bold face mine) could make a real union. These requirements I claim are utterly lacking in the present plan. Jas. W. Kilgo.

A few weeks since Dr. Ivey, the alert editor of the Nashville Christian Advocate, in the exercise of journalistic prerogatives, republished parts of a baccalaureate address which I delivered at Trinity College to the graduating class of 1906 and which was later published in the South Atlantic Quarterly. Recently the Pacific Methodist Advocate copied the article from the Nashville Christian Advocate and states that I delivered it at Trinity College in 1916, making it a most recent production. Many papers have a genius for misinforming the folks. However, under the existing circumstances I deem it incumbent upon me to make some additional statements, lest the public form an unwarrantable conclusion. I should have done this at an earlier date, but unavoidable conditions have hindered me.

I trust it is well understood that I have not voluntarily thrust myself into this discussion. In its present form I do not think it prudent for me to do so. I enter it by force of circumstances which I have not created. In the baccalaureate address, as will readily appear to all thoughtful persons, the subject was dealt with from the standpoint of the nation and not the standpoint of the church, and this treatment of it was required by the occasion. At that time my relation to the church was not as it is at the present time, nor was the subject of the union of American Methodism a question of definite propositions of union, but a general question of public interest, and in that form I discussed it. Now the whole subject has assumed another form and is an issue of definite views, positive questions, and declared principles of union, albeit they are called "tentative."

I cannot too positively declare my sincere belief in and devout desire for a genuine and abiding union of these branches of the Christian church. This belief and this desire rest on the most solemn reasons. They are not the ebullitions of a monetary whirl of sentimentalism, but the steadfast convictions of conscience. But it is obvious to all candid and discerning persons that in the present form of the question there are complicated conditions which call for the wisest judgment, the soundest statesmanship, and an undivided devotion to Christ. The movement toward union has advanced to the definite point where there are now three propositions before American Methodism as the basis of agreement. The first is the plan outlined by the Federation Council. The second is the plan adopted by the General Conference of our church, which is the plan of the Federation Council with one or more suggestions, and in these suggestions are found the reasons to regard this plan as a distinct plan. The third is the plan adopted by the General Conference of the Methodist Episcopal church and known as the Saratoga plan. They were all adopted by the various bodies which they represent as "tentative plans." The question in its present form, therefore, is not: "Shall American Methodism unite?" It is: "Shall American Methodism unite on the basis of one of these plans?" If so, on which one? Or shall a new plan be found by a combination of all the plans suggested or on an entirely new plan? It is a discussion of specific propositions of union and should be frankly, kindly, and fully discussed.

The proposition to unite on the basis of the General Conference being constituted the supreme legislative, executive and judicial body, under constitutional restrictions, is, for the soundest and gravest reasons, a most objectionable proposition. It throws the whole issue back on the original contention and proposes as a basis of union in 1916 the very question which produced division in 1844. By all the real friends of union it has long been admitted that the only hope of such a happy event rests upon the lapse of time and the willingness to forget the past, and a proposition which revives all the memories and all the contentions of the past is disappointing to say the very least of it. I cannot myself accept a "suggestion" which would set up an oligarchy instead of a democracy, which in its essence and form is wholly anti-American and which invests a governing body with the power to decide on the constitutionality of its own acts. The universal experience of human governments makes solemn and tragic protests against such a doctrine, and certainly here in America no idea could be more distasteful and dangerous.

The clause "under constitutional restrictions" does not alter the case. Who will decide for a "supreme legislative, executive and judicial body" whether its acts are or are not constitutional? If the body is itself "supreme," it alone will exercise this vital function, a right which is the essence of despotism instead of the genius of a democracy. The many vain and gratuitous efforts to define and explain the true meaning of the very simple and obvious significance of the words used in the Saratoga plan show a widespread confusion created by them. I have not the slightest doubt that those wise and sincere men said what they meant and meant what they said, and assuredly they had the right to express their minds and their wills and have no need of any to revise their words or to justify their acts. Our national constitution distributes these three functions of government into three co-ordinate departments, the separation of which in the exercise of their duties has always been jealously guarded; and but for this wise arrangement we should have fallen to pieces long since. It would be less than useless to attempt a union upon a basis which is itself the seed of contention, strife, and final dissolution.

The union of American Methodism is a very great undertaking. It should not be settled in any uncertain way or upon any unsound basis. It is far better to remain, as did Abraham and Lot, brethren apart than to live together in perpetual strife; and this plan of separating in the interest of peace has the sanction of many Scriptural examples as well as a multitude of notable instances in the history of the church. A sentimental partnership can never fill the place of Christian fellowship, nor can a zealous enthusiasm be trusted to guide in such a stupendous undertaking as the union of American Methodism. All must keep in mind that real union is not a mechanical invention, but a deep spiritual fellowship; and unless there is a fixed sense of spiritual communion dominating the hearts of the Methodist people, no artificial form can cover the fault or prevent a final disaster. Oneness of constitution without oneness of soul is only a formal combination and will likely lead to conflicts of the most painful nature growing out of an enforced association. And certainly it is true that only the Spirit of God can truly unite the church, and that his presence and his guidance is the only bond of a genuine and lasting union. If he makes us one, then will we be one indeed; and unless he be the uniting power of American Methodism, I prefer we shall remain apart, letting our branch of Methodism do the work to which God has called us here in this region of our country and leaving others to answer in the final court for the building of altar against altar in a land well served by the Methodist church.

ROMANCE AS AN ELEMENT OF RELIGION

(Notes from a talk made by Charles A. Hines before the Park Place Bible Class, Greensboro, November 9.)

While we are in the midst of a nine-months series of lessons upon the life of Christ, and in them we are seeking to interpret the nature of the kingdom that He came to establish, it will be worth while for us to consider the bearing of romance upon this kingdom and upon religion generally. In this rather materialistic time the suggestion that romance still moves us strongly is likely to be met with objection; and it is easy to find noble and staid souls who will say that romance has no meaning at all for them.

In the outset, we should explain in just what sense the word is being used. By romance we do not mean fiction alone; the really romantic is truth. It certainly is far different from fable. It is not tradition, for Whittier has distinguished the two very accurately and beautifully in his lines:

"Tradition wears a snowy beard,
Romance is always young."

Romance is not mysticism, magic or miracle; it is rather those beautiful and idealistic things, both of fact and fiction, that have inspired better living, nobler thinking and loftier expectancy.

All the world's history that we care to remember, in fact, about all that has been recorded for us, is the romantic. Look at the recorded stories of beginnings, the principal characters of time, and the achievements of the race. War is possible in the world today because our books of history have brought to us only the daring, the picturesque and the noble of man's great conflicts, and into the minds of the youth has grown up the feeling that sacrificing life in battle is the supreme service that can be offered. So great has been the effect of the glamorous light that has been turned backward that we sub-consciously feel the world's golden age is in the past. Many follow the lead of the writer of Genesis and say, "There were giants in those days." We have heard of "The glory that was Greece, and the granduer that was Rome," until many think that we have lost much of the world's achievement. When we recall that perhaps four-fifths of the people of these empires were slaves, we must realize that not all was glory and granduer for everyone.

The Bible contains more romance than any other book in the world. It opens with romance—a poem upon the world's beginning. The writer of the first chapter covers six periods of the earth's developmen in a few more than that number of verses. He figuretively calls each period a day—and any scientist will tell you that the author has the periods arranged in true scientific order.

No more thrilling story is offered in any literature than the spiritual awakening and soul-growth of Abraham. Critics have called the narratives as to Joseph the perfect story—a story of dreams and ideals, misunderstood and abused, who rises to a place among the mighty, and then heaps coals of fire upon the heads of those who had wronged him. Incidents in the lives of Moses, Samson, Gideon, David and Nehemiah are stranger than anything in the story books.

Whole books have been given a place in the Bible for no other reason than that they are the best of the romance of the period in which they have their setting. The simplest from the standpoint of literature is Esther, in which the name of God is not mentioned; one that is generally understood to be based upon fact, yet no less fascinating, is Ruth; another that carries a greater lesson is Jonah, while the drama and poetry of the book of Job are so profound that no other writer has ever been able to reach this wonderful high water mark in the Old Testament writings.

Yes, the Bible is a wonderfully romantic book.

Jesus is not only the most romantic figure in history, but he was the world's greatest lover of Romance. His favorite, if not only his only, form of illustration was the story or parable. A few phrases from his lips each suggest a romance:

(a) Behold—"A sower went out."

(b) "A certain man went down from Jerusalem to Jericho."

(c) "A certain man had two sons."

(d) "I have found my sheep which was lost."

(e) "At midnight, . . . a cry, Behold, the bridegroom cometh."

Yes, Jesus was the most romantic soul that has ever touched upon the shorts of time and space.

But not all romance is in the past. It can be asserted that for those who have eyes to see, and ears to hear, this is the most alluring age that has yet come to the world. It has been justly observed, and we have just noted, that there is romance in the beginnings. Science is still at the threshold of its work. We are at the inception of application of the teachings of Christ to world problems, and the beginnings of world fraternity and world peace. A thousand years from now, men will look back upon our generation and say, "There were giants in those days." Who are the giants? Well, it is too early to name them, but they will be among the dreamers and the romancers.

When we hear a man say that he lives by truth, we are inclined to ask him the question asked, somewhat flippanly perhaps, nearly two thousand years ago, "What is truth?"

Do we live by truth?

I confess that my life has been greatly influenced

both by the persons and things that I have known; it has been affected by my parents, business associates, friends, teachers, preachers, wife and children. I can say as Tennyson makes Ulysses say, "I am a part of all that I have met." I have also been tremendously influenced by persons I never saw: Tennyson, Wesley, Luther, Dante, St. Paul, to mention but a few.

But not by any means least of those who have greatly influenced my life are those who never lived at all. May I name a few of them: John Halifax, the hero of the Great Stone Face, the Good Samaritan, Bunyan's Christian, Mark Sabre, Sir Galahad, again to name but a few.

I am not trying to be funny when I declare to you that Arabian Nights has a greater hold upon the world today than the Encyclopedia Brittanica, and deserves to have; and it is entirely commendable that Old Mother Goose should be a thousand times better known, respected and loved than Colonel George Harvey.

Yes, all of us live by romance.

America had its beginning in romance; its history is an epic. If its future is to be such it must make some offering to the world at large. Our contribution to art, music, government, law, religion, has been all too small. The little city of Florence in one generation gave to the world more in the way of art than America in two centuries. Half a dozen men in England in a few years made a more permanent contribution to our literature than all our millions of people. We boast of our constitution and laws, and we have given them some practical application, but there is scarcely an idea in the whole scheme that is American born.

Our opportunity, it seems to me, is to make real the vision of world peace and fraternity, which to some extent is more truly American than anything else we have offered. Do not be alarmed by the difficulties. We are not weaving tragedy, but romance. Let us learn, as Elijah had to learn, that God's conquests are won in quiet ways; His plans are long plans.

If the future of the race and the world is to be increasingly better, what of the future for the individual?

All but the fatalists view the future life as romance rather than tragedy. To the Indian, it is a happy hunting ground. For the Jew it is a city with streets of pure gold. To Tennyson:

It is "a shining table land,
To which our God himself is sun and moon."

To Kipling it is a place where

"Each for the joy of working, and each in his separate star,
Shall paint the thing as he sees it for the God of things as they are."

The Romance of it all is, that for us, as Einsten suggests, there is a place where parallel lines do meet; and an event in time and space where yesterday and all the past, together with tomorrow and all the future, becomes the everlasting today. And it is written in the stars that no reverent and expectant watcher of the dawn shall miss the wonderful morning.

THE HIGHWAY TO VICTORY

By George Cleaton Wilding.

There never was a period in the history of the church of our Lord Jesus Christ when such great and wonderful opportunities opened up in front of her as in our day. Fences and barriers all are thrown down, and the gates of entry to every nation of the world are wide open. Methods and means of travel are convenient, swift, comfortable, even luxurious. Human hearts are weary of all substitutes, and are hungering for the love of their heavenly Father. And all of the modern appliances and machinery, the result of recent inventions—we need not stop to describe or even name them—lie at our feet begging to be used to benefit and bless our needy and eager fellowmen.

The church never faced more intelligent, active and powerful foes than those challenging her progressive advance today. And to win the day these all must be conquered and won to the standard of Him whom they are now opposing. This is a stupendous undertaking and demands an intelligent, loyal, active and enthusiastic church to march out to oppose and engage them in open battle.

The first and most important step to this end—with a church of soundly converted men and women—is that they be fully informed and educated as to the field to be entered, the foe to be faced, and the surrounding situation. There are many valuable books, floating out each year from the church publishing houses, that help in informing and equipping the soldiers for this holy war. We need not name these now. You will naturally learn of them later.

The all-important point is a reading, thinking church. This can be accomplished only through the church papers. The paper of your conference should, by all means, enter every home in your territory, and be read each week by every member of each family. As your people read of the movement of the kingdom of God in all the branches of the Lord's Zion, the great Missionary—home and foreign—church extension, educational, hospital, orphan and other philanthropies, and of the refreshing revivals in the home churches, their hearts will be warmed, and they will be aroused to have a part in this great and blessed work.

The best way to do this is to put the church paper of your conference, the North Carolina Christian Advocate, in the annual budget of your local church, send a copy to each family on the church roll, and put the keenest young business man of your church in charge of the movement. When a family moves away simply transfer their paper to some new family.

After all, this is a simple and easy thing to do—is not at all difficult or burdensome. Take an average church of 300 members, there would be about 100 families on the roll. To send the church paper to all of these families would cost but little. In a budget of $4,000 what a trifle it would be to add this small amount to it.

And think for a moment of the tremendous benefits to be derived from this slight investment. Your members grow in intelligence and information each week during the year. As a result of this they become more and more deeply interested in all of the affairs of the local church, the church at large, and the Lord's kingdom in general. As this interest grows they come to desire a part in this movement, and only they have found a place to work that fits them and is congenial, and soon they are seen regularly in the mid-week prayer meeting.

And your pastor—what of him? The pews are well-filled at the Sunday services, and he preaches to an attentive, hungry-minded congregation of well-informed people. The Sunday school is running over with scholars, teachers and enthusiasm. Everybody notices that the pastor preaches a lot better than he used to. Of course he does. How could he help it? Who can blame him for this improvement? The average duration of ministerial life and usefulness would be greatly lengthened and sweetened. And the editors and business managers of the church papers would live to be a hundred years old, and never grow gray-headed or bald—inside or outside of the head. If the churches don't believe all of this prophesying let them just try the plan and see for themselves the beauty of it.

I am worshipping here in Avon Park, Florida, this winter with the plucky little Southern Methodist congregation. A few Sundays ago the pastor, Rev. W. G. Allaben, asked me to present to his congregation the claims of the "Florida Christian Advocate," their conference organ. I did so, cheerfully. The habit of a lifetime was on me good and strong. As the fathers used to say, I had "a degree of liberty." At the close of the service a meeting of the official board was held, and they voted unanimously to put this paper in the church budget. This heroic little church has but 125 members and is only four years old. If this little flock could afford to do such a brave thing, how much more easily could our larger and stronger churches do it! I am proud of this little band of noble people—it is a joy to worship with them. We Yankees feel much at home among them, and there are a lot of us here. They are as kind to us as if we were their very own. Long may they live and thrive!

Now, having attended to these conference organs, let us give our full attention to another item of very great importance. While you have some sixteen weekly conference organs there is but one general paper for the entire field of the Methodist Episcopal church, south. This is the "Nashville Christian Advocate." I read regularly each week the leading papers of the three Methodist denominations, and the United Brethren, the Baptist and the Presbyterian churches. I do not hesitate for a moment in pronouncing your general organ fully equal to any of them. And I am a "Northern Methodist." So, there now! Yes, your "great official" is a noble paper. It is a perfect job of typographical execution and work, printed on excellent stock—a most handsome paper. And it is ably edited and packed to the brim with the choicest of reading matter. Every official of your great church should be a reader of this able and inspiring weekly. I don't see how any of them can get on without it. I am sure that I would not try to, and I am a Northern Yankee. Need I say more?

It is dirt cheap at $2.50 per year. One good cigar or a soda will pay for this paper for two weeks. Think of it! And yet hundreds of our church officials indulge themselves in these luxuries, and many others just as needless, and yet claim that they cannot afford to bless their homes by the weekly visits of this splendid paper. The good Lord only knows how much they are losing by this course. As the old adage puts it: they are "saving at the spigot and wasting at the bung-hole." If this paper were read each week in the homes of all of your officials it would be the dawning of a new day for your great church. I should love to live to see that golden day.

I may say that I have taken this step at my own option and responsibility. No official of your church is in any way back of me in it.

Avon Park, Florida.

THE NEW PASTOR

By Mrs. E. O. Chandley.

Many people are averse to the Methodist practice of changing the pastor every four years or oftener as the case may be. But the advantages for outweigh the distadvantages. To a person of sympathy and understanding the "first Sunday" is looked upon as a day when almost the entire community turns out to sit in judgment upon the new pastor. For that is what they do, however charitably and open-minded they maye do it. And because human nature is what it is they must decide whether he measures up to his predecessor and whether he is goingto feed them on milk, meat or pepper according as their taste may be.

Recently a woman in expressing her opinion of the new pastor said, "I know I shall like to hear him, he sort of rests me. I have been standing on my tiptoes for two years trying to reach those wonderful but scholarly sermons of the last pastor. I know of course the effort was good for me and that he was a sort of stimulant for the church and made us ashamed of our lassitude and indifference. We shall be better for having had him even if we did have to grasp after his sermons. But now Providence has sent us just the right antidote for him in this plain, good, kind man with his simple, earnest, but not eloquent, appeal. A Presbyterian who was present said, "Why, we have had the same pastor for thirty-five years and have never thought of changing. If anyone should mention such a thing the congregation would rise en masse with indignation. He baptized me when I was born, performed the ceremony when I was married and I feel sure will preach my funeral." No Methodist could understand this, so accustomed is he to change. They must rely mighitly on a real Christian spirit to make them loyal enough to the cause that they may be loyal to the man though they may not like him personally.

But Methodists are good, whole-souled folks wherever you find them and a pastor just enlarges the scope of his opportunity when he changes the sceen of his labors. Methods that have been unsuccessful in one place may be eminently successful in another. If he has felt the sting of failure in some of his cherished plans he may take heart and carry them to fruition in another field. Experience may teach him that some charge that looked alluringly well stocked with loaves and fishes yield but small returns in warm-hearted, earnest Christian service, while what he considers his best work may be done in unpromising places. There are sometimes exceptions, but for the most part the membership are eager and willing, if not enthusiastic, to accept the new pastor as their leader. But they wait for him to set the pace, supply the zeal and perhaps do too much of the work. This is where judgment, a long suffering charity and real ability come in, all of which most pastors possess in large measure.

Into our midst he comes a stranger, but soon there is felt the impress of a brave and consecrated soul that is "among us as one who serves," whose mission is to bring the Master to the hearts of men, whose silver and gold is the good he does and whose life and presence is a benediction.

PRAYER

Prayer is the soul's appeal to God,
Th' unuttered longing after light
On devious ways, on paths untrod,
In midst of doubt and darkest night;

Unspoken cry of broken hearts—
Bereft of love, life's sunshine gone,
When love of life itself departs—
For love divine to lean upon.

Prayer is a confidence within
That lingers listening at His feet,
A consciousness of inbred sin
That waits for Him to be made meet.

Prayer is a painful sense of needs,
To walk the way that He has trod.
Prayer yearns to be complete, and pleads.
Prayer seeks its perfect self in God.
—Allen Hammond Whisner.

KIND WORDS FOR A PASTOR

With the close of the conference year nineteen twenty-four we, the stewards of the Roberdel circuit, cannot let pass the opportunity of publicly saying a word of appreciation for our beloved pastor, Rev. J. G. Johnson. Due to an attack in August of facial paralysis our pastor has been superannuated at the recent conference held in Wilmington. Though only having served us but one year, never has pastor endeared himself to people more than Brother Johnson has to us. He has been heart and soul in the work this year, giving unceasingly of his strength and time. We have had more accessions to our churches this year than in many years previous. The growing interest and enthusiasm in the Epworth Leagues and missionary societies also attest to his Christian influence. The blessings and prayers of our people will follow this man of God as he goes out in this less active life, and his good influence will have an abiding place in each of our lives.

Mrs. T. J. Fletcher,
Rec. Steward Roberdel Ct.

DAVENPORT COLLEGE

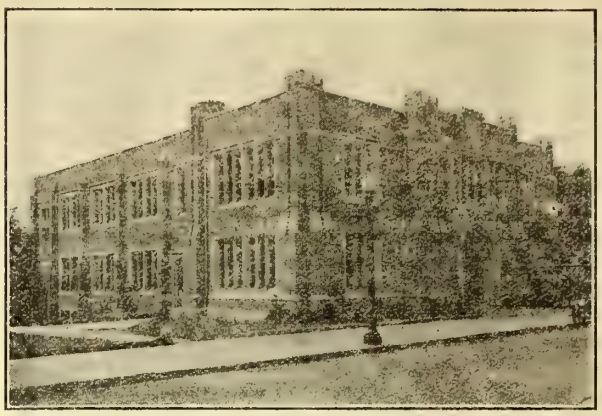
Every college numbers among its alumni and friends a few people who constantly are loyal to the highest aims of the college. They are real people, vivid people, who possess the finest sensibilities and who always show those sensibilities by being most helpful to the greatest number. Davenport claims several such friends, friends who give of their time and energy and possessions.

From some of these friends the college has recently received several valuable gifts of books. Mrs. W. I. Pitts, who has evinced an unswerving loyalty to Davenport College and who time after time has gone out of her way to serve the college, has just made an unusually large contribution of some forty volumes to the library. In the collection there is a volume of especial interest to all Methodists, a compilation of the minutes of the Methodist conferences from 1783 to 1873, published by Daniel Hitt and Thomas Ware.

Mrs. Grist is another fervid supporter of the college. Through long years of sincere devotion to the best that life holds, Mrs. Grist has won the reverence and respect of Lenoir by an almost unparalleled service to purely altruistic ideals. As part of her ministry of helpfulness, she recently presented the college with a full set of the conference minutes of the Western North Carolina conference from its establishment down to 1924. These minutes will be bound and placed upon the library shelves as part of the valuable historical records of the state.

In addition to the gifts of these coworkers of the college there have been numerous contributions of sets and single volumes. Mrs. Steele is one of the most recent contributors. It would be well to acknowledge also an unusual donation from Mrs. M. M. Courtney, whose love for her alma mater is not excelled by any other aluma of the college. This gift consists of two copies of The Galax (109 and 1912), the annual formerly published by the senior class of Davenport.

The alumnae association is preparing now to furnish the books of which the college stands in crying need. Even with the gifts that have already been made, the college library still is deficient. Realizing this deficiency, the alumnae have taken it upon themselves to supply the books that are necessary for the building of a cultural background in every Davenport girl. These graduates served while they were in college; they are rendering greater service now. X.



YOUNG PEOPLE'S BUILDING OF MAIN STREET METHODIST CHURCH, GASTONIA

The above cut shows the new Young People's Building of Main Street Methodist church, Gastonia, of which Rev. Forrest J. Prettyman, D. D., is pastor. This building was erected at a cost of $180,000 and furnished at a cost of $12,000, representing a total cost of $192,000. The money for the furnishing was donated by a liberal North Carolina Methodist. It is a three-story structure of texture brick, trimmed in Indiana limestone. It houses a thoroughly departmentalized Sunday school of which Mr. John R. Rankin, cashier of the Citizens National Bank, is superintendent. It contains, among other things, a standard size swimming pool of tile, installed at a cost of $12,000, a kitchen and banquet hall, an office, library and reading room, and a roof garden capable of taking care of a thousand people. There are nine pianos in the building. Mrs. Stephen B. Dolley, director of young people's activities, has her office in the building and it is open seven days in the week with something going on almost every day and night in the week. This building was built under the pastorate of Rev. A. L. Stanford, now of Shelby, and was completed and occupied under the pastorate of Rev. Dr. W. A. Lambeth, now of Wilmington.

Gastonia, Nov. 20.—Eighty pastors, district stewards and lay leaders representing the 31 charges in the Shelby district gathered in the Baraca room of the young people's building of Main Street Methodist church yesterday for an all-day business session, this being the annual meeting of the district stewards when the business for the coming conference year is outlined and various district matters attended to.

Presiding Elder C. S. Kirkpatrick conducted the opening devotional exercices and presided at both morning and afternoon sessions.

Meeting at 10:30 o'clock the conference heard two splendid addresses by Rev. Dr. Forrest J. Prettyman, pastor of Main Street church, and Presiding Elder Kirkpatrick, both speaking along the line of the financial obligations of the charges and the importance of properly handling the church's affairs of a business nature. At this session six new preachers in the district, recently arrived here by appointment of Bishop Denny at the recent annual conference, were introduced. They were Revs. J. C. Keever of Stanley, R. C. Kirk of Rock Springs, J. A. Fry of Park Street, Belmont, S. M. Needham of Polkville, J. R. Warren of Trinity, Gastonia, and J. F. Green of Smyre church, Gastonia.

At the noon hour a splendid lunch was served the visitors by the ladies of Mrs. W. B. Morris' circle.

At 1:45 o'clock the body reconvened and spent the afternoon largely in discussing financial matters and other business interests of the district. A committee composed of B. T. Morris and Marshall Dilling of Gastonia, R. J. Sifford of Lincolnton, George Hoyle of Shelby, and F. C. Todd of South Gastonia was appointed to apportion the conference collections to the various charges. The committee has power to act. The presiding elder's salary for the year was fixed at $4,500, the same as last year. An assessment equivalent to ten per cent of pastor's salary was made against each charge for the maintenance of the Children's Home at Winston-Salem. An assessment of two per cent of the pastor's salary was made for the upkeep of the district parsonage. The month of February was set aside as the time for securing from each charge the amounts past due on the district parsonage building fund.

A vote of thanks was tendered to Main Street church for its friendly spirit of hospitality displayed in inviting the body to meet here.

Reports from each charge in the district indicated that in every instance the coming year is expected to be a good one in every respect. Presiding Elder Kirkpatrick is very optimistic and enthusiastic over the prospects. A.

RESOLUTION OF APPRECIATION

Whereas, Rev. J. H. Shore is completing his fourth and last year as our presiding elder, and whereas during these years we have enjoyed his faithful labor and been profited by his able preaching; therefore,

Resolved, That we, the quarterly conference of the Saint Pauls charge in its fourth session at Barkers church, do hereby express our grateful appreciation to Brother Shore for his faithful ministry, that we commend him most heartily to those to whom he may be appointed and that we assure him that our prayers and good wishes shall follow him wherever he goes.

Resolved, That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy sent to Brother Shore, and a copy forwarded the North Carolina Christian Advocate for publication.

D. C. Regan,
J .H. Powers,
C. C. Harrington,
A. Stanton.

PREACHER WANTED

I am in need of a wide-awake preacher for a nice charge in one of the best towns in the state. A young man is preferred. Good salary for the right man. Write or wire S. A. Cotton, Presiding Elder, Washington, N. C.

It tells the tale—the red label does.

THE FRONTIER

By R. L. Russell.

The Methodist Episcopal Church, South, stretches from Baltimore, Md., to Butte, Montana, a line probably four thousand miles long. This constitutes what we know as the frontier for our church. Embraced in this frontier we find the Baltimore, Western Virginia, Kentucky, Illinois, Denver, New Mexico, Pacific, Arizona, Northwest and West Oklahoma conferences.

By the frontier we mean that section of the country where it is necessary for the whole church to supply funds and men to preach the Gospel, build churches and thus contribute to the evangelization of these sections.

In some states along our frontier only six or seven per cent of the population belongs to the Protestant churches. So, that in our undertaking to make our contributions toward the evangelization of these states, we are not interfering with any other denomination. We are only undertaking to make a Christian America.

There are whole counties in the state of Arizona where nobody, neither Protestant nor Romanist, is undertaking to do the work of the kingdom for the people. There are vast stretches in New Mexico where this is true. The great West and Northwest with their great fields and mines are calling the people that way. They have a great citizenship, great colleges and universities. They need God. We cannot have a Christian America without having a Christian West and Northwest.

While our progress in some of these sections may be slow, yet we are showing gain annually, and there is a hopeful spirit among the workers in these fields. Young men from the colleges and universities have answered the call to go to these sections as missionaries. Their hearts are in the work and they are having a splendid response from the people. Our prayer is that the heart of the church may be with this program in endeavoring to establish the kingdom of God in these wasteand needy places, not that we may build altar against altar, but that we may build an altar where no altar now stands.

It will be interesting for you to know that in the last four years our membership in Arizona has trebeld itself, and the membership in New Mexico has doubled itself, and there are calls coming now from county seat towns in the state of Arizona and other growing communities Macedonian calls—to come over and help them. Sunday schools have been organized in private dwellings; services are being held under sheds and the boughs of great trees, hoping that the church may come to their aid with a pastor and small funds to help them erect chapels. Shall we answer these calls?

There are sections in the cities of California where there are from 10,000 to 12,000 people and no church near them. You say: "Let them build their church and call their preacher." Why don't they do it in China and Japan? They don't do it in America for the same reason they don't do it there. They are not interested.

Will the church not pray to God for the evangelization of the great West, Northwest and Southwest?

PUBLIC THANKS

Please allow a little space that we may publicly thank the good people of Lilesville charge for the warm reception accorded us on our arrival here, also for the very generous pounding that followed a few days later. To be brief, we are simply swamped with good things for the physical. However, we appreciate the fine Christian spirit back of the gifts most of all. Such loyalty, such devotion, calls for nothing less than the best the pastor has in him. May God enable us to render such service as their consecration merits, is and shall be our daily prayer. T. B. Huneycutt, P. C.

THE CHURCH'S OPPORTUNITY AND CRISIS IN EUROPE

By E. H. Rawlings.

Belgium.

We had thought that Belgium was the most rigidly Roman Catholic of all the countries of Europe, but our workers, beginning with a great plan of Bible and Christian literature distribution, have at last gotten a good Methodist stride of definite and aggressive evangelism in which the people, forty per cent of whom had no vital connection with Romanism, and many of whom are socialists, infidels, or atheists, were hearing the gospel gladly, as our people preached it in halls, on street corners, in market-places and in tents, and many of the people were being genuinely converted. Two years ago, when I was in Brussels, not a congregation had been organized. A little later the bishop organized our first congregation. In the last year, largely as the result of this evangelistic campaign, seven new congregations have been organized. There are now eleven churches with twenty preaching places, and several others in prospect. The scope and success of our work in Belgium is limited only by the number and quality of workers we can get. Mr. William Ward, the president of the World Brotherhood of Great Britain, some time ago declared our evangelistic work the most effective that he had known in the French speaking world for fifty years, and the American ambassador, in a recent conversation with Bishop Beauchamp, congratulated him on the place of influence our church had already gotten in Belgium.

Poland.

In spite of strong Catholic opposition, in Poland we have gotten a truce with the government providing for continued operation, and have good prospect of early recognition as a church. In the meantime, we are going as far as the government will allow us in carrying the gospel to the people, have liquidated almost completely our expensive relief work, and throuh orphanages, the great English night school, and the simple preaching of the Word, we are making many friends and some enemies. The Romanist church, through one of its high officials, recently reminded the faithful that other organizations in the land were negligible. They had been there all the time, and were doing nothing, but that Methodism had a great constituency behind it in America, and a tremendous organization that would not be content to remain in Poland without definite gains, and that this was the organization to be feared and opposed. The president of the Agricultural College, himself a Catholic, but with many of his professors, students, and his wife and children, attendant upon our English school, recently said to one of our workers: "You must get your people at home to understand that the progress of Poland is in millimeters, but if you will stay—and it is not like Americans to quit—if you will stay, you will win." We mean to stay, and our workers believe that we shall at last get our feet on the ground, and when we feel our footing steady beneath us, we shall go faster than in millimeters to the Christian conquest of Poland.

Czecho-Slovakia.

In Czecho-Slovakia I found the evangelistic movement in no great way abating. For nearly a week I traveled in automobile over the good roads of Bohemia among our churches, and came to only one preaching place that was not packed with people, and that was so early in the morning that the people had postponed their coming to an afternoon service that they said would be much better attended. In Pilsen, where the beer is made, and the "Big Berthas," near the German line, I attended an evangelistic service being held in a tent. The people were not sitting down, but standing up in the tent like sardines. Brother Neill estimated that there were between 2500 and 3000 people packed through the sides of the tent and standing without. After a sermon by the visitor, interpreted by Brother Dobes, the invitation was given, and at least one hundred people came forward and accepted Christ.

Everywhere the Huss name is revered, the Huss tradition is reviving, and his spirit of love for the truth, of freedom, and of the open Bible, again dominates the minds of the people. Our missionaries tell them the story of Methodism's connection through John Wesley, Hernhut, and the Czech brethren, with John Huss, earnestly declaring that we are the true descendants in doctrine and in spirit of that great reformation before the Reformation that Romanism sought to destroy in the martyrdom of John Huss. But that never was destroyed, and if at this time, anywhere in the world, there is a religious movement more truly apostolic than the evangelistic work of Methodism in Bohemia, I do not know of it.

CHANGE IN BOUNDARIES NORTH CAROLINA CONFERENCE

Durham District.

Discontinue Eno as a charge and place it with Hillsboro circuit.

Divide Graham and Haw River and Webb Avenue and make two charges: Graham-Haw River, Webb Avenue.

Create new charge to be named West Burlington.

Elizabeth City District.

Divide Roanoke Island charge and make Manteo and Wanchese.

New Bern District.

From Saint Paul take Saulston and add to Goldsboro circuit; add Riverside to Bridgeton and name charge Riverside-Bridgeton.

Raleigh District.

Divide Cary circuit. Take Cary, Apex and Macedonia from Cary circuit, and from Buckhorn circuit take Merry Oaks in the Fayetteville district and form the Cary-Apex charge.

Take Freeman and Holly Springs from the Cary circuit and Cokesbury, Olive Branch and Buckhorn from the Buckhorn circuit in Fayetteville district and form the Fuquay circuit, thus absorbing the Buckhorn circuit.

Rockingham District.

Discontinue Beulah and Orville churches on the Montgomery circuit and let the Montgomery circuit take charge of the property. From Troy take Capelsia and attach it to Montgomery circuit.

Washington District.

From Ayden take Macedonia and add to the Robersonville circuit. From Grimesland circuit take Winterville and attach to Ayden.

From Calvary circuit in the Washington district take Sims and add to Baily circuit in the Raleigh district. Take the remainder of Calvary circuit and add to First church, Wilson. Discontinue Barefoots Chapel and let First church, Wilson, take charge of the property.

Weldon District.

From Enfield take Haywood and place on the Halifax circuit. From Garysburg circuit take Seaboard and Concord and from the Northampton take Pleasant Grove, and from Conway circuit take Concord and form Seaboard circuit.

From Rosemary take Smith and place it with Garysburg.

Wilmington District.

From Scott's Hill circuit take Seagate and place it with Epworth. Change the name of Old Dock circuit to Vineland circuit.

COLD STORAGE PLANT OR POWER PLANT?

By Mrs. E. O. Chandley.

In a certain city there is a church which is located directly between an electric power plant or transforming station and a cold storage plant. A visitor in the vicinity recently wondered which one of these the church resembled because he seemed to think that all churches resembled one or the other. Some are in danger of becoming merely a place where pious habits and the guise of righteousness are carefully preserved from worldly contamination. A place where one can go on Sunday morning and salve a troubled conscience by entering zealously into all the forms of service, being careful to leave behind him at the close all the charity, grace, truth and beauty of the Christian religion for which the church stands. Only the outside of the cup has been cleansed, but there is such a feeling of security and of self-advertised righteousness that he feels the time well spent and that he can safely put away all thought of God until Sunday comes again. Is it any wonder that Christ condemned his kind more than all other sinners? An unkind, unloving heart turned to God six days in the week and to God on the seventh.

But if that church resembles the power plant instead and becomes a transforming station for God how different becomes her message to a needy world. Unseen wires lead from it into every home and life bearing a current that gives life and comfort and strength straight from the great understanding heart of the Master. A minister who was recently asked, "To what extent is your church conformed to worldliness," said, "About 100 per cent." We want to bring the church to the world. We want all for which it stands to so permeate the atmosphere that the prayer, "Thy kingdom come," may some day be answered. We want the truth of Christ to take the place of the false in men's hearts, His perfection for their imperfection, His strength for their weakness."

These things are the task of the church that is a power in a community. Many of us have watched this transforming power at work in the lives of different people. We have seen the church reach out a firm but loving and restraining hand to some weak soul tottering on the brink of disaster and lead him safely back home again. We have watched faith and hope take the place of cynicism and disregard for the laws of God and man. We have seen indifference and neglect replaced by usefulness and real leadership. We have seen supreme selfishness and egotism dethroned and in their places grew charity and self-sacrifice. And sometimes we have even sat over against the treasury and watched them while they put in all that they had, even their living. And when we see these miracles of change from weakness to strength, from ugliness to transcendent beauty, we marvel that we could ever be unappreciative of the task God has given the church to accomplish.

MARION DISTRICT SET UP MEETING PROGRAM

The set up meeting for the Marion district will convene in Marion at 10 a. m. December 2, 1924.

10:00—Devotional exercises. M. W. Dargan.

10:15—Pastors' conference. How to get the people to attend church. G. T. Bond.

10:20—How they raised their collections. J. N. Wise, J. J. Gray, E. D. Ballard, J. C. Gentry.

10:30—How he put the Advocate in every home. M. W. Heckard.

10:35—How he visited his people several times a year. W. R. Ware.

10:40—How he doubled the membership of his Sunday school. O. L. Simpson.

10:45—How to make every member a canvass. W. E. Poovey.

10:50—How to hold the children and young people at the church services. R. C. Goforth.

10:55—How to conduct an evangelistic campaign. J. O. Ervin.

11:00—Lay leaders' conference. Address: Charles H. Ireland.

12:00—Lunch.

1:00—District stewards' meeting. (At the district parsonage.)

1:00—Epworth League conference. R. L. Lunsford, J. S. Rodgers.

1:30—Educational campaign conference. W. L. Sherrill.

2:00—Sunday school conference. O. W. Woosley, Joe Kjellander.

2:30—Superannuate Endowment.

3:00—Missionary conference. Mrs. J. F. Jones, R. M. Courtney.

3:30—General discussion.

ACCURATELY ACCOUNTING FOR SUNDAY SCHOOL MEMBERS

By M. W. Brabham.

During the past few weeks a great deal has been written and a good deal has been done concerning the winning of new Sunday school members. Thousands of survey cards, posters and other pieces of membership campaign material have gone out from the offices of the director of the membership campaign and from co-operating conference boards. These materials have been issued at no little expense to the General Sunday School Board and have been furnished without charge to the local schools. More of the materials are on hand and will be kept in stock for use as occasion demands. The campaign is not a spasmodic affair, but rather a part of a continuing effort. Any school desiring campaign posters, cards and leaflets may secure them by addressing M. W. Brabham, 810 Broadway, Nashville, Tenn.

The schools which have made systematic and energetic efforts to win new members and reclaim absentees will find themselves rejoicing in their achievements. If the suggestions offered in the leaflets have been followed, no school is now in a disorganized state because of the special effort. That contingency was guarded against by a strengthening of the organization before the campaign was started.

Nevertheless each school is faced with the question of holding its membership and herein comes the necessity for making an accurate plan for pupil accounting. This involves a system of records.

The record systems of the Sunday school are frequently regarded as very secondary and without particular significance. For this as well as other reasons little attention is devoted to them. If a pupil is to be recorded as a member and then permitted to attend irregularly and without definite aims consciously kept before him, there is not much need of a record of any kind. But where the attendance of the pupil is looked upon as an opportunity for a genuine service to be rendered for him and by him, then there is a peculiar significance to the kind of records.

Two systems are recommended for Methodist Sunday schools. For small schools the Fowler's Secretary-Treasurer's Record Book and the Meigs Star Class Record Book sholud be secured from the Publishing House. For larger schools of ten or more classes, the O K Record System is advised. This last named system is graded for the departments and classes and is available in loose leaf form, tight-bound or in card form.

When you have won a member make a record of it. When he is enrolled keep in close touch with him. Report to the home from month to month as to his record. Mark on points which are fair to the pupil and have significance for his development in the Christian life. Keep a historical record of his development in his Sunday school career, showing honors won, when he was converted, when he was promoted, and kindred matters. Pupil accounting is a great service and demands care and painstaking understanding.

In thinking about what to see for a Christmas present, don't forget that the Advocate will make an acceptable one.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NORTHAMPTON COUNTY FEDERATION

The Northampton County Federation of Woman's Missionary Societies of the Methodist church held its regular meeting with the auxiliary at Roxobel on the 23rd of October, Mrs. J. B. Stephenson, the president, presiding.

The meeting was opened with a voluntary by the choir. Hymn 207 was sung and followed by prayer by Rev. J. B. Thompson. A special song, "Rock of Ages" was sung by Miss Liverman and Mr. Spivey. Mrs. C. M. Tyler read as a Scripture lesson a part of the third chapter of Proverbs and Mrs. J. E. Johnson led in prayer.

Cordial greetings from the Baptist, the Episcopal and the Methodist churches were responded to by Mrs. W. H. Brown of the New Hope auxiliary. Hymn 655 was sung, then Mrs. Garriss of the Conway auxiliary made a talk, emphasizing the importance of prayer and work.

The president called for reports from the auxiliaries. Most of them were represented and brought encouraging reports. Nearly all the auxiliaries have contributed to the expenses of our Federation volunteer misionary who is now in school.

Reports of circuit chairmen were called for and Mrs. Johnson reported that auxiliaries have been organized in all the churches on Rich Square circuit. Others made hopeful reports.

We were happy in having with us our conference president, Mrs. Early. She talked to us about woman and world-wide missions, and her talk was comprehensive and full of inspiration and encouragement.

The morning session was dismissed by Rev. Rufus Bradley. We were then invited to dinner, and it would be impossible to enumerate all the good things that had been prepared for us.

The afternoon session was opened with devotional services led by the president. Mrs. Huggins of the Baptist Missionary Union was introduced, and upon special request by the president, spoke briefly on young people's work.

The talk by Rev. J. B. Thompson of Conway circuit on how the women of the missionary societies may help the pastor was interesting and helpful.

Reports were made by the superintendents of different departments. All are hopeful of increased interest in their departments.

The committee on time and place announced that the next meeting will be held with the auxiliary at Severn on Thursday before the second Sunday in January, 1925.

The song by the Bright Jewel Band was greatly enjoyed by all.

The president stated that Mrs. Gay, recording secretary of the Federation, is sick and it was decided to send flowers as a token of sympathy.

No stone had been left unturned by the Roxobel auxiliary to make the meeting a successful and a delightful occasion, and a unanimous vote of thanks was rendered for all courtesies.

The meeting was dismissed by Rev. J. B. Thompson.

Mrs. J. E. Underwood,
Sec. Pro Tem.

MISSION STUDY CLASS OF W. M. S. OF ROWLAND MEETS

On Wednesday afternoon, October 29, at two thirty, the majority of the members of the Woman's Missionary Society of the Methodist church met at the home of Mrs. B. A. Edens to take up the study of their book on foreign missions. The book studied was China's Revolution. Mrs. A. B. Watson, chairman of mission study, called the meeting to order and after Scripture reading and prayer, began conducting a quiz on the book. Assignments had been previously made and each one gave her part in a most interesting manner. The study was made much more real by our having on display a very interesting collection of Chinese pictures, curios and costumes. These belong to our beloved Miss Sallie McKinnon of Maxton, and it was her mother, Mrs. A. J. McKinnon, who so kindly loaned them to us. The last on the program were two selections sweetly sung by Mrs. Monroe Johnson accompanied by little Miss Margaret Ward. After this a social hour was enjoyed, during which Mrs. Edens served hot tea an wafers. All are agreed that this was one of the largest and most inspiring mission study classes that our society has ever held. Much credit is due Mrs. Watson for her untiring efforts in organizing and conducting the class. She insists that without the support of and assistance of our wide-awake president, Mrs. E. B. Ward, she never could have succeeded as she did. This completes our course of mission study for the year. In the spring The Debt Eternal, our book on home missions, was studied; and in the summer we had a most wonderful study of the Life of Christ, Rev. J. R. Andrew conducting this for us. We feel truly proud of the study done by our society this year and thank our superintendent of mission study for making all this possible.

AUXILIARIES OBSERVE WEEK OF PRAYER AT BARKER'S CHURCH

The Woman's Missionary Society of St. Pauls Methodist church met with the auxiliary of Barker's church Friday, November 7, to observe the week of prayer.

The program was rendered mostly by the two auxiliaries, the subject being Parral, Mexico, and West Virginia cold field district.

Mrs. D. B. Olive conducted the devotional. Bible lessons, "Some Conditions Jesus Christ Placed on Effective Prayer," taken from Mark, Luke and John.

Mrs. C. C. Harrington gave us an interesting talk on the Week of Prayer and why first observed and what the women of our church are doing."

Mrs. Oliver told us of our work in the foreign fields and the needs of the work, which was full of interest.

Mrs. R. H. Coley gave us much information of the conditions of our work in the coal fields of West Virginia and the great work our ten workers were doing.

Mrs. Lentz spoke interestingly of our Scarritt College for Christian workers first located at Kansas City, Mo., but recently moved to Nashville, Tenn., and of the Bennett Memorial building the women of Southern Methodism are erecting in memory of their sainted founder.

We should be proud to have part in a work so great—the influence of which in time to come will be felt all over the world. For years it has done a great work, but plans are made for a greater Scarritt.

We then adjourned and enjoyed very much the bountiful lunch served by the Barker ladies.

In the afternoon a play entitled, "The Ladies' Missionary That Came," was given by the young people of the home church, which was full of interest, after which an offering was made to go to these needy fields. Then our county chairman, Mrs. L. T. Townsend, of Lumberton, gave us a most helpful talk on prayer.

We then adjourned to meet next year with the St. Pauls auxiliary.

Mrs. J. Thos. Page, Cor. Sec.

SUPPLY YOUR WANTS

For the benefit of the new auxiliaries the following is given:

If you want to know anything about mission study, write to Mrs. LeGrand Everett, Rockingham. If you want literature for programs—leaflets, week of prayer literature, etc., write to Mrs. S. H. Scott, New Bern. If you want Bulletin write to Mrs. M. T. Plyler, 1220 Glenwood Ave., Raleigh, N. C. If you feel lonesome and blue, write to your district secretary and state your case. If you want to do better for your young people's work write to Mrs. C. D. Riggsbee, Durham. If you want some instruction for cultivating your children for missionary service write to Mrs. N. H. D. Wilson, Elizabeth City.

Then after you have written to all these and you still lack something, write to your president, Mrs. C. M. Earley, Statesville.

Mrs. Snipes has supplied us all with stationery and we are proud to use it; besides we all know that if we can't make ourselves of some worth to the auxiliaries we shall lose our jobs.

Lastly, if you are doing any fine stunts write and tell Mrs. M. T. Plyler, Raleigh, and she will be glad to broadcast the news.

NEW AUXILIARY ORGANIZED

Mrs. W. C. Vincent of the Washington district writes that Miss Mary Brown is the president of a new organization at Conetoe.

Western North Carolina Conference

"It is not the work of a few—
The pick of the brave and the strong.
It is He, it is I, it is You
Must drive the good vessel along.
Will you work? Will you save? Will you strive?
Are you ready to take off your coat?
Are you serving the state? Are you pulling your weight—
Are you pulling your weight in the boat?" —Selected.

DR. MATTIE F. LOVE

Dr. Hattie F. Love, of Tennessee, one of our missionaries to China, since 1913, with her mother, Mrs. Julia Love, has been spending several days as the guest of Mrs. John H. Weaver in Asheville. They left on Tuesday for Forest City to visit relatives. Dr. Love is superintendent of the Margaret Williamson Hospital in Shanghai, China, and after an absence of several years is spending a furlough in the States. Her work in the hospital has been highly successful and her many friends throughout this and other states are interested to know of the splendid work that is being done there.

While in Asheville, Dr. Love made several addresses, one to the children of the Chestnut Street Missionary Society; another to the Chestnut Street Sunday school telling of her medical work, and on Wednesday afternoon from four to six o'clock Mrs. J. M. Campbell, a relative, entertained a number of friends complimentary to Dr. Love, and at that time she also gave a most delightful talk about her work in the Orient. Her friends in this city are hoping that she will visit us again before her return to China.

LONG'S CHAPEL AUXILIARY

Included in the live organizations on the Waynesville district is the Long's Chapel auxiliary, near Lake Junaluska, and we are glad to have from Mrs. Dale Stentz, district secretary, and also a member of the society the following splendid report of its activities during the week of missions and Bible study:

"Long's Chapel at Lake Junaluska has just spent a most helpful week in mission study and Bible study combined, and as a result a great spiritual uplift and broader vision of missions will be felt throughout the year. We met each afternoon from two to four o'clock at the beautiful home of Mrs. H. E. Adams, on the Southern Assembly Grounds. We studied the book, 'China's Real Revolution,' led in a most interesting manner by Mrs. Adams. Preceding the study Miss Minnie Willis gave a thirty minutes devotional based on Dr. Edmund Cook's book, 'The Missionary Message of the Bible.' These two leaders had taken these two books in the summer school of missions at Lake Junaluska, so you can imagine what a blessing they were to us.

On the last evening of the week we had a debate, 'Resolved, That Christianity and Western Civilization Has Been Bad for China.' The affirmative was taken by Miss Anna Glasser and Mrs. Adams; the negative by Miss Anne Kerr and Mrs. Dale Stentz. The negative, we are glad to say, won the debate.

After spending the week in mission study we decided to give the following Tuesday to an all-day meeting at the church, observing the Week of Prayer. Our foreign missionary special was presented by Mrs. Adams, and the home mission field by Mrs. H. G. Gibson. Both gave the needs and work of the two fields in an interesting and appealing way. As we have been especially interested in Japan, through a scholarship carried in Osaka, we heard with more than ordinary interest, a talk by Mrs. Annice Siler Howard, daughter of our new pastor, Rev. Frank L. Siler, who had been a teacher in our mission school in Japan. She interpolated her information about the work with many amusing and personal experiences, bringing some curios and costumes to awaken afresh our love for Japan. Miss Willis then summed up the days' work and prayer in a 'What Now' talk, stressing the need for further activity of the society in the future. We really spent a day of prayer and consecration and the Spirit of the Father was more wonderfully felt than I have witnessed in a long time. His working in the heart of those present was manifested in our offering too, which was the largest we have ever had. With only twenty ladies present our contribution amounted to $55.25. I say, 'Praise God From Whom All Blessings Flow.'"

ATTENTION, SUPERINTENDENTS OF SUPPLIES

A number of auxiliaries do not elect a superintendent of supplies, and I am using again this column to make a request that in the election of officers this fall for the ensuing year this important office be not overlooked. The boxes contributed and the assistance rendered bring cheer to many a needy one, and joy to many a discouraged heart. We cannot measure the good accomplished through these channels.

However, in small auxiliaries if it is seen fit to combine the two offices of superintendents of supplies and social service the work can be done by one officer.

Please have each superintendent of supplies send in her name to me immediately upon her election. I am most anxious to secure a complete list and at present it is very inadequate. Remember on your election to send immediately to me your name. Report blanks and blanks for superannuate campaign are being mailed out to every superintendent of supplies that I have listed.

The response for household articles for Brevard Institute has been good, but there are so many auxiliaries that have not contributed that I am again bringing the matter to your attention. Within the next six weeks let us make an especial effort to send a box to Brevard Institute, Brevard, N. C., or to Scarritt College, Nashville, Tenn. These are the institutions assigned to us for assistance this year.

Brevard Institute needs household articles of all kinds, such as sheets, pillow cases, spreads, towels, etc., etc. The girls' dormitory is ready for occupancy and there are new draperies, table runners, silverware, etc., desired. This is our institution and we must not fail to do our part.

Mrs. J. T. Mangum,
Conf. Supt. of Supplies.
Waynesville, N. C.

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

A RECORD BREAKER

An old time exhibition featured the closing exercise of the fifth annual standard training school for Charlotte Methodist Sunday school leaders held during the past week at Tryon Street Methodist church, Charlotte. For six evenings two fifty minute class periods were held in seven different courses and those who attended all class periods studied the given texts and wrote the given assignments earned one credit of the twelve entitling one to a Sunday school diploma.

While more than 400 persons attended the school from time to time 268 attended as many as six or more of the class periods. Of this number 192 did all of the required work in regular attendance and received certificates of credit. The credit students were allotted to the various churches as follows: Tryon Street 34, Trinity 33, Hawthorne Lane 26, Calvary 22, Dilworth 14, Chadwick 10, Belmont Park 6, Brevard Street 6, Duncan Memorial 5, Pineville 5, Spencer Memorial 2, Rural Trinity 3, Harrison 2, Central, Concord 1, First Presbyterian 9, Second Presbyterian 8, Paw Creek Presbyterian 4, Westminster Presbyterian 1, Sharon Presbyterian 1.

The credit students by courses are hereby given:

Beginner Pupil, Miss Willette Allen, instructor—Miss Eloise Corwell, Miss Helen Dardine, Mrs. E. Davis, Mrs. Guy Elder, Mrs. D. E. Henderson, Miss Ruth Hunter, Mrs. Edwin L. Jones, Mrs. William Kinzel, Mrs. A. Carl Lee, Mrs. Julia S. Martin, Miss Mary Murray, Mrs. G. M. Leeps, Miss Elizabeth Nabors, Mrs. Thomas Owen, Miss Mary Osborne, Mrs. J. H. Hursey, Mrs. M. H. Porter, Miss Beulah Price, Mrs. H. F. Ray, Miss Ethel Reeves, Mrs. E. W. Russell, Mrs. Harold Saline.

Primary Pupil, Mrs. W. B. Ferguson, instructor—Mrs. W. H. Bass, Mrs. J. G. Bingham, Mrs. S. L. Colvert, Miss Daisy Cuthbertson, Mrs. Reynolds Cuthbertson, Miss Myrtle Feimster, Miss Helen Foil, Miss Clara Gallant, Mrs. Harry Goode, Miss Isabelle Graham, Miss Nellie Ingle, Mrs. B. B. Jackson, Miss Elizabeth Ledwell, Miss Ethel McIntosh, Mrs. C. F. Myers, Mrs. Harry C. Northrop, Miss Addie Pierce, Miss Pearl Putman, Miss Bertha Reeves, Mrs. R. S. Reynolds, Miss Lucy Rice, Mrs. J. H. Roddey, Mrs. T. B. Ruddock, Miss Lucy Sullivan, Miss Irene Whisnant, Miss Bertie Whitlock, Mrs. W. F. Tucker.

Training Juniors in Worship, Miss Virginia Jenkins, instructor—Mrs. C. P. Andrew, Arthur Beaty, Miss Frances Boyd, Miss Ruth Brown, Miss Flora Jo Boone, J. H. Cole, Miss Minnie Cochrane, Miss Alice Danner, Miss Ella Dowd, Mrs. R. E. Evans, Mrs. Annie Elliott, Miss Kathleen Gable, Miss Kate Greene, Miss Mary Hargett, Miss Eveleen Harris, Miss Mary L. Lebby, J. H. McAteer, Rev. M. W. Mann, Miss Margaret Millhouse, Miss Annie Belle Martin, Miss Sara Moseley, J. E. Oliver, Mrs. J. T. Paschal, Mrs. W. B. Pickens, Miss Maud Rea, Miss Ruth Ridenhour, Miss Kate Squires, Mrs. C. M. Short, Miss Helen Smith, Mrs. Bertha Lee Smith, Miss Elizabeth Woodword, Miss Mary G. Weatherly, Mrs. L. W. Thomason.

Intermediate-Senior Lesson Materials and Teaching, Miss Barnett Spratt, instructor—C. P. Andrew, Miss Louise Ardrey, G. P. Asbury, R. A. Beard, Miss Blanche Bixby, Miss Margaret Blair, Mrs. E. G. Carson, Tom Cathcart, Mrs. Wilson Crowder, W. R. Cuthbertson, Miss Marcia Ellis, Miss Clyde Follin, Mrs. E. A. Garmon, Mrs. W. B. Given, Miss Roxie Hollobaugh, Mrs. J. B. Ivey, Miss Beatrice Johnson, W. E. Jordan, Mrs. T. D. Kemp, Mrs. J. H. Lambe, Miss Elizabeth McKelvey, Mrs. John K. Slear, Miss Bula Smith, Chas. Moody Smith, Miss Janie Strupe, Mrs. E. C. Taylor, Miss Jean Thornburg, Floy Turner, Miss Whisnant, Miss Winnie White, Mrs. C. S. Womack.

Educational Task of the Local Church, Dr. A. A. Brown, instructor—W. A. Anthony, Miss Fannie Bame, E. R. Bucher, C. D. Campbell, C. W. Corwell, R. I. Duval, Mrs. Sallie Griffin, D. E. Henderson, Rev. R. E. Hinshaw, Mrs. W. C. Houston, Rev. R. E. Hunt, J. H. Lambe, Miss Maud McKinnon, Rev. A. P. Ratledge, Mrs. Mattie H. Steward, W. A. Yandle.

Organization and Administration of the Sunday, O. V. Woosley, instructor—Mrs. W. A. Anthony, Miss Sadie Allison, G. C. Chalker, Miss Blanche Gluck, E. S. Helms, J. Sam Hinson, Miss Estelle Hamilton, Mrs. Jennie M. James, Edwin L. Jones, I. F. Masten, Mrs. Joseph McLaughlin, W. L. Patterson, Mrs. W. L. Patterson, Miss Willie Mae Short, J. K. Slear, M. D. Smith, J. L. Thompson, J. L. Wolfe, Mrs. J. C. Watson.

Bible, New Testament, Rev. C. S. Kirkpatrick, instructor—Miss Irene Abernethy, Mrs. Bessie Blackburn, Miss Lottie Bixby, Miss Lillie Chick, Mrs. D. C. Cox, R. L. Campbell, Miss Margaret Crater, Miss Otranto Clontz, Miss Carrie Dunn, Mrs. W. W. Hagood, Miss Mozelle Hamilton, Mrs. W. G. Helms, Miss Helen Hoyle, Miss Katherine Hargrave, Miss Mary Hunter, Miss Gaither Johnson, Mrs. J. E. Kelley, Miss Erleen Mitchell, Mrs. F. H. Mullis, W. J. McLellan, Miss Lottie Nichols, Mrs. W. L. Nicholson, Miss Annie Lee Plyler, Mrs. C. B. Reeves, Mrs. Elizabeth Hoyle Rucker, Miss Lizzie Rozelle, Mrs. C. S. Stone, Mrs. H. F. Smith, Mrs. Andrew Smith, J. D. Sumerlin, Mrs. A. R. Surratt, Miss Naomi Shuman, Rev. C. M. Short, Miss Annie Taylor, Mrs. A. H. Veal, Mrs. J. P. Waggoner, Mrs. Joseph Warden, Mrs. W. M. Wilcox, Jr., Mrs. W. R. Wearne, Mrs. J. L. West, Mrs. E. B. Hardin, Mrs. Reid Patterson, Miss Harriett Orr, Mrs. R. E. Sease.

QUITE SUCCESSFUL

The fifth annual standard training school for Greensboro and vicinity is now in the process of closing up a very successful week's school. Each of the nine Methodist churches in Greensboro is liberally represented in the attendance upon the sessions of the school. Delegations are coming in from the Pleasant Garden charge, Wesley Memorial, High Point, and Ramseur. Quite a number from the Methodist Protestant churches of Greensboro and from the First Presbyterian church of Greensboro are also taking advantage of the invitation to attend the school. While over

Continued on page fourteen)

North Carolina Conference

PASTORS' TRAINING RECORD

One hundred and five preachers of the North Carolina conference during the past year earned 170 units of credit on the Standard Training Course, as compared with 59 preachers and 107 units of credit the previous year. This record is indicative of the increased interest in training work throughout the conference. With these pastors and presiding elders, and others who will join them in this work this year, studying definitely the porblems of leadership and the plans and programs for more effective teaching in the Sunday school, we may confidently expect bigger and better things for our Sunday schools. Below we give the names of the pastors and presiding elders and the number of units taken by each:

Durham District.

No. pastors taking credit	20
No. of certificates	32
W. C. Ball	3
W. F. Elliott	3
B. T. Hurley	3
D. M. Sharpe	3
J. W. Bradley	2
E. R. Clegg	2
W. L. Clegg	2
J. M. Ormond	2
J. W. Autry	1
W. F. Craven	1
G. M. Daniel	1
E. C. Durham	1
D. E. Earnhardt	1
B. O. Merritt	1
H. E. Myers	1
S. F. Nicks	1
W .W. Peele	1
F. M. Shamburger	1
H. E. Spence	1
B. C. Thompson	1

Elizabeth City District.

No. pastors taking credit	9
Presiding elder taking credit	1
No. certificates	12
A. E. Brown	2
N. H. D. Wilson	2
C. B. Culbreth, P. E.	1
R. N. Fitts	1
Daniel Lane	1
J. O. Long	1
W. G. Lowe	1
F. A. Lupton	1
W. T. Phipps	1
N. C. Yearby	1

Fayetteville District.

No. pastors taking credit	7
Presiding elder taking credit	1
No. certificates	18
O. I. Hinson	5
E. C. Maness	3
W. L. Maness	3
H. L. Davis	2
R. H. Willis, P. E.	2
H. A. Humble	1
L. B. Jones	1
H. E. Lance	1

New Bern District.

No. pastors taking credit	7
No. certificates	11
E. B. Bell	2
W. A. Cade	2
W. C. Ormond	2
L. T. Singleton	2
K. F. Duval	1
R. E. Pittman	1
C. K. Proctor	1

Raleigh District.

No. pastors taking credit	10
Presiding elder taking credit	1
No. certificates	18
O. W. Dowd	4
L. C. Brothers	3
J. E. Blalock	2
H. I. Glass	2
W. H. Brown	1
D. N. Caviness	1
W. B. North	1
M. T. Plyler, P. E.	1
W. A. Stanbury	1
W. J. Watson	1
J. S. Irvine	1

Rockingham District.

No. pastors taking credit	18
Presiding elder taking credit	1
No. certificates	25
D. A. Petty	4
E. H. McWhorter	3
J. A. Martin	2
Frank Culbreth	1
F. E. Dixon	1
J. H. Frizelle	1
T. McM. Grant	1
A. J. Groves	1
N. B. Johnson	1
W. C. Martin	1
J. H. McCracken	1
A. J. Parker	1
F. B. Peele	1
I. T. Poole	1
W. R. Royall	1
J. L. Rumley	1
N. L. Seabolt	1
J. H. Shore, P. E.	1
P. D. Woodall	1

Washington District.

No. pastors taking credit	13
No. certificates	29
H. C. Sprinkle, Jr.	7
J. H. Miller	6
T. S. Coble	5
H. M. North	2
W. C. Benson	1
B. H. Black	1
J. W. Dimmette	1
W. G. Farrar	1
E. C. Few	1
F. S. Love	1
B. B. Slaughter	1
L. L. Smith	1
W. N. Vaughan	1

Weldon District.

No. pastors taking credit	10
Presiding elder taking credit	1
No. certificates	17
C. M. Lance	4
L. C. Larkin	2
S. E. Mercer, P. E.	2
G. C. Whitehurst	2
B. F. Boone	1
Rufus Bradley	1
R. H. Broom	1
E. N. Harrison	1
J. L. Midgette	1
G. W. Perry	1
B. P. Robinson	1

Wilmington District.

No. pastors taking credit	6
No. certificates	8
H. C. Smith	2
J. L. Smith	2
J. L. Smith	2
R. G. L. Edwards	1
J. C. Harmon	1
C. N. Phillips	1
A. D. Wilcox	1

FIVE PRESIDING ELDERS

Five presiding elders of the North Carolina conference took time during the year to study units of the standard training course. They are as follows:

C. B. Culbreth, Elizabeth City district.

R. H. Willis, Fayetteville district.

M. T. Plyler, Raleigh district.

J. H. Shore, Rockingham district.

S. E. Mercer, Weldon district.

GRACE, WILMINGTON, LEADS

Grace Sunday school, Wilmington, holds the high distinction of being the first Sunday school in the North Carolina conference of the "B" or classroom type to measure up fully to the standards of the Methodist church for such Sunday schools. This school adopted Program of Work "B" over a year ago and went to work in earnest to bring the school to the degree of efficiency required in the standard, and this signal honor is one of the happy results. The school is in perhaps the most flourishing condition in its history, every department being alive and active, and moving on toward greater achievements. Major W. A. Graham, superintendent of public schools of New Hanover county, is also superintendent of Grace Sunday school and has put into his Sunday school work some of the same devotion and efficiency which characterize his public school work. Mr. L. C. Walsh is the assistant superintendent, and Rev. A. D. Wilcox the pastor.

FIFTH AVENUE GOES FORWARD

Fifth Avenue Sunday school, Wilmington, which it was the writer's privilege to attend Sunday of conference week, is going forward almost by leaps and bounds. It has organized separate beginners, primary, junior, and cradle roll departments, and under the direction of their own superintendents and teachers, these are doing splendid work. The older groups have not yet been organized into separate departments. One of the livest of the older groups is a big men's class, which was taught the day the writer visited it, by Rev. G. T. Adams, of Dunn. Mr. W. H. Montgomery is the general superintendent and has surrounded himself with a staff of fine young men. At the regular monthly meeting of the workers' council in December Mr. M. J. Cowell, Wilmington district secretary, has been invited to be present and explain Program of Work "B," which the school is expected to adopt. Watch Fifth Avenue go gorward!

SUPERINTENDENT REMEMBERED

To Mr. Marvin J. Cowell, who recently resigned as superitendent of Wesley Memorial Sunday school, Wilmington, to give all of his marginal time and attention to the work of district secretary of the Wilmington district, the Sunday school recently presented a handsome watch fob, with gold locket. Mr. Cowell served this school as superintndent six years and still serves occasionally as assistant teacher. His heart is in the work of the Sunday school, and he is making a great contribution to the cause of religious education as district secretary.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

THE SEARCH

I sought his love in sun and stars,
And where the wild seas roll,
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need,
I found the Lord of Love indeed.

I sought his love in lore of books,
In charts of science's skill;
They left me orphaned as before—
His love eluded still;
Then in despair I breathed a prayer;
The Lord of Love was standing there!

—Thomas Curtis Clark.

POLICY OF BOONVILLE EPWORTH LEAGUE

1. To conduct 52 interesting and helpful meetings during the year.

2. To maintain a quiet hour covenant.

3. To organize a fellow workers covenant to do personal and group evangelistic work.

4. To conduct a class in social service and work for community welfare.

5. To conduct a literary service eevry month and to encourage wholesome games and amusements.

6. To conduct at least one class during the year in each of the classes of study of the Epworth League.

7. To use in our daily lives as far as possible the league motto, "All for Christ."

9. To be faithful readers of the Era.

10. To strive to make our league a standard one.

Budget: Conference dues, $2.50; missionary special, $2.50; Epworth Era, $5.00; miscellaneous, $3.00.

The Surry County Epworth League Union with Miss Clara Bell, of Elkin, president, will hold their first meeting Sunday afternoon at 2:30 o'clock in Central Methodist church, Mount Airy. Seven leagues will be represented at this time—Elkin, Rockford, Dobson, Rockford Street Church, Salem, Central, Boonville.

W. B. Hole.

BELMONT LEAGUE UNION

On Sunday evening, November 16, Belmont City Union held their monthly service with Providence Methodist church.

The devotional service was conducted by the vice president, after which the speaker of the evening, Mr. McFalls of Ranlo, was introduced by the district president. Mr. McFalls made a beneficial talk on the importance of training youth both morally and spiritually by Epworth League work. We were very fortunate to have with us the Maylo choir, which furnished some excellent music for the occasion.

Our next meeting will be with the South Point League on the third Sunday evening in December at 5:30.

Loma Rhyne,
Asst. Sec. City Union.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Lloyd Jones.

REPORTS FROM UNION MEETINGS OF ASHEVILLE DISTRICT

The union meetings of the Asheville district for September and October met with the Weaverville chapter and were attended with great success, having a good attendance at both.

The September meeting convened with the Reavis chapter of the M. E. church. The devotions were conducted by the pastor of the charge, Rev. B. C. Reavis, who impressed the entire congregation with the thought of the size of the task which the leaguers have to perform.

A special program was arranged and a pageant was presented that was characteristic of the young people's work fifty years ago as compared with the work of today, bringing to us as well a vivid message of our personal relation of God.

At this meeting officers were elected to serve the Asheville district for the coming year, as follows:

President—Oakly Mills. Asheville.

Vice President—Clyde Taylor, Biltmore.

Secretary—Miss Ruth Brown, Asheville.

Treasurer—Mrs. R. M. Patterson, Weaverville.

First Supt.—Miss Ruth Brown, Asheville.

Second Supt.—Mrs. V. E. Morgan, Asheville.

Third Supt.—Mrs. Grady Smith, Asheville.

Fourth Supt.—Miss Ruth Weir, Biltmore.

Reporter—Miss Amy Gaden, Asheville.

Our presiding elder, Rev. H. C. Sprinkle, accompanied by Rev. Mr. Hawke of Asheville, met with us, whose presence added greatly to the interest of the occasion.

At the close of the service invitations were accepted to again return to Weaverville the following month with Weaver College chapter, which proved to be an ideal location in every respect. The faculty and teachers were congenial and hospitable, opening wide the door of the college to receive the delegates.

After brief introductory remarks by Mr. Tayor of the Biltmore chapter our conference president, Mr. B. Lundsford, made an address which was fraught with excellent suggestions and exhortations, the carrying out of which will mean lasting success for our league.

The principal feature of the business meeting was the installation of the new officers, after which Mrs. Trowbridge gave a beautiful, instructive and inspiring pageant. In this was shown when and how our Epworth Leagues came about, together with all the four distinctive departments fully dramatized in five acts.

Of the many splendid entertainments given during the year, this showed the most thought and originality of them all. Were it not for the fact of making our epistle too long we would like to detail many things in connection with our league work. We expect to do great things during this coming year.

Mrs. B. M. Patterson, Pres.

How far that little candle throws its beam.
So shines a good deed in a naughty world. —Shekespeare.

There was a call meeting of the Epworth League Council Sunday afternoon, November 16, for the purpose of electing officers for the Sunday school. The meeting was opened with prayer by our president, Mrs. Wells. Then Prof. Trowbridge gave a very interesting talk about having a standardized Sunday school here at Weaver College and having it fully organized. After this an informal discussion took place as to how long the officers elected should hold office. It was decided that three months would be long enough for them to get acquainted with their respective offices. The object of having them to serve just three months is to train several groups of young women and men as Sunday school workers, so that they may return to their respective communities fully equipped to assume places of leadership in their home churches or in whatever community they are called.

The following officers were elected:

Superintendent, Wednell Eaves; general secretary, Zeb Williams; treasurer, Fred Brummitt; auditor, John Mayo; chorister, Miss Adeline Kirkpatrick; pianist, Miss Grace Allen; reporter to "Weaver Pep," Miss Geneva Neill.

A vote of thanks was given to Mr. Howard Wells for his good service as Sunday school superintendent since the opening of school.

It was also decided that the secretary furnish a report of this meeting to the Advocate, and to the home papers, giving names of those who were elected to office.

Sec. Epworth League Council.

North Carolina Conference

Please send all communications for this page from the N. C. Conference direct to Lee Davis, Raleigh, N. C.

WEBB AVENUE LEAGUE, BURLINGTON

Our conference year is fast drawing to a close and we are able to say, thanks to the faithful work of our leaguers, that we paid our pledge in full and met all of our obligations.

On Tuesday, October 28, our league was most graciously entertained by one of our leaguers, Miss Pauline Kinney, at a barn Hallowe'en party. Everyone came masked and the spirit of Hallowe'en hovered everywhere. We had a splendid time and were drawn closer together in fellowship.

I have neglected for some time sending in the names of our officers who were elected some time past. They are as follows:

President—Elizabeth Nance.
Vice President—Mittie Hughes.
Sec.-Treas.—Zelma Loy.
First Dept.—Pauline Kenney.
Second Dept.—Tom Venson.
Third Dept.—Alleene Horne.
Fourth Dept.—John Idol.
Cor. Sec.—Lillian Horne.
Era Agent—Duella Hughes.

Leaguers, don't you think this is a fine little verse that we all might use to advantage:

Are you in earnest?
Seize this very minute!
What you con do, or
Think you can, begin it!

Only engage and then the
Mind grows heated—
Begin it and the work
Will be completed!

Lillian Horne.

THAT CONFERENCE BOOK EXCHANGE

I have had the Exchange for a long time and felt that some one else ought to take it for a while, and announced that 1924 conference would be the last time I would be willing to do the work. However, at conference, Brother Wellman agreed to take charge of the Exchange in 1926 if I would work it together with him in 1925. Later on Brother Medford, a local preacher of the Waynesville district, promised to help us, so we three will conduct the Exchange next conference and after that I will drop out.

Some of Brother Oakley's books got away from me and I failed to get a record of them. It may be my mistake or it may be somebody else's; therefore, whoever has them, please write to me, as Oakley and I want to settle up. The books are: Heart of Wesley's Journal, Asbury, and Wesley and His Century.

Anyone having books to sell please write me. A. R. Bell,
Charlotte, R. 9, N. C.

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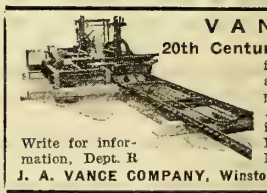
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RALEIGH, N. C.

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A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Conference—Our North Carolina conference was pervaded with a spirit of good will and brotherly love. In many ways it was one of the most peaceful sessions I ever attended. There is a disposition among the preachers and churches to work together harmoniously. If any feel hurt, they are going to make the best of the situation they can for another year. It fell to my happy lot to be the guest of my good friends, Mr. and Mrs. E. C. Craft, on Wrightsville sound. These are friends that I made some years ago when I was pastor of Market Street church, now Trinity. They were kind enough to invite Mrs. Barnes to go with me. Brothers J. W. Autry and Marvin Culbreth were their guests also. Every minutes of our time was thoroughly enjoyed in the lovely home of these fine friends.

* * * *

Harvest Season—This is the glad harvest season of the year. It is a time when the attention of the people is especially turned toward our Methodist Orphanage. Our heavenly Father has blessed us with the necessities of life, and we must not forget those who are bereft of parents. We are told that pure religion, in God's sight, will visit the fatherless among us. Our own church is taking the place of parents to two hundred and fifty children. Unless our people send us large specials we cannot finance our Home. Let me urge all who have not already made an offering for our cause to do so at their earliest convenience. I trust that all the pastors will give every church an opportunity to make a special Thanksgiving offering if it takes until the middle of December. I am also expecting all Sunday school superintendents and teachers to take collections in their schools and classes. If all will do their best we can go forward with our work and accomplish great results in His name.

* * * *

Samuel C. Vann—It is with genuine sorrow that we record the going of our friend and benefactor. From the beginning of our Orphanage work he has been one of our most loyal and generous supporters. It has been said that a gift without the giver is bare. The best he possessed was lavishly bestowed upon our Methodist Orphanage—his tender sympathy and sincere love. He gave largely of his means because he had a compassionate heart. On many occasions when alone with him he would open his mind and heart to me and I realized that the master passion of his life was to serve his day and generation by the will of God. Knowing the needs of our Orphanage he felt he could be of the largest service to the world by ministering to the orphan children of our church.

The Bettie Henley Vann Educational Loan Fund of twenty thousand dollars marked a new era in the history of our Orphanage. Brother Vann studied the needs of our Orphanage very closely and came to the conclusion that the best thing he could do to make our work yield the largest results was to establish a loan found to aid capable and worthy boys and girls to obtain a college education after leaving the Orphanage. This great gift has proven an inspiration to scores of our children. Because of this gift we have been in a position to send a large number of our high school graduates to college and prepare them to render efficient service to the world. Brother Vann's gift has not only proven a blessing to many of our children, but has blazed the way for others to follow in his steps. Eternity alone will reveal the real significance of this gift.

Brother Vann being a wise business man, saw our need of more adequate facilities for carrying on school work. There came a divine impulse into his heart to provide for that need. For this worthy purpose he gave us one hundred and thirty-five thousand dollars. A modern fire proof building is now in process of construction. On one occasion he told me that he wanted to live long enough to see the Franklinton school building, which he gave at a cost of three hundred thousand dollars, and the one he was having erected at the Methodist Orphanage completed and occupied. His life was spared long enough to see the magnificent school building in his home town filled with happy school children. Before going hence he knew that the one at the Orphanage was going up and would be completed by next summer and occupied next fall with bright, happy children.

Every child in our home, who had been here long enough to know Brother Vann, loved him as a father. Instinctively they feel that he was their friend. His going from us is a distinct loss to them. They will always cherish his memory and be richer and nobler because he was a friend to them when they needed a strong arm upon which to lean. In the years to come they will rise up and call him blessed.

In my own life there is a feeling of great personal loss. In the past I have felt that I had a friend that I could rely upon at all times. His gifts and friendship never failed me. As I go about my daily tasks I shall be constantly reminded of his benefaction by the monument which is now being built. It will proclaim to all who come hither that Samuel C. Vann has immortalized himself not in stone and bronze, but in the heart and life of thousands of orphan children trained here to bless and adorn all the walks of life.

WEBSTER BEGINS TO POUND

Please allow me a little space for the first time in five years. We arrived at Webster late Thursday evening, October 30, and spent the night with Brother Broyles. Friday we moved our belongings from the station into the parsonage. Just as it began to get dark the boys of Webster began to pound, then the men came with a harder pound, and then the women came with the hardest pound. They struck the three times and made a home run. November 19 they came back and pounded again.

When we made a call on Brother Mitchell Cabe he and his good wife loaded down our car with good things to eat.

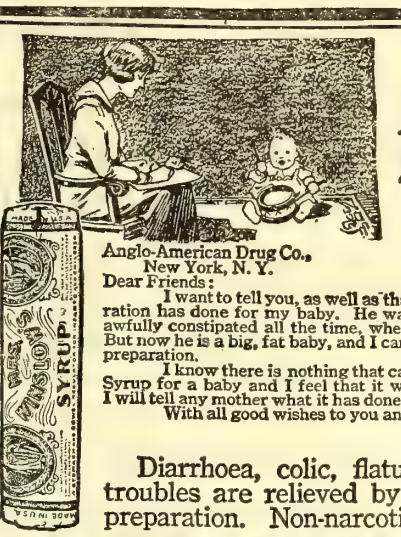
We began a meeting at Love's Chapel on the second Sunday, closing last Saturday night. The Lord graciously blessed us. Thirty professed faith in Christ. While visiting about in this community the good people were continually putting something into my car to be carried home to Mrs. Bennett and the four little Bennetts. Having been out of the pastorate for five long years teaching, we hardly know how to behave ourselves under the severe poundings which the people of the Webster circuit keep up continually. We began our meeting at East Laport Sunday. Pray for us that many souls may be saved during our meeting. J. W. Bennett, Pastor.

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HIGH BLOOD PRESSURE

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I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,

Respectfully,
(*Name on request*)

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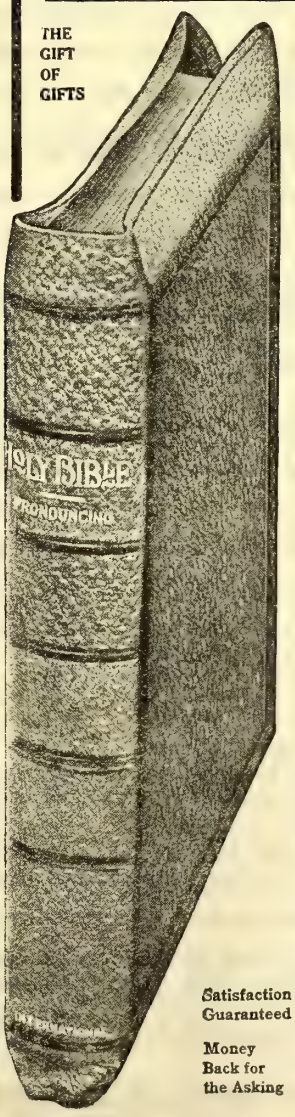
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SPECIMEN OF TYPE

and of Ar'pad? where *are* the go
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'rĭ-a
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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THE CALL OF THE CONFERENCE CLAIMANTS

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Edited by Luther E. Todd Secretary

A THOUGHT GETS NOWHERE UNTIL IT IS FASTENED TO SOMETHING—THINK ABOUT YOUR QUOTA!

Rambling thinking is a poor means of definite accomplishment. If you want to reach a definite goal with any task, you must fasten your thought persistently to the thing you want to do. In the Special Effort for Superannuate Endowment, the first year's portion of total quotas will not be raised until the mind works fixedly on plans to collect them. At this writing (November 8, 1924,) considerably more than $1,000,000 has actually been paid to the Board of Finance on these quotas. Evidently thousands of preachers throughout the church have been doing something more than mere rambling thinking on the subject! Think your plan until it's as clear to you as the letters of the English alphabet, and then follow your mental picture with unfailing persistence. Whoever does this is sure to pay in full.

The Standing of the Annual Conferences

Up to November 1, 1924, the annual conferences have paid on Special Effort quotas as follows: Alabama $18,007.78; Arizona $1,155.45; Baltimore $4,835.17; Central Texas $19,142.70; Denver $2,685.71; East Oklahoma $10,097.36; Florida $37,560.07; Holston $42,138.92; Illinois $3,057.26; Kentucky $29,825.59; Little Rock $13,708.89; Louisiana $31,081.75; Louisville $43,793.30; Memphis $19,576.98; Mississippi $22,858.36; Missouri $29,447.44; New Mexico $5,540.21; North Alabama $27,658.13; North Arkansas $19,196.95; North Carolina $40,145.82; North Georgia $38,150.19; North Mississippi $21,601.04; North Texas $47,091.62; Northwest $2,823.62; Northwest Texas $16,567.91; Pacific $12,011.20; St. Louis $28,302.45; South Carolina $13,443.53; South Georgia $16,901.06; Southwest Missouri $37,252.98; Tennessee $45,116.64; Texas $10,781.37; Upper South Carolina $23,935.22; Virginia $72,459.35; West Oklahoma $11,957.32; West Texas $44,271.80; Western North Carolina $44,124.38; Western Virginia $29,452.45; Brazil Mission $10.00; Congo Mission $315; Japan Mission $270; Belgian Mission $55.93; Total $938,508.90.

Since November 1 the annual conferences have paid enough additional on Special Effort quotas to make the grand total paid for this purpose since the beginning of the Special Effort (March 16, 1924,) amount to $1,008,329.26, as of November 8, 1924.

Undoubtedly this great movement is gripping the church. If we keep to the task with determination to carry through, there is no doubt about our achieving a glorious victory.

Be Quiet and Listen to the Special Effort Orchestra

Gregson (Durham), North Carolina—Durham: Total five year quota $477; paid $130.

South Mills, North Carolina—Elizabeth City: Total five year quota $1,317; paid $264.

Four Oaks, North Carolina—Raleigh: Total five year quota $2,173; paid $839.

Norcross and Prospect, North Georgia—North Atlanta: Total five year quota $1,650; paid $340.

Greenwood, North Mississippi—Greenwood: Total five year quota $4,056; paid $1,851.50.

Pickens-Goodman, North Mississippi—Grenada: Total five year quota $2,040; paid $408.

Silsbee, Texas—Beaumont: Total five year quota $2,675; paid $535.

Brandon (Greenville), Upper South Carolina—Greenville: Total five year quota $800; paid $160.

Buncombe Street (Greenville), Upper South Carolina—Greenville: Total five year quota $5,000; paid $1,000.

Stockdale, West Texas—San Marcos: Total five year quota $1,380; paid $276.

Blevins, Little Rock—Precott: Total five year quota $1,714; paid $345.

Biloxi, Mississippi—Seashort: Total five year quota $3,000; paid $1,000.

First Church (Ensley), North Alabama—Bessemer: Total five year quota $4,450; paid $900.

McCoy Memorial (Birmingham), North Alabama—Birmingham: Total five year quota $2,400; paid $480.

Jasper, North Alabama—Jasper: Total five year quota $5,000; paid $1,670.

Central (Rogers), North Arkansas—Fayetteville: Total five year quota $2,325; paid $482.90.

Culverton, North Georgia—Augusta: Total five year quota $1,017; paid $213.70.

Belzoni, North Mississippi—Greenwood: Total five year quota $2,670; paid $534.

Greenwood, North Mississippi—Greenwood: Total five year quota $4,056; paid $851.50.

First Church (Abilene), Northwest Texas—Abilene: Total five year quota $4,640; paid $1,275.

Downey, Pacific—Los Angeles: Total five year quota $2,025; paid $718.50.

Lynchburg, South Carolina—Sumter: Total quota $1,965; paid $485.25.

Nacogdoches, Texas—Nacogdoches: Total quota $2,700; paid $540.

Grand Cane, Louisiana—Shreveport: Total quota $1,700; paid $355.

West End (Birmingham), North Alabama—Birmingham: Total quota $3,300; paid $660.

Muleshoe, Northwest Texas—Lubbock: Total quota $650; paid $138.

Indian Creek, Central Texas—Brownwood: Total quota $1,025; paid $205.

Sycamore Heights (Ft. Worth), Central Texas—Ft. Worth: Total quota $1,344; paid $273.75.

Gainesville, Florida—Gainesville: Total puota $9,112; paid $1,864.60.

Pierson, Florida—Palatka: Total quota $1,120; paid $233.55.

Rayne Memorial (New Orleans), Louisiana—New Orleans: Total quota $5,650; paid $1,130.

First Church (Shreveport), Louisiana—Shreveport: Total quota $11,616.73; paid $6,132.21.

Magnolia, Mississippi—Brookhaven: Total quota $2,700; paid $1,535.60.

Holly Springs, North Mississippi—Grenada: Total quota $2,500; paid $754.70.

Lueders-Nugent, Northwest Texas—Abilene: Total quota $1,100; paid $220.

Tuxedo, Northwest Texas—Abilene: Total quota $1,100; paid $220.

Lamesa, Northwest Texas—Lubbock: Total quota $2,760; paid $552.

Haskell, Northwest Texas—Stamford: Total quota $2,772; paid $554.40.

Shaw Avenue (St. Louis), St. Louis—St. Louis: Total quota $3,250; paid $765.

Dill, West Oklahoma—Mangum: Total quota $600; paid $240.

Weatherford, West Oklahoma—Mangum: Total quota $1,808; paid $361.66.

Main Street (Thomasville), Western North Carolina—Winston-Salem: Total quota $5,000; paid $1,230.

Greenville, Alabama—Andalusa: Total quota $3,159; paid $631.80.

Clearwater, Florida—Ocala: Total quota $3,000; paid $710.50.

Gary and Thornotassa, Florida—Tampa: Total quota $1,073; paid $214.60.

Buntyn, Memphis—Memphis: Total quota $5,000; paid $2,043.

Prentiss, Mississippi—Hattiesburg: Total quota $1,430; paid $286.

Blytheville, North Arkansas—Jonesboro: Total quota $1,375; paid $315.

Stantonburg, North Carolina—Washington: Total quota $2,135; paid $583.05.

Algood and Brotherton, Tennessee—Cookeville: Total quota $925; paid $185.

Avondale, North Alabama—Birmingham: Total quota $3,300; paid $660.19.

Leighton, North Alabama—Florence: Total quota $2,100; paid $432.

Poteau Station, East Oklahoma—Hugo: Total quota $2,800; paid $560.

Stanford, Kentucky—Danville: Total quota $2,000; paid $461.

Berwick, Louisiana—New Orleans: Total quota $113; paid $22.60.

Ruston, Louisiana—Ruston: Total quota $4,000; paid $826.61.

Richton, Mississippi—Hattiesburg: Total quota $2,500; paid $527.75.

Lumberton, Mississippi—Seashore: Total quota $3,040; paid $608.

Moss Point, Mississippi—Seashore: Total quota $2,040; paid $2,091.

Forest City, Missouri—St. Joseph: Total quota $1,332; paid $303.50.

Marion, North Arkansas—Jonesboro: Total quota $2,500; paid $500.

Rocky Mount, First Church, North Carolina—Washington: Total quota $4,000; paid $4,000.

Booneville, North Mississippi—Corinth: Total quota $800; paid $160.

Woodson, Northwest Texas—Stamford: Total quota $925; paid $192.30.

Brooklet-New Hope, South Georgia—Savannah: Total quota $1,375; paid $700.75.

Richmond, Texas—Galveston: Total quota $1,665; paid $333.

Central (Newberry), Upper South Carolina—Cokesburg: Total quota $3,055; paid $756.

Main Street (Greenwood), Upper South Carolina—Cokesbury: Total quota $4,000; paid $800.

Ridge Spring, Upper South Carolina—Columbia: Total quota $1,327; paid $281.50.

St. Luke's (Oklahoma City), West Oklahoma—Oklahoma City: Total quota $10,000; paid $2,000.

Poteau Circuit, East Oklahoma—Hugo: Total quota $132; paid $27.50.

Brookhaven, Mississippi—Brookkhaven: Total quota $4,000; paid $800.

Ozark, Alabama—Troy: Total quota $3,500; paid $700.

First Church (Waxachachie), Central Texas—Waxachachie: Total quota $4,500; paid $900.

Smithville, East Oklahoma—Hugo: Total quota $475; paid $106.50.

Boynton, East Oklahoma—Muskogee: Total quota $2,100; paid $420.

Manlyville, Memphis—Paris: Total quota $1,040; paid $208.

Fernwood, Mississippi—Brookhaven: Total quota $2,020; paid $404.

Eleventh Avenue (Birmingham), North Alabama—Birmingham: Total quota $3,960; paid $792.

Gadsden, First Church, North Alabama—Gadsden: Total quota $4,571; paid $916.

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OUR LITTLE FOLKS

MY ROVER

When my upper lips is trembly,
And a lump gets in my throat,
And the fellows that I'm afraid of
Have tried to get my goat;
And I'm feeling kind of lonesome
And I'm losing all my sand,
It's great to have my Rover
Come up and lick my hand.

—Florence E. Marshall, in Dumb Animals.

AFTER THAT, JOHN WASN'T ALWAYS "IT"

Just as the game of Hide and Seek was well under way a voice was heard calling, "John Thomas Morgan! John Thomas Morgan! Please come here!"

John Thomas Morgan, who was "It," when the voice called, raised his voice shrilly and summoned the rest of the bunch from their hiding places.

"I've got to go," he announced, "Mrs. Lossing wants me to do an errand for her."

"That's always the way," grumbled Fred when John Thomas was out of hearing. "Every single time we get up a game, Mrs. Lossing calls John Thomas. She does it on purpose."

John Thomas was occupied the greater part of an hour, for his short legs could not carry him very fast, and when he came back it was nearly dark and time for supper. The spring day was none too long, for it was March, and the after school playtime seemed all too short for the outdoor games after the long winter.

"I wish we could have one more game," sighed John Thomas.

"You'd have to be It," said Willie Nelson.

"All right," said John Thomas. "I was It when the game broke up."

But it was too late, and they all went soberly homeward, panting from the exertion of running, all but John Thomas, who had not been running. He was only seven years old, but already it had come into his mind that Mrs. Lossing was apt to think up another errand while he was gone, so if he did hurry he did not get back to the game a minute sooner.

That evening Willie Nelson told his mother about Mrs. Lossing, and how she always called John Thomas away from the game, and to his surprise his mother said, "Yes, I've noticed and I'm glad of it."

"Why, mother?" asked Willie with wide open eyes.

"Because you children always manage to make John Thomas be It when you play together. For some reason he stumbles and is slow, so that you can all get ahead of him, and he is It time and again. I've watched many times and he never gets to play," said Mrs. Nelson.

"We can't help that," said Willie, fingering his cap. "We don't make him stumble. And, mother, he's so slow to find us it's no wonder we all get home safe."

"It would be nice if somebody once in a while would hold back and not try so hard in order to give him a better chance," said Mrs. Nelson. "It's hard to play that way all the time. I'm glad Mrs. Lossing calls him away, for she gives him pennies and cakes, and never asks one of you to do an errand for her. Last week her son sent John Thomas a whole dollar because he has been so kind to the old lady."

"A dollar! To spend?" asked Willie. "Yes, to spend as he pleases. You see, she is sorry for him."

Of course Willie was curious to know what John Thomas would spend the dollar for, so he asked him, and the little boy said at once that his mother had put it away until they could add more to it, and then he would have a pair of glasses. "I won't have to be It all the time when I get glasses," said John Thomas. "The doctor says the reason I stumble so much is because I can't see well."

There was no game of hide and seek that evening, but a great counting of pennies and nickels and dimes as soiled fingers emptied little tin banks, and finally Willie Nelson was sent with all the money they could shake out of them to Mrs. Morgan's tiny home.

"Here's some money to help get John Thomas his glasses," said Willie. "We want him to see, so he won't have to be It all the time in our games. It's from the boys and girls, tell him." And then Willie ran back as fast as his legs would carry him, feeling far better than when he had rejoiced that there was one boy they could always beat in the games.—Hilda Richmond, in S. S. Times.

HOMESICK

Foolish books tend to make fools of their readers. A little fellow, not over 12 years old, was sitting behind a box at the Omaha depot the other morning, crying softly and looking very dirty and forlorn.

"What's the matter?" we asked.

"Oh, mister, I've been a-runnin' away, an' I want to go home!"

"What made you run away?"

"I thought it would be nice, but it ain't, no, it ain't," and he rested his face in his hands, and looked the picture of woe. "Dick Dagger had a heap o' fun, but I ain't had a bit."

"Who is Dick Dagger?"

"Didn't you ever hear o' him? He was the boy-scout of the Rockies, an' I wanted to be like him. There ain't Indians what'll hurt a feller around here, is there?"

"No."

"I wouldn't shoot 'em if there was. Dick shot 'em, but I don't want to. I want to get back home, but mebbe I never will," and once more his tears flowed.

"Where did you live?"

"Oh, I lived down in Illinois, and it just about killed me riding in that old freight car; an' I hurt my knee, an' I'm cold, and had no breakfast or supper. I wish I'd never heard of Dick—I don't see how he got along so well—and if I ever get home again, and see my—my—my—ma"— but the thought of his mother was too much for him.

"I don't want to hunt Indians or bears, nor rescue no maidens an' I'm tired of that old thing!" and he pulled a rust revolver out of his pocket that hadn't been fired for ten years, and threw it across the track. "Please, mister, get me something to eat, an' I'll work all day for you," and he looked up pitifully, and straigtened his little cap on his curly head.

We took him along, and he ate three or four meals in one, but even after that he didn't say a word about exterminating the Indians. The next day a grave-looking father arrived, looking for a very homesick boy, and they went back together. So the government lost another scout, but an anxious mother got back a boy who will never run away again.—The Methodist Protestant.

THE HEART'S GRATITUDE

Back of the loaf is the snowy flour,
Back of the flour is the mill,
Back of the mill are the wheat and the sheaves,
And the sun and the Father's will.

—Rev. O. F. Sherill.

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SUNDAY SCHOOL WORK

(Continued from page nine)

300 have attended various sessions of the school, the bona fide enrollment will not go nearly so high. It now appears that there will be around 140 who will attend all twelve sessions of the school, do the written work and obtain certificates of credit.

A PLUCKY FIVE

Rev. W. L. Scott, pastor on the Ramseur-Franklinville charge, Fred Burgess, charge lay leader, and three splendid young ladies from Ramseur have each night this week driven the twenty-nine miles from Ramseur to Greensboro to attend our school. All five of these splendid workers will earn credit. These workers have reminded us of the old adage, "Where there is a will there is a way."

N. C. METHODISM

Statistics recently released from the two Southern Methodist annual conferences recently held in North Carolina some interesting facts. The first figures stand for the North Carolina conference, the second for the Western North Carolina conference and the third for the combined total.

No. districts ..	9	11	20
No. districts ..	227	297	524
No.lic'd to preach during year	14	44	58
No. Ch. Mem...	111,329	131,067	243,396
No. S. S.	725	855	1,580
No. officers and teachers.	7,236	8,051	15,287
Total S.S. En...	85,575	127,535	213,110

UP-TO-DATE

The following Wesley Bible classes are our up-to-the-minute calsses since last report. These are they who have renewed their charters and are going on their way rejoicing:

Service Wesley Class, Weaverville.

Progressive Wesley Class, Calvary, Charlotte.

Willing Workers, Rockford Street, Mount Airy.

Wesley Bible Class, Chestnut Street, Asheville.

Vanguard Wesley Class, Littlejohns, Lenoir circuit.

Wesley Willing Workers, Green Street, Winston-Salem.

Elizabeth Sparger Wesley Class, Central, Mount Airy.

FARMINGTON

Mr. Evans reports a very profitable sojourn on the Farmington circuit last Sunday. Supt. T. H. Redmon, Farmington, and Rev. C. M. McKinney, pasto rof the Farmington circuit, had arranged for a day of emphasis on the Sunday school "Program of Work." Every school on the Farmington circuit has secured a "Program of Work" and is striving to meet its conditions. In presenting the "Program of Work" at Farmington Mr. Evans had Presiding Elder Newell, Pastor McKinney and Superintendent Redmon to say "amen." Progress is the watchword on the Farmington circuit.

OFFICERS

In addition to the ruch connected with four successive large standard training schools Miss Jenkins and your humble servant are very busy arranging for a program for their sections of the General Sunday School Council which meets in Nashville, Tenn., December 15-19. Miss Jenkins is president of the Elementary organization of the Southern Methodist church and your humble servant is president of the conference superintendents' section.

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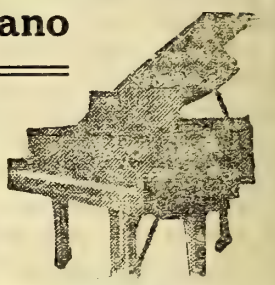
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THE ADVOCATE, GREENSBORO, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St., Asheville, N.C.
FIRST ROUND

November

Flat Rock-Fletcher, Flat Rock, 11 30
Skyland, Skyland, 3 30
Oteen-Oakley, Oakley, night 30

December

Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Sellca, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

November

Dilworth, 11 30
Matthews, 3 30
Trinity, night 30

December

Maxhaw, Waxhaw, 2 1
Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 13 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

November

Randleman, Naomi, at 11 30
Deep River, at 3 30
East End, at night 30

December

Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3 13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, 2t 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

November

Rutherford College, Connelly Springs, 11 28
Table Rock, Oak Hill, 11 29
Glen Alpine, 11 30
Oak Forest and North Morganton, 3 30
Morganton, First Church, 7 30

December

Henrietta, Caroleen, 11 7
Cliffside, Avondale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 11
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

November

Rural Hall, Bethel, 11 30

December

Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun night & Mon. 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon. 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

November

Helton, Helton 29-30

December

Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs Transou 27-28

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

November

Polkville, Polkville, at 11 27
Shelby Circuit, Sharon, at 11 29
Shelby, Lafayette Street, at 11 30
King's Mountain, at night 30

December

Bellwood, Lawndale, at 11 6
Maylo, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November

Gold Hill, Gold Hill, 11 27
New London, Richfield, 11 29
Salem, Salem, 11 30
Badin, night 30

December

Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.

November

Granite Falls, 7 and 11 29-30
Hudson, Hudson, 2 and 3 30
Rhodhiss, 11 and 4 50
Westview, 7 30

December

Hickory, First, 7 1
Statesville, Broad Street, 7 2
Maiden, 7 3
Shepherd, Parsonage 7 4
Mooresville Ct., Parsonage, 2 4
Mooresville, Broad Street, 7 5
Mooresville, Jones Memorial, 7 6
Mt. Zion, 3 and 11 6-7
Lenoir, Firts, 7 8
Lenoir Ct., Gamewell, 11 8
South Lenoir, 3 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

November

Bethel Ct., Bethel, 11 29-30
Clyde-Junaluska, Clyde, Qr. Con. 3 p. m.; preaching, night 30

December

Andrews, 11 7
Robbinsville, night 7
Judson, Almond, 11 8
Webster Ct., Webster, 11 13
Sylva, 11 14
Cullowhee, night 14
Bryson City, 11 21
Whittier Ct., Whittier, Qr. Con. 3, pr. night 21
Highlands Ct., Horse Cove, 11 27
Glenville Ct., Glenville, 11 28

January

Fines Cerek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

November

Lewisville, Doubs, 11 29-30
Kernersville, Sedge Garden, 3 50
Central Terrace, Central Terrace, night 30

December

Trinity, Trinity, night 2
Welcome, Midway, 11 3
Thomasville, Main Street, night 3
Oak Ridge, Oak Ridge, night 4
Denton, Denton, 11 6-7
Thomasville Circuit, Prospect, 3 6-7

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

Burlington Ct., Shiloh, 11 6
Front Street, 11 7
West Burlington, 3 7
Webb Avenue, night 7
Mt. Tirzah Ct., Mt. Zion, 11 12
Brooksdale Ct., Brooksdale, 11 13
Long Memorial, 11 14
East Roxboro and Longhurst, Grace, night 14
Yanceyville, Locust Hill, 11 19
Leasburg, Bethel, 11 20-21
Person Ct., Oak Grove, 11 26
Milton Ct., Milton, 11 27-28
Branson, night 28
Calvary, night 30

January

Graham and Haw River, Graham, 11 4
South Alamance, Swepsonville, 3 4
Mebane, night 4
Memorial, night 6
Durham Ct., Duke, 11 9
Rougemont Ct., Rougemont, 11 10-11
Lakewood, night 11
Gregson, night 12
Trinity, night 13
West Durham, night 14
Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

November

Pasquotank, Epworth 23
Plymouth, Plymouth, 11 30
Roper, Roper, night 30

December

Belhaven-Pantego, Belhaven, night 1
South Camden, Shiloh 6-7
Moyock, Moyock 7-8
Columbia, Columbia 14
Chowan, Anderson 20-21
Hertford 21-22
Perquimans, Cedar Grove 27-28
City Road, night 28

January

Currituck, Mt. Zion 3-4
South Mills, McBrides 10-11
First Church, 11 11
Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

November

Dover, Dover, a.m. 30
Queen Street, p.m. 30

December

Mt. Olive Ct., Roan's, a.m. 6
Mt. Olive, a.m. 7
St. Johns p.m. 7
Pamlico, Alliance, a.m. 14
Riverside-Bridgeton, Riverside, p.m. 14
Morehead City, a.m. 21
Beaufort, p.m. 21
Craven Ct., a. m. 28
Centenary, p.m. 28

January

Seven Springs, Garvis, a. m. 4
St. Paul, p.m. 4
Jones Ct., Trenton, a.m. 7
Goldsboro Ct., Daniels Chapel, a.m. 10-11
Elm St. and Pikeville, Elm St., p. m. 11
Oriental, a.m. 14
Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February

Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

November

Rockingham 30
Hamlet 30

December

Richmond, Steel's Mill 7
Piedmont, East Rockingham 7
Roberdel, Roberdel 12
Ellerbe, Ellerbe 13-14
Laurel Hill, Snead's Grove 19
St. John and Gibson, Gibson 20-21
Laurinburg 21-22
Lumberton Ct., East Lumberton 26
Robeson, Trinity 27-28

January

Biscoe, Biscoe 2
Montgomery, Troy 3-4
Troy 4-5
West End, West End 10-11
Aberdeen-Vass, Aberdeen 11-12
Caledonia, Caledonia 16
Rowland, Rowland 17-18
Maxton, St. Paul 25-26
Raeford, Raeford 31

February

Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

WASHINGTON DISTRICT
S. A. Cotten, P. E., Washginton, N. C.
FIRST ROUND

December

Springhode, 11 6
Nashville, 11 7
Wilson, night 7
Elm City, 11 8
Swan Quarter, 11 13
Mattamuskeet, Watson's 14
Fairfield, night 14
Aurora, 11 20
Grimesland, 11 21
Washington, night 21

January

Fremont, Beaman's, 11 3-4
Stantonsburg, night 4
Rocky Mount, First church, night 5
Vanceboro, 11 10-11
Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

District stewards will meet in Tarboro 10 a. m., December 2, 1924. A full attendance is desired.

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

November

Wilmington, Grace, a.m. 30
Wilmington, Fifth Avenue, p.m. 30

December

Southport, Southport, p.m. & a.m. 6-7
Wilmington, Epworth, p.m. 7
Wilmington, Castle Heights, a.m. 14
Wilmington, Trinity, p.m. 14
Scott's Hill, Rocky Mount, a.m. 20-21
Burgaw, Burgaw, p.m. & a. m. 21-22
Jacksonville-Richlands, Jacksonville, a.m. 28-29

January

Kenansville, Kenansville, a.m. 3-4
Faison-Warsaw, Faison p.m. & a.m. 4-5
Ingold, Garland, a.m. 10-11
Clinton, Clinton, p.m. & a.m. 11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m. 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30

February

Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

The district stewards will meet in Grace church, Wilmington, Tuesday, December 9, at 11 o'clock a.m.

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In Memoriam

IJAMES—Bazel Gaither Ijames was born January 1, 1845, died July 13, 1924. Brother Ijames was born and lived all his life in Davie county. He fought through the four years of the Cival War between the states. His loyalty to the lost cause was unquestioned.

Brother Ijames joined the Methodist church at Center, Davie county, about forty years ago. When the town of Cooleemee was built he moved his family to this place, where he lived until his death. He was a charter member of the Cooleemee Methodist church, one of its original trustees and stewards. He was always found in his place in the church and on the right side of every question touching good citizenship. He had a great host of friends. The love and devotion of his family and friends was beautiful.

He was stricken with paralysis about three weeks before he died. On July 15 we laid him to rest at Center church, the funeral service being in charge of his pastor, P. L. Shore.

He leaves to mourn his passing a wife, two daughters and three sons. A good man is gone and he will be missed, but we expect to find him on the other side. P. L. Shore.

HERRING—Mrs. Julia Jane (Warren) Herring was born October 12, 1849, and died October 9, 1924, age 74 years, 11 months and 28 days.

She was married to Hanson W. Herring January 4, 1881. To them were born four children, three boys and one girl, Duncan Herring of Roseboro, Mrs. Mabbie Butler of Dunn, Theda Herring who is living near the home where he grew up, and Henry Herring of Roseboro.

In early life Sister Herring joined the Methodist church, south, and was at the time of her death a member of Mt. Moriah Methodist. She loved her church, but for a few years before death was unable to attend service.

She was loved and respected by all who knew her. It can be truthfully said that she was a good wife, mother and neighbor. Living in peace and love with husband and children forty-three years without a cross word. Faithful to God to the last. Her sufferings were borne with patience. The husband, children and friends were constant in their attention to the last, then bade farewell, sure of meeting again.

She was laid to rest in the Roseboro cemetery October 10th in the midst of a large number of sorrowing friends. Funeral services conducted by the writer, assisted by Rev. Frank Culbreth of Lauringburg, N. C.

W. J. Underwood.

MARTIN—Everett L. Martin, eldest son and second child of Osborne S. and Ida R. Martin, was born February 27, 1885, and died November 5, 1924, aged 39 years, eight months and eight days. He was married to Miss Myrtle Blackwood in 1907. To this union were born eight children, six of whom are still living, two having preceeded their father to the glory land in their infancy. He was converted and united himself to the Hopewell Methodist church when a boy, but some years after his marriage, in 1915 I think it was, he joined the church of his wife, the Olivet Baptist church, at Monbo, N. C., near where he lived. Everett was a good man, a true and devoted husband, and a kind and loving father. He had many friends and no enemies, as was significantly attested to by the large concourse of people, both far and near, who attended his funeral, which was held by his pastor, Rev. Mr. Robbins, assisted by Rev. A. C. Kennedy, pastor of the Concord Methodist church. The burial services were conducted by the Jr. O. U. A. M., of which he was a member. There must have been at least 1000 people at the funeral.

Everett leaves to mourn their loss a widow, six children, a father and mother, ten brothers, and one sister, two sisters having died a few years ago. May God's richest blessing rest upon the entire bereaved family is the prayer of his uncle,

G. P. Drum, L. P.

HAWKINS—Mrs. Nancy Caroline Davidson Hawkins was born near Biltmore, N. C., July 19, 1845, and passed away at her home in Brevard, N. C., November 4, 1924, being in her 79th year. In 1886 she was married to Brother Melvin Pinckney Hawkins. No children were born of this union, but she mothered the two boys of Brother Hawkins with such tenderness and devotion that no one could detect that she was not the real mother. She was a true, loving and devoted wife and mother and a friend and neighbor whom every one loved. For nearly 40 years she was a most consistent member of the Methodist church and a Christian without guile. She loved her church and her pastor next to her family.

She was noted for her unselfishness, for her cheerfulness and for her equability of temper under all conditions. Her greatest happiness was in making others happy at any personal sacrifice or discomfort. Her brightness and ready wit irradiated sunshine all around her, and her unruffled spirit composed and lubricated her home and every circle within which she moved. One who spent two years in the home remarked that never had he seen her the least bit out of humor or known her to speak a cross word to any one. Thus was she a character both rare and beautiful. A large number of relatives and friends grieve her going, but not without hope, for all know where to find her. In her Saviour's arms she is resting sweetly waiting the coming of loved ones. God grant that all may meet her "in the sweet by and by." May the all sufficient grace of God comfort the grieving ones, especially the aged husband who is left behind for a brief waiting. E. R. Welch.

RESOLUTIONS OF RESPECT

By order of the fourth quarterly conference of Garysburg charge, convening October 27, 1924, we, the committee appointed, offer the following resolutions:

First, That in the death of Dr. M. R. Stephenson, of Seaboard, N. C., October 23, 1924, the church and community have lost a good citizen, a loyal member of the church and a good friend to education, and to all the best interests of the community, county and state.

Second, That a copy of these resolutions be spread upon the minutes of the quarterly conference records, a copy be sent to the bereaved members of the family and a copy sent to the North Carolina Christian Advocate for publication.

J. E. Suiter,
A. K. Harris,
Chas. M. Lance,
Committee.

ST. GEORGE—Capt. William St. George was born in New Hanover county July 4, 1855, and entered into the haven delectable September 13, 1924, at Southport, N. C., where he spent the major portion of his life, and was a familiar and beloved personality among us, as he walked and engaged in laudable activities.

He had been ill for many months and his death was not unexpected. William St. George battled with the steady encroachments of disease and suffering with the fortitude, yea with a smile of courage on his face that he ever exemplified in the pursuit of a seaman's calling when he went down into a trackless, surging sea to succor and save. Like many others who go down into the sea in ships, the record of the heroes of the deep are written only on the honor roll of heaven.

For many years our brother was the trusted president of the Cape Fear Pilots' Association, and also a member of the North Carolina Board of Navigation, and his advice through an unassuming man was always consulted on matters of importance.

In the activities of the town, community and church he was deeply interested, and in every position he is missed and lamented. Every one who speaks the name of Captain William St. George has in mind a man who stood four-square to all the winds that blow. Gentle, kindly, refined in manner, he illustrated "the bravest are the tenderest."

He married Miss Belle Wescott of Southport, who with three daughters, Mrs. William H. Stone, Mrs. John Vernis, of Wilmington, and one son, Wm. B. St. George, of Southport, three brothers and five grandchildren are left to mourn the departure of one who in the home was loved with singular devotion.

Brother St. George was buried from Trinity M. E. church, his pastor, Rev. John R. Edwards, conducting the service. In the old cemetery at Southport, where the winds and the murmuring of the flowing river and the nearby ocean mingling with the music of evergreen leaves of arching trees sing a requiem, he sleeps his last sleep.

Say not "good night" but "good morning," and may all who knew and loved our brother meet him beside the "still waters" hard by the throne of God.

RESOLUTIONS OF RESPECT

On Friday afternoon, October 17, 1924, our heavenly Father saw fit to call Annie Fishel Clapp to the mansion prepared for his fiahtful children. It is not for us to question why one so young in life and with such bright promise as a Christian worker sholud be taken; but we bow in humble submission to God's will, realizing that He doeth all things well. Therefore, as members of class No. 3 of Mt. Pleasant M. E. Sunday school, we wish to offer these resolutions:

First, That we thank our heavenly Father for the beautiful, [illegible]ful, Christian life of our [illegible] co-worker.

Second, That we extend our heartfelt sympathy to the bereaved family in their sorrow and our assurance that we, too, mourn her death.

Third, That a copy of these resolutions be sent to the family, a copy kept with the class records, and that one be published in the N. C. Christian Advocate.

Mrs. W. J. Boone,
Mrs. J. R. Cobb,
O. W. Hines,

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IN MEMORIAM

Mrs. Sarah Johnson Hoyle was born September 16, 1859, and passed triumphantly to her heavenly home October 4, 1924. At the age of 13 years she was converted and joined the Methodist Episcopal church, south, of which she was a faithful, devoted member to the hour of death.

On October 14, 1875, she was happily married to Jonathan M. Hoyle, to whom she was a devoted wife for 49 years. To this union were born two sons. One died at the age of three years. The other, Rev. Marvin M. Hoyle, a member of the Western North Carolina conference, was called home at the age of 38 years.

Mother Hoyle, as she was affectionately called, while about her household duties had her clothing ignited from a pan of burning fat. She was fearfully burned and only lingered for a few hours.

The large number of friends and neighbors who hurried to the home to render aid and offer sympathy were profoundly impressed with her Christian fortitude and faith, which enabled her to so far forget her sufferings as to spend these last hours planning for the welfare of her husband and grandchildren and exhorting the unsaved to live Christian lives.

It was inspiring to hear her repeat, again and again, the 23rd and 103rd Psalms, and join at her request in singing "It is well with my soul." She will be missed by the town and church, and especially by the missionary society, to which she was devoted.

Mrs. J. H. Bradley,
Mrs. J. A. Dove,
Mrs. E. B. Bost,
For the Woman's Missionary Society.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, DECEMBER 4, 1924 No. 49

EDITORIAL PARAGRAPHS

When the church bells peal out Sunday morning, select your church and attend it. Tell your neighbor your intention. He'll be glad to take you. Don't consider yourself a stranger; you're not. You will find a genuine welcome awaiting you, and an interesting, impressive service. The church owes you spiritual enlightenment and instruction. It's your duty to receive it. Meet with your friends and neighbors, and in the discussion of timely religious topics, you'll feel a little bigger and better.

⚜ ⚜ ⚜

Sunday morning your neighbor is off bright and early for church. Have you ever wondered why he has formed this habit? What he gains by it? Why the little church around the corner holds such an attraction? The little church around the corner is a melting pot of friendship and happiness. Here old friends greet each other and new acquaintances are made. The inspiration of an enlightening sermon, the fascination of impressive music, the restfulness of a quiet moment of meditation—these are the reasons your neighbor goes to church.

⚜ ⚜ ⚜

The American grouch or the man whose constant refrain is a tale of woe, needs to ponder the following lines, whose authorship is unknown to us but the truth of which is clear to all:

"Good wife, what are you singing for? you know we've lost the hay;
And what we'll do with horse and cow, is more than I can say;
While, like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be."

⚜ ⚜ ⚜

The conference year should begin with an enlarged program. Let the churches plan great things for God. Do not be a piddler, that is one who works in a trifling or petty way. God has no place for piddlers. Stop "marking time." That fails to get one anywhere. Dare to undertake big things. Enlarge the church budget, improve the church music, engender a fresh enthusiasm in every part of the church services. Join with the pastor in an effort to increase attendance upon the morning and evening services. If the church will center its efforts upon increased church attendance like it has for the last decade upon the attendance of the Sunday schools, the churches will be crowded to the doors. Set the pulpit on fire and set the choir aflame with heavenly music and all will be well. People invariably run to a fire and are interested after they get there. Why not make this a prosperous and happy year in our Zion because we are doing big things for God?

A habit, like a man, can be judged by the company it keeps. Take, for example, the habit of profanity. The coward uses it to bolster his deficient courage; the liar marshals profane speech in profusion to supplement his protestations that he speaks the truth and nothing but the truth; with oaths the dishonest man protests his honesty; anger, hate, brutality, and all the baser passions make profane speech their boon companions. Ignorance is a fertile soil for "cuss words." The ignorant may not be able to swear in ten tongues, but they can surpass in profane speech the man versed in ten languages. Profanity runs with a crowd that stamps this habit as being unspeakably bad.

⚜ ⚜ ⚜

Billy Sunday lays little, if any, claim to originality. And it has been stated repeatedly that this widely known and unique evangelist is wanting in the gift of originality. But he unquestionably has some little talent along this line, even if he is not in a class with the inimitable Sam Jones. A case in point is what he said when deploring the tendency of the church to rely upon ecclesiastical machinery and all sorts of organizations while the vital, personal element is left out. Whereupon Sunday ventured this remark: "I expect to read before long that somebody has invented an electro-huggogrāpho-squeezophone, so that a fellow can stand in New York, and hug and kiss his girl in Chicago!"

⚜ ⚜ ⚜

Whether the state highways of North Carolina have been built for the bus lines, which use these roads for private gain, or for the use of the general public, is a question that remains to be determined. These busses by "hogging" the road have acted as if they were sole owners of the highway and that the helpless citizens of North Carolina should take to the siding, or a fence corner, while they in might and majesty roll along the middle of the road with the driver laughing in his sleeve at the sight of smaller cars fleeing from the road for safety. This is no pipe dream. Every man and woman who travels these roads dominated by bus lines understand what we are talking about. Neither is this ancient history. For example, it was announced in the papers the day before Thanksgiving that the managers of these lines had issued instructions to their drivers to keep on their own side of the road; but on Thanksgiving evening, when in company with some friends, we were returning from Durham it became necessary to take to the side of the road to escape being crushed by a big bus that in defiance kept along the middle of the road. Our appeal is to the approaching session of the General Assembly to enact such laws as will compel these bus lines to pay for the use of the roads and to put such a penalty upon them for violating the rules of public highways as will insure protection to the helpless public, and especially, to those citizens of this great state who are building these roads. Fellow citizens, let us see that our representatives in the next legislature take this matter in hand and give the people the protection that they ought to have.

North Carolina Christian Advocate

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THE NEEDLE WOMAN AT JOPPA

Joppa to the modern mind is the seaport of Jerusalem and the starting point of the railroad that winds its tortuous course up through the mountains to the Holy City. But in apostolic days we think of Joppa as associated with Peter and Dorcas—Peter and his vision, Dorcas and her needle.

Dorcas was no brave and brilliant prophetess, as Deborah of old. She was not the wife of a man who had achieved the world's honors. Neither was she the mother of sons who had proven to be master workmen in the kingdom of God, as was the case with Susannah Wesley. Dorcas was only a needle woman of Joppa, who made garments for poor people.

This humble, industrious, Christian woman had been called to lay down her task. And it was with unfeigned sorrow that the little Christian circle heard that Dorcas was dead. The body having been prepared for burial, they laid her, not in the parlor—she probably had none—but in an upper room, doubtless the room where she had lived and that had been her sewing room. If there were flowers, the record fails to make mention of the fact. But in that room were some things more beautiful, under the circumstances, than any flower that God ever made to bloom in the gardens of time. These were garments that Dorcas had made for the poor.

Mary broke a box of spiknard upon the Saviour's head that not only filled the room with the fragrance thereof, but has filled the world. So these garments not only spoke the praises of Dorcas in the room where lay her dead body, but they speak out to all the world and will continue to proclaim her praises to the end of the ages.

As already indicated Dorcas was a women occupying a humble station in the community and in the little circle of Christians of her day. Yet the sacred writer gives her space in the brief but matchless chronicles of Apostolic Christianity. This shows a decided progress upon God's method in former records. God in writing the Bible had up to this time been sparing in his reference to woman—only a Miriam, Hannah and such like find a place in early records. But a new day is now at hand. With the coming of Jesus Christ, God had enlarged upon his former methods and woman was to have eventually a place comparable to man.

The history of the world up to the advent of the Son of Man was a long story of woman's degradation and shame and her condition remains unchanged where Christ is not known. The first morning star that ever shined in her long night, giving promise of a new day, was the Star of Bethlehem which guided wise men to the cradle of the infant Redeemer. Woman's emancipation day was the day that Christ was born.

This was not a matter of pity on His part, but a question of necessity. For if Jesus was to redeem the world, he must necessarily elevate woman, because she is the measure of all civilizations. Degraded womanhood means a degraded race. Liberty and equality for woman spells liberty and equality for the world.

The fall of the race began with the fall, not of Adam, but of Eve. Man was created first, but woman led in things ethical and spiritual. When Spartan mothers could say, "Son, come home with your shield or come home on it," the beasts of Spartan men were an impregnable wall of defense about the little country. When Roman matrons were, as Ceasar's wife should be, above suspicion, Rome ruled the world. But when virtue and chastity became exiles from Roman households the Barbarian not only thundered at the gates of the imperial city but marched in triumph through her streets.

So it has been and will ever continue to be: the character of the woman will determine the character of our civilization.

Again, the incident of Dorcas teaches the helpfulness of pure religion. True, this is only in a small way, that of an obscure woman making garments for destitute little children and dependent women, but it points to that larger helpfulness which has been so much in evidence throughout the history of our race.

Infidelity, boastfully and with supreme arogance, points the finger of scorn at religion. But what has infidelity ever done to help a needy world? Has it ever even sought to lift a drunkard from his degredation, or redeem a fallen woman from her unchastity? Has infidelity ever built a hospital for the sick, for the insane, or a home for orphan children. Has it ever extended a helping hand to the fellow that is down and out?

But Christianity points to the schools she has established, the asylums that she has built, the hospitals she has erected for the good of humanity. She has been a great ministering spirit amid the world's ceaseless activities going about like her Divine Founder doing good.

The incident also reminds us how death serves to magnify the things of life. Doubtless more than one poor invalid woman in Joppa and many dependent little children wore the garments from her needle, for Dorcas had literally clothed the naked, but little notice had ever been given to the work of this good woman till the coats and garments were spread in the death chamber. After Dorcas is dead a sort of halo gathers about her head.

After baby has gone every toy is sacred. When the little feet are cold and still in the grave we worship the little shoes so tenderly laid away as memorials of those happier days that can never come back.

Would you know the drunkard in all the awful meaning of the term? Bring in the bottle, and the keg, and the bootlegger and stand them all about the death chamber of the once splendid manhood which now lies in ruins. Would you read aright the life of folly and the giddy round of worldly pleasure? Bring all the gay garments that dame fashion can bear in her far-reaching arms and pile them high on every side, put the wine cup close by her who used to teach men to take the first step on the road that leads to ruin and stack the well used cards close by the fair hand that is now stiff and cold.

Bring the painted woman whose every look is a leer and back of her set the picture of childish innocence which was hers before somebody plucked the flower, the white flower of her chastity and with her bring in also a retinue or the outcast denizens of the red light and stand them about the room and then know what it is to be a dead libertine. The presence of death sets sin in awful array, just as it adds a beauty and sanctity to all those things that are true and beautiful and of good report.

Among the things which amuse is a country life conference, where the big speakers are from the biggest cities and the most exclusive theological seminaries, and know nothing about the theme on which they are supposed to speak. This reminds us of a statement made by a toastmaster upon introducing a speaker. He asserted that one of the best qualifications for a good address is that the speaker know absolutely nothing about his subject, and he added that the forthcoming speaker possessed this qualification. Churches do become vacant just like school houses and flour mills, but the spiritual and consecrated workers are doing about as much good still as mechanical theoriests.—Religious Telescope.

A MAN SENT FROM GOD

When the history of the good men of North Carolina has been written the name of Mr. S. C. Vann, who died recently at his home in Franklinton will have a large place among its pages. Beginning as a poor boy on a salary of $12.50 per month in less than a half century he moved up into the class who write their wealth in six figures, and through all of his experiences he never forgot the ladder upon which he climbed nor the Light which led him on. While he could, and did, walk with the great financiers of the land, he was never happier than when surrounded by the "boys" he had known and loved in the olden days. He has often sat in his office and called the names to us of men who were less fortunate than himself, and no one in this earth will ever know how much he gave out of a heart of love to help them along. At Christmas times he was in the zenith of his pleasure when he had several hundred dollars changed in to new one dollar bills and stood in his office and gave a new crisp bill to every boy and girl who came to him. The street was usually full, and Brother Vann would cry and laugh alternately from sheer joy and delight in seeing the smile on the face of the youngsters. He was ever thoughtful of others. When any of his friends were in distress he never failed them, and, not only did he sympathize with them, but his money was given freely to help them, and the simplicity with which he gave revealed the greatness of the man. He would always say, "The Lord has been so good to me."

His large gifts which were for the benefit of the young people of his state and native county, have already been told of in the public press. The Betty Henly Vann Loan Fund, which was given to educate those finishing at the Methodist Orphanage, has been a blessing to many young men and women and it will continue to bless many others. The Vann building which is now in process of erection at the Orphanage will be a lasting monument to the love of this good man for the orphan children of the Methodist church. This will be one of the most modern buildings of its kind in the country, and will cost about $150,000. Standing in the heart of his own town is possibly the most-up-to-date graded school building in North Carolina. This was a donation to the childhood of Franklinton and surrounding country. There is no convenience that money could provide that is not found in this modern school plant. At one time he gave Trinity College $10,000 in cash.

Unlike so many men who had attained the place he had reached in the business world, he was a regular attendant upon all church services in the little brick church that stood between his home and that of his only son, Mr. A. H. Vann. When in town, and his place was not filled, it was known by all that Mr. Vann was unable to attend services. He was one of the first to reach the church for Sunday school on Sunday morning and one of the last to leave the house of worship after the preaching service. His church never called that he did not answer.

During the pastorate of the writer in Franklinton, Brother Vann was seriously ill and his friends and loved ones were very anxious about him. He said to us that it was all right with him. He had prepared for that eventuality, and was ready to go. During his illness a member of the board of stewards of the church died. When Brother Vann was seen he said to us, "I wonder why he was taken and I was left."

Mrs. Vann went to her reward just one year, almost to a day, before her husband. She was buried the day before the North Carolina conference convened in 1923 and Mr. Vann the day it convened in 1924.

Three noble children are left a great legacy—not in money only, but in all the fine qualities that go to make up a life worth while. These are Mrs. Gus Moore, of Roanoke Rapids, Mr. A. H. Vann and Miss Eleanor Vann, of Franklinton.

Brother Vann's home life was beautiful, always thoughtful of his loved ones and forgetful of self. There was a high chair for each one of his grandchildren to use at the table. He loved and was loved by his own.

May the great Comforter be with them and lead them. T. A. S.

PEOPLE AND THINGS

Bishop Jame Cannon, Jr., was the speaker Tuesday evening at a Golden Rule dinner in Greensboro.

The Advocate will make people glad 51 weeks in the year. Send it for a Christmas present.

Rev. C. J. Harrell, formerly of the North Carolina conference but now a member of the North Georgia conference, was returned at the recent conference to First church, Atlanta, for the fifth year.

Rev. T. B. Johnson requests us to announce that his postoffice address is Hanes, N. C. A notice comes also from Rev| V. A. Royal requesting us to announce that his address is Creedmoore, N. C.

The general evangelists and evangelistic singers of our church will hold their annual meeting, known as the Conference of Evangelists, at Memphis, Tennessee, December 17 and 18, in the First Methodist church.

Dr. S. Parkes Cadman, pastor of the Central Congregational church, Brooklyn, has been elected president of the Federal Council of Churches of Christ in America. Dr. Cadman was selected three weeks ago at Atlantic City, but did not accept until last Thursday.

Statistics show that more than seventy per cent of Southern Methodists live in the country or in towns having less than 2,500 inhabitants. Of the shortage on the Centenary fund, more than $6,000,000 is owed by approximately 15,000 small churches which promised sums under $5,000.

In the list of appointments of the North Carolina conference in our issue of November 20th Beaufort was inadvertently listed as a circuit. This was a typographical error. Beaufort was made a station in 1830, and has been one continuously since that time.

Bishop H. M. DuBose, according to the Ashboro Courier, will preach in Ashboro Sunday, December 7, and lay the corner stone of the new church that this Methodist congregation is erecting in that goodly town. When completed the new church will be admirable in every respect and it is to be finished by early summer.

"On November 27 Mr. R. L. Pyatt and Miss Sadie Hudson were united in holy matrimony at the new parsonage of Old Fort by Rev. J. N. Wise. Mr. Pratt is a son of I. L. Pyatt. Miss Hudson is the daughter of Jones Hudson and is one of Connelly Springs' most charming young ladies. After the ceremony the happy couple left for Greenville, S. C., where they will spend Thanksgiving with the bridegroom's relatives."—J. N. Wise, P. C.

Prof. Frank M. Church, who was last year head of the department of music, Greensboro College, but this year director of music at Athens College for young women at Athens, Ala., among other things writes: "The recitals here are going over in good shape. Splendid. They have been usually good and then being a novelty they are attracting wide attention. Last night or yesterday afternoon in Albany they had chairs in both aisles, and the afternoon was raw, cold. You will be interested to know that we will get a three manual organ with an Echo organ and a set of chimes before long. The old organ we expect to place in the college."

We deeply sympathize with Rev. J. F. McCulloch in the death of Mrs. J. F. McCulloch, wife of the editor of The North Carolina Methodist Protestant Herald and a member of the High Point College faculty, who passed away November 27 in a hospital in Greensboro. Mrs. McCulloch had been in ill health for a long time and had been in the hospital for treatment. She was 63 years of age and before her marriage was Miss Mary Elizabeth Barrow of Blissfield, Mich. She graduated at Adrian College, Mich., and married Dr. McCulloch on September 10, 1883. Mrs. McCulloch was one of the best informed women in the Methodist Protestant church in this state, and was known throughout North Carolina. For a number of years she was editor of The Woman's Missionary Recorder of the M. P. church, and while serving in that capacity she became prominently idenitfied with the women of her denomination. She is survived by her husband and two sons, Leon McCulloch of Pittsburgh, Pa., and Warren McCulloch of Durham, and one daughter Miss Mary C. McCulloch of Greensboro.

In thinking about what to send for a Christmas present, don't forget that the Advocate will make an acceptable one.

Rev. E. C. Sell, Maysville, N. C., began work on his new charge by conducting a Thanksgiving service at Maysville last Thursday, and taking a collection for the Methodist Orphanage.

Elliott-Sherrill.—At high noon Thursday, November 27, Miss Emma F. Elliott was married to Austin C. Sherrill of Newton at the home of the bride's sister, Mrs. William H. Sullivan, 806 Rankin street. The ceremony which was witnessed only by friends and relatives was performed by Rev. R. G. Tuttle, pastor of Centenary Methodist church. Immediately after the ceremony Mr. and Mrs. Sherrill left for western North Carolina for their honeymoon. Mrs. Sherrill has always lived in this city and for the past several years held a position with the Pilot Life Insurance Company. Mr. Sherrill, who is well known in educational circles, is principal of the high school at Ball's Creek.

Rev. L. R. Gains, pastor of the Mamers circuit, was an appreciated visitor at the Advocate rooms last Friday. He turned money into the Advocate treasury and brought glowing reports of the work at Memers. Last year they built a new church and a new parsonage, painted and seated another church, held six meetings and received 44 on profession of faith. This year he expects to complete two churches now under way and do even better than last year in the work generally. At the recent session of the North Carolina conference Brother Gains was appointed to the Hemp charge, and Rev. G. C. Wood to the Mamers work, but since conference these two brothers have been exchanged. Brother Gains goes back to Mamers for his fifth year, and Brother Wood will serve the Hemp charge this year.

In the pastor's absence last Sunday the pulpit of the Roanoke Rapids Methodist church was filled morning and evening by Rev. J. R. Betts, of Macon, N. C. Both messages were full of gospel truth, and were delivered with fervency and earnestness. Congregations were large and attentive, and expressions of praise appreciation are heard on almost every hand. It may be of interest to state that Mr. Betts' father, Dr. A. D. Betts, was a useful and honored member of the North Carolina conference for more than fifty years, and was greatly beloved wherever he served, which was most generally in difficult fields. However, the little country parsonage, occupied by this consecrated man of God, gave three sons to the gospel ministry.—Roanoke Rapids Herald.

THE CONFERENCE JOURNALS

The first installment of the Western North Carolina Conference Journal for the recent session of that conference was mailed to Rev. W. L. Sherrill last Saturday. They are being mailed out to the preachers this week. By the first of next week they should be out of this office. If any one wishes extra copies please send orders to Rev. W. L. Sherrill, Hickory, N. C., or to the Advocate.

The Journal of the North Carolina Conference is well under way and will be mailed out on or before December 20. If any one wishes extra copies of that journal send orders to Rev. R. H. Willis, Fayetteville, or to the Advocate.

It will be seen that the Journal of the Western North Carolina conference is larger this year than heretofore, hence it took a few days longer to get it off of the press.

GENERAL SUNDAY SCHOOL COUNCIL MEETING

The sixteenth annual meeting of the General Sunday School Council of our church will be held in the Publishing House at Nashville, Tennessee, December 15 to 19, 1924. Mr. Clarence M. Dannelly, Sunday school superintendent for the Alabama conference, is the council's president and will preside over the session of the forthcoming meeting.

The council is made up of a membership including conference employed Sunday school workers, employed workers of the General Sunday School Board, the chairman of conference Sunday school boards, directors of religious education in local churches, professors of religious education in educational institutions, and other persons interested in Sunday school and religious educational work.

The program of the Council meeting last year specialized on the rural Sunday school and its work; this year the general subject will be the town and city Sunday school, its work and problems. Leaders in Sunday school work in our church think this session of the council will be exceedingly important and hope our conference will be fully represented.

STATESVILLE DISTRICT LAYMEN'S MEETING

At the call of Presiding Elder D. M. Litaker a large body of Statesville district laymen, together with nearly all the pastors of the district, gathered in the Newton church, November 25th for an all day meeting to outline plans for the current year. Rev. E. W. Fox was our host and at the noon hour the good women of the church served a tempting lunch to the assembled crowd.

It was not a district conference or stewards meeting, but rather a mass meeting of laymen. Brother Litaker presided and that prince of lay leaders, Charles H. Ireland of Greensboro, was there to exhort and counsel and enthuse the brethren. He is charged with unbounded enthusiasm, backed with hard common sense and deep consecration, and his presence and counsel was a benediction to the brethren.

He wants the laity to move forward and do their full part of the task laid upon the church so that the pastors may not be forced (as horses in the shafts) to pull the whole load, singly and alone. The budget plan of financing the church with the every member canvass was adopted and if the plan is well worked, as the laymen think it will be, this meeting has solved the problem of how best to meet the financial obligations of the church.

The laymen gave hearty endorsement to the work of the Conference Brotherhood, and 100 new honorary members were pledged from this district, and A. M. Bunch of Statesville was appointed to direct the work. Brother Litaker gave the writer full time to present the cause of Christian Education and there followed general discussion of the importance of raising the pledges made to that cause and how best to plan for a successful campaign.

Enthusiastic speeches were made by H. H. Jordan, Z. E. Barnhardt, Carlock Hawk, President Hornaday of Davenport College and others, and then Brother Litaker from the chair delivered a rousing, powerful speech in favor of the church sustaining its schools by meeting the educational pledges as they fall due.

A resolution was passed urging each pastor as early as possible in December to preach a hot sermon on Christian Education, setting forth the urgent necessity of paying pledges at once, and to help the church collectors in their arduous task. We are counting on every man in the Statesville district doing his full duty.

Mr. A. M. West, the district lay leader, has the lay forces well organized and their co-operation is perfect. Brother Litaker presides with the grace of a bishop and his exhortations from the chair were both timely and wise. He has a strong hold on his pastors and lay co-laborers. It was a full day, charged with enthusiasm and determined purpose to make this year great in the history of the district.

William L. Sherrill.

HOWIE-GREEN

Miss Lois Howie and Paul Green of Thomasville, N. C., were married Wednesday evening, November 26, at the home of the editor of the Advocate, 1009 West Market street, Greensboro. Miss Howie is a daughter of Rev. and Mrs. R. S. Howie of Asheville, N. C., who was married by us when pastor of the Pineville circuit, 1895, and the daughter sought out the same minister who had married her parents.

Mrs. Green is a charming young lady who was educated at Greensboro College, being a member of the class of 1923. Since leaving college she has taught in Thomasville. Mr. Green is a young business man of that town and the young couple will make Thomasville their home. Our best wishes and congratulations are extended Mr. and Mrs. Green.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Ave., Louisville, Ky., January 6, 1925, at 10 a. m.

All applications must be approved by the conference board of church extension, and in the hands of the general board on or before December 31, 1924. No application will be entered on the calendar after this date.

Your red label tells you what to do. It is on the back page.

NOTES ON UNIFICATION

No. 2

By D. Atkins.

We desire unification with our Northern brethren. A very large majority desire it. Many who oppose the present plan desire it. We desire, not a mere ecclesiastical arrangement by which all Northern Methodists shall withdraw from our territory—the old slave holding states—and we shall withdraw from their territory—the rest of the world—and shall remain two instead of one and have as little as possible to do with each other, but union by which annual conferences in Massachusetts and Michigan will be as much our annual conferences as are Alabama and Mississippi; by which McDowell, Hughes and Cook will be as much our bishops as are Candler and Mouzon; by which their wide range of world missions will be our missions, and all ours theirs. A union in which we shall all repeat the same creed, sing the same songs, baptize our children, bury our dead, receive our members, partake of the holy communion by the same familiar formulas; a union in which we vie with each other in affectionate concessions and sacrifices for each other. We might obtain such a union by sending all our delegates north and south to one general conference and declare the status to be as it was before 1844, and work out the details of a complete amalgamation. Our Northern brethren would doubtless vote for that, and call it organic union. But the South would not. It would put an end to our glorious history. It would be an absorption. We would like to maintain our identity and continue in some form our history. Unification by jurisdictions is the only way. We agree to that method because it recognizes and in a way perpetuates our identity. The North agrees to it from a desire to make the union "alike honorable to both." This result is that which makes the present plan seem feasible.

The commissions declare that "the two churches are essentially one church, one in origin, in belief, in spirit, in purpose and in polity, and desire that this essential unity may be made actual in organization and administration throughout the world." The first article if adopted will make the two churches one church. This is what we who desire union desire. We can all vote for this. It protects and preserves our identity as the identity of an annual conference is preserved. Some brethren seem unable to conceive how two jurisdictions can be one church as forty or a hundred annual conferences can be one church. It is this blurred vision of two which gives rise to fears of continued rivalry and strife. When the two have united they are no longer two, but one, whether we unite with a geographical line or a denominational line it is the same. The property and the membership of each becomes the property and members of the other. We recount our glorious history together; we plan the mighty movements of the future together. We can no longer in any sense be rivals and competitors. We no longer eye each other with suspicion. We no longer seek advantage over each other nor fear the oppression of majorities. The weaker will trust the stronger as the frail wife trusts the robust husband. Of course we shall be confronted with new conditions and new duties. A constitution is to be framed. Transfer of members from one to the other is to be provided for, and many adjustments made. But Methodism has never flinched before the unblazed trail. She has been doing new things throughout her history. She followed no precedents; she has been divinely guided. She will bravely undertake another new thing and trust to the same guide.

One high in authority opposes the present plan because it does not provide beforehand a complete adjustment of territory. If this were done he would favor the plan, and thinks a majority of our people would. The commissions evidently had this in mind as a final result. This result is achieved at once in all the world outside the United States. Within the United States such transfers as would achieve this result are expected. The General Conference is requested to provide for it, and since in this country so many delicate matters are involved, and since such transfers must be either with the consent of the transferred or regardless of their wishes, the plan take the more sympathetic and respectful course and provides for transfers gradually and with the consent of the transferred. By this process we are not arbitrarily thrown out of churches in Washington, Baltimore, West Virginia, California and all the West. Neither do our Northern brethren have wrested from them with one blow all their schools in the Southern states, their church property, their thousands of wards of the African race; but time is given for consulation, reflection and action, and the consummation effected from the motive of love and mutual interest, and without friction and strife. Some write about the plan as though its purpose and effect is to insure forever the overlapping. Whereas it inaugurates a process for obviating all overlapping rivalry and competition. The difference between the friends and the enemies of the plan is that the one is willing to come together and trust the wisdom, the good sense and religion of the leaders and the leadership of our divine Head to do what is best, the other takes nothing on trust, wants a high, strong fence built and all the cracks tightly chinked beforehand. Let us visualize a probable situation. The plan is adopted. At once we are all one. We have the same name. All the bishops of the two become one body of bishops. The boards will certainly correlate if they do not amalgamate. Most surely bishops will be called across the line. Southern bishops will preside north and northern bishops in some southern conferences. In some small towns where each has a struggling church, both almost exactly alike and both composed of good friends and both in one church, unification would be natural and inevitable. The General Conference would advise it, the bishops would use their influence, the board of missions would require it, and some bright Sunday morning they would all meet in the best house and with handshaking and rejoicing would coalesce, sell out the other church, or sell both and build a greater, modern house, double their membership, their Sunday school, the pastor's salary, their standing in the community, and their influence. This process would be contagious, would extend into the rural work, and to the larger towns and cities and to annual conferences. By the plan the general conferences are required to provide for this very thing, and it is very certain that the general conference would lay all plans, make all suggestions and bring to bear all moral influence and all its ecclesiastical machinery to accomplish these results. The general conference can certainly be depended on to go the limit to this end. The delegates on both sides will be elected with this in view. They will all strongly sympathize with the end proposed and will go to the limit in carrying out this purpose of the commission and the desire of all Methodism. The general conference can be trusted. We have always trusted our general conference. It will be composed of our best picked men, who love the church and who walk with God, and they will wisely perform these new duties of adjusting the machinery to the new order and preserving all the essentials of Methodism intact in the new arrangement.

This is not a time for distrust and suspicion, nor for sharp and bitter words, nor for arguments for the sake of victory, but a time for prayer, for searchings of heart and for earnest seeking after the mind of our Lord. For my part, I am confident that the Lord Jesus is leading in this movement and will be pleased with its consummation. If we really desire unification we now have a good opportunity. The plan may not necessitate all some of us might wish, but it opens the way and we can surely trust our represntatives to work out the safe and proper details. If we defeat this plan no other seems feasible, and it may be many years before we shall have another opportunity.

GREAT REVIVAL AT MT. VERNON PLACE (THE REPRESENTATIVE CHURCH), WASHINGTON

After weeks of prayerful preparation upon the part of the pastors and members of the church, Bro. Burke Culpepper and his singer, Bro. John U. Robinson, arrived on Sunday morning, the 16th instant, in time to begin the campaign at the 11 o'clock service.

Brother Culpepper struck straight out from the shoulder at sin; hit the bull's eye, and made the bell ring—the bell of conscience. The hit dogs began to "holler," which seemed to encourage the preacher and assure him that he was on the right track and had taken good aim; so he loaded up with a few heavier charges of the same ammunition and the air about Washington was soon full of fur and feathers. Poodle-dog, cigarette-smoking, half-dressed, movie-loving girls and women received due attention as the preacher went along. Anonymous letters began to pour in on him, some of them from people who were too cowardly to face his Gatling guns, and had only seen reports of his sermons in the daily papers. The preacher seemed to think that if they were too ashamed of what they said to sign their names to it, that there was still hope for them, and so he handed them out some more left-handed compliments till he made them look like Sam Jones description of non de plumes—buzzards with their tail feathers pulled out.

But the central theme of the preacher was the gospel of Christ that saves the soul and renews a man in the image of God. The above were only the incidentals and sidelights, though the Associated Press took up the matter and heralded far and near such trifles as a clever utterance about bobbed hair. In the meantime, the meeting was steadily gaining in power and influence. The congregations, good from the beginning steadily increased as the meeting progressed till the church was crowded almost to suffocation. People of all churches, and of no church,showed their appreciation of a man who could fire a rough fusilade at sin, go home and cry about it because it was true, and then come back to the church say it over again. The great altar of the church was at times not able to accommodate all the persons who came forward kneeling in prayer in the good old-fashioned way.

At the meeting for women only on Sunday afternoon, even standing room around the walls of the auditorium was at a premium. This was pronounced by many to be the largest gathering of women only that they had ever seen in Washington—all present being women except that the platform was filled with ministers of the gospel.

The children's meetings were incomparable. Men of national fame come here and speak to the children at times, but Brother Culpepper's meetings for children will stand out alone in the memories of our young folks and children as the best they have ever known. Whatever else they may learn and then forget, they will never forget his story of David killing Goliath, or of God's call to little Samuel. And they will never look for a better time than they had at Brother Culpepper's services, which delighted all, and won many of them into the kingdom. No wonder Wilbur Chapman wanted him to join his company and travel wih him just to talk to children and young people. It is doubtful if Chapman ever saw another evangelist that could do that kind of work so well.

Upon the whole, 120 persons have joined the church with perhaps 50 or 75 more to follow. Large numbers of Baptists and Presbyterians were present in the congregations, helping in the meetings, and they will share in the results. Of this we are all glad.

All in all, it has been the most successful campaign conducted by any visiting evangelist in the new Representative church since it was built, which church has always been a most difficult place for such an undertaking, as will appear from the following considerations. For five years, during the pastorate of the illustrious Dr. Chappell, he never allowed a Sunday to pass without an evangelistic service. Usually both Sunday services were evangelistic; and people were coming into the church all the time—more than 2,000 in all during his pastorate; and during the pastorate of his distinguished successor, Dr. W. A. Lambeth, who has been with us now nine or ten months, not a single Sunday has ever passed over his head when he was present with his congregation that he has not taken in members into his church. Consider then what an accomplishment it is to have gathered in nearly 200 souls out of a congregation that has had a continuous revival going on for six years. There is never a superabundance of fruit to be gathered from a tree that has been shaken till even most of the leaves have been shaken off.

If Brother Culpepper should ever come back to hold another evangelistic campaign, what a welcome he would receive from Mt. Vernon Place church and the city of Washington. But will we ever be able to get him again? It was only through exceptionally favorable circumstances that we were able to get him this time, for we had been wanting to get him for a long time but could not—and he has turned down enough engagements to have used up years in filling. The memory of him is like the precious ointment poured forth.

May God continue to bless the man with the lion-like, child-like, Christ-like heart; and his singer, dignified and gentle, graceful and capable, kindly and appreciative.

E. E. Overholt.

TRAVEL THOUGHTS OF A TAR HEEL

By H. E. Spence.

Homeward Bound.

Our visit to Germany was all too short, and it was with a great deal of regret that we said goodbye to this, in some respects, most marvelous capital of Europe. It is true that the German people are mechanical, but it is also true that they are marvels of efficiency and good behavior, and there are so many things in Berlin that deserved attention, that we were sorry to have to say goodbye. Our time was growing short, however, and so we boarded the train for Hamburg.

It was very fortunate that we gave ourselves plenty of time, for we found quite a bit of red tape to go through with in getting ready for our voyage home. We had to go to our steamship company, exchange our tickets for others and undergo medical inspection before we were allowed to go on board. We had only a little time in Hamburg, but were amazed at the greatness of the city from a commercial and industrial point of view. It is one of the larger and more thriving cities of the world and has quite a magnificent harbor. Early on Saturday morning we went to the main office, where we had to undergo final inspection. Without having anyone to guide us, we naturally followed the crowd and soon found ourselves in a rather motley looking set of people, all of whom were restless and eager, as they awaited the order to go on board. Soon, however, we were informed that we were among the steerage passengers and were invited to go to the first class passengers' waiting room. Here for a rather trying hour we waited while preparations were being made for sailing.

An interesting and yet rather gruesome incident was the coming of an old preacher to bid us farewell. He got up on the table and in rather pathetic and yet earnest terms preached us a sermon. It had only been a few days since the Liner Arabic was in a fearful storm on the ocean and nearly 100 persons were badly hurt and the storm so terrific that the captain had to be lashed to the bridge in order that he might not be swept overboard. From all accounts it was a most horrible experience to those aboard. This old gentleman, rather a gloomy gus, reminded us of this incident and told us that a sea voyage was very uncertain and that we might get a broken leg, arm or neck, that the ship might even be lost with all on board. He reminded us of the dangers of disease, fog, icebergs and even of collisions with derelict steamers. He told the passengers that some of them were leaving home never to return. Quite a fearful speech. He did wish us Godspeed, however, and so we forgave him for the rest.

At 3 o'clock in the afternoon, after nearly an entire day's wait, the great liner hauled in her anchors and we were homeward bound.

Incidents by the Way.

A shipboard voyage is always exceedingly interesting because of the opportunity of making new acquaintances, and of observing very closely the different types of passengers on board. Our first two days out of Hamburg were normal days. We had not had time to learn many passengers' names and our former acquaintances who were to return with us did not take the ship until we reached Southampton or Cherbourg. As a matter of fact the majority of the first class passengers who took ship at Hamburg were either returning American citizens of German birth, who had been on a visit to the Fatherland, or who were a rather high type of German citizens coming to America for the first time. The steerage was made up entirely of German immigrants. In fact so many Germans were among the first class passengers that it was necessary to have the bill of fare printed in German as well as in English for the dining room. Some very interesting experiences grew out of this incident. The waiter at our table was an English boy who did not know a word of German and all of the passengers, with the exception of my wife and myself, were German. So the waiter had a hard time in finding out just what his German passengers wanted to eat. I was frequently called on as a sort of interpreter. One poor little girl, about fifteen years of age, had apparently never been away from home before and must have had very poor training. At any rate she used her knife to shovel in her food. She would point to the article of food which she wanted and the English waiter would look at the corresponding number on his English card. Once he said to me, "Sir, she has pointed twice to the same thing. She must be wrong." So I asked the girl if she really wanted a second helping and found that she did. I think that she had three straight helpings of beef at one meal. Her horrible seasick experience which followed in a couple of days was not unexpected. The entire group showed a tendency towards piggishness at first. One man ordered duck four straight times at the same meal and the rest of the German passengers faked a letter from the captain saying that no one person could order one article more than seven times at the same meal. I am merely giving this experience to show the type of people that we were thrown with at the beginning. They were very eager, however, and anxious to learn, and though my German is a bit out of use and I am always getting my genders mixed, I found a fine opportunity for being of service to these would-be American citizens. And so I arranged a class with about one dozen of them and each evening after supper we would go in the lounge and there have a class in English. I did help them in their pronunciation and by teaching them new words and some of the simpler rules of grammar. I was amazed at their eagerness to learn. It was almost pathetic to see the gratitude of these people. Hardly a turn of the deck could I make without running up on some one of these who always in deference showed his appreciation of my service. The word was whispered around that I was a friend of the group and soon I was more or less apparently idolized by the German-speaking element on board. Toward the close of the voyage while I was helping prepare a program for a short entertainment, I was interrupted by a request that the professor should come on the upper deck. When I go there I found the entire German group waiting eager to photograph me in various poses and in various groups. I have not yet had any samples of these pictures and do not know what I will look like surrounded by a bevy of German girls or assuming the attitude of a teacher of foreign languages. The heart-felt gratitude of this group, however, was big for the little service that I rendered.

Another interesting experience on board was with a young girl from South Africa, who was of English descent. She had learned that I was something of a teacher of adolescent psychology, and she had a life and death case which she wished me to analyze. A girl friend of hers had had a lover, who was so attentive that he rode thirty-two miles each night over a rough road in a Ford car to see her. They were engaged to be married, when suddenly this friend jilted her without warning and announced his engagement to another girl. The problem was whether this young girl ought to commit suicide or throw herself to the dogs, in order to cause regret or repentance on the part of the faithless lover. Poor, sweet sixteen! How large tragedy looms at this early age. After I had investigated the case thoroughly I said, "Now of course you are the girl. The fellow isn't worth worrying over, but you can't help it." I then proceeded to try to help her out of her difficulty and after four hours rather tedious work succeeded in bringing a smile to her face with a promise that she would try to live through it. I haven't yet heard whether she survived or not.

When we reached Southampton we were joined by some delightful friends whose acquaintance we had made on our voyage over and who, like us, were returning on the same ship. One of these was a distinguished English actor and his lovely actress wife, whom we learned had been at Trinity College in the presentation of some outdoor plays. Quite a number of delegates to the World's Sunday School Convention were also on board and we saw other friends whom we had met on the continent. So barring seasickness, which had no respect for friendship or anything else, we had a delightful voyage.

One of the most interesting features of the returning voyage was our acquaintance with a number of American citizens who had formerly lived in Germany and who had been on a visit to the Fatherland. I have never seen a more definite illustration of the great process of Americanization than I saw on this voyage.

For example there was a Polack family who have lived in New York City for a number of years and who had been back on a visit to their relatives in Czecho-Slovakia. The man and woman had something of the crudities of their European relatives. The convention of speech, or even of conduct, that are considered within good taste with us were neglected with them. The man asked his little boy to tell a story which was of the most obscene and vulgar sort and seemed to think that it was smart for the child to be able to tell such a story, but the little boy, who had been in a New York public school for two or three years, had learned that this was not in keeping with American ideals, and so he protested that such a story was not fit to tell, although he was perhaps not more than ten years of age. We also saw a number of other people who had been back to Germany for the first time in twenty-five or thirty years. It was pathetic to see their illusions shattered. They had gone back enthusiastically to see the old home and had been so disappointed in the contrast between Germany and America that they were anxious to get back "home," as they called it. Each of them spoke as enthusiastically about his American home as if he had been native born. One man who had lived here only twelve years proudly showed his certificate of citizenship, although he spoke Hungarian with far more efficiency than he did English, was proud to announce that he had been on a visit abroad and was going back "home."

One unusual incident was the return of a Mrs. Schmidt, whose husband is an American citizen. Just prior to the war Mrs. Schmidt returned to Europe on a visit to her relatives. The war broke out and the regulations concerning foreigners had compelled her to stay in Germany until the present year before she could get permission to return. Her little girls were now young ladies in their teens and although they remembered very little of America, their mother had kept them slightly in touch with our language and they were eagerly learning all that they could from any person that would talk to them. I asked one of them her name and address, and she said, "I was Katie Schmidt of Germany. Next week I shall be Katie Smith, United States of America." Even their names they wished to change.

This brings me to a comment or two about the type of immigrant that is being allowed in the United States today. I am certain that the restrictive laws were necessary. I am also certain that every possible precaution is being taken to see to it that only the proper kind of persons are being allowed to come into America now. After the first few days on shipboard I was moved from the German table and placed at the officers' table, with the ship's doctor. It was very interesting to hear him tell of his experiences with these would-be American citizens. I have never seen such precautions taken against allowing improper persons to come into this country. Every morning for two or three hours he worked with these steerage passengers, compelling them to take a bath each day, requiring them to be absolutely sanitary in every way, examining them closely for signs of any disease. As long as the present precautions are being taken, I see no real cause for alarm.

As a matter of fact, the real menace from Europe just now is not in the **folks** that we get from Europe, but the **follies.** There is an influx of foolish ideas in the field of politics, industry and religion. The American Federation of Labor threatens to become the American foreignization of labor. Continental ideas in morals and manners threaten us, socialism, bolshevism, communism and the other isms threaten. I am rather inclined to believe, however, that our main danger comes from lax ideas and ideals which are received by our own people. Europe is being flooded these days with Americans. Thousands and tens of thousands go in the summer and many of these are boys and girls in the most impressionable period. They see the laxity of European morals. They drink European wine and beer. They hear European twaddle about personal liberty, they catch the infection of the continental Sabbath. They go to vulgar shows, hear crude and indecent stuff and see obscene sights, and this is obliged to have its effect. Either they grow case-hardened to evil or they are influenced and demoralized by it. Either condition is terrible. I am really more alarmed at the laxity of morals and looseness of ideals that may be absorbed by our own people from Europe than any of the wild-eyed isms against which our politic watch dogs warn us.

Yes, it was a great trip and the experience was well worth time and money spent. In spite of the dangers of European travel, I should recommend that more of our people go. The trip is very much more easily made than it used to be. It is not much more expensive to go to Europe than it is to spend a summer at home, if one is on a long vacation and has a salary that continues, work or play. It is quite within the range of the average person of

modern means to take a European trip today, provided he is willing to put up with fair accommodations and perhaps some inconveniences. Of course old ocean is as rough as it was when the prophet described it as "the troubled sea that cannot rest." It still can't rest. And there is no cure for seasickness, so those that contemplate the journey might as well recognize that. One need not be worried, however, as to what to do in case of seasickness. One always does it.

I am especially anxious for any person who is disgruntled or has a tendency to be a chronic knocker of his own country to visit Europe. Go, and see all of its greatness and granduer and glory and then in spite of all its fineness realize that the one and only country in this world in which manhood has a chance, in whch religion is still dominant, in which denecy, fair play, democracy and the other worthwhile qualities of government and of social living, are developed, is our good, old U. S. A. I do not believe that it would be posible to send a groucher to Europe without having him entirely cured.

Whether it is a sign of weakness to be patriotic or not, I do not mind pleading guilty. There is nothing outside of the cross that gives me a feeling of reverence, respect and joy like the Stars and Stripes, and wherever I saw that flag and whenever I saw it, my hat always came off in respect to it and down in my subliminal self I hummed the tune, "It's the Star-Spangled Banner. Oh, long may she wave over the land of the free and the home of the brave."

THE NEGRO AND METHODISM

By M. T. Plyler.

With the approach of the unification of American Methodism it is well to note the place of the Negro in Methodism.

From the earliest days of the present Methodism has been intimately identified with this people. The first Methodist foreign missionary was a layman who began work among the negroes in Antigua, West Indies, in 1759, just twenty years after Wesley organized his first Methodist society in London.

It was the effort to take care of the work begun by the negro Stewart among the Indians of Ohio in 1919 that American Methodism organized its missionary work and out of which came the great Centenary movement that has touched the wide world and people of every class and color.

The first missionary to go out from American Methodism to another continent went to Africa. Welville Cox, pastor of Edenton Street, Raleigh, N. C., in 1831, a member of the Virginia conference, left Norfolk in the sailing ship Jupiter, November 6, 1832, and on March 7, 1933, they anchored off the town of Monrovia. Cox died in Africa, saying, "Let a thousand fall before Africa be given up."

Our great missionary statesman, Young J. Allen, who stood at the forefront for so many years in China, got his religious start among the negroes of Georgia. Rev. L. E. B. Rosser, a negro preacher and educator of Georgia, now at South Boston, Va., tells an interesting story of Young J. Allen in his early days; how he went as a boy with his own (Rosser's) grandmother to a negro camp meeting and was converted.

We Southerners never grow tired of telling of the work done by William Capers of South Carolina among the negroes in laying the foundation of much that was destined to follow.

In these last days, the negro Methodists number their followers by the millions and they have come into a large place among the Methodists of the world. Some writers seem to imply that it is wholly out of place for a Methodist bishop to come into personal or official contact with a negro. This is one of the dread fears of Methodist unification.

Walter J. Lambuth, bishop of our church and a modern apostle of missions, went to the heart of Africa with Prof. J. W. Gilbert, a negro who was a student of Greek, French and the native African languages. Bishop Lambuth says, "Finding that he wrote French better than I could do it myself, I dictated my letters to the Belgian authorities and requested him to put them into the official language of the Congo and of Belgium. The work was so well done that the Colonial Minister enquired who wrote the letters, and remarked that they were the most correct and elegantly expressed among those received at his office from one who was not a native of either France or Belgium." No one feels that Bishop Lambuth was hurt in any way by his intimate association with this negro.

Bishop Warren A. Candler was a member of the Ecumenical Methodist conference at Washington in which were negro members on the floor and negro speakers on the platform. Bishop Collins Denny was a member of the Ecumenical conference at Toronto and the presiding officer at one session. A negro, Bishop C. H. Phillips, was one of the secretaries, and the usual number of negro delegates were present. At London, in 1921, Bishop W. N. Ainsworth took a leading part on the platform and served on one of the leading committees composed in part of negroes. Does any one think less of these good men for having part in these great gatherings with negroes?

Much is being made in some quarters over the fact that Methodist bishops would have to meet with negro bishops in council and on various committees should American Methodism unite. Something new and unheard of is the implication! As a matter of fact, this very thing has been happeing again and again for the past fifty years or more. Every one at all acquainted with the pending plan of union knows that churches, quarterly conferences, district conferences, and annual conferences, will all remain just as they are. The only negro members will be in the General Conference, just as they have heretofore had a place in the Ecumenical. The southern jurisdiction will determine for itself how large a place the negro will have in the southern jurisdiction. Are we afraid to trust our own folks? Are we afraid to trust our own bishops? Have we reached the point where we are not willing to trust the majority of our own General Conference?

Does any one honestly think that union of our own people with the people of the North would break down our ideals and notions peculiar to ourselves overnight? The Masons, the Odd Fellows, the dozens of brotherhoods have no Mason and Dixon's line; the Rotarians, Kiwanians and other such clubs. know no sections; the business world does not get in a corner. If men in all other relationships and activities of life can remain true to their local coloring why this sudden collapse if the church should get together?

Furthermore, if we are so superior in our spiritual attainments and cherished ideals, as good Christians, we are under obligations to put ourselves in a position to render a real service to our less fortun ate brethren of the North. A good Methodist must me missionary. Superiors are able to hold their own.

THE LEADERS OF THE MARION DISTRICT IN SESSION LAST TUESDAY

The pastors, district stewards, lay leaders and others interested in the work of the church to the number of sixty, and more, met at ten o'clock last Tuesday in the First church, Marion.

M. W. Dargan conducted the devotional services. G. T. Bond led off on the program and in a five minutes speech told how to get the people to attend church. Bond preaches every Sunday to overflowing congregations and in consequence was able to speak with authority.

J. J. Gray, E. D. Ballard, J. C. Gentry and J. N. Wise told how to raise the collections in full. These brethren did not speak as one who beats the air or pounds the wind, but as men having authority because they had raised the collections in full on their respective charges last year. What they said will bear fruit in the Marion district.

The most comprehensive address of the day was made at 11 o'clock by Mr. C. H. Ireland, conference lay leader. His plea was for a more intelligent and whole-hearted devotion of the laymen to the work of the church.

Luncheon.

At the luncheon served by the ladies of the First church in the Kiwannis Club room, the editor of the North Carolina Christian Advocate spoke briefly of that periodical and Rev. Zadok Paris, the presiding elder, returned thanks to the pastors and laymen who had brought from every part of the district a pounding for their popular presiding elder. That is said advisedly, for he is immensely popular on the district.

Think of a presiding elder being pounded! Automobiles coming in from four or five counties to bring bounties to the district parsonage! Was there every such a thing as this hitherto recorded in all the annals of our Zion?

The Afternoon.

In the afternoon R. L. Lunsford and J. S. Rodgers spoke for the Epworth League, R. C. Goforth explained how to hold the young people for the church services, O. L. Simpson told how he doubled the number in his Sunday school, W. E. Poovey told how to make an every member canvass, W. M. Heckard told how he put the Advocate in every home and how he is going to do it again this year, W. L. Sherrill urged the payment of the subscriptions to education, A. W. Plyler plead the cause of the worn-out preacher, and R. M. Courtney talked Centeenary and missions.

The speeches while numerous were short and to the point. They were both practical and inspirational.

These leaders set apart the second Sunday in December or as near thereto as practical for the arousing of interest in the payment of what is due on the pledges for education.

On their own motion these men set 450 new subscribers as the number of new subscribers for the Advocate and elected J. O. Erwin to lead the district in this work. A. W. P.

HAYESVILLE CHARGE COMING

Please allow me a few lines in your paper for the first time. This is our third year on this work and it seems as though the people are not yet tired of us. Our first year was fine with these good people of the mountains and they pounded me some. Last year was good and they stood by the cause as only good, sincere mountain people will do. This year has been hard on us, for we have had some real hard pounding. Hayesville first came and hit a hard blow—they almost filled the dining room with all kinds of good things. Then Ledford's Chapel hit a blow. To my happy surprise, while away from home in a meeting they loaded the table with good things. All the people are fine folks, and nearly every time I make a visit my car is loaded with good things to eat. We have had two successful revivals this year with several additions to the church; also the churches have been greatly revived. Brother Chas. S. Plyler of Webster did the preaching. He is a great preacher and any pastor will do well to get him to help in a revival. I ask the prayers of all for a successful year.

Fred L. Setzer, Pastor.

FROM ADVANCE TO EPWORTH

After spending five years with the people of Advance our hearts were heavy as we turned our faces toward another field of labor. A very tender relationship had grown up between pastor and people.

We left those people with a prayer that the new preacher, Brother Fikes, might be used of God in leading them to greater achievements in the Christian life.

On the evening of our arrival at Epworth a fine reception was given. Speeches of welcome were made by representatives of the various organizations of the church, after which a nice supper was served by the ladies of the congregation. Such were the manifestations of interest and good will that the new preacher was made to feel at once that he was among his friends. J. M. Varner.

PASTORS, DISTRICT STEWARDS AND LAY LEADERS, RALEIGH DISTRICT, ATTENTION

All the pastors, lay leaders and district stewards are expected to meet at Edenton Street church, Raleigh, Tuesday, December 9, ten o'clock sharp. No long speeches; no aimless drifting. Strictly business. Effort is to secure team work for the district by both preachers and laymen. Every man with a job, and on his job!

Lunch. M. T. Plyler.

When the Anglican Bishop of Durham (Dr. Henson) in the House of Lords attacked the "disastrous consequences" of American prohibition and charged its promoters, the American church leaders, as "bigoted," "fanatical," "unwise," "forcing coercive legislation upon the people," "emphasizing sham sins," etc., Bishop James Cannon, of the Methodist Episcopal Church, South, was fortunately in London. Through the London Times of November 4 he answered the charges in a letter of unsparing vigor. He declared that the issue was "selfish individualism versus the general welfare," and that instead of being coerced the vast majority of the people had voluntarily accepted the salutary restrictions. Bishop Cannon added a mass of figures to prove the value of the reform as shown by the statistics of a single great city. "Such results," he concludes, "fully vindicate the sanity of the moral leadership of America against the aspersions of the Bishop of Durham."—N. Y. Christian Advocate.

BOSTIC CIRCUIT

The women of the missionary society of Rutherford College gave Mrs. Poe a "love shower" of money, in which practically every member took part and some who were not members, before we left. We reached Bostic about dark October 30, and the good women had provided a sumptuous supper. We have been most cordially received and made to feel that we are appreciated. I have made one complete round of the six churches and have preached at three of the churches twice. We have a new brick-veneered parsonage of nine rooms, which is said to be the best in the Marion district, and we believe it. Two of the upstairs rooms were only partly finished when we came. To fit up one of these for a study, the charge has bought ceiling and doors, and finished up the room at a cost of about $35; and they have also bought and put into the parsonage about $50 worth of new furnishings. Last Tuesday night the Salem congregation gave us a substantial pounding, and a new neighbor, Mr. Jones, the nurseryman, sent us a fine turkey. Do you wonder that we are "patting ourselves on the back?"

E. J. Poe.

JENKINS MEMORIAL

On Monday night, November 17, I began my second year as pastor of Jenkins Memorial church. Our first year was one of the most pleasant and profitable in all of our ministry. The majority of our people pull, and they pull together, hence we had good congregations, an abiding interest in both the spiritual and physical sides of the work. We came to the last Sunday of the conference year with all our finances in full and running over.

Our hearts were rejoiced on the first Sunday morning after conference to see the church entirely filled and the people deeply interested. A large part of the congregation was visibly affected by the gospel and the entire altar and the front seats were filled with those who came to pledge upon their knees to stand by Christ, the church and their pastor during this conference year. We can not but be happy with such a people.

On Tuesday night past a goodly company of our folks invaded the parsonage with smiling faces, words of good cheer and a large quantity of good things to eat. Anyone could see that they felt it was "more blessed to give than to receive." We want to publicly thank each and every giver, and we shall try to show our appreciation through our work.

On Wednesday evening after prayer meeting we had our first stewards meeting, and of the fourteen stewards only one was absent and she was sick in bed. In this meeting all was harmonious and evey one seemed to feel that we were starting on our most prosperous year. I am sure no one has a better body of stewards to assist him in the year's work than I. I feel that they are going to be loyal all the year.

On Thanksgiving wife, baby and I took dinner and spent the afternoon at the Orphanage. The dinner was all that anyone could have desired and served in as good and as comfortable style as could be, and the associations were of the most delightful nature. There is no more pleasant place to which anyone can go than the Methodist Orphanage at Raleigh.

I am delighted to be with this good people for another year and pray God's richest blessings upon them and me as I minister to them.

W. H. Brown.

"HORSE SHOE CAME TO SEE YOU TONIGHT"

On October 20 we were assigned to the Mills River charge by Bishop Denny. After spending three pleasant years with the good people of Henderson circuit, we left them on October 30 to the care of Brother Parker. Many of those good people came to the parsonage before we left to tell us goodbye and told us how they regretted to see us leave. This made us feel that we would not find another people who would show their appreciation of us like this people. Did we find another people to receive us kindly? Yes. We are well pleased with our work and was received with a hearty welcome at the churches.

Have we been pounded? Well, I should say we have. On Wednesday night, November 5, the good people of Mills River—Presbyterians, Baptists and Methodists—filled the house and yard, and when they had gone it would have been amusing to have seen this preacher and his wife looking through the many good things they left on the dining table and floor because the table would not hold them all. It was the biggest pounding we had ever witnessed. But listen, I have not told it all yet. On Thanksgiving night we went to a turkey supper given by Mills River Women's Social Club, and on our return we found that the house had been gone into, although nothing had been taken away as does occur sometimes. We found instead the floor stacked with many good things to eat with these words written, "Horse shoe came to see you tonight." We can never express our appreciation to this good people for their kindness. May God's richest blessings be theirs. Brethren, pray for us that we may be a blessing to them, and that God may make it possible for us to worke together for His kingdom this year.

C. F. Tate.

"TO DO OUR DEAD LEVEL BEST"

If perchance you have room I should like to write a few lines with reference to our work at Granite Falls.

This is the evening of Thanksgiving Day, and I have been trying to count my many blessings, but they are as the stars, too numerous to count. We are beginning the work of our fourth year and I am glad to say the prospects are good for a great and glorious year. The Lord is with us and ever and anon there are those who respond to the call of the gospel and surrender their lives to Christ.

We love the people here, because they are really lovely. To their many tokens of love and kindness there is no end. They have lavished upon us their love in many ways—poundings many, gifts of various kinds—and these we appreciate, but the thing we cherish most is the great big hearts full of love that is back of it all. These folks love their preacher, God bless them, and what they have done for this humble servant, they will do for any man who comes to occupy the position of a minister of our blessed Christ. Yes, they have strewn many flowers in our pathway, such flowers as can only be grown in the garden of a true Christian life. The fruits of the Spirit are ripening along in the lives of many of our people, and for this reason I am looking forward with great expectancy toward the accomplishment of great things in the name of the Master.

My heart's desire and prayer to God is that in all my preaching, pastoral visiting, in the church, in the homes, on the streets and everywhere to be a blessing. Yes sir, brethren, we want to be our greatest, and try to do our dead level best this year. So don't forget us when you pray.

N. C. Williams.

PARTICULAR REASONS FOR BEING THANKFUL

On this bright Thanksgiving morning we have a particular reason for being thankful. We had scarcely left the breakfast table before the door bell rang and a company of very happy people came trooping in. In their arms they carried all kinds of mysterious looking packages. These packages they deposited on the dining room table. By this time we had had time to catch our breaths and upon closer examination we found that the whole crowd of good faries came from Rocky Ridge, one of the churches on this charge. We appreciate their kindness very much.

A. G. Loftin.

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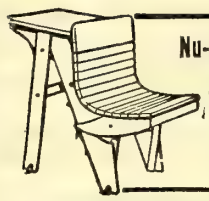
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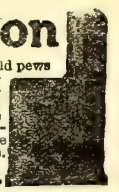
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WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

OUR LITTLE MAGAZINE

The following poem which may be sung to the tune of "Old Kentucky Home," is taken from a Missionary Voice of many months ago. This poem was adapted from the song by Mrs. Julius F. See bach, in "Lutheran Woman's Work," and was given in Voice by permission.

"The sun shines bright on the missionary field,
The harvest is ripening today!
But who will reap if we never see it grow,
And who will bear the sheaves away?
Go up and stand on the mountain top today,
And gaze on that glorious scene;
And the glass that will bring all the distant harvest nigh,
Is our little faithful magazine.

Chorus.
Wait, no more my lady!
Oh, come subscribe today!
For the Missionary Voice
Is the best you've ever seen,
And it's more than worth the
Price that you will pay.

Come down and toil in the harvest on the plain,
For, oh, the laborers are few!
For it's only love that can garner in the grain,
And there's surely a corner left for you!
If you work all day in the Master's golden field,
Who knows what a sheaf you can glean?
And the sickle so bright that is ready for your hand,
Is our Missionary Magazine."

A REQUEST FROM MRS. ISLER

The following card has been received from Mrs. S. H. Isler, superintendent of literature and publicity, for the Western North Carolina conference:

"Once more and I am done! It pays to advertise! Will you please call attention to the fact that the publicity superintendents of the Eastern (North Carolina conference) report to Mrs. S. H. Scott, and only those of the Western North Carolina conference report to me? I am daily getting her mail with mine."

Mrs. Isler is trying so hard to "straighten things out" in her department and to secure a complete mailing list of her superintendents. So will not the superintendents note what she has to say and be careful to send their mail for that department to the proper person—their own conference superintendent?

ATTENTION, PRESIDENTS Y. P. AND ADULT AUXILIARIES

"Please send names of your newly elected superintendents of supplies to my address (Mrs. J. T. Mangum, Waynesville, N. C., P. O. Box 285). If you have not already elected one, please proceed to do so and see that the name reaches me. This is an important office and should not be overlooked when you are electing your officers for another year. The names of only a few young people superintendent of supplies have come to me, and I am desirous of securing a complete list.

Do you not think it fitting for our young people to contribute generously to our school—Brevard Institute—which is within our own conference bounds and which the council has assigned to us for assistance? The following list of needed articles has recently come to me, and I give them again, that you may know just what to send: Sheets, spreads, blankets for single beds, dish towels, tablecloths, napkins, small rugs, silver knives, forks and spoons, linoleum, cups, saucers and small plates for the infirmary. Cash for the equipment of the domestic science department and the laundry.

Every society, I am sure, wants a part in providing the necessary equipment for this institution. Even, if your part be very small, in the aggregate the amounts are worth while. Let us be conscientious in giving to others, and not be satisfied until we have done our part. Send boxes of contributions to Prof. O. H. Orr, Superintendent, Brevard Institute, Brevard, N. C., and be sure and prepay express."

Have you seen the program for Harvest Day, entitled "Dividends or Dollars in Action?" If not, order it at once, for it is the very thing we need for our Harvest Day, showing as it does what a splendid work our missionary dollars are doing. These dollars "have traveled extensively in this land and journeyed into eight foreign lands, where they have devoted themselves to many ministries for the relief of human suffering and sorrow, always in the name of the Lord Jesus Christ for whose sake they were given. In the foreign lands they have been transformed into the coin of the nations; the Mexican dollar in China; Yen in Japan and Korea; Milreis in Brazil, Peso in Mexico and Cuba; Salt in Africa and Ruble in Manchuria-Siberia. In some countries they have rejoiced over being multiplied by good rates of exchange; in others they have had to grieve over being diminished by our exchange. The dollars have performed again the miracle of the day of Pentecost, as they have given the people of each land the gospel of Christ in their own tongue." Many of the agencies which the dollars have made possible are given in "dividends."

Order from Literature Headquarters, Lambuth Building, Nashville, Tenn.

We often have inquiries as to the prices of the record books to be used in our local auxiliaries and are glad to quote the prices that we have recently received.

Adult Auxiliary—Record and report books for auxiliary corresponding secretary and superintendents, 35 cents; record and report books for auxiliary treasurer, 35 cents; set of two above, 65 cents.

Young People's Auxiliary—Record and report book for corresponding secretary and superintendents, 35 cents; record and report book for treasurer, 35 cents; set of two above, 65 cents.

Junior Auxiliary—Record and report books for children's corresponding secretary and superintendents, 25 cents; record and report books for children's treasurer, 25 cents; set of two, 50 cents.

Young people's pins, 40 cents; Y. P. pennants, 40 cents; junior pins, 40 cents.

HATS OFF TO THE PAST, COATS OFF TO THE FUTURE

For a hundred years the church has been praying for the opening of doors in mission fields. For a hundred years we have been hammering at these barriers that shut out the light from lands of darkness and superstition. They were so stubborn it was like hammering against solid walls of granite. But the church held on, encouraged by every faint sign of yielding doors and opening fields. Today the doors are open in every continent of earth ,and the church of God finds itself facing the challenge of its greatest missionary opportunity. Were we in earnest when we prayed and hammered? Will we now discount our prayers and efforts by failing to enter these doors swinging so wide?

For a hundred years we have been sending our brothers and sisters out to heal the nations in Christ's name. Not infrequently they went on journeys of intense loneliness into the far places of earth and sent back reports of results so meager as to all but break our hearts. But the church held on, thank God, it held on. Now as we sent these devoted messengers out with their tidings of peace they uniformly signal back messages of victory and great jay. Now that we have reached the day of unusual opportunity, will we carry on according to our ability? Surely the church will not lessen its efforts just when the outlook is so bright. We must not forget that the situation is one of urgency. To postpone action will be fatal. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

"O Zion, haste, thy mission high fulfilling."

North Carolina Conference

AMERICA AND THE RACES OF MEN

Since the racial problem will be the subject for home mission study during the coming year, let us consider briefly the races that people our globe.

The present strength of the races is estimated as follows:

White	550,000,000
Yellow	500,000,000
Brown	450,000,000
Red	40,000,000

At one period of the world's history these various races had certain confines but now, there is a great commingling of all peoples and America is the country where all nations delight to gather.

In California, with fifty-two per cent of foreign population, it is but natural to find the oriental. Consequently we have our home mission workers to care for the Chinese and Japanese.

At Galveston, Texas, immigrants from every quarter drift in. So we have a port missionary to give some concern for these would-be Americans.

Then, too, the mines of West Virginia give employment to all sorts of new-comers—men knowing little of life save coarse fare, poor housing and hard labor. The Woman's Missionary Council sends six deaconesses to contribute to the welfare of these neighbors and their families; and also another deaconess to minister to the workers in the copper and lead mines of Oklahoma.

But to the Blacks—have the Southern people ever paid the debt that the stronger race owes to the weaker?

In Nashville, Tenn., in Chattanooga, Tenn., in Birmingham, Ala., and in Augusta, Ga., there are established Bethlehem houses with nine workers. These workers radiate good cheer, kindliness and loving sympathy. And to many others, representatives of all races, the White, the Yellow, the Brown, the Black and the Red, the Woman's Missionary Society ministers in the spirit of Christ, for all delight to linger in our own country.

If we could learn to consider these people who have come from all parts as an asset rather than to think of them always as a "problem," it might be that we could serve them better. The fact is the American people are all immigrants or the children of immigrants except the few Indians that remain.

The finest sentiment given in beautiful language has been written by the Hon. Franklin K. Lane concerning our country and her people. It is as follows:

"America is a land of but one people, gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us, each has his gift. Irish and Scot, Englishman and Dutch, Italian, Greek and French, Spaniard, Slav, Teuton, Norse, Negro —all have come bearing gifts and have laid them on the altar of America.

All brought their music—all brought music and their instruments for the making of music, those many children of the harp and lute.

All brought their poetry, winged tales of man's many passions, folk songs and psalms, ballards of heroes and tunes of the sea, lilting scraps caught from sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

All brought art, fancies of the mind, woven in wood or wool, silk, stone or metal—rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars, roofs, windows, statues and painting—all brought their art and hand craft.

Then, too, each brought some homely thing, some touch of the familiar home field or forest, kitchen or dress —a favorite tree or fruit, an accustomed flower, a style in cookery or in costume—each brought some homelike, familiar thing.

And all brought hands with which to work.

And all brought minds that could conceive.

And all brought hearts filled with home—stout hearts to drive live minds, live minds to direct willing hands.

There were the gifts they brought.

Hatred of old-time neighbors, national prejudices and ambitions, traditional fears, set standards of living, graceless intolerance, class rights and the demand of class—these were barred at the gates.

At the altar of America we have sworn ourselves to a single loyalty. We have bound ourselves to sacrifice and struggle, to plan and to work for this one land. We have given that we may gain, we have surrendered that we may have victory. We have taken an oath that the world shall have a chance to know how much of good may be gathered from all countries and how solid in its strength, how wise, how fertile in its yeld, how lasting and sure is the life of a people who are one, but have come bearing gifts from many countries."

A RIGHTEOUS ATTITUDE

No finer spirit can be found in any land than Bishop K. Usaki, of the Japan Methodist church. After the exclusion clause in the new immigration bill became a law, and when some things were being said in the Japanese press regarding the withdrawal of American missionaries from the country, Bishop Usaki wrote an open letter to Japanese Methodists, later translated into English, and in it we find the following broad and brotherly appeal: "In our relations to our fellow workers, the missionaries, we must continue to work together in all evangelistic efforts, helping and relying upon each other, with the utmost friendliness; because they are our coworkers in the bonds of the gospel, standing exactly in the same relation as our Japanese brethren of the Japan Methodist church, as laid down in the terms of the union, at the time we became an independent body in 1907. Our American brethren may sometimes err in judgment, but the Japanese will do that also; and so we must be patient the one towards the other and love as brethren. I exhort all to stand together with the missionaries, appreciating their labors in the past, sympathizing with them in their present painful and embarrassing position and hoping they will continue to help us to the utmost of their ability. This I firmly believe in the attitude and the sentiment of the nation at large, and certainly it is the Christian attitude which should be superior to the national problem. May all those in America and Japan, who fear God and love Christ, endeavor in the most friendly way, standing on the teach-

(Continued on page fourteen)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

RANKING SUNDAY SCHOOLS

As a result of our first annual check-up campaign conducted during the period of October 12-27 we have awarded 413 small point seals to 150 Sunday schools and are recommending to the General Sunday School Board that large seals be issued to 14 schools, as follows:

School.	Type.	Rank.
Grace, Wilmington	B	Standard
Centenary, New Bern	B	Advanced
Creedmoor	C	Advanced
Murfreesboro	C	Advanced
Rich Square	C	Advanced
North Henderson	C	Advanced
Fletcher's Chapel	C	Progressive
Jonesboro	C	Progressive
Broadway	C	Progressive
Siler City	C	Progressive
Banks	C	Progressive
Rowland	C	Progressive
Richlands	C	Progressive
Scott's Hill	C	Progressive

It should be explained that when a school attains 60 per cent of its Program of Work, it is designated as a "Progressive school; when 80 per cent is attained, it is known as an "Advanced" school; and when 100 per cent, it is a "Standard" school. There are ten points in the Program of Work, each valued at ten per cent. All requirements under any one point must be met before any credit on that point can be claimed. This fact prevents many schools from a higher rating than they are given. The checking, however, has pointed out the weak places, and the schools can now go to work to make them strong, and it is expected that before the next annual check-up campaign, which is scheduled for next October, schools now rank as Advanced will attain the Standard rank, Progressive schools will become Advanced or Standard and schools that now have only three, four or five small seals will rate in the Progressive, Advanced or Standard rank. Many of the schools do not now rate high because they have not been working on their Program of Work but a short time. We believe, however, that the Programs of Work are now pretty well understood, certainly in the approximately 220 schools which have officially adopted them. and that marked improvements will be made during the year just ahead.

PROGRAM PLACING PLANS

Following the splendid work done by the sixty-odd volunteer workers especially trained to represent the Sunday School Board in our conference-wide check-up campaign in October, we are now organizing our forces for the purpose of placing the official Programs of Work in schools where they have not already been adopted. To date approximately 220 schools have adopted Program of Work "A," "B" or "C," depending upon the type of school, and we are hoping to reach a total of at least 500 schools before the close of this new conference year. Many of those who assisted us in the checking will aid in the placing. others will help, and, of course, the Sunday School Board staff will be in the thick of the fight. The plan is to arrange meetings with officers and teachers of local Sunday schools, explain thoroughly the points and advantages of the Programs of Work, get them to adopt the Program of Work best adapted to their respective schools, and set them to work toward the attainment of the points in the standard, so that they will be in line for the next annual check-up. Every school should be acquainted with these Programs of Work and should adopt the one best suited to its conditions. (See Discipline, paragraph 390). If your school has not yet had the advantage of having this matter explained, get your superintendent or pastor to write to L. L. Gobbel, conference superintendent of Sunday school work, Durham, N. C., who will see that this matter is presented to the officers and teachers of your school at an early date. This is a vital matter. Get in line now.

MILTON AND LEASBURG

The writer spent Sunday morning and afternoon, November 23, at New Hope on the Milton charge and Sunday evening at Leasburg. At New Hope representatives of three or four schools of the charge came together, and we had a full day of enthusiastic discussions of plans for forward steps in the work of the Sunday school. Among other things accomplished was the placing of Programs of Work in the following schools:

New Hope, Mr. C. J. Hyler, superintendent.

Semora, Mr. P. T. Stephens, superintendent.

Connallys, Mr. F. B. Barker, superintendent.

Purley, Mrs. Ross Pleasant, superintendent.

Much interest was taken, also, in the church-wide membership campaign, the "100 per cent Sunday School Home" plan appealing especially. Rev. J. Bascom Hurley, the pastor, whose return to the charge seemed to delight his congregations, is determined to give greater emphasis to the Sunday school this year than ever before, and the people seem eager to follow his ladership.

Leasburg, which is one of the most progressive Sunday schools of Caswell county, adopted Program of Work "C" some months ago and is working toward the attainment of Standard rank. Rev. E. R. Clegg is the pastor and Mr. W. J. Pullen, superintendent.

UP-TO-DATE WESLEY CLASSES

The following Wesley classes have recently organized or renewed their certificate of registration. Some of these classes are identifying themselves with the great Wesley family for the first time. Others are making their annual report and paying their annual dues, which for intermediate and senior classes are fifty cents a year, and for young people's and adult one dollar. Here is the list:

Intermediate-Senior Classes.

Cheer All, Central church, Raleigh; Frances Thompson, president.

Loyal Workers, Creedmoor; Kathryn Bullock, president.

Eever Ready Class, Central church, Raleigh; Annie Mae Crowder, president.

Wesley Workers, Marcus church, Jackson Springs; Miss Verna Bennett, president.

Excelsion, First church, Washington; Miss Mary King, president.

Polly Anna, First church, Washington; Elizabeth Phillips, president.

(Continued on page fourteen)

Western North Carolina Conference

THE GREENSBORO SCHOOL

The fifth annual session of the Greensboro Standard Training School for Methodist Sunday school workers held at West Market Street Methodist church was the largest and best yet held in Greensboro. In addition to representatives from the ten Methodist churches in and about Greensboro delegations came to the school from High Point, Pleasant Garden circuit, Ramseur and Arcadia A number also came from the Methodist Protestant and Presbyterian churches of Greensboro.

While considerably over 300 attended the school from time to time 203 persons attended six or more of the twelve class periods, of which number 150 attended regularly, did all of the required work and received certificates of credit. The credit students are listed by churches as follows: West Market Street 44, Spring Garden Street 15, Centenary 14, Wesley Memorial (High Point) 10, Glenwood 8, Bethel 7, Park Place 6, Pleasant Garden 6, Ramseur 4, Bethlehem 4, Walnut Street 4, Grace 3, Mt. Olivet 2, Holt's Chapel 2, Kernersville 1, Greensboro district 1, West End Methodist Protestant 5, Grace Methodist Protestant 1, Westminster Presbyterian 1, Church of the Covenant Presbyterian 1, Church by the Side of the Road Presbyterian 1, First Presbyterian 4, North Carolina College 3, Greensboro College 2.

The list of credit students by courses follows:

Beginner Pupil, Miss Willette Allen, instructor—Miss Sarah W. Edwards, Miss Gladys Hearn, Miss Sarah Jennette, Mrs. J. R. Lockerman, Miss Fannie S. Mitchell, Miss Edith Mullican, Miss Mabel Scott.

Training Primaries in Worship, Mrs. W. B. Ferguson, instructor—Mrs. H. W. Amole, Miss Louise Amole, Miss Minnie Sue Ballard, Miss Ella Campbell, Miss Lila Graff, Mrs. H. B. Guerter, Miss Suwanee Herndon, Miss Maud Hester, Miss Mozelle King, Miss Susie Kirkman, Mrs. Everett Marsh, Mrs. A. H. Masters, Miss Genevieve P. Moore, Miss Minnie Mae Oakley, Mrs. Delk Smith, Miss Carrie Swearingen, Mrs. C. R. Thompson, Miss Julia West, Mrs. Conrad S. Whittington, Miss Olivia Woosley, Mrs. E. H. Young, Mrs. W. S. Brower.

Training Juniors in Worship, Miss Virginia Jenkins, instructor—Mrs. W. C. Boren, Jr., Miss Isa Berry, Miss Hattie Burgess, Miss Lena Caudle, Miss Stella Coble, Miss Louise Edwards, Miss Clara H. Gant, Miss Gilmore Gordon, Mrs. A. J. Hughes, Miss Margaret Iseley, Miss Evangeline Maynard, Miss Fleta Owen, Miss Mary Paschal, Miss Kate Renn, J. Max Rawlins, Miss Gladys Routh, Miss Carrie Rightsell, Miss Vera Woodburn, Miss Esther Wakefield, Miss Emma Leah Watson, Miss Jean Webb, Mrs. L. M. Faust.

Intermediate-Senior Organization and Administration, Miss Barnett Spratt, instructor—C. M. Aiken, Mrs. W. T. Albright, Miss Sallye Austin, Mrs. William Boyst, Mrs. R. H. Brooks, Miss Octavia Clegg, Worth Fields, Mrs. E. D. Grubb, Miss Creola Hall, Mrs. John W. Hoyle, Jr., Rev. John W Hoyle, Jr., Miss Jennie L. Hunt, R. Ray Jones, Mrs. H. W. McCain, Miss Annie Thomas, Miss Annabel Thompson, Wilhelmina Whisner, Mrs. W. T. Wright.

The Church and Its Work, Rev. J. F. Kirk, instructor—Mrs. J. E. Woosley, Rev. J. E. Woosley, N. R. Ham, Rev. A. Burgess, W. C. Lambert, M. Lee Ralls, Rev. G. Ray Jordan, Mrs. F. E. Stafford, C. H. Lewis, Rev. A. H. Whisner, W. P. Burgess, Mrs. J. H. White, Mrs. Hattie W. Coble, Mrs. H. T. Prosser, Mrs. E. Poole, Dr. E. L. Stamey, Mrs. Albert Sherrill, Mrs. H. L. McKay, Mrs. A. N. Perkins, O. Allan Pearce, L. M. Johnson, Mrs. J. C. Baxter, Mrs. W. B. Atwater, B. W. Rainey, Miss Elzora Strupe, Paul F. Evans, Rev. W. F. Womble.

Bible—New Testament, Rev. W. A. Jenkins, instructor—N. Rush Hodgin, Mrs. G. Ray Jordan, Mrs. J. Walter Long, Thomas C. Hoyle, Miss Elsie M. Clegg, Miss Pearl Jackson, S. W. Vaughn, Mrs. W. A. Barber, Mrs. W. T. Purgason, Mrs. W. C. Lambert, Miss Audrey Ratchford, Miss Laura Hall, Miss Elizabeth Weaver, Mrs. E. L. Sides, Mrs. John F. Kirk, Mrs. Chas. H. Ireland, Mrs. T. C. Hoyle, Miss Ruth Kennedy, Mrs. J. R. Bell, Miss Irene Perkins, Miss Maebelle Owen, Miss Annie Lowrey, G. C. Ervin, Mrs. J. E. Ferguson, Mrs. F. E. Stockton, Miss Wylonta McKay, L. E. Yocum, Miss Velma Matthews, Mrs. J. W. Mann, Mrs. L. H. Martin, Miss Estelle Fentriss Mrs. J. A. Eschelman, Mrs. J. W. Austin, W. L. Scott, W. T. Albrgiht, Miss Marguerite Perryman, T. J. Hill, Paul Hill, Mrs. C. F. Neely, Mrs. W. H. Hall, Mrs. J. D. Williams, Mrs. R. N. Murray, Rev. W. A. Barber, H. C. Fields.

The Sunday School, O. V. Woosley, instructor—Miss Elizabeth Andrews, W. F. Allred, A. S. Arnold, Rev. E. L. Ballard, W. M. Boyst, Mrs. Robert Morrow, Mrs. George P. Phillips, E. Earle Rives, E. D. Yost, Miss Lilla B. Young.

THE WINSTON-SALEM SCHOOL

We are now in the midst of closing our most successful Standard Training School held during this week in Centenary Methodist church, Winston-Salem. Not only have the Winston-Salem churches liberally patronized this school but splendid groups have come in from Mocksville, Kernersville, Farmington, Erlanger, Welcome and Davidson circuits. The attendance has been sustained even through the Thanksgiving period when pepole are disposed towards a suspension of their work. It now looks as if there would be at least 120 credit students in our Winston-Salem school.

SWAFFORD & COMPANY

We would not for a moment underestimate the splendid achivement of the groups attended our Winston-Salem school from Kernersville, thirteen miles away, and from Erlanger and Farmington, twenty miles away, but wish especially to call attention to the splendid company of earnest workers from Mocksville, who have each evening driven twenty-five miles each way to attend the standard training school. This is the second year Rev. A. C. Swafford, the pastor in charge, has led in this splendid work. It now appears that eight fine workers from Mocksville will earn certificates of credit. I always feel like thanking the heavenly Father for the good workers at Mocksville.

MINISTERS

In addition to the regular attendance of our Winston-Salem pastors upon the sessions of their Sunday school training school we have been favored also with the regular attendance of Rev. Jim H. Green, Mocksville; Rev. J. W. Fitzgerald, Welcome; Rev. L. A. Falls, Kernersville; Rev. John Cline, Forsyth, and Rev. A. C. Swafford, Mocksville. These splendid ministers are working in all lines of church endeavor and of course are including religious education as an important phase of their work.

FINE FELLOWS

There are many fine fellows in our conference, but I now wish to call special attention to Rev. J. F. Kirk, pastor of West Market Street Methodist church, Greensboro, and Dr. C. C. Weaver, pastor of Centenary Methodist church, Winston-Salem. These outstanding ministers have not only worked up a splendid Sunday school spirit in their congregation but have taught, with a marked degree of success, courses for us in our standard training schools. Both of them have recently moved to their new fields and have a world of things to get acquainted with. But each has found time to teach a course in their training school. Brother Kirk taught "The Church and Its Work" in the Greensboro school and Brother Weaver "The Program of the Christian Religion" in the Winston-Salem school.

THE YOUNG PEOPLE

"Please send me a few more of those little booklets entitled, 'Young People's Wesley Bible Classes in the Sunday School.' I am organizing these classes in my churches. I believe they are going to strengthen our Sunday school work."

So writes Rev. J. B. Fitszgerald, pastor of the Crouse circuit. He is everlastingly right.

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

CONFERENCE OFFICERS

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The Junior Epworth League City Union of Charlotte held their regular meeting at Belmont Park Methodist church Friday afternoon, November 28. We have eight junior leagues represented in the union, as follows: Trinity, Belmont Park, Spencer Memorial, Calvary, Seversville, Duncan Memorial, Brevard Street and Chadwick, all of which have wide-awake superintendents, and doing splendid work. We had ninety-one juniors pesent at the meeting, seven superintendents and a number of visitors. The program was well carried out, juniors taking the lead. We sang two hymns, repeated the 100th Psalm in concert, after which Miss Logan of Spencer Memorial offered a very beautiful prayer. This was followed by a duet, "Beyond the Deep Blue," by two Belmont Park jurniors. Then came roll call of officers and superitnendents. Reports from different departments (all made by juniors), a short discussion of the "union needs," banner contest(Belmont Park being the winner), a vocal solo, "The Old Rugged Cross," by a Trinity junior, and the league benediction. Then came the long waited for social hour, during which Mrs. Huneycutt of Belmont Park League served hot chocolate and cake We decided at this meeting to get a new attendance banner and have ready for presentation by our next meeting in January. This banner will be made of white satin with gold letters and fringe, carrying out our league colors. In January we will begin a superintendents' training class for intermediate and junior superintendents. We plan to meet weekly and begin our study with the handbook and continue with the books necessary to complete the training course. We feel that this class will be beneficial and the means of more efficient workers. Mrs. Jennie M. James,

City Union Supt.

NOTICE, GREENSBORO DISTRICT LEAGUERS

Our next regular meeting will be held at Glenwood church, Greensboro, on next Thursday night, December 11. It is hoped that every chapter in the district will be well represented at the meeting. A large and enthusiastic gathering is anticipated. W. A. B.

HOSKIN

Sunday afternoon, November 30, we met for the purpose of dividing our junior league and making both an intermediate and junior. Mr. Dowd W. Jerome, the junior and intermediate secretary, presided over the meeting and organized the intermediate league. Those elected to office are a follows:

Supt.—Mrs. Sallie Griffin.

President—Miss Mae Little.

Secretary—Miss Verna Brown.

Treasurer—Miss Paula Curtis.

Epworthian Agent—Miss Martha Bickett.

We are ready now to do some real league work. If you do not think so just come to Hoskin and see, or ask Mr. Jerome.

Yours for better leagues,

Hoskin Intermediate League.

Rheumatism and Indigestion

Practically all physicians and medical writers are agreed that there is a close relationship between Indigestion and Rheumatism. This view is substantiated by the fact that Shivar Spring Water, which is probably the the best American mineral water for Dyspepsia and Indigestion, relieves Rheumatism and the Rheumatoid diseases, such as Gout, Sciatica, Neuralgia and Nervous Headache. Physicians who have studied this water and who have observed its effects in their practice believe that it relieves these maladies by rendering the digestion complete and perfect and thereby preventing the formation of those poisons which inflame the joints and irritate the nerves, and also by eliminating, through the kidneys, such poisons as have already been formed.

The following letters are interesting in this connection. Dr. Crosby writes: "I have tested your Spring Water in several cases of Rheumatism, Chronic Indigestion, Kidney and Bladder Troubles and in Nervous and Sick Headaches, and find that it has acted nicely in each case, and I believe that, if used continuously for a reasonable time will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the Liver, Kidneys and Bladder, aiding them in throwing off all poisonous matter."

Dr. Avant writes: "I suffered for years with a most aggravating form of stomach disorder and consulted a number of our best local physicians, went to Baltimore and consulted specialists there and still I was not benefited. I had about despaired of living when I began to use Shivar Spring Water and in a short time was entirely relieved."

Editor Cunningham writes: "The water has done me more good than any medicine I have ever taken for Rheumatism. Am entirely free from pain."

Mr. McClain of South Carolina, writes: "My wife has been a sufferer from Rheumatism and after drinking twenty gallons of your Mineral water was entirely relieved of the horrible disease."

Mr. Carter of Virginia writes: "Mrs. Carter has had enlarged joints upon her hands, caused by Rheumatism. Shivar Spring Water removed every trace of the enlargement. The water is simply excellent."

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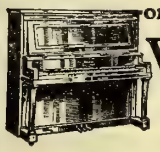
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Gratitude—I am taking the liberty of publishing a personal letter from one of our former boys. He has been gone from us for several years, and is a young man of sterling character and is an honor to the Methodist Orphanage. This letter shows how much our old boys and girls love their former home. It is refreshing to know that he expresses the feelings of an overwhelming number who have been so fortunate in having been trained in our Christian Home. I am hoping all the readers of this page will read this letter carefully and see for themselves the keen feeling of appreciation which runs through the entire letter.

* * * *

New Sharon Church—Because of lack of space I cannot write notes on all the interesting things that happen at the Orphanage. I know it is risky to write about one interesting happening and not about others. New Sharon church, Sunday school and friends brought us a large number of groceries for a Thanksgiving offering. When we estimated all the good things they deposited in our large storage room and elsewhere we found that they had brought in provisions and money together nearly one hundred and sixty dollars. Brother S. F. Nicks came with these good friends. Such expressions of good will and love are appreciated by our large family. All others who have remembered us during this good season have our sincere gratitude.

* * * *

Not Too Late—A goodly number of preachers, Sunday school superintendents and presidents of Wesley classes have not yet sent us a Thanksgiving offering from their churches, Sunday schools and organized classes. It is imperative that all join hand and heart in this matter. It may take two or three more Sundays before all the churches, Sunday schools and organized classes can be reached. Our need is tremendous and our opportunity for a large service in behalf of the fatherless is a challenge to our liberality. The Presbyterian orphanage has taken one hundred and thirty-seven more children during the past year. We are standing just where we have been for the past several years. One organized class in the First Presbyterian church Sunday school, Greensboro, gave the Barium Springs Presbyterian Orphanage one thousand dollars as a Thanksgiving offering a week or two ago. A response from all our sources of help would enable us to really cope with the tremendous demands which are constantly made upon us for the admission of scores and scores of children. We are saying No to many of them when our great church with a true mother heart should say Yes. Dear reader, will you not help your Orphanage to throw its doors open to all who are looking to us for an expression of love and help which the Founder of the church exemplified in His life and public ministry?

* * * *

Dear Mr. Barnes:

Again the glad season of Thanksgiving is here and as I pause to count the many blessings for which I have to be thankful, I am ever mindful of the one big blessing that I should be thankful for, and that is the fact that I was

(Continued on page fifteen)

75% of disease avoided through internal cleanliness

WHEN you are constipated, poisons are formed in the accumulated food waste, and reach all parts of the body. The first results, headaches, biliousness, a feeling of "heaviness", etc., serve as warnings of graver diseases to follow if this intestinal poisoning continues unchecked.

This is why intestinal specialists state that constipation is the primary cause of three-quarters of all illness, including the gravest diseases of life.

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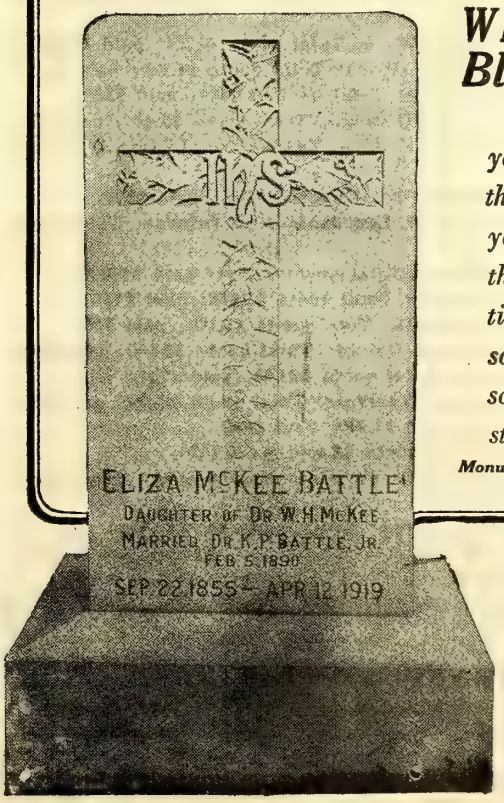
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Edited by Luther E. Todd Secretary

RUNNING AT HIGH SPEED AND HITTING ON ALL FOUR–GRAND TOTAL PAID ON SPECIAL EFFORT QUOTAS TO DATE $1,200,000

Marion, Alabama—Greensboro: Total quota $2,320; paid $464.
Hinton, Baltimore—Lewisburg: Total quota $3,500; paid $1,300.25.
Lorena, Central Texas—Waco: Total quota $1,687.50; paid $337.50.
Rye, Denver—Denver—Durango: Total quota $1,006.25; paid $204.
Heavener, East Oklahoma—Hugo: Total quota $3,500; paid $700.
Grand Avenue (McAlester), East Oklahoma—McAlester: Total quota $3,500; paid $749.
Wetumka, East Oklahoma—Shawnee: Total quota $1,750; paid $420.
Okmulgee First Church, East Oklahoma—Tulsa: Total quota $5,833; paid $1,205.
First Church (Maysville), Kentucky—Maysville: Total quota $2,500; paid $1,601.50.
Alexandria, Louisiana—Alexandria: Total quota $5,000; paid $1,239.50.
Colfax, Louisiana—Alexandria: Total quota $1,380; paid $280.
First Church (Jackson), Memphis—Jackson: Total quota $4,645; paid $929.
Benton, Mississippi—Jackson: Total quota $1,134; paid $227.
Central Church (Meridian), Mississippi—Meridian: Total quota $4,754; paid $950.80.
Elida, New Mexico—Roswell: Total quota $900; paid $181.10.
Osceola, North Arkansas—Jonesboro: Total quota $2,285; paid $457.
St. Paul (Goldsboro), North Carolina—New Bern: Total quota $6,433.75; paid $1,702.25.
First Church (La Grange), North Georgia—La Grange: Total quota $3,327; paid $1,064.
Jacksonville, Texas—Jacksonville: Total quota $3,800; paid $760.
Waverly (Columbia), Upper South Carolina—Columbia: Total quota $2,290; paid $458.
Wynnewood, West Oklahoma—Ardmore: Total quota $2,300; paid $460.
Logtown, Mississippi—Seashore: Total quota $2,000; paid $2,540.45.
Comanche, Central Texas—Brownwood: Total quota $2,500; paid $500.
Loving, Central Texas—Weatherford: Total quota $1,240; paid $266.45.
Fort Pierce, Florida—Miami: Total quota $2,100; paid $420.
Central Church (Kansas City), Southwest Missouri—Kansas City: Total quota $12,401; paid $9,074.75.
McAshan (Houston), Texas—Houston: Total quota $2,280; paid $456.
Starr, Upper South Carolina—Anderson: Total quota $1,538; paid $430.30.
Gonzales, West Texas—San Marcos: Total quota $3,105; paid $671.50.
Decatur-Hickory, Mississippi—Newton: Total quota $1,432; paid $280.
Cave Springs, North Georgia—Rome: Total quota $1,000; paid $212.97.
El Salvador, Florida—Latin: Total quota $50; paid $28.
Coleman First Church, Central Texas—Brownwood: Total quota $3,000; paid $600.
Anglin Street (Cleburne), Cen. Texas—Cleburne: Total quota $2,400; paid $480.
First Church (Temple), Central Texas—Georgetown: Total quota $4,675; paid $1,023.75.
Austin Ave. (Waco), Central Texas—Waco: Total quota $6,750; paid $1,359.95.
First Church (Waco), Central Texas—Waco: Total quota $4,250; paid $1,175.
Red Oak, Central Texas—Waxahachie: Total quota $1,460; paid $308.
St. Paul's (Denver), Denver—Denver-Durango: Total quota $2,420; paid $574.
Port Tampa, Bayshore and Interbay, Florida—Tampa: Total quota $745; paid $151.
Natalbany, Louisiana—Baton Rouge: Total quota $1,305; paid $358.
St. Mark's and Mary Werlein Mission, Louisiana—New Orleans: Total quota $1,000; paid $318.65.
Cedar Grove, Louisiana—Shreveport: Total quota $1,344; paid $269.31.
Acipco, North Alabama—Birmingham: Total quota $1,870; paid $374.
Greenwood, North Arkansas—Ft. Smith: Total quota $1,765; paid $353.
Milledgeville Station, North Georgia—Oxford: Total quota $2,800; paid $560.
Santa Ana, Pacific—Los Angeles: Total quota $3,060; paid $744.
Trinity (Waycross), South Georgia—Waycross: Total quota $2,735; paid $547.
Cameron, Texas—Marlin: Total quota $3,410; paid $682.
Huntsville, Texas—Navasota: Total quota $3,400; paid $680.
Buford Street (Gaffney), Upper South Carolina—Spartanburg: Total quota $2,650; paid $530.
Church Street (Selma), Alabama—Selma: Total quota $3,750; paid $750.
First Church (Ft. Myers), Florida—Bartow: Total quota $3,050; paid $610.
Shelby Circuit, Kentucky—Shelbyville: Total quota $1,200; paid $406.
Hammond, Louisiana—Baton Rouge: Total quota $2,486; paid $500.
Lake Charles, Louisiana—Lake Charles: Total quota $4,525; paid $910.
Harris Memorial (Memphis), Memphis—Memphis: Total quota $2,408; paid $481.60.
Charleston—Bethel, South Carolina—Charleston: Total quota $4000; paid $800.
Court Street (Montgomery) Alabama—Montgomery: Total quota $5,700; paid $1,245.81.
Prattville, Alabama—Prattville: Total quota $2,880; paid $576.
Ada-First, East Oklahoma—Durant: Total quota $3,500; paid $700.
First Church (Pine Bluff), Little Rock—Pine Bluff: Total quota $4,800; paid $1,000.
First Church (Memphis), Memphis—Memphis: Total quota $17,500; paid $3500.
Canton, Mississippi—Jackson: Total quota $2,800; paid $560.
Enfield, North Carolina—Weldon: Total quota $2,320; paid $493.
Decatur, North Georgia—North Atlanta: Total quota $3,975; paid $2,224.90.
Park Street (Atlanta), North Georgia—South Atlanta: Total quota $4,020; paid $1,625.42.
Warthen, South Georgia—Macon: Total quota $1,145; paid $229.
Cairo, South Georgia—Thomasville: Total quota $2,812.50; paid $566.50.
Benson and Curry, Kentucky—Covington: Total quota $1,428; paid $336.50.
College and Alexander, Texas—Nevasota: Total quota $800; paid $200.
Breckenridge, Central Texas—Cisco: Total quota $4,140; paid $828.
Moundville, Alabama—Greensboro: Total quota $1,856; paid $371.50.
Santa Anna, Central Texas—Brownwood: Total quota $2,280; paid $456.
Henderson, Little Rock—Little Rock: Total quota $1,000; paid $200.
Montrose, Little Rock—Monticello: Total quota $855; paid $171.
Melville, Louisiana—Alexandria: Total quota $1,000; paid $200.
Northport-Southside, N. Alabama—Tuscaloosa: Total quota $1,795; paid $359.
Russellville, N. Arkansas—Conway: Total quota $2,500; paid $500.
Dunn, North Carolina—Fayetteville: Total quota $2,764; paid $552.80.
Cary Circuit, North Carolina—Raleigh: Total quota $2,173; paid $488.57.
Weldon, North Carolina—Weldon: Total quota $4,000; paid $800.
Thomson Station, North Georgia—Augusta: Total quota $2,260; paid $452.
Marietta, North Georgia—Marietta: Total quota $3,500; paid $1,400.
Ben Hill, North Georgia—South Atlanta: Total quota $1,060; paid $260.50.
First Church (Americus), S. Georgia—Americus: Total quota $4,050; paid $810.
Sandersville, S. Georgia—Macon: Total quota $2,640; paid $528.
Kelly Memorial (Longview), Texas—Marshall: Total quota $3,400; paid $680.
Forest Avenue (Montgomery), Alabama—Montgomery: Total quota $2,700; paid $540.
First Church (Opelika), Alabama—Montgomery: Total quota $3,378; paid $777.
Pine Hill and Selma, Alabama—Selma: Total quota $1,770; paid $354.
Georgetown, Central Texas—Georgetown: Total quota $3,490; paid $698.
Holland, Central Texas—Georgetown: Total quota $910; paid $301.
First Church (Hillsboro), Central Texas—Waxahachie: Total quota $4.500; paid $900.
Midlothian, Central Texas—Waxahachie: Total quota $2,812; paid $562.50.
Miakka, Florida—Tampa: Total quota $710; paid $145.75.
Newbern and Church Grove, Memphis—Dyersburg: Total quota $1,960; paid $392.
Buntyn, Memphis—Memphis: Total quota $5,000; paid $2,068.
Arlington, Memphis—Paducah: Total quota $1,415; paid $283.
Carr (Durham), North Carolina—Durham: Total quota $2,268; paid $453.60.
Moyock, North Carolina—Elizabeth City: Total quota $1,190; paid $238.
Lillington, North Carolina—Fayetteville: Total quota $1,010; paid $202.
Person Street and Calvary, North Carolina—Fayetteville: Total quota $1,400; paid $281.55.
Mt. Olive and Calipso, North Carolina—New Bern: Total $2,160; paid $432.
Aberdeen-Vass, North Carolina—Rockingham: Total quota $3,500; paid $700.
First Church (Elberton), North Georgia—Elberton: Total $3,040; paid $738.95.
Lubbock Station, Northwest Texas—Lubbock: Total quota $4,600; paid $920.
Manning, South Carolina—Sumter: Total quota $2,445; paid $489.
Waverly Hall, South Georgia—Columbus: Total quota $1,450; paid $872.75.
Vineville, South Georgia—Macon: Total quota $4,000; paid $800.
Wesley Monumental (Savannah), South Georgia—Savannah: Total quota $5,000; paid $1,275.
Chapel Hill, Texas—Galveston: Total quota $1,125; paid $248.50.
Robstown, West Texas—Beeville: Total quota $3,075; paid $679.
Martindale, West Texas—San Marcos: Total quota $1,126.50; paid $499.

MAKE ALL REMITTANCES ON SPECIAL EFFORT QUOTAS TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MISSOURI

OUR LITTLE FOLKS

A YOUNG HERO

One afternoon almost a century and a half ago, so goes an oft-told tale of one of England's heroes, three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"Oh, yes," chimed in the second, tossing up his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered: "No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and we ought to keep our word."

"Oh, come on, don't be a ninny, Arthur!" cried the first lad. "As if you, an earl's son, would hoe a poor man's garden!"

"But we promised," replied Arthur, "and, besides, he is an soldier, and I mean to be a soldier, too, and a soldier must always do his duty."

"Oh, pshaw! As if it was your duty to care for an old man's garden! I am going to the river." This from the second boy.

"And I am going to keep my word," answered Arthur sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others as they kept on their course to the swimming-hole, where the boys of Dublin School were accustomed to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say: "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier like Marlborough."

"Well, if you are a soldier, you will be great, too. Determination, hard work, and faithfulness to duty will help any one to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore, and he was dusty from head to foot. But he worked on with a brave spirit till the task was done.

It was the very afternoon—an eventful day, as it happened, in the career of the young student—as he was returning from his belated swim in the river that he showed himself a hero of another kind. A carriage driven by a coachman in livery was dashing along one of the streets of Dublin. Suddenly and without apparent cause the leading horse took fright. In the driver's attempt to hold in the frantic steeds one of the reins snapped in twain, and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face pale with terror and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses and the heavy coach lurching dangerously from side to side was enough to set young Arthur's feet flying. Darting swiftly across an intervening street, running at right angles to the other, the lad rushed out in front of the galloping horses. A leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp, and at last succeeded in checking the horses' mad pace. In a few minutes more they came to a halt, and as the coachman and outriders sprang to the ground the coach door opened, and the gray-haired gentleman and the girl alighted. The gentleman said in surprise: "Why, if this is not my friend Lord Morington's son! You have saved our lives and proved yourself a hero. I am Lord Longfold, and this is my daughter, Catherine Pakenham. Young man, I predict great things for you. England will not hold your fame." And as he marked the lad's flashing eyes he placed his hands upon the boy's head as if pronouncing a benediction: "And, dying, you will sleep with England's great men."

These words all came true, for young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honors beyond those given to any other of England's heroes. Great victories were to be his, great honors, and moments of supreme exaltation; but never in a life that was destined to touch the summit of early glory did he show greater man hood than in keeping his word with Master Goodue, nor did he ever perform a braver deed than when he saved the life of his future wife at the risk of his own.—The Presbyterian.

THE HILL AHEAD

By W. W. Gaines.

When I was a boy ten or twelve years old we had an uncle who lived in Burlington, about four miles away. The road to Burlington was a dirt road, a typical North Kentucky road of that day, narrow, crooked, rough, unsurfaced, up and down hill following the lay of the land, often impassable in winter, usually fairly good in summer.

One warm, dry day in August, a week-day it was, mother took us children with her for a day's visit to these Burlington kin. These "spend-the-day" visits were great occasions in the country, especially for the children. They meant a day's relief from the tiresome home work, the jobs and the chores, and instead the novelty of new surroundings. They also meant a big dinner, with dessert; and, in this particular instance, also, a lot of other children to play with. So we youngsters, as soon as we heard of it, were all excitement about the trip.

Well, in due time Old Tom was hitched up to the buggy. Old Tom was the old family buggy horse, a white horse, old, gentle, slow, lazy, and, best of all, reliable. He would take you where you were going, if you just gave him time enough; and he would bring you back again all right.

A short distance before we reached Burlington the road crosses a creek. As we drove down the hill on one side of the creek you could see the same road winding its way up the hill on the other side. I looked at it, startled, in the distance, and said to mother: "Oh, look at that road up the hill over yonder. Did you ever see as steep a hill? Why, it is nearly right straight up and down. We can never get up it in the world." But as we drew nearer the hill its steepness seemed to lessen. More and more the hill lowered until when we finally reached it and started up it was not a steep hill at all. It was an easy hill. And Old Tom took us right over it without any trouble at all.

And right there I learned a wonderful lesson, one of the most helpful lessons that ever came to me.

The hill ahead is not as steep as it seems.

I am much older now than I was when I took that little trip with mother to Burlington. I have had, I suppose, the usual number of experiences, and problems, and fears, and difficulties that are common to men. And I have found that with me the hills ahead have largely vanished as they were reached. Many a hill that seemed dreadful in the distance we have found to be of easy grade when we actually came to it and we went right on over it "in high."

Hundreds of times, as situations would confront me, I have recalled that childhood hill and the great lesson it taught me. Perhaps no lesson out of any text beek ever taught me as much. It is one of the priceless lessons of my life. And I have profited by it times without number. And I cherish the recollection of it. Whenever I revisit my childhood scenes, as I sometimes do, I love to travel again that old road, and to go up again that self-same hill, and to reflect on the good lesson it taught me on a day a long time ago.

How many difficulties, along through the years, tnat had been giving me fear and anxiety I have found had been leveled down, and how many trials and problems that were distressing me I found had disappeared.

I am sure that this has been true in your experience also.

Certainly this ought to be true in the life of every Christian.

Does not the Good Book say something about the burdens being made easy for us and the afflictions light?

Let us not be troubled about the hill ahead.

We can go over it all right.—Christian Index.

It tells the tale—the red label does.



The crowd always goes to the Thompsons

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold...."

CHRISTMAS EVE. All the crowd is gathered at the Thompsons, singing Christmas carols. Everybody joins in the lovely old songs, so full of the Christmas spirit.

The crowd always goes to the Thompsons. They always have a jolly time—singing together, or listening to inspired renditions of classic masterpieces and of favorite new and old popular selections. For the Thompsons are blessed with a Weaver Player Piano—truly a "harp of gold."

Imagine the boundless joy you can give your family with a Christmas present of a Weaver Player Piano. It is the gift supreme—a gift of years of enjoyment of beautiful music, of opportunity to learn to play, of countless happy crowds gathered in your home for songs, and hours filled with pleasure, playing whatever the mood calls for.

As the years slip by, and your children grow up and follow diverging paths, the family gathering at Christmas will become increasingly important to you. Like old times, the family, reunited, will gather 'round the Weaver, its mellow tones unaffected by time and use, and sing again the Christmas songs.

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Factory and General Offices: York, Pa.

Weaver, York and Livingston Pianos and Player Pianos

WEAVER PIANOS

Cod Liver Oil Full of Vitamines

MAKES WEAK FOLKS STRONG

Everybody knows that nasty-tasting, evil-smelling Cod Liver Oil is chock full of Vitamines and is a wonderful flesh producer and strength creator.

But who wants to swallow the horrible stuff when these wonderful tablets—McCoy's Cod Liver Oil Tablets—are just as good and so easy to take.

A box of 60 tablets for 60 cents—and if any thin man or woman don't gain at least 5 pounds in 30 days—money back. Ask any good druggist anywhere.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

WANTED

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Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For		Arrive From
6:15 a.m.	a-Norfolk	8:10 p.m.
7:30 a.m.	b-Charlotte	5:15 p.m.
3:00 p.m.	c-Belhaven	12:25 p.m.
9:45 p.m.	d-Norfolk	7:05 a.m.

a-Parlor Car—Marsden to Norfolk.

b-Connects week days for Fayetteville.

c-Via Pinetown.

d-Sleeper to Norfolk.

S. C. HIGH, City Ticket Agent.

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Greensboro Commercial School
Greensboro, N. C.

WOMAN'S PAGE

(Continued from page eight)

ings and the spirit of Christ, to arrive at a Christian solution of the American-Japanese problem."

Many are doubting about the final victory of Christianity. Their doubts are not at all groundless. We have preached too much denominationalism and not enough Christ. People are getting tired of the denominations but not of the Christ, the incarnation of love, truth, beauty, and goodness. We must give Christ a fair chance before we finally throw up our hands and say that Christianity is a failure.—Peter Shih, Principal, Soochow, China.

SUNDAY SCHOOL WORK

(Continued from page nine)

Intermediate-Senior Wesley Class, Scott's Hill; Miss Alice Mitchell, president.

Susannah Wesley, Wilmington; Maude Ansley, president.

Faithful Workers, Franklinton; Mrs. E. H. Davis, teacher.

Wide Awake, Franklinton; Jasper Ferguson, president.

True Blue, Franklinton; Mamie Dent White, president.

Wesley Juniors, Franklinton; Eugene Pearce, president.

Lend a Hand, Murfreesboro; Miss Bessie Ferguson, president.

Beacon Lights, Murfreesboro; Farnie Harrell, president.

Willing Workers, Red Oak; Miss Undine Gleson, president.

Young Workers, Red Oak; Roy Glenson, president.

Kate Armstrong, Mt. Gilead; Miss Josephine Freetchey, president.

Dependables, Jonesboro; James McDavid, president.

Boy Scouts, Jonesboro; W. R. Loyd, president.

Character Builders, Jonesboro; Mary Emory Wall, president.

Young People.

Wide Awake, Marcus; Mr. J. S. Bennett, president.

Win One, Broadway; Mr. J. G. Thomas, president.

Character Builders, Benson; Mrs. Mack Barbour, president.

Marathea, Gibson; Mrs. W. D. Yarboro, president.

Bryant Wesley, Creedmoor; Fella Bullock, president.

Willing Workers, Creedmoor; William Cozart, president.

Willing Workers, Rich Square; Miss Beulah Lassiter, president.

Hustlers, Rich Square; Paul Miller, president.

Wesley Baraca, Rich Square; R. K. Grant, president.

Wesley Philathea, Rich Square; Miss Nellie Spivey, president.

Belle Bennett, Sharon; Mrs. H. L. Glenson, president.

Lambuth, Sharon; H. L. Denson, president.

W. C. D. Class, Lemon Springs; Miss Thelma Cox, president.

Willing Workers, M. E. Jonesboro; Mrs. J. M. Gray, president.

Dependable, Jonesboro; Miss Agnes Adams, president.

Mecca Bible Class, Jonesboro; J. M. Loyd, president.

W. C. D., Lemon Springs; Ralph Morgan, president.

Adult Classes.

True Blue Wesley, Lakewood; H. L. Carden, president.

Ladies' Wesley, Murfreesboro-Winton; Miss Jennie Brown Wynn, president.

Philathea, Wilson; Miss Inez Sanders, president.

Fisherman's Wesley, Shiloh; H. E. Hooper, president.

Pathfinders, South Mills; Mrs. J. G. Eteheridge, president.

John F. Bruton, First church; J. W. Dailey, president.

Adult Wesley, Scott's Hill; Mrs. Robt. K. Bryan, teacher.

Adult Wesley, Fletcher Chapel; A. T. Weatherly, president.

Daughters of Wesley, Fletcher's Chapel; Mrs. A. T. Weatherly, president.

Fidelia, Creedmoor; J. T. Garner, president.

Rose Wesley, Franklinton; Mrs. Annie Maye Powell, president.

Men's Wesley No. 5, Franklinton; Robert Rose, president.

John Wesley, Rich Square; J. Archie Conner, president.

Susanna Wesley, Rich Square; Mrs. J. E. Underwood, president.

Win One, Jonesboro; R. H. Mann, president.

Men's Wesley, Murfreesboro; E. N. Evans, president.

Earnest Workers, Sharon; M. G. Jones, president.

Anderw's Bible Class, Mt. Gilead; Mrs. G. C. Htuchinson, president.

Brown's Wesley Bible, Mt. Gilead; B. H. Ledbetter, president.

Philathea, West Durham; Miss Marion Holloway, president.

United Workers, Lemon Springs; Miss Mary Kate Matthews, president.

Helpers, Broadway; L. G. Sloan, president.

Wesley Workers, Jonesboro; Mrs. K. C. Stone, president.

Daughters of Wesley, Jonesboro Mrs. T. E. Wyche, president.

SPECIAL OFFER TO ADULTS

From the Adult Wesley Bible class department of the General Sunday School Board comes the following interesting offer:

"In order to bring every class into good standing as a Wesley class for 1925, the Department of Adult Work is making a special offer to all classes that render an annual report and remit annual dues during the period from September 1 to December 31. The offer is:

1. To accept $1.00 as full payment for all dues until January 1, 1826, if accompanied with an annual report.

2. To issue to each class thus reporting and paying annual dues for 1925 the seal for 1924 in addition to the seal for 1925.

This offer applies to all classes that have not paid annual dues for 1924, and especially to all 'old classes' that have never rendered an annual report or paid dues at all. This offer must be accepted as a special offer and not as a precedent."

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THE WICKER TOURS

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W. E. WEBB, Secretary
STATESVILLE, N. C.

PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

December

Marshall-Hot Springs, Marshall, 11 7
Elk Mountain, Elk Mountain, night 7
Central, night 8
West Asheville 10
Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December

Marshville, Marshville, 11 5
Morven, Morven, 11 7
Belmont Park, night 7
Duncan Memorial, night 8
Spencer Memorial, night 10
Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

December

Randolph, Mt. Vernon, at 11 and 3 6-7
Wesley Memorial, at 11 7
Highland, at 3 7
Main Street, at night 7
Pleasant Garden, Pleasant Garden, 11 and 3..13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, 2t 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 23
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

December

Henrietta, Caroleen, 11 7
Cliffside, Avendale, 7 7
Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

December

Stoneville-Mayodan, Stoneville, 2:30 & 7 6-7
Madison, 11 7
Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon..... 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon..... 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

December

Warrensville, Warrensville, 11 6
Jefferson, Jefferson, 11 7
Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs, Transou 27-28

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

December

Bellwood, Lawndale, at 11 6
Mayle, at 11 7
Smyre, at night 7
Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

December

Albemarle Ct., Pine Grove, 11 6
First Street, Albemarle, 11 7
Central, night 7
Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

STATESVILLE DISTRICT
D. M. Litaker, P.E., 240 Walnut St., Statesville, N.C.

November December

Shepherd, Parsonage, 7 4
Mooresville Ct., Parsonage, 2 4
Mooresville, Broad Street, 7 5
Mooresville, Jones Memorial, 7 6
Mt. Zion, 3 and 11 6-7
Lenoir, Firts, 7 8
Lenoir Ct., Gamewell, 11 8
South Lenoir, 3 8

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

December

Andrews, 11 7
Robbinsville, night 7
Judson, Almond, 11 8
Webster Ct., Webster, 11 13
Sylva, 11 14
Cullowhee, night 14
Bryson City, 11 21
Whittier Ct., Whittier, Qr. Con. 3, pr. night..... 21
Highlands Ct., Horse Cove, 11 27
Glenville Ct., Glenville, 11 28

January

Fines Cerek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

WINSTON-SALEM DISTRICT
W. A. Newell, P. E., 1084 West Fourth Street, Winston-Salem, N. C.
FIRST ROUND

December

Oak Ridge, Oak Ridge, night 4
Denton, Denton, 11 6-7
Thomasville Circuit, Prospect, 3 6-7

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

Burlington Ct., Shiloh, 11 6
Front Street, 11 7
West Burlington, 3 7
Webb Avenue, night 7
Mt. Tirzah Ct., Mt. Zion, 11 12
Brooksdale Ct., Brooksdale, 11 13
Long Memorial, 11 14
East Roxboro and Longhurst, Grace, night 14
Yanceyville, Locust Hill, 11 19
Leasburg, Bethel, 11 20-21
Person Ct., Oak Grove, 11 26
Milton Ct., Milton, 11 27-28
Branson, night 25
Calvary, night 30

January

Graham and Haw River, Graham, 11 4
South Alamance, Swepsonville, 3 4
Mebane, night 4
Memorial, night 6
Durham Ct., Duke, 11 9
Rougemont Ct., Rougemont, 11 10-11
Lakewood, night 11
Gregson, night 12
Trinity, night 13
West Durham, night 14
Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

December

South Camden, Shiloh 6-7
Moyock, Moyock 7-8
Columbia, Columbia 14
Chowan, Anderson 20-21
Hertford 21-22
Perquimans, Cedar Grove 27-28
City Road, night 28

January

Currituck, Mt. Zion 3-4
South Mills, McBrides 10-11
First Church, 11 11
Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

December

Fayetteville Ct., at parsonage 6
Lillington, Lillington, 3 7
Parkton, Parkton, 2 8
Elizabeth, Wesley's Chapel 9
Bladen, Deems' Chapel 10
Mamers, Concord 12
Sanford, night 12
Goldston, Goldston, 2 13
Siler City, Siler City, 10:30 15
Pittsboro, Pittsboro, 2 15
Haw River, Bynum 16
Roseboro, Hall's 18
Stedman, Tabor 19
Glendon, Fair Promise 20
Hemp, Tabernacle, 10:30 22
Carthage, Carthage, 2 22
Person Street and Calvary, Person St. 30

January

Duke, Duke, 2:30 4
Dunn (night) 4
Hay Street 7

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

December

Mt. Olive Ct., Roan's, a.m. 6
Mt. Olive, a.m. 7
St. Johns p.m. 7
Pamlico, Alliance, a.m. 14
Riverside-Bridgeton, Riverside, p.m. 14
Morehead City, a.m. 21
Beaufort, p.m. 21
Craven Ct., a. m. 28
Centenary, p.m. 28

January

Seven Springs, Garvis, a. m. 4
St. Paul, p.m. 4
Jones Ct., Trenton, a.m. 7
Goldsboro Ct., Daniels Chapel, a.m. 10-11
Elm St. and Pikeville, Elm St., p. m. 11
Oriental, a.m. 14
Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February

Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

December

Richmond, Steel's Mill 7
Piedmont, East Rockingham 7
Roberdel, Roberdel 12
Ellerbe, Ellerbe 13-14
Laurel Hill, Snead's Grove 19
St. John and Gibson, Gibson 20-21
Laurinburg 21-22
Lumberton Ct., East Lumberton 26
Robeson, Trinity 27-28

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

December

Springhode, 11 6
Nashville, 11 7
Wilson, night 7
Elm City, 11 8
Swan Quarter, 11 13
Mattamuskeet, Watson's 14
Fairfield, night 14
Aurora, 11 20
Grimesland, 11 21
Washington, night 21

January

Fremont, Beaman's, 11 3-4
Stantonsburg, night 4
Rocky Mount, First church, night 5
Vanceboro, 11 10-11
Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

February

Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

December

Southport, Southport, p.m. & a.m. 6-7
Wilmington, Epworth, p.m. 7
Wilmington, Castle Heights, a.m. 14
Wilmington, Trinity, p.m. 14
Scott's Hill, Rocky Mount, a.m. 20-21
Burgaw, Burgaw, p.m. & a. m. 21-22
Jacksonville-Richlands, Jacksonville, a.m. 28-29

January

Kenansville, Kenansville, a.m. 3-4
Faison-Warsaw, Faison p.m. & a.m. 4-5
Ingold, Garland, a.m. 10-11
Clinton, Clinton, p.m. & a.m. 11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m..... 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25

METHODIST ORPHANAGE

(Continued from page eleven)

sent to your wonderful institution when a mere tot, and was reared under the guidance of real Christian foster fathers and mothers.

I shall always feel truly grateful to the Methodist Orphanage and the many friends that made the home possible. I wish I could more often in a deeper sense express my deep gratitude to each and every official of the Orphanage for their interest in me while there, but in a way I cannot. As is customary with me at this season of the year I am enclosing my check for $5.00, and trust that you may use it to the best advantage to promote the worthy cause of providing for fatherless and motherless children so that they will have an equal chance in this world and be a credit to themselves, the institution, and the world.

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Devotedly,
Harvey C. Maness.

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Buick 6...24 mi.	Olds, 6....23 mi.	Nash 6....23 mi.
Hudson...20 mi.	Paige 6....20 mi.	Lincoln 8..17 mi.
Hupp.....25 mi.	Oakland 6..24 mi.	Stdbkr Lt 6 23 mi.
Dodge....28 mi.	Overl'd 4..32 mi.	Cole 8.....17 mi.

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Don't Burn Old Envelopes!

—they May Be Worth a FORTUNE

I PAY CASH for Old Envelopes Bearing Postage Stamps Used Between 1845 and 1870.

When attics or store rooms are cleaned out the usual rule is to burn all old papers or correspondence.

Don't do it! Those small bits of paper—old postage stamps —may be worth a fortune. Of course, not all old stamps are extremely valuable, but nearly all of them on the original envelopes are saleable to a collector who collects stamps in this way. Nearly everyone has a few of "grandfather's letters" stored away in some old trunk in the attic, and many banks, business houses and court houses have hundreds or thousands of such old letters.

I do not ask you to part with the old family letters. It is not the **letters** I want, but the **envelopes.** Take out the contents and send me the envelopes, being careful not to tear or crease them. If a large bunch, protect them by using cardboard on top and bottom. Do not write on the face of envelopes. It is not necessary to put on dates, as the value of the stamp is determined by the variety or issue rather than the exact year the envelope was mailed.

What I Want. I want to buy envelopes used from 1845 to 1870. Am especially interested in the stamps of the United States or the Confederate States, but also collect foreign stamps of early issues when on the envelopes. Letters mailed later than 1870 are not wanted.

I Do NOT Buy loose stamps or stamp collections. To interest me the stamp must be on the envelope. Revenue stamps as used on deeds, mortgages, etc., I do not want, as I collect only postage stamps. I am not interested in buying relics of any description, books, old newspapers, coins, Confederate money or bonds. These things may be of value, but I am not posted on such things and can give no advice as to what they are worth. I do know the value of the stamps I am looking for and am willing to pay liberally for those I can use.



MR. H. C. BROOKS OF MARSHALL, MICH.

Mr. Brooks is a private collector of U. S. and Confederate Stamps. He is not in the Stamp Business but collects stamps for his own pleasure. This publication has known Mr. Brooks for a number of years and recommends that you read this page and act at once upon his suggestions.

Who I Am. I am advertising manager and part owner of the Brooks Appliance Company, the largest firm in the world manufacturing and selling appliances for hernia. If references are desired before sending me envelopes you may refer to the advertising manager of this paper or the First National Bank of Marshall, Mich. I am a private collector of postage stamps—not a dealer.

I have no price-lists or catalogs as I have nothing to sell. I want no money from you, but am willing to **pay** you good money for something which is worth nothing except to a collector. Postage stamp collecting is not my business. It is my hobby or diversion from regular business.

My Proposition is that I ask you to send me all old envelopes you can find. On receipt of them I will examine carefully and report to you their value. You are not obliged to part with or sell them to me if my offer does not meet with your approval. It is impossible for me to say what I can pay from a description of stamps, as certain stamps are very hard to describe properly and furthermore their condition and sometimes postmarks largely affects the value. If your envelopes are not purchased I guarantee to return them carefully wrapped by registered, first-class or parcel post mail, according to how they were sent to me. If the quantity is large and costs over 20c for postage or express I will remit the cost of sending whether or not the envelopes are purchased. If you have reason to think the shipment valuable it is of course advisable to send it by registered mail. If the package is very large or heavy send by express insured, charges collect.

During the past four years I have paid thousands of dollars to people who in many cases needed the money badly and had no idea of the value of those pieces of paper which had lain for years in old family trunks. All stamps even though old are not of great value, but it's at least worth the small effort to see what they will bring.

Many Ladies' Aid Societies of churches are now raising money in a far easier way than suppers, socials or rummage sales. The chairman appoints a certain day when all the ladies are to bring to the church all old envelopes used before or during the Civil War. When collected these are packed carefully and sent to me. I pay all express charges and remit to the society the value after they are carefully examined. It is surprising to see the large value of some of these shipments. The main point, however, is that there is very little work involved in getting together such a shipment and absolutely no expense. Church officers who may require further references concerning me may write to the ministers of any of the following churches in Marshall, Mich.: Baptist, Methodist, Presbyterian, Episcopal, Lutheran.

If you have no old family letters please hand this to some friend, preferably one whose ancestors were of prominence in your locality. Many elderly people have kept hundreds of such letters and might be willing to sell the envelopes, keeping the inside letters. Make your search now, before my address is lost or forgotten.

Harold C. Brooks,
Box 215, Marshall, Michigan.

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DURHAM, N. C.

NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, DECEMBER 11, 1924 No. 50

EDITORIAL PARAGRAPHS

The heights are lonely and cold. Ice covered and alone stand these mountain tops. When the soul of man is lifted to the high places of responsibility and honor it suffers a strange loneliness. These places are piteously cold. Abraham Lincoln found it so. Woodrow Wilson found it so. The Son of Man was no exception. He was "marred more than any other man." His anguished cry from the pinnacle of suffering was "My God, why hast thou forsaken me?"

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The heads of the Southern Railway speak as if the day is not far distant when it will be necessary to have four tracks between Greensboro and Salisbury so as to carry the constantly increasing traffic on this, the heaviest burdened line of the entire Southern system. There is also a plan on foot to have another hard-surfaced highway from Greensboro to High Point to relieve the overcrowded condition of this road, unless the state should build a hard surface road direct to Winston-Salem by way of Kernersville, which would relieve the Greensboro-High Point road of much of the present traffic.

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"And whoever shall compel thee to go a mile, go with him twain." That first mile is a mile of compulsion. All along the road can be heard the crack of the master's whip. It is the pathway of a slave. But the second mile is the highway of liberty and love. Joyous enthusiasm fills the hearts of those who romp like children at play upon the second mile where the only master is love and the only servant is the slave of a high and holy passion. Alas! for him who has never tasted the joys of the second mile or reveled among the splendors of its sunlit heights!

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"If I were a boy in an American college or university who felt his mother's religion slipping away from him; if I, in the light of much learning, got to wondering if all the 'Now I lay me's' she had heard me say at her knee had been said into unheeding space; if I were puzzled as to whether the good Lord to whom she used to kneel in my behalf, was only a myth and not a God of power; if all the shore-lights that she had pointed out to me in my days of childhood had begun to grow dim to me and show promise of fading out of my sight; if the anchor of my mother's belief to which I had in simpler days fastened my faith, seemed, to my mind, to be dragging in the seaflow of life; if my religious emotions, so vivid in my younger days, seemed dead within me, and if my mind, now trained to analysis, kept picking away ruthlessly at the 'Rock of Ages,' and bringing me reports that the 'Rock' was only a vision and not a refuge in a storm of life, I should seek out, if I could, some man who could restore my belief, not by appealing to my emotions but to my intelligence and brain. And if I came upon such a man as Harry Emerson Fosdick, I would sit at his feet and listen." So writes Mr. W. G. Shepherd, famous as a war correspondent, in a recent issue of the Christian Advocate (N. Y.)

The best salaries paid high school teachers for the year 1923-1924 in North Carolina was paid in the twenty-four biggest city schools. Here the average salary was $174.28 per month. The lowest average salaries, $147.26, were paid in the rural high schools. All cities taken together paid $160.98, the fifteen smallest cities paid $160, and the average in all high schools, city and rural, was $153.66 per teacher per month. The total number of teachers employed in the high schools was 2,464. These figures show that the high school teachers of the state run into the thousands and it is gratifying to see that there has been a marked increase in the salaries paid.

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Judge E. Yates Webb, that gifted son of North Carolina, whom her citizens have ever delighted to honor, because he is so manifestly worthy of honor, was in Greensboro last week meting out justice to federal lawbreakers. Judge Webb holds the scales of justice in a sympathetic, but steady hand. The first offense, if the guilty party has been violating the federal liquor laws, is generally punished with a good stiff fine, but if the offender ventures upon a second visit to the judgment seat of his honor, a prison sentence follows promptly and emphatically. Judge Webb, who attained so great eminence as a member of the House of Representatives, is winning golden opinions as a federal judge in his native state.

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On account of bruises, running sores and other marks of cruel treatment, forty-two mules in one grading camp in the city of Greensboro were ordered by the police officers last week to be released from work and the owners of the mules in police court entered a plea of guilty to the charge of cruelty to animals. These men should be taught a lesson and at the same time made an object lesson to others who may be so devoid of the common elements of humanity as to be guilty of such inhuman conduct. The people who are interested in the common decencies of civilization will do well to be on the lookout in other camps for similar evidences of cruelty to animals. Let these criminals pay the full penalties for such manifest brutalities.

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"Nobody ever built around his life a wall high enough and thick enough to keep in all the consequences of his own sin. They always overflow and hurt other people." So wrote Harry Emerson Fosdick. Nobody will call that heresy. And this social aspect of sin is its most hideous feature. The iniquities of the fathers are visited even to the third and fourth generation. Both science and the Bible agree in this. That the innocent must suffer for the guilty is not only a law in the realm of redemption but is a fact in the sphere of punishment for sin. Not the penalties that are inflicted upon the guilty, but the sorrow and suffering imposed upon others, show how frightful a thing sin really is. Right at this point centers the supreme tragedy of the whole human race.

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MRS. S. E. MERCER PASSES FROM EARTH

Mrs. S. E. Mercer, the wife of Rev. S. E. Mercer, presiding elder of the Weldon district, died at her home in Durham, Friday morning, December 5. The funeral services were held in Calvary church, Durham, of which she was a member, Saturday afternoon, December 6, at 2:30 o'clock. Rev. D. E. Earnhardt, pastor of the church, assisted by Revs. T. G. Vickers, H. E. Myers, J. H. Buffaloe, M. T. Plyler and H. B. Porter, conducted the services. The church was filled with sorrowing friends, the floral offerings were beautiful and, as a part of the music rendered, Miss Rosa Warren sang "One Sweetly Solemn Thought." The interment was in the new Durham cemetery.

Mrs. Mercer was a daughter of Rev. and Mrs. J. E. Thompson of the North Carolina conference. She never remembered the time that she did not love her Lord. At the age of 14 she joined the Methodist church. She married Rev. Mr. Mercer in 1900.

The following tribute to this elect woman is worthy of repetition:

"Although an invalid for 14 years Mrs. Mercer has been an active church worker, always bearing her affliction with patience and forbearance, winning admiration and friendship from those with whom she came in contact. Mrs. Mercer was a woman possessing a sunny disposition despite her physical infirmities. Throughout the years since she became an invalid she has taken an active part in the work of the church. Every Sunday found her seated in her rolling chair close to the front of the church. Her Sunday school class was one of the best in the Sabbath school and it can truthfully be said that every one of the young people in the class loved her devotedly. After her husband had been transferred from Calvary to a new field she continued to work faithfully and tirelessly for that church."

Besides her husband, Mrs. Mercer is survived by six children: Almond, Linwood, S. E., Jr., John, Jane and Ethel Poe; sisters and brothers, Mrs. McLaughlin, Lowell, N. C.; Mrs. W. C. Kinsland, Waynesville, N. C.; Mrs. A. M. Norton, Newton, N. C.; Eugene Thomason, Hamlet, N. C.; A. L. Thomason, Greensboro, N .C., and Gerald Thomason of Texas.

To the bereaved loved ones, we extend our tenderest and deepest sympathy. The husband and children mourn the departure of a devoted wife and mother, but still have the rich heritage of her life which shall abide forever. For she was more than conqueror through Him that gave himself for her.

THAT PROPOSED CHANGE OF NAME AT TRINITY COLLEGE

Certain circles seem to be greatly agitated over the prospects that Trinity College is to become Duke University. But among those who look at the facts as they exist there is perfect peace of mind.

As we understand the situation Trinity College will remain, as it is now, the name for the undergraduate departments which will become a part of the greater institution to be known as "Duke University."

In that university will be the several schools, as in all great universities, bearing such names as the authorities may determine. It has already been determined, we are informed, that the School of Religious Education will be called "The Kilgo School of Religious Education."

It seems not to have dawned upon the minds of quite a few that a new institution, a great university of which Trinity College will be a part, is being established in Durham, N. C.

It is nothing new for an institution of learning to bear the name of its benefactor. Harvard, the oldest of American institutions, was named for John Harvard, who left half his estate and library "to the wilderness seminary." For the institution at New Haven, Rev. Cotton Mather "secured a cargo of gifts from Elihu Yale of London on a suggestion that 'what is forming at New Haven might wear the name Yale College.'" Cornell University was established through the liberality of Ezra Cornell. Of later date is Tulane University at New Orleans, founded through the gifts of Paul Tulane, and Vanderbilt University at Nashville by Commodore Vanderbilt. But why multiply these instances well known to all intelligent men and women?

A BAPTIST BROTHER APPEARS TO BE DISTURBED

Dr. R. J. Bateman of Asheville in delivering the keynote address to the Baptist State Convention last Tuesday afternoon is reported in the daily press to have said:

"If the offer announced in the morning papers that James B. Duke will give Trinity College a large share of $40,000,000 if it will change its name to Duke University is accepted, it will hang crepe on the door of North Carolina Methodism."

We can only believe that the good doctor is drawing heavily on his own imagination in that matter of crepe.

He is reported also to have said in referring to the gift of Mr. Duke, "There is not a word of Jesus Christ in a single line of it."

That is a serious charge and seems to have been uttered by one unmindful of the facts. Has Christian education any of Christ in it? Has the care of the sick any of Christ in it? Read Matt. xxv. Has the care of destitute white and black children any of Christ in it? Has the building of Christian churches and the maintenance of them in rural North Carolina any of Christ in it? Has the providing of funds for the care of wornout Methodist preachers, and the widows and orphans of dead preachers any of Christ in it?

Well, these are the things that Mr. Duke proposes to do. We are surprised at such an utterance and believe that the intelligent, broad-minded Baptists of North Carolina have no sympathy with such a groundless and uncalled for charge.

A BUILDER OF BETTER LIVES

After the severe testing of the centuries, the Christian church stands forth the admired of all who loved the best in life. It has not always been true to its founder, openly violating His commands. We are to remember that not all professors of religion are possessors. The genuine makes possible the counterfeit. Why should we think it strange to find the counterfeit in the church? That fact is not a reflection on the church, but rather on the one so acting.

Jesus said to His disciples: "Go ye therefore and teach all nations." The command has in large part been obeyed and has had great success. It has not outlived its usefulness, never so many sad hearts as now, never so many who are discouraged. These conditions can only be bettered by the Christian religion.

Great changes have come in the industrial and social world, and greater ones will follow, but the time will not come when the world can afford to forget God; among the strongest defenders of the church and the principles taught by Christ are some who are not His followers.

Only a few people care to live in a churchless community; for that reason town and addition promoters offer inducements for their erection. The protection and advantages we receive as citizens prove the justice of taxation, otherwise we are getting something for nothing. The man who never in any way contributes to the church is allowing others to pay the benefits he receives.

If the church of Christ is a benediction to the community, if it has exerted a power in the advance of civilization, if it has been the builder of better lives, if it gives hope of a better life than this, if the church is accomplishing this—then justice demands that we rally to its support.

RANDOLPH-MACON AND WOFFORD DEBATE

The annual debate by representatives of Randolph-Macon College, Ashland, Va., and Wofford College, Spartanburg, S. C., was held last Saturday night, December 6, in the Odell Memorial auditorium of Greensboro College.

Randolph-Macon was represented by Messrs. D. J. Dorey and H. H. Hughes, who insisted that the United States government should recognize the Soviet government of Russia. Wofford was represented by Messrs. S. J. McCoy and T. A. Myers, who upheld the negative. At the close of an hour and a quarter of vigorous and interesting debate the committee decided unanimously in favor of the negative.

These young men by their demeanor and ability in debate reflected great credit upon their respective institutions and Greensboro College greatly appreciated the presence of these young debaters, both for personal considerations and because of the colleges they represented.

We heard the discussion with the deepest interest, and at the same time felt a pardonable pride in those fine Methodist colleges of our neighboring states, Virginia and South Carolina.

SOUTHERN METHODISTS AT YALE

The Southern Methodist church with 40 students—and 13 of the 40 from North Carolina—in the Yale Divinity School last year led all other churches in the number of students in that seminary for young ministers. The Northern Methodists had enrolled 17, which made the Methodist total 57 in a student body that numbered 214. Congregationalists came next with 29, the Disciples of Christ 27, Baptists 21, Christian 14, and Presbyterians 10. There were in all 15 denominations represented. The student body was drawn from 32 states and six foreign countries.

And Yale is not the only institution of learning outside of our own borders where young Methodist ministers are enrolled as students. They are in the University of Chicago, Boston University, Oxford, England, and many other universities that might be named.

In the face of such facts, who could charge the Southern Methodist church with sectarian narrowness? Yet hers is a ministry that is loyal to the history and best traditions of our Methodism.

"CONFESSIONS IN THE ELECTRIC CHAIR"

"I've beat a lot of people out of money, a lot of cotton mills, but I want to tell you one thing, I have had as good a mother and father as any of you. I realize I have sinned, but I have not done enough to place me where I am today."

This was the final confession of Frank Harrell just before his execution in Columbia, S. S., December 5, for the robbery and murder of Major S. H. McLeary, who had kindly given him and M. N. King, his associate in the crime, a free ride in his automobile.

A few moments after the electrocution of Harrell, King took his place in the death chair and, among other things, said: "I realize my sins have brought me to this place, but it can't be helped now."

Can one desire a more impressive commentary than all this upon the teachings of the Holy Book, which declares "Sin, when it is finished brings forth death"?

Furthermore, a man who has had a good father and mother is without excuse, and the confession of both these men confirm what the old preachers were accustomed to declare when they asserted that men when brought before the judgment bar of God would lay aside all flimsy excuses and confess their personal guilt for wrong doing.

TRUST FUND OF $40,000,000 ESTABLISHED BY MR. JAMES B. DUKE FOR EDUCATION, HOSPITALS, CHURCHES, THE ORPHANS AND SUPERANNUATED PREACHERS

Duke University is to receive thirty-two per cent of the income, hospitals thirty-two per cent, white and colored orphans ten per cent, to build and maintain country churches in North Carolina ten per cent, to pension superannuated preachers and the widows and orphans of deceased preachers in North Carolina two per cent, to Davidson College, N. C., five per cent, to Furman University, S. C., five per cent, and to John C. Smith University for colored students, Charlotte, N. C., four per cent. We give below the official statement of Mr. Duke's attorneys and also, in connection therewith, a personal statement by Mr. Duke as to the considerations which led him to give the direction that he has to these benefactions.

Mr. James B. Duke announced that in pursuance of a plan he had long contemplated he had determined to create and establish a trust for certain charitable purposes embracing properties having a value of at least $40,000,000, and which would include, among other securities, about three-fourths of his holdings in the Southern Power system, the income from which during the course of the next few years would aggregate approximately $2,000,000, and thereafter considerably more, increasing as the country and the business of these power systems grow.

"The trust will be administered by 15 trustees, who will constitute a self-perpetuating body. Among the first trustees will be Mrs. James B. Duke of Somersville, N. J.; George G. Allen, William R. Perkins, William B. Bell, Anthony J. Drexel Biddle, Jr., Walter C. Parker and Alex H. Sands, Jr., of New York City, and William S. Lee, Charles I. Burkholder, Norman A. Cocke and Edward C. Marshall of Charlotte, N. C., and Benjamin E. Geer of Greenville, S. C.

"These trustees will be directed and empowered to expend not exceeding the sum of $6,000,000 in acquiring lands and erecting and equipping thereon buildings in establishing an institution of learning in the state of North Carolina to be known and operated as Duke University, with the provision that if Trinity College, at Durham, N. C., sees fit to change its name to Duke University such sum may be spent in expanding and extending Trinity College.

"For the purpose of increasing the principal of the trust estate 20 per cent of the income will be withheld and added to the principal of the trust until such additions have aggregated forty million dollars.

List of Beneficiaries.

"The balance of the incomes of the trust will be expended and distributed by the trustees as follows:

"Thirty-two per cent to Duke university for all the purposes of the university.

"Thirty-two per cent for maintaining and securing hospitals primarily in the states of North Carolina and South Carolina on the plan of paying to the hospitals a sum not exceeding $1 per free bed occupied, and in assisting in building and equipping hospitals.

"Ten per cent will be given for the benefit of white and colored orphans in the states of North and South Carolina.

"Six per cent will be given for assisting in building Methodist Episcopal churches in the sparsely settled districts in the state of North Carolina.

"Four per cent will be given for assisting in maintaining Methodist Episcopal churches in the sparsely settled rural districts in the state of North Carolina.

"Two per cent will be given for pensioning superannuated preachers and the widows and orphans of deceased preachers who have served in a Methodist conference located in the state of North Carolina.

"Five per cent will be given to Davidson College, a Presbyterian institution located at Davidson, N. C., for all the purposes of that college.

"Five per cent will be given to Furman University, a Baptist institution located at Greenville, S. C., for all the purposes of that university.

"Four per cent will be given to Johnson C. Smith University, an institution of learning for colored people, located in Charlotte, N. C., for all the purposes of that university.

"The trust indenture, which is now in course of preparation, will be executed by Mr. Duke on his return to his home in New Jersey in the next few days, and will contain the following statement for guidance of the trustees:"

Personal Statement by James B. Duke.

"For many years I have been engaged in the development of water powers in certain sections of the states of North Carolina and South Carolina. In my study of this subject I have observed how such utilization of a natural resource, which otherwise would run in waste to the sea and not remain and increase as a forest, both gives impetus to industrial life and provides a safe and enduring investment for capital. My ambition is that the revenues of such development shall administer to the social welfare, as the operation of such developments is administering to the economic welfare, of the communities which they serve. With these views in mind I recommend the securities of the Southern Power system (the Duke Power Company and its subsidiary companies) as the prime investment for the funds of this trust; and I advise the trustees that they do not change any such investment except in response to the most urgent and extraordinary necessity; and I request the trustees to see to it that at all times these companies be managed and operated by the men best qualified for such a service.

"I have selected Duke university as one of the principal objects of this trust because I recognize that education, when conducted along sane and practical, as opposed to dogmatic and theoretical lines, is, next to religion, the greatest civilizing influence. I request that this institution secure for its officers, trustees and faculty men of such outstanding character, ability and vision as will insure its attaining and maintaining a place of real leadership in the educational world, and that great care and discrimination be exercised in admitting as students only those whose previous record shows a character, determination and application evincing a wholesome and real ambition for life. And I advise that the courses at this institution be arranged, first, with special reference to the training of preachers, teachers, lawyers and physicians, because these are most in the public eye, and by precept and example can do most to uplift mankind, and second, to instruction in chemistry, economics and history, especially the lives of the great of earth, because I believe that such subjects will most help to develop our resources, increase our wisdom and promote human happiness.

For Hospitals.

"I have selected hospitals as another of the principal objects of this trust because I recognize that they have become indispensable institutions, not only by way of ministering to the comfort of the sick but in increasing the efficiency of mankind and prolonging human life. The advance in the science of medicine growing out of discoveries, such as in the field of bacteriology, chemistry and physics, and growing out of inventions such as the X-ray apparatus, make hospital facilities essential for obtaining the best results in the practice of medicine and surgery. So worthy do I deem the cause and so great do I deem the need that I very much hope that the people will see to it that adequate and convenient hospitals are assured in their respective communities, with special reference to those who are unable to defray such expenses of their own.

"I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause, productive of truly beneficial results in which all good ctizens should have an abiding interest. While in my opinion nothing can take the place of a home and its influences, every effort should be made to safeguard and develop these wards of society.

For Aged Ministers.

"And, lastly, I have made provision for what I consider a very fertile and much neglected field for useful help in religious life, namely, assisting by way of support and maintenance in those cases where the head of the family through devoting his life to the religious service of his fellowman has been unable to accumulate for his declining years and for his widow and children, and assisting in the upbuilding and maintenance of churches in rural districts where the people are not able to do this properly for themselves, believing that such a pension system is a just call which will secure a better grade of service and that the men and women of these rural districts will amply respond to such assistance to them, not to mention our own Christian duty regardless of such results. Indeed, my observation and the broad expanse of our territory make me believe it is to these rural districts that we are to look in large measure for the bone and sinew of our country.

"From the foregoing it will be seen that I have endeavored to make provision in some measure for the needs of mankind along physical, mental and spiritual lines, largely confining the benefactions to those sections served by these water power developments. I might have extended this aid to other charitable objects and to other sections, but my opinion is that so doing would probably be productive of less good by reason of attempting too much. I therefore urge the trustees to seek to administer well the trust hereby committed to them within the limits set, and to this end that at least at one meeting each year this indenture be read to the assembled trustees."

CHAPEL HILL CHURCH CONTRACT LET

The Joint Commission representing North Carolina Methodism and created for the purpose of building an adequate Methodist church at the State University has let the contract to Jewell and Riddle of Sanford for the sum of $156,500. This contract includes the church and the connecting unit, but does no cover the heating, lighting, furniture and organ.

The church will be built on one of the most advantageous lots in Chapel Hill. The architecture is colonial to be in harmony with the University plan of building and in keeping with Chapel Hill. The architect, Mr. James Gamble Rogers, has not spared any time nor effort in making this church one of the outstanding colonial churches in the southland. It will be built of common red brick with a buff sandstone base, and white wood trimmings.

The increasing number of Methodist students attending the University has made imperative the building of an adequate church. The local Methodist congregation could not do this, but they have built a parsonage to be in keeping with the church. The two conferences, therefore, have worked out a plan by which the conference boards, the general board, and the Methodists of the state co-operate in securing the necessary funds.

The total cost of the lot, the church, furnishings, and organ will be about $220,000. Of this amount the boards have appropriated one-half, and the remainder is to be raised by subscriptions taken throughout the state. Nearly $50,000 of the amount to be raised in the state has been subscribed, and the remainder is to be secured the coming year.

There probably is no more far-reaching church building program before the Methodists of North Carolina than this one at the University. This church will always minister to young men and women in the formative period of life when they are in the throes of intellectual doubt and scepticism. To minister to the religious faith of this army of youths at such a time presents a golden opportunity to the church.

If the reader will co-operate with hundreds of others to make this church possible, please send your subscription to Walter Patten, Chapel Hill, and make checks payable to Dr. E. W. Knight, Treasurer, Joint Commission. Walter Patten.

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.—O. B. Frothingham.

If everybody hewed to the line, lots of folks would be cut off.

DO THE BIBLE AND SCIENCE CONFLICT?

By Albert Deems Betts.

Paul says: "Prove all things; hold fast that which is good." (1 Thess. 5:21). This is the fundamental principle of all truly scientific investigation. Modern science is really the child of the Christian religion. It is in Christian lands that science has made its great strides.

Science is primarily concerned with facts as they are. There can be no real conflict between science and our holy religion. The God in whom we believe made the universe and its laws. It is certainly reasonable to assume that there is essential unity and concord in all the laws and facts of creation.

No intelligent man can deny that there has been conflict a plenty between what was supposed to be science and religion. Men's minds are finite, and different persons so often look at things from different points of view. Thus misunderstandings arise. In much of this conflict there is evident intellectual dishonesty. Neither side is willing to face all the facts. Others are trying to cover up more or less secret sins in their lives, and they cannot be honest until they come clean with God.

Partizanship sometimes plays a big part in this conflict, and consequently the stage-play of personalities obscure the real points at issue. The heat engendered makes impossible calm consideration. Often the best of men are led astray in an atmosphere of suspicion created by intense partizanship.

The Christian man is the only true free-thinker in the world. He has nothing to fear from the proven results of science. Thus far such results have strengthened the teaching of the Bible instead of opposing it. He gladly welcomes the truth in every realm. If at times he seems rather skeptical it is because he wants to be sure that it is the truth and not some shrewd scholarly guess.

The Bible Not a Text-Book of Science.

Some loyal Christians try to claim too much for the Bible. Most assuredly it is the inspired Word of God. But it had to be written in a manner intelligible to the people for whom it was first written. Else it would have been a closed book to even the most intelligent people of the world until this our day. On the other hand it is astonishing how very little can be found in the Bible that directly contradicts science. No other ancient literature is comparable to the Bible in this respect nor any other respect. It is surprising with what accuracy the first chapter of Genesis gives the successive stages of creation. Science has found the story fully verified after the most painstaking study. How can we account for such a remarkable account of ancient literature except by assuming that it was revealed to the author of Genesis? That is the only scientific thing to do. I am almost ready to stake my belief in the inspiration of the Bible on the first chapter of Genesis without waiting for the cumulative proof of other passages from this Book of books.

Bible Truth and Our Interpretation.

Much of the alleged conflict between science and the Bible is due to confusing our personal interpretations of Scripture with what the Bible really says. Our own views are not always inspired. When it was discovered that the world was round instead of flat, many good people thought it would destroy the Bible. But it did not. The Bible did not change, but the people changed their ideas of what the Bible taught on that subject. We must take care lest we read into Scripture what is really not there. There has been just enough of such mistakes by devout Christians to give the radical scientist or critic a chance to trouble the faith of many who seek an accord of faith and intellect in things religious. I recently had a talk with a student at a great state university who was troubled over these matters, and he is a devout Christian. After we talked a while he seemed much helped. There is a vital relation between religion and science which many in this age of high specialization fail to see. No wonder many students are mystified.

Evolution.

The main point of alleged conflict between the Bible and science is at present over the theory of evolution. Since the days of Charles Darwin this theory has undergone many changes and there are many different theories of evolution today. The subject of scientific evolution is entirely too technical for discussion here, and this writer is too much of an amateur to authoritatively discuss the varying theories of evolution.

In all fairness we must admit that some form of the evolutionary theory dominates modern-day science. It is necessary for scientific investigation into the vast realms of unexplored knowledge to have some kind of theories or hypotheses by which to classify facts as discovered. But in the long run true science will make the theory fit the facts. So I cannot object to a scientist using evolution as a working hypothesis if he find it helpful. But that is far from saying that man descended from a monkey is a proven fact.

Crudely stated, the evolutionary theory holds that all life on this planet evolved from one primordial cell of protoplasm (something evidently akin to the jelly fish) into its present varying and almost infinite forms. This unfolding life was profoundly affected by its environment of climate, geography, etc., and the law of the jungle and the cave has ever been the survival of the fittest in the struggle for existence.

Such is the theory, and it is yet to be proven as fact in toto. Actual investigations cover only a very little part of time. Fossil bones have thrown some light on the far past, but even there we find much play of the imagination among scientists. Attractive though the theory undoubtedly is, I am not yet ready to accept it in full for fact. Of course no reasonable man can doubt that there has been development of life from lower to somewhat higher forms within the recorded bound of history, a development we generally call progress. That has mostly been under the purposeful direction of superior intelligence.

Creation or Evolution.

Many Christian scholars hold that creation and evolution are mutually exclusive terms. All life was either created or evolved. Which? But I have never been convinced that they are mutually exclusive terms. Why not creation by a process of evolution? That is the position held by many scientists of our day. And I cannot see anything in the Bible that necessarily excludes the idea that God may have created the life of the world by an evolutionary process. Undoubtedly so far as the Bible record goes there is room for honest difference of opinion. There is no reason why we should excommunicate the **theistic evolutionist who believes in Christ** as his personal Savior. I know many Christian men who are evolutionists in science and are still able to believe in God as the creator and preserver of life. My faith in the inspiration of the Bible and my trust in God through Christ does not stand or fall with the evolutionary or other theory of science.

Nor would I encourage the passage of the so-called "monkey bills" in our legislative halls forbidding the teaching of evolution, provided such teaching is not atheistic. We ought to forbid atheistic teaching, for our nation is founded on a belief in a Supreme Being. The evolutionary theory is not inherently right or wrong, but some people prostitute it to wrong purposes. That is the crowd we want to go after by legislation and by a convincing presentation of the truth.

Materialistic Evolution.

What our Christian forces are really fighting more or less discriminately is this materialistic theory of evolution. It is either postively atheistic or assumes an agnostic or know-nothing attitude toward God. That destroys the foundations of our holy faith, and, in reality, reason too. It holds that the universe (including man) is a mere happen so, and there is no purpose to life or effort. It rules out the supernatural completely. Of course sinners like it, for it removes at one stroke the moral sense of right and wrong and final responsibility to an Almighty and just God. But the fatal logic of materialism will wreck not only our faith but our human society and civilization as well. And immortality goes glimmering into nothingness.

We who believe in God (regardless of whether we are evolutionists in science or not) see clearly that there is a great First Cause of all things and we see evidences of a great Designer in the universe, and we know that where there are so many finite minds there must be a great Infinite Mind over all. True science welcomes such a faith and can find no better hypothesis for the origin and existence and development of all things. If a man will but be honest with the truth it will lead him to God. It's not doubt so much as dishonesty that keeps men from God. There are honest doubters, I freely grant; but the name of the dishonest crowd is legion.

The origin of mind and personality is still the mystery of mysteries with scientists who pass God by. Materialism breaks down completely here. The only rational explanation is to assume the existence of the infinite Mind and Personality. This the honest scientist does assume and confirms it by an intelligent faith in Christ. What scientific theories we hold mean little to our faith if we consistently enthrone God in our hearts, trust Christ for salvation and follow the leading of the Holy Spirit.

Science Helps the Bible.

Science has enabled man to study the Bible more thoroughly than ever before and this wonderful Book has stood the test of the most searching criticism. Our faith has been tested well nigh to its foundations, and we find it founded upon a Rock. For centuries the Bible has taught that the tragedy of human life is sin. Science has confirmed that teaching by an awful array of facts. But at the same time science has been utterly impotent to provide a cure for sin. Only Christ can do that. Men have used their scientific knowledge and skill persistently to find a way to dodge the consequences of sin, but to no avail. Men can't break the law of God and get by with it, is the positive teaching of both science and the Bible.

The glorious old plan of salvation through Christ still stands unshakened and more sure than ever.

It is through science that we have found out the infinite perfection that is in nature all about us, and also we have thus found out the vastness of the universe and the far-reach and unchangeableness of its laws. What a vision of our God all this gives to us! Bible writers sometimes wrote wiser than they knew in speaking of the greatness of God.

It was no unscientific dream that led Sidney Lanier, as he saw the little marsh-hen's nest out in the vast marshes of Glynn, to exclaim—

"I will build me a nest in the greatness of God."

Beaufort, S. C.

"PRAYED THROUGH'

I have just read the article of D. P. Waters in the October 2 Advocate in which he asks for information as to what "prayed through" means. He says:

"I notice that some of our preachers in reporting their meetings use the expression 'prayed through.' I regret to have to expose my ignorance, but I should like to know what they mean by that expression. Prayed through what?"

What does it mean, this simple expression, simple yet fraught with worlds of meaning?

It expresses the difference between failure and success, between perdition and salvation, between a soul that is lost and one that has found its God. It covers the distance from the mouth of hell to the pearly gates.

I was a wicked sinner. One day I saw myself as I really was and I was horrified. I felt a load upon my back like unto a load carried by Bunyan's Pilgrim. It seemed to be crushing the life out of me. I went to the mourners' bench, that glorious institution of ancient Methodism. I prayed. I prayed earnestly. A good brother put his hand upon my head and said: "Pray, young man. Pray until you come 'through.'" And I prayed. It seemed that the load grew bigger and heavier. It was crushing me to the ground. I was covered with black sin, and I felt as a man might feel with a coal mine caved in upon him. I prayed some more. Finally it seemed that I could see a faint glimmer of hope before me. And with a mighty earnestness I asked the Lord to "save me e'er I perish," and while the congregation was singing "All hail the power of Jesus' name" I came "through," a redeemed sinner. I had "prayed through."

Or, to express it in other words, I was in the "slough of despond." I was miring to my grave. I was sinking to hell. I was a lost soul. Back of me was the black past. Under me was the mine of sin. Before me was the shining city. It began to pray. I prayed as I had never prayed before. In my anguish I called upon the name of the Lord. I struggled forward and upward, and it seemed that after a while I was literally lifted from a wretched grave. It seemed that I was pulled forward as with a mighty magnet until I had passed "through" the "slough," and I found my feet upon solid ground. What had happened was, I had "prayed through."

Did you never as a boy crawl through a culvert under a railroad fill? And when you got half way through found that the rocks seemed to be closer together than at the beginning, and you got fastened and could neither go forward nor backward?

Your playmates were at both ends of the culvert urging you forward, and their voices sounded like troubled waters, while your own was like a voice from the tomb? It was cold like unto death under there, and there were frogs and lizzards and perhaps other things more frightful around you. And when you had squeezed through and came out at last to the light of day and felt the warm sun upon your back, didn't you feel like you had come "through"? Well, that's the way you feel when you have "prayed through" a difficulty of any kind.

Get the habit, brother. It's worth while and it's Biblical. Christ taught it when He said "pray without ceasing." Paul practiced it when he was in the street that is called Straight. For three days and three nights he prayed, "Lord, what wilt Thou have me to do." His soul was troubled and his eyes were blind. But after three days of struggling in prayer, without meat or drink, the burden was rolled from off his soul and the scales fell from his eyes. He had "prayed through."

Brother Waters asks: "Prayed through what?" Moses prayed water "through" a dessert rock. The little company at the home of Mary, the mother of John, literally prayed Peter "through" prison doors. Paul and Silas "prayed through" a prison house. Jacob wrestled all night on the banks of the stream and finally "came through." Jonah excited the people of Ninevah to such an extent with his ten second sermon—"Yet forty days and Ninevah shall be overthrown"—that the king commanded that man and beast be covered with sackcloth and ashes, and that neither man nor beast, herd nor flock should taste meat or drink, but should cry mightily unto God, and the din and confusion of lowing heard and bleating flock, of praying men and crying children reached the ears of the Almighty and He repented of the evil that He had said that He would do unto them, and He did it not. In other words, the Ninevites "prayed through" the evil which the Lord had pronounced against them. Abraham was a wonderful man, and a man of prayer, but I have always been sorry that he did not have more of the sticking quality on the occasion when he was pleading with the Lord for the salvation of Sodom. You remember how that when the Lord had told him that He was going to destroy the city that Abraham plead that it be spared, and the Lord promised to spare it if there could be found fifty righteous souls therein. With splendid courage Abraham continued his plea until he got the promise to spare the city if not more than ten righteous souls could be found. Then he abandoned the task, and on the morrow when he lifted up his eyes toward the cities of the plain he saw the smoke ascending to heaven as from a mighty furnace. He must have hung his head in deep shame. He had failed to "pray through." Who knows but that with one more request he could have saved the great cities of the plain?

Let's get the habit, brethren. It is prayer that can take us "through" the deep waters, "through" the valley and the shadow of death, "through" this vale of tears to the heavenly land.

"Praying through"—it's a term worth knowing. It's a habit worth having.

It was Oliver Huckel who said:

"And as I agonized in dust and shame,
With tears and sighs in all the bitter prayer,
I felt, as 't were, an arm that stole around me,
And rasied me to my feet.
And at the touch, hope blossomed in my heart,
And new-found strength in flood-tides
Thrilled and throbbed through soul and limb.
I looked to see . . . . . O tender, lordly Face!
It was Himself,—the Way, the Truth, the Light!
He saved me from my sins, and set my soul on high."

Sao Paulo, Brazil. J. W. Clay.

SAMUEL CANNADY VANN

By N. H. D. Wilson.

A Study in Christian Growth.

The most painful experience of the true shepherd of souls is to see the gradual death of a soul, the deterioration of character of one who follows the world. His greatest joy is to watch the transformation when grace works in the life of one who enthrones Christ in his soul.

My personal observation of the life of Samuel C. Vann did not begin until he was well established in life, but for more than thirty years I had the privilege of such a close walk with him that I could see the gracious work of grace which was wrought in him.

Son of Dr. A. R. Vann and Elizabeth Vann; born in South Carolina but moving to North Carolina and the section where his life was spent in his infancy; living the sane life of a country boy; taught to work and needing to economize; without the advantages of higher education but well taught for his day; gifted beyond most with business genius and industrious and alert, his success in business was assured from the first. When I came to know him he was already well established, a leading merchant and citizen, married to one of earth's best, with a happy home filled with the laughter of children. He had some time previous been converted and had connected himself with the Methodist church at Franklinton, was a trustee, chairman of the building committee of the new church, deeply interested in his church and a regular attendant on its services. It was during the four years while I was his pastor that he entered on the larger business activities which resulted in wealth.

I should not wish to say anything which would detract from the honor of my friend at any time of his life. One of the pleasant surprises of those last few months of his life, when God's grace had made Christ and his church first in Mr. Vann's life and when he talked freely to me about the inner things of his life, was to learn that the forces which ultimately made so completely and consciously a Christian were present and active in those years of seeming business absorption. But at that time even to his pastor he was first of all a business man. He gave himself intensely to the great American game of making money. "Time's money" was his half-humorous, half-serious motto. His church life, his social life and even his family life seemed to be subordinated to his business. I say "seemed," for even then there were forces operating in his soul which had more worth and vitality than anything earthly. He had given his heart to Christ and God had given him a Christian wife of the highest type.

So the years went by. Intense application to business, rapid increase in wealth, contact and contest with worldly men who worshipped the almighty dollar, all the engulfment, all the allurement which has ruined so many. On the other hand strove the wife by his side and the Christ in his heart. To a casual observer it may have looked for years that the love of money, the distraction of business, the blight of rapid success in business were having the upper hand; but to those in the inner circle, who had watched him with open but loving eyes, there was evidence of the gradual victory of the spiritual. I thank God for the strength of divine grace and for the influence of a Christian wife.

As the years went by, money became less and less an end to be sought; more and more a means to be used. Christ and His church bulked larger and larger in his mind. Childhood became more and more dear to him. He kept on making money, perhaps more rapidly than ever. He was a business man until the final breakdown. But while he had in an unusual degree the satisfaction of honorable success in business, that satisfaction became less and less satisfying. His soul craved richer joy. Indeed at one stage of his life he was in danger of counting his life, despite its success, a failure. Then came the increasing conception of life as stewardship, time and money and the power to make money a trust from God to be used for God.

His gifts were many and large. Those which most adequately expressed his heart were the gifts made to childhood; the Christmas dollars given to children without distinction, white and black, rich and poor; the money invested for the orphans; the building and furnishing the magnificent school building for his township; the money lent or given to aid some young man or woman whom he thought worthy of help in the struggle for higher things.

And the path of service led him closer to the Master. Gradually disease forced him to surrender his business, but this only gave opportunity for a closer walk with God. Of those latter days it may be reverently said: "He walked with God and he was not, for God took him."

Thanks be to God for the alchemy of His grace which changes the baser metals of life into gold, which can sanctify and use the success of life as well as its disappointments for His glory and His servant's sanctification; which can bring His trusting and obedient servants into the satisfying experience of the larger things. Thanks be unto God who gave my friend in life and in death the victory.

BOOK NOTICES

MAN'S FIRST DISOBEDIENCE

By Leander S. Keyser.

Is the Biblical teaching on the origin of sin and suffering adequate and reasonable? is Dr. Keyser's theme.

He proceeds to show that the explanations of the Fall of Man as Myth, Legend, Tradition, Folklore, Inspired Allegory or Primitive Animalism are patiently inferior compared to the acceptance of the third chapter of Genesis as historical in character and super-human in source.

After dealing with some ethical objections, he presents the affirmative grounds for believing in its historical character and concludes with an exposition of striking ways that the third chapter of Genesis fits in as a factual and necessary link in the divine plan of creation and redemption.

The Macmillan Company, Publishers, New York.

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THE THIRTIETH PIECE OF SILVER

By Lilian Hayes.

There is a tradition that Judas betrayed Jesus in the belief that his betrayal would force Jesus to use his omnipotence to blast his enemies and become the temporal ruler of the world. When Judas threw the thirty pieces of silver at the feet of the Sanhedrim and went out and hanged himself, one piece (in this story) rolled away out of sight, and eventually got back into circulation.

Every one who gained possession of it, after a measure of success, succumbed to the attacks of a malignant, cruel, traitorous spirit. So it was, in turn, in ancient Rome, Norman England, the Peru of the Incas, Venice, Holland (in the time of Philip II) and finally, Europe in 1940, with the Czar's daughter, Tatiana, miraculously saved, it seems, as one of the characters—this Judas coin, mounted in an amulet, continued to work its wicked will.

A gripping and exacting story in six parts is this tale of the roaming of the world down through the centuries of this Thirtieth Piece of Silver, infected with the greed for wealth and power that led Judas to his treachery.

The Macmillan Company, Publishers, New York.

* * * *

CREATIVE TEACHING

By John Wallace Suter, Jr.

This book is written for the members of the teaching staff of our American church schools (young or old) who have never studied pedagogy nor had any course of teacher-training.

Creative Teaching is not a textbook to be studied in or out of class but is for private individual reading, like the leters of a friend.

It does not cover its subject with any completeness. Its aim is accomplished when it succeeds in interesting a reader sufficiently to create in him an appetite for more insight and teaching skill.

The author is the very opposite of a bore. He believes in believing in brevity by practicing it.

Since the men and women to whom this book is addressed work without pay, the pastor or superintendent who "moved" at the next business meeting that their school present to its teachers individual copies of "Creative Teaching" would only be conferring upon them a bit of well-deserved recognition.

The Macmillan Company, Publishers, New York.

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THE SUPREMACY OF THE SPIRITUAL

By Herbert Alden Youtz.

Social service has taken precedence with us of communion with God. We have let the "practical" religion of doing things oust the meditative gospel and ignored its invitations to learn how to be something more significant in the eyes of God and men. Dr. Youtz is positive that in so doing we are making a grave mistake.

His work is a written protest, also, against the sceptical doctrine that religion is a purely psychological matter. It insists that the insight of Jesus into the reality, power and supremacy of the spiritual life of men (as a living present experience) constitutes His saviorhood.

He undertakes to prove that the Gospel consists of a school of methods by which any man, who so wills, can repeat and verify in his own person the great affirmation that the inner experience of actual sonship establishes contact for us with the hidden springs of life.

The Macmillan Company, Publishers, New York.

PEOPLE AND THINGS

The board of First church, Elizabeth City, has fixed the pastor's salary this year at $3600.

The Advocate will make people glad 51 weeks in the year. Send it for a Christmas present.

The address of Rev. Jesse H. Lanning is New Bern, N. C. He and Mrs. Lanning are delightfully situated and are being treated royally by the New Bern people.

"We rang our new bell at East Lenoir Sunday morning, November 23, to start our revival meeting. With the weather ranging down close to zero we closed out Sunday night, November 30. The Lord blessed us with nineteen professions and reclamations."—J. W. Bennett, Pastor.

"The stewards on the Fayetteville circuit have shown their appreciation of the return of their pastor, Rev. W. L. Maness, for the fourth year by increasing his salary from $2200 to $2500. This charge was paying the pastor $1500 three years ago."—R. H. Willis.

Rev. W. G. Pratt, now in school at Trinity College, would like to hold a revival meeting somewhere in North Carolina during the Christmas holidays. If anyone should like to use him during that time, write or wire him immediately at West Durham, North Carolina.

Tom P. Jimison, who at the last session of the Western North Carolina conference withdrew from the Methodist ministry, becomes managing editor of the Charlotte Herald, a weekly labor paper. Mr. Jimison has for some time been president of the Herald Publishing Company and was at one time an editorial writer for the paper. His is not a new venture and that he will succeed we confidently expect. The Herald is one of our appreciated exchanges.

On Saturday, the 6th of December, at 12:15 a. m. the Methodist parsonage at Welcome was the scene of the happy marriage of William Glenn Hoover to Mary Frances Fritts, Rev. J. W. Fitzgerald officiating. Mr. Hoover is the son of Mr. and Mrs. M. L. Hoover, prominent farmer of that community. Miss Fritts is the daughter of Mr. and Mrs. D. T. Fritts, well known farmer near Lexington. She has been a very popular teacher of the Welcome high school for several years. She is also a very faithful worker in the Methodist church, serving as Sunday school teacher and secretary to the board of stewards. We wish for them a long, happy and prosperous life.

"At the last session of the Northwest conference Bishop DuBose appointed me to Stevensville. I serve the M. E. and the M. E. Church, South, congregations. Both are about equal in numbers and strength, and together make a good appointment. By this arrangement this charge is self-supporting, it being the only self-supporting charge in Montana. The people here are very kind and appreciative, and we are enjoying the work. I am the only Protestant minister in a town of 1000 in the center of a prosperous farming section."—M. G. Ervin. Brother Ervin is a North Carolinian who transferred west about two years ago. We are glad to have this interesting note from him. Write again.

The passing of David Richard Cecil, a highly esteemed citizen and a loyal, devoted Methodist of Lexington, N. C., is mourned by a wide circle of friends. He was 38 years old. The Dispatch among other things says: "The deceased was married eleven years ago last Wednesday to Miss Mary Mitchell of Roxboro, who survives him. One son, David, died about a year ago. One small daughter and four small sons survive, together with the mother, Mrs. David K. Cecil, two brothers, R. F. Cecil of Greenville, S. C., and Joe K. Cecil of Lexington, and three sisters, Mrs. Fred O. Sink, Mrs. Charles Young and Miss Sadie Cecil, all of Lexington. Mr. Cecil's father, David King Cecil, died less than two years ago. David Richard Cecil was born in Lexington and from early boyhood was known as one upright in all respects, a regular attendant on Sunday school and church. He became a member of First Methodist church in early life and served his Master zealously alongside his saintly father. In February, 1923, he succeeded his father as president of the Baraca class in the Sunday school, an office the latter held for a number of years, and held this until about a year ago. He was also an active member of the board of stewards of this church.

"Will you not also urge the ministers of our two conferences to give a little attention, in their sermons, to the claims of our dumb servants that, unlike ourselves, cannot voice their wrongs with tongue or pen? In all my life I have never heard a sermon on cruelty to animals and very few references to the subject." The above from a private letter contains a suggestion that is worth thinking about.

Although, of the half million dollars needed to complete Metropolitan church, Detroit, $334,000 has been raised, Dr. Merton S. Rice, the "preacher" of that church—the Rev. C. B. Allen is its "pastor"—has declared that he will not preach in the new pulpit until the entire cost is provided. Therefore it will be provided. The total cost of the entire enterprise will be something over $1,200,000.—Northwestern Advocate.

Of interest in all sections of North Carolina will be the announcement that the contract has been let for the new Methodist church at Chapel Hill. Jewell and Riddle of Sanford are the contractors and the cost exclusive of heating and furnishing is $150,000. The contractor agrees to complete the church by December 1, 1925. Gambrell Rodgers, an architect of wide reputation, designed the new church and when completed will be a very handsome structure. Rev. Walter Patten is the pastor.

Dr. Sam. T. Senter, pastor of Mt. Vernon church, Danville, Va., was the speaker for West Market Men last Tuesday. His was the principal address of the evening, and it was admirable in every respect. He was humorous and eloquent at will. His humor was not of the hash variety, but sparkled and was served in a silver goblet. The speaker uttered many fine sentiments and greatly pleased that large body of men who had gathered for an hour of fellowship. If you want a speaker who will measure up in every particular get Sam. T. Senter.

The Benson correspondent to The Smithfield Herald writes: "Rev. J. E. Blalock, who has been pastor of the Methodist church for the past year, was returned for another year. The Methodist church has made great strides during the past year and bigger things are hoped for in the coming year. A thirty-six hundred dollar debt on the erection of the church was paid off last year. Rev. Mr. Blalock carried to conference one of the best reports ever sent in by the church. The members of the Methodist church gave an old-fashioned pounding Wednesday evening to Mr. and Mrs. Blalock who will be with us for another year."

Fifty thousand persons were added to the total membership of the Methodist Episcopal Church on the foreign mission field during 1923. In addition, 11,000 children were baptized and now are in training for membership. This makes a total gain of 165,000 members of the Methodist Episcopal Church overseas during the past five years—this last year's being the largest. The total membership of the church on the mission field is 658,000; the baptized children under instruction add 172,000 more to that number. India made the largest gain in the Christian community with an increase of 30,000 during the year, and 75,000 for the five-year period.—Methodist Advocate.

The educational unit of Trinity church, Durham, N. C., and, also, the unit that connects it with the church are now nearing completion. The Sunday school expects to be in its new building early in January. We were through the building last Saturday and it seems to be about the last word in Sunday school equipment. Those hard wood floors and other finishings are as beautiful grade of oak as one is privileged to look upon. The pastor, W. W. Peele, grows enthusiastic as he walks through the halls or looks into those spacious departments beautiful to behold and so well equipped for work. And stupid would be the spirit of any man devoid of enthusiasm amid such surroundings. The walls of the church are up and the roof on and the work on the inside is being pushed to a finish. Those walls of the church are of Massachusetts granite and contain "the varied colorations of the hills, where the seepage through centuries gave to it that peculiar beauty which calls forth expressions of admiration upon the part of all who look upon them."

PLAN FOR THE YEAR

The presiding elders of the Raleigh and Durham districts called their district stewards and preachers together on Tuesday, December 9th, in Edenton street and Memorial churches, respectively. A full meeting in each place discussed plans for the coming year and distributed the benevolent budgets to the several pastoral charges.

Rev. M. T. Plyler, the alert elder of the Raleigh district, laid several objectives before his officials and preachers. The first one is a larger distribution of the North Carolina Christian Advocate throughout the district; 2nd, To finish up the Centenary collections; 3rd, Improvement of churches; 4th, At least three Sunday school training schools in the district during the year and fifth, a revival in all the churches.

Those present seemed to be enthused over the prospects of a great year and have gone to their tasks with the determination of making this the greatest year on the old Raleigh.

Dr. Bradshaw over at Durham had a full house and every minute of the time allotted for the meeting was occupied. Several men had been appointed to discuss different phases of church work. Brother Peele told about the plans of the mission board for the year. Dr. Few plead for an increased effort on the part of the laymen. Brother Shamburger outlined plans for revivals. Brother Spence admonished the brethren to look into the matter of Sunday school endeavor. The writer told the leaders of the Durham district that they ought to lay more stress upon the circulation of the Advocate.

These two meetings will bear fruit throughout the year. We have not seen more enthusiasm manifested in any meetings than the ones in Raleigh and Durham.

A LETTER OF INTEREST FROM SCOTLAND

Rev. Dwight Ware in a recent and appreciated letter to the editor among other things says:

"A happy little nest of Southern Methodists, enjoying the atmosphere and thought of Scotch life and religion, are settled comfortably in this delightful city, where they eagerly await the weekly arrival of the North Carolina Christian Advocate. Miss Daisy Davies, Rev. Don E. Schooler, my wife and I are all students of the United Free Church College and of the University of Aberdeen. Schooler if from Oklahoma, and the rest of us are (for Miss Davies affirms it) from 'down home.'

There are some very remarkable men from whom we are getting some splendid training. It is a great relief and benefit to get away from the noise of fruitless strife and controversy. The teachers and ministers of Scotland have a vital message and they present it with power. John Calvin's distinctive doctrine is as dead as Hecter's pup, and any of the ministers on the score of this aspect of their thinking would be freely admitted as John Wesley ministers anywhere in America. One of these days I shall find time and write you a little article on modern religious life in this land.

NEW SUBSCRIBERS TO THE ADVOCATE

The North Carolina conference at its annual session in Wilmington pledged itself to secure 4,000 new subscribers this year to the North Carolina Christian Advocate and apportioned this number to the several districts as follows:

Durham	475
Elizabeth City	425
Fayetteville	475
New Bern	425
Raleigh	425
Rockingham	475
Washington	475
Weldon	425
Wilmington	425

MRS. C. L. STEIDLEY

This is to let the brethren know that Mrs. C. L. Steidley finishes her contract with us as special district worker January 1, 1925. After that date she will be free to go anywhere for meetings. Mrs. Steidley's work in the Shelby district has been simply great, and we are gratified that she will continue to reside in Gastonia. As an expositor of God's word, a personal worker and soul-winner, a leader of gospel song, she is unsurpassed. Most of us hesitate to make a second engagement in the same church, even if invited. She has no trouble at this point, but has returned year after year to the delight of all. Her address is Gastonia, N. C., Station One.

C. S. Kirkpatrick.

In thinking about what to send for a Christmas present, don't forget that the Advocate will make an acceptable one.

CHRISTMAS

B. F. M. Sours.

Burst on the shepherds, light divine
Thrust on the earth its joy.
"Glory to God!" O angels glad,
No fears our hopes destroy.
The prophets told of joy to be—
O angels! Victory!

The flocks, the lambs, are all forgot,
The Christ they seek today.
The angel harbingers of joy
Sped heavenward on their way,
But this world, all bruised and stained,
The glory still remained.

All stain of sin He came to cleanse
In His atoning Blood.
He came to open wide the door
That leads the way to God.
"Good tidings!" O ye angels tell
He came—Immanuel!

And now the Christmas comes again
Adown the years to me.
Like herald-angels, O I give
My praises, Christ, to Thee!
And so, in every age and clime,
Earth sings at Christmastime.
Mechanicsburg, Pa.

OTEEN HOSPITAL

Since we have so many patients from North Carolina here and about ten per cent of these do not get compensation so far, there may be some of our Advocate readers who would like to remember these patients who will not be able to spend Christmas at home, and who do not have money to buy as others have some gift or little remembrance. While you are remembering your friends, why not remember these fine fellows who have given their all for us. I assure you that any package you may send will find the right place and be appreciated. I shall be glad to deliver same. Please enclose card or your name and address.

T. A. Groce.

THE REVIVAL IN ELIZABETH CITY

For seven weeks the Ham-Ramsey party held services in the tabernacle, in business houses, on the street, in stores, calling to repentance and salvation. Many throughout the state will wish to hear of its results. Of course few of us agreed with all Mr. Ham's theology and some did not approve at times of methods used and utterances made. But when you have made the utmost discount the results are stupendous. Many until then without Christ, God or hope, rejoice in conscious salvation. Many of the lukewarm members of the churches and many who if they ever had any faith had lost it are now active and ardent workers. The best of all the churches are reconsecrated and have a clearer view of the plan of salvation and the call to service, especially soul-saving service. Organizations made and functioning promise largest good to the community. It is said that over three hundred have joined the various churches. Sixty-one have joined the First Methodist church, many of them heads of families. I join with other ministers and Christians in rejoicing that God led us to invite Mr. Ham and his helpers to our city.

N. H. D. Wilson.

THINGS GOING GOOD ON WESTVIEW CHARGE

We have started out on the new year very favorably, we think, on the Westview charge. For one thing, we were greeted by a very loyal group upon our return from conference who voluntarily assured us that they meant to hold up the hands of the pastor and join forces with him in a progressive policy for the new year. At our first round after conference we unanimously decided to raise the ten per cent for the Children's Home during the month of November, and then raise the entire apportionment for missions and conference claimants during the months of December, January and February. We went right to work on this plan and, but for the illness of the pastor for ten days or more, every cent of this first amount would now be in the hands of Brother Wood. This will be done within a very few days.

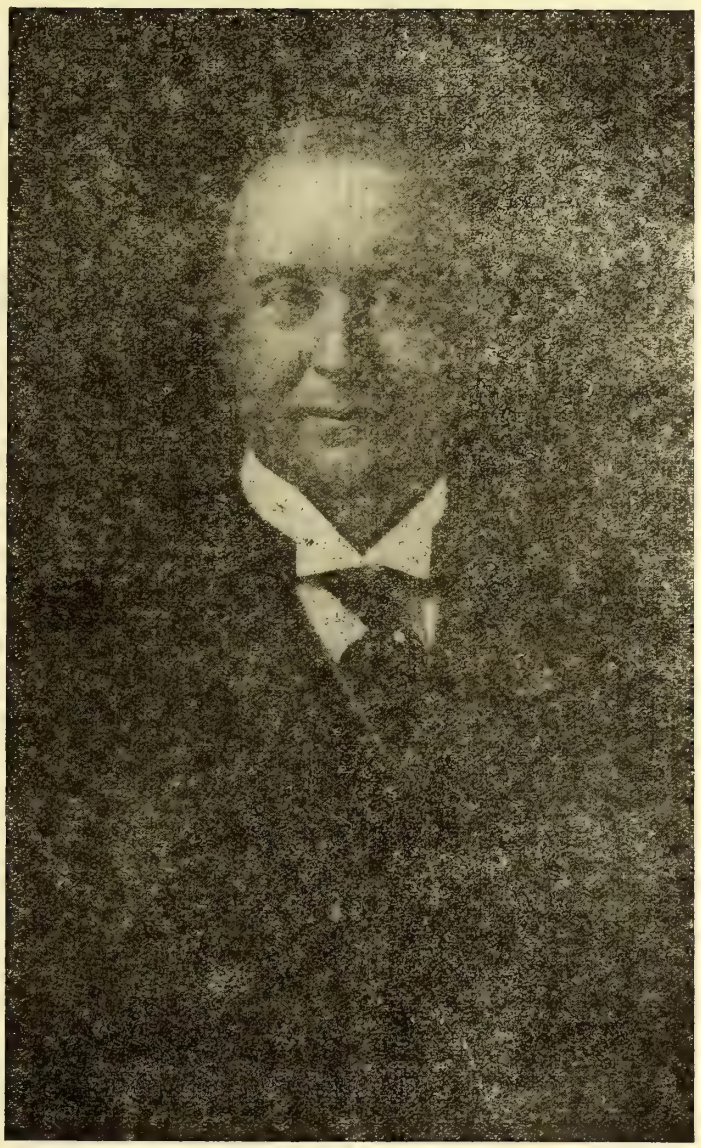
We have been preaching to greater congregations too, recently, which shows an increased interest in church work. The Sunday schools and the Epworth League also show advancement in attendance and renewed interest.

The Westview people took the pastor and his wife by surprise last Tuesday evening when they came in a body to our home and filled the pantry to overflowing with a great variety of excellent eatables. They have almost embarrassed us by the very abundance of their gifts, and it will be necessary for the pastor to go to the grocer and explain to him why he has ceased to trade with him. But they not only filled the pantry with good groceries, they filled our home with a flood of good cheer that has drawn us closer to them and makes us love them more. The Lord richly reward them for their generosity.

Our very efficient "elder" is not only directing the work of the old Statesville district in a highly satisfactory manner, but he has been preaching some very powerful sermons lately. You can hear of it almost anywhere you go in the district. He seems to be possessed with a passion for a great spiritual uplift in the church, and friends of his have noticed that he sweeps from place to place across his district with a fervor that expresses great faith and purpose. His enthusiasm is contagious.

If our purposes for this charge are all realized there will be some "growing pains" experienced and some old things will pass away. At any rate progress is in the air, and we are expecting to see this spirit sweep our people into new fields of endeavor and inspire them to greater faith and achievement.

D. A. Lewis.



MR. JAMES B. DUKE

A CORRECTION

According to our new conference minutes the Mt. Pleasant charge paid nothing for general or conference work. The fact is the charge paid on these two items a total of $732, an increase over the previous year of $317 or seventy per cent.

According to my report the charge paid on the benevolences $924, or 71 per cent of the assessments, distributed as follows: $428 for conference work, $304 for general work, $142 for orphanages, $43 for district work (instead of $60 as reported in the minutes) and $6 for work at Oteen.

I sent in with my report a check for $855 to Bro. C. W. Brown, treasurer, and a receipt from the Children's Home for $26. I gave Bro. P. M. Peacock a check for $43 for district work, making a total of $924.

The canceled checks are now in my possession. I informed our secretary of this before the minutes were published, telling him that I would be glad to send them to him if he wished me to, and asked him not to publish the minutes before this mistake was corrected.

I am sure my report was made out correctly, was in a fairly legible hand, was handed in the first day of the conference. I did what I could to keep the mistake out, and therefore I am in no wise responsible for it. I dislike very much to see it in the minutes, for it becomes a permanent record of my work.

M. A. Osborne, P. C.

A fine Christmas present to any woman would be the "Queen of the Kitchen" Cook Book, published by the ladies of the First Presbyterian church, Greensboro. The price during the hodlidays has been reduced to $1.00. Order from Mrs. Frank Morton, Greensboro, or phone 2503.

SPRING HOPE

I want just a little space in your splendid columns to tell about the great reception we received upon our return to the Spring Hope charge for the third year.

Not satisfied with the many verbal declarations and warm, hearty handshakes upon the part of all, they swooped down upon us like an army on the night of the 25th of November with everything mentionable for the pantry until the dining table was loaded and banked up around it on the floor. Oh, what a fine company of men, women and children! And what burdens some of them bore in their arms! And the joy was contagious, for we caught it. Many who were unable to come sent their part. Some of the country churches were represented.

This people knows how to make the preacher and family feel good.

Then on last Saturday, while filling an appointment at Bethlehem church, the good people repeated the dose. They ordered me to park beside another car, out of which they proceeded to transfer another good sized addition to the former pounding. And then continually the good work goes on. We have no way to express our appreciation and gratitude for such gifts, for we know it is not simply a gift of material values, but promptings of loyal, loving hearts. They are a fine, big-hearted people. We love them and only pray that we may prove worthy of their love and appreciation in feeding them and leading them in the green pastures of spiritual things.

We are looking forward to a great year and praying for divine guidance in all things.

W. E. Trotman.

In thinking about what to see for a Christmas present, don't forget that the Advocate will make an acceptable one.

THE PEOPLE OF OLD FORT CIRCUIT

We closed three very happy and, we trust, very profitable years on the Flat Rock-Fletcher charge. We never found finer people anywhere, and never expect to. They are bound to us by many ties. But we had to give them over to the tender care of Brother Banks, and our lot was cast with the splendid people of Old Fort, the beautiful and thriving little city at the foot of the Blue Ridge.

We haven't gotten acquainted with all our people yet, but those whom we have seen most are getting quite a grip upon our hearts.

We have a nice church and parsonage and a faithful membership. Our Sunday school is above the average. Superintended by Prof. G. B. Strickland, classes are well organized with a corps of efficient teachers. Our men's Wesley Bible class is a power of strength. We are looking to it for great results.

Our leagues are in fine working shape. You will hear from them later. We have just reorganized our junior league and the outlook for service is hopeful. We have also orgaized a male quartette. Come over and hear them sing. Our ladies have added many new furnishings to the parsonage. They are careful for the comforts of their pastor and his family.

Yes, we have suffered it! (The pounding). It came like a "thief in the night." The whole town seemingly came. They had no mercy on us at all, but just took the dining room by storm. We now have a grocery store of our own. We thank you, dear friends, and will forgive you. Somehow it leaves a pleasant sensation. Come again. May the rich blessings of our Lord attend every one of you. We assure you of the very best service of which we are capable.

M. W. Dargan, P. C.

The Advocate will make people glad 51 weeks in the year. Send it for a Christmas present.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

North Carolina Conference

NOTICE

During our conference in Goldsboro we pledged an increase of 25 per cent over the amount of money paid last year. In order to pay this pledge in full each auxiliary member should pay as much as in 1923 and 25 cents extra for every dollar paid.

There is the most urgent need for this pledge to be redeemed. Hosts of women and children are awaiting our liberality.

Please elect officers this month and report to district secretary.

Mrs. Harvey Boney.

AGENTS FOR EVERY LAND WANTED

This fine magazine for boys and girls offers agents 50 cents for every subscription at $1.50. Ten subscriptions would net you $5.00; 50 subscriptions would net you $25. Apply to M. H. Teavis, West Medford, Mass., for sample magazine, subscription blanks and full directions. This is a fine way for our Bright Jewels to make some money o ntheir pledge, and it will be a great thing to place this fine missionary magazine in our homes for the boys and girls to read. Some of you try it? Mrs. N. H. D. Wilson.

THE NEW WOMAN OF CHINA

In the Literary Digest for November 15, 1924, there is a most illuminating article by Grace Thompson Seton, wife of the artist and author, showing the new status of China's women.

She says: "The educated women have entered three fields of endeavor—the professions, business and philanthropy. There are women bankers and lawyers and dentists and druggists as well as shining lights who are educationalists and philanthropists. But the most interesting group, to my mind, are the doctors."

It is interesting to trace the effect of missionary training and western learning in the development of the new woman of China and her influence in the government of her country.

In October, 1922, Miss Alice M. Chou, president of the Women's Equal Rights Association, in company with three other women took a petition to Parliament, endorsed by five hundred signatures of women of all classes, urging certain reforms for women. They presented the following Seven Demands:

(1) The opening up of all educational institutions in the country to women.

(2) Adoption of universal suffrage and the granting to women of all constitutional rights and privileges given to men.

(3) Revision in accordance with the principle of equality of those provisions in the Chinese Civil War pertaining to relations between wife and husband, and mother and son, and to property rights, and the right of succession of women.

The drafting of resolutions giving equal rights to women in matters of marriage.

(5) Prohibition of licensed prostitution, girl slavery and foot-binding.

(6) Addition of a new provision to the criminal code, to the effect that anyone who keeps a concubine shall be considered guilty of bigamy.

(7) Enactment of a law governing the protection of female labor, in accordance with the principle of "Equal work, equal pay," and demanding full pay during the time that a woman is unable to work owing to child-birth.

The writer continues: "Various missionary organizations are credited with much of the responsibility for the improved and improving status of education in China. The missionaries are everywhere and like a web, their missions, schools, hospitals and welfare centers have spread to the farthest outposts and have caught the mind and perhaps some of the heart of a people who revered learning before Europe was out of its swaddling clothes."

Furthermore she states: "The most progressive girls' boarding school with which I came in contact is the McTyeire School, which has developed a large and modern plant at Shanghai. The **olea fragans,** or sweet-olives, is used in a metaphorical sense to denote literary honors and scholars who have successfully passed their examinations are said to have gathered its branches If current gossip can be credited the girls at McTyeire School are gathering a very modern variety of olive branch mixed with bobbed hair and high heels.

However, the lesson these young independents of Shanghai have to teach Old China may be equally effective."

Let us continue to support McTyeire.

Western North Carolina Conference

THE WORLD'S BIBLE

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way.
He has not tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed.
We are the Lord's last message
Given in deed and word;
What if the type is crooked?
Whatif the print is blurred?

Whatis our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

Annie Johnson Flint.

TRIBUTE TO A LITTLE CHILD

Out near Soochow, China, there is a little church that was erected as a memorial to the beautiful life and Christian character of a dear little girl from Virginia, whose grandparents were prominent Methodists in western North Carolina. This church was built through the influence and generous contributions of Rev. Francis Cox, formerly of Raleigh, now a missionary of the Episcopal church, with his headquarters in Soochow. His wife was Miss Mary Pemberton Moncure, daughter of Mr. and Mrs. W. A. Concure of Alexandria, Va., and granddaughter of Hon. and Mrs. S. J. Pemberton, who formerly resided in Albemarle. Two years ago Caroline Moncure, young sister of Mrs. Cox, met a tragic death from burning, and it is in her memory that the little chapel has ben built, that the Chinese children may gather and hear the Word of God and attend Sunday school. Caroline, though only about twelve years of age, was most faithful in her church duties, never missing a Sunday school service, and a faithful and regular attendant at church. What a beautiful tribute to her from her loved ones!. "Surely a little child shall lead them."

A GREAT CHRISTIAN COUNCIL

At Washington, D. C., January 28-Febuary 2, there will be held a great Christian Council, called by the foreign boards and societies of Canada and of the United States, having for its purpose the information and inspiration of the churches of Canada and America. It will be an educational, and not a deliberative or legislative, assembly. It will not deal with questions and problems of administration on the mission field, but the addresses to be given by the best talent that can be secured at home and abroad will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

TThis convention is being promoted by Christian leaders throughout Canada and the United States, who are deeply conscious of an immense opportunity. "They believe with the heart and soul that the gospel of Jesus Christ in its fullness of authority should be preached to men everywhere and expressed in word and deed, and they assemble therefore to review the whole existing situation in its many bearings, to ascertain what is, here and now, the duty of the church at home to the rest of mankind."

Not for a quarter of a century has there assembled such a council of missions on this side of the Atlantic. In 1900 the Ecumenical Conference was held in New York, and it is fifteen years since the now historic World Missionary Conference met in Edinburgh, and those fifteen years have included historic changes due to several reasons. The Washington convertion will approach the problems that have been brought about by these changes, with an equipment of knowledge and of experience and of hand to hand contacts with humanity's needs to which no other assemblage can pretend, for missions touch and transform lives.

The delegates who will be limited to 5,000 will be officially appointed by the foreign mission boards and societies. What a wonderful meeting it will be and what a feast of good things will be in store for those who may attend!

Let us pray that it may be a great success and that God may guide and direct in everything.

In looking over a special issue of the Wesleyan Christian Advocate gotten out by the North Georgia Woman's Missionary conference, we find among the other good things contained therein, a splendid article by Rev. A. M. Pierce of that conference on "The Contribution of the Woman's Missionary Society to the Church," and believing and agreeing with all he has said, we give for our readers extracts from his message:

"It has brought to the aid of the church in doing its world wide and humanity-broad work an organization that for scope and efficiency is nothing short of marvelous. At its organization in 1878, no human foresight could have forecast the unfolding of its creative idea. Foreign missions has come to mean ministry, not only to the souls of men, but to their bodies, minds, homes, social life and industrial conditions. Home missions has grown until it includes mountain work, Gulf Coast work, work for dependent girls, work for delinquent girls, work among Negroes, work among immigrants, work among miners, work in the city, work in the country, and work through co-operative homes, not to speak of other forms of social service activity. Matching the development of the thought has been the perfecting of the machinery. With rare skill has this far-reaching program been prosecuted.

An immense sum of money has been added to the treasury of the church through this agency. What the total amount is we are not informed. An approximate estimate may be reached by taking the average of its first and latest year's contribution, and multiplying it by the 46 years of its history. If this be permissible, it will be discovered that it has added to the working power of the church more than $23,000,000—a half million per year.

Similarly, a significant number of trained workers has been brought into the field. At present there are at work under the Woman's Board 170 on the foreign field, 148 at home. Emphasis is to be laid on the word "trained," both at home and abroad.

Unquestionably one of the most fruitful contributions of this organization to the life of the church has been through its educational program, and the consequent inspiration that has come through information. This program has consistently broadened. It includes instruction in missions, home and foreign, stewardship, conditions in the practical, everyday life around us, and the Bible.

Under this instruction has come much of the younger life of the church, its boys and girls, its young women, and in some measure, its young men. We remember quite well our own experience as a boy in the Juvenile Society, as it was then called. We have always been absorbingly interested in missions. Just how much of it is attributable to this cause it is impossible to tell, but it is reasonable to believe that it made an appreciable contribution. We know no reason to think that we are different from great numbers of others in this regard. The best way to secure a missionary church is to rear one, and to this end this society has made a real contribution.

Through the baby roll a leavening influence has reached into many homes.

The church has been furnished a great object lesson in the value of persistent, systematic work, that has not been altogether lost. "Despise not the day of small things," they have said in a magnificent way. Just as grain of sand added to grain of sand lifts the mountain's towering crest, just as drop of water added to drop of water swings the ocean's swelling tide, os these women have grandly shown that little added to little makes in the end an imposing array.

The same general principle applies to information. Through a number of years this instruction has been continued. A group of women have met and pursued the program. This information gathered at each service was not large, mission study courses pursued their studies. Sometimes not more than one book a year, rarely more than two, would be studied. It did not seem much. But put these things together. Let a few years pass, and the accumulated information makes useful body of knoweldge. So much so, that by far the best informed people in the church are the members of this society.

A great spiritual contribution has been made. This was in the very nature of the case. Missions promote spirituality. Concern for the lost is the impulse that urges to its varied activity, and is in turn strengthened by that activity. This impulse allies us to the Divine, and in proportion as it grows imperative does our likeness to God advance. The study of missions, stewardship, social problems, reveals human need, a sense of responsibility for the alleviation of that need, and urges to such a response to this need as will demand the consecration of human resources, and the eager appropriation of Divine cooperation, which things inevitably deepen the religious life. The Bible, which has now become a part of their cultural program, is the world's greatest devotional book. As we hide it in our hearts we cease to sin against God, and continuously develop the qualities of a godly life. Prayer is also included in their program, and in its fruitful soil all holy virtues grow. So it is that from different angles their work tends to make of its membership the most spiritual part of the church.

'The missionary tide lifts every boat.' So the contribution of this society enriches the entire life of the church."

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

Western North Carolina Conference

THE WINSTON-SALEM SCHOOL

The fourth annual session of the Winston-Salem Standard Training School was by far the most successful yet held. The attendance was good and the interest intensive. The school drew well from various sections in Forsyth and Davie counties, some coming as far as twenty-five miles away. While over 300 attended various sessions of the school 168 attended six or more of the class periods out of which number 127 attended all of the class periods, did all the work and received certificates of credit. These credit students belong to the various churches as follows: Centenary 34, West End 19, Burkhead 14, Green Street 13, Mocksville 9, Central Terrace 8, Kernersville 6, Ogburn Memorial 4, Grace 5, Midway 4, Mt. Tabor 3, Mt. Olivet 3, Erlanger 2, Farmington 2, Oak Summit 1.

The students by courses are hereby given:

Organization and Administration of the Sunday School, O. V. Woosley, instructor—C. M. Campbell, T. H. Cash, S. L. Craver, Rev. J. C. Cornett, Miss Bessie Helms, Mrs. M. K. Holjes, Mrs. W. R. Jenkins, Mrs. H. P. Lindsay, Miss Lola Long, L. E. Nail, T. H. Redmon, E. M. Spivey, J. W. Woollen, H. C. Conrad.

Missionary Message of the Bible, Prof. H. C. Ritter, instructor—Mrs. W. A. Newell, Miss Ellen Jones, Mrs. G. H. Hastings, Mrs. T. H. Cash, Mrs. C. C. Weaver, Price Smith, Rev. J. W. Moore, Mrs. J. W. Moore, R. H. Pegram, P. L. Love, Mrs. J. E. Sills, Mrs. J. J. Norman, Mrs. Ernest Dalton, Mrs. R. B. Miller, P. F. Evans, Miss Chessie Green, Rev. W. B. Shinn, Miss Martha Burgess, Mrs. A. B. Lewis, Mrs. J. G. McCullough.

Program of the Christian Religion, Dr. C. C. Weaver, instructor—Rev. J. P. Hipps, Rev. L. A. Falls, Mrs. L. A. Falls, Mrs. Z. N. Anderson, Rev. A. C. Swafford, Miss Anna Ogburn, Miss Ella M. Hinshaw, J. J. Norman, L. L. Walker, T. S. Womble, R. C. Smith, H. G. Johnson, Rev. W. R. Jenkins, Mrs. J. C. Cornett, Alex Vass, H. C. Jones, C. W. Weisner, Miss Margaret Perryman, E. S. Jackson, G. F. Turley, J. G. McCulloh, Roland B. Flythe.

Intermediate-Senior Organization and Administration, Miss Barnett Spratt, instructor—Mrs. Hoke Bullard, Miss A. Mary Bunting, Mrs. Fred Butner, Fred Butner, J. B. Carter, Rev. John Cline, Mrs. F. E. Coston, R. B. Crawford, Rev. J. W. Fitszgerald, G. C. Graham, Robert J. Griffith, Miss Minnie Hatcher, Miss Mary J. Heitman, Mrs. Alice T. Johnson, Spencer T. Jones, Miss Lois Lineback, Miss Gertrude Mock, E. A. Nash, Miss Elizabeth Oliver, Miss Ollie Stockton, Frank Stith, T. F. Vuncannon.

Training Juniors in Worship, Miss Virginia Jenkins, instructor — Miss Cora Ashburn, Hoke Bullard, Miss Frances Carter, Miss Grace Carter, Mrs. Myrtle M. Cecil, Miss Era Dixon, Miss Beatrice Dixon, Mrs. F. L. Gobble, Miss Alma Googe, Miss Lola Hatcher, Samuel E. Hager, Miss Mary R. Holton, Mrs. S. F. Harding, Mrs. H. J. Lineback, Miss Lucille Marshall, Mrs. T. H. Redmon, Miss Lola Shelton, Miss Daisy Lee Simmons, Mrs. T. G. Trivette, Mrs. J. W. Vanhoy, Mrs. N. S. Wilson, Mrs. J. Oscar White, Miss Mary White.

Primary Pupil, Mrs. W. B. Ferguson, instructor—Miss Ruth Booe, Miss May Dalton, Miss Mae Kurfees, Miss Lizzie Lowrey, Miss Carrie Ogburn, Miss Rose H. Owen, Miss Elizabeth Thompson, Miss Gertrude Vance, Miss Sadie Walker, Miss Annie Lou Walker, Mrs. A. G. Llewellyn.

Beginner Pupil, Miss Willette Allen, instructor—Miss Anna Brown, Miss Lucy Cox, Miss Lillian Dalton, Miss Alma C. Farrow, Miss Fannye Wilson, Miss Sallie Nading, Miss Martha Call, Miss Zonnie Gentle, Mrs. Cicero Ogburn, Mrs. E. A. Brandon, Mrs. Alex Vass, Mrs. Herbert Stafford, Miss Lois Beckerdite, Miss Pauline Hyatt, Mrs. Elmer Perryman, Mrs. H. J. Johnson.

THE BIG THREE

Because they secured the largest enrollment and produce the gratest number of credits the Charlotte, Greensboro and Winston-Salem Standard Training Schools are designated in our thinking as "The Big Three." These three have put across their standard training schools this year in great style, after a slight reversal from last year. The number of credits for last year and this year, together with percentage gain is given below. The first figures stand for the number of credits last year, the second for the credits this year, and the third for percentage gain.

Charlotte	114	192	68
Greensboro	97	150	55
Winston-Salem	75	127	70
Total	286	469	64

BACKSLIDING

For the first time in four years the Western North Carolina conference Sunday school enrollment shows a loss. After a gain of over 28,000 in Sunday school enrollment during the past three years we have to admit a net loss of 304 for the year just closed. Such a situation must not continue to exist. With steady and consistent efforts on the part of all of us during the present year we shall again assume our gaining momentum. The enrollment record by districts is hereby given:

District	1923	1924	
Asheville	10,354	10,233	121L
Charlotte	14,521	14,368	153L
Greensboro	16,014	16,559	545G
Marion	9,665	9,570	95L
Mount Airy	8,253	8,155	98L
N. Wilkesboro	4,216	4,473	257G
Salisbury	13,236	13,229	7L
Shelby	14,279	13,994	285L
Statesville	14,051	13,805	246L
Waynesville	7,187	6,886	301L
Winston-Salem	16,046	16,246	200G
Total	127,822	127,518	304L

AN EXCUSE

Without dignifying it as a reason, but rather rendering it as an excuse, it may be stated that the loss in Sunday school enrollment is most likely due to the fact that for the first time a general reporting of Sunday school average attendance was made. In a number of instances an effort seemed to have been made to make the average attendance practically as large as the enrollment, in some instances in spite of the fact that the Sunday school possessed a cradle roll and home department, which of course cannot be included in the average attendance. A Sunday school that draws patronage from a wide range of territory does well if it has an average attendance of 50 per cent of its enrollment. The larger Sunday schools in towns and cities are expected to have at least 70 per cent of their enrollment a saverage attendance. No Sunday school should strike off its roll any member who has during the conference year enrolled with the Sunday school and is still in the community unattached to any other Sunday school. To revise the roll every month and thus erase the irregular attendants is a failure on the part of the Sunday school to assume the challenge to reduce absenteeism.

A SUNDAY SCHOOL ELDER

While every presiding elder in the Western North Carolina conference is a firm believer in religious education and therefore a consistent promoter of the work of the Sunday school, I am pleased to call special attention to Rev. W. F. Womble, who is serving his fourth year as presiding elder on the Greensboro district. For the past two years Brother Womble has entered into our standard training school work, he having taken credit courses, and in his sermons and quarterly conferences has been continually calling attention to the value of the Sunday school as a religious educational agency. It is therefore no wonder that his administration shows a continual growth in Sunday school promotion. The Greensboro district leads the conference in Sunday school enrollment, it being one of the three districts to show a growth in this respect last year. Below is given the yearly growth for the past four years:

1921	13,088
1922	14,940—1852 gain
1923	16,041—1101 gain
1924	16,559— 518 gain

NOVEMBER CREDITS

In addition to the number of credits earned in our standard training schools for November the following have secured credits by correspondence:

Mrs. Ethel W. Mathes, Asheville.
Mrs. E. W. Lambeth, High Point.
Mrs. Willard Chambers, Winston-Salem.

INCOMPLETE DIPLOMAS

The November crop of Sunday school diploma earners records the following three persons as having earned the first four required units, thus entitling them to incomplete diplomas:

Miss Pansey Kincaid, Lenoir.
Miss Julia Tucker, Lenoir.
L. H. Wall, Lenoir.

North Carolina Conference

MISS KEENE'S REPORT

One of the big features of the work of the Sunday School Board is that in the interest of boys and girls twelve years of age and under, commonly called elementary work, which is being promoted chiefly by Miss Georgia S. Keene, our conference elementary superintendent. Her services to the church, particularly the children of the church, are becoming constantly more valuable. Some of the things to which she gives attention are noted below in her annual report to the Sunday School Board. Here's the report:

"In the elementary department during the year we have tried to help men and women of our churches and Sunday school to realize the importance of and their responsibility for giving the children of the church the best advantages for religious growth and development. We have endeavored to help them in expressing their attitude in the organization and work of the Cradle Roll, Beginner, Primary, and Junior groups in their Sunday schools. We have tried in a great many ways to reach the field with our programs of work and ideals of religious training for the boys and girls of the church. In an effort to do this some of the following things have been done:

The necessity for graded worship and instruction has been stressed, with special emphasis placed on graded worship, with children meeting in places prepared for them, having a program planned with their needs and limitations in view, guided by competent adult leaders, and free from interruptions. A large number of elementary departments have been organized with provision made for training children in worship.

The elementary programs of work, which are splendid guides to the workers with children in the Sunday school, have been presented to thirty-five groups composed of representatives from about one hundred and sixty (160) departments, pastors, and superintendents. We have thirty (30) ranking departments in our conference now, and a number of others have adopted the programs of work. This phase of the work should be stressed again next year.

I have made fifty-two visits and seventy-two talks. Over 1200 letters have been written, and about 3000 leaflets on elementary work distributed.

Four district elementary institutes have been held and those attending have expressed the feeling that these have been very profitable.

An elementary section was held in connection with the conference-wide Sunday school conference. Sixty-seven workers enrolled in this section, and Miss Minnie E. Kennedy, our general elementary superintendent, led the discussions, giving all present wonderful inspiration and information.

Elementary courses have been offered in all of our training schools, and over 500 persons have enrolled for these courses, and 350 credits in the elementary courses have been issued.

District organization was one of the goals for this year. We have secured four new district elementary superintendents, as follows: Miss Eunice Blair, Raleigh district: Mrs. C. B. Culbreth, Elizabeth City; Miss Myrtle Humble, Fayetteville; and Miss Gertrude Lawrence, Weldon. Mrs. E. B. Ward is superintendent for the Rockingham district.

A City Elementary Council has been organized for the elementary leaders in our churches in Durham. Splendid interest has been manifested in this, and we hope that it will mean much to the members.

The Children's Week observance has been stressed again this year, and thirty-five (35) Sunday schools wrote for help and planned to observe the week. So far only 21 reports have been sent in. This is an increase over last year, but our conference should have a much bigger observance, and we hope that it will have next year.

Much time has been given to teacher training work, both as a teacher and a pupil. I have taught in eleven standard and five non-standard training schools and have earned eight units in the teacher training course. Four of these have been in the elementary field and four general units.

I was a student at Lake Junaluska for four weeks. While there I taught in an experimental school of week-day religious education put on by the General Sunday School Board. This was a fine experience for me and has been a great help in my work.

During the year I have gained inspiration and help from meetings of the General Sunday School Council and the General Elementary Council.

I have had splendid co-operation from the preachers and other workers during the year and appreciate their attitude toward the work in the field of childhood and their loyal support of the work we are trying to do.

It is hoped that greater things will be done for the religious training of the boys and girls in our conference next year than ever before.

Here is my statistical report:

Miles traveled 7026; letters written 1270; literature distributed 2950 (approximately); visits made 52; talks 72; training schools taught in, standard 11, non-standard 4; days away from home 237."

WALNUT GROVE AND MEBANE

A circuit-wide meeting in the interest of the Sunday schools of the Cedar Grove charge was held at Walnut Grove church Sunday, November 30, and a church full of people were in attendance for the morning and afternoon sessions. The writer attended, spoke at 11 o'clock, and conducted a round table discussion in the afternoon. Talks by the pastor, Rev. E. C.

(Continued on page thirteen)

BUSY EPWORTH LEAGUERS

Western North Carolina Conference

Send all matter for Western North Carolina Conference Epworth League page to Rev. W. A. Barber, Greensboro, N. C.

THE LIVING GOD

"Our faith is not in dead saints' bones,
In altars of vain sacrifice;
Nor is it in the stately stones
That rise in beauty toward the skies.

"Our faith is in the Christ who walks
With men today in street and mart;
The constant Friend who thinks and talks
Wtih those who seek Him with the heart.

"We would not spurn the ancient lore,
The prophet's word or psalmist's prayer;
But lo! our Leader goes before,
Tomorrow's battles to prepare.

"His Gospel calls for living men,
With singing blood and minds alert;
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

"We serve no God whose work is done,
Who rests within His firmament;
Our God, His labors but begun,
Toils evermore, with power unspent.

"God was and is and e'er shall be;
Christ lived and loved—and loved us still;
And man goes forward, proud and free
God's present purpose to fulfill."

We, too, must be prophets and psalmists in our own day inspired and strengthened by the living, radiant God.

WHEN YOU KNOW A FELLOW

When you get to know a fellow, know
his joys and know his cares,
When you've come to understand him
and the burden that he bears,
When you've learned the fight he's
making and the troubles in his way,
Then you find that he is different than
you thought him yesterday.
You find his faults are trivial and
there's not so much to blame
In the brother that you jeered at when
you only knew his name.

You are quick to see the blemish in
the distant neighbor's style,
You can point to all his errors and
may sneer at him the while,
And your prejudices fatten and your
hates more violent grow,
And you talk about the failures of the
man you do not know.
But when drawn a little closer, and
your hands and shoulders toucn,
You find that traits you hated really
don't amount to much.

When you get to know a fellow, know
his every mood and whim,
You begin to find the texture of the
splendid side of him;
You begin to understand him, and you
cease to scoff and sneer,
For with understanding always preju-
dices disappear,
You begin to find his virtues and his
faults you cease to tell,
For you seldom hate a fellow when
you know him very well.

When next you start in sneering and
your phrases turn to blame,
Know more of him you censure than
his business and his name;
For it's likely that acquaintance would
your prejudice dispel,
And you'd really come to like him if
you knew him very well.
When you get to know a fellow and
you understand his ways,
Then his faults won't really matter,
for you'll find a lot of praise.

—Edgar A. Guest.

On Tuesday night, November 25, Calvary League of Charlotte held a business meeting and departmental meeting. The reports from each department were fine, showing we are marching steadily on. The junior league joined in with the seniors in bringing jellies for the orphans at Winston-Salem. We had 76 glasses and 26 quarts of preserves. Mr. C. Crowell carried this jelly to the home in person. Seeing the children was a treat.

Thanksgiving night the league had a service. Miss Lottie Bixby, our president, had a splendid program. The City League orchestra met with us and every one declared they make the best music ever. Calvary is always tickled to have them every time they can come. At this time the league brought food for the needy of the church and the juniors brought fruit. Isn't it fine to work together and do things? Miss Bixby doesn't believe in talking so much about things, but she believes in doing things. With such a leader assisted by our pastor no wonder Calvary is growing. Did I hear you say, "How she brags?" Don't take my word for it, come down and see.

The league also holds prayer meetings on Thursday nights for the shutings. A wonderful lot of good is being done along this line.

Sunday afternoon, November 30, went out to the county home to hold services, about 36 in all. Mrs. Crowell had charge and all received a blessing. These people out there enjoy the singing so much, too. They always call for their favorite songs.

Lillie Chick.

CONFERENCE OFFICERS

Superintendents.

Life Supt.—Rev. L. A. Falls, Kernersville.

Intermediate Supt.—Mrs. J. F. Armstrong, Charlotte.

Junior Supt.—Mrs. Jennie M. James, Charlotte.

First Dept. Supt.—Mrs. R. M. Stafford, Hickory.

Second Dept. Supt.—Miss Lula Betts, Lexington.

Third Dept. Supt.—Miss Edna Scronce, North Wilkesboro.

Fourth Dept. Supt.—Mrs. V. R. Patterson, Asheville.

Executive Officers.

President—B. L. Lunsford, Marion.

Vice President—Rev. Dwight W. Brown, Gastonia.

Cor. Sec.—Irene Franklin, Marion.

Rec. Sec.—Billie Webster, Greensboro.

Treasurer—Earle W. Reese, Hickory.

Advocate Page Editor—Rev. W. A. Barber, Greensboro.

Epworth Era Agent—Mrs. R. O. Eller, Spencer.

Field Secretary—Miss Martha Rogers Brooks—Marion.

U. S. VETERANS' HOSPITAL NO. 60, OTEEN, N. C.

Report from October, 1923, to October, 1924:

No. men to be served, month,	978—1222
Methodist " " "	229— 442
Visits on wards	5855
Conversions	33
Patients interviewed	378
Reclamations	26
Rec'd into church on profession	10
By certificate	7
Letters written	71
Bibles distributed	94
Testaments	220
Gospels	131
Adult students per month	125
Methodist died at hospital	63
On reservation, personal, patients	1820
Around reservation	628
Total No. on and around res'vt'n	2448
Patients from N. C. Oct. 10	160
W. N. C. Conf. Oct. 10	107
Total No. patients Dec. 4	1122

T. A. Groce.

RUTHERFORD COLLEGE

FALL TERM OPENS SEPTEMBER 2

Note these facts:

(1) Two full years of College work offered.

(2) Four years of high school work, accredited by the State and the Southern Association of Colleges and Secondary Schools.

(3) Special work for ministerial students (70 enrolled last year), and Evangelistic Singing.

(4) Substantial teachers, equipment, and work at an unusually low rate (from $175 to $250 per year).

For catalogs and other information address

M. T. HINSHAW, President, Rutherford College, N. C.

Order from the Advocate

The following forms are kept in stock and will be mailed the day order is received:

Baptismal and Marriage Certificates, 25c per dozen.

Regular form Membership Certificates; book of fifty, 50c.

Sunday School Teachers' Class Cards at 25c per dozen.

Collection envelopes will be printed and mailed within two days after order is given. It will take about two weeks to get sets out.

Blanks for trustees' reports. Order all your supplies from the Advocate.

Disciplines and Bibles always on hand.

THE ADVOCATE, GREENSBORO, N. C.

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A Junior College for Young Women With a Standard Preparatory Course of Four Years. Property of North Carolina Conference.

Faculty of specially trained, consecrated Christian teachers.

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In addition to the regular college courses, Classical and Literary, attention is called to the departments of Art, Business, Education, Expression, Home Economics, Music (Piano, Voice, Violin, Theory, etc.), and Religious Education.

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For name in gold on cover add 50 cents extra

NORTH CAROLINA CHRISTIAN ADVOCATE

Greensboro, N. C.

Many Who Have Tried It Speak Highly of It

Have you seen the General Sunday School Board's Plan of Evangelism in the Sunday School? Will you not be one of those who will be trying it during the months of January, February, and March, 1925?

Write for full information and free material to the

GENERAL SUNDAY SCHOOL BOARD, 810 BROADWAY, NASHVILLE, TENN.

THE METHODIST ORPHANAGE

RALEIGH, N. C.

Hon. R. N. Page .....President
A. S. Barnes .....Superintendent
Mrs. Mattie Jenkins .....Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

A Reminder—At this writing we are experiencing some unusually cold weather this early in the season. There are dozens of friends who might send us at least one blanket or quilt apiece. Some of our good women and thoughtful men have already remembered us along this line. I am wondering if the Good Spirit will not whisper this suggestion in the ears of others who have noble impulses.

* * * *

Turkey Dinner — Through the thoughtfulness and generosity of Messrs. W. B. Barrow, R. H. Merritt and Dewey Maness our large family enjoyed a bountiful turkey dinner on Thanksgiving day. Messrs. Merritt and Barrow are two of our good Raleigh friends and Dewey Maness is one of our old boys, who is now engaged as an evangelistic singer. Dewey spent some time at Trinity and Moody Bible School and is a good helper in revivals. I hope many of our pastors will use him in their revivals.

* * * *

Clayton-Dunn—The last Sunday in November the singing class visited Clayton and Dunn. At the morning hour they gave a sacred concert in the Horne Memorial church, Clayton. This is one of the most beautiful auditoriums in our conference. A large congregation was highly pleased by the service which the children so beautifully rendered. It fell to my happy lot to be the guest at the lovely home of Brother and Sister E. B. McCullers. I have enjoyed their gracious hospitality on many occasions and I am always glad to be their guest. Bro. M. Y. Self is in high favor with his people.

I am sorry that it was so I could not go on to Dunn with the class for the evening class. Bro. G. T. Adams, at conference, gave me and the class a most cordial invitation to be there at that time. Mrs. Rives and the class brought back a fine report of the kindness and love of our good friends at Dunn church. For ten years I have leaned heavily on these noble friends and they have never disappointed me. In like manner I have found my Clayton friends trustworthy. Each of these churches has my gratitude for their abiding friendship.

* * * *

Gratitude—As I write these words my heart swells with a sense of profound gratitude to God for the many expressions of love and good will which have come to us during the glad Thanksgiving season. Many churches, Sunday schools, organized classes and individuals have expressed their gratitude to the Giver of every good and perfect gift by sending contributions in money and provisions to the Methodist Orphanage. Such tangible tokens of love mean much to us in every way. I am just hoping and praying that all the churches, Sunday schools, organized classes and individuals who have not responded to our pressing need will remember us within the next Sunday or two. We are turning down scores and scores of orphan children who knock at our door for admission. I believe that it is God's will that we should provide shelter and love for every worthy child who seeks a home at our beloved Methodist Orphanage. Unless all the churches, Sunday schools, classes and members make big sacrifices we shall grieve the great father-heart of God by turning a deaf ear to the urgent appeals that our pastors, Sunday school superintendents, stewards and churches are making upon us in behalf of the fatherless and motherless children without loved ones to care for them. Shall we meet their obligations, which in the providence of God, have been placed upon us? As your superintendent I believe that our North Carolina Methodism is going to rise to the occasion and discharge its full duty to His little ones of whom He said, "Of such is the kingdom of heaven."

GOD USES HIS PEOPLE TO CARE FOR HIS SERVANTS

We moved to our new charge, the Micaville charge, soon after conference, making a move of about one hundred miles. We found the new home very well furnished, but not speaking disrespectful of anyone, there was no judgment used on the part of any one when the parsonage for this charge was located, for it is a poor location in every sense of the word for the preacher's family of this charge. Nevertheless men have been making mistakes ever since Adam disobeyed God, and the innocent must suffer. Let us hope that no man or men will ever make the mistake of locating the home for a preacher's family two miles from school, to say nothing of other inconveniences, when it can be located nearer the center of the charge and in two hundred yards of school for practically the same expense. But so much for that.

We have as good people on this work as are to be found anywhere. At our quarterly conference the stewards raised the appropriation for pastor's salary $125, in addition to what it has ever been. We appreciate their kindness very much. Just the other day I completed reading one of the books we are required to read in the conference course and was musing about where the money was coming from to pay the good lady for the butter supply for the week—it was due and the purse was empty—when lo and behold, I raised my unworthy head and saw a man at the foot of the hill driving a beautiful team of horses with wagon loaded with provisions, and he was coming toward the parsonage. Well, what do you think, he dumped that load of potatoes, flour, fruit, canned goods, etc., right in the kitchen. More than that, he gave us a small purse to pay the butter bill and purchase gas to run the "tin lizzie" for a while. After the scare was all over our little girl, Mae, came up to me and in her child-like way said, "Papa, that is a good man, we ought to love him." All this time I was thinking how good God was to put it into the heart of His children to care for His servants; then the command, "Go ye into all the world and preach my gospel," with the promise, "Lo I am with you always," was fresh in my ears. This load of provisions was from Celo church.

But that is not all. The very next day, while I was visiting and administering to the sick, two wagons loaded with provisions, ranging from a quarter of beef to a pumpkin of which to bake a Christmas pie, came to the parsonage and unloaded their cargo on the front porch. These wagons were from Deyton Bend church. May God richly bless every person who helped to load the wagons.

We are praying that a great revival of pure and undefiled religion may sweep over Micaville churge this year. Will you join us?

Best wishes to the Advocate and its readers. H. C. Freeman, Pastor.

MARION DISTRICT MEETING

Dr. Paris, presiding elder, Marion district, called district stewards set-up meeting to order at ten o'clock, Tuesday, December 2. Religious services were conducted by Rev. M. W. Dargan, of Old Fort station, who gave pastors and laymen some great spiritual truths. D. W. Alexander was elected secretary. Official roll was called with twenty-one pastors, twelve district stewards and four lay leaders present. Quite a number of visitors were present representing different phases of our church interests.

Rev. G. T. Bond, pastor of First church, Morganton, gave the meeting five minutes of his "How to get the people to attend church," and he knows how. Pastors J. J. Gray, E. D. Ballard, J. N. Wise and J. C. Gentry gave some interesting points on how to raise salaries and benevolences.

The congregation was very pleasantly impressed with a solo by Miss Lula Belle Paris, accompanied by Mrs. Pless at the piano.

Bro. C. H. Ireland, conference lay leader, was then introduced to pastors, stewards, laymen and visitors and brought to them a very enthusiastic and encouraging address on the importance of the lay activities of our church. District Lay Leader D. F. Giles made some kindly suggestions as to what is expected of the lay workers of the district.

The noon hour having arrived, the meeting adjourned to the hall of the Marion Kiwanis Club, where the ladies served a sumptuous lunch.

While the congregation was assembling for lunch and which was previously arranged, the pastors and laymen pounded the district parsonage table, a very great surprise to Dr. and Mrs. Paris. At the close of the lunch hour Rev. J. J. Gray informed Brother Paris of the happening of the unexpected. In reply our elder stated that he was rather full for utterance, and that being taken with such surprise, he could only promise to formulate an address of appreciation for use of future elders on such occasions. Editor Plyler was called for a speech, in which he stated that he did not know that Dr. Paris could be so excited as to so nearly loose his oratory. He went on to say many things concerning the Advocate and its place in this district.

After giving the ladies a rising vote of thanks, the district stewards assembled for a session of business with Dr. Paris in the chair. Aside from the regular routine of work of the stewards they passed on raising the salary of the presiding elder $250 for the current year.

On reassembling at church, Miss Waddell, deaconess of Spindale, and other of the brethren made excellent speeches on the Sunday school, Epworth leagues, etc. Rev. R. C. Goforth went forth to tell "How to hold the Sunday school members for church services." He not only knows how to do the job but he puts it into practice.

Bro. W. L. Sherrill, our conference education secretary, in a short address stressed the importance of the collection of pledges that have been made for the educational movement. Bro. J. O. Ervin offered a resolution that the pastors be instructed to preach on the subject of Christian Education, and urge the importance of meeting these obligations.

Rev. M. T. Hinshaw, president of Rutherford College, spoke of the work at our institution, telling about its need, and giving the program of great things that are planned and looked forward to with much enthusiasm. He, too, is very much in favor of our people giving the educational pledges their consideration as they become due.

Editor Plyler spoke interestingly of the great Superannuate Endowment movement, reciting some instances of very dire need on the part of some of our veteran preachers of the gospel, and urged our loyalty to this cause.

Bro. M. W. Heckard, the N. C. Christian Advocate "Super-Six," gave the meeting his formula for putting the conference organ in every home in the charge.

A resolution was passed that the Marion district accept 450 new subscriptions to the Advocate for the current year as our goal. Bro. J. O. Ervin was chosen as director.

Rev. R. M. Courtney gave the meeting a review of the mighty achievements of our church in the past five years, and recited some appalling facts of the embarrassment our great church is now undergoing on account of unpaid Centenary pledges, and urged that this condition be overcome as fast as possible, so that we may be ready to launch the carry-on program that is already planned for our church.

Rev. Mr. Poovey of First church, Marion, told the pastors and laymen how he put over the every member canvass campaign, and about the success that follows.

J. O. Ervin, pastor of Rutherfordton church, gave his experience on "How to conduct our evangelistic campaign." He knows how because he warmed our hearts by his address and his wonderful evangelistic singing powers, and brought the set-up meeting to a happy conclusion. Z. Paris, P. E.

D. W. Alexander, Sec.

Don't forget to look at your red label.

666

is a prescription for

Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria

It is the most speedy remedy we know.

THE CALL OF THE CONFERENCE CLAIMANTS

BOARD OF FINANCE, M. E. CHURCH, SOUTH

510-513 Security Building, St. Louis, Mo.

Edited by Luther E. Todd Secretary

LET US GIVE THANKS FOR WHAT HAS BEEN DONE AND PRESS ONWARD WITH ENTHUSIASM TO DO MORE

When these lines are read, undoubtedly $1,250,000 will have been collected on Special Effort quotas for Superannuate Endowment. The first fiscal year of the movement will end March 31, 1925. By that time the total given above is practically certain to increase to at least $1,500,000. Such an accomplishment for the first year is not to be despised. In fact, considering the conditions out of which this figure has been reached, it is remarkable. We have already succeeded enough to prove that we can raise the $10,000,000 in five years, if we give ourselves faithfully to the task throughout the entire period.

A Little Change for Variety's Sake

Since the beginning of the Special Effort, I have published weekly a page in every conference organ of the church in behalf of the movement. After this week this matter will discontinue in the conference organs until March 1, 1925. Then it will begin again and continue weekly until about December 1, 1925. There are two reasons for this break in the usual proceeding: First, it will save a considerable amount ($6,000) on the expense of such publicity; and second, it will provide a change of pace which is absolutely necessary to sustain interest in any kind of effort over a prolonged period.

This does not mean that a vacation time has come for Special Effort workers. On the contrary, these workers are urged to give themselves to the task with greater abandon than before. Let it not be said of us that we cannot go ahead with this work except when somebody is tootin' a horn. Some athletic teams play furiously when the cheering is loudest. But there are other such teams so perfectly poised that they go right on winning notwithstanding the silence of the band. Surely we love the cause of the superannuates enough to work for it with determination under any and all conditions.

The Christian Advocate On the Job

During the three months' silence of the writer in the conference organs, his enthusiasm for the cause will be published weekly in the Christian Advocate (Nashville) as usual. If any preacher of the church does not take this valuable paper, now is a good time to become a subscriber. It will help him to keep informed about the progress of the Special Effort, and render him good service in many other ways. The same can be stated concerning the lay members. If you have been reading weekly about the Forgotten Man in your conference organ, and you want to keep posted on the subject, why not order the Christian Advocate (Nashville) on trial for the months of December, January and February? Its page twenty-eight will give you the information every week. When once you have this valuable paper in your home, you will never be willing to stop its coming.

By the way, this is a good place to state something about our general organ (Christian Advocate, Nashville,) that ought to be emphasized. Since November, 1918, six years, this paper has published page twenty-eight weekly in the interest of the Forgotten Man. And not one penny has been charged for this valuable space in all that time. Perhaps no other means of publicity has accomplished more for the cause. Surely every pastor ought to be grateful enough for this service to secure a few subscriptions from his people for the paper.

Those Who Pay One-Fifth or More

For several months the conference organs have published weekly the names of the charges paying one-fifth or more of their total quotas. This information, concerning additional charges doing this, will continue to appear, but as already stated it will be found only in the Christian Advocate (Nashville) during the next three months. Beginning April 1, 1925, which will be the start of the second year of the Special Effort, the names of all charges paying two-fifths or more of their total quotas will be published not only in the Christian Advocate (Nashville) but also in all of the conference organs. Every pastor should not only be anxious to have his charge published as paying at least one-fifth by March 31, 1925, but also he should be anxious to have his charge published as among the first paying the second year's portion of the total quota. Remember, the second year of the Special Effort begins April 1, 1925. Get your second year's portion right now and send it to the Board of Finance, Security Building, St. Louis, Mo. In this way your charge will be among the first published as paying two-fifths or more of the total quotas.

Do the Same Thing in a New Way

Have you initiative? If I should state that you have not, you would be fiercely angry with me. Of course you have it, because you are a live one and not a dead one. Then use your initiative. Plan a new and appealing way to raise your second year's portion of your Special Effort quota. Think of something unique and then follow your vision. When you succeed with your plan, write me all about it. I will publish it for the benefit of others. It seems to me that out of 6,500 preachers working at this task, there ought to be thought out and worked out some wonderfully clever ideas for getting the amount due the second year. Come on, let us work together on this thing. In this way we will not only succeed but have a jolly time doing it.

Please Keep This in Mind

During the first year of the Special effort a great deal of literature and supplies were sent to every charge in the church in care of the pastor. Nothing will be sent by the board to any charge for the second year, unless it is requested. If the literature which was sent a year ago was carefully used, the people ought to be thoroughly informed about the cause. It remains now to appeal to them on the subject each year for five years, or until the charge has paid its total quota in full.

Of course if any charge needs literature or supplies, such as the board has in stock, a request can be made for the things needed and all such requests will have prompt attention. But please do not wait to make such requests until almost the time the supplies are needed, for it takes time to deliver parcel post packages. Also, the pastor might look around to see if the charge has not sufficient supplies left over from those received a year ago. Many presiding elders have told me about seeing packages of Forgotten Man literature stored in pastors' offices, and none of it has ever been distributed! See what you have before ordering more!

An Appeal to My Brothers in the Pulpits

Mr. Preacher, do you realize that the Special Effort for Superannuate Endowment is a movement looking to the old-age comfort of broken-down and retired preachers? Do you know that right now is the only real opportunity we have ever had to get this endowment? Do you understand that not again in our lifetime will we, you and I, have a chance to do this thing? If these convictions have not come to you, they should. As sure as fate, we have a fighting chance now to do something worth while for our fraternity of preachers in this age and that of all ages to come. But that chance is already one year old. It is an elusive short-lived thing. In four years more, it will have spent itself—then it will be superannuated. Think of it! It is bad enough to superannuate a preacher without a comfortable support, but Oh the tragedy of superannuating a chance to make provision for the needs of the superannuated preacher! I am in this fight to win. I shall give my best. Not once shall you find me shirking. Will you join me in such consecration to this holy task, that no person of any generation hereafter can say that the thing could have been done if the preachers of this age had not failed to do their duty when opportunity offered?

MAKE ALL REMITTANCES ON SPECIAL EFFORT QUOTAS TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MISSOURI

OUR LITTLE FOLKS

THE LITTLE CHILDREN IN JAPAN

The little children in Japan
  Are fearfully polite.
They always thank their bread and milk
  Before they take a bite
And say: "You make us most content,
O honorable nourishment!"

The little children in Japan
  Don't think of being rude.
"O noble, dear mamma," they say,
  "We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
  Wear mittens on their feet;
They have no proper hats to go
  A-walking on the street,
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
  With toys of paper play
And carry paper parasols
  To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
  They haven't any store
Of beds and chairs and parlor things;
  And so upon the floor
They sit and sip their tea and smile,
And then they go to sleep awhile.

—Harper's Magazine.

GOING TO SCHOOL IN PANAMA

From May to December the boys and the girls in Panama often go to school in the rain, for it rains almost every day. Sometimes it pours in torrents. One day six inches of water fell in two hours, like one continuous sheet of spray.

Because it rains so hard and because it is so hot the jungle grows up overnight, and the children in the country find it hard to keep open the paths to school. If they are neglected during vacation, no path is left through the thorny tangles, which swarm with beautiful birds and troublesome insects. The Canal Zone, however, has been cleared of all dangerous animals, so that there is no peril in the thickest jungle.

Now and then there are earthquakes in Panama, but they are small and do no harm. There never has been a severe earthquake shock, and no one seems to mind the little tremblings that happen occasionally. No pupil ever need stay home from school for fear of an earthquake.

Uncle Sam owns the Canal Zone, ten miles one way by fifty miles the other way, and he gives all the children free schooling. There are more races represented in the Panama schools than there are in one place anywhere else in the world. Seventy or more different lands are represented in the population. A French child may sit next to an Arabian child, or an English boy may sit beside an Ecuadorian.

There is only one real difference between the children, and that is whether they belong to a "gold" or a "silver" family. The government pays its high class white employees in gold, and the rest are paid in silver. The "gold" children have the best of everything. The "silver" children, who mostly are negro or Asiatic, do not seem to mind that, as they are content with what they have, for there is enough and to spare for every one in this rich tropical country.

Schools are a rather new thing in Panama—that is, free schools with good teachers. In the old schools every child studied and recited out loud at once, so that the noise was like that of a sawmill in full blast. The American schools in Panama are like the schools at home, except for the queer mixture of pupils from all parts of the world. A bright boy or a bright girl has a good chance of reaching a government position.

The children live in houses that are darkened to keep out the hot sun and screened to keep out mosquitoes. There is a big courtyard, or patio, inside, and the rooms open out on this and not on the street. A fountain often plays in the patio, and ferns, flowers, big broad-leaved bananas, and palms make it very pretty.

Every Panama child learns two things: that mosquitoes are hatched in standing water and that they breed the germs of yellow fever. So no water ever stands stagnant in or around the house or yard, and kerosene is used so much to keep down the insects that very few flowers are seen in the towns. The jungle is full of gorgeous blossoms, and there are seventy-five kinds of orchids.

Every girl and every boy in Panama may have a parrot or a monkey or both, for the jungle is crowded with them ready for the taking. The parrots are as gay-colored as the orchids, and the monkeys can do everything but talk. The Panama children usually have a small menagerie in the patio, and sometimes, like "Mary's little lamb," a pet monkey goes to school and is turned out just as was Mary's lamb, for a monkey is the most mischievous pet in the world and can upset any schoolroom.—Priscilla Leonard, in Queens Gardens.

HIS FIRST BUFFALO

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I, "so you each one want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"O, tell us it!" exclaimed a chorus of three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte river and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat. Little Mamie Perkins's brother began crying for a drink.

"'Bring up a bucketful from the river,' said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. He leaped over boxes and bales, he overturned wagons, and he smashed through whatever lay on the ground like a cyclone. People hurried behind the wagons as he came. The men fired at his huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"O, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mr. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody"—

"Buffalo Bill! Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, "though he wasn't called by that name yet. He ran out, rifle in hand, and sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl who broke out sobbing in relief.

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest too, and no one that day or ever afterwards heard the great scout of the plains boast."—Greta Gaskin Bidlake, in the Presbyterian.

SUNDAY SCHOOL WORK

(Continued from page nine)

Durham, and by Mr. James Compton, superintendent of Cedar Grove Sunday school, and numerous musical numbers were other interesting and helpful features of the program. Quite a number of persons took part in the discussions, interest was excellent, and withal we believe it was a day that will count for good. The next fifth Sunday meeting wil Ibe held at Cedar Grove.

From Walnut Grove the writer went to Mebane, where at 7:30 he spoke to another interested congregation. Rev. L. E. Thompson, the pastor, gave us the right-of-way, and otherwise assisted us in getting our message across to his people. The Epworth League conducted the devotional services.

The Sunday schools of the Cedar Grove charge and at Mebane have adopted the official programs of work and are working to make them operative. They are also taking interest in the church-wide Sunday school membership campaign being conducted now and are considering steps to increase their enrollment.

FAYETTEVILLE DISTRICT

Tuesday, December 2, at Hay street, Fayetteville, Rev. R. H. Willis, presiding elder, had a meeting of the pastors, district stewards, and lay leaders to discuss plans for the new year's work. The writer attended and spoke concerning the Sunday school, stressing the placing of programs of work, the Sunday school membership emphasis, evangelism in the Sunday school, and leadership training work. The Fayetteville district leads all others of the conference in the number of programs of work already placed, having over forty schools now working toward the standard, and other schools are being given an opportunity to adopt these programs of work, with the hope that practically every school in the district will adopt a program of work this year. Two standard training schools, moreover, will be held in the district again this year, one at Fayetteville, October 4-10, and one at Jonesboro or Sanford, October 11-16. Other training work will also be done in the district. We are expecting marked advancement along all lines of Sunday school work in the district this year.

TRINITY, DURHAM

Trinity Sunday school, Durham, will enter its new building the first Sunday in January, according to present plans. The building is practically completed now, but the leaders dare not enter until every detail in this splendid building is finished. In the meantime, the pastor, Rev. W. W. Peele, the superintendent, Mr. C. H. Livengood, and departmental superitnendents, and the teachers are conferring concerning such important matters as reorganization, curriculum, including song books, and other details incident to the expansion and readjustment of the school. This school will have up-to-date equipment, and with its present splendid leadership, and the new workers that are being added to the force, it bids fair to become a really great school.

NEW BUILDING AT ZION

At Zion, on the Gates charge, a new Sunday school building is about to be built. Plans in keping with the requirements of our denomination have been adopted, and soon we expect to see a new structure taking the place of the present one. Rev. R. F. Munns is the pastor and Mr. L. Spivey superintendent.

NORFOLK SOUTHERN RAILROAD

Passenger Schedules

Effective September 14, 1924. From Raleigh, N. C. Daily except as shown.

Leave For	Arrive From
6:15 a.m. a-Norfolk	8:10 p.m.
7:30 a.m. b-Charlotte	5:15 p.m.
3:00 p.m. c-Belhaven	12:25 p.m.
9:45 p.m. d-Norfolk	7:05 a.m.

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c-Via Pinetown.
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EVANGELISM IN MY SUNDAY SCHOOL

By W. I. Canter, D. D.

The most successful evangelistic campaign I have had in the Sunday school was on the occasion of using the literature and methods of the General Sunday School Board just as they came to me.

During the months preceding the intensive period I made use of the literature provided for the members of the Council, studying the leaflets, and discussing them with the school workers—bringing the distinct thought of the month clearly to their attention.

In addition to this, letters were sent to parents, as well as to teachers, urging them both to work and pray for the salvation of every member of the school.

The most important thing in this connection is to keep the idea of mechanical manipulation entirely out of mind, and work for a spirit led corps of leaders.

No child or other person was overurged. Sabbath after Sabbath the plea was made. Easter Sunday was looked forward to as a time of decision and confession. The matter began to be discussed in the homes. Inquiry became a daily occurrence.

It may be here emphasized that we sought to make all these things the vehicle of the Holy Spirit—to make it easy for Him to reach the hearts of the unsaved of the school.

After the three months period of preparation we received on Easter Sunday a number equal to 25 per cent of the active membership of the church. And one of the most encouraging features was that they came from every department. Old men and children, with the intermediate ages, were present at the altar.

This was only a few years ago. Some of the most active members, both official and private, in that church have come from that Easter morning group. Two at least, if not others, are preparing for life service. The growth of this church has continued until it is now more than twice as strong in every way as before.

I have used the method proposed by the board each year with varying success. But my experience is that the more nearly we follow the plan outlined, the more fully our workers acquaint themselves with the literature, and above all, the more strongly the spiritual feature is emphasized in the list of workers, and in the work itself, the greater the success.

A Sunday school which does not lead its members to Christ is worse than a failure. It is not worth the cost in labor or money. I would say that the plan given us, with the necessary variations to meet the local conditions, carried out in the right spirit each year will help mightily in solving the problem of the future growth of the church and the salvation of the new generation.

But we must never allow it to be mechanical. And we must seek and have the guidance of the Holy Spirit.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

December

Mills River, Horse Shoe, 11 13-14
Hendersonville, night 14
Haywood Street, night 17
Henderson Ct., Moore's Grove, 11 20-21
Saluda-Tryon, Saluda, night 21

January

Swannanoa, Azalia, 11 4
Black Mountain, night 4
Hominy, Asbury, 11 10-11
Sandy Mush, Brick Church, 11 17-18
Chestnut Street, night 18
Fairview, Fairview, 11 24-25

February

Leicester, Grace, 11 ..... 31 Jan.- 1
Rosman, Selica, 11 8
Brevard, night 8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

December

Polkton, Polkton, 11 14
Calvary, night 14
Duckworth Memorial, night 15
Wadesboro, night 17
Ansonville, Ansonville, 11 21
Brevard Street, night 21
Monroe, Central, 11 28
Tryon Street, night 28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

December

Pleasant Garden, Pleasant Garden, 11 and 3..13-14
Centenary, at 11 14
Spring Garden, at night 14
Wentworth, Salem, 2t 11 and 3 20-21
Ruffin, Ruffin, at 11 21
Reidsville, at night 21
Liberty, Bethany, at 11 28
Bethel, Bethel, at night 28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

December

Old Fort Ct., Ebenezer, 11 13-14
Old Fort, 7 14
Broad River, Tanner's Grove, 11 20
Spindale, 11 21
Forest City, 7 21

January

Cross Mill, 11; McDowell-Nebo, 3 4
Marion Mills, E. Marion, 7 4
Marion Circuit, Providence, 11 10-11
Marion, First Church, 7 11
Morganton Circuit, Bethlehem, 11 18
Bostick, Oak Grove, 11 24-25

February

Mill Spring, Gray's Chapel, 11 1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

December

Walnut Cove, Palmyra, 11 13-14
Danbury, Danbury, Sun. night & Mon..... 14-15
Stokesdale, Stokesdale, Sat. & Sun. 20-21
Summerfield, Center, 2:30 21

January

Ararat, Hatcher's Chapel, 11 4
Mt. Airy Ct., Salem, 7 & Mon. 11 4
Yadkinville, Prospect, Sat. Sun. 10-11
Jonesville, Jonesville, Sun. night & Mon..... 11-12
Dobson, Dobson, Sun. 18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

December

Creston, Creston 13-14
Sparta, Sparta 20-21
Laurel Springs Transou 27-28

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

December

Rock Springs, Webbs, at 11 13
Lowesville, Hills Chapel, at 11 14
Stanley, Stanley, at night 14
Crouse, Crouse, at 11 20-21
Goodsonville, Tabernacle, at 3 21
Bessemer, Bessemer, night 21
Lowell, at 11 28
Franklin Avenue, at night 28

January

Shelby, Central, at 11 4
Gastonia, Main Street, at night 4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

December

Landis, Oak Grove, 11 13
Kannapolis, Trinity, 11 14
China Grove, night 14
Mount Pleasant, Cold Springs, 11 18
Harmony, 11 21
Westford, night 21
Norwood Ct., Zion, 11 27
Norwood, 11 28
Park Avenue, night 28

January

Spencer, Central, 11 4
First Church, Salisbury, night 4
Yadkin, night 6

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

December

Webster Ct., Webster, 11 13
Sylva, 11 14
Cullowhee, night 14
Bryson City, 11 21
Whittier Ct., Whittier, Qr. Con. 3, pr. night..... 21
Highlands Ct., Horse Cove, 11 27
Glenville Ct., Glenville, 11 28

January

Fines Cerek Ct., Fines Creek, 11 3
Dellwood Ct., Dellwood, 11 4

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

December

Mt. Tirzah Ct., Mt. Zion, 11 12
Brooksdale Ct., Brooksdale, 11 13
Long Memorial, 11 14
East Roxboro and Longhurst, Grace, night 14
Yanceyville, Locust Hill, 11 19
Leasburg, Bethel, 11 20-21
Person Ct., Oak Grove, 11 26
Milton Ct., Milton, 11 27-28
Branson, night 29
Calvary, night 30

January

Graham and Haw River, Graham, 11 4
South Alamance, Swepsonville, 3 4
Mebane, night 4
Memorial, night 6
Durham Ct., Duke, 11 9
Rougemont Ct., Rougemont, 11 10-11
Lakewood, night 11
Gregson, night 12
Trinity, night 13
West Durham, night 14
Cedar Grove Ct., Cedar Grove, 11 17-18
Hillsboro Ct., Eno, night 18
Carr, night 19
Chapel Hill, 11 25
Carrboro Ct., Carrboro, 3 25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

December

Columbia, Columbia 14
Chowan, Anderson 20-21
Hertford 21-22
Perquimans, Cedar Grove 27-28
City Road, night 28

January

Currituck, Mt. Zion 3-4
South Mills, McBrides 10-11
First Church, 11 11
Edenton, night 16
Gates, Sunbury 17-18
North Gates, Kittrells 18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

December

Mamers, Concord 12
Sanford, night 12
Goldston, Goldston, 2 13
Siler City, Siler City, 10:30 15
Pittsboro, Pittsboro, 2 15
Haw River, Bynum 16
Roseboro, Hall's 18
Stedman, Tabor 19
Glendon, Fair Promise 20
Hemp, Tabernacle, 10:30 22
Carthage, Carthage, 2 22
Person Street and Calvary, Person St. 30

January

Duke, Duke, 2:30 4
Dunn (night) 4
Hay Street 7

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

December

Pamlico, Alliance, a.m. 14
Riverside-Bridgeton, Riverside, p.m. 14
Morehead City, a.m. 21
Beaufort, p.m. 21
Craven Ct., a. m. 28
Centenary, p.m. 28

January

Seven Springs, Garvis, a. m. 4
St. Paul, p.m. 4
Jones Ct., Trenton, a.m. 7
Goldsboro Ct., Daniels Chapel, a.m. 10-11
Elm St. and Pikeville, Elm St., p. m. 11
Oriental, a.m. 14
Snow Hill, Snow Hill, a.m. 17-18
Hookerton, Hookerton, p.m. 18
Pink Hill, Pink Hill, a.m. 21
Newport, Newport, a.m. 24
Straits, Summerfield, a. m. 25
Atlantic and Sealevel, Sealevel, a.m. 26
Ocracoke, p.m. 27

February

Grifton, a.m. 1
La Grange, Hickory Grove, a.m. 7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

December

Roberdel, Roberdel 12
Ellerbe, Ellerbe 13-14
Laurel Hill, Snead's Grove 19
St. John and Gibson, Gibson 20-21
Laurinburg 21-22
Lumberton Ct., East Lumberton 26
Robeson, Trinity 27-28

January

Biscoe, Biscoe 2
Montgomery, Troy 3-4
Troy 4-5
West End, West End 10-11
Aberdeen-Vass, Aberdeen 11-12
Caledonia, Caledonia 16
Rowland, Rowland 17-18
Maxton, St. Paul 25-26
Raeford, Raeford 31

February

Red Springs, Red Springs 1-2
St. Paul, St. Paul 7-8
Lumberton, Chestnut Street 8-9
Mt. Gilead Ct., Wadesville 14-15
Mt. Gilead 15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

December

Fuquay, Fuquay 12
Four Oaks, Four Oaks 13
Benson, 11 14
Smithfield, 7:30 14
Princeton, Princeton 17
Selma, 7:30 17
Kenley, Kenley 18
Millbrook, Millbrook 20-21
Garner, Garner, 2:30 22
Clayton, 11 28

January

Granville, Stem 2
Oxford Ct., Stoval 3
Oxford, 11 4
Creedmore, Banks 10-11
Franklinton Ct., Wesley, 3 11
Franklinton, 7:30 11
Zebulon, Wendell, 7:30 16
Bailey, Bailey 17-18
Tar River, Kitrell 24-25
Louisburg, 7:30 25
Youngsville, Youngsville, 10 26

February

Jenkins Memorial 1

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

December

Swan Quarter, 11 13
Mattamuskeet, Watson's 14
Fairfield, night 14
Aurora, 11 20
Grimesland, 11 21
Washington, night 21

January

Fremont, Beaman's, 11 3-4
Stantonsburg, night 4
Rocky Mount, First church, night 5
Vanceboro, 11 10-11
Robersonville, 11 18
Tarboro, night 18
Bath, 11 25

February

Rocky Mount Ct., 3 ..... 31 & 1
Clark St., 3:30 1
South Rocky Mount, night 1
McKendree, McKendree, 11 2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

December

Halifax Charge, Halifax, 11 12
Seaboard Charge, Seaboard, 2:30 14
Weldon Station, night 14
Conway Charge, Bethany, 11 16
Murfreesboro Charge, Murfreesboro, 11 17
Aulander Charge, Lewiston, 11 18
Ahoskie Charge, Ahoskie, 11 19
Windsor Charge, Windsor, 11 21
Williamston-Hamilton Charge, Williamston, 3....21

January

Henderson, First Church, 11 3
N. & S. Henderson Charge, S. Henderson, night.. 3
Warren Charge, Sarepta, 11 9
Warrenton Charge, Warrenton, 11 11
Norlina Charge, Jerusalem, 11 12
Littleton Charge, Littleton, 11 13
Rosemary Charge, Rosemary, 11 14
Roanoke Rapids Station, night 14
Garysburg Charge, Garysburg, 11 15
Middleburg Charge, Middleburg, 11 17
Battleboro-Whitakers Charge, Whitakers, 11..... 23
Enfield Charge, Enfield, night 24
Northampton Charge, Jackson, 11 30
Rich Square Charge, Rich Square, 2:30 31

February

Scotland Neck Charge, Scotland Neck, night..... 2

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

December

Wilmington, Castle Heights, a.m. 14
Wilmington, Trinity, p.m. 14
Scott's Hill, Rocky Mount, a.m. 20-21
Burgaw, Burgaw, p.m. & a. m. 21-22
Jacksonville-Richlands, Jacksonville, a.m. 28-29

January

Kenansville, Kenansville, a.m. 3-4
Faison-Warsaw, Faison p.m. & a.m. 4-5
Ingold, Garland, a.m. 10-11
Clinton, Clinton, p.m. & a.m. 11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m..... 16-18
Magnolia, Magnolia, a.m. 17-18
Halsboro, Wannanish, a.m. 23
Carvers Creek, Council, a.m. 24-25
Whiteville, Whiteville, p.m. & a.m. 25-26
Vineland Circuit, Bethel, a.m. 30

February

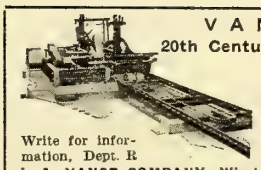
Tabor-Fair Bluff, Fair Bluff, a.m. ..... 31 & 1
Chadbourn, Chadbourn, p.m. & a.m. 1-2
Maysville, Maysville, a.m. 7-8
Swansboro, Swansboro, p.m. & a.m. 8-9
Town Creek, Zion, a.m. 13
Shallotte, Shallotte Camp, a.m. 14-15

The district stewards will meet in Grace church, Wilmington, Tuesday, December 9, at 11 o'clock a.m.

New Lamp Has No Wick or Chimney

Most Brilliant Home Light Known —Cost One Cent a Night

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W .C. Fowler, 621 Factory building. Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.



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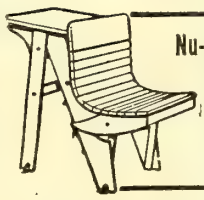
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In Memoriam

DOUB—Mary Ellen Doub, wife of J. C. Doub, was born January 12, 1855; passed from this life October 17, 1924. She professed faith in Christ early in life and joined Brookstown Methodist church in 1873. She was a devoted wife and mother. She loved her church and was a faithful member even unto death. She was patient in suffering and came to death completely resigned to God's will. For some time before her death she was not able to attend church, but often spoke of the church and manifested much interest in her religious experience. She, with her consecrated Christian husband, taught their children of God and religion in their home from which they have not departed.

J. W. Vestal, P. C.

STONE—Roswald King Stone was born June 20, 1850, died October 8, 1924, aged 74 years, three months and eight days.

He was married to Sarah Jane Burton December 25, 1870, and to this union were born six children, all of whom with his wife survive him.

Early in life he connected himself with the Methodist church and was a faithful member to the end. He was a faithful member of the Masonic order.

The funeral services were held in Pinewoods church, conducted by his pastor, assisted by Revs. Messrs. Andrews and Cox in the presence of a large congregation.

T. B. Johnson, P. C.

HAMMOND—Mr. James Hammond whose recent death occurred in his home near Rowland, N. C., was a splendid citizen, a kind and good neighbor, a faithful husband and father who looked after the interest and welfare of his children. He was a member of Centenary Methodist church on the Rowland circuit and loyal as such. He was married a good many years ago to Miss Harriet Stewart and several sons and daughters were born to them. He was a great sufferer for several months, having an incurable disease. Everything possible was done for his recovery. God knew best and took him. He is much missed by his friends and the community in general. The funeral service was conducted by the writer, his pastor, in the midst of a large crowd of sorrowing friends and relatives, and his body now sleeps in the cemetery of the church where he held his church membership. He is in that better world. P. D. Woodall.

STEPHENSON—Dr. M. R. Stephenson of Seaboard, N. C., died October 23, 1924, and was buried the following afternoon by the writer (his pastor), assisted by Revs. Wm. Towe and E. N. Harrison, former pastors, in the town cemetery. The unusually large crowd assembled and the numerous and beautiful floral designs attested the love and esteem in which he was held.

At the time of his death Dr. Stephenson was a steward, trustee and member of the building committee of the Seaboard M. E. Church, South, of which he had been a member for about 39 years. He was also chairman of the local school board and interested in all things that were for the best interest of the community.

His daughter, Mrs. W. D. Barbee of Seaboard, and son, Mat R. Stephenson of Raleigh, also two sisters, Miss Willie Stephenson of Seaboard, and Mrs. Stoneil of Jackson, survive him. He will be greatly missed in the church and community.

May the God of all grace comfort the loved ones and friends.

Chas. M. Lance.

WILLIAMS—Mrs. M. T. Williams, formerly Ella Cotten, the daughter of R. C. and Adelaide Cotten, was born February 4, 1851, and died October 20, 1924.

She joined the Methodist Church, South, when she was twelve years old, and became the wife of Bro. M. T. Williams February 25, 1875.

Sister Williams was one of the most saintly women the writer ever knew. She was born in a righteous atmosphere, reared in a religious home, and early in life became profoundly conscious of her obligations to her Creator, thus giving her mind, soul and body to God and man without reservation. From those early childhood days until her death, she walked continuously with her Lord and Christ. Her faith, obedience, submission and willingness to suffer for Christ's sake will ever live in the minds of those who came in contact with her.

As a wife no man was ever joined in matrimony to a woman who was more mindful of her marriage vows. Whether in sunshine or in storm she never refused to walk with her husband; and to suffer with him in hours of darkness, or to rejoice with him in hours of gladness.

As a mother, she loved with an everlasting love. She was always last. Others invariably were first in thought and heart. Her thoughts, prayers and gifts were always for those of her household and loved ones.

Could any wife or mother be more than she? She was all that heart could desire or life express. Let us who are left behind thank God for her saintly life and Christ-like example.

May God save her home and bless her devoted husband, Brother Williams, and her children, Fred C. Williams, Mrs. Annie Duncan and Mrs. Elsie Gregory.

J. J. Boone, Pastor.

PARKS—The funeral service of Mrs. Cynthia Parks was held at Shiloh church Thursday afternoon, Nov. 13, 1924, conducted by Rev. H. K. Boyer of Mt. Airy, assisted by her pastor, Rev. A. L. Lucas. The funeral was largely attended, many friends and relatives from distant points being present. The floral offerings were many and beautiful, among them an immense wreath of exquisite white roses from the office force of Gov. Doughton at Raleigh. A fitting and touching tribute was paid her by her long time friend and neighbor, Mr. L. A. Hampton. The following facts and tribute were given by Dr. Boyer:

Mrs. Cynthia A. Parks, born September 8, 1832, died November 12, 1924. At her death she was 92 years, two months and four days of age. She was the oldest daughter of Col. Allen Gentry. Her brothers and sisters were: Geo. W. Gentry, Dr. Levi C. Gentry, Reid Gentry and R. C. Gentry; Mrs. Sallie Cornett, wife of Judge G. W. Cornett, Mrs. Mattie Doughton, wife of Rev. J. B. Doughton, and Mrs. Ellen Hardin, wife of Wiliam Hardin. She survived all her brothers and sisters except Mrs. Mattie Doughton. Mrs. Parks was married to Col. James H. Parks in April, 1852. There were born of the marriage six children, all of whom are deceased except two daughters, Mrs. J. W. Hawthorne and Mrs. R. A. Doughton. Her husband died on May 20, 1880. For many years after her husband's death she remained at her home and managed her farm, being the one formally owned by her father.

For more than 30 years she made her home with her daughter, Mrs. R. A. Doughton, in Sparta. She became a member of the Methodist church nearly seventy years ago. She was a woman characterized by an unusually vigorous intellect, by great business ability and strong Christian character.

She had not enjoyed good health for the greater portion of her life, but retained her memory and most unusual mentality till the last. She passed peacefully to her reward on Tuesday night with unremitting faithfulness to every duty as wife, mother and friend.

It is my privilege at this hour to pay tribute to one whom I have known and honored all my life. She was my mother's friend and my friend. Interwoven with my earliest recollections are many mental pictures of "Aunt Cynthia," as she moved about in the neighborhood, ministering here and there to those in need or in distress.

Her doors were ever open to friend and stranger alike, and young and old alike shared and enjoyed her hospitality. She was endowed with an unusual mind, and it is granted to few people to maintain such mental alertness to advanced age as did she.

It was my pleasure to visit her within recent months, and while I observed her physical strength was failing, her mind was clear and active, much as in the old days. This is the more wonderful when we recall that for many years she had been an invalid, confined to her bed the greater part of the time. During these years of confinement she has had the constant care and self-sacrificing, loving ministry of her daughter, Mrs. R. A. Doughton, and the greatest consideration and affection from Gov. Doughton and children, Kemp and Annie and Mrs. Hawthorne, and also her physician and nephew, Dr. James Doughton, and the attention and affection of all other immediate relatives, and of scores of friends.

Thus she spent her declining days under the best possible conditions with every wish gratified, as far as it was possible to gratify them, nothing being left undone for her comfort and pleasure.

But today death takes her from us. She passes, a prominent member of one of Alleghany's most prominent families, and those whom she leaves behind shall honor her memory and miss her sadly from the family circles.

Her husband, James H. Parks, splendid citizen, merchant and public official, died many years ago. She leaves two daughters, Mrs. J. W. Hawthorne and Mrs. R. A. Doughton, seven grand-children and several great-grandchildren, one sister, Mrs. Mattie Doughton, and a number of nieces and nephews and other relatives who are saddened because of her going.

Her family will not be able to instantly rebuild their world with mother left out. Yet, may we not take comfort from the thought that perhaps her work was done? Perhaps she needed rest. Perhaps her spirit yearned to be free from the trammels of the flesh and be at rest with the dear ones gone before.

"A few who watched her go away,
Will miss her craft from the busy day;
Some friendly barks that were anchored near,
Some loving souls that her heart held dear,
In silent sorrow will drop many a tear.
But she has peacefully furled her sail,
In moorings sheltered from storm and gale,
And greeted friends who have said before,
O'er the unknown sea to the peaceful shore."

RESOLUTIONS OF RESPECT

In memory of Robert Sharp. He was born in 1907 and died at Camp Bragg in July, 1924, age about 16 years and six months. Robert was a faithful member of Moores Epworth League and Sunday school. He remained true to the league as long as he was in the community and did what he could to uphold its interests.

Resolved therefore, that we, the members of Moores Epworth League chapter, express our deepest sympathy to the parents and brothers and sisters, and we will continue to hold him in sacred memory.

George Auten,
P. R. McCorkle,
Clyde L. Wilkinson,
Committee.

IN MEMORIAM

In the passing of Sam Underwood Tuesday morning, November 4, the forces of spiritual and civic righteousness suffered an almost irreparable loss. His vision was so clear and his judgment so unerring that he represented a high order of statesmanship. His passionate love of truth made him her loyal disciple. His high appreciation of human values caused him to give himself a sacrifice that the youth of North Carolina might have the more abundant life that his Lord came to give to men. He discerned spiritual values in a way that made him a great servant of the church. He deplored her prejudices but gloried in her mission and resented everything that in any way limited her ministry. His friendships were founded in the deep currents of life and among who were living in a large way and no friendship was ever betrayed by him. He loved life, but it was to him more than the span between cradle and the grave, so death was robbed of its terror and he lived in the calmness of a great soul nobly lived. To us who were fellow alumni of Trinity he was especially dear, for he loved our alma mater and rejoiced in her greatness. Never was her confidence in son more completely justified than it was in Sam Underwood.

It is therefore with sincere regret and grief that we, the Wilson County Alumni Association, make record of his passing in our city, but rejoicing that it was given to us to minister to him in the last days of his life.

We would have this expression of our appreciation of him spread on the permanent records of the association.

We extend to the grief stricken wife and son our deepest sympathy in their sorrow and but rejoice with them in his great life.

That the world may know our esteem we are sending to the public press these resolutions with the feeling that words are vain when we would portray a good man's life.

Swindell Love,
Wade H. Anderson,
C. A. Woodard.

GIBBONS—At the close of a very beautiful Easter Sunday, April 20, 1924, when the people all over Christendom had met in their respective places of worship to remember a risen Christ and meditate on the glorious truth of immortality, the gentle spirit of Mrs. Lucy J. Gibbons winged its flight to the realms of eternal day of bliss and sunshine and there forever to be with her Lord.

She was born in Fayetteville on the 30th day of July, 1850, and most of her early life was spent there, she having graduated at the seminary in that city.

She was the youngest daughter of E. R. and Isabella Partridge. They were pious, devout Christian parents and brought up their children in the nurture and admonition of the Lord. Thus, when Sister Gibbons was only a girl, having received those early impressions, she became a genuine Christian, being such all her life thereafter.

Later Mr. Partridge moved to what is now Lee county and settled near Sanford and Poplar Springs Methodist church and at once became an active, useful member of that church.

In the year 1869 she was happily married to Mr. L. H. Gibbons, who was teaching school near her home, but in a short time joined the N. C. conference. To her the call to the ministry was an honor and a bestowment and she cheerfully bore the burdens, trials, joys and privations of an itinerant Methodist preacher's wife, going gladly wherever sent. It was interesting and yet pathetic to hear her tell of the long moves across the country in covered wagons, before good roads, and of the poor furnishings of the parsonages and the lack of reception given when they arrived at the parsonage. They suffered many privations from cold, etc., and the circuits were large with small pay. She was a true helpmeet to the preacher husband.

Brother Gibbons died in 1885. Then Sister Gibbons moved to Jonesboro, bought a little home, and began the great task of rearing the family of children. And by industry, economy and frugality with an abiding faith in God she succeeded well.

She received only a small pittance from the conference each year; yet she gave all the children the advantage and opportunity of a college education. The mother instinct was so definite and powerful in her that each child was a gift from God committed to her to be nurtured for His glory. She lived not for herself, but for others. Now her children rise up and call her blessed. The following are the names of her children: H. E., J. P. and L. H. Gibbons of Hamlet; Mrs. L. B. Sasser of Wilmington and Miss Mamie Gibbons of Jonesboro. One son, Charles, a very pious, upright young man, died about five years ago.

Sister Gibbons was one of the best women I ever knew. She was indeed a mother in Israel. How wonderfully and beautifully she exemplified those true, Christian graces of gentleness, quietness, kindness, meekness and patience at home and abroad. Her place in the church was always filled, unless kept away by sickness or unavoidable causes.

For several years she was a great sufferer and in declining health; yet she never complained, and many a time was seen on the streets, or at church, when too feeble to go.

So the tired, frail, human body weakened and gave way and she fell asleep. On Tuesday, April 22, we gently laid her to rest beside her husband and son in the cemetery in Jonesboro to await the resurrection morn.

We can truly say, "Servant of God, well done, rest from thy beloved employ; the victory won and thou hast obtained a crowd."

B. E. Stanfield.

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NORTH CAROLINA
Christian Advocate

Volume LXIX GREENSBORO, N. C., THURSDAY, DECEMBER 18, 1924 No. 51

EDITORIAL PARAGRAPHS

"Joy to the world! the Lord is come; Let earth receive her King;
Let every heart prepare him room, And heaven and nature sing."

At Christmas time all the world should be transformed into a vast cathedral and every home into an altar with candles lighted to the Prince of Peace. The very air should be vibrant with the songs of Bethlehem and the heavens echo with the joyous refrain. Even the evergreen branches of the Yuletide decorations should swing as censors till cold hearts melt and dumb lips sing the praises of the Christ child.

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Remember the poor who sit in the shadows, even when joy bells are ringing in every part of the earth. Some folks have to live mighty hard. Some little, poor children have never learned much, except to do without those very things which gladden the heart of a child. Let no little girl sit in silence and gloom for want of a doll or little boy for want of a pocket knife. Furthermore, comfort those who mourn. Out in the cemetery is a mound under which broken hearts lie buried. To these grief-stricken mortals earth hath no song. Remember all such in tenderest sympathy, and give unto them the best that the Christ has to bestow.

⚜ ⚜ ⚜

Christmas is pre-eminently the children's festival. With an expectancy that is gilded with all sorts of childish fancies, the little members of the household for days and days await the coming of the Yuletide with its Santa Claus. And at last, when to them on leaden feet the night of nights has arrived, they in joyous anticipation hang the little stockings about the fireplace in the sitting room and eagerly wish for the morning. After a night of intermittent dreams, even before the dawn, they hurry in to find that their benignant Old Friend, whom they have not seen, is a delightful reality. Right there in the nursery is to be found the golden heart of the whole Christmas time.

⚜ ⚜ ⚜

We are approaching the great home coming season. At the time when holly, cedar and mistletoe decorate hall, parlor and dining room, the scattered family gather for a day, at least. The boys and girls, the girls who have been counting the hours, are home from college; the son, who somewhere out in the big world seeks to establish himself in business, returns to the old roof tree; the daughter, who by the toil of her own hands is earning her daily bread among strangers, rejoices to be back in the old nest with those she loves and who love her; the aged grandparents do not in silence, as is their custom, gaze into the embers on the hearth. They are now young and cheerful again, for the grandchildren are coming to spend Christmas with them. Why not then prepare the biggest turkey in the very best style and renew the old comradeship of home which alone can make a great and happy people?

At the high noon splendor of the Augustine age, when Rome held dominion over "pine and palm," with Senaca in his youth, Livy in his prime and Cicero, Sallust, Virgil and Horace fresh in memory, a baby was born in an obscure and turbulant Roman province, who was destined to outrank all the eminent sons of that ancient empire. No pagan historian even mentioned his name. Yet the child of whom the world at his coming was unmindful, eventually lifted empires from their foundations, turned the streams of history into other channels and has become the name that is above every name.

⚜ ⚜ ⚜

And thou Bethlehem, where the "Babe of Bethlehem" was born! Bethlehem, the house of Bread! Bethlehem, where Ruth gleaned in the fields of Boaz when began that romance which made her the ancestress of kings! Bethlehem, where David, the red headed shepherd lad, guarded the sheep and wrote many of his nation's songs! In that little town, rich in the romances of Israel's early history, and not in a world metropolis, did angels and shepherds, carpenters and kings gather about the rude cradle on that first Christmas day.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light."

⚜ ⚜ ⚜

The temple of work and the temple of worship are not two structures widely separated, but one with a thin veil between. Hence, men in the workshop are most likely to hear the call of God. Moses at work saw the "burning bush" and heard the voice divine, Gideon at the threshing floor, Elisha following the plough, Matthew at the receipt of custom, Peter and Andrew, James and John casting or mending their nets; all these while at their tasks were called of God. Likewise, the Judean shepheards when keeping watch over their flocks by night were called to celebrate the first Christmas by "glorifying and praising God for all the things that they had heard and seen." The angels and the shepherds were about the cradle. Highest heaven and lowliest earth had at last met upon common ground. Hitherto, the plaintive notes of the shepherd's reed had only mingled with the bleating of the sheeping or with the wild cry of the night wind as a thousand superstitions and fears had enslaved the lowly of earth. But now wandering shepherds saw the vision and caught the angelic message, "Fear not; for behold I bring you good tidings of great joy which shall be unto all people," and heard the heavenly hosts singing, "Glory to God in the highest, peace on earth, good wild toward men."

North Carolina Christian Advocate

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A. W. PLYLER ..... Editor
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HUMAN INTEREST STORIES ABOUT WASHINGTON DUKE AND SONS

When the editor of the Advocate was gathering data for "The Iron Duke of the Methodist Itinerancy," a volume which is now in the hands of the printers at the Methodist Publishing House, Nashville, Tenn., Dr. W. F. Tillett sent him the following interesting story which, although incorporated in the forthcoming volume, is of such peculiar interest just now that we hasten to give it to the readers of the Advocate as it will appear in "The Iron Duke of the Methodist Itinerancy":

Dr. Wilbur F. Tillett, writing at our request of this period of his father's life, has referred to this plain man and honored Methodist in words which we do well to quote:

"My father's pastorate at Durham covered from the fifteenth to the seventeenth year of my life. At the end of this period he was sent by the bishop to Lumberton, and I went to Trinity College and entered the Freshman class, where I had Walter Hines Page, Joseph G. Brown, Will R. Odell, and other cherished friends as classmates.

Among the plain, sturdy, straightforward members of the Methodist church at Durham at that time whom my father esteemed most highly for their sterling character was the late Washington Duke, to whose generosity Trinity College is indebted for the funds that made possible its removal from its former rather inaccessible location in Randolph county to its present advantageous and commanding site in the town of Durham. This man, whose name is now so justly and so highly honored in North Carolina Methodism, was typically American in that he rose from obscurity and poverty by dint of diligence, economy, and business foresight to a place of large influence in the commercial world. And yet the business success and wealth which he attained was but small compared with the much larger wealth and financial eminence that has been attained by his two sons, James B. and Benjamin, whom he took into copartnership with him and trained in business which expanded greatly after the death of Washington Duke. These sons owe their great success in the financial world in no small degree to the plain, sturdy Christian character of their father. He was a man not of many words, but of deeds; and he was often heard to speak in high terms of approval and admiration of the courageous character and the plain preaching of his pastor, the itinerant preacher whom you describe as 'the Iron Duke of the Methodist itinerancy.'

And, by the way, there comes to me, as I think of Mr. Washington Duke, a vivid recollection I have of hearing him later in life tell of how in the humble and toilsome days of poverty when as a farmer he took his crop of tobacco to Raleigh in a covered wagon and sold it for what would later have been considered a bare pittance. He said that on these trips he always bought and brought back with him a good supply of brown sugar; and on arriving at home and unloading he would place a pound or two of the brown sugar on a sheet of wrapping paper on the floor in the middle of the room and bid his children help themselves. He said it was fun to see 'Buck and Ben' go for that brown sugar. This was when 'Buck and Ben' were small boys. They are multimillionaires now; but these boys, now grown to be men of great wealth, still have, we have good reason for believing, their father's high opoinion of the good and great work done by itinerant Methodist circuit riders; and Durham, now grown large and great, was in those days simply one of several preaching places on a circuit. One of the much appreciated characteristics of these sons of Washington Duke is their deep interest in the old and superannuated Methodist preachers, while what they have done and are still doing for Trinity College constitutes one of the greatest present and prospective educational assets not only of North Carolina Methodism, but of the entire Southern Methodist church."

Received James B. Duke Into the Methodist Church.

Prof. A. Shipp Webb, superintendent of the city schools of Concord, N. C., writes as follows:

"While Methodism is aglow with enthusiasm over the magnificent benefactions of Mr. J. B. Duke I thought that it might be of interest to recall that I have often heard my father, the late Rev. R. S. Webb, of the North Carolina and later Western North Carolina conference say that he had received Buck Duke into the church. It was in a little country church on the Durham circuit that was without ceiling and the late Mr. Washington Duke, father of Mr. J. B. Duke, raised the tunes. This was before the Dukes moved to Durham. The world knows that Mr. Duke never lost his love for the Methodist church or Methodist preachers."

PLATO T. DURHAM TO THE FEDERAL COUNCIL OF CHURCHES

The editor of thePittsburgh Christian Advocate in writing of the recent quadrennial session of the Federal Council of Churches in Atlanta, Ga., has the following appreciative words about the address of welcome which was delivered by Professor Plato T. Durham, of Emory University:

"This address was much more than gracious words pleasing to the ear. It was an appeal to the Council to do the very things which the churches must do if they are to be true to Him whose name they bear. We have come upon a day when as Christians we have something more to do than pass through the world and curse it. The task of the hour is to Christianize the world, beginning with ourselves and including our theology, our church relations and our race relations.

Doctor Durham, who is a member of the Methodist Episcopal Church, South, and of the faculty of Emory University, the great educational institution of that church in this city, boldly declared his faith in the ultimate union of the Methodist churches whose general conferences have declared by so compelling majorities for such union. He briefly told the story of what is being accomplished for Christian racial relations by the Christian Council of this city. The basic principle of this endeavor is justice and the method is face-to-face conferences by white and Negro men who really want racial relations Christianized. The demand of these days is for the real fundamentals of the Christian faith in experience and practice."

THE HUM OF PROGRESS IN THE AIR

Under the leadership of Rev. J. B. Craven, presiding elder, the Charlotte district seems to be tightening its grip as one of the great districts of Southern Methodism. There are five charges, Tryon Street, Trinity, Dilworth, Hawthorne Lane and Monroe, in that district which pay $4,000 or more to their pastor. This year it is understood that these churches have all raised the salary from $300 to $500. Tryon Street is at the present time enterprising a Sunday school building that will cost about $100,000. The plans are already in the hands of the finance committee and Bishop U. V. W. Darlington has been invited to visit the church and preach in the near future, at which time it is proposed to launch the building enterprise by making an every member canvass for funds. Rev. J. H. Barnhardt, the new pastor of this great church, has been cordially received and is preaching to large congregations at all services. Rev. R. H. Daugherty over at Hawthorne Lane is pleased with his new charge and, if the congregations that attend services is any indication of the appreciation of the new pastor, he must be in fine favor. That congregation is also putting machinery in shape to erect a Sunday school building that will be adequate to the demands for some time. Brother Craven has recently dedicated the church at Polkton, and all over the district the hum of progress is in the air.

THE MEN IN THE SHOP WHO MAKE THE ADVOCATE

The men who grind at the mill, to be less figurative, the men who work in the shop have not taken a holiday this year, not even the Fourth of July or Thanksgiving. The only time that work has stopped in the Advocate shop since last Christmas, except Sundays, was for two hours during the funeral services and burial of Rev. H. M. Blair, who for long years toiled as editor and business manager of the Advocate.

There has been an unfailing application on the part of these men to the task in hand and the subscribers to the Advocate have profited thereby, because through the income from the job department each and every subscriber has been getting the Advocate considerably under cost of production. Who will say that they have not merited a few days vacation?

But for the sake of the Advocate readers who may be interested, let us call the roll.

Mr. R. R. Mitchell is superintendent of the mechanical department and by his efficiency and consequent success has made all North Carolina Methodism his debtor. Messrs. Turner, Starr and Andrews are the linotype operators. Mr. Turner, a veteran in the shop, "sets" the greater part of the Advocate and he is a wizard in reading all sorts of near writing. But let no one be trying him out with hieroglyphics in script. Mr. Fentriss is press room foreman and to him with Mr. Welch, who makes up the "forms" of the Advocate, belongs in a large measure the attractive appearance of the paper, an appearance that wins praise from every body who knows anything about the output of a print shop. Blaine Darnell is mailing clerk and only patience and pluck saves him from madness. Marvin Murray is a young man of all work who is getting printer's ink on his fingers and may some day own a big shop.

E. J. Foy is the colored janitor and the business manager of the Advocate says that he is the hardest working janitor in town.

These men are going to take holiday and for that reason there will be no paper next week. But we hope on January first to greet our readers again and to toil with them in making the new year in all respects the best in the history of our North Carolina Methodism.

To all a merry Christmas!

ROAD SENTENCE FOR A GRADING CONTRACTOR

C. A. Weaver, a grading contractor in Greensboro who plead guilty to the charge of cruelty to animals, was sentenced last Tuesday by Judge D. H. Collins to serve 60 days on the county roads. Weaver took an appeal to the superior court and his bond was fixed at $500.

The officers testified that they visited the camp last month and found the mules laboring under terrible conditions, with necks sore and bleeding and large open scars all over their legs.

Judge Collins is to be commended for his action in this case. Men who live in the midst of civilization must be taught to behave like civilized people should. Cruelty to work animals is a crime for which there is no excuse.

It would be well to have other camps investigated and see if the law is being violated. Furthermore, it would be well for humane people to take in hand the occasional never-do-well who owns an old horse or mule which is being allowed slowly to perish to death.

Some men walk in such a narrow path they deny themselves fellowship with others.

It takes gas and air to make a good motor; likewise it takes sense and religion to make a good man.

PEOPLE AND THINGS

Rev. H. L. Davis' address is Trenton, N. C.

The address of Rev. D. A. Watkins is Laurel Hill, N. C.

"Please announce that the corner stone laying of the Asheboro church and sermon by Bishop DuBose has been postponed till Sunday, December 21. Randolph county Methodists are specially invited."—W. H. Willis.

The stewards on the Mamers charge have increased the salary of their pastor from $1100 to $1500. This charge was formed three years ago, and Rev. L. R. Gaines is entering upon his fourth year as pastor of that charge.

The Summerfield congregation has secured a choice lot for the purpose of erecting a new church. The lot is on the main highway which passes through Summerfield. It is the purpose of the congregation to erect a new house of worship at an early date.

Dr. C. A. Tindley is pastor of a church which after careful pruning of the lists has a membership of more than 9,000. A notice in the church lobby begs the members to attend worship but once a day to give others a chance. The church is East Calvary, Philadelphia.—Central Advocate.

"The Rev. J. H. Frizzelle, the new pastor of the Jacksonville and Richland charge, preached in the M. E. church the first Sunday in December, using for his text Romans 8:17. A profound sermon, beautiful in thought and diction. Brother Frizzelle made a great impression on our people and we hope that this year will be a great one in Methodism."—Mrs. Nettie DeFord.

The board of trustees have been called to meet December 29 to consider the change of name of Trinity College to Duke University. From present indications the act of the board will be a mere formality, for it appears that practically all the friends of the college are heartily in favor of the change of name.

"Mr. and Mrs. John H. Turner invite you to be present at the marriage of their daughter, Johnnie Ovaline, to Mrs. James Lacy Bridgers on Saturday evening, December the twenty-seventh, nineteen hundred and twenty-four, at six forty-five o'clock, Methodist Church, South, Fair Bluff, North Carolina. At home after January fifth, 408 Grace street, Wilmington, N. C."

"Will you please publish in your very valuable paper the following correction: In the conference minutes of last year or minutes of last conference, there appears no credit at all for Albemarle circuit for orphanage, whereas there should be a credit for $140 paid to Rev. C. A. Wood, and the receipt for same I have now in my possession. I paid this amount to him at conference and I am sure this item was placed on my report blank, as I also have it on duplicate. Albemarle circuit paid everything in full."—L. H. Griffith, P. C.

President W. P. Few is among the five educators of this country who have been elected as councillors to the National Council of Religion and Higher Education. In addition to being a prominent churchman locally, President Few is a member of the board of education of the Southern Methodist church,and is conference lay leader for the North Carolina Methodist conference. The object of the National Council on Religion and Higher Education is to promote religious training in the educational centers of the country, and to aid the training of ministers throughout the land.

Rev. Chas. M. Lance, wife and daughter spent Tuesday night in Mr. T. M. Jenkins' home in Rosemary, en route from Garysburg to Pitts boro. Owing to a decided change in the shape of the Garysburg circuit, which Mr. Lance served successfully the past year, and the formation of the new Seaboard cicuit, he was changed and appointed to the Pittsboro circuit in Chatham county. His successor, Rev. J. A. Tharpe, has already moved into the Garysburg parsonage, and will regularly begin his work next Sunday. Mr. Lance preached at Shiloh last Sunday morning, and his many friends in that community were reluctant to see him go from them. As he was pastor of the Rosemary circuit for four years, he and his excellent wife are well and favorably known in this section. It is their numerous friends' pleasure that they have been assigned to a splendid new field.—Herald.

Morehead Chapel on the Summerfield charge has sold its old property and purchased the Piney Grove school site nearby, and are improving the old school building so as to use it for church purposes. They hope to move into their new possessions about January 1, 1925.

"Mrs. Ellen Jeanette Preyer requests the honor of your presence at the marriage of her daughter, Myrtle Winifred, to Mr. James Foster Barnes on the evening of Tuesday, the thirtieth of December, at eight o'clock, West Market Street Methodist church, Greensboro, North Carolina."

At the quarterly conference of the Methodist church last Monday night a building committee was appointed to build a new Methodist parsonage. A plan for a house was agreed upon. The committee appointed consists of J. R. Davis, Harry Falls, B. S. Peeler, W. P. Herndon, H. T. Fulton, Mrs. B. M. Ormand and Mrs. Annie Dilling. The house agreed upon will be a two-story, eight-room, brick house.—King's Mountain Herald.

Rev. W. B. Davis, that prince of pastors and a fine fellow in every way, has captured completely his new congregation at Main Street church, High Point. Here is what he says in a personal note to us: "We have found a very delightful place here. They have given us a whole-hearted welcome, a big pounding, an increase of $350 in salary, large congregations, Sunday school attendance over 400, and have completed the new Sunday school building. Everything looks encouraging."

Rev. J. R. Moose and family who was compelled to return from Korea on account of the condition of Brother Moose's health ,are now living in Greensboro being located on Lexington avenue. Brother Moose in the early summer suffered a stroke of paralysis, but is now very much improved in health. His speech is affected as a result of the paralysis. Otherwise, his health is very good. Mrs. Moose has an engagement to speak on the night before Christmas in the Glenwood Methodist church, Greensboro. Her subject will be "Christmas in Korea."

Mr. C. L. Steidley died at his home on West Second avenue at noon, December 13, following a long illness. Accompanied by his widow, his son, Harold Steidley, and daughter, Maybeth Steidley, the body will be taken to his former home at East St. Louis, Ill., for burial, the party leaving here this afternoon and arriving at East St. Louis Monday. Mr. Steidley had been a sufferer for fourteen years from cancer. Four years ago the family moved to Gastonia from Raleigh. Until very recently Mr. Steidley had been able to be up and about, however, and maintained an even, uncomplaining, Christian temperament till the end. Mrs. Steidley is known throughout this and many other sections as a most efficient and consecrated Christian worker in revivals, she having on many occasions conducted revivals in Methodist churches throughout the conference unaided. Her many friends everywhere will sympathize with her deeply in this bereavement. Deceased was 57 years of age. He leaves, in addition to his widow and children, a sister, Mrs. Hopkins, living in the West, who has visited the family here.—Gastonia Daily Gazette.

The congregation of Calvary Methodist church last Tuesday evening celebrated the lifting of all debt from the church property with a dinner in the dining room of the church. Rev. J. A. Sharpe, former pastor, was invited by the officers of the church to assist Rev. C. M. Short, the pastor, in burning the mortgage papers on the church and parsonage. Calvary church was erected almost fifty years ago in the 600 block of South Church street. Five years ago it was found that business was crowding so upon the church that a residential section as a site was more desirable and the present location, 1201 Mint street, was unanimously decided upon. Rev. Mr. Sharpe was pastor at that time and the city board of church extension assisted him in locating the property, virtually the center of the old third ward section of the city. The old church property was sold for $10,000. The new church and parsonage cost $60,000, final payment on which was made this month. Mr. Short is beginning his third years as pastor of Calvary church, under whose guidance the church membership has almost doubled. A rotation system at the mid-week prayer services has been found quite successful, a layman presiding over the first part and the pastor over the second part of the service. The Sunday school, under the superintendency of George W. Dooly, has kept pace with the church. It won 22 certificates at the teacher training school this year, furnished books and transportation to the school.—Charlotte Observer.

ASSESSMENTS FOR RALEIGH DISTRICT, 1925

	P. E.	G. W.	C. W.
Baily	$165	$ 417	$ 381
Benson	120	302	272
Cary and Apex	112	279	262
Clayton	165	425	393
Creedmore	180	462	435
Four Oaks	180	462	435
Franklinton	180	462	435
Fuquay	205	513	471
Garner	147	360	344
Granville	83	210	184
Kenly	180	400	378
Louisburg	210	572	534
Millbrook	83	210	209
Oxford Station	220	572	534
Oxford Circuit	170	443	429
Princeton	78	205	175
Raleigh—Central	220	577	529
E. Street	535	1265	1200
Epworth	30	69	65
Jenkins Memorial	68	179	165
Selma	132	306	287
Smithfield	210	555	524
Tar River	148	392	361
Youngsville	55	130	125
Zebulon	134	364	345

For orphanage, ten per cent of pastors' salary for 1924 and not included in the above assessment. For district parsonage, one per cent of pastors' salary for 1924. J. D. Spiers, Secretary.

WILMINGTON DISTRICT ASSESSMENTS FOR YEAR 1925

Charge.	P. E.	C. W.	G. W.	D. W.	Orph.
Burgaw	$ 150	$ 320	$ 342	$ 37	$ 150
Carvers Creek	180	384	410	45	180
Chadbourn	130	277	296	32	130
Clinton	240	512	547	60	240
Faison-Warsaw	190	405	433	47	190
Hallsboro	120	256	273	30	120
Ingold	105	224	240	26	105
Jacks'v-Richlands	180	388	410	45	180
Kenansville	70	150	160	17	70
Magnolia	150	320	342	37	150
Maysville	170	362	388	43	170
Vineland	60	128	140	15	60
Scott's Hill	110	235	250	27	110
Shallotte	125	262	285	38	125
Southport	170	362	388	43	170
Swansboro	160	341	365	40	160
Tabor-Fair Bluff	180	384	410	45	180
Town Creek	70	150	160	17	70
Wallace-Rose Hill	170	362	388	43	170
Whiteville	180	384	410	45	180
Epworth	100	213	228	25	100
Fifth Avenue	300	640	684	75	300
Grace	420	896	957	105	420
Trinity	330	704	752	82	330
Wilmington Ct.	80	170	182	20	80
Totals	$4140	$8819	$9440	$1039	$4140

I. W. Cooper, Secretary.

SHELBY DISTRICT

A student in facts and figures gives us the following interesting record made last year by this district:

According to statistics appearing in the journal of the last session of the Western North Carolina conference, Shelby district, the headquarters of which is located in Gastonia with Rev. C. S. Kirkpatrick as presiding elder, led the entire conference in several important respects. It led the conference in the number of Epworth Leagues, 42 in number. It was the only district in which every charge paid to the Superannuate Endowment fund. It showed the largest increase in salaries, the increase totaling about $7,000. It was the second district in the conference in point of members added, only the Charlotte district going ahead of it. The number was 838. It has the church—Main Street, Gastonia, —paying the largest amount for all purposes during the year, over $80,000. The Shelby district has this year a circuit, Belwood, paying a salary of $2,500. The report shows 14,213 members in the district. Despite unfavorable financial conditions throughout the district during practically the entire year, there was raised for all purposes the sum of $263,000 as against $261,000 the year previous.

"This," says Presiding Elder Kirkpatrick," I consider a supreme financial triumph."

Mr. A. J. Kirby, of Gastonia, is district lay leader and under his direction it is expected that great things will be accomplished in the Shelby district during the current conference year.

Methodism In Western North Carolina

Paper read by Rev. C. M. Pickens at the annual meeting of the Western North Carolina Conference Historical Society, West Market Street church, Greensboro, October 15, 1924:

The Western North Carolina conference occupies forty-three of the one hundred counties of the state of North Carolina. These counties are in the western end of the state. Of these counties seventeen are located west of the Blue Ridge. It is with the beginning and growth of Methodism in these seventeen counties that we are most interested at this hour. They are bounded on the north by Virginia, on the east by the Blue Ridge, on the south by Georgia, and on the west by the Great Smoky mountains which constitutes the line between the states of North Carolina and Tennessee.

Speaking in general terms this mountain section is about 225 miles in length and 75 miles wide at the widest place. Its greatest length is from Virginia to Georgia. It is very narrow at each end widest in the center. It is surrounded and filled in the interior by mountains and valleys. It is said to contain six and one-half thousand square miles of land. But I submit the suggestion that if all of its surface should be brought to an approximate level it would measure more than twice the amount now said to belong to it. For much of its surface, now standing at a steep incline, would have to be counted from two to four times. If Dame Nature should some fine day undertake to bring all these mountains down to a level, say the level of Greensboro, and should do so by pressing from the top, and push them out in this direction, they would cover almost all of Piedmont North Carolina.

Into the valleys of this rugged region the settlers began to come soon after the War of the Revolution. As they came the Methodist preachers also came. The first of whom we have any record was Samuel Edney. Mr. Edney was born in the esatern part of North Carolina and was admitted on trial as a Methodist itinerant in 1791. In 1793 he was appointed to Swannanoa circuit. In 1794 he located, but took work again in 1795. After that his name fails to appear in the minutes, but we learn from other sources that he married a Miss Mills and lived a long and useful life in the mountains of his native state.

The membership of Swannanoa circuit is not given in 1794, but in 1795 it is reported as 226 white and ten colored. The bounds of this charge cannot now be traced, as I presume it could not then, but it must have been largely in or near the mountains. In 1800 Morganton and Swannanoa was made one charge, but in 1801 the report on members is separated and Swannanoa reported 100 white and one colored. This would lead us to think that the circuit reached back towards the east, as Morganton is about 55 miles east of the Blue Ridge. It was in this year that appointments were given by districts, and Swannanoa was in the Salisbury district. In the year following Swannanoa reported 93 members and was again in the Salisbury district, while the district is listed in the Virginia conference. The General Conference of 1796 divided the church into six annual conferences. Three of these were in the South—Virginia, South Carolina and Western. But it was not until 1802 that the appointments begin to appear according to that division. They met according to the plan of 1796, but appointments were not printed according to that plan.

The General Conference of 1804 transferred a part of the mountain territory of North Carolina from the Virginia to the South Carolina conference, where it remained until 1824, when it went to the Holston conference upon the organization of that body. During these twenty years the names of the appointments were Swannanoa, Buncombe, Black Mountain, Upper French Broad, and Pigeon Creek, and they were in the Swannanoa and Catawba districts, but not more than two of these charges ever appeared at one time.

Up to this time we have dwelt on the growth of Methodism in the central section of the mountains of North Carolina. We must now notice the section to the northwest. Most of the land constituting five of the seventeen counties under consideration, is located northeast of the great cross section of mountains known as the Black, the Roan, and the Unaka. These are the highest mountains in eastern America, and they range in from the great side walls of the Blue Ridge and the Great Smokys, and divide the mountain territory into two sections. The Blue Ridge northeast of this cross section is high and steep, while the west wall of the Great Smokys is lower and broken. Therefore, what is now the Watauga and Ashe country of North Carolina was not settled to any large extent from the east, or North Carolina side, but from the northwest, out of Virginia and Maryland and Pennsylvania. As came the settlers so came the preachers. Hence, in 1809 Watauga appears in the appointments of the Holston district, in the Western conference, with 170 members. But it must have been absorbed into some other circuit the following year, as it does not appear then, or for some years after. In 1818 the Ashe circuit is found in the list of appointments of the Tennessee conference, Holston district. This appointment continued until taken into the Holston conference in 1824. As to its bounds we do not know, but most of its must have been in North Carolina. A study of the spread of Methodism over this continent will reveal the fact that the preachers usually followed the way the settlers went. There is an exception to this rule, however, in a part of the history of the territory under consideration. To find the reason for this exception one must turn to the history of that picturesque, that faithful, that persevering, that conquering pioneer preacher, Bishop Francis Asbury. This father of the American Methodist church, this mighty leader of the saddle-bag brigade, crossed the Allegheny Mountains in North Carolina not less than twenty times. The first seven times he crossed from east to west, usually approaching the mountains from the head of Johns river, Caldwell county, North Carolina. He said with reference to climbing these mountains in that particular region that it was "like climbing the roof of a house." He seemed to have encountered three distinct and mighty mountains. The first of which he named Steel, the second Stone, and the third Iron. It is a peculiar fact that in all his passages through that part of the mountains he does not record having preached more than three times. Evidently his purpose was to get across the mountains. There must have been very few people in all that region. But in 1800 he crossed the Allegheny Mountains into the western territory from the state of Pennsylvania, visited the churches in the Western conferences, and passed out through North Carolina by way of the French Broad river gorge. Always thereafter he followed this course, except one time he entered Buncombe county by a trail from the Little Tennessee river region. By his travels from west to east, Asbury set in motion the saddle-bag brigade of the gospel army from Holston territory into the mountains of North Carolina. They thus became well acquainted with those mountains and with many of the people therein. Hence, in 1824 when the Holston conference was organized it must not have been difficult to transfer this territory from the South Carolina conference to its care. Another reason for the transfer was the fact that the South Carolina conference at that time occupied not only that state, but a large part of Georgia and Florida, and also of middle and eastern North Carolina. It was, therefore, a very large conference.

When Methodism in these seventeen counties was taken over by the Holston conference, it is impossible to say what was the membership. The report of members in the minutes of the year before gave three charges, Ashe, Upper French Broad, and Black Mountain 1,081. But whether all were transferred to this conference cannot now be stated. In the first list of appointments of the Holston conference, there is found three charges which carry a North Carolina flavor. They are Ashe, Black Mountain and French Broad. It is by no means certain that all the churches of those charges were in this state. When they presented their report the following year they showed 1462 members. It seems to be safe to say, therefore, that between 1,000 and 1,400 members were in the North Carolina bounds of the Holston conference after this transfer was made. It will be seen from this fact that Methodism, in those mountains, was not strong.

There are no records by which we can ascertain the property value at that time. Buncombe county is the oldest in that territory. It was organized in 1791, two years before the first Methodist preacher tnered its bounds. But in 1803, or ten years after the first preachers appeared on its soil, the county records show a deed of conveyance of five acres of land from Robert Newton and wife, to Thomas Foster, et al, as trustees for the Methodist Episcopal Church. The consideration for this land was $10, and the land was situated in the north and middle forks of Wolfpen Branch. This is probably the Thomas Foster mentioned by Bishop Asbury in his Journal, and who lived on French Broad river, about three or four miles above the present city of Asheville. The next instrument of conveyance to the Methodist church in Buncombe county was in 1826. It was a deed to the land on which Turkey Creek camp ground was located. But it is a well known fact that this land had been in use by the church for some years before this date. In fact the deed so stated. Bishop Asbury says in his Journal, in 1806 that he "went twelve miles from Buncombe Courthouse and preached at a kind of camp meeting at Turkey Creek." He also mentions that in his passage through these mountains in 1803 he "passed two encampments of the Methodists and Presbyterians which made the country look like the Holy Land." It is a well known fact also that camp meetings were held at Reem's Creek camp ground, in Buncombe county, in the early years of the nineteenth century, but the deed to the land was not given to the Methodist church until 1833. From these facts it is safe to conclude that the property going into the hands of the Holston conference in 1824 from the North Carolina territory was almost nothing.

There has been a great deal of discussion in religious historical circles concerning the origin of camp meetings. A number of people have contended that the first camp meetings were held in either Tennessee or Kentucky, and that John McGee was the man who originated the plan. But such is not the case. The first camp meeting was held in Lincoln county, North Carolina, in the bounds of the Western North Carolina conference in 1794. Daniel Asbury, William McKendree, Nicholas Waters, William Fullwood, and James Hall taking part as leaders. The last named being a celebrated Presbyterian preacher in Piedmont North Carolina. John McGee, who was at that time laboring in nearby territory, got the idea from this camp meeting and another that was held near the same place the following year, and carried it to the west, where it was employed for the enlargement of the kingdom of God in that great region.

There were three men appointed to two charges in North Carolina by the South Carolina conference for 1824. Elisha Askew and Ewell Petty were on the Upper French Broad circuit, and John Covington was on Black Mountain circuit. In the appointments for South Carolina conference in 1825, Elisha Askew went to Sugar Creek and Ewell Petty was sent to Deep River, while John Covington located from that conference. It is very evident, therefore, that the Holston conference received no preachers in the transfer of that territory to them.

That conference occupied that field for 66 years. From 1824 to 1890 they sent a stream of men to minister to the spiritual need of those people. In order that we may understand the history of those years it may be well for us to compare the beginning and the end of this period. We have seen that in the beginning there were between a thousand and 1400 members. There was no physical equipment. There was no organization in the churches, such as Sunday schools and missionary societies. There were but few people and they were badly scattered. The prospect was not inviting. In 1890 the Holston conference left the field by order of the General Conference. When they left they bequeathed to this conference more than can be placed in statistics. But we will have to let these figures speak their message. Number of preachers 36; number of members 11,369; value of church property $200,000; number of Sunday schools 145; number of Sunday school scholars 9,183; paid for the support of the ministry $9,751; paid for all purposes, such as missions, church extension, education, Sunday schools and building purposes, $24,000. When one looks at these figures and compares them he is reminded of one of the parables of our Lord. He told about the sower, the seed and the soils. In discussing the soils, He stated there was one class of soil which brought forth a harvest, some of it three hundred per cent, some six hundred per cent, some one thousand per cent. Here is an illustration of the last named class. In every case there is an increase of one thousand per cent or more.

In the first list of appointments of the Holston conference there were forty-one names. Three of

the forty-one came to the Carolina mountains. They were James Harris to Ashe circuit, David Cumming to French Broad, and Isaac Easterly to Black Mountain. There they stand, three men, at the beginning of sixty-six years of noble history. Following them there marched a long line, the membership of that conference. To call the roll of those who served the people of these mountains during these years is to call the names of many of their most distinguished preachers. To tell of their achievements and the glory of their services is an unanswered challenge to the power of the orator and the poet. When the song of the heroism of Thermopylae has been forgotten, and all other songs of war have died in the mind of the race, then the song of the heroism and unconquerable zeal of the mountain preachers will be as fresh as the morning.

In the production of the results mentioned above, there were two great lines of activity pursued. First, evangelism, and second, education.

Every preacher was his own evangelist. The first requirement for a successful evangelist is a desire to have souls saved. If that desire does not exist there can be no evangelism. The early Methodist preachers were great lovers of people and were willing to give their services without any reserve that people might be saved. With that type of ministry the church must grow. The history of the growth of Methodism in the Carolina mountains is a history of revivals. These revivals were not attended by the same amount of physical phenomena as was shown in other parts of the church, but they were soul-stirring, spirit-renewing works of God's grace. They built and rebuilt the lives of men and women. The preachers in charge led in all these great meetings. There is no part of Methodist history where the preacher shines like he does in his revival. That is true to this day. One important result of the revivals of the past was to discover preachers. No church in any section can become self-sustaining which does not produce a ministry sufficient to care for its own needs. It has been very interesting, therefore, to examine the history of Methodism in western North Carolina, to find the production of preachers. It appears that there was no itinerant preacher produced by the mountain membership before 1824. And it also appears that it was eleven years after that date before any man, born and reared in the mountains of North Carolina, offered himself to the church as a traveling preacher. There were a number of local preachers within these bounds who did most effective services, but valuable as the local preacher has been he has never been a dependable asset for every emergency.

In 1810 there was received into the South Carolina conference a young man by the name of Andrew Pickens. He was raised near Pedleton, S. C. In 1815 he was sent by his conference to the Black Mountain district. In 1816 he located, having married Catherine Weaver of Reem's Creek section, Buncombe county, North Carolina, and settled in that community. Catherine Weaver was a daughter of John Weaver, and there were two of her brothers who became local preachers, perhaps through the influence of Andrew Pickens. One of these local preachers was Jacob Weaver. In the family of Jacob Weaver there was a son named John Siler. In 1835 John Siler Weaver was received on trial into the Holston conference and held membership in this conference for eight years and then located and settled near where he was born. It appears that Mr. Weaver was the first man to be admitted on trial in any conference from the North Carolina territory under consideration. If this is true, here is a man who stands at the head of a large list of honorable and devoted men who have given their lives to the church.

John S. Weaver was born on Reem's Creek, September 22, 1812. He had a limited education from the schools, but was a diligent student and became a man of large information. He was always an interesting and earnest preacher. In 1840 he married Mary Marmack Miller, of Hawkins county, Tennessee. They raised a large and useful family. As one of the founders of Weaver College, he did as much, or more, than any other man in the establishment of that institution. He died October 15, 1875, and was buried in a family graveyard now on the land of Robert Weaver, about a mile and a half above the present village of Weaverville. Dr. J. S. Kennedy, who was then president of Weaverville College, conducted the funeral services.

It will be remembered that this first itinerant preacher of the high mountains was brought up under the influence of a camp meeting. Most of them have come to the church through some such agency. The Holston conference has a few men who were born and reared in the Carolina mountains. This conference has a still larger list. And then this mountain territory has sent out into other conferences a number of preachers. And in addition to this, these hills have furnished a number of preachers with most excellent wives. This is the very best help any preacher can have.

In the mountains is a good place to grow preachers. Nevertheless, many men who have come to the church from that region have been handicapped because of a lack of adequate educational equipment. Evangelism is very necessary for the life and growth of the church. Nevertheless, the most basic and absolute need is a system of education. Without it there can be no successful evangelism, or organization, or growth. It feeds into, and supports, every other department and activity of spiritual life. From first to last the Holston conference threw across the state a line of academies and high schools for the purpose of educating her people. To mention all of these would demand more time than I have. But they all did good work and were well worth while in their day. They headed up into two institutions, Asheville Female College, located in Asheville, and Weaver College, located in Weaverville. All these institutions but one have passed from the possession of the church and gone into history. Their history constitutes the most tragic section of all Methodist effort. They were much like many others in almost every part of the church. Weaver College still remains the property of the Methodist Episcopal Church, South. Asheville Female College came into the hands of the Holston conference in 1851. By some bad management, or in some other way, it fell into the hands of a joint stock company soon after the war between the states, and from them into the hands of an individual by whom it was conducted as a church school for a number of years. Now there is located on its site a most magnificent high school building for the city of Asheville. Through this institution the Holston conference sent into our mountains a number of polished and scholarly men as teachers. They in turn poured into our homes a flood of devout young women whose lives and influence have blessed our land for two generations. One man whom this college brought to the Western North Carolina conference was the only man whom the conference has given to the church as a bishop. I refer to that well-balanced, keen and gentle Christian, Bishop James Atkins. Through him as a leader, Lake Junaluska was founded and has become the summer capital of our church.

Weaver College was founded in 1874. It has had a hard but successful history. Many are the men and women to whom it has brought a blessing. The road over which it is called to pass now seems to be a little smoother than it once was. It grew out of the old Reem's Creek camp meetings and therefore has a history back of it that is much larger than the date of its founding would indicate.

Of the sixty-six sessions of the Holston conference between 1824 and 1890, eight of them were held in North Carolina. The first two were on Reem's Creek camp ground and the last six in Asheville. These places are only nine miles apart and, therefore, may be considered practically the same. The first session was in 1836. The next was in 1844, that memorable year in Methodist history. This session was presided over by Bishop Janes, and much time was spent in an effort to find a way to avoid a division of our church. Reem's Creek camp ground is now a part of the campus of Weaver College. This was made possible by the benevolence of Colonel Robert Coleman and his wife, who bought the property and gave it to the college.

There have been many noble laymen produced by Methodism. Among those of the mountains I can not think of one who was the equal of Robert B. Vance. He was a patriot, soldier, statesman. But in all these, and above all, he was a Christian. He was the outstanding Christian in my mind, as a boy. He loved little children. More than once I have seen him, with tender exhortation, at Reem's Creek camp meeting, call sinners to come to Christ.

What has Methodism done in these 17 counties since 1890? We have brought the membership from 11,000 to 25,000. The number of preachers from 36 to 78. The property value from $200,000 to one and one-half million dollars. Number of Sunday schools from 145 to 234, scholars from 9,000 to 23,000. Support of ministry from $10,000 to $88,000. Offerings for benevolences from $24,000 to $236,000.

THE WORLD'S WHISPERING GALLERY

(E. Stanley Jones in the Northwestern Christian Advocate.)

Jesus, Non-Christians and the Methodists Speak.

What Jesus said:

"Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son and Holy Spirit."

"Other sheep have I which are not of this fold. Them also I must bring that there may be one fold and one shepherd."

"And ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth."

The voice of Jesus is unmistakable and clear.

What non-Christians are saying:

"India must come to a universal religion. That universal religion will be Christianity—modified by our own genius and culture."—Leading Bengali Nationalist.

"The destiny of India hangs upon the solution of his person and our relationship to him."—Brahmo-Samajist.

"If to be like Christ is what it means to be a Christian I hope you will all be Christians in your lives."—Hindu Judge.

"The New Testament and the Bhagamad Gita are competing on almost equal terms for the domination of my heart."—Maatma Gandhi.

"The thing that strikes me about Christ is his imaginative sympathy. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich and the guilt of the sinner. He called himself the Son of Man and also the Son of God; we must leave it at that."—Hindu Professor, North India.

"There is growing up in India a Christ-cult, apart from the Christian church. Its underlying principles and motives are service, love and self-sacrifice."—Hindu College President.

"The solution of the problems of the day depend on the application of the spirit and principles of Jesus to those problems."—Editor Hindu Social Reform Weekly.

"Great souled Christ, on this the blessed day of your birth, we who are not Christians bow before you. We love and worship you, we non-Christians, for with Asia you are bound with the ties of blood.

"We, the puny people of a great country, are nailed to the cross of servitude. We look mutely up to you, hurt and wounded at every turn of our torture—the foreign ruler over us, the crown of thorns; and our own caste social system, the bed of spikes on which we lie.

"The world stands aghast at the earth-hunger of Europe. Imperialism in the arms of mammon dances in unholy glee. The three witches—War Lust, Power Lust, Profit Lust—revel on the barren heaths of Europe, holding their orgies.

"There is no room for thee there in Europe. Come, Lord Christ, come away. Take your stand in Asia—the land of Buddha, Kabir and Nanak. At the sight of thee our sorrow-laden hearts will be lightened. O, Teacher of Love, come down into our hearts and teach us to feel the suffering of others, to serve the leper and the pariah with all-embracing love."—Bangali Poet to C. F. Andrews on Christmas Day.

"The great example of history exemplifying all that I imply by 'non-co-operation with evil' is Christ."—Gandhi.

"If you Christians would live like Jesus Christ, India would be at your feet tomorrow."—Hindu Lecturer on Education.

"We had high ideas of God before Jesus came, but Jesus is the highest expression of God we have ever seen. He is conquering us by the sheer force of his own person, even against our wills."—Leading Hindu Philosopher.

"There is no one else seriously building for the heart of the world except Jesus Christ. There is no one else on the field."—Hindu Enquirer.

"There is this difference between Jesus Christ and the rest of the religions of the world; all other religions are passing away or will pass away—Jesus alone will remain."—Hindu Sadhu to writer.

"My study of modern history has shown me that there is a moral pivot in the world today and that the best life of East and West is more and more revolving about that moral pivot—that moral pivot is ths life and character of Jesus Christ."—Hindu Professor of Modern History.

THE NAME

By Otho J. Jones.

Matthew 1:21: Thou shalt call his name Jesus: for he shall save his people from their sins.

The fact that the angel who announced the coming birth of Christ took pains to make it clear what his name should be is warrant for the conclusion that names had a significance then that they do not have now. With us names are like door bells, their purpose being to get the attention of those to whom they are attached. But in Bible times names were given to describe those who wore them. This finds illustration in the case of Naomi. When she went away from her home to escape the famine she was accompanied by her husband and her two sons, and so her name could appropriately be Naomi which means pleasant. But when she came back bereft of all those with whom she went away, and the former friends greeted her by her former name, she protested, "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me." After her life had been saddened she felt that she should be called by a name which showed her estate and not by a name which meant pleasant.

It is significant that a name clothes itself in our minds with the personal characteristics of the first individual of our acquaintance who bore that name. The first man named Fraley whom I ever knew was an unsatisfactory neighbor. When I later moved to a pastorate and found that my nearest neighbor was named Fraley I at once thought I was to have an unpleasant neighbor again. Since God knows all things, he must have known this bias of the human mind when the angel insisted that the coming Saviour should be called Jesus. And may we not then suppose that he was willing for us to get an understanding of the Saviour the world was to have by recalling the charactertistics of those who had formerly borne the same name? The name Jesus was not an unfamiliar name to Bible people. In various forms it had been borne by several people. Joshua, Jeshua, and Hosea are all different forms of the name Jesus. Joshua was the successor of Moses under whose splendid leadership the chosen people were established in the promised land. Jeshua was the high priest who along with Zerubbabel led in the re-establishment of the civil and religious polity of the Jews on their return from Babylon. Hosea was the prophet who by experience and words most impressively sets forth the long suffering love of God. How do we know that the angel did not mean that we were to have in Jesus a combination of all these characteristics?

Joshua typifies Christ as deliverer of his people. We not only have foes from which to be delivered, but there is at times in us the militant spirit that calls for the mighty leader. The exiled John got a vision of the militant Christ which he gives in the nineteenth chapter of Revelation. See the picture—a white horse, and its rider who is universally recognized as faithful and true judges and makes war in righteousness. His eyes in their piercing, penetrating power make you think of a flame of fire. On his head are many crowns significant of many victories already won. Upon his vesture was the gore of mortal combat. And the cleansed armies of the church of God followed him.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?"

The church has some fighting to do and it needs in its Christ the militant. The trouble with the militancy of the church has been that it is too much merely a squabble over who shall be captain or corporal, and what the oath of enlistment shall be. We need all the companies under all the captains and enlisted under all oaths. We have need of the stern in religion. When our religion is only an aromatic distillation of the love of God encased in a dainty cut glass vial and tied about with a delicate pink ribbon, it may give us occasion to admire ourselves, but we will fall out of line as did Gideon's faint-hearted.

But if we need to fight as a condition of reigning, we also need forgiveness when we have failed to fight and when we have fought wrong. So we have need for the priestly in our Christ. We need one to make reconciliation for us. Jeshua is the type of Christ as the high priest of our souls. The prophet Zechariah gives us the picture of Jeshua in court before God, clad in filthy garments, under the accusation of Satan. He stands there to make amends for sinning Israel. Satan is rebuked, the Lord declares that he will redeem and restore his erring people, and as proof that he will do so he commands that the filthy garments be removed from the accused priest and that he be clothed in clean robes and have the priestly mitere placed upon his head. And so we see our Christ who confronted Satan while clothed in the garments of his humiliation and vanquished him, and who is to have the royal diadem placed upon his head as we crown him Lord of all. Ah, how we need forgiveness, and our Saviour knows how to forgive.

Then Hosea is the friend who sticks closer than a brother. We need a brave leader when we must fight, and we need forgiveness when we have sinned, but we need a sympathetic friend all the time. It is the touch of his hand on ours that is the constant need. He says to his disciples, "Lo I am with you all the days, even unto the end."

May not the angel have gathered up this brave leadership, this unmeasured forgiveness and this never-failing friendship, and bound them together with the name Jesus? May he not have meant to signify to us that our coming Saviour was to be like that? Well(he is. We need a Saviour like that. We need such to save us from our sins. It will take rare courage to face the sins that oppose. It will take unmeasured forgiveness to take the guilt away. And it will take a never-failing friend to hold us true. Should we not be glad that Jesus is equal to these demands? He can save us from our sins. There is no enemy that can stand against us when Jesus is our captain. There is no stain that cannot be washed out by his blood. And we shall never fall away if we know that he is our friend at our side to help at all times.

He is a Saviuur for all people. When we are strong and our young idealism rises hotly against the evils that exist let us know that it was so with Jesus, too. When we are crushed under the weight of our sins let us remember that "The Lord hath laid on him the iniquity of us all." When we feel the need of friendship let us remember that they called him "a friend of publicans and sinners."

What a name. "He hath given him a name which is above every name." "Jesus, the name high over all in hell or earth or sky."

"I know a world that is sunk in shame,
Where hearts oft faint and tire;
But I know of a Name, a precious Name,
That can set the world on fire:
Its sound is sweet, its letters flame.
I know of a Name, a precious Name, 'tis Jesus."

THE SPIRIT OF CHRISTMAS

When Jesus was born in Bethlehem in Judea, there came the Magi from the East to worship him, and the wondering shepherds from Bethlehem's quiet sheepfolds gathered before the manger in wide-eyed wonder and sacred awe. But today, in every land men and women and children, black, white, red, yellow, brown, primitive peoples and peoples of highest civilization, simple souls with no education whatever and men and women who have plumbed the depths of the world's knowledge, gather by the million and with loving and grateful hearts bend low before the world's greatest mystery, the Incarnation of the Son of God. The marvel of it, and the sweetness of it charm us all today; and this old world is a little brighter and its songs ring out a little clearer, and its love reaches out farther and stronger because of the Babe who was born in Bethlehem.

From that far-off lowly manger comes a message of wonderful charm and power. The world has had many great and gifted sons; philosophers, patriots, singers, saints; every page of history tells of some worthy deed, of some noble child of man; and yet we leave the tombs of all these greatest and best to bow in humble reverence before the Child Jesus lying in the Bethlehem manger. And as we bow before Him our hearts grow tender, old enmities drop from us, old prejudices are thrust aside, selfishness and commercialism seem strangely out of place, and love transforms sordid lives into lives of unselfish beauty.

If we read aright the Christmas story it is the story of Infinite Love revealed in the form of a human babe—God manifest in the flesh; and there is no story like this to silence the thunders of war, to banish the barbarities of commercialism, to introduce the spirit of brotherhood amongst men, and to make earth's kingdoms in deed and truth "the kingdoms of our God and of His Christ." The world has believed only too long and too firmly in the power of the mailed fist, the bludgeon, the battle-axe, the dominant will, and the ruthless heart; now we face a new power and the startling revelation that this is the one supreme power in all the universe, the power of love. The world still faces the revelation in amazed unbelief. It cannot be possible that love is stronger than hate. It cannot be possible that good is mightier than evil. It cannot be possible that in the great struggle the mailed might of hate should go down before the tender touch of love. Yet this is the story that the manger of Bethlehem is striving to make the world believe. It is true that Bethlehem leads to Calvary, yet even over the darkness of the crucifixion we hear the angel-song. Christ dies, but He triumphs; and the Cross is henceforth the glory of His people, and the prophecy of His eternal triumph.

Let the Christmas spirit have its way! Let the bargaining, the scheming, the self-seeking, the crudely material elements of life give place to the spirit of generous giving, the spirit of compassion, the spirit of love and universal brotherhood. There are babies today for whom there is no room save in the manger or its equivalent; there are lives today for whom our civilization has nothing but a cross; and it is for us to introduce so much of the Christ-spirit into our world as to make these things impossible. Nineteen long centuries have swept into the past since the angel-song of Bethlehem, and yet a Christ-like world seems a long way off. To each one of us, however, it is given to make that little part of the world lying just around our home a little more Christ-like; and so shall Christ come again to earth bringing the gift of all-transforming love.—Christian Guardian.

TWO VALUABLE BOOKS

I have recently read two very strong books, both of which I found to be interesting and illuminating. One of the books was "Nineteenth Century Evolution and After," by Rev. Marshall Dawson. Incidentally Mr. Dawson is a theistic evolutionist and tries to set forth a modified doctrine of evolution that is thoroughly consistent with Christianity. One's views of evolution will doubtless govern their opinion as to whether he has succeeded or failed in this endeavor. However, the real merit of the book, I think, lies in the writer's clear insight into the conditions and methods of moral and spiritual development. The book is well worth reading.

The other book, which I have just finished, is "Christianity at the Cross Roads," by Dr. E. Y. Mullins, of the Baptist Theological Seminary, of Louisville, Ky. With fine spiritual insight and with a mind thoroughly equipped with knowledge of the various adverse forces that have been brought to bear on the Christianity of the New Testament, he reviews the conflict of these various forces in their attempt to "reduce" Christianity to a futile compromise between historic Christianity and materialistic science. In the order named he takes up natural science, rationalistic philosophy, criticism and comparative religion in their invasion of the realm of revealed religion and forcibly demonstrates the superiority and survival of vital Christianity over all attempts to dethrone it. The book culminates in several splendid chapters on the irreducible Christ. In these chapters the Christ of history and of experience stands forth clothed with the attributes and powers declared to have been his by the early church and proven to have been his by the experience of men in all the later centuries.

In this day of many questionings and of vague uncertainties I commend this book by Dr. Mullins to all who wish to get their bearings correct.

R. G. Tuttle.

Seaboard is a new charge created at the last annual conference by taking Seaboard and Concord from the Garysburg circuit, Pleasant Grove from Northampton and Sharon from the Conway charge. Rev. S. E. Mercer, presiding elder, was at Seaboard last Sunday and held the first quarterly conference. The people are greatly pleased with their pastor, Rev. Frank Culbreth, and his wife. The stewards fixed the salary at $2400. Seaboard has just finished paying the indebtedness on their pretty new brick church. The people of Pleasant Grove are building a beautiful new church, with about ten Sunday school rooms. In the early spring a modern parsonage home will be built at Seaboard. The district conference will be held some time in April in the church at Seaboard.

CROWDED OUT

Nobody ain't Christmas shoppin'
Fur his stockin',
Nobody ain't cotch no turkey,
Nobody ain't bake no pie.
Nobody's laid nuthin' by;
Santa Claus don't cut no figger
Fur his mammy's little nigger.

Seems lak everybody's rushin'
An' er crushin';
Crowdin' shops an' jammin' trolley,
Buyin' hoes an' shirts an' toys
Fur de white folks' girls an' boys;
But no hobby-horse ain't rockin'
Fur his little wore-out stockin'.

He ain't quar'lin, recollec',
He don't 'spec'
Nuthin'—it's his not expectin'
Makes his mammy wish—O Laws!—
Fur de nigger Santy Claus,
Totin' jus' er toy balloon
Fur his mammy's little coon.

—Rosalie M. Jonas.

These verses are taken from "The Book of Christmas" (edited by H. W. Mabie).

PINEVILLE IS NORMAL

Every former pastor will understand what that means and rejoice with the present beneficiaries of that normalcy.

We came to our new charge on October 30. We had some intimation of what was awaiting us, but we were not exactly prepared for all that has been revealed in the short time we have been here. Large and inspiring congregations have greeted the pastor at all of the three churches, and all the people have united to make the whole family feel that the Pineville charge has not been over-rated by those who had talked to us before we came. Many material gifts have further testified to the big heartedness of the people. We have been almost buried under an avalanche of good things since hog killing time, but we have managed to survive and are still going strong.

On the second Sunday night in October the pastor had a rather unique experience. The pastors of the Presbyterian and Baptist congregations were on hand and at the conclusion of the sermon they proceeded to install him. The Baptist pastor, Brother Smith, delivered the charge to the new preacher, and Brother Hamiter, the Presbyterian pastor, deliever the charge to the congregation. It was an impressive service even if it was unmethodistic.

Brother Houck, who labored faithfully here for five years, left everything and everybody in fine shape, and, under the blessings of God, and with the co-operation of the fine and business-like board of stewards and wide-awake members, we expect to have a good year. Robert E. Hunt, P. C.

COOL SPRINGS CHARGE

The fact that nothing has appeared in these columns from this field since conference is no evidence that our people are asleep on the job.

On returning from conference for the fourth year there was a hearty welcome given us at every church on the work.

On Thanksgiving evening a large congregation from Providence and Cool Springs churches visited the parsonage with car loads of provisions, enough to supply the kitchen and dining room for several weeks. The good ladies of both congregations spread a delicious Thanksgiving supper the same evening and all ate together and had a delightful time.

Then again last Saturday afternoon about two o'clock, behold a great crowd from New Salem church rolled up to the preacher's house with autos packed to their fullest capacity, and when they began to unload some went to the smokehouse, some to the kitchen and dining room, while others went to the poultry yard.

But wait a minute! Last Sunday the pastor went over to old Clarksbury church to fill the regular 11 o'clock appointment, and coming out of the church and going to the car he found it loaded down with packages and bundles, socks and boxes, and even some hard cash with "In God we trust" on it.

Now since all of these things have been packed back and stacked as best we could, I just wish some of our baby town preachers who are always crying around the presiding elder for a "station, station, station," and when he gets one he has to go up street every evening and get a little paper sack full of something for breakfast next morning, could stand in our kitchen and dining room door a few minutes and see how real first class Methodists on the country circuits treat their pastor.

We are all pulling together here now and expect this year to be the greatest one of the four.

Our deep regret at this writing is on account of the serious illness of one of our most consecrated members at Clarksbury, Mrs. W. W. Stroud. Please pray for her, for she is missed so much at church.

J. E. McSwain, P. C.

DINING ROOM BROKEN INTO

I have been more fortunate than the average Methodist preacher. I have already filled two appointments this year. Of course that means I have had two cordial receptions. We reached Mt. Olive circuit parsonage last Wednesday at four o'clock. A number of people were there to greet us with a hearty Methodist handshake and plenty of good things to eat. We did not leave without eating.

In less than ten minutes after our arrival at Mt. Olive, Brother Wooten called me and told me that my appointment had been changed and for me to go to the Jones circuit, Trenton, N. C. We spent the night in the Mt. Olive circuit parsonage and Thursday we came here.

The people here failed to receive the message that we were coming. No one knew of our coming until we asked for the key to the parsonage. But these good people in less time than four hours stormed the parsonage, broke into the dining room in the face of the preacher and his wife, and bombarded the table until it almost collapsed from the blows.

Although the change to us was a surprise, we have already fallen in love with the people and are looking forward to a pleasant and we trust a profitable year's work in the service of the Master here. H. L. Davis.

SWANNANOA TO FLAT ROCK

After spending three of the most pleasant years of our ministry in the beautiful Swannanoa valley the bishop said, "Flat Rock-Fletcher," and we left those people who had made it so pleasant for us to try the thrills of a new field. No small town in the state can boast of a more intelligent and sociable people than can Swannanoa, and we felt like we were leaving home for parts unknown when the good people came to see us and say goodbye the unusual thing happened, for they actually pounded the moving preacher.

Flat Rock-Fletcher has only two churches, two having been disposed of at the last session of the conference, but these noble-hearted and loyal people not only made us feel glad by filling up the pantry with good things to eat, but they said, "We hope you will like us." Fletcher folks are the kind that never will be outdone; so they came, did just as much and said as much if not more than did Flat Rock folks.

Then came our first quarterly meeting. The official board is hard to beat, for they not only took on what the other two churches had paid on salary last year, but made the salary $50 more than all four of them paid last year. Then they went further and said, "We will handle all the financial work of the charge. You visit the folks and preach to us and that will be your job."

We are planning to pay these obligations monthly and Fletcher has already paid quite a sum on their benevolences and three months salary in advance. This is a great field and we confidently expect to see this charge taking its place among the best in the district. Feeling that our work should do more for our church paper than at present one of our stewards made a fine speech for us at the first quarterly conference, after which the conference appointed a committee to work for the Christian Advocate. We feel that this part of our work is in good hands. All things point to a forward movement in the church of Christ at Flat Rock and Fletcher.

J. O. Banks, Pastor.

CORDIAL RECEPTION AT CLINTON

Please let me say to the brethren that when I returned from conference our people gave us a most splendid pounding, one of the largest and best assorted we have ever received. It was a complete surprise. And everybody seemed to enjoy our confusion—and it goes without saying we have been enjoying it since. It is very rarely one sees a pounding on such a large scale.

We have been very kindly received back for the second year. A few disgruntled ones kicked up some dust last year, but the majority of our folks are loyal Methodists and stand by their preacher. Sampson county seems to be full of isms, and any preacher who stands for pure Methodism will meet opposition here, and sometimes of a vicious type. This creeps into our churches and cause discord wherever found. Here at Clinton we have some very fine Methodist folks, a fine Sunday school, growing congregation and splendid workers. I found that our young folks were gone from the preaching service, very few ever attending. But they are coming back in increasing numbers. The church is now manned with a good per cent of young men, and it is having influence. I have a junior board of stewards who visit and collect from all members under eighteen years. I believe our weakest point is where our church bleeds from the loss of our young life. I am trying to remedy this at Clinton, and the signs are very good for a fine year.

Our sincere thanks to every one who had a part in the splendid pounding. J. E. Holden.

A WORD FROM MADISON

We have been warmly welcomed and royally treated by the good people of the town We feel very much at home with this kind and generous people. Of course we have been pounded, and judging the future by the past we are expecting it to continue. This good people have shown their kindness, generosity and liberality in so many ways that we are expecting a great and good year.

Since coming here we have bought a lot upon which a Sunday school will be built by and by. We are now adding to the parsonage a large convenient sleeping porch.

Last Sunday was our first quarterly conference. Our good elder, Brother West, could not be with us but was well and ably represented by that big-footed, big-headed and big-hearted, sweet-spirited, genial, Christian gentleman, W. L. Dawson. Brother Dawson gave us a good sermon and in the home at the table and in the conference he presided with all the ease, grace and dignity of a sure enough prospective presiding elder. The stewards were good, kind and generous. Without an obejction they increased the salary of the pastor six hundred dollars.

Come over and spend some time with us and we will let you preach, put your feet under the table and take a nap in our new sleeping porch.

T. J. Rogers.

REPORT OF I. L. SHAVER FOR 1924

In the first part of my report I wish to state what we did on the Hiroshima circuit during the six months previous to our return to America on furlough.

Fourteen new members were added to the church, eight by baptism and six by transfer. Two babies were baptized. Five thousand tracts were distributed. The buildings at Matoba, East Hiroshima, were repaired so that the parsonage could be used, and the chapel was arranged and enlarged to meet the growing needs of the kindergarten, Sunday school, night school and preaching services. A beautiful church building at Kwannon Machi, West Hiroshima, was built, and a parsonage started.

My time was divided between looking after church repairing, the building of a new church, teaching at Fraser, and at Matoba, attending services at the churches, teaching three English Bible classes, and preaching. We organized an English night school for young women at Matoba on May 2, with 27 in attendance the first night. The number had increased to about 45 before we left in June. The good Lord was with us and abundantly blessed us.

On June 24th we left the Land of the Rising Sun aboard the President Lincoln, and after about two weeks and a half of smooth sailing we landed in sunny California. After a few days rest in Berkley we started out across the country of good roads and automobiles, reaching North Carolina July 20th. Of course it is useless to say that we are glad to be back in the U. S. A. for a while again, although we are somewhat homesick for Japan.

Since leaving Japan I have preached or spoken on Japan seventy times, and am now at Trinity College working for my M. A. degree.

I. L. Shaver.
Box 598, West Durham, N. C.

BELWOOD CHARGE IS O. K.

We came to the Belwood charge about fourteen months ago, where we found a fine, loyal group of folks to serve. Ask D. W. Brown. The folks received us beautifully, and stood by us all the way through. May I give just a brief summary of what we have done in the past 14 months. A good revival in five of our churches last year, resulting in about 600 conversions, including those reclaimed. Some over a hundred added to the membership of the charge. Nearly a hundred on profession of faith. Since conference we held a meeting in our church at Double Shoals which resulted in about 65 conversions, and 17 additions to the membership of our church. We are going to organize a Sunday school there the first of the year, which will be the first Sunday school run in this church in several years. Also organized a union prayer meeting. So much on the spiritual state of the charge.

When we came to this work we found a fine new $7500 parsonage to move into. My, it looked good to see it. But asking a question, I found they owed $3000 on it yet. So this did not look so good. However, we went to work to pay this debt off, and in thirteen months from the time I came here we paid every dollar of debt on it, and bought a barn and paid for it. Also put over one hundred dollars worth of furnishings in parsonage. Yes, on Thanksgiving evening we had a note burning, and the Fallston folks, a few others on the charge, gave us a pounding. On Saturday night, December 6, our moving, wide-awake presiding elder, C. S. Kirkpatrick, held our first quarterly meeting for this year. He preached a fine sermon on going forward. So our good, appreciative crowd of stewards raised our salary from $2000 to $2500. We bow our head and thank God for such men of God with a vision like they have. We are happy in this great field of labor. We love God. We love these good people. John H. Green.

WOMAN'S PAGE

N. C. CONFERENCE
Mrs. M. T. Plyler .....Editor
1220 Glenwood Ave., Raleigh, N. C.

W. N. C. CONFERENCE
Mrs. W. R. Harris .....Editor
19 Orange St., Asheville, N. C.

Western North Carolina Conference

LIVING

Out of each day's cheerful giving
Comes the sense of rightful living,
When we give, and give, and give to those we love.
For on each and every kindness
God bestows His own benighness
When we give, and give, and give to those we love.

We know that cheerful giving
Makes our lives so much worth living,
And it brings its blessing, too, from up above,
No matter if we're nappy, no matter if we're sad,
We ourselves will be the finer, if we make another glad,
When we give, and give, and give to those we love.

Jessie A. Ross.

Just a few more days and our record for 1924 will be closed, and a new year will be dawning, a new year with its hopes and aspirations and possibilities. Before that new year comes though, there are some duties that must be performed the remaining two weeks of 1924. Are our obligations to our missionary society met in full? Read carefully the following statement and appeal from our conference treasurer, Mrs. P. N. Peacock, and let us rally our forces and meet this appeal:

Box 266, Salisbury, N. C.,
Dec. 1, 1924.

Dear Co-workers of the Missionary Societies:

As I turn my calendar today and see "December" I am reminded that it is the last month of the year, the last month of that fateful fourth quarter. A great deal of work remains to be done if we are going over the top by the 5th day of January. For three quarters past show a total paid on budget $27,465.23, and on Belle Bennett Memorial fund $1,056.58. To meet our pledges the fourth quarter reports must bring to me $19,934.77 on budget and $2,559.10 on Memorial fund.

Perhaps many societies already have collections in full and are waiting to send them in the last of the month. Others I know are still working hard to raise the entire pledge. Have you held your "Harvest Day?" Let's do everything possible to come up in full. I am counting on you that we fail not. Above all, please do not have any late reports. That is bay any time through the year, but at the close of the fourth quarter it is nothing less than a tragedy. Reports must reach me not later than January 5th. Send them by January 1st so you may have a place on the roll of honor. Make checks or money orders payable to

Mrs. P. N. Peacock, Treas.

NORTH WILKESBORO SOCIETY

News comes to us from North Wilkesboro Society through Mrs. E. G. Albea, superintendent of publicity, of a renewed interest and awakened enthusiasm in the society during the past few months. Mrs. W. P. Horton is the president of the organization and every department of the work is in charge of an officer who is interested and who will give faithful attention to the work which has been assigned to her. The Week of prayer services held by this organization were most interesting and helpful. The first of these meetings was conducted by Mrs. Brame, and in addition to the devotional service, full and splendid reports of the recent district meetings held at Valle Crucis were given by Mrs. Clem Wrenn and Miss L. Hisle. The second service was in charge of Mrs. E. G. Albro, while that for the young people had for its leader Mrs. A. W. Horton, and the children's meeting was presided over by Miss Hisle. The attendance at those four services was most gratifying, the spiritual atmosphere was splendid and the contributions were most encouraging.

The society has enjoyed as a mission study "The Child in America" and "Thirty Studies in the Life of Jesus" was used as a Bible study. The members of the organization are delighted with their new pastor and wife, Rev. and Mrs. H. J. Allen, and are also rejoicing in the fact that the new presiding elder of the district, Rev. Seymour Taylor, and wife, Mrs. Taylor, are also residents of their town. We feel sure that both Mrs. Allen and Mrs. Taylor are going to be most helpful in the missionary work.

GIFT TO McTYEIRE SCHOOL, CHINA

For a number of years the alumnae of McTyeire School, Shanghai, China, have been planning to do something for their alma mater. They have raised through personal contributions and planning about $20,000 (Mexican) or about $10,000 (gold).

With this money it has been decided to build a gymnasium, a long felt need and one of the most pressing needs at this time. The building has been in course of erection the past summer and was to be ready for the opening of the school. It is built in the style of architecture conforming to the buildings already constructed and is a commodious and well arranged structure.

None of our schools in China have been able to open this fall because of war conditions, excepting McTeire School in Shanghai. McTyeire is housing more than one hundred little slave girls under the care of the Door of Hope, and some of the seniors from the Virginia School are study there. Our schools are being used as places of refuge and are overflowing, and our missionaries are ministering to the fear-stricken people. In Sunkiang, the Hayes-Wilkins Bible School and Susan B. Wilson School; in Soochow, the Laura Haygood Normal School, Davidson School and the Embroidery Mission are filled with refugees, and all of the workers in these schools are at their posts of duty, ministering to those who stand in need of their ministrations.

HAVE YOU EVER BEEN A TREASURER

Have you ever been a Treasurer and been troubled with the blues
Just before the time approaches for collecting monthly dues?
Has your heart e'er quailed within you? Have you trembled through and through,
When you very sweetly ventured, "Your mission money's due?"

Has the member ever viewed you with a look both mild and meek,
Saying, "I forgot to bring it, but I'll surely pay next week."
And when next week came 'round, you were once more put to rout,
When you walked five miles to see her and found the lady out!

Have you ever asked for money and received an injured look?
With, "I'll pay this time, but then remove my name from off the book."
Have you ever tried collecting for a cause both great and true,
When the dues were paid unwillingly as a favor just to you?

Have you ever had a member, before the sum was due,
Not wait for you to come around, but pay her dues to you?
There's excitement in this office for you're always in suspense,
But when at last the money comes—ah, there's the recompense.

If you think the cause is worthy, your duty you'll not shirk,
But to get the money promised, you'll work and work and work!
And now, missionary girls, here's the word that's meant for you:
Please try to pay your money whene'er your dues are due

And to you, hard-working Treasurer: Be not discouraged quite;
Keeping on forever at it, brings everything out right.
And, faithful, toiling Treasurer, when your spirits plunge way down,
Remember, for your efforts, there'll be stars within your crown!

Edna V. Mughes.

North Carolina Conference

SOME ACHIEVEMENTS OF THE CENTENARY

The Centenary has put forward 41 different enterprises for missionary work in China.

The Centenary has sent sixty-eight new missionaries to China and invested $875,892 in that land.

The Sung Kiang Bible Training School is our only school in China for the training of native ministry.

The Soochow Hospital which has been rebuilt and equipped by the Centenary is pronounced the greatest mission hospital in China.

Cline Hall, Soochow University, is one of the most beautiful and lasting Centenary memorials in China.

The Woman's Department of our Board of Missions with Centenary money has financed the erection at Asaka of the Lambuth School for Christian Workers. Since the Centenary began nine buildings have been erected for church use in the Kobe district.

The Kwansei-Gakium at Kobe, Japan, has an enrollment of 17,000 young men and, with Centenary funds, an auditorium erected.

To date $1,022,361 of Centenary money has been expended in Japan. Twenty-five new missionaries have been sent to Japan.

When the Centenary opened in 1919 the Korean conference had 238 organized churches. Now they have 476.

The Centenary supports the only real college in Korea, Chosen Christian College, at Seoul.

The Centenary has sent 32 new missionaries to Korea and spent $975,923 for the redemption of that land.

Of the Centenary money spent in Korea, $83,750 was for educational work. The number of preachers licensed rose from seven in 1919 to 78 in 1923.

The Centenary has in Korea increased the churches from 238 to 476, Sunday schools from 138 to 387, pupils from 5,911 to 13,650, native contributions from $6,000 to $53,000.

When the Centenary opened in 1919 the Korean conference had 238 organized churches. Now they have 476.

In none of our missions has the Centenary even greater triumphs than in Korea.

The Centenary has erected in Rio de Janeiro, Brazil, what is probably the best mission church in the world.

The Centenary has erected a publishing house in Brazil which is one of the greatest fountains of Christian literature in the world.

The Centenary has established Christian centers at Montrey and Chihuahua at a cost of $34,467.

Probably the greatest single Centenary enterprise in Cuba is tse Central Institute, in Havana. This is a special of the Kentucky conference and cost $160,000.

Centenary money to the amount of $154,241 has been expended in the Siberian mission to date.

The Central building in Warsaw and the Methodist building in Posen contain chapels, Bible rooms, school rooms, dormitories, clinics and offices. Bishop W. B. Beauchamp has recently organized three conferences, Czecho-Slovakia, Belgium and Poland.

The Centenary is operating a really great and modern hospital at Brussels. Its service is making a profound impression.

The Woman's Missionary Society, with a constituency of 250,000 members, has been placed at the service of the Centenary.

RESOLUTIONS WELDON DISTRICT MEETING

Whereas, it is noted with appreciation and delight that Hon. James B. Duke has given and established a permanent trust for religious and educational purposes in North and South Carolina;

And whereas, it appears from the terms of this trust that our church, its institutions and organizations will very largely participate as beneficiaries;

Therefore, be it resolved by the presiding elder, pastors, district and charge lay leaders and district stewards of the Weldon district, North Carolina conference, M. E. Church, South, in district meeting assembled in Weldon, N. C., December 11, 1924:

First, That we are deeply grateful to the donor for this generous gift and mammoth contribution to the causes of religious development and Christian education in and through our church.

Second, That we commend the magnanimous spirit in the donor which inspired the gift and his faith and abiding interest in the benficiaries of the trust.

Third, That a copy of these resolutions be mailed the Hon. James B. Duke as an expression of our appreciation, and copies hereof released to the newspapers for publication.

Wm. L. Knight, Chm.
Rev. T. G. Vickers,
Rev. R. H. Broom,
Rev. N. M. Wright,
Committee.

Weldon, N. C., Dec. 11, 1924.

Rheumatism

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To relieve Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer from rheumatism, dyspepsia, indigestion, disease of the kidneys, bladder or liver, uric acid poisoning, or any curable conditions due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred on the average report no benefit.

Shivar Springs,
4B, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if I report no benefit you agree to refund the price of the water in full upon receipt of the two empty demijohns which I agree to return within a month.

Name .....
Address .....
Shipping Point .....
(Please write distinctly)

THE SUNDAY SCHOOL

N. C. CONFERENCE
L. L. Gobbel ..... Editor
Durham, N. C.

W. N. C. CONFERENCE
O. V. Woosley ..... Editor
Lexington, N. C.

North Carolina Conference

THE BIRTHDAY OF THE KING

Just one week from today men, women and children everywhere will celebrate the birthday of the King of kings. With tenderest emotions, recalling the days of our own childhood, we will read again that wonderful story so beautifully told in the second chpater of St. Luke's gospel, and in a world of unrest and turmoil we will listen with the shepherds to the voice of the angel, saying:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

It is a season of good will, of gladness, of optimism, of hope, of assurance. Churches, Sunday schools, families and individuals are giving themselves to the enojyment of Christmas and of helping others to enjoy it.

It is to emphasize the thought of helping others to enjoy this happy season that we write now. We believe our own enjoyment of the season is conditioned largely upon this matter, and we are hoping that Sunday schools and individuals will take care not to let the spirit of selffish enjoyment crowd out the true spirit of Christmas and make a mockery of this glad day.

We would also take advantage of this opportunity to express to readers of this column our appreciation of their interest in this column and the cause which it is striving to promote and to wish them a most happy Christmas season and a genuinely prosperous New Year.

RALEIGH DISTRICT PLANS

At the call of Rev. M. T. Plyler, presiding elder, the pastors, district stewards and lay leaders of the Raleigh district met at Edenton Street church, Raleigh, Tuesday, December 9, to make plans for the work of the new year. Concrete objectives touching all phases of the work of the church were adopted, including the holding of three standard training schools in the district. The writer was present at the invitation of the presiding elder and spoke concerning the Sunday school, emphasizing the placing and checking of Programs of Work, the increasing of Sunday school enrollment, the observance of Decision Day in the Sunday school in the spring, and the promotion of leadership training schools and classes.

The first standard training school of the new year will be held at Edenton Street church the week of February 1-6, this to serve Edenton Street, Central, Epworth, Jenkins Memorial, Garner, Cary-Apex, Millbrook, Clayton, Fuquay, and Wendell charges.

At Smithfield the week of March 15-20 a similar school for Smithfield, Selma, Four Oaks, Benson, Princeton, Kenly, Selma Mill, and Clayton charges will be held. The third standard school for the district will probably be held at Oxford, Louisburg, or some other place in Granville or Franklin counties. Those present pledged their hearty support to these big training opportunities, and we are expecting excellent schools.

DURHAM DISTRICT PLANS

While the Raleigh district leaders were meeting at Edenton Street the Durham district leaders, headed by Presiding Elder Bradshaw, were in session at Memorial, Durham. The writer was unable to be in two places at the same time, but reached the Durham district meeting in time to complete plans for the standard training schools to be held in the district in the spring. Prof. H. E. Spence, chairman of the Sunday School Board, represented the interests of the Sunday school before the meeting.

Three standard training schools will be held in the Durham district in 1925: one at Burlington either March 8-13 or March 22-27; one at Durham, March 29-April 3; and one at Roxboro, April 26-May 4. The charges of district are so grouped that all of them, with possibly one or two exceptions, are within reach of one of the schools, and representatives from all of them are expected to take advantage of the school most accessible.

JOSEPH G. BROWN'S COLLEGE

Raleigh has a number of colleges. She has one that is not frequently referred to as a college, but in point of orgaization, enrollment and leadership is perhaps second to none in the capital city. We refer to Edenton Street Sunday school, headed by Mr. Joseph G. Brown. Mr. Brown, of course, is chairman of the board of trustees of Trinity College, Durham, but this institution in Raleigh of which he is the head is just as close to his heart and even more so, if possible, than the Durham institution. With an enrollment of approximately 1700 or 1800 pupils this school has an attendance of approximately 1300. During the five Sundays in cold November the average attendance was 1129. We are all proud of Joseph G. Brown's college.

MISS KEENE KEEPS BUSY

Miss Georgia Keene, our conference elementary superintendent, is now on a visit to ten or fifteen Sunday schools in the Raleigh, Fayetteville and New Bern districts, meeting with the officers and teachers in the interests of work with children and of the school as a whole. Monday, December 8, she was at Edgerton Memorial, Selma, Tuesday at Smithfield, Wednesday at Benson, Friday at Dunn, Saturday at Hopewell Sunday school on the Newton Grove charge, Sunday at Fremont in the morning and afternoon at St. Johns, Goldsboro, at night, and Monday at Mt. Olive. Friday of this week she will be at Lanes and Dover on the Dover charge. Miss Keene has a way of leaving behind her instruction and inspiration mixed in such proportions as to move officers and teachers with whom she meets to give the boys and girls in the Sunday school a better chance than they have had before, and this rather strenuous itinerary is destined to bear much fruit.

SUNDAY AT EBENEZER

The writer spent Sunday morning at Ebenezer on the Haw River charge, attending Supt. Ruffin Farrar's Sunday school at discussing ways and means of improving the efficiency and scope of the work of this school. As a result of the discussions a Cradle Roll department, with Mrs. J. R. Matthews as superintendent, and a Home department, with Mr. W. M. Roundy as superintendent, were initiated. Ebenezer Sunday school adopted Program of Work "C" some months ago and is working toward the points set forth. Mr. P. G. Farrar, son of the superintendent and a graduate of Trinity College, is assistant superitnendent of the school.

THE WORKERS' COUNCIL

There has just come from the press the first issue of "The Workers' Council," a Sunday school publication edited by our Sunday school editors and published in the interest of the Sunday school cause. It takes the place of "The Methodist Superintendent and His Helpers." A section of the enlarged publication will contain a department bearing the name of "The Methodist Superintendent and His Helpers," which department will be edited by Mr. M. W. Brabham, who has been responsible for "The Methodist Superintendent and His Helpers" since its first issue five years ago.

"The Workers' Council' 'will have as its managing editor Dr. Emmitt Hightower. It will sell for one dollar a year in single subscriptions or eighty cents a year each in clubs of five or more copies to one address.

Miss Georgia Keene, our conference elementary superintendent, contributed an article to this first issue on "The Use of Pictures in Teaching Primary Children."

Western North Carolina Conference

Of the sixty-five people who enrolled in the second annual stanly County Co-operative Standard Training School for Methodist and Presbyterian Sunday school workers fifty-three attended six or more of the twelve recitation periods, of which number forty-seven atttended all twelve recitations, did all the required work and received certificates of credit. Forty-four of the credit students are Methodists and four Presbyterians. The credit students belong to the varius churches in the following fashion: Central Methodist, Albemarle, 24; Norwood Methodist 9, Badin Methodist 4, Salem Methodist 3, Norwood Circuit Methodist 2, Albemarle Circuit Methodist 1, First Street Methodist, Albemarle, 1; First Presbyterian, Albemarle, 4.

The Methodist credit students by courses are as follows:

Beginner Organization and Administration, Miss Willette Allen, instructor—Miss Leola Atkins, Mrs. C. A. Reap, Miss Grace Shankle, Mrs. W. H. Whitley.

Primary Pupil, Mrs. W. B. Ferguson, instructor—Mrs. Z. V. Moss, Mrs. L. O. Parker, Mrs. W. H. Snuggs, Miss Pauline Whitley.

Junior Lesson Materials and Teaching, Miss Virginia Jenkins, instructor—Rev. G. G. Adams, Miss Josie Chrisco, Mrs. Robert L. Furr, Miss Mary Gulledge, S. F. Gordon, Mrs. J. D. Harwood, Mrs. D. E. Lefler, Mrs. J. W. Liske.

Intermediate - Senior Organization and Administration, Miss Barnett Spratt, instructor—Miss Laura Deaton, Mrs. F. O. Dryman, D. C. Lefler, Henry Albert Lilly, A. F. Ross, Mrs. R. L. Smith.

The Pupil, Mrs. E. R. Michaux, instructor—Mrs. J. N. Anderson, Rev. F. O. Dryman, Rev. L. H. Griffith, Miss Lesca Freeman, Dr. T. A. Hathcock, D. G. Harwood, Mrs. S. J. Horton, Mrs. H. L. Horton, Mrs. A. P. Harris, Mrs. E. C. Kirk, Ira Lefler, Rev. H. L. Powell, Z. V. Moss, O. H. Phillips, Mrs. O. H. Phillips, Rev. C. M. Pickens, Charles A. Reap, Miss Lena Spinks, Mrs. Ed N. Smith, Rev. R. A. Swaringen, Mrs. I. H. Underwood, Miss Maggie L. Wilson.

CHILDREN'S WEEK

Miss Jenkins reports a much better observance of Children's Week in the Western North Carolina conference than ever before. Seventy-eight of our leading congregations set up an organization to do the work of which number sixty-one did all or part of the work required, this being the visitation of the homes of all children in the elementary departments, the holding of a parents' meeting with a definite program and the adoption of a stated forward step. Fifty-eight parents' meetings were held to which came 6.679 parents. Five thousand two hundred and fifteen homes were visited by elementary Sunday school teachers, which constitute 71 per cent of all homes represented in the sixty-one schools. Fifty-three definite forward steps were taken. Efforts will be continually put forth during this year to attain these goals.

THESE DID IT

It is no small undertaking to do the work that goes with the proper observance of Children's Week. It takes determination, perseverance, lots of love for little children and a recognition of the fact that big things should be done in the heavenly Father's name. While others failed these succeeded. Kindly take a peep at the congregations in the Western North Carolina conference who successfully observed Children's Week.

Asheville District.
Haywood Street, Asheville.
Bethel, Asheville.
Chestnut Street, Asheville.
Central, Asheville.

Charlotte District.
Tryon Street, Charlotte.
Trinity, Charlotte.
Hawthorne Lane, Charlotte.
Dilworth, Charlotte.
Belmont Park, Charlotte.
Calvary, Charlotte.
Brevard Street, Charlotte.
Duckworth Memorial, Charlotte.
Central, Monroe.
Wadesboro.
Morven.
Waxhaw.

Greensboro District.
West Market Street, Greensboro.
Spring Garden Street, Greensboro.
Park Place, Greensboro.
Centenary, Greensboro.
Glenwood, Greensboro.
Wesley Memorial, High Point.
Ramseur.
Main Street, Reidsville.
Walnut Street, Greensboro.
Caraway Memorial, Greensboro.

Marion District.
Rutherfordton.
Alexander.
Old Fort.
Spindale.
Glen Alpine.

Mount Airy District.
Central, Mount Airy.
Rockford Street, Mount Airy.
Elkin.

North Wilkesboro District.
North Wilkeksboro.
Wilkesboro.
Boone.

Salisbury District.
Central, Spencer.
Norwood.
Central, Albemarle.
First Church, Salisbury.
Oak Avenue, Salisbury.
South Main Street, Salisbury.

Statesville District.
Broad Street, Statesville.
First Church, Lenoir.
First Church, Hickory.
Granite Falls.

Shelby District.
First Church, Lincolnton.
Central, Shelby.
Main Street, Gastonia.

Waynesville District.
First Church, Waynesville.
Murphy.
Balsam.
Sylva.
Canton.

Winston-Salem District.
West End, Winston-Salem.
Green Street, Winston-Salem.
Burkhead, Winston-Salem.
Central Terrace, Winston-Salem.
First Church, Lexington.
Main Street, Thomasville.

PLEASANT GARDEN

Several Sundays ago Mr. Evans had a very satisfactory day's work with Rev. and Mrs. J. W. Hoyle on the Pleasant Garden circuit emphasizing the importance of religious education. Mr. Evans and Mrs. Hoyle started the day with a visit to Rehobeth Sunday school. From there they went to Bethlehem where Brother Hoyle had gone earlier in the morning. After the eleven o'clock service and a good birthday dinner in the Bethlehem community representatives from the entire charge met at Pleasant Garden for a charge Sunday school institute. Topics discussed in this institute were "The Organized Bible Class" by B. W. Kirkman, "Graded Literature" by Miss Stella Coble, "Worship in the Sunday School" by Rev. J. W. Hoyle and "Proper Sunday School Organization" by Paul F. Evans. Mr. Evans reports a most satisfactory state of advancement along all lines on the Pleasant Garden circuit. He thinks mighty well of the pastor and his wife in their disposition to work through their people.

(Continued on page thirteen)

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Western North Carolina Conference

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THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry
On the banks of the River Smile,
Where the Cheer-Up and Be-Happy
Blossom sweetly all the while;
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.
In the Valley of Contentment,
In the Province of I-Will,
You will find this lovely city
At the foot of No-Fret Hill.

There are thoroughfares delightful,
In this very charming town;
And on every hand are shade trees,
Named the Very-Seldom-Frown.
Rustic benches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging,
Called the Frequent-Earnest-Prayer.
Everybody there is happy
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of the River Smile.

"Let me be a little kinder, let me be a little blinder,
To the faults of those about me; let me praise a little more,
Let me be, when I am weary, just a little bit more cheery;
Let me serve a little better those that I am striving for,
Let me be a little braver, when temptation bids me waver;
Let me strive a little harder to be all that I should be.
Let me be a little meeker with the brother that is weaker;
Let me think more of my neighbor and and a little less of me."

The Intermediate Epworth League City Union of Charlotte met at Hawthorne Lane Methodist church Friday night, December 5th, and had a very interesting meeting, each league in the union being represented. An appropriate devotional program was given, after which the business part was disposed of. This consisted of the roll call of superintendents and officers, reading the minutes of last meeting, report from officers, attendance banner contest, Trinity League being the winner, election of officers and a most helpful talk by Rev. Mr. Daugerty, pastor of Hawthorne Lane church. Mr. Daugherty also had charge of the installation service, in which he made quite plain and impressive the duty of each officer.

Our next meeting will be held at Trinity Methodist church the first Monday night in February.

Hawthorne Lane Intermediates presented a missionary pageant which was very much enjoyed by all.

During the social hour Mr. Gluck, superintendent of Hawthorne Lane Intermediate Leagues, with his attractive crowd of boys and girls, very bountifully served refreshments. At this meeting we discussed superintendents' training class which we begin in January and from which we expect much good to come.

Following is a list of the union officers for the coming year:

President—Barnard Finger.
Vice President—Elzie Yandle.
Rec. Sec.—Ruby Prim.
Cor. Sec.—Arnale Lambreth.
Treasurer—Earle Cole.
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina .....(here designate the bequest) .....

Letters of Interest—Sometime ago Captain Edgar Lee Hart, of Wilmington, offered twenty dollars in gold to the two children of our home who wrote the best essays on the Addie McKinne Hart Swimming Pool given by Captain Hart in loving memory of his wife. Quite a goodly number entered the contest and Ernest Williamson and William Newsome were the successful contestants. These letters show just how much our children enjoy and appreciate the gift of Captain Edgar Hart. Rev. W. A. Stanbury, pastor of Edenton Street Methodist church, came out and delivered the two ten dollar pieces to the winners. Brother Stanbury portrayed in a few words the beautiful charactor of our friend in whose memory the pool is dedicated. Captain Hart must feel very happy in knowing that he has brought so much real happiness to our boys and girls. Unselfish service in behalf of others and especially in behalf of orphan children.

* * * *

WHAT THE SWIMMING POOL HAS MEANT TO THE ORPHANAGE

By William Newsome, age 13.

The swimming pool has meant more to the Orphanage than I could ever tell, but I will try to tell some of the things it has meant to us. It is a healthful sport, of which we all are fond. We have always hoped to have a nice swimming pool of our own, and now our hopes are realized. It saves us the long, dusty walk to the other swimming pools and to the creeks where we have been accustomed to go, and we have the added pleasure of knowing it is our own.

Most of our boys and some of the girls can swim, having learned in our new swimming pool.

Our swimming pool will soon be the center of attraction, as it is between our new dining hall and new adminstration building.

Our football team can have a nice swim after a hot and dusty practice. We all enjoy going in after we have been working real hard. We always like to show it to our visitors, and we are glad to be able to say, "It is ours, given to us by a friend we will long remember, Captain Hart of Wilmington." We have not had it during the summer yet, but next year will know what it is to have a swimming pool at our very door. It is a healthful recreation in which we all like to indulge. We are all very proud of our new swimming pool, thanks to Captain Hart.

* * * *

THE HART SWIMMING POOL

By Ernest Williamson, 17 years old.

The year nineteen and twenty-four has been a very eventful one for the children in our home. Many new buildings are under construction, and we look forward to a greater growth in the future.

But the greatest event to the hearts of us children was the completion of the Hart Swimming Pool.

This pool was given to us by Captain Edgar Lee Hart of Wilmington. We of the singing class of last year feel a very close acquaitance with him. On our trip to Wilmington last spring we met Mr. Hart at the station and knew him in a very few moments. On our return we rode on his train as far as Goldsboro. The many little kindnesses he showed us fixed him in our memory.

He gave us this pool in memory of his beloved wife, Mrs. Addie McKinnie Hart, who died in 1922. Mrs. Hart was a true Christian and a firm friend of our Orphanage. She supported a child here, and even while traveling in foreign countries she never failed to send us her monthly check. Surely it was a noble heart which conceived the idea of giving this wonderful memorial, so durable and beneficial, to a soul so pure and without blemish.

And the appropriateness of such a gift is evident. Instead of erecting a monument of stone, meant only to be gazed upon, Mr. Hart built the pool to be a source of pleasure and health to fatherless children in years to come.

Nothing could be more fitting, for it will be an aid toward the development of the physical and mental qualities of the children.

For a long time our beloved superintendent has seen, and has tried to make others see, the need of a pool. When we heard of a pool being promised, we could hardly wait for it to be begun. All the excavating except the finishing work was done by the boys. After the contractor came on the job it was quickly finished. But imagine our disappointment when we had to wait a whole week for the concrete to settle. But we waited and on the Saturday that the pool was washed out the children were in it before it was knee-deep.

The next day, which was Sunday, was set for the dedication. Oh, it was an ideal Sabbath. The clear sky hung overhead with no cloud on the horizon, and the sun shed warm bright rays over everything. The pool was filled almost to the brim with cool, green water. What an enticing sight it was sparkling between clean concrete banks, so clear that the bottom of the pool was easily seen, with the sun making it appear as if a thousand emeralds were sparkling upon the suface. It was almost enough to make a fellow forget his Methodist teachings and go swimming on Sunday.

The dedication services were held under the trees, in full view of the pool. There were quite a large number of visitors, most of whom were friends and relatives of the donor, Mr. Hart.

First, the children sang a song, assisted ably by the visitors, and then Mr. Barnes said a few words of greeting. Rev. W. H. Brown, our pastor, read a tribute to Mrs. Hart, written by Rev. W. A. Stanbury, who was her pastor in Wilmington. It was a fitting tribute to such a woman. As it was read we could see Mrs. Hart as she went about like a good angel, working for her Master and damaging her health as she did so. After this the pool was presented to us by Mr. Hart, and accepted by the Hon. Josephus Daniels in behalf of the children, trustees, and friends of the Orphanage. There was another song, and a prayer by our pastor, Mr. Brown.

After this little service every one gathered on the edges of the pool and the tablet, on which was a single inscription, containing the name of the giver and of the loved one, in whose memory the pool was given, was lowered to the place designated for it in the concrete bank by two of our boys. A benediction by Rev. L. B. Pattishall ended the ceremony and the group dispersed, some of the visitors going to inspect the new dining hall, which is nearing completion, while others lingered, taking snapshots of the pool.

The very next day we went swimming, and it wasn't very long before we had lights strung across the pool from one end to the other, and we were going in each night.

Oh, such glorious fun we have had in this short time since the completion of the pool! Some of the smaller children are learning to swim, and we larger ones are improving fast.

It is getting too cold to go in now, but next summer, and the next, on into the years to come, the pool will be there, still cool and inviting, and perpetuating the memory of the pure woman who was its inspiration, in the hearts of the fatherless children in whose behalf she has accomplished so much in days gone by.

Oh! no more will the boys on a hot summer day,
Seeking for a place to get cool,
Go off to the creek a long mile away,
For we have our own swimming pool.

And gazing into the cool green depths as we stand,
At the reflection of the sky up above,
In our hearts come a feeling, majestic and grand,
The remembrance of a Hart full of love.

A RICH INHERITANCE

By Mrs. E. O. Chandley.

Very high up in the scale of things that make this old world a better and sweeter place to live are the grand old hymns of the Christian church. Sometimes it may be that we take them too much as a matter of course and sing them or hear them sung Sunday after Sunday without realizing their beauty and significance. Some of them bring to our minds sweet memories of childhood and with some of them we associate the making or breaking of sacred human ties. But to all of us there are favorite hymns of such beauty and appeal that we near hear them without the highest impulses of our hearts being deeply touched.

Were you ever in a strange place on a Sunday morning and homesick and lonely you wandered into some church, hoping to find within its sacred portals a bit of fellowship and comfort? And perhaps just as you went in there met your ears the familiar strains of "Come, ye that love the Lord, and let your joys be known," and as the beautiful and familiar words come to your ears you breathe a sigh of thanksgiving while your heart grows warm and you feel that after all you are not alone, but among people who like yourself love God and His kingdom.

Or maybe sometime we have gone to church feeling either rebellious or careless or both. Or you had perhaps firmly resolved to do the thing you knew you ought not to do. But scarcely were you seated when, like a voice from above came that loved old hymn, "Oh, Jesus, I have promised to serve Thee to the end, be Thou forever near me, my Master and my Friend." And suddenly you knew that to have the request you must meet the promise. You might not hear anything the preacher paid that time, but God had spoken to you in the song.

Or perhaps a mighty temptation has assailed the very citadels of your soul and while you shrank from yielding, yet you lingered near the brink, fascinated and hesitating. But somewhere there comes to your eyes, "My soul be on thy guard, ten thousand foes arise, the hosts of sin are pressing hard to draw thee from the skies," and you turn around and take courage and begin again. No one may ever know, but somewhere an angel hand writes another score for a grand old hymn.

Or perhaps the dark clouds have obscured the sunlight for a brief season and you cannot see the way and you have begun to think that maybe God has forgotten. In sheer desperation you are trying to hold on to faith and hope and go to church almost against your will only to hear, "Oh for a faith that will not shrink tough pressed by every foe, that will not tremble on the brink of any earthly woe."

However sinsick, however rebellious against God a soul might be, there is no resisting the appeal in the wonderful words of "Rock of Ages, cleft for me." It calls to the repentant heart as truly as it brings comfort to the weary soldier of the cross.

And then what a thrill of courage

(Continued on page fourteen)

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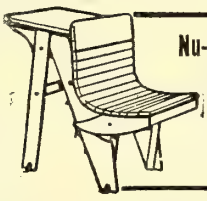
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ENGLISH ENTHUSIASM IN POLITICS AND RELIGION

By A. P. Brantley.

It is a customary characteristic of the Englishman to pose as a censervative, quite and unassuming gentleman; at the same time bearing sufficient evidence, by attitude and expression, that he believes himself to be by no means the common subjects of creation. When a stranger comes to England this is the first impression brought to bear on the visitor. If the visitor happens to be an American, he is immediately told that English Culture and American noisy Enthusiasm have parted company long ago.. This would in all probability be the opinion drawn by merely casual meetings of the Englishman on the street or in the shops. But there are times when he makes himself quite conspicuous for his noise and adulerated enthusiasm.

It has been my privilege to witness two of the most crucial experiences through which the Englishman passes regularly or irregularly, namely—his National Political Election and his National Religious Conference; and in both these mammoth affairs the quite conservative Englishman had evolved into an enthusiastic, antagonistic and bigoted partisan.

The Church of England holds an annual conference, designated as the "church congress." Being attended by all the dignitaries and clerical members of the church, and heads of schools, colleges and universities connected therewith. The congress sessions usually convene for six or eight days, during which papers and official lectures are given on all the outstanding subjects which concerns the Church of England and her interests. This year it was held at Oxford, opened by the Bishop of Concord, September 30, continuing through the first week of October and was the scene of many stormy debates, shaded with a noticeable widening of the gap that now exists between the two branches of the church, the High and Low. There is a jealous faction between these branches which is producing an embarrassing situation for the proud and historic church; causing her to pass through an extremely uneasy stage, witnessing a deadly blow at her unity, from which she can hardly hope to recover. The future of the church is hanging in the balance, and no one ventures to prophesy as to what the future will be. Figuratively speaking, the church is as a ship sailing with sealed orders. Well did Sir William Joynson-Hicks remark in an address before the National Church League, at Oxford, in connection with the congress—"All the speeches in the congress sound the note that there is something wrong." The fight is between the High church which desires the adoption of practically every form and custom and much of the doctrine of the Roman Catholic church, and the Low church which is diametrically opposed to such a procedure. The feeling between these factions, at times, during the congress, flamed to white heat, and religious enthusiasm ran wild. Especially was this true on Monday evening, September 9, when Rev. Mr. Kensite, who is to the High church what Carrie Nation was to the rum dealers, was addressing a branch of the congress. Mr. Kensite boldly enters the High churches, turns over their confession boxes, scatters their incense, pulls down their virgin statues, stops their processions, breaks their candlesticks and mangles the highly colored priestly robes. Mr. Kensite has the fiery enthusiasm of his father, who a few years ago was killed by a mob, who had let their adulterated enthusiasm run to the limit, because he was addressing a public gathering, in which he was condemning the principles of the High church. An iron wrench was thrown which struck the speaker a fatal blow. Rev. Mr. Kensite was addressing a badly mixed audience on the above stated date, in the Corn Exchange in Oxford, assisted by stereopticon pictures, by which he revealed all the forms and ceremonies which had been adopted and copied from the Roman church by the High church. He boldly and distinctly asserted that he was willing to die like his father for the cause for which he believed himself, or some one to be called, to defend—namely, the Protestant Evangelical church. He condemned in no "soft soap" manner the blessing of candles, incense, processions, the stations, the flowing highly colored priestly robes, the praying for the dead, the blessing of ashes, and refused to leave one stone unturned as he hurled torrents, and seemingly unending streams of condemnation on what he called the "abominable confessions." During the lecture from the beginning he was hissed and scoffed by many, while on the other hand, many supported his views. But when he touched the confession his enemies went into mad convulsions. The speaker was diabolically assaulted with hot streams of fiendish expressions, he was called with fiendish enthusiasm from a dirty black liar, onward, either upward or downward, exhausting their mental capacities in the search and use of a multiplicity of adjectives by wihch they could so multifariously express their inimical disapproval. The feeling of the opposition became intense, while the supporters became excited and enthusiastic. Noisy interference sprang from all parts of the house, either against the speaker or supporters against the opposition. Madness evolved and one man was struck in the mouth by another and half the house rose up in excitement and enthusiasm mixed with anger and jealousy, causing several to move with excited haste to the nearest exit. When the lights were turned on, it was manifest that a High church priest and several of his followers were in the center of the greatest disturbance. All evidence pointed to the fact that they were there to disturb the peace of the meeting. In the midst of the excitement and babal of voices, the speaker cried out in loud tones saying, "There is a priest in the midst of them, we are ashamed of you, if you had any manhood or Christianity about you, you would quit that mob." The audience evolved into such an unsettled frenzy, the speaker was forced even though reluctantly to close his address. This was a perfect demonstration of the vilest of enthusiasm. When we left the building, almost post-haste, we endeavored to visualize the quiet, conservative Englishman. But such a specimen was only a fancy, seen here and there in the tea parties and formal functions, which play a great part in English culture. When reality had its disguise dismantled it was in many respects deplorable and disappointing. As rough Americans, an adjective generally used by the Englishmen, to express his opinion of the American, we felt considerably abased by our association and company. In fact we were greatly disappointed. Leaving the building we passed up Broad street, stopping opposite Balliol College, a cross made of bronze in the center of the street was pointed out to us as a mark for the spot on which Latimer, Cranmer and Ridley were burned at the stake for their belief.

A break in the Church of England is almost inevitable. Dr. Bradyll-Johnson speaking before the National Church League, said of the church: "It is enough to make angels weep, the condition is so pathetic." The Rev. Cannon Wilson said the condition is such that "I take my life in my hands when I speak in support of the Protestant Evangelical church." Organizations and leagues are formed to solicit members who promise to support the Evangelical Protestant church, the National Church League being the strongest.

The officials of the church, such as bishops, archdeacons, etc., are sometimes thrust into rather delicate situations because of this gap. For instance, a diocese is made up of both Low and High churches and the bishop is supposed to satisfy both, a condition which would naturally produce an embarrassing situation. For example, during the church congress the bishop of Oxford had to suppress a minister, in his public discourse, and even seat him, because his heated enthusiasm lead him to the breaking point. The only excuse the bishop gave for his suppression of free speech was that he had asked the speaker to speak on a stated subject and the speaker had run off at a tangent, thus bringing in new material out of place.

A movement is now on for the revision of the Prayer Book, which is also a delicate matter, for the church is greatly divided on this subject. Several conferences have already been held to consider the reports of committees appointed to form drafts of revision. The result so far has been the introduction of two alternate canons of ritual for the celebration of the Sacrament. One called for Green Book, approved by the Anglican Catholic or High church, and the other, the Grey Book approved by the Low church or the Evangelical Protestant church. The Green Book approved by the Anglican Catholic or High church has an elaborate ritual service for the celebration of the Sacrament, which may be rendered either in Latin or English, assisted by representation and symbolism. This the Low church diametrically opposes. In the last conference on revision one member reported to the church congress that only the Green Book was offered as the solution of the revision. In other words, the conference was chiefly made up of High church supporters and only High church propaganda was considered.

The outcome of this whole matter is hard to fathom. Yet the consensus of opinion admit that as the principles of the High church or Anglican Catholic increase there is a noticeable decrease in people attending church. Thus, if the conditions continue, the church will automatically diminish its own strength. One or two conclusions may be inferred from this breach, namely, the Low church has become more friendly and intimate with the Non-Conformist or Free churches, and the Non-Conformist churches are rising in prestige, enjoying unity and cooperation, while the gap continues to widen in the Church of England. In all likelihood, as the breach widens, the Non-Conformist church will rapidly increase.

The National Political Election is the second crucial experience through which the Englishman passes, during which enthusiasm runs on super-high gear. The election is supposed to take place every seven years, but if one party can oust the Prime Minister they "Go to the country," as they call their elections. When this is done all efforts, industrial, economical and religious, whether intelligently or ignorantly used, are centralized on the election. Consequently business suffers, friendship wanes, and conservative types of culture deteriorates. The Englishmen are great partisans for the time being, and they change their minds on political issues. This is brought about chiefly through propaganda, and the people devour it like a sweet morsal, always believing the last report. The Conservatives won in the recent election chiefly because the press is in their control; secondly, because of a three-cornered fight; and thirdly, by a wholesale condemnation of Mr. Ramsey McDonald. In regard to the three-cornered fight, statistics show the vote of the Liberal and Labor far surpass the vote of the Conservative. But by the Conservative vote being larger than either the Liberal or Labor, the Conservatives went in. The present government is by no means a respresentative government of the majority. It is a representative government of the captialists and aristocrats, but not representative of the broad, liberal and intelligent class, to which the majority of the people belong. But the Liberal party unfortunately was forced to bear a break, out of which came the labor, communists, radicals, radical radical, super-radical radicals, and super-super-radical radicals. Which brought disaster to the Liberal party.

A few weeks before election, political enthusiasm runs high. The English still believe in elaborate speaking campaigns. Speeches are made at every cross-roads, and unlike American political gatherings, the opposition frequent these meetings in great numbers, chiefly as far as I could gather, to antagonize the speaker and break up the meeting if possible. This was done in Oxford a few nights before election, and if such things take place in learned Oxford, surely other places were not free from it. Excerpts which I gathered from newspapers substantiates my above assertion. I was present at a labor meeting the night before election, and the speaker was so beseiged with hisses within and great clamors from without he was forced to cease speaking for several minutes. Crowds gathered at the windows with shouts of Bolshevists, Reds, Comunists, Cut-throats, and Liars. In fact the noise continued at times with such an unabated force that fearful quietness was forced within. This experience reminded me of the religious meeting which I had attended only a few weeks before. Such experiences I confess presented a grave question to me, especially when I endeavored to harmonize the above with the quiet, reserved and unenthusiastic Englishman. The above actions seem to be a general and universal infirmity characterizing all the parties concerned.

The subject matter of the English political speakers is extremely disappointing. It consists chiefly in what Americans call "mud-slinging." The speaker who is possessed with oratory and peculiar phraseology to sink his opponent to the lowest degree of political ethics and make him appear to be guilty of the same, is hailed as the champion of the day and the victor of the immortal laurel.

Generally speaking the Englishman is slow, conservative and considerate, but there are times when his enthusiasm becomes fanatical and unreasonable. It might perhaps be an improvement in his general nature, if he should utilize this force which he possesses, instead of suppressing it till in excitement it becomes his master, and, like the American acknowledge it in all things at all times, even though to him it would apparently be an ordeal, he would soon discover its possibilities. And its bridaling and controling wolud be amazingly advantageous.

McIVER—The grim reaper has again invaded our church and Sunday school and taken away one of our youngest and most faithful members. This was Elizabeth McIver, the 13-year-old daughter of Mr. and Mrs. A. B. McIver, of Jonesboro. She quietly and peacefully fell asleep in Jesus November 26 after only a few days' illness with appendicitis. Elizabeth was a quiet, sweet girl and had a lovable disposition which carried sunshine and gladness everywhere.

She was in the eighth grade at school and her classmates were the floral bearers and also sang around the casket, "Safe in the arms of Jesus."

About two years ago she joined the Methodist church and was a faithful and regular attendant at all the services in the church, Epworth League and Sunday school.

We shall miss her, but we know she has gone before to bloom in the fields of Eden. May God bless the grief-stricken parents and sister.

B. E. Stanfield.

Send your order to the Advocate printing office for your printed stationery.

OUR LITTLE FOLKS

ALL ABOUT THE NIGHT BEFORE CHRISTMAS

'Twas the night before Christmas, and all through the house
Not a creature was stirring, not even a mouse,
The stockings were hung by the chimney with care,
In hope that old Santa Claus soon would be there.
The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads.
And mamma in her kerchief, and I in my cap,
Had just settled our brains for a long winter's nap;
When out on the lawn there arose such a clatter
I sprang from the bed to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash.
The moon on the breast of the new fallen snow
Gave the lustre of mid-day to objects below.
When what to my wondering eyes should appear
But a miniature sleigh and eight tiny reindeer!
With a little old driver so lively and quick,
I knew in a moment it must be St. Nick.
More rapid than eagles his coursers they came,
And he whistled and shouted and called them by name—
"Now, Dasher! Now, Dancer! Now, Prancer! Now, Vixen!
On Comet! On Cupid! On Dunder and Blixen!
To the top of the porch, to the top of the wall!
Now dash away! dash away! dash away! All!"
As dry leaves before the wild hurricane fly—
When they meet with an obstacle mount to the sky,
So up to the house-top the coursers they flew,
With a sleigh full of toys, and old Santa Claus, too.
And then in a twinkling I heard on the roof
The prancing and pawing of each tiny hoof.
As I drew in my head and was turning around,
Down the chimney old Santa Claus came with a bound.
He was dressed all in fur from his head to his foot,
And his clothes were all tarnished with ashes and soot;
A bundle of toys he had flung on his back,
And he looked like a pedlar just opening his pack.
His eyes—how they twinkled! His dimples how merry!
His cheeks were like roses, his nose like a cherry;
His droll little mouth was drawn up in a bow,
And the beard on his chin was as white as the snow.
The stump of a pipe he held tight in his teeth,
And the smoke it encircled his head like a wreath.
A wink of his eye, and a twist of his head,
Soon gave me to know I had nothing to dread.
He spoke not a word, but went straight to his work,
And filled all the stockings—then turned with a jerk.
And laying his finger aside of his nose,
And giving a nod, up the chimney he goes.
He sprang to his sleigh, to his team gave a whistle,
And away they all flew like the down of a thistle;
But I heard him exclaim, ere he drove out of sight,
"Merry Christmas to all, and to all a good-night!" —Selected.

HELEN'S MIDNIGHT RIDE

By C. E. Shuler.

"Pet" was the name of a very old horse, who had "seen his best days." He was old and somewhat stiff, but still of some value to his master. He couldn't travel very rapidly on the road any more, but sometimes when he was let into the meadow, where the grass was green and a sparkling brook of cool, fresh water trickled by, he seemed to feel so good that he would try to run and kick a bit, just as when he was a colt.

Helen was very fond of "Old Pet," as she called the horse, and always went with her father to give feed and water to the faithful, old creature. And Pet seemed to know that Helen was his friend, too, for sometimes he would rub his great nose against her as if to say, "That was good oats you gave me." Then Helen would sometimes give Pet a bit of candy—and how he did enjoy that! Most horses like candy just as well as do girls and boys.

One night when Helen was about ten years of age, she was awakened by her mother, who said father was very, very ill. Mother seemed so much alarmed that Helen knew something very serious had occurred. She arose and dressed as rapidly as she could. When she hastened downstairs she found her mother telephoning for the doctor.

What in the world shall we do?" said mother excitedly. "The line is out of order, and father may die if we cannot get a doctor shortly."

There were no neighbors living nearby, and it was two miles to the town where Doctor Jenkins lived.

"Oh, Mother, let me take Pet and ride to town," cried Helen. "Really I can ride him, I'm sure. Please, Mother!"

Her mother hesitated. "Oh, my dear, I'm afraid you can't ride Pet. He might stumble and throw you off, and you'd most likely break your neck, or be otherwise badly injured."

"No, no, Mamma. Pet won't stumble if I tell him not to. Please, hurry, let me go. Papa may die if we don't get the doctor."

"Well, you may try—but do be careful Helen.. Come, I will help you bridle Pet."

"No, Mamma, you stay with Daddy. He'll need you; and I can put the bridle on Pet myself."

Helen took the lantern and hastened toward the stable. It was a big undertaking for a girl so small, but she was very brave; and then, too, the thought that her papa's life was in danger and might depend upon Pet and her just now, made her even more anxious to do her duty. Helen had been taught to pray, and she breathed a little prayer to her heavenly Father as she hastened toward the stable.

Pet was lying in his stall, but awoke when she entered with the lighted lantern. The animal made no move to arise, however, and this pleased the little girl.

She set the lantern where it could not set anything afire. "Petty, we'll have to do our best," she whispered, as she seized the bridle and placed it on Pet's head, while he was still lying down. "Now, if I can get on your back, old fellow, we'll be all right."

Pet shook his head as if he did not think it possible for such a tiny girl to ride him, but Helen hastily untied the animal, then ran to open the stable door.

She was about to urge Pet to arise, when she thought of stories she had read about the Arabs and their camels in the deserts.

"Just the thing, Petty!" she exclaimed to the horse. "You're my camel now, see? Just hold still until I get on your back."

Saying this, she clambored on the animal's back while he was lying. Then speaking to him, she succeeded in getting him to arise. It was hard work keeping her balance, but she clung desperately to the bridle and Pet's mane, and succeeded in keeping her seat.

Then she guided the animal through the door and out into the highway. Her mother was at the front door and called good-bye to her. "Be very careful, dear. Don't go too fast, or he may stumble; he's old and stiff, you know."

Helen promised. Certainly Pet did not go too rapidly! But they made the best time possible. Helen clung to Pet's mane and talked to him kindly. The old animal seemed to understand that it was an important trip and did his best.

It was a much-surprised doctor that hoisted his window that night when he heard a child's voice calling from the street below. In the light of the street lamp he beheld the tiny rider.

"Well, well, girlie," he exclaimed, recognizing Helen, "what does this mean?"

"Oh, doctor, please—you're to come to our house right away! Daddy's awful sick, an' Mamma's crying, and —Pet and I had to come for you. We couldn't telephone, you know."

"All right, my dear. I'll be right down. Just wait a bit." And the doctor slammed down the window with a bang.

In a few minutes he was at the door, satchel in hand.

"Now, Helen girl," he said, "I know you're a good rider, but won't you let me tie your horse in the stable and then you can ride up with me in the car. After your papa gets better, he can come back and get Pet."

Helen was agreed, and soon they were back at her home. After the doctor had eased her father's suffering, he turned to the mother.

"That's a brave little girl of yours," he said. "I tell you she deserves a great deal of praise for her daring ride tonight."

"Yes," replied Helen's mother," she's a good girl, and would do anything for her father or mother, I'm sure."

"I might add," continued the doctor gravely, "that she has done something for her father tonight. For while he's out of danger now, your girl's heroism undoubtedly saved his life. I got here none too soon. She's a little heroine, I'll say."

Helen blushed. "But don't forget Pet," she said. "He should share the credit. He did his best."

And Pet did. He received an extra quart of oats that day, and a nice, big piece of candy besides!—Religious Telescope.

SUNDAY SCHOOL WORK

(Continued from page nine)

TRINITY AND UNITY

Mr. Evans spent last Sunday visiting the Trinity and Unity Sunday schools, two of the four Methodist Sunday schools within the city limits of Thomasville. The superintendent, M. H. Morgan, of Trinity, secured a Program of Work and will lead his Sunday school in meeting its outlined services. The good people at Unity have recently added seven class rooms to their church and of course are in a st ate of constructive growth. Earnest efforts are being put forth to make their school become a real factor in religious educational life in their community. Rev. J. R. Church, pastor of the Trinity-Amazon charge, and Rev. D. R. Proffitt, pastor of the Thomasville circuit, of which Unity is a part, were at other points on the charge and were not seen by Mr. Evans. He reports both as having started the new year most auspiciously.

ASHEBORO

Your humble servant had a fine day last Sunday in his old stamping ground, Asheboro. Arriving before Sunday school he found Supt. Hugh Parks arriving fifteen minutes early for proper preparation for the school session. When the morning services were over it had been decided to meet with the Sunday school leaders of the Methodist, Methodist Protestant and Presbyterian churches of the hustling little city to discuss the advisability of holding a standard training school in Asheboro for Randolph county in early spring. This meeting proved to be well attended and most hearty in its disposition to have a training school. An organization was definitely set up and the school will most certainly be held. Of course Rev. W. H. Willis, our pastor at Asheboro and a member of our Sunday School Board, was an interested leader in all of this good day's work.

BUILDING

The walls of the new Methodist church at Asheboro are up beyond the first floor. The profile of the church is taking definite shape. On Sunday before Christmas the cornerstone will be laid under the direction of a personal visit by Bishop DuBose. Some $85,000 or $90,000 will have been spent by our splendid congregation at Asheboro in the proper furnishing of a house of worship, a house of instruction and a house of service. It is proposed to finish the job before there is any let-up.

MRS. W. H. MORING

Next to my own dear mother I know of no sweeter nor finer woman than Mrs. W. H. Moring, who for forty-seven consecutive years has been the organist of First Methodist church, Asheboro, and who throughout all these years has been a friend to everybody. Years ago, as a lad, I used to beg my parents to be permitted to go to the Moring home and later on as superintendent of schools in Asheboro I always gladly accepted the many invitations to spend gladsome hours in this hospitable home. I was happy to again see Mrs. Moring last Sunday as she led the congregation in worshipful music and as her Christian personality spread contagion among all those about her.

A REAL PROGRAM

"On December 2 we held our first workers' council meeting, this being a joint meeting of the Sunday school workers from Cliffside and Avondale. As we had lunch together we transacted some business that you may be interested in. Here are some of the things that were done. First, a decision to have monthly workers' council meetings in each school; second, to meet in joint session once a quarter; third, to have a teacher training class in each school meeting weekly; fourth, co-operate with the Rutherford county standard training school next summer; fifth, every teacher to be a possessor of the incomplete diploma before the end of twelve months; sixth, to put the running expenses of the Sunday school in the church budget and thereby give our Sunday school scholars an interest in the altruistic causes of our church."

So writes Rev. M. W. Heckard, the pastor of the Cliffside-Avondale charge. If you thing Heckard is talking through his hat just wait and see. It will be remembered that this man is one of the two Western North Carolina conference pastors who holds a gold seal diploma, he having worked most of his twelve courses off through correspondence. This is a wonderful program and it will be done in a wonderful way.

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A REPENTANT HEART

By Mrs. Rosella Nunn.

I want to be a Christian now,
I want to know my Lord;
I've lived so long in danger, on
The broad and beaten road.

I want to leave the pleasure off
That I have loved so long;
I want to spend my latter days
For three, in praise and song.

I want to see the Lamb of God
That taketh away my sin;
I want to follow in His steps
At last to live with Him.

I want to give my heart to God—
I'm sure He will forgive.
I want to trust His holy word,
In Heaven I hope to live.

For Thee, dear Lord, I've lived but naught;
Forgive me, Lord, I pray.
Reach down thy hand of love to me
And cleanse my heart today.

Thou cared for me thru many years,
My hair is white as snow;
My days on earth pass swiftly on,
I'll serve Thee as I go.

Yes, Lord, I will be happy then,
Thy word shall be choice;
When I can feel thy presence near
I'll praise thee and rejoice.

And when on earth my days are passed,
And all my work is done,
I'll meet my loved ones up in Heaven
And know my victory's won.

I'll see my Saviour face to face,
And lean upon His breast;
We'll walk the golden streets of Heaven
And live in peace and rest.

POUNDING SUPERANNUATE

After the recent session of our conference in Wilmington this writer was happy in the fact of a big pounding by our Methodist people at Warrenton of their deservedly very popular pastor, Rev. H. B. Porter, returned to them for his third year of service, to the delight of all; but this superannuate had no hint of any like intention on him. Nevertheless, it is but the truth to tell that altogether unexpectedly he was the recipient last evening from these same pepole of one of the best poundings that have come to him in his long ministry. Thanks to the donors. May God bless them every one.

J. T. Gibbs.

A Rich Inheritance.

(Continued from page eleven)

and hope and power comes to a congregation facing the big task of the church today, when altogether and with one aim and purpose they join in that soul-stirring hymn, "Faith of our Fathers, living still, in spite of dungeon, fire and sword." A wonderful heritage is ours in the beauty and power of these songs that bring us comfort in sorrow, restore our faith and renew our hope, inspire our lagging zeal and are like the strong hand of a friend when the way is hard.

RESOLUTIONS OF RESPECT

Charles Egbert Bain was born July 11, 1917, and died November 2, 1924, being a little more than seven years old; yet because of his cheerful disposition he won the hearts of all who knew him. As a junior Epworthian his last act in the league meeting was to take the collection as his part of the program.

We, the members of Moores Epworth League, tender our heartfelt sympathy to his father and mother, brothers and sister.

Hamilton McCorkle,
Howard Hipp,
Charles R. Wilkinson.

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PRESIDING ELDERS APPOINTMENTS

Western North Carolina Conference

ASHEVILLE DISTRICT
H. C. Sprinkle, P.E., 20 Highland St.,Asheville, N.C.
FIRST ROUND

	December
Henderson Ct., Moore's Grove, 11	20-21
Saluda-Tryon, Saluda, night	21
	January
Swannanoa, Azalia, 11	4
Black Mountain, night	4
Hominy, Asbury, 11	10-11
Sandy Mush, Brick Church, 11	17-18
Chestnut Street, night	18
Fairview, Fairview, 11	24-25
	February
Leicester, Grace, 11	31 Jan.- 1
Rosman, Selica, 11	8
Brevard, night	8

CHARLOTTE DISTRICT
I. B. Craven, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

	December
Ansonville, Ansonville, 11	21
Brevard Street, night	21
Monroe, Central, 11	28
Tryon Street, night	28

GREENSBORO DISTRICT
W. F. Womble, P. E., 508 Summit Ave., Greensboro
FIRST ROUND

	December
Wentworth, Salem, 2t 11 and 3	20-21
Ruffin, Ruffin, at 11	21
Reidsville, at night	21
Liberty, Bethany, at 11	28
Bethel, Bethel, at night	28

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

	December
Broad River, Tanner's Grove, 11	20
Spindale, 11	21
Forest City, 7	21
	January
Cross Mill, 11; McDowell-Nebo, 3	4
Marion Mills, E. Marion, 7	4
Marion Circuit, Providence, 11	10-11
Marion, First Church, 7	11
Morganton Circuit, Bethlehem, 11	18
Bostick, Oak Grove, 11	24-25
	February
Mill Spring, Gray's Chapel, 11	1

MOUNT AIRY DISTRICT
J. H. West, P. E., Box 422, Mt. Airy, N. C.
FIRST ROUND

	December
Stokesdale, Stokesdale, Sat. & Sun.	20-21
Summerfield, Center, 2:30	21
	January
Ararat, Hatcher's Chapel, 11	4
Mt. Airy Ct., Salem, 7 & Mon. 11	4
Yadkinville, Prospect, Sat. Sun.	10-11
Jonesville, Jonesville, Sun. night & Mon.	11-12
Dobson, Dobson, Sun.	18

NORTH WILKESBORO DISTRICT
Seymour Taylor, P. E., North Wilkesboro, N. C.
FIRST ROUND

	December
Sparta, Sparta	20-21
Laurel Springs, Transou	27-28

SHELBY DISTRICT
C. S. Kirkpatrick, P. E., Gastonia, N. C.
FIRST ROUND

	December
Crouse, Crouse, at 11	20-21
Goodsonville, Tabernacle, at 3	21
Bessemer, Bessemer, night	21
Lowell, at 11	28
Franklin Avenue, at night	28
	January
Shelby, Central, at 11	4
Gastonia, Main Street, at night	4

SALISBURY DISTRICT
T .F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

	December
Mount Pleasant, Cold Springs, 11	18
Harmony, 11	21
Westford, night	21
Norwood Ct., Zion, 11	27
Norwood, 11	28
Park Avenue, night	28
	January
Spencer, Central, 11	4
First Church, Salisbury, night	4
Yadkin, night	6

WAYNESVILLE DISTRICT
P. W. Tucker, P. E., Waynesville, N. C.
FIRST ROUND—IN PART

	December
Bryson City, 11	21
Whittier Ct., Whittier, Qr. Con. 3, pr. night	21
Highlands Ct., Horse Cove, 11	27
Glenville Ct., Glenville, 11	28
	January
Fines Cerek Ct., Fines Creek, 11	3
Dellwood Ct., Dellwood, 11	4

North Carolina Conference

DURHAM DISTRICT
M. Bradshaw, P. E., Durham, N. C.
FIRST ROUND

	December
Yanceyville, Locust Hill, 11	19
Leasburg, Bethel, 11	20-21
Person Ct., Oak Grove, 11	26
Milton Ct., Milton, 11	27-28
Branson, night	25
Calvary, night	30
	January
Graham and Haw River, Graham, 11	4
South Alamance, Swepsonville, 3	4
Mebane, night	4
Memorial, night	6
Durham Ct., Duke, 11	9
Rougemont Ct., Rougemont, 11	10-11
Lakewood, night	11
Gregson, night	12
Trinity, night	13
West Durham, night	14
Cedar Grove Ct., Cedar Grove, 11	17-18
Hillsboro Ct., Eno, night	18
Carr, night	19
Chapel Hill, 11	25
Carrboro Ct., Carrboro, 3	25

ELIZABETH CITY DISTRICT
C. B. Culbreth, P. E., Elizabeth City, N. C.
FIRST ROUND

	December
Chowan, Anderson	20-21
Hertford	21-22
Perquimans, Cedar Grove	27-28
City Road, night	28
	January
Currituck, Mt. Zion	3-4
South Mills, McBrides	10-11
First Church, 11	11
Edenton, night	16
Gates, Sunbury	17-18
North Gates, Kittrells	18-19

FAYETTEVILLE DISTRICT
R. H. Willis, P. E., Fayetteville, N. C.
FIRST ROUND

	December
Roseboro, Hall's	13
Stedman, Tabor	19
Glendon, Fair Promise	20
Hemp, Tabernacle, 10:30	22
Carthage, Carthage, 2	22
Person Street and Calvary, Person St.	30
	January
Duke, Duke, 2:30	4
Dunn (night)	4
Hay Street	7

NEW BERN DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

	December
Morehead City, a.m.	21
Beaufort, p.m.	21
Craven Ct., a. m.	28
Centenary, p.m.	28
	January
Seven Springs, Garvis, a. m.	4
St. Paul, p.m.	4
Jones Ct., Trenton, a.m.	7
Goldsboro Ct., Daniels Chapel, a.m.	10-11
Elm St. and Pikeville, Elm St., p. m.	11
Oriental, a.m.	14
Snow Hill, Snow Hill, a.m.	17-18
Hookerton, Hookerton, p.m.	18
Pink Hill, Pink Hill, a.m.	21
Newport, Newport, a.m.	24
Straits, Summerfield, a. m.	25
Atlantic and Sealevel, Sealevel, a.m.	26
Ocracoke, p.m.	27
	February
Grifton, a.m.	1
La Grange, Hickory Grove, a.m.	7-8

ROCKINGHAM DISTRICT
C. L. Read, P. E.
FIRST ROUND

	December
Laurel Hill, Snead's Grove	19
St. John and Gibson, Gibson	20-21
Laurinburg	21-22
Lumberton Ct., East Lumberton	26
Robeson, Trinity	27-28
	January
Biscoe, Biscoe	2
Montgomery, Troy	3-4
Troy	4-5
West End, West End	10-11
Aberdeen-Vass, Aberdeen	11-12
Caledonia, Caledonia	16
Rowland, Rowland	17-18
Maxton, St. Paul	25-26
Raeford, Raeford	31
	February
Red Springs, Red Springs	1-2
St. Paul, St. Paul	7-8
Lumberton, Chestnut Street	8-9
Mt. Gilead Ct., Wadesville	14-15
Mt. Gilead	15-16

RALEIGH DISTRICT
M. T. Plyler, P. E., Raleigh, N. C.
FIRST ROUND

	December
Kenley, Kenley	18
Millbrook, Millbrook	20-21
Garner, Garner, 2:30	22
Clayton, 11	28
	January
Granville, Stem	2
Oxford Ct., Stoval	3
Oxford, 11	4
Creedmore, Banks	10-11
Franklinton Ct., Wesley, 3	11
Franklinton, 7:30	11
Zebulon, Wendell, 7:30	16
Bailey, Bailey	17-18
Tar River, Kitrell	24-25
Louisburg, 7:30	25
Youngsville, Youngsville, 10	26
	February
Jenkins Memorial	1

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washginton, N. C.
FIRST ROUND

	December
Aurora, 11	20
Grimesland, 11	21
Washington, night	21
	January
Fremont, Beaman's, 11	3-4
Stantonsburg, night	4
Rocky Mount, First church, night	5
Vanceboro, 11	10-11
Robersonville, 11	18
Tarboro, night	18
Bath, 11	25
	February
Rocky Mount Ct., 3	31 & 1
Clark St., 3:30	1
South Rocky Mount, night	1
McKendree, McKendree, 11	2

WELDON RISTRICT
S. E. Mercer, P. E., Weldon, N. C.
FIRST ROUND

	December
Aulander Charge, Lewiston, 11	18
Ahoskie Charge, Ahoskie, 11	19
Windsor Charge, Windsor, 11	21
Williamston-Hamilton Charge, Williamston, 3	21
	January
Henderson, First Church, 11	3
N. & S. Henderson Charge, S. Henderson, night	3
Warren Charge, Sarepta, 11	9
Warrenton Charge, Warrenton, 11	11
Norlina Charge, Jerusalem, 11	12
Littleton Charge, Littleton, 11	13
Rosemary Charge, Rosemary, 11	14
Roanoke Rapids Station, night	14
Garysburg Charge, Garysburg, 11	15
Middleburg Charge, Middleburg, 11	17
Battleboro-Whitakers Charge, Whitakers, 11	23
Enfield Charge, Enfield, night	24
Northampton Charge, Jackson, 11	30
Rich Square Charge, Rich Square, 2:30	31
	February
Scotland Neck Charge, Scotland Neck, night	2

WILMINGTON DISTRICT
H. A. Humble, P. E.
FIRST ROUND

	December
Scott's Hill, Rocky Mount, a.m.	20-21
Burgaw, Burgaw, p.m. & a. m.	21-22
Jacksonville-Richlands, Jacksonville, a.m.	28-29
	January
Kenansville, Kenansville, a.m.	3-4
Faison-Warsaw, Faison p.m. & a.m.	4-5
Ingold, Garland, a.m.	10-11
Clinton, Clinton, p.m. & a.m.	11-12
Wallace-Rose Hill, Rose Hill, a.m. & p.m.	16-18
Magnolia, Magnolia, a.m.	17-18
Halsboro, Wannanish, a.m.	23
Carvers Creek, Council, a.m.	24-25
Whiteville, Whiteville, p.m. & a.m.	25-26
Vineland Circuit, Bethel, a.m.	30
	February
Tabor-Fair Bluff, Fair Bluff, a.m.	31 & 1
Chadbourn, Chadbourn, p.m. & a.m.	1-2
Maysville, Maysville, a.m.	7-8
Swansboro, Swansboro, p.m. & a.m.	8-9
Town Creek, Zion, a.m.	13
Shallotte, Shallotte Camp, a.m.	14-15

The district stewards will meet in Grace church, Wilmington, Tuesday, December 9, at 11 o'clock a.m.

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In Memoriam

WOODY—Doris Louise Woody, infant of R. C. and Carrie Woody, was born July 7, 1923, died November 21, 1924; age one year, four months and 14 days. She was a bright little jewel, but God has need of such in His kingdom. So let us bow in submission to His will and say, The Lord hath given and the Lord hath taken away, blessed be the name of the Lord. May the Lord bless and sustain the bereaved father and mother is my prayer for them. G. L. Wilkinson, P. C.

HORNE—On November 13, 1924, the death angel visited our home and called Dena Worthington, our beloved daughter. She leaves to mourn her loss father, mother, husband, two brothers and one sister: Henry Horne, James Worthington, Whiteville, N. C., Otho Worthington, Bolton, N. C., and Mrs. W. O. Horne, Greenville, N. C. She was a Christ-like girl, loving daughter and affectionate wife. Funeral services were conducted by Rev. L. B. Pattishall of Whiteville M. E. church, after which she was laid to rest in New Hope cemetery.

Her father,
J. W. Worthington.

STAFFORD—Little J. P., junior son of Mr. and Mrs. J. P. Stafford of New Hope, passed away November 17, 1924. He was born April 30, 1917, age seven years, six months and thirteen days. J. P. was a bright, sweet little boy and we all loved him. He will be missed at church and Sunday school, missed at home and by his little classmates in school. The funeral service was conducted at New Hope M. E. church by the pastor and his little body was laid to rest in the New Hope cemetery, there to await the resurrection morn. May the God of all grace comfort the sorrowing ones, and may we live so as to meet him again.

Mrs. J. A. Howell.

BOLTON — The subject of this sketch, Brother John F. Bolton, was born in August, 1850, and died November 4, 1924. He was therefore about 74 years in this life.

Brother Bolton was a fine citizen and a good man. Theer was nothing against him at the day of his death. He faithfully discharged every trust that was committed to his hands. He was a man that could be relied upon. No one ever doubted his honesty, for his word was his bond. His church and his duties to his church were never neglected nor set aside as last items for attention. He has left us a fine example of a devout life.

W. F. Trawick.

McMILLAN—Mrs. Sarah E. McMillan passed away peacefully at her home, Route 1, Stedman, N. C., November 16, 1924, aged about 74 years.

Early in life her thoughts were turned toward the God of her salvation. She then joined the Methodist church and remained a consistent member unti lthe day of her death.

She was happily united in marriage about 30 years ago to W. D. McMillan, who with eight children born to them survive her.

Sister McMillan was a good woman. Her long sickness was borne with patience and faith in God. She was ready to go. From the scenes of earth she has gone up to the home of rest, where "sickness and sorrow, pain and death are felt and feared no more."

E. C. Sell.

WRIGHT—In the death of Mrs. Etta Israel Wright, wife of A. Z. Wright, our church has lost one of its most beloved members. Mrs. Wright was born March 14, 1875. She was born and reared near Candler, N. C. On January 19, 1899, she became the bride of A. Z. Wright. Two children survive this union, Clyde and Bryce Wright.

Sister Wright professed faith in Christ and joined the Pisgah Methodist church at the age of 15 during the pastorate of Rev. John Clark. She loved her church and was always a faithful member. She was a true, gentle wife, a kind and loving mother, always a friend to those who needed comfort, sympathy and help. All the people of Hominy community feel their loss in the going of this good woman on November 9th. After the burial service, conducted by the pastor and assisted by her former pastor, T. A. Groce, where hundreds of people had gathered at Snow Hill M. E. Church, South, to pay their tribute of respect, her body was laid to rest in the Snow Hill cemetery, covered with beautiful flowers fro mher many friends. A. L. Latham.

FLEMING—On December 5, 1924, Mrs. George Fleming after several years of illness was called to her reward.

Early in life she professed faith in Christ and united with the M. E. Church, South, and remained a faithful member of the same till death.

She was married to Mr. George Fleming on December 24, 1895. To this union were born four boys and three girls, all of whom survive but one: Mrs. John Hennesee, Atlanta, Ga., Mrs. John Moffitt, Thomas, George, Misses Louise and Zelda May Fleming, Old Fort, N. C.

Mrs. Fleming was a devoted wife and mother of the home; was loved by all who knew her because of the noble spirit she possessed. She was one of Ebenezer's staunch members. The church will miss her as well as the community. But we bow our head in humble submission to Him who doeth all things well.

J. N. Wise, P. C.

PARKER—Mrs. E. J. Parker, nee Smith, was born in Marion, S. C., March 12, 1849. She died at her home, West Durham, June 23, 1924. December 4, 1867, she was married to Rev. E. B. Parker of Chester, S. C., who died fifteen years later, leaving her with a family of six children. After his death she moved to West Durham, where she could find work for and take care of those committed to her keeping.

Mrs. Parker has two living brothers, S. W. Smith, Shennon, N. C., and C. E. W. Smith of New York City, and one sister, Mrs. P. F. Bristowe, Rex, N. C. Four of the children survive her. They are Rev. Charles E. Parker, missionary to India, Mrs. Claud Beavers, Morrisville, N. C., Mrs. O. N. Wright, West Durham, and J. M. Parker, Durham, N. C.

She joined the M. E. Church, South, when a girl and lived a consistent Christian for more than three score years. She being timid and reserved in her nature, was not loud in professions, but no one could know her for any length of time and not be impressed with her devotion. She believed in prayer like a saint of primitive days, and when burdens came, and they were many, as she struggled not only with her own cares but with the cares of others, she found her refuge in the mercy seat. She never questioned whether God was interested in the struggles of her life. She knew He was, and as confidently expected an answer from Him as she would from her best friends.

It was not surprising then that she loved her church. She loved all ministers. Having known her for more than twenty years intimately, I never heard her speak harshly nor unduly criticise any servant of God. She loved her own pastors as few people do. They were real heroes, not that she was a hero worshipper, but that she saw through them the real hero, her Lord and Master. I have known her to be almost broken of heart when some former pastor failed to give her the recognition that she thought she should have, and while she was not educated, she was a woman of sound mind and clean judgment, and knew when she was getting her dues.

While not educated herself, she saw the need of it, and admired with all her heart the young fellow who was struggling to prove himself a man. The boys who have been helped by her are legion. In the earlier days of found it hard to make their way found Trinity Park School many boys who in her a real mother. She would divide the last crumb with them, whether they had the price or not. Somehow she felt that the price would come, and rarely was she mistaken in this. Of the many that she befriended only a very few proved untrue.

I have seen her when her house and table were full, when some young fellow would come to her for help, turn him away with a sad countenance and tears glistening in her eyes. She was true to the center of her being when it came to giving herself for others, and when Trinity commencements were on, as long as she was able, she was there to give the handshake of encouragement when "my boys," as she called them, succeeded and to bid them God-speed in their efforts to make life worth while.

A mother of men has gone. Truly she is missed, and our hearts beat at a more rapid pace when we think of her true devotion to the ideals for which she gave her life. Yes, we hope to meet her and hear her words of cheer in that land of the unsetting sun.

"The pilgrim of a day,
Spouse of the worm and sister of the clay;
Frail as a leaf in autumn's yellow bower,
Dust in the wind, or dew upon the flower.
A child without a sire,
Whose mortal life and transitory fire
Light to the grave her chance created form,
As ocean wrecks illuminate the storm."

J. W. Autrey.

Aristocrats of the Cemetery

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AVANT—After nine weeks of intense suffering Sister Laura M. Avant quietly and peacefully fell on sleep at her home in Chadbourn, N. C., and her gentle spirit winged its flight to the realms of eternal day. She was born in Horry county, near Conway, S. C., on February 9, 1844, and was Miss Laura M. Durant. In her twenty-second year she married Benjamin F. Avant, who passed away many years ago.

There are only three children, two sons and a daughter.

When only a girl she was genuinely converted and united with the Methodist church and ever lived a loyal, devoted Christian life.

She was always frail and delicate, but cheerful and happy. The last years she was an invalid, yet there was sunshine in her soul. It was a pleasure and benediction to visit her and talk of the joys of the Christian. A true Christian, a good mother and a kind neighbor has gone, but we hope to meet again. B. E. Stanfield.

Trinity College Library

YARBOROUGH—Following a stroke of paralysis of only a few days duration Andrew Norris Yarborough (more familiarly known as "Dunk") fell on sleep September 30, 1924. He was born May 6, 1852. On the 9th of October, 1873, he was happily married to Miss Rebecca J. Hinesly who with eight children survive.

He was born, reared, lived and died in what is now Lee county near Memphis Methodist church. The same year he was married he united with that church and held almost every office and at the time of his death was a trustee.

He was an upright Christian gentleman and lived a consistent life. Every one who knew him had the utmost confidence in him and respected him for his integrity and upright life. We shall miss him in the church and community.

The funeral was conducted by the writer at Memphis church and then he was laid away to sleep in the cemetery nearby.

May God bless the bereaved.

B. E. Stanfield.

RESOLUTIONS OF RESPECT

On October 18, 1924, our Father in His wisdom and love called from declining years of suffering the spirit of our friend and co-worker, Mrs. T. C. Rogers.

Our church and Sunday school at Banks church have thereby lost a member, faithful from childhood to every call of duty. As pupil, as teacher in the Sunday school, as a devoted officer and worker in the missionary society, she was ever ready to do in the best way possible whatever her hands found to do.

Our community has lost an exemplary citizen, a home-maker aptly described by Solomon in Proverbs 31: 11-30. Therefore resolved:

That we bow in submission to the wll of Him who doeth all things well.

Th at we express our grateful appreciation of her life and character, and that we emulate her devotion and fa ithfulness in every walk of life.

That we extend our heartfelt sympathy to her family and loved ones.

That a copy of these resolutions be sent to the Oxford Ledger, the North Carolina Advocate for publication, and a copy to the family.

Mrs. J. G. Smith,
Mrs. Sarah Jenkins,
Mrs. J. A. Morris,
Committee Home Dept. Class.

You can have your stationery printed at the Advocate office on short notice.

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